

# 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

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MELBOURNE, OCTOBER 1st, 1912.

SIXPENCE.



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# The Harbinger of Light.

OCTOBER 1, 1912.

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## EDITORIAL NOTES.

So great and growing is the interest aroused in every part of the world by the communications from Mr. Stead—so full of the courage and earnestness that characterised his every utterance in earth life—that it is well to emphasise the fact that they are just a carrying forward of his gift of automatic writing into the ethereal realms. It is quite as natural that Mr. Stead should use myself and others now that he has thrown off earthly limitations, as that "Julia," with not half his journalistic experience, should write through his hand "Letters" that have been read everywhere and given comfort to thousands. So strong is the ever-growing impulse given to myself since Mr. Stead's passing over that just as I was told three months ago, it is permeating every fibre of my body and every faculty of my mind. "Fuller power will come, work that you can scarcely believe possible now will be accomplished," was the message given. "Just as the face of a friend cheers and stimulates, so shall I fill you with power, with health, with strength, by directing vibrations in this direction," were the closing words. Always anxious to emphasise the importance of individual responsibility, he added. "But your own work is your own. Can you understand?"

Some years ago Mr. Stead contributed to "Popular Science Siftings" a series of articles entitled "Spirit Mysteries," in which automatic writing, thought transference, and kindred subjects were treated. These articles have been reprinted by the editor since the "Titanic" disaster, as they read now with the added authority of one speaking from behind the veil. In a most interesting way Mr. Stead shows how the communications through his own hand, by means of the same vibratory law that has made wireless telegraphy a possibility, are also in themselves scientific facts. Step by step he traces these from their source—first the electric telegraph in 1844; then the great advance made by the telephone, which enabled the citizens of New York to carry on conversations with citizens of Chicago as if no thousand miles intervened between the two capitals. . . . "Wireless telegraphy," he goes on, "and the Röntgen Rays have opened the windows of a new world to the ordinary man. He begins to perceive possibilities before undreamed of, and things, which he would formerly have dismissed as the fantasy of a disordered imagination, he now admits may quite possibly be within the pale of practical achievements. No man of science fifty years ago," he adds, "would have admitted the possibility of the tone of the human voice being audible *instantaneously* as between New York and Chicago for instance. The supposition would run counter to every law of the science of Acoustics." So the apparent impossibility of 50 years ago is an accomplished fact of to-day. Mr. Stead sums up by saying, "My own experiences, therefore, justify me in feeling confident that, given a little more time and

patience and study of the laws that govern thought transference, it will be possible for us in time to communicate with each other as accurately, without the aid of any instrument, as we do now with the aid of the telephone or the wireless telegraph."

If such a power can obtain on earth—and it is all done by means of the spiritual part of man—how natural it is that this real, this subtle force which is the basis of the universe should continue over the Borderland! It was reasoning of this kind that compelled Myers to accept the spiritual hypothesis. In his experiments with Telepathy, he found that he had transcended the limits of earth and got into communication with spirits in the ethereal realms. As Sir William Crookes shows, vibrations through the ether are the means by which spiritual communications become possible. To obtain these clearly those communicating must be on the same spiritual plane, and the ocean of ether must not be disturbed by storms of passion or even by strong will power. Reliable results cannot then be obtained any more than by a telephone when lines are crossed, and confusion ensues like "sweet bells jangled out of tune." It is all a matter of vibratory law.

It will be seen in another column how an article in the Melbourne *Argus* of August shows the writer to be utterly ignorant of the advance science has made in this direction. Those scientists, who have boldly put aside their bias and pre-conceptions, have to a man accepted the fact of Telepathy, of thought transference, of spiritual forces beyond the ken of the ordinary individual. In his article "Why I became a Spiritualist" in the *Royal Magazine*, mentioned by Mr. Ross in his answer to the *Argus* critic, Professor Lombroso says that his scientific confrères in Italy declared that "if Lombroso believes all of us will follow suit." He was convinced beyond all manner of doubt, and then they said as an *Argus* reviewer also said in reviewing a life of this great Mind specialist: "Lombroso is sane in every point but this." It is, however, by a persistent presentation of the scientific basis for immortality as disclosed by the latest scientific developments that intellectual people will be drawn to a study of this all-important subject. As *Light* pointed out in a recent number, as will be seen in the article "Spiritualistic Parasites," to appear in our next issue, drastic steps will have to be taken to free it from the taint of fortune telling with which outsiders invariably confuse it. Now from every point of this Southern Hemisphere come letters complaining of waning attendances and lack of interest by the public in the ordinary presentation and interpolation of these great facts. Can it be wondered at? Fortunately, a new order is arising, which will leave far behind the accretions and barnacles that retard the progress of psychical research among the more intelligent part of the community.

There is no doubt that Mr. Stead's influence from the other side will greatly help this new departure. In speaking of this, the editor of *Light* said in a recent letter, "Your experiences in connection with Mr. Stead are extremely interesting, and their publication should do good. There is great need just now of an awakening of the great mass of the people to spiritual principles, responsibilities and values."

Mr. Stead is evidently on the war-path. He will ruthlessly expose all fallacies, show what Life in the Spirit World really is, and arouse the sleepers in the ranks of every form of occultism to a sense of their responsibilities and the need of thoroughness and—that rarest thing of all—common sense.

## "HAS MR. STEAD RETURNED?"

Letters from Miss Estelle W. Stead  
and Dr. Coates, of Rothesay.

BY ANNIE BRIGHT.

Knowing as I do the reality of the communications from Mr. Stead, which are the culminating point of a long life of natural spiritual development open to all, I have never tried to explain what is a most sacred experience to myself, anxious only to give the result as faithfully as possible to the world. It was, however, one of the most uplifting moments in connection with this when the English mail a week ago brought me the following letter from Miss Estelle Stead. It was the first "outward and visible sign" of what was known to my inner consciousness ever since the eventful morning when Mr. Stead's first message of joy came to me from ethereal realms with the peremptory injunction to give it to the world. The May number was already in type, and so it was in the Editorial Notes for that month that the first intimation of the great illumination on my path came. It is the first letter I have received from Miss Stead, who is practically a stranger, and it is not only that I wish every reader of the "Harbinger" to share in my delight at receiving it, but that Mr. Stead in most emphatic language desires this to be done. "It is important," he wrote, "that all should know of these letters of Estelle and Dr. Coates in reference to my return and my mention of you. This must not be withheld as it not only justifies and upholds you but will strengthen thousands of others in every part of the world in their belief in the authenticity of these messages, and that converse can take place between your world and this. It is not all who can claim it, but all the

same it is open to the whole human race, and in time it will be like open vision of the land to which all are going. It is only this that will direct people's minds to right living, right thinking, and will make a paradise on earth for those who realise it. Now much of a lower type is mixed, much dross with the real gold, through spiritually undeveloped people, but it is all turning attention to the supreme fact of spirit communication. Of course the world, like individuals, has to pass through grades of development." Miss Stead's letter runs as follows:—

Westminster,  
August 6th, 1912.

Dear Mrs. Bright,

I want to thank you on behalf of my mother and myself for your very kind letter of sympathy, and for your splendid tribute to my father in the "Harbinger of Light." I think it was at the second sitting I had with Mrs. Wriedt that my father mentioned your name and told me he thought more of your paper than of any other spiritualistic organ—that he wished me to let you have any items of interest that might occur in connection with him. I am afraid I have been remiss in this and enclose you now an account of an incident which occurred after one of our sittings at the Bureau which may be of interest to

your readers, and which my father desired me to send you. Whilst Mrs. Wriedt was at the Bureau I had several "talks" with my father. At first it was difficult for him, his emotion and mine making it almost impossible. We were so very sympathetic with each other, and at first the miss of his physical body was just terrible, and he felt so much our grief and his inability to do material things and help us that he was very, very sad. However now we are much happier and can see things at a right perspective again. He is now beginning to use my hand. My brother and others wrote with me before but for some time after the shock of my father's passing I seemed to lose the power; but it is coming back again now. This morning he came and told me to write to you. He has been wanting me to do so for some time. Wishing you and your paper all success.

Believe me,

Very sincerely yours,

ESTELLE W. STEAD.

DR. COATES OF ROTHESAY.

In the July issue of the "Harbinger" appeared a communication given through Mrs. Coates from Mr. Stead which bore strong internal evidence of its source. In everything Mrs. Coates is her husband's devoted assistant, both in his work on Psychometry, as witnessed in his book "Seeing the Invisible," and in "Photographing the Invisible," in which Mrs. Coates assistance was so great that her portrait forms the frontispiece to that latest and most valuable contribution to the study of Spirit Photography. It was also Mr. Stead's desire that pictures of Mrs. Coates and Miss Estelle Stead should appear in this article, although this was not announced until some time after the selection had been made. It is that I am to be impressed so that receptiveness may grow that I have to wait for inspiration. "I impress you, fill you with power, with strength, with health, by directing vibrations conveying these. But your own work is your own. Can you understand?" My desire to include Dr. and Mrs. Coates in this article received valuable corroboration by a letter received from the former written just two days after Miss Stead's. It



MRS COATES, of Rothesay

will be seen that Dr. Coates is collecting a symposium to be called "Has Mr. Stead Returned?" and writes to ask my consent for extracts from articles in the "Harbinger of Light" from Mr. Stead. Dr. Coates' letter under date, August 8th, runs as follows:—

Dear Mrs. Bright,

In harmony with Miss Stead and Miss Harper, the latter Mr. Stead's private secretary, I am engaged in writing or collecting a symposium "Has Mr. Stead Returned?" in brochure form and now in hand. *Knowing you and believing in our hearts that Mr. Stead used your hand*, I propose, without waiting for your consent, to extract from the "Harbinger of Light" that which I may be directed to use. You will agree to this? At the earliest possible moment I propose to contribute to the "Harbinger" some of our striking experiences with Mrs. Wriedt, of Detroit, U.S.A.

Thanks to Bailey and his controls Australia has been better educated as to psycho-physics than Great Britain. Grant that. But Mrs. Wriedt's mediumship is unparalleled in my forty years experience of mediums and spiritualism. Granting her mediumship holds good you will startle Australian people should you ever get her out. Mrs. Coates joins me in fraternal greetings.

Yours sincerely,

J. W. COATES.

## HAS STEAD RETURNED?

"The answer to the above question is in the affirmative," says Dr. Coates. In the following article just received he gives an account of the seances held at his home, Rothesay, Scotland, with Mrs. Etta Wriedt, as follows:—

On the afternoon of Wednesday, the 17th July, and about 3 p.m., in the presence of seven persons, including that of Mrs. Etta Wriedt, Mr. Stead etherealised twice within a short time—the latter



MISS ESTELLE W. STEAD.

appearance being most clearly defined, face, head, and shoulders being seen by all. Shortly afterwards he spoke in the direct voice, so clearly and emphatically as to impel attention. Mrs. Wriedt was so affected as nearly to break down, saying, "Oh, dear Mr. Stead! Oh, dear Mr. Stead, how good it was of you to come!" Those present will never forget his address to us, commencing with a ringing, "My dear Mr. Coates, you know who I am?" I knew, for I had seen him, but the full tones of his voice and hearty greeting startled me. In his brief address he prayed God to bless the good work which was being carried on here; to keep it up; thanked Mrs. Coates for being able to use her; told me to send a message to Robertson that he (Stead) had been.

