

THE HARBINGER OF LIGHT

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

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

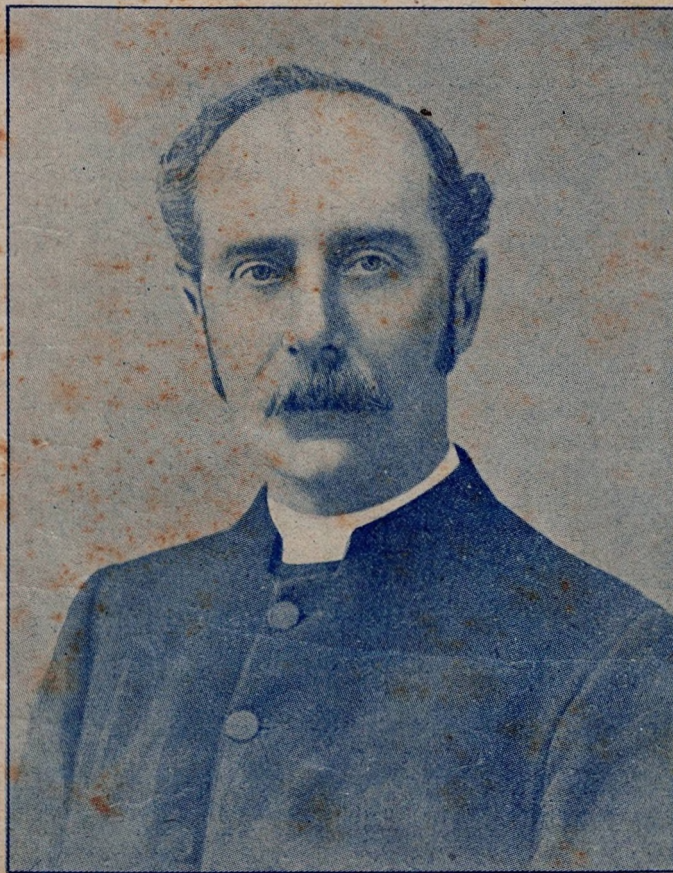
"LIGHT, MORE LIGHT."—Goethe

Edited by Annie Bright

Vol. 42. No. 513.

MELBOURNE, NOVEMBER 1st, 1912.

SIXPENCE.



REV. ARTHUR CHAMBERS,
An Apostle of the New Dispensation.

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

MADAME LANGDON, Consulting
HERBALIST.

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

Within the Mind Maze or **MENTONOMY** the
LAW OF THE MIND,

By **EDGAR LUCIEN LARKIN,**
Director of the Lowe Observatory, Mount Lowe, California, U.S.A.
A NEW BOOK CONTAINING A NEW VIEW OF MIND, MAN AND LIFE.
Make all orders payable on Los Angeles, California, U.S.A.
Posted to any address Commonwealth or N.Z., 5/3.
Send direct to **EDGAR LUCIEN LARKIN, Lock Box, No. 1643,
LOS ANGELES, CALIFORNIA, U.S.A.**



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

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

Our Prices are to Scale and Reasonable

Tel. 1772 City.

GOOD BOOKS

At
COLES' BOOK ARCADE, Melbourne.

THE EDUCATION OF SELF, translated from the French of Dr. Paul Dubois, Professor of Neuropathy at the University of Berne. Cole's, cheap edition now only 3/6, postage 3d.

THE BEGINNINGS OF SEERSHIP or Super-Normal Mental Activity by Vincent N. Turvey. 4/6, postage 3d.

THE MYSTICISM OF COLOUR, by Finetta Bruce.
"Life, like a dome of many-coloured glass
Stains the white radiance of Eternity."
—Shelley.
4/6, postage 3d.

PRACTICAL METAPHYSICS for Healing and Self-Culture, or The Way to Save both Soul and Body now, by Annie W. Mills. 4/6, postage 3d.

Cheap Australian Edition, at 1/6, postage 2d.,

HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE, by Professor Draper (Reprinted from the 24th edition in the International Scientific Series). This great book hitherto has been 5/-, but arrangements have been made for this Special Australian Edition at 1/6 in paper, or 2/6 in Cloth. Write early as the edition is limited.

Now 3/6 3/6 3/6 each.

THREE VALUABLE BOOKS AT COLE'S.

Special Reduced Price of 3/6 each, postage 3d. (English Price is 6/- Net).

The Origins of Popular Superstitions, Customs & Ceremonies. By T. Sharper Knowlson. We meet people every day who are superstitious, but who can give no intelligent account of the origin of those beliefs that it is dangerous, for instance, to sit thirteen at table, or to break a looking glass.

The Education of the Will. By T. Sharper Knowlson. Can Will Power be Trained! If so, how? These are the two main questions before Mr. Sharper Knowlson in "The Education of the Will." As a book it covers the middle ground between the erudite studies of professors of medicine and psychology on the one hand, and the extravagant literature of many "New Thought" writers on the other hand.

Logic for the Million. By T. Sharper Knowlson. The object of this book is to supply the general reader with a SIMPLE text book on logic. The speciality of this book lies in the illustrations of logical principles from old and new writers, and from the political and social discussions of the period.

At 6/- per annum, by post.

THE INTERNATIONAL PSYCHIC GAZETTE, the Official Organ of the International Club for Psychical Research.

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

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

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

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

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

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

MR. McLEOD CRAIG

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

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

SPECIAL NOTICE!

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

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

Our Herbs need neither alcohol or preservatives to keep them.

Only Melbourne Address—49 Regent St., Fitzroy.

MRS. TOM. GRAHAM,

Certificated Midwife,

73 GEORGE STREET, FITZROY,

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

“Harbinger of Light”

BOUND VOLUMES for 1911 and other years Now Ready

Complete, with Illustrated Supplements,

7/6 Post Free,

From “Harbinger” Office, 117 Collins St., Melbourne.

SPIRITUALISM.

By JUDGE EDMONDS and DR. DEXTER.

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

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

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

OFFICE OF THIS PAPER.

VICTORIAN ASSOCIATION OF SPIRITUALISTS

OBJECTS:

“The Investigation and Advancement of Spiritual Truths and Purposes.”

The V.A.S. Conversazione, once a month.

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

Sunday Evenings, 7 o'clock, Austral Buildings.

V.A.S. Circle, alternate Sunday Afternoons, 3 o'clock.

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

V.A.S. Conference Meetings, alternate Sunday afternoons, 3 o'clock.

MR. GEORGE W. DELDERFIELD, late of London will lecture **Sundays, 7 p.m., at Austral Buildings.**

Visitors to Melbourne may obtain reliable information as to Psychics, Classes, and Spiritualistic Work generally from the Offices of the V.A.S.

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

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

V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between the hours of 1 and 5 p.m. week days. Sundays 5 and 6.30 p.m.

M. J. BLOOMFIELD, Hon. Sec.,

117 Collins Street, Melbourne.

WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered.

NEW CENTURY HALL, KENT TERRACE.

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

Children's Lyceum at 2.30

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

W. McLEAN, President. MRS. W. E. MOORE, Hon. Sec.,
28 Bedwell St.

“The Soul Whence and Whither”

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

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

OLIVE BRANCH REMEDIES

CURE WOMAN'S ILLS.

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

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

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

P. DONECKER,

(Successor to W. H. TERRY),

Importer of BOTANIC MEDICINES,

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

Wholesale and Retail Price Lists on Application.

All Mr. Terry's preparations kept in Stock.

Mr. Terry's Prescriptions Dispensed.

Medicines forwarded by Post.

Second Floor.

Austral Buildings,

Take Lift.

117 Collins St., Melbourne.

WANTED.

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

Address the WRITEO COMPANY,

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

The Harbinger of Light.

NOVEMBER 1, 1912.

CONTENTS:

<i>Editorial Notes</i>	161
<i>Rev. Arthur Chambers. An Apostle of the New Dispensation. By Annie Bright (with Portrait)</i>	162
<i>Mr. T. W. Stanford's Seances with the Medium Charles Bailey</i>	164
<i>What Life in the Spirit World really is. No. 6.</i>	167
<i>Unhappy Psychic Interview with W. T. Stead</i>	168
<i>Supplement—The Stead Messages—Are they Genuine? By W. Britton Harvey.</i>	
<i>Illustrated Supplement—Photo. reproduction of Apport at Bailey Seance</i>	
<i>W. T. Stead and Cardinal Manning in Spirit Life</i>	169
<i>Edgar Lucien Larkin</i>	170
<i>Mrs. Bright's "At Home"</i>	171
<i>Spiritualistic Parasites</i>	172
<i>Numbers, Their Meaning and Magic</i>	172
<i>The Application of Spiritualism</i>	172
<i>Personals</i>	173
<i>Reports of Spiritual Societies</i>	174
<i>Publications Received (page 4 of cover)</i>	

EDITORIAL NOTES.

A future of Spiritualism is dawning, of which the ordinary preacher has no conception. It is even now invading the churches and honeycombing the foundations of the one calling itself infallible, as the widespread of Modernism clearly indicates. If all the ministers of other denominations told the exact truth they would acknowledge that the day of doubt and unbelief is here; that the mass of people are absolutely indifferent to church services; and that it is only such as set up infallibility, and keep their members in subjection, who exert any real influence over their followers. When the God of Love is painted by dark-souled theologians as a Demon of Hate, who would consign even unbaptised children and unbelievers generally to everlasting burning, it is small wonder that churches which are the outcome of Reformation—given a certain portion of liberty—have thrown off the yoke of allegiance. Anything that is revolting to the better nature cannot be true, and must in the end fail of acceptance. The fact is that the 16th century reformation did not go far enough—was only a stepping stone. People were allowed to read their Bibles for themselves, and thus, without priestly interpretations, formed their own judgment on the incongruity of the gospel teachings, with the creed and dogmas set up for their acceptance. A greater reformation had then begun than Luther had ever dreamed of. People had begun to trust their own natures. Man was not the fallen creature that orthodoxy represented. There had been no "Fall," no need of a vicarious atonement. If the body is the temple of the Spirit of the Universe—of the Living God—then man had the Divinity within if he knows how to find it. Once set on this royal upward road there is no more hindrance. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," is the key to growth of the Spirit within—the indwelling Christ—which fills the soul with love, and denies the possibility of the Universal Spirit—the Father of Spirits—being anything else than love "In Excelsis."

It is true that the Reformation did not go far enough. What was wanted, is wanted to-day, is the right of private judgment, denied to everyone—ministers and laymen alike—who subscribes to formal creeds and fixed dogmas. Hence the present anomalous position of all outside the pale of infallibility. Can we wonder that long before the Rochester Knockings had revealed an unseen World to souls steeped in materialism—driven there by the force of reason—that dissenting churches of all kinds had arisen—and within these many divisions, men like Colenso, W. R. Greg, in his "Creed of Christendom," Rev. Charles Voysey, R. W. Emerson, Theodore Parker, and outsiders like Holyoake and Bradlaugh were protesting against infallibility of every kind. Some of these saw the dawning of a new spiritual era. To read Emerson anew is like getting the outline as it were of the great spiritual awakening that is now going on

around us. New thought, which is really Spiritualism put into practice, as McIvor Tyndall well said in a recent lecture, expresses the heart of Emerson's teachings. "Speak your latent convictions and it shall be the universal sense A man should learn to detect and watch that gleam of light which flashes across his mind from within more than the lustre of the firmament of bards and sages," says the great American seer. It is like an echo of the teaching given by Ram Bahardar, Signor Valetti, and other great speakers at Mr. Stanford's circles. In the former's address, given in the September issue on "The Sacred Books of all Nations," he says "We will never by reading sacred books alone get to any of the truth concerning ourselves or the Divine Father from whom we come. We have to look within ourselves."