At the next seance, the ninth of the series, held here with Mrs. Wriedt, Mr. Stead did not appear, but spoke. There was a ringing tone of joy and victory in his voice. The message was brief. There were 14 persons present, including Mrs. Wriedt.

I do not desire to intrude on your space, but I wish to say (first) that while not vouching for the accuracy of every word and line of the message given through Mrs. Coates on that memorable 28th April, it was given in fear and trembling, as I thought the evidence was not strong enough, the message has since been corroborated in many remarkable ways. Mr. Stead, not only in Cambridge House, emphasised and gave the names of those whom he had been able to get into touch. Many of these were, first and naturally, those psychics whose services had proved so valuable in the working of Julia's Bureau, and (secondly) in the provinces, Mrs. Coates and Mr. Robertson. In our home, and in the presence of several sane and thoughtful persons, Mr. Stead has returned, spoken, and thanked Mrs. Coates for being able to use her, and myself for giving his message to the world.

Second. I wish to state that in my 40 odd years of Spiritualism the mediumship of Mrs. Etta Wriedt is unparalleled in my experience. She is a gifted medium, an honest, straightforward, and good living woman. May she long be spared to the cause. Should she ever return to this country may she be welcomed for herself, as well as for her mediumship, in the homes of all sincere Spiritualists.

In conclusion, let me add that so-called scientific methods were discarded, as usual, at the Rothesay Circle, and the spirit friends allowed to make themselves known, without hindrance. The nine seances were completely successful. The extraordinary results some day, if spared, I will give in book form to my numerous correspondents and readers at home and abroad.

Mr. Stead has appeared to those who knew him well in Cambridge House, and when I say that he urged his medium—for surely Mrs. Etta Wriedt may be truly so distinguished—to go specially to Rothesay, as he had a message to deliver, Mr. Stead has redeemed his promise. Mrs. Wriedt has come and gone. To use the emphatic language of Mr. Stead, while here, "God bless her."

Yes, Mr. Stead has returned, and proved in his own person that the DEAD DO RETURN.

Rothesay, 20th July, 1912.

## LADY ARCHIBALD CAMPBELL'S COMMUNICATIONS.

Among the many communications from Mr. Stead, given in various parts of the world, there is one by Lady Archibald Campbell in the "Occult Review" for August that should be read everywhere. It is, of course, not possible to reproduce what she obtained, but her explanations of the mode is consonant with my own and others' experiences. "Filled with horror," Lady Campbell says "at the first news which had arrived by "wireless" of the catastrophe, with no details as to lost or saved, all we who believe in the wireless telephony of the soul put our faith to the test. My request was answered, "W. T. Stead drowned." Speaking of this, the writer says:—"Psychical research will, before long, elucidate where telepathy ends and clair-audience begins. Surely they are correlated. . . . Is it that vibrations 'through the one continuous substance which fills all space called the ether' respond to or carry the words uttered by the unseen transmitted at the other end of the line? And the human receiver, is he not as the operator at a telephone office with prepared ears—though without apparent mechanical contrivance?" One line in Mr. Stead's communication to this lady appeals not only to myself but will do so to all who have gained access to spiritual things "We should be always praying to the spiritual spheres to help us." This is the burden of every message that has come to me through long years. No one can grow in knowledge of ethereal realms without the great spiritual lever of the universe. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," is the only road to a direct communication with the Unseen World."

So close it lies, that when my sight is clear  
I think I almost see the gleaming strand;  
I know I feel those who have gone from here  
Come near enough sometimes to touch my hand.  
I often think, but for our veiled eyes,  
We should find heaven right round about us lies.

Since the passing of Mr. George Spriggs, the Psycho-Therapeutic Society, of which he was the honoured and energetic president, has been passing through somewhat troubled experiences. We are pleased to learn, however, that it will continue to work on the same lines as hitherto, and that, although the society will no longer issue "The Health Record," Mr. Arthur Hallam has undertaken to continue its publication on independent lines. Miss R. Mackay is now the honorary secretary, and Mr. R. J. A. S. Elliott, the new honorary treasurer.

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

BY ANNIE BRIGHT.

In the first number issued of the new "International Psychic Gazette," published on June 1, this year, there is an account of the way that Mr. William Marriott, whose articles on Spiritualism in "Pearson's Magazine" a couple of years ago brought him into notoriety, was routed by two ladies. He had given an address before the members of the club on his "Personal Experiences with Mediums," and asked at the close "if anyone had questions to ask." His address amounted to this—everything was fraud, and "poor old Sir William Crookes had allowed himself to be bamboozled." The Fox sisters' "rappings that marked the opening day of 'Modern Spiritualism and the Kosman Era' were produced," he said, "by simply knocking apples on the floor, and by the girls cracking their toe joints." It is worthy of notice here, as in his articles in "Pearson's Magazine," he also attacked the medium, Charles Bailey, in addition to every other prominent worker, and it is good to read how he was completely bowled out and left the room, as the report says, "with anything but the appearance of a hero conscious of having come out well of an interesting conflict. 'The International Club for Psychical Research,' of which the paper mentioned above is the organ, has opened under splendid auspices in a beautiful building in the centre of Clubland, London, and now has all the facilities and conveniences of a high-class West End club. After a year's successful working, it has a membership of over 800, and views of the different rooms are given in the paper mentioned. It is a sign of the times that everything to do with psychic phenomena is now on a totally different basis to what it was a few years ago. The interest here in Melbourne is growing in a phenomenal way, and among a class of cultivated thinkers that is a promise of future work of a much more advanced character. It is anticipated that further important work will be done this year at Mr. Stanford's circle than ever before, and next year it may possibly be brought under still wider notice by the presence in Melbourne of scientific investigators.

Meanwhile, nothing could be more convincing of the high spiritual control that permeates these unique sittings than the address selected for reproduction below. It is on "Racial and Creedal Distinctions," and gives a broad-minded view, that not only religionists of every cult may take to heart, but spiritualists themselves. One of the most difficult things for people to do is to grow out of sectarianism. Every one of the churches, as well as the various cults that have had their rise in Modern Spiritualism, build barriers around their own particular interpretation of a section of truth, which is universal and comes alike to every soul when devoutly sought, that will have to be broken down. Until then the one great truth of the "Fatherhood of God and the Brotherhood of Man" will have but partial acceptance. Ram Bahardar's address is in itself a convincing test of the marvellous mediumship of Charles Bailey. Very marked is the difference in the voice and enunciation of each speaker. In the case of Ram Bahardar, the voice is rather high-pitched, but refined, while, when Dr. Witherow, or the late J. B. Gough is the speaker, their stentorian voices would fill one of the largest halls in the city.

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

206TH SEANCE, July 11th.—Address by Professor Denton, "The Old Bible and the New." Phenomena. Quantity of Gem sand containing Indian stones. Bird brought in light. Nest and four eggs taken away by request. A second bird brought in the light.

209TH SEANCE, July 18th.—Address by Hindoo control, Ram Bahardar, entitled "Racial and Creedal Distinctions" reproduced below. Phenomena. Large Native Mat made of bark from Santa Cruz in Pacific, photographed in August issue. Babylonian Tablet brought from Egypt. Dr. Whitecomb said it was "doubtful if there was one like it any museum." Nest

of the Indian Firecatcher containing two eggs. It was taken away to be brought at the next sitting when they would be hatched.

208TH SEANCE, July 25th.—Address by Ram Bahardar entitled "Transmigration of Souls, Re-incarnation and The Perfect Way." Phenomena. Two tablets from Egypt. Both were impressed with the Scarabias seal and were translated by Dr. Robinson, who said hieroglyphic writing related to the appointment of a priest and had his name at the bottom. Nest brought with young bird evidently just hatched. Taken away again and will be brought in a few weeks' time when fully grown for Mr. Stanford's aviary. Mat from Santa Cruz.

209TH SEANCE, August 1st.—Address by Ram Bahardar entitled "Infinite Intelligence, the Sacred Books, and Spiritual Evolution," printed in the September issue. Phenomena. Pair Chinese Women's Slippers. They are the first shoes that are worn by the well-to-do women. There is something inside for cramping the feet. Mat from Santa Cruz.

### ADDRESS BY RAM BAHARDAR, "RACIAL AND CREEDAL DISTINCTIONS."

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

As preface to my remarks, I will quote one of the sayings of the "Enlightened One." King Asoka, 250 years after the departure of Buddha, caused to be inscribed on stone pillars and rocks in Hindustan what is called "The Wisdom of the Buddha." Upon one of these, which is known as the Delhi Pillar, may be found the following words—"I will pray with every variety of prayer for those who differ from me in creed, so that by following my example, they may at last find eternal life." I would like to bracket with that a quotation from your own Sacred Book—"We are the Offspring of God." Nothing finer has been uttered or written than the quotation just referred to from Paul's address to the men of Athens. I am, however, sorry to say that even at the present time there is a vast amount of ill feeling engendered through creeds and racial distinctions. There are a great number of people who speak slightly of races whom they are pleased to call "inferior," because of the colour of their skins. My sole desire in speaking to you upon this subject to-night is that it may help to break down that accursed system of caste which prevails not only among Indian people, but among the white races.

#### DIVISION OF RACES.

We have, first, the great Mongol race or tribe—the yellow race. Then comes the Caucasian or white race. Following these is the black race, or the brown-black people of Africa. It is now generally admitted that a long time ago—how long I am unable to say, because I do not know—that the yellow, or Mongol race was the superior race, and that migration took place, some going away to the north-western parts of Europe. There the climatic conditions were different—cool and mild. The modification that eventually took place produced the Caucasian or white race. Another migration to Africa produced the brown-black races, whom you call negroes. Since pre-historic times, however, the Caucasian race has produced the tribes known as the Aryan, from the Sanscrit word Arya, and it included seven tribes or people, notably the Persian, Hindu, Greek, Italian, German, and the Celts and Slavs. We know, therefore, that the people who went and dwelt in Northern India and those who populated a great part of Europe are of the same family. The Hindu claims brotherhood therefore with the Englishman to-day because both are descended from the same tribe or people. We know that all these seven tribes or races came from the one stock because of their language, their myths and folk lore. I have said that those who migrated into the hot regions of the world became the dark races. How was this brought about? It was simply that the torrid sun changed the pigment or colouring matter underlying the top skin. You, as intelligent people, well know that lying between the two skins there is a colouring matter, which is susceptible to climatic influences. This changed under the great heat, and became very dark, producing the brown-black people of Africa. And so it was with those Aryan people

who dwelt in India. The same thing happened there. With those races who went to North-Western Europe, with its cool climate, the very opposite thing happened. They became the ruddy or white skinned race. The pigment or colouring matter became pale, and so to-day you have white races, dark races, and yellow races. They are all modifications of each other, and in this way we are brothers, every one. We are all the offspring of God. It has been said that the Caucasian races are more brainy and energetic than the others. This may be so. At the present time there are about 640,000,000 of the Caucasian races; about 600,000,000 of the yellow men; and 200,000,000 of the black people. I would impress this fact upon your minds also, that one-third of the dwellers in Asia are Buddhists. Here, then, we have variety of nations, speaking different languages, with different habits, manners, customs, and religions; and if I had time I could show you how most of them have sprung from the same source. I think that distinguished Frenchman, Renouf, has admitted that Christianity owes much to the East, and especially to the religions in India. I would go further and say that Christianity really had its origin in the ancient religions of India.

#### HOW CASTE AROSE.

When men came to live together in communities there were some who were looked up to because of their superior knowledge. Others were revered because of their prowess in battle; some through their great personal influence among the tribes. Thus arbitrary distinctions were set up, which eventually led to what we call caste at the present time. Not only is there caste in my country—India, but in your country also. If anything is calculated to cause trouble and misery—and it has caused trouble and misery in the past—it is caste and race distinction. Not until that is broken down will there be any great improvement or progression for the human race. You have often heard, no doubt, how, in India, some of the religionists are frightfully particular concerning their caste. Have you not often heard how an intelligent Brahmin would not eat food if the shadow of some one beneath him had fallen upon it? This is true, in part, but not with the majority of people in India. It might occur with the fanatic, and there are fanatics among the Indians as well as there are among white people. Some people would carry this very far, not only in this life, but had they the power I feel assured that they would carry it into the life which is to come, even that of which I am a partaker. But I am pleased to be able to tell you that there is no caste in that higher life. There are no racial distinctions, for it is recognised there that we are indeed the offspring of God.

#### DISTINCTIONS DISAPPEAR IN SPIRIT LIFE.

It is not a man's language or the colour of his skin that matters. It is his character. In each one there dwells a spark from that great Flame, that Light, that Sun, which forever burns throughout the universe, whom you call God, whom we regard as the First Principle—the Great Eternal One. He is from everlasting to everlasting. He dwells in the lives of men if they will permit Him, and His influence is to be seen and felt everywhere. With Him there is no racial distinction, and He knows nothing of creeds. People of my country, passing into the Higher Life, have much to unlearn besides acquiring knowledge which they have not had in their earth life. The great Brahmin, in passing over, has to learn that there are no caste distinctions, that one of the flesh whom he despised is his brother, and that he must dwell with him in love. He has that lesson to learn if he has not learned it on the earth. When I come to the people of your race, I find some of them passing over with the same strange ideas as the men of my country. They, too, have to find out that there is no racial distinction, no caste. There are no patricians and plebeians, for all live in that Great Eternal One, and we are indeed chil-

dren of Him. So it is well, my good brothers, if to-night we commence on right lines, and put aside these false ideas. They do but hamper and keep back the progress, not only of individuals but of nations. Some of the nations who have been called inferior have in days gone by shown that they were superior to many people who now look down upon them. In reference to the people of my own country, I should say that in days long gone by they were highly intelligent, and understood much concerning Nature's laws. They were students, not only of human life and character, but also of Nature in her every aspect. They sought to wrest Nature's secrets. They entered into that Holy Place, and opened the books, and read therein the destiny of the whole human race.

#### CREEDS DISAPPEAR ALSO.

When men lived in communities and sought to hold intercourse with the unseen world, there were some who were looked up to and revered because of their superior knowledge. But, alas, they were not content to be revered for the knowledge which they had gained, but many of them pretended to possess powers which they had not, and there crept into the hearts of some of them the desire to make merchandise of their holy office. The result is that tyrannical priestly system which has been, no doubt, a great burden upon mankind. We find, then, that they formulated creeds for their followers' acceptance. This is not to be wondered at, because many men believed that these priests knew how to better approach those who were denizens of the Unseen World, and how to obtain the favour of spiritual beings. Some of these people were, doubtless, sincere, but you know as well as I do that they were mistaken. Some, alas, following their undeveloped nature, the evil which was in their hearts, became not leaders or teachers but blind guides to those who followed them so unthinkingly. And so to-day we find every tribe and race has a creed of some kind, and these creeds are not always consonant with truth. When examined, they are shown to be concoctions of the human brain. Any creed, be it remembered, that is repugnant to the reason and the finer feelings of a good man or woman cannot be good. It cannot be from the spiritual side of life. It, must, indeed, be the production of weak, erring mortals like yourselves. Among the people of India there are many religions. They, too, have their creeds just as surely as you people have yours, and some of them, I am sorry to say, are very bitter and bigoted against others. While we are seeking, therefore, to break down racial distinctions, we must endeavour to break down also creedal distinctions. They are doing a great deal of harm in your world. They are bringing poor souls who desire knowledge from above, and peace and happiness, to a wrong condition; and preventing them from attaining their heart's desire. They are germinating hatred and dissension, and bringing dark clouds over the horizon of human life. He who is able to break down the creeds of the present day is doing as much good for humanity as he who is breaking down the system of caste. The Enlightened One, the great Buddha, realised that men would have creeds, and also that it was almost impossible to break them asunder. So he caused the words to be set up, through King Asoka, on the Delhi Pillar that I have quoted to you—"I will offer every variety of prayer for him who disagrees with me in creed." Can you all say that from your hearts? People generally cannot say it. They have in the past, as you know, burned, tortured, and killed their brethren because of creeds and other differences in religion. But not one of them has stood aside and offered a prayer for those who are less enlightened.

#### TRUE SPIRITUALISM HAS NO CREED.

You scientific spiritual investigators must be able to say—I do not care what a man's creed may be, I will pray for him every variety of prayer; I will

show him that I regard him as a man and a brother, trusting that, by my example, others may follow, and at last be partakers of Life Eternal." Nothing finer, I said, has been engraved on stone than these words of Buddha. It is God-like when a man is able to say, "I care nothing for your religious views, nothing for the colour of your skin; I care not to what race or tribe you belong; I care only for your spiritual progress, for your soul's enlightenment. I am at one with all that is good in the universe; I am a brother of every man who is seeking good, and I am seeking the good of all." Such should be the language of our hearts, whether we be black, yellow men, or white people, and unless it is so we cannot reach an exalted position in the higher life. We on our side of life have not done those things that we should have done; we have, in fact, insulted the Most High in that we have slighted some one of his creatures. We have belittled those in whom His Spirit dwells, we have acted in a despicable manner to our brothers, and it behoves us to-night to be careful how we live.

In the spirit world, as you call it, there will be met men and women of every nation and tribe. If they have to dwell in those realms in unity and peace, why should it not commence here? It would be far better than for men and women to go over and have to learn this great lesson there. Some people speak as if they expected nothing but joy and comfort when they pass from this earthly existence, but the teachers in my country believe that true happiness may be possessed by a man while he is a dweller in the flesh. They believe that on earth he may be happy, and that happiness can be obtained in only one way, and that is to be spiritually minded. To live not for one's self, but for others; to get knowledge and wisdom, and make the best use of every opportunity which is given to perfect oneself; not to live, as the great majority of people do, for self alone, but to discard self and to live for others; to partake of all that is good and that is provided for man legitimately, but to put to one side those things which his acquired knowledge shows are not beneficial either for him or his fellow man.

#### HOW THE POWERS OF THE MIND SHOULD BE USED.

I will tell you a little story as an illustration. In a village in Northern India there lived a good man. People came unto him desirous of getting wisdom and knowledge. On one occasion a king came and said: "I am in great trouble, Nagasina, because the wife of my bosom is contrariwise, and there is no unity. I wish you to tell me how I can cause her to be affectionate, and to have regard for me and my life." And the sage said: "Oh, king, how do you treat your wife?" "Oh," said the king, "I give her everything that is good." "And how do you speak to your wife?" asked Nagasina. "I speak to her kind sometimes, but when she is averse to me, I speak to her crossly," was the king's reply. Then said the sage, "And how do you think about your wife?" "Oh, Nagasina," said the king, "I think sometimes most lovingly of her, when she is good, but at other times I think I will put her to death." "Oh, king," said the sage, "you are responsible for much of your wife's bad feeling, because your thoughts are sending her from you. You are thinking evil, you are thinking malice. Now, go home, speak to her kindly, treat her well, and even when she appears wayward, think lovingly of her, and you will find that she will come under your influence and be a loving helpmate." The king went home. It was a sore trial to him, but he concentrated his thoughts upon his wife, and held dominion over himself. His wife, seeing such a change in him, and feeling his loving influence, rose one night from her couch and went to him. Putting her arms round his neck, she said, "Oh, my king and my husband, I am afraid that I have not been what the Great Brahm desired that I should be. From to-night I wish for forgiveness. Do thou love me in the future as I now love

thee, and we will dwell together without trouble." Here was a woman won back to love, won back to fellowship with her husband because of his loving thoughts. When the world at large realises the power of thought all will endeavour to think good and to act good. "To think good, to act good, is to bring about the salvation of the world. To think evil, to act evil, is to produce pain as surely as the wheel follows the oxen that draws the carriage."

#### MR. STEAD'S MESSAGES.

Just after the publication of the September "Harbinger" came the message from Mr. Stead that he wanted "to give something in the October number quite different to anything given before. I want to write about Cardinal Manning in spirit life. I have selected him first as he was like my own father, and I want to give his views on the greatest subject of all—the way to give people an assurance of life hereafter, and what they should do when on earth to be ready for it." A day and hour was fixed for its transmission a week before, with instructions to be ready. It is not possible to describe the power that suffuses my whole being at these times. It is an illustration of the vibratory action which sends telegraphic messages through the ether, and which will in the future take its place beside wireless telegraphy and other marvels as still another Law of Nature not generally understood.

#### WHAT LIFE IN THE SPIRIT WORLD REALLY IS.

BY WILLIAM T. STEAD.

No. 5.

#### CARDINAL MANNING IN SPIRIT LIFE.

This month I desire to give something quite different to what I have done before—and there are endless subjects to choose from. To us over here the one desideratum is to awaken humanity to a sense of the reality of the world towards which all are travelling. Eyes have they, and see not; ears have they and hear not, is our constant exclamation as we witness the blindness of the multitude, and how the ears of the great majority are absolutely deaf to the Divine harmonies, the Divine messages that are around them from the spheres. These fill the Ether, and are only waiting, like the wireless telegraphic messages of earth for some receiver—some receptive soul—to annex them. Never was there such an eye-opener as the one I got myself when I viewed all this, and realised that it was just a fractional ray only from the great Central Light of the Universe that I had drawn to myself in the earth life. This illuminating force cannot make its way to the heart of humanity until the fog and mists of unbelief, the hardness of heart, and material ideas generally are cleared away. If you did but know of the mansions that are being prepared over here by those who are living in the spirit on the earth plane, whose hearts are filled with Divine Love; or of the darkness and despair, the evil surroundings that await those who have disregarded every higher impulse, who have wallowed in vice and debauchery, and come here with souls dwarfed by following the lusts of the flesh, the world would soon be in a different condition. And even now the awakening has begun. It is with increasing power that my work will be done in the future. Helpers on the earth will be filled with greater spiritual force, as the consciousness of Divine guidance grows on them, and a spiritual revival may be expected shortly, the like of which the world has not yet seen.