And now in addition to all these signs of internal discontent which the position of the churches indicates, comes this great illumination, this Divine illumination from the Spheres, of which Modern Spiritualism is the herald. Everything that has been said by rationalists as to the foundation of creeds is corroborated, and it is shown as never before, that nothing matters but a man's own spiritual development. It is not to take religion away, but to give reality for makebelieve, "to give faith to every doubting heart," as Mr. Stead says, to wipe the tears away from eyes that weep for the loved and lost; to proclaim a future for mankind that has scarcely been dreamed of by ordinary men and women that this new gospel is preached, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him," is the heart of this great message. It is because we know these things; that belief has passed into knowledge that this glorious revelation will be given with all the power that can be vouchsafed us. It is for this reason that great preachers like Rev. Arthur Chambers, Rev. H. Mayne Young, Rev. H. R. Haweis and many others are hailed as apostles of this new Dispensation. It is for this reason that every book that adds to the stream rushing from the press dealing with these subjects is hailed as still one more helper in the Great Cause. All who recognise this, who recognise the close union of the two worlds, who seek to live the life by drawing on the Centre of all Life, are true Mystics, true Occultists—the only ones worthy of the name. There should be no mystery attached to this great teaching. Each one should get to feel he is indeed divine, a son of the Eternal Father, and that he has a glorious birthright. We should know then that everything that we call disaster is provided for in this wonderful Universe; that this life is only the opening chapter in a long story of development; that it is a school for the formation of character, and that every so called evil may be—will be, transformed to good by Infinite Love. "For our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory." There are great inequalities in life, great burdens to be borne, that are inexplicable without this assurance. "I do not think Life provides for all," says Whitman, . . . "but I believe Heavenly Death provides for all"—even such disasters as the Mt. Lyell, which has cast such deep gloom and sorrow in so many homes. Better conditions will have to be made for all our patient and faithful toilers, and, as Dr. Mercer beautifully said of those sleeping the sleep of death in those poisonous fumes:—

"Their bodies lie imprisoned close
 Within the insensate mass;
 But walls of rock no prison make
 When spirits pass.
 Their spirits—do they wake or dream?—
 Around us, or above?
 Enough! They melt in glow of God's
 O'erarching love."

REV. ARTHUR CHAMBERS.

An Apostle of the New Dispensation.

BY ANNIE BRIGHT.

Simultaneously there came into my hands by recent mails, from opposite sides of the world, a copy of Rev. Arthur Chambers "Our Life after Death," now in its 113th edition, and Rev. B. F. Austin's monthly journal, "Reason," with an article "Capture the Christian Pulpit for Spiritualism," as its leading subject. For several years it has been my privilege to have an ever-growing number of clergymen on my list of correspondents, all of whom invariably see that it is not to take away religion but to substitute a vital belief for the indifference of the masses that so many of us are devoting our lives to a dissemination of the spiritual philosophy. It is one of the signs of the times—an augury of a Reformation which is to fulfil and bring to a far more glorious consummation that begun by Martin Luther—that enlightened thinkers of every denomination are wistfully turning towards Psychological Research. Is it not one of the most noticeable of facts that Dr. Boyd Carpenter, Canon of Westminster, and late Bishop of Ripon, should occupy the Presidential Chair of the English Society for Psychological Research for 1912-13? Is it not a corroboration of Rev. B. F. Austin's desire to capture the churches to find the Rev. H. Mayne Young, M.A., preacher at Westminster Abbey, whose "Warning to Christendom," was noticed in the supplement to September *Harbinger*, speaking very much on the same lines.

"I feel convinced," says Mr. Young, "that the future of the Anglican Church rests in the hands of the Mystic, Broad-Church Party, the pioneers of so-called 'Modernism and New Theology.' There are hundreds of them scattered throughout the length and breadth of the land. Let them declare themselves and stand forth boldly without fear and without reproach in the name of the Lord. We are at the beginning of a New Time. For above the jarring clash of creeds, beyond the din of party warfare, I seem to see the Church of the Future emerge from the dark womb of time, purified, ennobled, triumphant."

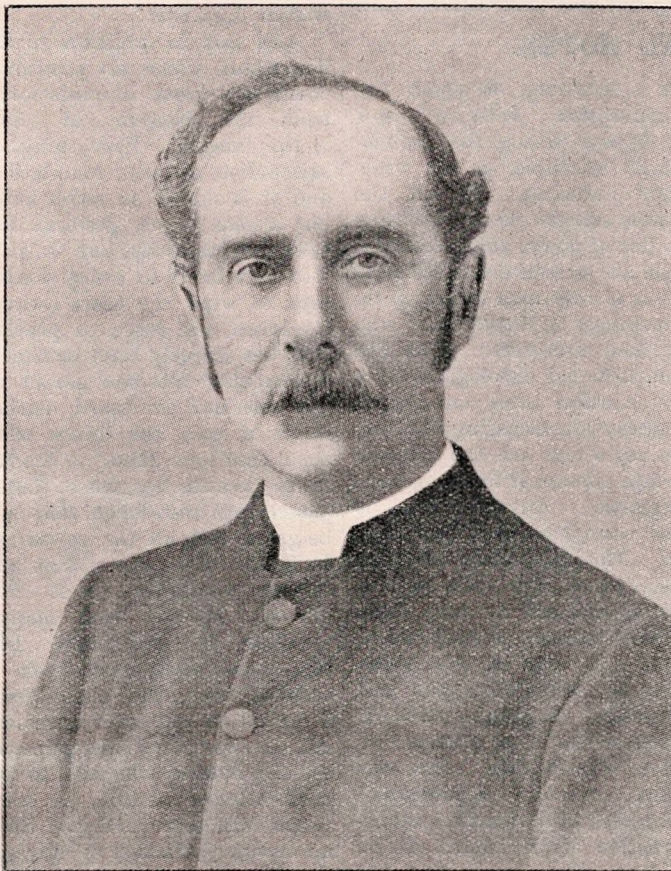
There could not be a more striking example of this than in the life of the late F. W. H. Myers. Brought up in the bosom of the Church, his father was a Church of England clergyman, he successively passed through doubt, then declared unbelief in the Church's teachings, on through a study of the derided psychic phenomena to a faith that is unequalled in its steadfastness and purity. There are a host of names besides of eminent churchmen who have gained the light through Spiritualism. Of these the Rev. H. R. Haweis, M.A., was one of the most fearless and brilliant. His celebrated address, "Spiritualism and Christianity," delivered before the members of the London Spiritual Alliance and published in pamphlet form, is now in its fifth edition, and twenty-third thousand. He also was a special preacher at Westminster Abbey, and incumbent of St. James,

Marylebone, London. Another Church of England clergyman, the Rev. Charles L. Tweedale, has published a remarkable volume on his spiritualistic experiences; and Ven. Archdeacon Colley has exposed himself to much calumny and misrepresentation by his persistent advocacy in season and out of season of spiritual facts that are the result of thirty years or more investigation of the phenomena.

REV. ARTHUR CHAMBERS.

From the time that Rev. Arthur Chambers published his first book, "Our Life after Death," in 1894, now eighteen years ago, he has gone far afield. "Man and the Spiritual World," now in its 26th edition, showed the author's familiarity with such books as Myers "Human Personality," and other spiritualistic works, followed by "Thoughts of the Spiritual," now in its 8th edition, and "Problems of the Spiritual," in its 6th edition, which shows the widespread interest displayed in books dealing with the unseen spiritual world of which we are even now inhabitants.

Mr. Chambers has given addresses before the members of the London Spiritual Alliance, and is announced in "Light" to speak for them in the Salon of the Royal Society of British Artists on the evening of November 14th, this present month. His subject is "Spiritualism as it Affects us in our Outlook upon Human Life and Experience," a report of which will be eagerly looked for in Australia. His first volume, "Our Life after Death;" "formed the basis of four sermons," Mr. Chambers tells us, "which were preached in St. Mark's Church, Battersea Rise, London, during Advent of 1892, and took its present form at the request of several gentlemen of the congregation. It was, however, found advisable to enlarge the scope of the work. Two friends, one a clergyman and the other a devout



REV. ARTHUR CHAMBERS.

layman, encouraged him, greatly, in the work when he 'felt inclined,' as he says, "to shrink from a task which may expose me to the criticisms of those whose disposition is to pre-judge and condemn anything with which they are not altogether familiar." At such times of hesitancy these two friends said, "Go on, you are writing for those who want to know the truth." "My task," Mr. Chambers said, "was still unfinished when I spoke beside their open graves the words of Resurrection and the Life. They are in that Unseen World, about which for years we had so often and so earnestly conversed." The opening sentences in Mr. Chambers volume contain the questions he has tried to answer in its pages, "Where is he? Where is she? What is this solemn mystery which those white, sealed lips may not disclose? These are questions which we have asked ourselves as we have stood in the darkened death chamber and timidly gazed on the rigid, wax-like features of the departed." For one so immersed in church doctrine and ecclesiasticism with a trained belief in the infallibility of the

Bible, it is marvellous how the author has winnowed from the chaff the grains of truth which he has set before his readers in such admirable style. A day will come when these fetters will be removed, when every sacred book will be taken as an adjunct only without absolute authority over the human soul, which will learn to rely on and use its own powers. Meanwhile, by setting forth these great spiritual truths, Mr. Chambers is doing much to help on the blessed time, which is rapidly coming. There is nothing like a knowledge of the spiritual life, as set forth by W. T. Stead from his present vantage ground or the facts of spiritual communication, to show that all these hindrances to a simple absolute faith have to go. But meanwhile weary steps towards the light have to be taken, and there is no safer guide to the orthodox believer, straying beyond the orthodox fold, than the Rev. Arthur Chambers. He has a great deal to say about the Intermediate State, entirely discounting the prevalent orthodox idea of going straight to heaven or hell, as the case may be, and really teaches what advanced Spiritualists have maintained for the last half century. One of the most valuable parts of his volume is his showing up of the debasing teaching of eternal punishment, and its absolute disproof by contradictions in the Bible itself, and wrong translations of the texts relied upon by its advocates. In the appendix he says: "I have no wish to misrepresent the supporters of this doctrine, and so I will give one or two of the published statements of men who voiced the teaching of the Christian schools of thought to which they belonged—a Roman Catholic, a leading Anglican, and a distinguished dissenting preacher. He says that the Romanist, the High Churchman and the Baptist are seen to be in fellowship in a theory of horror." It is dreadful to think that such teachings can and do prevail, and should make every enlightened person work unceasingly to spread around that grand Gospel of Love which Spiritualism announces. The first extract given by Mr. Chambers is from Rev. J. Furniss's even now widely circulated book, "The Sight of Hell":—

"Little child," it says, "if you go to hell, there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever without stopping. . . . Perhaps at this moment, seven o'clock in the evening, a child is just going into Hell. To-morrow evening at seven o'clock, go and knock at the gates of Hell, and ask what the child is doing. The devils will go and look. They will come back again and say: 'The child is burning.' Go in a week and you will get the same answer: 'It is burning.' Go in a year and ask, the same answer comes: 'It is burning.' Go in a million of years, the answer is just the same: 'It is burning in the fire.'"

Mr. Chambers says: "Is it any wonder that intelligent and humane men turn shudderingly away from religion when such a brutal conception as this is set forth in the name of Christianity, and under the sanction of the authorities in a Christian Church? The second extract, almost as bad, is from a sermon by Rev. E. B. Pusey, D.D., quoted from "Errors and Terrors of Blind Guides," and the third from a sermon on the "Resurrection of the Dead" by Rev. C. H. Spurgeon, cited by Dean Farrar in "Mercy and Judgment." There is, of course, no room for further quotation, and Mr. Chambers says he reproduces these "in order to show what has been taught by sincere men in the Christian Church on the subject of future punishment." That it is quite true has come within my own experience when a dying school girl was put into a condition of abject fear and misery by a copy of Furniss's book being put into her hands by a devout Roman Catholic. This edition had the added horror of illustrations, showing the internal working of the endless torments described in that disgraceful volume, "The Sight of Hell." "Can you say something to comfort my poor girl?" was the agonised question of the father as I mounted the stairs to what was shortly to be her death chamber. If I had known what I do now,

that squalid attic room might have been made the very gate of heaven; but, as it was, I, only a girl myself, could but talk vaguely of God's love, as shown in the lovely flowers and beauties of nature, and read to her of the many mansions in the Father's home prepared for them that love Him.

SOME OF HIS OWN EXPERIENCES.