#### CARDINAL MANNING IN SPIRIT LIFE.

And now, how can I tell in mortal language of the palatial spiritual home prepared over here for this great soul? It is just a reflex of his earth life. Ah, how well I remember the austere simplicity of

his surroundings, when, as Cardinal, he was a Prince of the Church to which he belonged. How in that large barn-like structure he had made corners to



Cardinal Manning when Dean of Chichester.

work in and receive visitors behind a screen during the day, and at night retired to a recess built for the purpose in the large upper room; all the great floor spaces being filled on occasions by deputations and meetings of those with whom he was working. No one was denied him who was in trouble or need, and to myself, a rank dissenter from my youth up, he opened fatherly arms, saw that I was as anxious as himself to serve God and my fellow-man, and creeds and dogmas had no place in our minds. If a clairvoyant had seen and described him in those simple surroundings, the bare walls, the simple accessories of daily life would have become glorified. Spiritual light would have suffused the place, and the Cardinal himself would have appeared as he really was, a God-inspired Man. He was one of those who were there to welcome me; and that golden chain of Love, which is the only real tie between souls, whether on earth or in the ethereal realms, brought us close to each other at once. Beautiful as my home is, that of the Cardinal surpasses it in many ways, chiefly by the pictures that are on the walls. Every act of self-renunciation, every loving action, given as they all were irrespective of creed to those who suffered and claimed his help, is depicted there. Spiritual surroundings are as real as those in earth life. All that you have of beauty is simply a reflex or shadow of the realities here. Flowers that you have never dreamed of are here in perfection; scenes of beauty that dwarf into insignificance your most stupendous and gorgeous landscapes, are here; enormous gatherings of enfranchised spirits, where harmony of colour, enchanting music, and glorious spiritual communion and aspiration combined, draw a celestial light that was never seen on sea or land by mortals, give a splendour to our surroundings compared with which the greatest spectacle on earth seems insignificant. Here, then, freed from earth's limitations, we can meet and converse just as people on earth do, although the language of the spheres is like everything else spiritual, and all tongues are superseded by a communion that transcends words and yet perfectly conveys the thoughts of each to the other.

ABOVE ALL ECCLESIASTICISMS.

For a great soul like that of Cardinal Manning there was no Catholic Heaven to be translated to. He gravitated to a height above all creeds, all dogmas, a heaven in which he had really been while on earth; his desire for an anchorage, an authority, an infallible church making him outwardly, at least, one of a church which he imagined possessed all these. After all, it does not matter by what way people draw near to the great Source of Life and Love. Now, in our talks, we are both filled with the same desire, the only thing worth striving for—to give people an assurance of life hereafter, and what they should do while on earth to be ready for it. The Cardinal sees that nothing else matters, that neither church nor priest of any kind can do for the individual soul what it must do for itself. "All souls are mine," says the Divine Intelligence. "We are all parts of Him," said the Cardinal, in one of our latest conversations. "All that there is of creeds and dogmas must go. It has to be engraved on the minds of those I have left behind that creeds are nothing; churches are nothing; religious professions are nothing. The only thing of value is the spiritual growth that is made, filling the soul with God's power, God's love, which is the foundation of everything."

Each month am I able to give my message stronger and clearer. There must come shortly a Great Awakening. Vibrations of power are going from here to all of you who are looking for the Light. It will burst on the world in such full radiance that souls will expand as flowers in the sunlight. "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" in the glorious days that are to come. To every one of you, Grace, Power and Blessing, so that your lives and labours may hasten this glorious day!!

“THE ARGUS” AND PSYCHICAL RESEARCH.

In marked contrast to leading daily journals in Great Britain, which are now presenting the facts of Psychical Research in a manner fitting the important place they hold in advanced scientific circles, is the following from the Melbourne "Argus" of August 31. In almost every particular the statements made concerning men like Sir William Crookes, Sir Oliver Lodge, and Sir W. F. Barrett are absolutely wrong. It is, therefore, with much satisfaction that we are able to give to the readers of the "Harbinger" a criticism of "The Argus" article from the pen of Mr. John Ross, one of the clearest and most philosophical thinkers of Melbourne. Reared in a rigid Scotch Calvinistic belief, Mr. Ross escaped from its fetters with difficulty, and mainly from the phenomena of Spiritualism, as presented in its early days in Melbourne. Never a seeker after the wonders of the seance-room, he has deduced from the facts submitted to his notice a philosophy akin to that of thousands of other enlightened thinkers whose ranks are daily growing in rapid ratio in every part of the world.

It is a pleasure to add, as fitting conclusion, an article on "The Bailey Seances," contributed to the "Sunday Times," of Sydney, by its Melbourne representative.

PSYCHICAL RESEARCH.

"The Argus" writer says:—

A trenchant criticism of the arguments by which Sir Oliver Lodge, Sir W. F. Barrett, Professor Reichel, and other men of science contend for the reality of telepathy and similar supernatural psychical manifestations is contributed to "Bedrock" by J. L. Tuckett, M.A., M.D. He points out that, with hardly any exception, scientists who profess to have found evidence in support of occult phenomena are men who have had little or no training in experimental

psychology, or, for the matter of that, in ordinary biology. Nearly all of them are physicists, like Sir Oliver Lodge, Sir W. F. Barrett, and Mr. Fournier d'Albe. Indeed, biologists almost to a man agree with Sir Ray Lancaster in repudiating not only theories of manifestations by disembodied spirits, but also the hypothesis of telepathy itself. According to Dr. Tuckett, the difference between the Lankester school of thought and the Lodge-Barrett school of thought lies in this: the former school demands evidence which is capable of verification, and is based on experiments or observations that can be repeated under definite and known conditions, while the latter school is satisfied with evidence that does not come up to that standard—and, it may be added, with evidence that certainly would not satisfy its members in connection with their own particular branch of science. Dr. Tuckett then proceeds to examine typical cases in which these believers in the occult have jumped to conclusions not scientifically established by the evidence before them. He shows how, in nearly every case, bias has made them blind to the most obvious precautions for guarding against fraud and self-deception. In fact, in spite of repeated proof of trickery on the part of mediums, they still persist in believing that these mediums do possess occult powers unexplainable by ordinary natural laws. As "one of the most amusing recent examples of a scientist's misplaced faith in a medium," Dr. Tuckett quotes from "Light" an account of Professor Reichel's dealings with the medium Bailey. The professor, according to this account, spent £200 or more in bringing Bailey and a companion, without whom he never travelled, over from Australia to France. His object was to hold some seances under test conditions. These were, in fact, held at Grenoble. At one of them two birds, which Bailey declared that his "spirit-controls" had brought from India, were materialised. Unfortunately for the medium, however, it was established next day, beyond possibility of doubt, that Bailey had bought these birds from a dealer in the town, who identified not only the birds but the purchaser. Thereupon Professor Reichel wrote to Bailey, saying he would pay his fare back to Melbourne, and recommending him "to leave Europe as quickly as possible, for any sittings at which money was taken would probably bring you into conflict with the authorities." Yet, in spite of all, the professor still had faith in Bailey's supernormal powers, for he also wrote, "Your deceptive mode of proceeding is all the more repugnant, as I am fully convinced that you are capable of producing genuine phenomena." We cannot follow Dr. Tuckett at length in his detailed criticism. The conclusion to which it brings him in the case of telepathy he states as follows:—"It is not necessary to regard the phenomena of so-called telepathy as inexplicable, or to regard the mental condition of Sir W. F. Barrett and Sir Oliver Lodge as indistinguishable from idiocy. There is a third possibility. The will to believe has made them ready to accept evidence obtained under conditions which they would recognise to be unsound if they had been trained in experimental psychology." In short, according to Dr. Tuckett, it is this "will to believe" that has misled men, trustworthy enough in a physical laboratory into rash and unscientific conclusions when they have to deal with mediums and their alleged occult powers.

#### PSYCHICAL RESEARCH.

Written expressly for "Harbinger of Light," by  
MR JOHN ROSS.

Under the above heading a notice appeared in the issue of "The Argus" for Saturday, the 31st August, of an article contributed to a new magazine called "Bedrock," by a Dr. J. L. Tuckett, in which he is said to have made "a trenchant criticism of the arguments by which Sir Oliver Lodge, Sir W. F. Barrett, Professor Reichel, and other men of science contend for the reality of telepathy and similar supernormal psychical manifestations." The writer denies to these scientists—allowed to be eminent enough each in his

own line—the qualifications necessary for successfully conducting investigations of this character, "having had," as the critic says, "little or no training in experimental psychology, or, for the matter of that, in ordinary biology."

This critic is reported to have shown that "in every case," the subjects of his violent animadversions must have been influenced by a "bias" which rendered them "blind to the most obvious precautions for guarding against fraud and self-deception," otherwise he would be constrained to regard "their mental condition as indistinguishable from idiocy."

An unscrupulous attack of this dogmatic and intolerant character does not represent the spirit of inquiry and criticism which is a distinguishing feature of true science, inasmuch as it either misunderstands or ignores the functional character of science itself, the nature of the services it demands of its votaries, and the principles under which its operations have to be undertaken and conducted. The paths of science are strewn with mistakes and misconceptions—it could not be otherwise—which are left for time and further research to discover. This develops a cautious disposition in scientific minds, which impresses them with a sense, which grows with scientific progress itself, of the vastness of their ignorance compared with the meagreness and provisional character of all they are able, at their best, to register under the name of Knowledge. "The Ignorance of Science" is a sub-title to a part of "The Introductory Chapter" to Professor Karl Pearson's admirable little book, called "The Grammar of Science," in which he points out that "the classifications of facts hitherto made by the system-mongers have been inadequate or hopelessly prejudiced," and forcibly adds, "until the scientific study of psychology, both by observation and experiment, has advanced immensely beyond its present limits—and this may take generations to accomplish—science can only answer, 'I am ignorant.'" "Thus, in England, Professor Huxley invented the term Agnostic, not so much," says Professor Pearson, "for those who are ignorant as for those who limit the possibility of knowledge in certain fields."

To the above admirable sentiments, so truly scientific and philosophic, the following quotation from Professor Pearson's book will make a fitting climax:—"Science cannot allow theologian or philosopher to establish a right to the foreshore of ignorance, and so to hinder the settlement in due time of vast and yet unknown contents of thought. In the like barriers erected in the past science finds some of the greatest difficulties in the way of intellectual progress and social advance in the present."

#### HOW SCIENTISTS GENERALLY HAVE TREATED PSYCHIC PHENOMENA.

Notwithstanding that the recognised principles which furnish motives and guidance for scientific investigations are thus clearly reasoned out, it will be found that scientists seldom or ever submit to their government when phenomena of a highly-improbable character are brought under their notice. Preconceptions arise in judgment against them, ready to reject them as convicted absurdities. In this way the phenomena of Spiritualism have been contemptuously dealt with by the orthodoxies of religionists and scientists. Differing from each other otherwise, they agree in this. A situation is thus created requiring radical amendment, for if abnormal phenomena are to be rejected upon prima facie evidence, based upon preconceptions, progress cannot be made in the evolution of that "scientific thought," said by Professor Clifford to be "not an accompaniment or condition of human progress, but human progress itself."

Abandoned by scientists, the task of investigating what truth might be found in these phenomena was taken up by lay members of the general public—such as Mr. T. W. Stanford in his world-famous seances with the medium Charles Bailey—with such unlooked-for results as ultimately to compel men of the greatest scientific eminence to respond to the calls of a

neglected duty, and examine for themselves what all this might mean—facts or illusions?

LOMBROSO, CROOKES, AND WALLACE.

That distinguished psychologist and anthropologist, the late Professor Cesare Lombroso, in a letter to a friend, made the penitent confession, "I am ashamed and grieved at having opposed with so much tenacity the possibility of so-called spiritistic facts. I say FACTS, because I am still opposed to the theory. But the facts exist, and I boast of being a slave to facts!" Eventually he contributed an article to "The Grand Review," with the suggestive title "Why I Became a Spiritualist."

Dr. Alfred Russell Wallace says of himself regarding these phenomena:—"The facts beat me. They compelled me to accept them as facts long before I would accept the spiritual explanation of them; there was at that time no place in my fabric of thought into which it could be fitted."

Professor William Crookes, in a letter to the editor of the London "Times," in 1897, said:—"I have to thank you for the attention you have bestowed, in a leading article, on certain speculations of mine advanced at a meeting of the Society for Psychical Research, of which I have the honour to be president. Those speculations were avowedly crude and tentative, but I think they derive such interest as they possess from a fact which your article hardly felt disposed to admit. I mean the fact that a great deal of solid evidence going to prove, and, in my view, proving, the real existence of telepathy and kindred powers, has actually been published by the Society for Psychical Research, not only in 'Phantasms of the Living,' to which your article refers, but in twelve volumes of Proceedings. . . . In the meantime," Sir W. Crookes proceeds, "so long as our evidence steadily increases . . . and until that evidence shall have been rebutted by arguments more cogent than it has yet had to meet, I for one shall think myself entitled to regard telepathy as in possession of the scientific field." Mr. F. W. H. Myers, who conducted the proceedings of the Society for Psychical Research for so many years, declared that at first he experienced "great repugnance to studying the phenomena alleged by Spiritualists," and testimonies to the same effect could be multiplied indefinitely.

In the face of all this, the abusive and intolerant epithets of Doctor Tuckett are utterly unwarranted in their dogmatism and misrepresentations. In the name of his science he seems to pose as "a genius equal to the majesty of Nature." He has only to refer to his scientific chronometer to decide that "if the sun is not over that hill-top in two minutes it will be late." Very conservative and orthodox, but hardly the way in which progress is made in knowledge by the discovery of new fields of research by means of abnormal phenomena.

### THE BAILEY SEANCES IN MELBOURNE.

LEARNED LECTURES BY HINDOO "CONTROL."

By Melbourne representative "Sunday Times."

It is now nearly twelve months since Mr. C. Bailey, the world-famous spiritualistic medium, returned to Melbourne after having a short stay in England and Scotland, and during the whole period since then he has sat for investigation purposes at the private office of Mr. T. W. Stanford, the well-known spiritualist. The seances have been conducted weekly, as they had for several years prior to Mr. Bailey's trip home, and the circle has regularly numbered from 25 to 30 sitters.

I have felt myself called upon to furnish dispassionate reports from time to time on the subject of these seances, for it was by direction of the editor seven or eight years ago that I first attended them for the purpose of ascertaining, if possible, if there was anything of a fraudulent character about the alleged phenomena that took place.

Nothing fraudulent has been discovered, and, furthermore, the evidences that are presented at every meeting

of there being some weird and wonderful power at work in these meetings are overwhelming and convincing. For several weeks past the lectures have been delivered by a new personality purporting to be that of a high-caste Hindoo adept, who passed away at the age of ninety-six years, at Lahore, seventeen years ago. It has been represented that this Hindoo, Ram Bahardar, was a highly educated person, having spent some time in England, where he received an English education. Whatever may be the facts concerning the history of this personality or intelligence, and there no doubt will be different opinions entertained on this point, it is undeniable that the lectures he has delivered since he first took control have been marked by considerable brilliancy of style, erudition, and excellence of diction, the choice of words being something above the ordinary platform oration, while the matter contained in the addresses has been informative and presented in fine sequence of thought. A peculiarity about the utterances has been the refined tone of voice, somewhat effeminate and gentle. No distinctive accent is noticeable in the address, yet it is manifest that the speech is that of a foreigner. And, besides this, there is never any variation in style or mannerism, tone inflection, or method of speaking the words from the beginning of the address until the end of it, while every address possesses exactly the same characteristics as those just described. This last remark is made in answer to those who sceptically assert that the lectures are learned by heart, and that the delivery is merely clever acting. The complete familiarity with the Bible and the wise sayings contained in the ancient books of the Brahmin, Mahomedan, Buddhist, Confucian, and other religions, combined with the great learning displayed throughout these remarkable addresses, entirely discounts the idea that the medium has performed a stupendous feat of memorising, while the fire, or enthusiasm, that is displayed, and the rapidity of the utterances when the intelligence, whatever it is, appears to become excited, lend a naturalness to the whole proceeding, which would astonish sceptics as much as it convinces believing investigators. The subjects have all to do with spiritual matters, and the science of life, and they are copiously interspersed with quotations from Eastern philosophers and ancient sages. Apart from the mystery of their origin, the addresses are full of sound and uplifting teaching, and those who have heard them are fully impressed that Mr. Bailey's powers as a medium are becoming greater as time goes on, for not only are the lectures more wonderful than before, but the articles, or apports, that are brought, under the strictest test conditions, are remarkably varied and rare. Amongst those recently produced are native mats and head dresses, strange articles of fetish worship, a newly-hatched bird lying in a nest with the mother-bird sitting upon it, also various nests with three or four eggs in them, numerous live birds, some being caught in the full light, a quantity of sand containing a luminous mineral, and ruby-like stones, tablets with cuneiform inscriptions upon them, and a large lump of dough-like substance with eight red berries set in the surface of it, this being described by the Hindoo control in charge as a consecrated cake, which had yet to be baked. These are only some of the articles brought during the past five or six weeks, but the fact that they did arrive within a locked case, after the medium had been carefully searched by strangers and others attending the meeting, leaves something to be answered by those who aver that these seances are based upon fraud.

All the world is the temple of God. Its worship is ministrations. The commonest service is Divine service.

—G. Macdonald

I expect to pass through this world but once. Any good work, therefore, any kindness, or any service I can render to any soul of man or animal, let me do it now! Let me not neglect and defer it, for I shall not pass this way again.

—Adaptation of Socrates' famous declaration by Thomas Carlyle

### THOUGHT FORMS.

It becomes daily more apparent that a demonstration of the little known powers of the soul will, in the not distant future, turn the intelligent thought of the time from the present materialistic idea of the universe into one that shows, by scientific experiment, its spiritual basis. This implies that we ourselves, as infinitesimal parts of the stupendous whole, share its wonderful spiritual potencies, indestructible, and therefore immortal. So it was with extreme pleasure that the following article by W. Britton Harvey, author of "Science and the Soul," and other important works, was received for this number of the "Harbinger of Light."

In that remarkable book of Edgar Lucien Larkin, "Within the Mind Maze," a curious case is quoted in his chapter on "Thought Forms," in an experiment made by the Japanese physician, Dr. M. Yamaguchi, a Yale graduate, whom Mr. Harvey mentions. It was as follows:—"A woman, having the faculty of auto-hypnosis, was requested by the doctor to hypnotise herself, and strongly suggest to herself a word spelled in Japanese letters. She did so, and remained hypnotised for one hour. Sensitive dry plates held near her head revealed, upon development, the negative of the word spelled in Japanese." This is something on the lines of the imprinting of letters on the retina of the eyes of a child in Philadelphia, which forms the text, as it were, of Mr. Britton's valuable article:—

#### A MYSTERY.

INITIALS ON A CHILD'S EYES.

WHAT CAUSED THEM?

A POSSIBLE EXPLANATION.

By W. BRITTON HARVEY.

Considerable curiosity, if not a sense of deeper interest, must have been aroused in the minds of many people by the contents of a recent cablegram from Philadelphia which gave brief particulars of a remarkable phenomenon which is being investigated by the physicians of that city. In the eyes of a two-year-old child, named John Duggan, we are told, are distinctly visible the letters "J.D.," one letter appearing on each retina, and the significant information is given that "the mother of the child declares the letters form the initials of the name decided upon for the child prior to its birth." This phenomenon is rightly described as "remarkable," and consequently it can be readily understood that the medical faculty of Philadelphia are inquiring into the circumstances with the greatest interest. It suggests a psychological problem which may be very difficult indeed to unravel, but having regard to its intimate relation to pre-natal influences, it is sure to command the closest scrutiny, and doubtless various hypotheses will be put forward in explanation of the mystery.

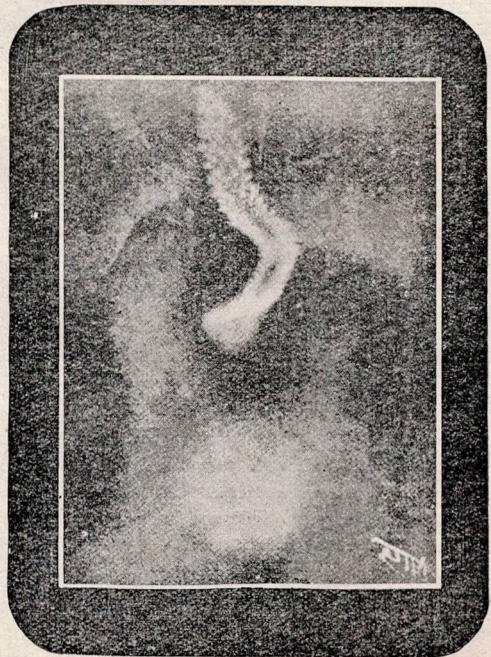
It is certainly one of those strange and peculiar happenings upon which, with our present limited knowledge of the subtle and invisible forces of Nature, it would be the sheerest folly to dogmatise. We are repeatedly hearing in these days of marvellous and altogether unexpected developments, suggesting the existence of unseen forces of great potency which have not hitherto been brought within the purview of the practical scientist. Sir Oliver Lodge touches upon this point when he declares that "discoveries of the very first magnitude can still be made—are, indeed in process of being made—by strictly scientific methods, in the region of psychology; discoveries quite comparable in importance with those that have been made during the last century in physics and biology." He tells us, for instance, that telepathy is now a scientifically-demonstrated fact, and that the occurrence of clairvoyance, known to scientists as the development of a sixth sense, has been clearly established. This direct testimony to the reality of thought transference is very striking when we have regard to the intellectual qualifications and scientific status of the man who makes it. Thoughts, we are being told to-

day, are not mere empty "nothings" which spend their force as quickly as they arise in the brain, but are real, tangible "things," and can be projected by the mind to a well nigh unlimited distance.

Professor Larkin, the erudite Director of the Lowe Observatory in America, is apparently in agreement with his confrere, the great British physicist, for he avers that "telepathy consists of a flow of electric corpuscles away from a mental centre, and impact on another. Radium sends out flows of corpuscles, and so do cells in the brain. Positively thoughts are as real as are these corpuscles." That language is clear enough for the simplest mind to understand. It simply means that thoughts are "things." There is, moreover, the testimony of the French medico scientist, the late Dr. Baraduc, who took photographs, on specially sensitised plates, of the commotion created



Angry Thoughts Photographed.  
(Taken by Dr. Baraduc.)



Intense Prayer Photographed.  
(Taken by Dr. Baraduc.)

in the ether by the varying thought forces of certain selected individuals, and a few years ago caused considerable stir in English scientific circles by circulating the pictures. Corroborative evidence of the genuineness of these experiments has since been furnished by Dr. Minosuka Yamaguchi, the distinguished Japanese scientist, who declared that "it is possible to take impressions of thoughts in the mind of a person in the hypnotic state, on photographic dry plates,

and exhibit them to the world." In proof of this assertion he exhibited an extraordinary collection of these pictures, and says, in regard to the discovery, that "its value to science, to investigation, to criminology, and to society in general, can hardly be estimated in words."

If these phenomena are really what they purport to be—if it is literally true that "thoughts are things," that they possess a power of hitherto unsuspected potency, and that the effects they produce on the ether as they escape from the brain can actually be photographed, then one can readily accept the dictum of Sir Oliver Lodge that "discoveries of the very first magnitude are in process of being made in the region of psychology." In connection with the same subject, reference might also be made to the remarkable experiments conducted of late in certain hospitals in Paris. Patients have been put into the hypnotic state, and whilst in that condition various suggestions have been made to them with the most remarkable results. We will give two instances only in illustration. In one case a patch was painted on the patient's arm with pure water. He, however, was told that it was a violent acid, and would burn him terribly, raise a large blister, and leave a sore. The power of suggestion soon became manifest. The patient screamed with pain, the blister appeared, and the resultant sore took weeks to heal. In another case an active acid was actually used, but the patient was told it was only water, and would not hurt him in the slightest degree. The result was that he felt no pain, there was no blister and no sore. Yet each of these symptoms would have been quickly produced if the acid had been placed on the patient when in a normal condition.