Mr. Chambers's book is full of strong appeals like the above to turn away from dishonouring teachings to the great realities of the after life. "In the course of my duty," he says, "I was ministering at the death bed of a young woman. She was dying of consumption in a London hospital, and was perfectly conscious to the last. Immediately before she passed away, she called, by name, a sister who had died two years previously. Then, opening wide her eyes, which had a look in them which it was impossible to mistake—a look of recognition—she said, as a smile passed over her wasted face, 'I am coming, Annie, dear.' The next instant she was gone. My own belief is that that girl passed into the next life in company with a sister whom she recognised, and who had been permitted to come to her at the moment of transition. Why should it be thought incredible," Mr. Chambers asks, "that this was the case. We, as Christians, profess to believe the Bible, and in it are recorded instances of the departed having reappeared on earth, and yet when we are confronted with testimony, borne by those as truth-loving as ourselves, we shake our heads and pronounce it a delusion. . . . I have lost for a while by death many near and dear to me, and before I had grasped this grand truth of spirit life, I thought of them as *dead*. Twenty-two years ago, the first—a sister of seventeen—departed. I was wont every Sunday afternoon to visit her grave. To me she seemed to be lying there. I felt that beside that mound I was near a *dead* loved one. God has taught me much since then. I think of her now, not as a lifeless form awful in the dissolution of death, but as a *living* being, as conscious as I am; in company with a beloved father and others who have since joined her in the spirit world. To me neither she nor they are *dead*."

REV. B. F. AUSTIN.

If teaching such as is found in the writings of Rev. Arthur Chambers, Rev. H. R. Haweis, Stainton Moses (M.A., Oxon., of England), Rev. M. J. Savage, Dr. Heber Newton in America, only to mention a few familiar names of churchmen converted to the spiritual philosophy by a study of the evidence for spirit return, it seems that Rev. Mr. Austin's desire for the capture of the Christian pulpit is not only laudable but simply something that has to come. "The pulpit ought to ring with Spiritualism," says Mr. Austin. "First, because it is a Biblical dogma; secondly, because the Christian pulpit and all defenders of Bible miracles are under an infinite debt of gratitude to Spiritualism, which, by proving the actuality of the psychic phenomena of to-day, has shown the possibility of the truth of the Bible miracles, thus rehabilitating the Bible and Christianity in public opinion." Mr. Austin wisely observes that it is by presenting the scientific facts of Spiritualism that this will be accomplished. Scientific inquiry is taking the place of the blind credulity which has dragged Spiritualism down in the minds of intelligent people. It is not for less communication with the spiritual spheres that we must look in the future, but for a higher kind. When in earth life Mr. Stead often compared the messages that were received to those we get through the telephone. Everything will be found to be due to laws not yet understood, and just as much within Nature as wireless telegraphy itself. Each individual soul must get into direct touch with the unseen world, and will do so as soon as people have learned to trust their own powers. In a way the world as yet

knows little about; all lives are guided, whether for good or ill, depending on the influences drawn around. Pray without ceasing; learn to draw for your inspiration on the Supreme Source of Life and Love, and every form of communication desirable for your soul's growth will be vouchsafed.

Yes, we shall see the Church at last take hold of these blessed truths. Many are the excuses put forth why the churches are half empty. One minister at the Congregational Union last week said that the way to meet the great problem was "to get every man and woman in the universe to attend Church twice every Sunday for a year. They would have no more New Theology, and no more scepticism if that were done." Could any statement be more inane? It is the old story of the ostrich hiding its head in the sand before an approaching catastrophe, which every sign of the times presages for current orthodoxy. It is the lack of a rational living faith that causes the indifference of the times.

"O, priests, who mourn that reverence is dead!

Man quits a fading faith and asks instead

A worship great and true.

I know that there was once a church where men

Caught glimpses of the gods believed in then.

I dream that there shall be such church again;

O, dream! come true! come true!"

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

BY ANNIE BRIGHT.

One of the most difficult things to get the enquirer into psychic-phenomena to understand is the distinction between the information and help to be got from ministering spirits and the consciousness of the Divine Spirit in their own souls, which is the only way of salvation. In the address by Signor Valetti on "The Ministry of Angels," selected for this issue, this is set out in the clearest and most forcible manner. A want of knowledge of this is the root of all the evils that cause the meaning of Spiritualism to be so grossly misrepresented in the public mind. "If you can tell me the winner of the Melbourne Cup I will believe," is the attitude of the man in the street, and striking evidence of the materialistic ideas of the present time. And many Spiritualists do not rise much above this debasing conception of spiritual communications. As with everything else, there is a right and a wrong way to be taken, and people who have attained any spiritual enlightenment turn with disgust from the too frequent travesty of its sublime truths and meaning. If spiritual phenomena are merely run after as curiosities, and do not lead to a higher conception of life and duty, then they are worse than useless, and our teaching is vain.

It is not, however, with Spiritualists alone that the fault rests. There is scarcely a cult that rises above priestcraft and salvation through another. Let it be sounded from the housetops that each man must be his own Saviour; that no one can grow for you towards the Light; that every upward step gained means access of power for the next; that spiritual beings who surround you are fellow-travellers with yourself towards that Divine Perfection:—

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

This is the teaching of the greatest seers the world has ever known, the teaching that will eventually prevail and prove the road of salvation to mankind. It teaches men to rely on their own God-given powers, to resist the shackles that are cast on the souls of the unwary when they accept the teachings of any one, however exalted, which have not received the endorsement of their own mind, their own intelligence. We are all parts of that Divine, Spiritual Force of the Universe. To be in tune with the Infinite is Life Supernal. This is the truth of Truths. When John the apostle had been shown in vision the

wonders of the Apocalypse he fell down to worship before the feet of the angel who had shown him these things. "See thou do it not," was the angel's injunction, "for I am thy fellow-servant, and of thy brethren, the prophets, and of them who keep the sayings of this book: WORSHIP GOD." This is so beautifully and simply enunciated in Signor Valetti's inspiring address on "The Ministry of Angels" that it is given with the heartfelt desire that it may bear fruit abundantly in the hearts of readers in every part of the world.

The following is a record of Addresses and Phenomena received since the report in October issue:—

210TH SEANCE, August 8th.—Address by Ram Bahardar. "The Experiences of a Hindoo in the Higher life." Phenomena. Two Tablets, one brought in the full light. An Indian bag, containing two of the consecrated cakes, placed on the altars of the Brahmin Gods. Bird's nest and egg.

211TH SEANCE, August 15th.—Address by Ram Bahardar. "The Religion of Humanity and the Wisdom of the Sages." Phenomena. Iron Spear Head from the Astec country. Indian Spear. Two Indian Bone Spear Heads, imbedded in clay, also from Central America. Nest of Reed Warbler with four eggs. Sacred cakes, with eight berries, representing the eight paths to Nirvana.

212TH SEANCE, August 22nd.—Address by Ram Bahardar. "The Mysteries of Life and Death." Phenomena. Astec Iron Spear from Peru. Second Iron Spear from same place. Nest and egg of Indian bird.

213TH SEANCE, August 29th.—Address, Signor Valetti, "The Last Enemy—Humanity's Friend." Phenomena, Tablet. Bird in nest. Second Tablet brought in light. Third Tablet brought also in light. Bird, mate of the first one; both from India.

ADDRESS BY SIGNOR VALETTI,

"THE MINISTRY OF ANGELS."

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

No subject, I venture to say, has caused so much controversy and excited so much derision as that of "The Ministry of Angels." There is a vast number of people who seem to think that spiritual messengers have returned to earth for one purpose only—that is to scare humanity. They have failed to see that the apparitions, as they have been pleased to call them, were permitted for the express purpose of letting poor mortals know that they are surrounded by spiritual beings, but with no idea of frightening them. All nations believe, more or less, in the return of spiritual messengers. The Christian religion teaches that angelic messengers have repeatedly come down to the earth plane and made themselves known to men in the flesh. Other nations believe the same thing. It is true, however, that they mostly regard such appearances as something that should be avoided, and that are to be held in terror. This is because of their ignorance and want of enlightenment upon the subject. We might class them with the people in Christian lands, who believe that spiritual beings only come back to scare humanity.

UNSEEN HELPERS.

There is one grand thing about the ministry of angels, which is that everyone may have the sweet consolation of knowing that they are surrounded by spiritual beings who seek their welfare—unseen helpers, silent workers, who both day and night are nigh at hand. With the man who is living a conscientious life there cannot be any doubt about this, and he need never think about evil influences that may be around also. For him there are no evil influences, because he is hedged and walled about by his good life, and it is impossible for evil influences to take possession of him or afflict him in any way. He has the sweet consolation that round about him are a myriad angelic messengers, who, like those who are said to have ascended and descended Jacob's ladder, are continually going backward and forward from earth to the ethereal realms.

SPIRITUALISTIC INTERCOURSE NECESSARY.

There is a necessity for spiritual intercourse between the two worlds. The world at the present time could not realise what an awful calamity it would be if all

communication was cut off from the spirit side of life. People cannot realise it, because the great mass are still in ignorance, still doubting, and have no knowledge concerning spiritual manifestations and angelic visitors. Those of you who have been spiritually enlightened or divinely illuminated, as we sometimes say, would realise that if such a thing took place to-night it would be a veritable calamity. It may be asked what good can result to mankind through continual intercourse with the spirit world. I cannot, in the short space of time at my disposal, state all the good that comes to you through it, but there are a few things of sufficient importance to point out. First, you cannot get any correct information or absolute knowledge concerning the life hereafter, unless you receive it from the angelic messengers. I am using the term "angelic messengers" in the sense that all men, after having passed through what you call death, are angelic messengers. Speaking correctly, it applies only to those higher exalted personages who are the messengers of God. An angel means simply a messenger, so I use it as a generic term, embracing all disembodied spirits. You can receive correct information from these spirit messengers, who come to your earth from time to time. If you go back to the Church or to the Bible, it then becomes a matter of faith only. You will read in the Sacred Books of certain appearances, and about angels coming down to the earth plane, some thousands of years ago, and you may assent to the truth of this. You must, however, rely upon the Book, and there is no absolute proof. You know as well as I do that you might interpret it wrong. Doubt must necessarily accumulate in your mind. But if you take the Bible and read it spiritually, and you have with you angelic messengers, besides who come from time to time to instruct you, then I say that you have travelling with you on your journey to the Higher Life those who are indeed sure and safe guides. The Divine Father has permitted His angelic messengers to come down to your earth plane for the express purpose of guiding you through your journey of life, of helping you in every way that they can to bring consolation and help in your hours of trial, trouble and despair. I am afraid you do not realise how often these spiritual influences have helped you in days of trouble and necessity, helped you when the world appeared to be cold and forlorn, helped you when there seemed to be nothing before you but a frowning abyss. You have not realised that God's good angels have helped you in many ways. It is comforting to think, then, that a man is surrounded by good influences, who bear him good will, and are seeking to help him spiritually. The help rendered and given to mankind is spiritual. It is not the work of angelic messengers to give financial or material assistance. What they give is spiritual upliftment in all times of distress. I believe that mental trouble is even worse than bodily pain, and if any exalted personage can soothe and make that period of suffering one in which you feel that you are being spiritually helped—that there are sympathisers round about you, and that they are lifting you up—then you are indeed blessed. Thousands have realised the presence of God's angels even as they have realised the presence of God's Spirit within. This brings me to an important part of the subject upon which I am speaking, and I trust you will be able to follow me in my argument.

SOMETHING HIGHER.

You may sense or spiritually realise that angelic messengers are round about you, you may feel that you are uplifted and supported, you may know—and the very knowledge will bring you peace and comfort—that you are surrounded by helpers in every time of trial and sorrow. It is consoling and comforting to know that in the flesh you have round about you earthly friends who are in sympathy with you. If you have ever been in great sorrow you can testify how grand it was to feel some heart beat in unison

with yours, to know that one soul was sympathetic. It seemed to make life's burden easier to bear. How much more so, then, when the Immortals of God are with you, commissioned to console in your time of trial. There is, however, a Comforter, we are told, which shall dwell with men, and Who is not sensed in the same way as the presence of spiritual people—such as the angels. For the Comforter, of whom I am speaking, is that mysterious Power Whose works are seen and made manifest in every part of the Universe. "When He, the Spirit of Truth, is come, He will guide you into all truth." And the followers of the Meek and Lowly One were assured that the Spirit of truth should come and He should dwell in them. If you realise how necessary it is to live to God, to live in touch with the Divine Father, and to order your life and conversation so that it would be well pleasing in His sight—you are then in tune with all spiritual surroundings, and are living a truly spiritual life. But not till then will the Spirit of God enter into your soul and bear witness with your spirit that you are indeed a child of God. There is within the spirit a silent witness which causes you at all times to feel a sense of security and confidence which even the knowledge that round about you is a host of spiritual messengers cannot give. This indwelling spirit is the power which is all sustaining and purifying. You must feel concerning these spiritual messengers as you would concerning your earthly friends who are consoling and helping you. But as regards the Spirit of God you have there a power, an influence that will help you at all times, even in the hour of dissolution—which to most people is the greatest trial of all. For long years they have feared life's end, and to some people it is terrible as they approach it. But with the man and woman who is imbued with that Eternal Spirit there is no fear, and they are upheld in that dread hour of trial. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." That should be the language of every soul who waits upon its God.