What, then, was the subtle force operating in each of these instances? It is called "the power of suggestion." But is that not merely another mode of expressing the term, "the power of thought?" Take the first case again. Harmless water was used, but the thought was firmly imbued in the mind of the patient that it was an acid, and apparently the inscrutable thought force thus generated was responsible for the painful consequences which followed. If this be the correct explanation, then our thoughts do indeed possess a marvellous power, and we at once realise the truth of the scriptural proverb, "As a man thinketh in his heart, so is he."

The bearing of the foregoing on the extraordinary phenomenon in Philadelphia is obvious. It is, at all events, feasible to suggest that the explanation lies on the plane of thought. Here was a prospective mother, apparently anxious that the child should be a boy, and particularly desirous that he should be named John. This much is made fairly clear by the cablegram. But this does not account for the initials only appearing on the eyes. Is it possible that, having determined on the Christian name, the mother frequently pictured in her mind the initials "J.D.?" If so, is it possible that by concentrating on that thought it eventually took shape—seeing that we are scientifically informed that "thoughts are things"—and that the thought force was sufficiently powerful to leave its impress on the retina? We have the indisputable evidence of French physicians that this potent agency can raise a blister, and the further testimony of accredited scientists that this force is sufficiently tangible to be able to produce a picture on a sensitised plate. If it can do these things, is it unreasonable to assume that—perhaps in certain peculiarly-constituted individuals, from the psychological viewpoint—it can likewise leave an impress on such a sensitive portion of the human organism as the retina of the eye?

If this hypothesis is to be entertained—and it is a very difficult matter to suggest any other—it certainly opens up a very wide field for speculation and thought in respect to pre-natal influences generally. To what extent is the embryo affected by the thoughts of the mother? Can she impregnate it with good thoughts or evil thoughts according to her own

tendencies? If so, has this any bearing on what we understand as the Law of Heredity? Can the mother, in short, give the child a bias either for good or for evil? These are questions which provoke serious thought. If there is any truth underlying these suggestions they unquestionably raise very grave considerations relating to maternal responsibility, and in the light of what we already know about the influence of thought there is certainly nothing fantastic in the line of reasoning advanced. We may learn more about these hidden secrets in time—meanwhile it would be just as well to be vigilant concerning the nature of the thoughts we are liable to foster.

### EDGAR LUCIEN LARKIN.

Although Professor Larkin's article in September issue on Professor Milliken's discovery of the Electron was decidedly abstruse, many correspondents have expressed their pleasure in reading it. As a natural sequence to it, the following article, "Present Concepts of the Constitution of Matter," will be read with greater interest, dealing as it does with the composition of Matter. It is a subject that, in connection with the remarkable phase of mediumship, "the passage of matter through matter" cannot be too closely studied, for it gives a reasonable explanation of what appears almost an impossibility to the "man in the street," or anyone who has not studied the latest achievements of science. It is noticeable, as well, that Professor Clifford has, in his remarkable addresses at Mr. Stanford's circle on "Atoms," "Ether," and the way that matter is passed through matter, given precisely the same teaching from the other side of Life.

Readers will join with the editor in grateful acknowledgment of these specially written articles for this paper, by Professor Larkin. They could not be obtainable elsewhere, and are of priceless value in elucidating the scientific basis of Spiritualism and its phenomena.

### PRESENT SCIENTIFIC CONCEPTS OF THE CONSTITUTION OF MATTER.

By EDGAR LUCIEN LARKIN.

Written expressly for "The Harbinger of Light."

Matter is motion. This is the teaching of all physicists, and especially electricians. The question at once arises: Motion of what? What moves? The reply is: Electrons move. Next: What are electrons? So far as human scrutiny is concerned, and that of the most rigid and accurate kind, electrons are pure negative electricity. From Grecian times, the days of Democritus and Lucretius down through all the ages to Dalton, the doctrine of atoms reigned. Matter was ever supposed to be made up of atoms, bodies utterly indivisible, whence the name atom. And that would now have universal acceptance, no doubt, had not Sir William Crookes produced very high vacua in glass bulbs or tubes hermetically sealed, tight from entrance of air. After all air had been removed, that can be by human skill, there will always be a trace remaining, white hot ends of platinum wires are fused through the glass walls at opposite ends of the tube, and the apparatus is ready to be attached to poles of any machine generating very high potential electricity. Crookes made many hundreds of these, and filled them with all of the permanent gases such as oxygen, hydrogen, nitrogen, chlorine, as well as air. These he made dense and rare. All degrees of internal gas pressure were tested, and all pressures or potentials of electricity were passed through the gases from platinum point to point. Almost supernal beauties of colours of light poured forth in floods, differing in colours and lengths of waves for each kind of contained gas. And molecules and atoms of the gases were carried along with the electricity at enormous specific speeds. Any substance bombarded by them became white

lot. But in due time, Crookes and a number of scientific men found that the flying atoms assumed new properties hitherto unknown; ultra-gaseous phenomena appeared, and to this new thing, Crookes gave the now historic name, the "Fourth Stage of Matter."

#### HOW SCIENTISTS MEASURE ELECTRICAL CHARGES.

It was found that the particles of gas in their flight carried charges of electricity from one platinum point to the other. Then began one of the most arduous labours ever engaged in by man, only surpassed by one—the 200 year task of measuring the distance to the nearest star. This seemingly impossible problem was to measure the charges of electricity in these rapid atoms of all the gases in the tubes. How begin, how solve this abstruse problem? Ways were devised that cannot even be attempted to explain in the "Harbinger"—they are so complex. Results of years of toil by day and by night will only be given. Mind that is in Man, the being wonderful, was taxed to the extreme limit yet reached. Chemists well know that all combinations of elements into compounds are based on absolute and changeless, set and definite proportions. This could not be unless all elements themselves were made up of atoms. These, then, could unite in set and fixed numbers. And mathematics proved that all phenomena in free matter, as in gases, could be explained by the atomic structure. Thus all science was agreed on the one point that matter is composed of exceedingly small separate bodies—atoms. In a hundred years after Dalton, atomic weights were determined and placed in catalogues and tables. But before Crookes, these atoms had not been placed in vacuum tubes and subjected to very high pressure electricity. The mighty unknown world awaited the pioneer Crookes. But the abstruse problem was to find the charge of electricity, and the proportion carried to the mass or quantity of matter in each atom of different elements. Search for this ratio,  $e$  divided by  $m$ , electricity divided by mass, spread throughout the civilised world. Universities and electro-physical laboratories were scenes of intense animation in 1898, 1899, from high professor to seniors. And the activity was greater, if possible, than that which immediately aroused the world of science, in 1859, when Kirchhoff announced his three eternal laws of spectrum analysis, and Darwin his doctrine of evolution.

#### HOW SOLVED?

Crookes placed metallic screens in the streams of gas particles, and excessively minute scintillations flashed out in darkness, showing that the surface was actually being bombarded by separate particles. Now this is a fact of Supreme value, the particles could never be seen in any microscope, however powerful, but their light of impact is visible. But there are millions of impacts, so rapid that they cannot be counted. Devices were made to isolate a few of these, and finally the number of hits per second were counted. The optical method gave number only. What of the electricity and mass? Who but J. J. Thomson and Ernest Rutherford could attack such a problem as this? They solved it, and I heard both tell how in their presidential addresses in Winnipeg, in September, 1909, and wrote a short account for the "Harbinger" at the time, from Winnipeg. Values had been deduced by these refined and delicate researches in vacua and by other methods. Then came the capital discovery of radium by Madame Curie. This gave a great impetus, for by means of platino-cyanide of barium coated screens placed near radium the same kinds of tiny scintillations are seen, reduced, separated and counted. Thus Nature gave a perpetual source of disruption and bombardment of fine particles, to relieve men of the difficulties of counting when laboratory electricity was the source of disintegration of the chemical atom. And the two processes agreed within the usual limits of error, a most striking proof of the accuracy and

solidity of modern science. Here is the significant fact: Suppose that one trillion bodies as small as electrons were assembled at one place, then the highest power microscope might possibly see them all as one minute point. But let the bodies be charged with static electricity, then the presence of only one has been detected and isolated by Professor Milliken, of Chicago. Who shall henceforth say that Mind as now phasing and functioning in Man is limited? One may as well admit that it is illimitable. Atoms of all matter known to chemists can be torn apart into still smaller bodies, and these are named electrons, because none is able to detect any difference between them and negative electricity. The mass of one electron is so inconceivably minute that 1700 would be required to equal that of one atom of hydrogen, the lightest matter known. And a row of electrons side by side in contact, one inch long, would contain 12,700,000,000,000. They could not be in contact, however, because free negative electrons repel each other. Electrons are negatively charged, but in all experience with electricity and magnetism, we cannot have one pole, that is an attraction or repulsion centre without the other. An atom is supposed to be composed of a positive charge with negative charges revolving around them with enormous velocities. Else the negative—the electrons—fly from one to another with unthinkable specific speeds. All studies of light and heat indicate that they are rates of motion. Thus we can see light and feel heat from radium. Then there is intense motion within radium, and this motion appears as light and heat. See this, charge a little sphere with electricity and hold it near any matter known, say a sphere suspended by a thread or fibre of silk, so that it is very free to move. The suspended sphere will instantly move toward the electrically dominated body. Take out half of the matter from the charged sphere and allow the same quantity of electricity to remain, and it will still attract the same force. Remove  $\frac{3}{4}$ ,  $\frac{9}{10}$ ,  $\frac{99}{100}$ ,  $\frac{999}{1000}$ ,  $\frac{9999}{10,000}$ , and so on, to millionths, billionths, trillionths, and the electricity will be enormously concentrated, but will still attract with the same force. So far as science is now able to see, all matter, whatsoever, may be taken from the sphere, leaving pure electricity only, the unknown residual, the mysterious electricity.

#### ILLIMITABLE MIND.

I have said in this note that the mind now manifesting, phasing, or expressing in man is illimitable. One would think so if he could explore the minds of these great physicists. But it appears that they cannot yet, if they ever will, find what an electron is—whether it is an absolute body, a hard sphere, or an intangible sphere of force. Sir Joseph J. Thomson, their discoverer, gives the radius of an electron as the  $\frac{1}{10,000,000,000,000}$  centimeter, which, reduced to English, gives  $\frac{1}{12,700,000,000,000}$  to the inch. Now these are not matter, and cannot exhibit any property unless they move with inconceivable speed. And around each other, or around positive bodies which are all larger than electrons, these positive particles are the perplexing entities awaiting complete investigation. A theory has been advanced that one electron or an even number revolving around a centre would always exhibit the negative characteristic; but if one is taken out, or added, the particle as a whole is positive. The positive bodies are comparable to the smallest atom hitherto known, that of hydrogen. And this is beyond all imagination, but its mass—shall I say electrical mass?—is 1700 times greater than an electron. Matter, or what we call matter, seems not necessary, for electrons possess its fundamental property, inertia. Then matter is motion of electricity divided up into concrete separate particles, all smaller than their aggregates, the well-known chemical atoms of all elements. The sun has small planets like Jupiter and the earth revolving around it. Call the whole solar system an atom in space. Their analogy would suggest that a positive charge has

negative electrons revolving around it with unthinkable velocity. But the inscrutable property of direction obtains in all electrical motion. Thus charges near each other moving in the same or opposite directions make the immense difference of positive and negative. Thus numbers of moving electrons in an atom, velocities, distances from the centre, and directions of revolution determine what element of matter shall appear.—Lowe Observatory, Mount Lowe, California, U.S.A.