SPIRITUAL HELP CAN COME THROUGH A SENSITIVE.

Have you ever spoken to angelic messengers through some reliable sensitive? Have you not felt you were introduced into new company, and you looked eagerly for their coming on every occasion? I know well away there in Europe a sweet woman, a sensitive, and many on my side speak through her to friends and relatives. When they note the signs which tell them she is about to fall into the trance condition they gather round with great expectation, greater than if an earthly king was about to visit them, or the grandest personage in the land. You have frequently experienced this, and it gave you the grand outlook that at any time there may come along someone with a message to you. One who is of a beautiful spiritual nature who can speak to you and can give you knowledge for which you have been hungering so long. There is, however, a class of persons who regards receiving a message from the other side as something which may help them temporarily. It may be good to get information concerning friends and relatives in the flesh or business affairs; but that is not to be compared with the knowledge of which I am speaking. In days long passed away, angelic messengers, we are told, frequently materialised their forms so that people living in the flesh came in contact with them and were unconscious that they were in the presence of spiritual men and women. Paul, the apostle to the Gentiles, in commenting on this, said: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." There is a strange custom amongst certain of the Jewish people who place an empty chair at the head of the table, for they believe that some time a Messiah may come, and the chair is set for Him. I knew myself some spiritualists who were wont to place a chair at the head of the table when

they were going to have a meal. Many people would have thought this very strange, but their idea was that some spiritual messenger might come and materialise and sit in that very chair. I remember being told how such a thing did happen on one occasion. It is exceedingly difficult to make the world understand these grand truths; it is difficult to make them realise that spirit messengers may sometimes stand before them and that they see them with fleshly eyes and perhaps at the time do not recognise them. I believe that very often spirits have come down to the earth plane, have materialised and been taken for men in the flesh. I do not say this is of frequent occurrence, but I know it has taken place.

RELIABLE TEACHING ONLY COMES FROM THE HIGHER SPHERES.

All spiritual intelligences who have progressed into higher spheres agree in teaching certain truths, and they do not deviate or vary from that teaching in any way. That in the lower spheres there are intelligences who seem to contradict each other is quite true. It is because they have not progressed sufficiently to be able to grasp the truth and that any departure from it must be error. They have only earth knowledge. Supposing a man with just a certain amount of knowledge should be removed from the earth plane to-night and enter the spirit world. He may return to your surroundings and be asked concerning certain teaching. He would just give you his thoughts—what he understands. Then another might come, giving his ideas, which may disagree with those of the previous one. The reason is patent. They have given to you of the knowledge which they possess as they see it. They have not arrived at that spiritual standard to be able to say they have received the truth. All exalted spirits believe and teach the same truths. It is quite possible that they may present it to you in different aspects and clothe it in different language, but it is the same truth. It has been received from still higher intelligences and they have received it from the Fount of Truth—the Divine Intelligence, which is God. We read that the old prophets and seers were continually attended by spiritual messengers. Paul, in the Epistle to the Hebrews, declares that God makes His angels “ministering spirits,” and that we are surrounded by a “cloud of witnesses”; this being so, they must have some mission or work. As I said at the opening of this address, many people think that spiritual beings come down to the earth for no purpose but to scare humanity. But God has sent them upon a solemn, important mission, which is to help you in your salvation. But what is the salvation which we constantly hear of? I believe, and you must also believe if you are spiritually enlightened, that it cannot be the salvation taught by the Churches, because that is a salvation dependent upon a vicarious sacrifice, and we know this is not true. There must be some other salvation. Yes, these ministering spirits are teaching and helping men in that salvation, which is that each one shall within himself determine and work out his future, not relying upon any other person. He will say, I must work out my own salvation, but he will be thankful to any exalted influence who will help him. He will realise that if he must rest upon anybody, it must be upon God Himself as the Fount and Source of all salvation. He knows that salvation means for him a fulfilling of his responsibilities, a developing of his spiritual life for the benefit of others; not solely that he may be happy, but that he may render others happy. He must be a factor for good and for the upliftment of humanity. Then, alone, is a man working out his own salvation. He is daily treading underfoot his weaknesses, his besetting sins, all those things which are unworthy of a true and noble heart, and he is rising upon his dead self to higher things. He thus draws and attracts unto himself through his beau-

tiful nature other spiritual intelligences who perhaps would not be drawn unto him if he did not possess it. This is what it is intended that man should do in the present life, not that he should labour for himself—how cold, and silent, and lonesome and selfish is such an existence—but for others. This salvation is therefore not his alone, but that of those round about him. No man can live a good life, no man can be upright and noble without affecting others for good. It is utterly impossible. As surely as a man who lives an evil life is contaminating or corrupting someone by his example or influence, just as surely is a noble example influencing someone to a greater, grander, nobler life also. We are told that spiritual messengers help you as soon as you commence this journey to the celestial city—not to reach for harps and crowns, but to perfect that which you have already commenced within yourself. This is the salvation which spiritual messengers have been sent to help you in; this is the salvation which the whole world needs at the present time.

MAN MUST SAVE HIMSELF.

There has been too much reliance placed on saviours; too much reliance placed on churches, on creeds and dogmas, and not sufficient reliance upon oneself. The God that is within man must be developed. We must grow like Him, we must come in tune with the Infinite Father. There is only one way in which we can be In Tune with the Infinite, and that is through working out our own salvation. True, it may be in fear and trembling and should be, lest we be cast away and enter into darkness. But to the man who is sincere, who knows the value of life and of the after life, who knows his responsibilities, who knows what awaits him, there is no danger that he will be cast away into darkness. The pleasures of the world will not entice him; position nor anything else will cause him to stop in his grand march to the celestial city. It is, then, a great consolation to realise that God has given so many helpers, so many sympathisers to toilers on the journey of life. Some people say, I feel so lonely, I am quite alone in the world. I have heard some people say that myself, and I feel for them very keenly. But I realise that the man or the woman who makes that declaration has not entered into life. He has not been divinely illuminated. He knows not that the Spirit of God is knocking at the door of his heart for permission to come and dwell therein. It is then the Father, the Divine Intelligence, who is the true Comforter. He may send His angel messengers to you. He may help you by giving you knowledge, instruction, sympathy and courage, but it is the indwelling influence of the Father which brightens the life: which comforts in every time of trouble and trial, in the dark hours of sickness and tribulation; and in the hour of bereavement, when all the world seems dark. That is the time when the Infinite Spirit is shedding forth His lustre in your soul, and turning the surrounding darkness into light supernal. If you have not realised this, it is time you did. You are missing something; you have not got the pearl of great price. Men and women come to this circle from time to time and assent to what is said but fail to take hold of it and live it in their lives. I tell you that the hour of dissolution is approaching rapidly, and something rises up rebelliously in your heart. The flesh is warring against the spirit. The truly spiritual man would say: I care not. If it be the will of my Father I know that for me there will be eternal rest. I know that the spirit which is dwelling in me and has dwelt for long years will also be there with me in the darkest hour; for I and the Divine Spirit are one.

TO CORRESPONDENTS.

Letter from Mr. Roberts, Auckland, and several articles in type crowded out till next issue.

GLADSTONE IN SPIRIT LIFE.

By WILLIAM T. STEAD.

No. 6.

"WHAT LIFE IN THE SPIRIT WORLD REALLY IS."

It will be remembered how in earth life this great statesman, this man of giant intellect, was attracted to the study of psychic phenomena, considering it the most important subject that could engage the attention of mankind. But, like many others, he halted on the threshold, his staunch orthodoxy keeping him within the borders of his Church. His contention was that if people would imbibe her doctrines to the full in the spiritual sense, all could be found within its portals to satisfy the soul. He was not enthusiastic over any of my projects. When I started the work of my life, the "Review of Reviews," he was one of the many leading men and women whose opinion I sought on the subject. He encouraged me to a certain extent, but said that sort of review did not come within his needs.

INDIVIDUAL CHARACTERISTICS REMAIN.

One of the first things people on the earth plane have to learn, and it is at the root of real progress, is that on this side of life there are as many diversities of opinion as among yourselves. There are groups of advanced spirits meeting and taking sweet



WILLIAM EWART GLADSTONE.

counsel together on the mighty things that present themselves, and yet their opinion as to the methods of bringing about, for instance, a knowledge of the spirit world to those still on the earth plane, may widely differ. Now Gladstone was a highly developed, spiritual man on earth, but strong-willed beyond measure. At "Julia's Bureau," although his name was given as being present on several occasions when Cardinal Manning, Beaconsfield, and others spoke, it was said by the clairvoyants that he was difficult to get in contact with. That is an exact statement of his spiritual status. Here it is just the same. His stately home is not as beautiful as that of Cardinal Manning. There is just the difference that there was between their souls on earth. The Cardinal, full of love, overflowing with charity, broad-minded to a degree. Gladstone in a high moral plane, upright beyond anything, intellect as strong as iron, but just lacking somewhat in the love element. Everything here is judged by that. It is

the life essence of the Universe. The softer the heart, the more it has of this life-giving power. And above everything else is the supreme fact of each one being alone responsible for his soul growth.

CHURCH REFORM.

In his beautiful home, surrounded with glorious influences, Gladstone is still reasoning out all these spiritual possibilities, getting his great soul in tune with the Infinite, and growing gradually out of the strict church environment of his earth life. He still wants Church Reform above everything else—the reform of his own Church of England. He would have it brought about in a lofty, orderly way, sees how little true mediumship there is, and would prefer to use his influence in getting members of his Church to become more devotional, to get them to draw individually the divine light from the spheres. Here he and I differ somewhat. He is greatly interested in my work, but it is not the work he would do, but he will find, as I told him in a conversation we had together, that it is the simple things—the child's heart—that make for true spirituality. By that great law of attraction, we are mostly in contact here with those on our own plane of thought, and although there are shades of difference, groups of the same class of thinkers holding together, we converse at times with other groups on the great themes that occupy us all. You, on the earth plane, cannot begin to think how ardently we are all trying to solve the great question of all—how to get people to know of these great, these paramount truths of the intercourse between the world of spirit and the world of matter. How this affects the destiny, the immortal destiny, of the whole human race. How people must learn the importance of right aims, right living, and on these subjects we have discussions as eager as any in which I have taken part when in the flesh.

As I have told you, there is no compulsion, no *deus ex machina* to step down among us and declare what absolute truth is. We have to seek for it in fear and trembling, to pray without ceasing to be guided into all truth, for the soul has to grow by exactly the same means as when clothed in an earthly body. Then, sometimes when we are all discussing, there comes in answer to our earnestness one of the great spiritual leaders from a higher sphere—a Master if you like to call him so—to give us a clue, to give our aspirations the right trend. You can imagine us in an indescribably beautiful hall of what looks most like alabaster, with magical colourings never seen by mortal eyes, meeting after the manner of the ancient Greeks, to discuss some mighty theme, and one of the great Angelic Beings appearing suddenly in our midst. Then you will see men like Gladstone, Bradlaugh, Huxley, Spencer, Tyndall, all with uplifted faces drinking in the words of wisdom. You know how in earth life I entered into discussions with an impetuosity that could not be restrained. Well, imagine us all with keener interest than that and listening to one whose very presence is indicative of the glories of the sphere whence he came, who has travelled the same road that we are on. He is one whom we can trust implicitly, not like an orator on earth, so often filled with his own importance, and grasp, if you can, the magnificence of the scene. Here is a life so real, so magnificent, such glorious vistas, that our puny efforts when on earth sink into insignificance. Let all who read this feel that it is a call to the Higher Life.