### W. T. STEAD ON RE-INCARNATION.

There was never a greater surprise to the editor of this journal than the announcement some two months ago by Mr. Stead that his next article from the spheres would be on this warmly-debated subject. Just as with Mrs. Penny, the interpreter of Jacob Boehme, there has been no aspect of the subject, as presented by its advocates, which I have not studied, and with a similar result. I have felt that it was a materialistic explanation of an overshadowing from the world of spirits, and which people would eventually outgrow. When it is remembered how virulently the doctrine of "The Atonement" has been discussed, and how it has passed out of present-day advanced thought as unthinkable, much may be expected regarding other dogmas in the future. Meanwhile, it has been a source of satisfaction to receive letters from all parts of the Commonwealth and New Zealand expressing satisfaction at Mr. Stead's deliverance on the subject. A member of a theosophical society in another State wrote expressing his satisfaction at the unanswerable logic of Mr. Stead. "Here," he says, "every argument has been advanced by my fellow members to convince me of its truth, but I could not be convinced, and I write at once to say with what intense interest I have read Mr. Stead's wonderful deliverance." Another writes:—"That article on 'Re-incarnation' just clears the points which have caused much debate here, so we find the 'Harbinger' invaluable." So many books, pamphlets, and articles have been written in its favour that it is not a subject for debate, but for each to study and settle for himself or herself; this article of Mr. Stead's being the only authoritative counter statement ever put forward in the "Harbinger." It is, however, in consonance with the persistent teaching to be found on every page—that each soul is an individual entity, responsible for its development here with no past life to attribute its failings to, and a future of illimitable progress through the spheres.

#### WHAT "THE MESSAGE OF LIFE" (N.Z.) SAYS:

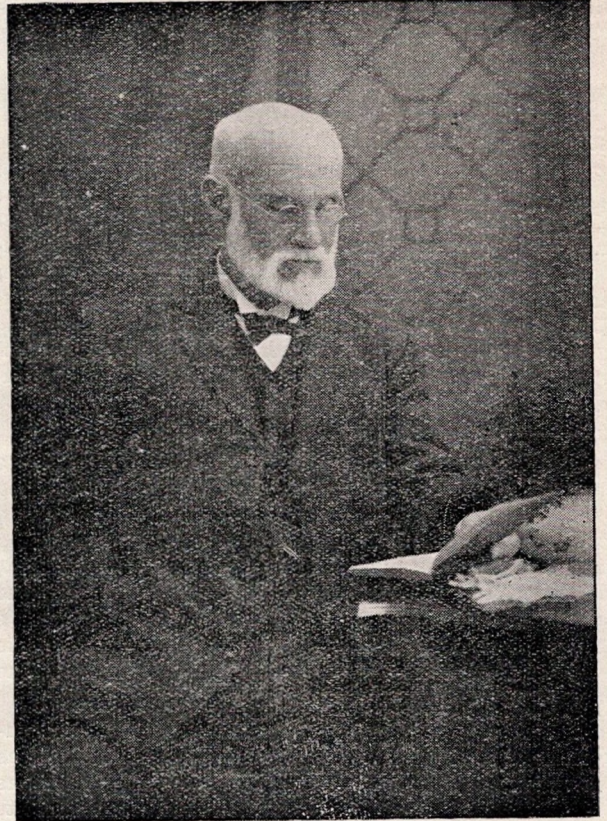
In the September number of the above journal, edited by Mr. W. C. Nation, president of the New Zealand National Association of Spiritualists, this deliverance of Mr. Stead's forms the subject of the leading article, and is also quoted in full in another part of the issue.

Mr. Nation writes:—

#### A DEEP SUBJECT.

"The doctrine of reincarnation is now being cast aside by many who once listened to plausible arguments in its favour and believed it. They find that it has not the slightest provable basis, that there is great confusion of ideas upon it among its most prominent teachers, whether on earth or the astral planes, and that the most advanced thinkers look upon it as a delusion to snare unwary souls and bind them to earth conditions. Even among theosophists, whose chief plank is reincarnation, opinions differ widely. One of their most notable teachers, Eliphas Levi, says:—'It is impossible that the same individual should incarnate twice upon the same earth.' And this idea is being accepted as correct. Many confound 'reincarnation' with 're-embodiment,' hence the confusion and false ideas which have prevailed. The most advanced teaching amongst Spiritualists is that in the long past there was a time when no living

organism appeared on the earth's surface, and it was long before man appeared; that he was in existence in other states; that from age to age he descended from the great Central Sun, and when the proper time arrived and conditions were supplied for his advent here he did descend and assume a form in which the living principle could manifest upon the earth. Down through the ages man came, not in present consciousness, but ripening in all the states



Mr. W. C. NATION.

through which he passed. Man has come from the angelic and the divine, and his origin is not on the mundane sphere. He will return by stages in like manner. He is the outflow of life from the great Central Sun. He descended, bringing the characteristics of God, angel, man, and the ideals of the future who can tell? The ideals in the worlds of spiritual life beyond are things of life, for they possess within themselves the life thoughts of those who originate them. This is the teaching of Spiritualism, tracing the descent of man from the source of Infinite Life down through the ages to the earth state, the lowest of all, and then ascending through 'the ages to come,' unfolding in love, beauty, wisdom, and power, until he is one with the Infinite Life, as the Son of Man prayed 'that they may be one, even as we are one.' Reincarnation finds no place in this teaching. In Oahspe it is written: 'As I have quickened the seed of the first born, so will I quicken all seed to the end of the earth. And each and every man-child and woman-child born into life will I quicken with a new spirit, which shall proceed out of me at the time of conception. Neither will I give to any spirit of the higher or the lower heaven power to enter a womb, or the fetus of a womb, and be born again.' Quite a reversal of feeling has taken place in the minds of many who blindly took up with the theory of reincarnation, and we are glad to see that Mrs. Annie Bright, editor of 'The Harbinger of Light,' that splendid Spiritualistic journal, in the August number, gives the views of Jacob Boehme, Swedenborg, Andrew Jackson Davis, the Hindu teacher, Ram Bahardar, and the late W. T. Stead. Each of these master minds declare that there is no foundation for the doctrine of reincarnation. Mr. Stead has written a forceful paper through Mrs. Bright's hand, and we produce it in another page with the hope that it will

make our readers think seriously on a subject which has been the cause of much trouble and weakness in the Spiritualistic movement. We are not going to open a discussion; we simply want every Spiritualist to be careful where he treads."

\* \* \* \* \*

Let it be remembered, in conclusion, that all of us, reincarnationists and others, are seeking after truth—we are indeed fellow travellers on an upward road—and that no shade of bitterness or dogmatic assertion should mar discussion on this or any other debatable subject.

### PERSONALS.

Mr. E. W. Wallis, editor of "Light," London, sends, as we go to press, a full report of a paper read by him at the "International Congress of Spiritualists," held at Liverpool last July; it is entitled "The Application of Spiritualism," and may have fuller notice in our next issue. Mr. Wallis, in a most interesting letter to myself, says:—"Your experiences in connection with 'Julia' and Mr. Stead are extremely interesting, and their publication should do good. There seems great need just now of an awakening of the great mass of the public to spiritual principles, responsibilities, and values, and Mr. Stead's passing has been of great service in this direction."

Vice-Admiral Osborne Moore is contributing a series of interesting articles to "Light," entitled "The Voices, 1912," being accounts by himself and other witnesses of the remarkable seances just held at Julia's Bureau, Wimbledon, by Mrs. Etta Wriedt, of America. Readers of his book, "Glimpses of the Next State," will remember that the Vice-Admiral's experiences with Mrs. Wriedt in America are the subject of two chapters under the same title, "The Voices."

Mr. George Spriggs spoke a few words at Mr. Stanford's circle a week ago. It was stated that he was accompanied by Mr. Dawson Rogers, with whom as editor of "Light" he was brought into close contact, and it is likely that more will be heard from these two veteran workers in the cause. "In death they are not divided."

Lilian Whiting contributes a delightful page to "Light," of August 10th, on "Miss Hopkins and Mr. Stead," reported in September "Harbinger." She remembers the last interview she had with Mr. Stead in London after his visit to Turkey. "During that talk," says Miss Whiting, "he told me the intensely interesting story of his visit to Constantinople, and taking out his fountain pen, he wrote down for me then and there his conversation with the Sultan. Never shall I forget the beauty of his luminous eyes, as, with great vivacity, as well as with profound earnestness and depth of feeling, he told me of his unique journey."

Lady Archibald Campbell, in her interesting article in the "Occult Review" on Mr. Stead and his communications, speaks also of his wondrous eyes, as indicating the soul that braved the scorn of the world, when giving his belief in psychic truths. "Take, for instance," she says, "the case of the striking personality of W. T. Stead. I remember thinking I had never seen eyes which showed more clearly the meaning of that expression 'The Windows of the Soul.' Through his windows his eager eyes wistfully seemed to look out at life's heavy riddle." This is a personal touch from two gifted writers not given elsewhere.

Miss Estelle W. Stead is anxious to carry on the work of her father at "Julia's Bureau," and proposes to devote the "Borderland Library" left to her by her father, comprising valuable books covering all branches of psychic literature, as the focus for carrying on such a work. For membership of this library, whose funds would go to pay the psychics employed at the Bureau, the membership would be one guinea

per annum, and donations towards preliminary expenses are asked. The idea is to call it "Julia's Bureau Library," and take three rooms in a central part of London—one for the Library and Reading-room, one as a meeting place for members, and the third to be fitted as a room where "Sittings" could be arranged. This is a laudable and also practical scheme, which should prove a success. Letters should be addressed to Miss Estelle Stead, Cambridge House, Wimbledon, London, S.W. A prospectus can be seen in the Reading Room of this office.

Madame d'Esperance, whose book, "Shadow Land," is one of the best published, was reported as having passed over in Paris a large memorial card to this effect, arriving at the office of this paper a few weeks ago. It is good to read in "Light," of August 24th, of a letter written by herself to the editor, from her home in Bavaria, saying that this false rumour originated in an Italian paper, and was copied into others. Madame d'Esperance has been seriously ill, but adds "as I am now very much alive and rapidly growing strong after my illness, it would perhaps be the proper thing to contradict the report. This I leave to your discretion."

Dr. A. R. Wallace (says "Light"), who is now in his ninetyeth year, feels sore that he has been spoken of as spending the evening of his days in furthering the teachings of eugenics. In an interview with Mr. F. Rockeller, published in the current issue of the "Millgate Monthly," he says:—

Wherever did I advocate any such preposterous theories? Not a reference to any of my writings, not a word is quoted in justification of this scientific libel. Where can they put their finger on any statement of mine that as much as lends color to such an assertion? Why, never by word or deed have I given the slightest countenance to eugenics.