I want to stimulate each and every one to cultivate simplicity of heart, to get away from grandiloquent teaching, from the mysteries, with which vain men would try to enshroud the true light that lighteth every man that cometh into the world. Trust that Inner Light, trust the God within the soul, and distrust every lesser thing. It should be proclaimed from the house tops that all is vain but the gradual drawing of the individual soul towards its Source. That priests are a hindrance; that forms

and ceremonies are a hindrance; that all these things deaden the soul; that they are a soporific instead of a stimulant. Realise the God principle everywhere, in every flower that blooms, in every pebble at your feet. You are all walking on holy ground. See how the law of attraction prevails in every part of creation; how a bird answers to your care; how a dog repays your affection; how the very trees and flowers have their affinities; how they lean towards each other, how they attract love to the centre of their being. Realise that the whole Universe is full of this love principle as love, and then you will have started on the upward way that all great souls find they have still to travel when they have passed the great portals—the gateway of Eternal Life. Manning, Gladstone, Bradlaugh, all so different when in the flesh, are now on the same track, the same ascent that leads to the great At-One-Ment at the heart of the Universe.

UNHAPPY PSYCHIC INTERVIEW WITH W. T. STEAD.

By the last English mail arrived the July-August number of "The International Psychic Gazette," brimful of interesting articles. What will interest Australian readers most is the following report of a lecture by M. W. de Kerlor, one of the most prominent psychics, on his interviews with Mr. Stead before his fatal voyage. This has been mentioned incidentally before, but this is the first full account that has reached us:—

Mons. W. de Kerlor lectured at the Psychical Research Club, London, on June 26, to a crowded audience, Dr. Abraham Wallace presiding. The lecturer, who is usually characterised by vivacity and humour, appeared on this occasion to be deeply stirred in his emotions, and his graphic narration of interviews with Mr. W. T. Stead prior to his sailing on his last fatal voyage was listened to with breathless interest. He said:—

It is with emotion, and yet with pleasure, that I seize this opportunity of recalling the memory of one who was dear not only to me but also to all the thinking world.

I had long wished to meet this king of journalists, and you may imagine how great was my delight when he sat at my table, and, without any preamble whatever, stretched his hands across the table.

I said to him, "Well, Mr. Stead, this is really too sudden, you know, I must really have a look at you first and try to get your conditions, for you are really psychically overwhelming."

After a few minutes' preamble I proceeded to look at his hands. I will always remember that moment: my preconceived ideas about W. T. Stead made me expect from his hands lines of a totally different character. They were very mixed, and where the fate line ends there was a swerve from under the Mount of Saturn into the space between the first and second finger, as if the career of the man were coming to a sudden stop, leaving his work unfinished.

As I looked closely and minutely down the life line I was amazed to see that several semi-circular lines, and two triangles, and a transversal island, were forming at the bottom of the life line, at the period between 62 to 64—an appalling configuration, in fact, a danger signal. In taking these things into consideration a terrible presentiment came to me that the man's life was going to be cut off in a most unexpected manner—through an explosion, or through being shot, or else through being kicked and trampled upon. Mr. Stead laughed in his well-known guttural way, and said, "I am very pleased to know that I shall die like that. But what about my other affairs?" To which I replied, "My dear Mr. Stead, all your lines at the present time indicate limitations, difficulties, worries, change of plans; and the most unexpected occurrences will take place in your near future."

He suggested another sitting for clairvoyance for the middle of the following week.

After his departure, the conditions which he had brought distressed me to such an extent that a personal friend of mine, who was reading in the library, asked what was the matter with me. I replied, "I have never had such difficulty in giving a reading. I could not give him what he wanted, as I could see nothing whatever but disaster, disappointment, and a tragic ending."

A few days afterwards he came bringing his daughter for the clairvoyant sitting.

It was not many minutes after I had plunged myself into a self-induced trance that I said to Mr. Stead, "There is just above your head a triangular form of light, assuming the shape of the guillotine." Upon which Mr. Stead remarked that Dr. Baraduc, some time ago in France, had described a similar symbol. From that moment onward I again became conscious of that awful distressing condition which had seized me at the first sitting. I gave him the symbol of a cross which was standing between himself and his lady friend, and symbol of a dagger and the links of a chain which was binding him to the other lady sitter. He asked whether I could see a journey for him. The reply came at once that I saw him going westward. He said, "No, I am not going to America. Can't you see me going to Russia?" I looked hard and then the picture came of a huge ship clothed in black, the fore part of which was missing. It looked as if it were cut in half, and I distinctly told him that where the name of the ship on the stern is usually written there were symbolic wreaths. Then I stopped with my description of the vision, for I then felt that this huge ship was a symbol of doom. Knowing full well that Mr. Stead was questioning in his own mind my psychic powers and what I saw, as it was in direct opposition to what he wanted, I said to him, "No, a journey is not taking place now, but as the ship seems to be cut in two this symbolical vision might mean that it is not until this vision will become a complete ship that you will be able to go to Russia." He said, "As a matter of fact I want to go next Saturday," to which I replied, "Well, Mr. Stead, I am afraid you will not go—you might go later on but you will not go now."

I felt that in the minds of the sitters the consultation had been a complete fiasco.

Afterwards, when I cast Mr. Stead's horoscope, I could understand why this anticipated journey to Russia, or any other journey on the water, would mean disappointment, if not ruin and disaster to Mr. Stead.

Some two or three weeks after, about the middle of March, I had within a few days two strange dreams. I asked (in my first dream) to see W. T. Stead, and in a few instants I perceived on the wall, at the other end of the room, the shade of W. T. Stead as if in the world of spirits.

In my second dream I was in the midst of a catastrophe on the water. I could hear the cries of distress and the most appalling shrieks, and, as the voices ceased, some spirit forms climbed upwards while others moved downwards, and my soul was in the midst of them.

One afternoon I telephoned to Mr. Stead, and, in the course of conversation, said, "My dear Mr. Stead, this black ship of yours has not grown another half yet; in fact, I must tell you that the rings of that agate are encircling you tighter and tighter, and I must really tell you that I do not see much good for you at the present time." This was exactly three weeks before the "Titanic" went down.

In an eloquent conclusion Mons. de Kerlor said that W. T. Stead, although his body may not be amongst us, yet his spirit will never cease using his utmost intelligence and power to bring to realisation that great ideal of his of universal peace and the universal brotherhood of man.

W. T. STEAD
and
CARDINAL MANNING IN SPIRIT LIFE.

Autograph letter of the Cardinal to Mr. Stead, in 1885, when in prison for a technical breach of the law in connection with his famous articles, "The Maiden Tribute of Modern Babylon."

Many are the letters of appreciation received concerning the article in October "Harbinger" on "Cardinal Manning in Spirit Life," the fifth of that remarkable series, "What Life in the Spirit World really is." But through the courtesy of a friend the following autograph letter of the Cardinal has been

ARCHBISHOP'S HOUSE,
WESTMINSTER,
S.W.

Nov 11. 1885

My dear Mr Stead

"All things work together for good to them that love God."

You have served Him with a single eye. And the work has been done, as you wrote on the Sentence. No sentence can undo it. You quoted

my words in the North, You have now the crown upon your work, that is to suffer for errors of judgment and a literal breach of the law to amend the law which left the moral life of

The more radical change, however, that will come when the world has so far advanced spiritually as to recoil from the degradation that comes to those who are slaves to passion and every sense is still a long way from realisation. Nothing can help forward the day of better things more than Mr. Stead is now doing in his remarkable work from the spheres. If ever it was shown in glowing words how everything depends on the life here as to our spiritual status in the next, that no church, no Saviour, no teacher can do the work of development but ourselves, it is found in these pictures of the Spirit Life so marvellously given to this paper. More can be expected in this direction. As if to show that they are prepared in the spheres as I have known

England almost without defence.

I have so strongly felt this and have so clearly seen through the animosities against you that I believe what has now befallen will work out some unforeseen & greater good for your consolation. Whatsoever it may be in my power to do shall be done.

May God give you His peace.

Believe me, always

Yours very faithfully

Henry R. Card. Archbishop

sent to me with permission to have it re-produced on this page. It is remarkable testimony as to the real sympathy which existed between those two great and loving souls, and a corroboration as from the Cardinal himself of Mr. Stead's statement that he was "as a father" to him. "I was in prison and ye came unto me," was no doubt in the mind of the Cardinal as he sat down to pen this letter to his friend in prison garb for having tried to stop the awful traffic in young girls, immolated on the altar of savage and unbridled lust. These articles and Mr. Stead's imprisonment caused such an uproar in English Parliamentary and social circles that a Bill was hastily passed in the House of Commons to place within the clutches of the law any person found to be engaged in this infamous traffic.

the paper to be from the first number which I edited, the sixth of the series, "Gladstone in Spirit Life," was given in a totally different and unexpected manner. At the pentecostal hour—nine o'clock in the morning—I found, after rapid writing extending over the usual allotted time of a quarter of an hour, that nearly the whole of this article on Gladstone had been passing through my hand. A similar thing happened in the case of the message given me to be read at my "At Home," as reported on another page. It cannot be too often stated that all these things are like wireless telegraphy under natural law. My one prayer is to be more and more receptive to these divine influences, and these developments are doubtless an outward and visible answer to this fervent desire.

EDGAR LUCIEN LARKIN.

At the heart of every religion is the supreme fact pointed out by Professor Larkin, in the following article, that "The invisible and unseen division of the Universe is far greater than the visible." This is the heart of the spiritual philosophy, the teaching of the greatest scientists, who in their marvellous incursions into the constitution of matter are rapidly making the spiritual basis of the Universe manifest. No greater study can be offered to mortal mind, and it is with grateful acknowledgments to our generous and tireless helper at the Lowe Observatory, California, that this latest valuable contribution is given to the many readers, who write of their deep interest in these higher concepts.

THE FOURTH DIMENSION.

Written especially for "The Harbinger of Light."

By EDGAR LUCIEN LARKIN.

All researches, writings, analyses, and studies of the world's eminent mathematicians on the fascinating subject of the real material existence of a fourth dimension, constitute an unconscious and most impressive testimony to the fact that the invisible and unseen division of the Universe is far greater and more potent than the visible. Power lies within the invisible portion. Philosophers in all ages have ever been aware that there is a mighty invisible realm, and all mentalists are assured of its existence.

The elaborate and complex systems of Aryan-Hindu philosophy, Vedanta, Samkhya, Yogi, Purva Mimamsa, Nyaya, and Vaises-hika: these and all other systems formulated along down the ages by such as Pythagoras, Plato, Epictetus, Socrates, Zeno, and Seneca, to Stewart, Spinoza, Hegel, Hume, Berkeley, Boehme, Fiske, and James, and the revelations of Swedenborg, Andrew Jackson Davis, and Hudson Tuttle, all these and more are directly from regions of the Unseen. Rigid mathematicians, abstract geometers, accurate computers, the mighty master minds, in the midst of their flights amid starlit heights, have not escaped the subtle influence of the impalpable, the invisible. Thus the ideas of Badarayana, in his matchless Vedanta, of Kapila, in Samkhya, become the fourth dimension in another type of mind, the mathematical. The most exquisite happiness that can be experienced by a human being here on earth, within a brain and body, is that of a very high mathematician. Let us take the case of a master mathematician, an intelligence able to weigh the earth, the planets, the sun, the star Sirius, other stars, hosts of stars, the entire sidereal Universe, and let him perform these gigantic labours. Then, times come when he is intensely aware that computing the mass of the sidereal structure is not the end. He cannot escape the impression that there is more. This other cannot be weighed, indeed! It cannot be measured, because it is infinite. It is space, and a greater than space—Mind. Entire systems of space geometry have been formulated. Infinity itself has been stormed and sacked by the restless explorer. The very deeps have been sounded, and realms of time penetrated by numbers, figures, and symbols. Page after page of standard works on high mathematics bristle with the most formidable equations; infinitude is almost grasped, and then comes sudden failure, the infinite, the eternal are now known to be beyond the reach of numbers. See this: infinite space, infinite duration are not numerical. The fourth dimension, therefore, is not numerical, and hence cannot be expressed in numbers. Then it is not material. It is greater than matter. If material, it would soon be in the relentless clutch of mathematics.

YET THERE IS A FOURTH DIMENSION.

By summoning your latent transcendent powers of imagining into Nascency, easy, if you have done so often, that is, daily for many years, you can imagine a geometrical point in infinite space. A geometrical

point has no diameter, and therefore does not exist. But the thought firmly set in the Mind that it exists is the corner stone of that stupendous science—modern geometry. This magnificent temple reaches from low to high, even to the summit of analytics, and is capped by the infinitely high calculus. With the mental concept of this inexplicable point in inexplicable space fixed within the mentality, imagine it to move in one direction. Then it will generate a straight line. Let the point come to rest, then the line will have two ends. But the line does not exist in matter, in space only; or, word it this way: in Mind only. The effect in all mathematics is identical, whether in Matter or in Mind. We are already in a deep place, for this wondrous line has six dimensions, itself, two ends, time and velocity. That is, the point moved in time and with a rate of motion. And another—direction. For speed and time are classed as scientific dimensions. Now let the line remain strictly parallel to itself, in its original direction, and move in one direction at an exact right angle to itself, and it will generate a plane. If the line moves over a space equal to its length, the plane will be an exact square. But a right angle is in between two perpendiculars, two lines 90 degrees from each are mutually perpendicular. Now let the entire plane move without the slightest bending, in a direction perpendicular to itself. If through a short distance, the figure generated will be like a board or plank, if further, like a brick, and if to a distance equal to the width of the plane, a most interesting geometrical figure, a cube, will be generated, cut out of space, located, or formed. Thus a space-form entirely imaginary is generated, and has three solid dimensions, length, breadth and thickness, all equal, in the case of a cube. Any space enclosed by lines real or imaginary is called a solid by all geometers. The fact now appears, that each direction traversed, by point, line and plane, was perpendicular to the other two. The basic fact stands out, that to generate a fourth dimension, a point must move so that it will generate a line perpendicular to the three dimensions of the cube. This is an impossibility in imagination or matter. No terms exist but length, breadth or thickness. And this is true of all forms whatever, as well as of the cube. And no subtle thought of metaphysician, and no metaphysical pseudo-mathematics can show that any such perpendicular can be drawn in matter or vacuum. Space, "hyper-space," whether plane or "curved," cannot be imagined to be traversed by a fourth line, perpendicular to three others, mutually perpendicular. To believe in a geometrical fourth dimension is to make the monstrous assertion that the sum of the angles of a triangle is not equal to 180 degrees; to deny that the sum of the squares erected on the two sides of a triangle is not equal to the square of the hypotenuse; and to the absurd assertion that parallel lines meet at an infinite distance. A perversion of logic, geometry and language, in the annihilation of the meaning of the word parallel. Warped surfaces, curved space, super, sub and hyper space do not come to the rescue in dimension four.

N DIMENSIONS.

Here N represents any number greater than I, or unity. Let us revert to the cube or any other form whatever having length, width and thickness, real or imaginary, in free space, and fill it with any element or phase of matter known to chemists. Let steel be selected, and the form a cube. Length, breadth and thickness are the three material dimensions, set in rigid steel. But the cube occupies space which is not annihilated. This is a fourth dimension. And free space is occupied by electrons, or traversed by them, since they fly from suns to suns, and from suns to worlds with immense velocities. They pass through the steel, or if this concept is not accepted, call the sea of space—electrons, ether. But ether, according to the researches of Michelson, is not affected by intrusion of matter. The cube of elec-

trons is dimension five. By means of suitable electrical devices, the entire mass of steel can be charged with electricity. Dimension six. Wrap insulating silk around metallic wire, and make many turns of this wire into a coil around the mass of steel and pass a current of electricity through it. Remove the coil, and the steel will be found permanently saturated with magnetism:—that is, it is in a condition to attract any external magnetic body. Dimension seven. However, the charge of electricity and the induced charge of magnetism could not exist in the mass at the same time. Suppose that the cube of steel is the only matter in existence, then the mysterious dimension, gravitation, does not exist. Let any mass be formed anywhere, then gravitation will come into existence, the two bodies will mutually attract. Dimension eight. The steel can be heated, saturated with intense heat, but if intense, magnetism will vanish. Dimension nine.

All atoms of elements are formed of the rapid revolutions of electrons around each other as centres of force. What element as silicon, copper, iron, gold, hydrogen, fluorine, etc., shall appear in space, depends on the number of revolving electrons, their distances from the centre, specific speeds in orbits, and directions of their motions. This motion is rapid in the extreme. Motion within is dimension ten. Atomic or molecular motion would also be set up, by addition of external heat. This is not strictly a dimension, because not inherent. If our mass could be composed of two or more elements in the proper state for chemical union, then chemism, another dimension, would appear inherently. This action would establish electricity and heat, and if of sufficient intensity, light, another dimension would develop. There may be other dimensions within the body not yet detected by science; and probably there are more than one.

A MENTOID THE FIRST DIMENSION.

All dimensions herein enumerated, and all others, if any, that may be hereafter discovered, are as nothing in comparison with the first, or Mind Dimension. The cube, the sphere, the triangle, the crystal, these and all other forms, shapes and bodies whatever, within range of the extreme limit of all human imagination, could not be, could not exist without preceding Mind Forms. The form of a cube had to appear in Mind first. I here state and assert that no form in which matter appears or can appear, is possible without an antecedent Mind Form, model, type, shape or pattern. These forms were created by a Creator, entirely mental, for Mind is the only entity able to create, that is, to add to itself by thinking thoughts that had not been thought before. All these facts are shown in my new book, "Within the Mind Maze." It may possibly interest the reader to know that these truths are from the third degree in the mighty and astounding ORDER OF MELCHIZEDEK.

Lowe Observatory, Mount Lowe, California, U.S.A.
September 22nd, 1912.

IMPORTANT NOTICE.

MR. STEAD'S MESSAGES.

WHAT LIFE IN THE SPIRIT WORLD REALLY IS.

So great is the interest in the above already published in the Harbinger of Light, that E. W. Cole, of the Book Arcade, Melbourne, will publish early in December, in time for Christmas, a pamphlet, containing these and other matters pertaining to Mr. Stead's work from the other side of life. There will be portraits of Mr. Stead, Miss Estelle Stead, and anything besides which will add to its attractiveness and usefulness.

MRS. BRIGHT'S "AT HOME."

MRS. MILLER—IN MEMORY.

After some months' absence, from ill-health, Mrs. Miller was a welcome guest at my "At Home" on September 11th, but before the meeting on October 9th, she had quietly and unexpectedly, even to her nearest friends, passed to the Great Beyond. So the afternoon of October 9th was devoted to her memory. The flowers she loved so well were in abundance, and all recalled the quiet well-doing of her life, the help to those who needed it, the sympathy with every cause that had to do with the upliftment of her brothers and sisters. Her own life had been so brightened by her knowledge of spiritual realities that she longed for everyone to share in her joy.

At 9 o'clock on the morning of the "At Home" devoted to her memory, there came to me in place of the usual message relating to my work from Mr. Stead the following, which, as will be seen, he desired to be read to my guests. It was so unlooked-for that it came as a direct revelation, and as I finished reading it over, two verses of a hymn came to my mind as a fitting conclusion. The whole was read in the afternoon. Over fifty guests were present, and by general request it was read for the second time at the close of the meeting, so deep had been the impression made.

MR. STEAD'S MESSAGE.

I have seen a spirit hovering round you for some days, and now see it is the lady who is to be spoken of at your at home to-day. She is just delighted with her surroundings. All of her life has been a preparation, and she is now reaping her reward. All of you in earth life cannot realise what it is to leave the old body behind, to be young and bright, younger, perhaps, than you have ever felt as children. She has a lovely home, surrounded with flowers and beautiful rooms and friends coming in and out. Lift your minds to the spiritual or you cannot conceive of the reality—perfect freedom, no coercion—endless vistas before you of spiritual growth, but which must be the result of your own desire to grow more and more at one with the Great Source of all Life and Love. God is not seen but felt. His is the still, small voice within the heart, the Kingdom of God within the soul. Put aside all material ideas to think of this, or a glimpse even cannot come. She wants you to say this for her at your "At Home" to-day. To beg all to realise that the things of earth are fleeting as the sunlight—you are here to-day and gone to-morrow—that nothing is of any use but the real love spirit. Oh, the beauty of it all! Each one is met by friends, and a spiritual director is in charge—one that has unseen and unknown guided the steps in earth life. Such consolation would come to every sufferer if this were known, that she begs you to say this in her name. She rejoices in your work more than ever; sees me now directing you in this writing for her; sees that it is much more than any on earth can realise. To each one then, in love's name, she sends greetings. Remember how, but a month ago, she clasped hands with many—realise if you can that she is now in a condition of peace and joy and happiness she never dared even to hope for. The love of God is past revealing. It must be found in the heart, in the depths of the soul. To all grace, blessing, peace, and joy, and the strong desire to live only unto God.

Read this in her name, and add my own greeting to her's.

W. T. STEAD.

God of the living, in whose eyes
Unveiled Thy whole creation lies;
All souls are Thine; we must not say
That those are dead who pass away:
From this our world of flesh set free,
We know them living unto Thee.

Not spilt like water on the ground,
Not wrapped in dreamless sleep profound,
Not wandering in unknown despair
Beyond Thy voice, Thine arm, Thy care:
Not left to lie like fallen tree:
Not dead, but living unto Thee.

SPIRITUALISTIC PARASITES.

In the following extract from a late number of "Light" the widespread and growing evil that results from the preying on society of numbers of frauds and worthless exponents of great psychic truths is so clearly shown that it is given our readers in the hope that it may strengthen the hands of those who are endeavouring to show that these things have nothing to do with real spiritualism or the philosophy of its reliable exponents:—

FORTUNE TELLING IN THE WEST END.

"On behalf of 'The People' a special commissioner has been investigating the methods of the male and female fortune-tellers who swarm in the West End of London. As the Vagrancy Act says that any looking into the future is wrong, he submits that all these people (there are 97 of them) are liable to prosecution as 'rogues and vagabonds.' As a general rule their fees are exceedingly high.

"In some cases as much as ten guineas have been paid to an Oriental 'Mystic,' who came to England only a few years ago in a state of practical destitution, and who, at the moment, can afford to occupy a flat off Bond-street at a rental of £400 per annum, keep another establishment going up the Thames, and motor out of town each week end in a car which is the last word in automobile luxury.

"Proceeding to give his own experience the commissioner describes two interviews he had—the first with a man who, calling himself by a high-sounding Oriental name, belongs really to quite a low caste tribe of Central India, and who wanted two guineas for a crystal-gazing consultation, but was ultimately induced to take one; and the second with a siren in Piccadilly, who began by demanding five guineas, but ended by taking ten shillings. As an illustration of the misery worked by some 'fortune-telling' frauds he quotes from a letter he has received from a gentleman of position, in which the following passages occur:—

"My own erstwhile peaceful and happy home and family—self, wife, and three children—was brought to the verge of ruin through the machinations of certain of these monsters. My wife was led to believe through insinuous references and direct assertions that many things, which, in fact, had not the slightest foundation, were being carried on by me against her and her interests, and my life was made a perfect hell upon earth. . . . One of the most serious matters in connection with these vampires is the way in which they bleed their victims. Not only money without limit, but clothing, household linen, and numberless other things go to feed their rapacious greed."

"It is manifest that if the above-quoted statements are correct, and we see no reason to deny them, something will have to be done to grapple with this growing evil, and it is equally apparent that we must once more firmly and seriously emphasise the fact that Spiritualism is on quite a different plane and is in no way associated with fortune-telling. Mediumship has for its object the spiritual blessing of mediums and sitters alike, and those who seek to use mediums for mere mercenary and selfish ends tempt them to degrade their gifts to ignoble uses, while mediums who pander to the curiosity and the mere personal interests of those who consult them incur a heavy responsibility and injure the cause they profess to love and serve. As for the charlatans who attempt to steal the livery of the angels to cloak their deception and further their nefarious trade on the credulity of the public, no words of reprobation are strong enough for their condemnation. We do not believe that Spiritualists, as a body, are so foolish or so culpable as to employ, or fall victims to, those who practise this especially contemptible business, but it is high time that we emphasised the fact that Spiritualism has higher and more spiritual aims than fortune-telling."—"Light."