Segregation of the unfit, indeed! It is a mere excuse for establishing a medical tyranny. And we have enough of this kind of tyranny already. Even now the lunacy laws give dangerous powers to the medical fraternity. At the present moment there are some perfectly sane people incarcerated in lunatic asylums simply for believing in Spiritualism.

The world does not want the eugenist to set it straight. Give the people good conditions, improve their environment, and all will tend towards the highest type. Eugenics is simply the meddlesome interference of an arrogant scientific priestcraft.

There are no really bad people; no one absolutely beyond reclaim. That is where our prison system is all wrong. We treat our prisoners as though they were utterly bad. There are none utterly bad, but only different degrees of goodness. When we understand that we shall give up our absurd ideas of punishing crime, and shall, instead, try to reform the criminal.

Walter F. Gale, who has made himself famous as the discoverer of several comets due to his observations, is a son of the late Mr. and Mrs. Gale, of Paddington, N.S.W. From boyhood he evinced a great interest in astronomy, and, after lessons were over at night, turned to a large illustrated book on this subject, which he conned with such deep interest that at the age of about 18 he began to work in grinding a lens for his observations. This resulted about 25 years ago in his being elected a Fellow of the Royal Astronomical Society of Great Britain.

Victor Fernstron, of 423 19th Avenue, Minneapolis, Minnesota, U.S. America, writes to ask if any in Australia "have had communications with spirits from the planets of our solar system," as he would like to get into correspondence with them. He says that he has seen clairvoyantly inhabitants from Mars, Uranus, and Venus. As the best means of asking this question is through the "Harbinger," it is given to our readers with the hope that some of them will be able to answer his question. Mr. Fernstron has been a subscriber and esteemed correspondent for some time.

Mrs. Knight McLellan was elected Conductor of the M.P.S. Lyceums at the recent election of officers, with much pleasure by those concerned, Mr. Lumley, who has efficiently filled the chair for two years, taking the office of Vice-Conductor. Mr. C. Chatfield is the energetic Secretary.

Mr. J. Nelson Jones has received from London a consignment of selections from "Oahspe," by Mr. Hardh, who has also published a cheap edition of this book. These selections are named respectively, "The Doctrine," "The Father's Kingdom on Earth," "Right and Wrong," and can be obtained from Mr. Nelson Jones, Ararat, at 6d. each, with postage added.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, October 9th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. McLeod-Craig, and other speakers. See Daily Papers, October 9th. Cordial invitation to all.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

Visitors to the rooms in Austral Buildings are delighted with the thorough renovation that has taken place in the way of decoration and new appointments throughout, and with well-attended meetings everything looks bright and attractive.

Mr. G. W. Delderfield still lectures every Sunday evening to appreciative audiences, the Hall being well filled and great interest taken.

The Mediums' Meeting every other Sunday still draws an immense crowd together, and the Conference Meeting, held on the alternate Sunday, is gaining many new adherents.

The Annual General Meeting is to be held on Monday, September 23rd, to be followed the same evening by the monthly Conversazione, at which Mr. Delderfield will read a paper on "Some Reminiscences of Spiritualism in England," followed by a few Solos and Recitations. A crowded house is expected.

Mr. Dillon has offered to give us three (3) Shakespearean evenings, so that all lovers of that poet may expect a treat.

**THE MELBOURNE P. S. LYCEUM.**

Mr. W. H. Lumley, Vice-Conductor, writes:—

The Lyceum, since our last report, has been well attended by Melbourne and suburban Spiritualists. The morning session, under Mrs. Knight McLellan as Conductor, is doing good work. The speakers during the month were Mrs. K. McLellan (Conductor's address), Mr. Lumley (Vice-Conductor's address), Mrs. Elmore, Recitation Sunday, being the fourth.

The afternoon meetings have been well attended, those contributing to the success being Mesdames Hegarty, Stewart, Wells, Clarke, Mrs. Mullis from England, Miss Mantell and others.

The evening lectures have been given by the Rev. Loie F. Elmore in her usual able and successful manner. The subjects discoursed on were "The Spiritualists' Idea of Hell," "The Soul and the Substance of Existence," "The Fall," "The Redemption." The soloists for the month were Mr. Howell Williams, Miss Williams, and Miss Clarke, and Mrs. Harmsworth.

**PRAHRAN SPIRITUALISTIC CHURCH.**

Mrs. L. McAulay, Corresponding Secretary, writes:—  
The Church platform has been occupied by Mr. Toomath (President) twice, Mr. Bloomfield and Mr. Shepherd (Vice-President), whose addresses have been appreciated by large attendances at each service. The Mediums' circles and Spiritualists' "At Homes" have been well attended. The Soloist for the month was Mr. A. McAulay.

Our Lyceum is going on well. On August 30th, we held our Children's Party. A large number of friends and children from the Brunswick, Melbourne, and Richmond Lyceums attended, and all thoroughly enjoyed themselves. About 80 sat down to tea, after which there were games, dancing, and musical items. Our fortnightly socials are very successful. The following have given items:—Messrs. Edelsten, Gillespie, Crisp, McAulay and Plum, Mrs. Ensor, Misses N. Prowse, J. and G. McAulay, N. and C. Plum.

We take this opportunity of thanking the kind helpers at our Children's Party.

The kindly gift of crockery from the Church of Victoria arrived just in time for our Children's Party.

**BRUNSWICK LYCEUM, VICTORIA STREET.**

The Hon. Secretary writes:—

I am pleased to say the good work is going on. Our "At Homes" are very helpful. The hostesses this month were Mrs. Knight McLellan, and Mr. and Mrs. Boxall, and were all very successful. Our speakers have been Mrs. Morrison, Mrs. Knight McLellan, Miss Schiedel, and Mrs. Rowlands, who all gave most instructive addresses. Good wishes to all kindred societies and the "Harbinger of Light."

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

Mr. A. J. Bush, Hon. Secretary, writes:—

I have to report good attendances since my last. The platform has been filled by Mr. Weeks ("The Failures of Infidelity"), Mr. Mugglestone, Mme. Levorna, and Mr. A. J. Bush at the afternoon meetings. The evening platform has been ably filled by Mrs. Edwards (W.A.), who has taken for her subjects, "The Light of Asia," "The Light of the World," "The Ethics of Spiritualism," and "Flowers and Their Symbolic Meaning." Our Lyceum is progressing under the joint conductorship of Mme. Elise and Mr. W. Adam. Cordial greetings to all co-workers in Victoria, and best wishes for self and paper.

**STANMORE SPIRITUAL MISSION.**

Mrs. Connell, Hon. Secretary, writes:—

It is with great pleasure we are able to report that good work is being accomplished in connection with the above. The Sunday and week-night meetings are all well attended. Mrs. Twelvetree's plain and practical way of expounding the philosophy and phenomena of Spiritualism have been much appreciated.

We have just received from a brother a number of books, which we are hoping will form the nucleus of a library for the use of the members of the mission. A social evening will be held on October 4 to welcome home from Ipswich our dear leaders, Mr. and Mrs. Morrell, and to bid farewell to Mrs. Twelvetree, who has so ably filled their place during their absence. Much to our regret, Mrs. Twelvetree is leaving Australia for Christchurch, N.Z., for a three-months' engagement. We know, however, that her good work will be continued there, and she will take with her heartfelt and grateful wishes from all for the kindnesses she has shown during her stay amongst us. It is hoped that on her return she will take up her permanent residence in Sydney. We all send best wishes for self, and success of "Harbinger."

**IPSWICH SPIRITUAL CHURCH, QUEENSLAND.**

Mr. John Newell, Hon. Secretary, writes:—

Under the inspiring and very helpful addresses delivered by Mrs. Morrell we have to report splendid progress. Many are now listening to these great truths who were formerly very deaf to such teaching.

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A second social was held under the auspices of the church on the 5th September, and again proved a great success. The healing and developing classes are progressing.

The recently-formed library is, in the hands of the librarian (Mr. Thompson), already proving a success in spreading the light. The Lyceum and the choir are progressing well. In conveying our good wishes to kindred societies, yourself, and "Harbinger," we cannot but express to the Celestial helpers, as well as to yourself (a worthy and willing instrument); the thanks we feel for the excellent September "Harbinger." All have been good, but this was the best of all. May "EXCELSIOR" be inscribed upon its banner, bearing the truth to many.

#### MR. ISHERWOOD IN SOUTH AFRICA.

Mr. Joseph Isherwood writes from Johannesburg that he has been lecturing there for three weeks with great success. After speaking at Durban he visited Maritzburg before proceeding to Johannesburg. He opens at Kimberley on September 8 for two months, then pays a visit to Pretoria, returning later to Johannesburg. He desires greeting to all friends and co-workers in Australia.

\* \* \* \* \*

At time of going to press no other reports had reached this office. Secretaries are reminded that these must be not later than the 20th of each month, and through great pressure on our space to be as condensed as possible.

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

CHAS. CHATFIELD, SECRETARY.

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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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<i>Review of Reviews</i>	<i>Aletheian</i>
<i>Light</i>	<i>Light of Truth</i>
<i>The Two Worlds</i>	<i>Annales des Sciences</i>
<i>Occult Review</i>	<i>Psychiques</i>
<i>Sunflower</i>	<i>Le Messager</i>
<i>Message of Life</i>	<i>Le Monde Psychique</i>
<i>Spiritual Journal</i>	<i>La Vie d'Outre-Tombe</i>
<i>Theosophist</i>	<i>Les Nouveaux Horizons</i>
<i>Theosophy in Australasia</i>	<i>Psyché</i>
<i>Theosophy in N.Z.</i>	<i>La Vie Mystérieuse</i>
<i>Progress</i>	<i>Journal du Magnetisme</i>
<i>Self-Culture</i>	<i>Revue du Spiritisme</i>
<i>The Teacher</i>	<i>Lys over Landet</i>
<i>Thought Power</i>	<i>Mitteilungen</i>
<i>Monthly Review</i>	<i>Zeitschrift für Spiritismus</i>
<i>Hindu Spiritual Magazine</i>	<i>Morgendämringen</i>
<i>Nautilus</i>	<i>Het Toekomstig Leven</i>
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<i>Twin City Spiritualist News</i>	<i>Prana</i>
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<i>Star of the West</i>	<i>Penumbra Psychica</i>
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- Agents wanted for all parts of Australia, New Zealand,  
America and South Africa.*

**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.

Photo. reproduction of Chinese painting brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



As showing the variety of objects brought to Mr. Stanford's circle the above picture has been selected for this issue of the *Harbinger*. It is said to be one of a series depicting Court Life in China, and from that point of view is curious and interesting, although it cannot be seriously considered as a Work of Art. In this one is portrayed "The homage of a victorious general to the Emperor Tai Tsoung who lived about the 5th century." It may be mentioned here that letters have been received from many parts of the Commonwealth and N.Z. expressing satisfaction at the beautiful photograph of the Séance Room in the September issue. It was a fitting introduction to what is expected to be a still more successful demonstration of the Unseen Forces behind the phenomena at these unique circles. Every day shows the necessity for a

scientific basis for a belief in the immortal destiny of man. Never was there a greater eclipse of faith in spiritual realities than at the present time. Everything regarding the future life is vague and uncertain among both churchgoers and non-churchgoers. In the city streets and elsewhere the faces of those nearing the threshold betoken the utter absence of light from the Ethereal Realms, which a knowledge of the future life can alone give. Cemeteries are only the receptacles for cast-off garments.

"Life is real, Life is earnest,  
And the grave is not its goal.  
Dust thou art to dust returnest,  
Was not spoken of the soul!"