***NUMBERS, THEIR MEANING AND MAGIC.**

Under the above title is presented an entirely new, enlarged and revised edition of 'Numbers: Their Magic and Mystery,' by the well-known and interesting author, Dr. Isidore Kozminsky. The old and smaller work, which appeared some years ago, as pioneer of most of the present modern works on the subject, had a world-wide circulation, all the four editions being now long out of print. The present work is, however, more extensive and deals with items not before printed. As an example, Chapter IX. may be mentioned. In this the author shows how colours, metals and precious gems are associated with numbers. "Too little consideration is given as a rule," says the writer "to the naming of children, the naming of ships, the naming of cities, etc. 'What's in a name?' is the question usually asked by the person who has never given a modicum of thought to the subject. I am endeavouring to show how much there really is in a name, and I believe the evidence produced in this book is at least sufficient to prove this."

UNFORTUNATE NAMES.

As an evidence of bad naming is quoted such examples as the Titanic, Waratah, Delhi, Koombana, etc. As an example of numerical symbols may be mentioned "The Juggler," who is presented as a beautiful youth with curling hair and with a smile of hope on his face. In one hand he holds a wand with which he points upwards to call the World to the contemplation of the majesty of God; his other hand is lowered, and with it he points downwards to call the world to the contemplation of the mystery of man, illustrated by the symbols in the Tarot of the Cup, the Sword, the Wand, and the Pentacles. The book is well printed, and the general get-up excellent, reflecting much credit on the well-known publishers, Messrs. William Rider and Son, London, and is one which no occult student can afford to be without.

THE APPLICATION OF SPIRITUALISM.

At the Liverpool International Congress of Spiritualists held at Liverpool last July, Mr. E. W. Wallis, editor of "Light," read a valuable paper on the above subject. Some practical suggestions as to social work towards the end of the address run as follows, great pressure on space preventing fuller quotation:—

"Do we realise," says Mr. Wallis, to quote Dr. A. R. Wallace, that "our duty as Spiritualists is to work strenuously for the improvement of the social conditions which will render it possible for all to live a happy life, developing to the full the faculties they possess and preparing themselves to enter the higher progressive life of the spirit world."

"It is along the lines of social service—of the application of spiritual principles in all the affairs of men—especially to achieve in practice, fellowship, brotherhood, co-operation, and a return to Nature—that the movement must develop if it is to become a vital force in shaping the future destiny of man on earth, and, in consequence, in the hereafter. We must look forward to, and aim to win, closer union with all workers for human betterment. We must make our Spiritualism spiritual; all-inclusive, not sectarian or exclusive, else brotherhood is but a 'pious opinion' and fellowship a misnomer. We must seek to develop along the lines of 'social service as a spiritual duty' because it is the proper and inevitable expression of the moral and spiritual nature of man. When men realise that they are spirits, immortal by nature, responsible to themselves and others for the use they make of their innate powers, their opportunities, and the influence they exert in the world, then they will become practical workers for spiritual progress, because they will desire that all men shall live wisely, righteously, lovingly, and happily."

*Numbers, Their Magic and Meaning. By Isidore Kozminsky. New and Enlarged Edition. William Rider & Son, London. 1/-, Post Free 1/2.

PERSONALS.

Rev. Arthur Chambers, whose book, "Our Life After Death," has reached its 113th edition, gives a teaching that should be studied by all, bearing as it does on the necessity of Spiritualism moulding the character of those who know something of the facts and meaning of spiritual communication. The object of his Fifth Proposition is to show that teaching goes on in spirit life as witnessed by Christ going to speak to the spirits in person. The fact is that spiritual advancement in the next life is dependent on what a spirit does to help those lower down than itself. Mr. Chambers has to evolve this thought from a mass of texts, from which people will be happily saved when sacred books are no longer worshipped as fetiches.

Rev. H. R. Haweis, mentioned in chief article as an avowed Spiritualist as well as a Church of England clergyman, wrote a volume, "Current Coin," over thirty years ago, whose opening chapter dealt with the need of punishments being reformatory not vindictive. Dr. Strong's plea for the excision of three floggings in the sentence on the convict Alan Moore for his murderous assault on Mr. Geoffrey Syme will, it is hoped, be strongly supported by the public. It is a sad commentary on Christian teaching that most clergymen uphold the "lash," oblivious of the fact that in so doing they are showing the same vindictive spirit as the criminal himself. Mr. Haweis points out that neither capital punishment nor vindictive treatment of any kind arrests crime.

Mr. W. Britton Harvey, whose article on "The Stead Messages—a Critical Analysis" forms the supplement to this issue, is the editor of the Warrnambool "Standard," one of the oldest established country journals of Victoria, author of "Science and the Soul," and other booklets, and brimful of energy. He was the originator in Warrnambool of the "Eggs for Hospitals" movement, which this second year has again resulted successfully for metropolitan and many country hospitals. There is no doubt that men of Mr. Harvey's calibre will be among the prominent Australian upholders of the spiritual philosophy in the new and higher development that may be expected.

Herbert Kaufman, writing in the "Chicago Tribune" of Mr. Stead and his wonderful personality says: "He produced practically every page in his 'Review of Reviews.' His memory and his rapid writing were phenomenal." This was doubtless true, for the one *live* article in the October number (Australian edition) of the "Review of Reviews" is entitled "Mr. Stead at the American Embassy." It was written by Mr. Stead after attending a reception at the American Embassy, of June 4th, 1901. Mr. Stead says: "I arrived at a quarter to 11 and left at quarter to 12, and then wrote at the office eight columns of his conversations with the prominent men with whom he chatted." A piece of phenomenal memorising. Mr. Kaufman remarked that "Stead is just Stead—there is no instead—there never will be one to my mind," which reads exactly true.

Mr. W. McLean, Life President of the Wellington Association of Spiritualists, was expected back in New Zealand from his American tour on October 10th. A late issue of the "Progressive Thinker," Chicago, has the following item concerning his visit:—

Our good friend, Mr. William McLean, of Wellington, New Zealand, visited the "Progressive Thinker" home during the past week, and was enthusiastic about the royal way in which the Spiritualists of the United States had welcomed him. Several days at Lily Dale gave him a new idea of the way the Spiritualists conduct summer assemblies. He visited several prominent mediums with good results, and secured a slate writing from P. L. O. A. Keeler, which was very satisfactory to him and will

be one of the souvenirs of his visit to Lily Dale. When he has the time he promises to write a special article for our readers about his trip.

Mr. M. C. Copinger, an esteemed citizen of Port Pirie, South Australia, and one of our valued friends and subscribers, also a most interested and convinced visitor at Mr. Stanford's circles when in Melbourne, passed suddenly to the Higher Life at the beginning of October. The local newspaper contains a column and a half summary of his life and connection with Port Pirie, of which place he was twice Mayor. At the meeting of the town council one of the councillors, after moving a vote of condolence with the widow, said:—

He had known him personally for nearly a quarter of a century. He had also sat with him on the council, and also under him as Mayor, and while he had occupied those positions he had always been absolutely just and impartial. He felt that it was impossible to say anything that would add to the lustre of his name at Port Pirie. He was essentially a man of peace, always courteous and kind, and a splendid type of a thorough English gentleman. To know him was to revere and respect him, and to be in close contact with him was to esteem and love him. He had been a very dear friend of his, and he very much regretted his departure. Cr. T. Y. Freeman seconded the motion, which was carried unanimously.

Mr. Andrew J. King, counsellor at law, Hammon-ton, New Jersey, U.S.A., sends a copy of a most interesting volume just published by him, "The New Astronomy and Laws of Nature," that gives a new idea of Cosmogony; how the universe of worlds was formed and all life therein." It may be noticed in a future issue, but can be ordered direct from himself accompanied by P.O.O. for 6s. 6d., post free.

Rev. F. Priest, speaking at the annual session of the Congregational Union of New South Wales on the discussion as to the attitude the Church should adopt towards Labour in view of the "absence of working and business men from the Churches," said "non-attendance at churches was not confined to workers, but was a charge that could be laid against the well-to-do and leisured classes. He had questioned those attached to the Labour party who complained against the attitude of the Church, and he had found that many of them had not been to church for a dozen years.

Mr. J. F. C. Grumbine, author and lecturer, sends word by mail this week that he leaves for New Zealand and Australia on March 1st, 1913. He intends to lecture in principal cities, and will be glad to hear from societies. Letters should be addressed: 1417 Magnolia Avenue, Los Angeles, California.

Rev. C. A. White, convener of the committee on statistics at the recent Presbyterian Assembly, held in Melbourne, said that the work in the Sabbath schools showed the most depressing and alarming facts in the whole field of the church's work. There had been only a 1.4 per cent. increase in Sunday scholars. In Victoria, Queensland, and New South Wales the figures relating to general membership did not afford much ground for satisfaction. That only one person in ten should be a church member was not satisfactory. In the past decade the tendency had been to lose hold. He moved the deliverance which directed the attention of State Assemblies and presbyteries to the alarming arrest of progress in the Sabbath schools, and request that they devote special attention to the questions relating thereto in the report.

Rev. Henry Mayne Young, M.A., preacher of Westminster Abbey, says that "the universal falling off in church attendance . . . is due to the enormous advance made by modern science and modern thought. . . . and is not because of any marked decay in the religious sense of the community—witness the phenomenal growth of Spiritualism, Christian Science, New Thought and kindred subjects. We see," he says, "the religious bodies hard at work, but showing as a result of their strenuous efforts little more than the maintenance of their position."

It seems to require more courage than most ministers possess to look for the remedy. Many of them protest against questions like those Rev. B. F. Austin propounded to the clergy, saying the ministers as a body do not believe these things. They go on, however, preaching them from the pulpit and upholding them as if there was no such thing as Biblical criticism or the Modernism in religious thought that threatens to sap the influence of the Roman Catholic Church itself.

Mr. Isidore Kozminsky announces by advertisement in another column a new and enlarged edition of his celebrated book, "Numbers: Their Meaning and Magic." This is obtainable at all booksellers; Miss Hinge, Occult Book Depot, T. and General Building, and "Harbinger of Light" office. 1s., 1s. 2d. posted.

Mrs. J. Day, whose medical and other work is so favourably known in Melbourne, will be pleased to receive callers at her residence, Queen's Terrace, 6 Albert Road, off St. Kilda Road, daily from 10 to 5, or by appointment. Circle meets on Thursday evenings at 8 o'clock.

Mrs. S. E. Morrison is engaged to speak for a month at Bendigo, commencing on Sunday, November 10th, and after Christmas will fulfil a long-pending engagement to visit Adelaide.

Mr. F. Algar, British, Colonial and Foreign Advertising Offices, 11 and 12 Clements-lane, Lombard-street, London, E.C., has arranged to be agent for "Harbinger of Light" in England. Many inquiries reach this office as to where the paper can be obtained in London, and the editor wishes to draw special notice to this announcement.

Miss E. R. Hinge informs us that her experience in the rooms Nos. 7, 8 and 9, T. and G. Insurance Buildings, corner Swanston and Little Collins-street, opposite the Town Hall, has been most encouraging. The rooms were recently opened as a "Psychic" centre for reading, conversation, refreshments, and as a restful rendezvous for friends in the city, and in which the circulating library has been installed. Friends and many interested people and visitors will appreciate the advantages which Miss Hinge's rooms offer.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, November 13th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. McLeod-Craig, and other speakers. See Daily Papers, November 13th, Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The Acting-Hon. Sec. writes:—

As was expected, Mr. Dillon's three Saturday Shakespearean Evenings, ending October 12, were an immense success, every seat in the hall being occupied. All are sorry that they are ended, and it is hoped that later on some arrangement can be made for their continuance. Mr. Dillon's memory is wonderful, and it is requested that thanks be given him in this notice for the great treat he gave us.

Mr. G. W. Delderfield is still lecturing every Sunday evening to full houses, being much liked and appreciated for the plain and sensible manner of dealing with the great subject of Spiritualism.

The Mediums' and Conference meetings held every alternate Sunday afternoon are both very successful, as the good work and attendance prove.

At the annual general meeting, held last September, Mr. Waschatz was again elected president, and Mr. Bloomfield secretary; vice-presidents, Mr. Besant and Mr. Schmidt; librarian, Mrs. Harper; committee, Mrs. Waschatz, Mrs. Askew, Mrs. Waters, Mrs. Massey, Mrs. Butler, Mrs. McDonald, Mr. Anderson, and Mr. Gillam.

THE MELBOURNE P. S. LYCEUM.

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

The celebration of the 40th anniversary of the M.P.S. Lyceum, on the 20th October, has been the event of the month. It is nearly three years since the revival of this institution, and the most successful time since its inauguration in the old Masonic Hall, Lonsdale-street, Mel-

bourne. It is pleasing to record that our members have increased more than ever before, and also financially in a measure beyond our most sanguine expectations.

At the morning service of the anniversary, the Richmond, Brunswick, and Prahran Lyceums took part in the service; Mrs. Knight McLellan, the conductress, presided, assisted by Mrs. Elmore and Mr. W. H. Terry, the founder of the Lyceum, who briefly addressed the children and adults, and was accorded a hearty reception. Pearls, songs, and recitations, for which prizes are to be given, filled up the time to 1 o'clock.

In the afternoon, Mrs. Redfern gave the address, the large audience testifying its appreciation of her services. The following also assisted at the afternoon service:— Mesdames Hegarty, Clarke, Stewart, Mullis, Wells, Kent, Messrs. Wood, Lumley, Heffernan, and others.

The evening service was also well attended, the conductress giving a very beautiful anniversary address, followed by the evening lecturer, the Rev. Loie Elmore, on "The Bible in Our State Schools." It was a lecture for the times, given with force and reason, and well received, the audience repeatedly testifying its appreciation.

The usual meetings since our last report have been well attended. The speakers for the morning were Mrs. Hegarty, Dr. Elmore, who showed and explained copies of the paintings and cuttings principally found in South Africa, and done by the ancient dwellers in the rock caves and forests. Mrs. Elmore also gave a very welcome address. The afternoon services, by our local mediums, are all well attended, as well as the evening lectures by Mrs. Elmore. The soloists for the month were Miss Cornelius, Miss and Mr. Williams.

SPIRITUAL SCIENTISTS.

Mr. L. W. Sneesby, Hon. Sec., writes:—

I have to report splendid progress during the last two months, the hall being packed to overflowing each Sunday. Mr. McLeod-Craig is the speaker every Sunday evening, and the lectures are of a highly instructive and convincing nature. The psychic and healing demonstrations after each lecture, are creating quite a sensation. Mr. Craig heals the sick either in mind or body by the Spoken Word at the close of our meetings. Strangers often put up their hands to be healed, and when the pain goes they seem bewildered, but in every case go away gratified and happy.

We had one most successful social evening at the Protestant Hall on September 11th, a number of willing artists giving their assistance to make it a success. Over 200 people attended, including representatives from most of the other Melbourne societies, and the pleasant evening passed far too quickly.

The "Harbingers" are being eagerly looked for, and the splendid and instructive teaching from Mr. Stead is greatly appreciated. We all send best wishes dear Mrs. Bright for success of "Harbinger" and yourself.

BRUNSWICK LYCEUM, VICTORIA STREET.

Strenuous efforts are being made by members of the above to pay off the debt on their building, which have been so successful in the past year as to give promise of the hope being fulfilled in the not distant future of being the first Australian Spiritualist Society to possess a building of its own. Every effort has been made to achieve this, and Mrs. Rising has given substantial aid and services to bring about this desirable result. The "At Homes" held on alternate Saturdays have resulted in much good socially and financially. A library has been formed, a valuable nucleus being given by Mrs. Rising. It is hoped that friends both near and far who read this may be moved to send donations to the Building Fund, books for the library, or in other ways to assist a really deserving cause.

Mr. Arthur Clarke writes as follows of the last month's proceedings:—

Since my last report good attendances have been the rule. The platform has been filled by Miss Scheibel, Mrs. Parsons, and on Sunday, 13th, we were favoured by a visit from members of the Spiritual Church of Jesus, when Mrs. Redfern gave a stirring address, and Mr. and Miss Tozer rendered a duet suitable to the occasion.

Our fortnightly "At Homes" are very helpful, the hostesses for the month being Mesdames Thompson, Nibs, Clarke, Brown, Everett, and Smith.

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

PRAHRAN SPIRITUALISTIC CHURCH.

Mrs. L. McAulay, Corresponding Sec., writes:—

Since our last report the work at Prahran has been progressing favourably. The church platform for the month has been occupied by Mrs. Mullis, Mr. Keir, Mr. Drohan, and Mrs. Knight-McLellan, all of whose addresses were highly appreciated.

On Saturday, October 12th, an "At Home" was given by Mrs. Boden and Mrs. Linnell. There were about 100 guests present, including many from the kindred so-

cieties, making a very pleasant reunion of old friends and workers. Musical items were rendered by Mesdames Sneesby and Edgar, Misses Hardinnan, Mitchell, Boanus, Pollis, J. and G. McAulay, and Clarke, Messrs. Du Ver-gier and Boden.

On Cup Day, 5th November, we hold our annual picnic at the Brighton Tea Rooms, and extend a cordial invitation to all friends. Meals can be obtained as usual.

RICHMOND SPIRITUAL CHURCH.

Mr. V. McBride, Recorder, writes:—

Excellent work has been done at this church during the month, the attendances being very satisfactory, and the committee desires to thank those ladies and gentlemen who have helped to make the meetings a success by giving such good addresses from the platform. During the month, the infant children of Mr. D. Prince and Mr. L. Reynolds have been dedicated to the truth. Friends are welcome at the services held every Sunday evening at Rotherwood-street. On Cup Day, we are entertaining the children in the afternoon, and shall be pleased to see any visitors or those who will help to make a successful afternoon. Cordial greeting to all co-workers in other societies.

AN ANNIVERSARY.

Mr. J. M. MOOREY'S WORK IN MELBOURNE.

"Veronica" writes:—

It is just twelve months since Mr. J. M. Moorey commenced a series of "talks" at the Scourfield Chambers. His audiences have been large, appreciative, and ever increasing. This gentleman is an earnest speaker, and dealing—as he does—with general subjects affecting the every-day life of every-day people, his discourses are of undoubted value. Mr. Moorey is deservedly popular, because he advocates broad lines of thought, and rises superior to petty conventions.

At the meetings two of Mr. Moorey's pupils—from his developing class—have acquitted themselves creditably both as speakers and as "test-givers." The audiences are composed of people who value liberty of speech, and appreciate the doctrine of clean-living, clean-thinking, and tolerance, which it is Mr. Moorey's aim and object to foster and encourage.

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

Mr. A. J. Bush, Hon. Sec., writes:—

I have to report good attendances since my last. The speakers in the afternoon were Mr. Young, Mr. Brown, Mr. Ferguson, and Mr. A. J. Bush, with Mme. Elise as a psychometric demonstrator on two occasions. The evening platform has been ably filled by Mrs. Edwards, who has spoken on such interesting topics as Flowers, Predestination, besides taking the subjects from the audience on two occasions. We hold our anniversary on the second Sunday in November, and the anniversary social on the 20th, when we are sure to have a good time.

Our Lyceum is progressing nicely under the joint conductorship of Mme. Elise and Mr. Adam. Cordial greetings to self and all co-workers, and best wishes for success of paper.

SYDNEY PSYCHICAL RESEARCH SOCIETY.

Mr. T. Downs writes preliminary notes:—

I have much pleasure in reporting that through the efforts and zeal of a small band of progressive Spiritualists, who desire to see the philosophy of Spiritualism thoroughly represented by expounding its truths and demonstrating its phenomena, have succeeded in forming a society, to be called the Sydney Psychical Research Society. A meeting was held at 281 Forbes-street, Darlinghurst, on September 27th, those present being Mr. T. Downs, Mr. F. Charlesworth, Mr. J. Robbins, Nurse Nottingham, Mrs. Barrell, Mrs. Gillard, and Miss Conlon. It was decided that Mr. T. Downs act as president, Mr. F. Charlesworth vice-president and treasurer, Mr. J.

Robbins secretary. Donations were given by the three named gentlemen for the purchase of hymn books and other articles required for the society.

It has been arranged to hold meetings of the society in the Rechabite Hall, 85 Campbell-street, Sydney, on Sunday afternoons, at 3.15, the opening meeting to take place on October 27th.

Travelling psychics and visitors will receive a warm welcome by the society.

Best wishes for the "Harbinger," and yourself, who so ably conducts the progressive paper.

Address of Mr. A. J. Robbins, hon. sec.—10 St. Mary-street, Newtown, Sydney.

SPIRITUAL CHURCH, BRISBANE.

Mr. T. Reinhold writes as follows:—

The annual meeting of this society was held in their room, King George Chambers, Brunswick-street, on the 25th September. There was a good attendance, and the report and balance-sheet, showing good progress and a sound condition, were unanimously adopted. The new rules drawn up by the retiring committee were passed, and authorised to be printed. The registration of the church was agreed upon. A strong committee, including most of the retiring members, was elected, and a good year's work and progress anticipated. A vote of thanks to the retiring committee brought a very successful meeting to a close.

IPSWICH SPIRITUAL CHURCH, QUEENSLAND.

Mr. W. J. Kerlin, President, writes:—

Since our last report, we are very pleased with the success of our Church work, and the good attendances at our meetings have amply repaid us for services rendered. We held a social on the 2nd of October, in honour of Mrs. Allison's, our new speaker, arrival, and to bid farewell to Mr. and Mrs. Morrell. Words are inadequate to express our appreciation of Mrs. Morrell's services, and the good work she and her husband have done during their mission with us; their sweet influence will be long felt in Ipswich by their many friends, and our earnest prayer is that our Father may bless their labours where'er they go. Mrs. Allison has now taken up the work that they laid down, and we earnestly pray that God's blessing may attend her work also. Mr. Mallen has very ably taken over the leadership of the children's Lyceum, which is progressing very satisfactorily.

Owing to pressure of work Mr. Newell, our secretary, was unable to furnish this report, therefore I have written it for him.

We all send cordial greetings to yourself and ever beautiful paper, also to our co-workers in Melbourne and elsewhere.

MRS. WEEKS IN QUEENSLAND.

Mrs. Weeks writes of her success in Rockhampton and Mount Morgan, and was conducting a successful mission in Brisbane on her way back to Sydney. She had spoken for two Sundays to large audiences, and was to give the society two more Sundays before going to Ipswich. Mrs. Weeks expects to be back in Sydney by Christmas. Communications should be addressed 539 Crown-street, Surrey Hills, Sydney.

NEW PLYMOUTH, N.Z., SOCIETY FOR SPIRITUAL PROGRESS.

Mr. A. Mofflin writes:—

The annual meeting was held on the 3rd October, and a review of the past twelve months shows steady progress, membership having advanced from 15 (1911) to 24 (1912), and the credit balance is satisfactory. The general attendance is about the same, as we have no readings or tests to attract the idle curious.

Much is due to Mrs. Butler, clairaudient and writer, for the instructive and spiritual messages received through her pen from the spirit world. And our sensitive, Mr. Thompson, the media for communication by the controls. He has been with us now three years, as a devoted and

"THE HARBINGER OF LIGHT."

All Subscriptions are PAYABLE IN ADVANCE.

SUBSCRIPTION FORM

POST FREE TO ANY PART OF COMMONWEALTH AND NEW ZEALAND.

Per Year - 5/6 in advance. Per Half-Year - 3/- in advance.

To the United States of America, 1 dollar 50 cents. Other Countries, 6/- posted.

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

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

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

Name.....

Address.....

willing worker in the higher planes of teaching, and though at each Sunday service we receive addresses from different intelligences, each week seems to transcend the previous one, and much spiritual upliftment results. Fraternal greetings to over-sea co-workers. The "Harbinger" is eagerly looked for each month. Long may it continue under the present editorship. New Plymouth, N.Z., 12.10.12.

**SPIRITUALISM IN SOUTH AFRICA.
JOHANNESBURG MISSION OF SPIRITUALISM.**

A social evening was held on September 5th, to bid farewell to Mr. J. Isherwood, and to welcome the Rev. David A. Leisk, just arrived from Western Australia. A guest of the evening was Mrs. Place-Veary, who journeyed from Pretoria in order to be present. After an address of welcome by the president, Mr. E. Withycombe, Mr. Leisk, Mr. Isherwood, and Mrs. Place-Veary made suitable replies. A most enjoyable evening was concluded with dancing and social converse. The Rev. D. A. Leisk has been well received in our city, and we are all looking forward to a successful mission in the interests of the Higher Spiritualism.

**MRS. J. DAY,
TRANCE TEST MEDIUM. DISEASE READER.**

Eczema and all Skin Diseases a Speciality.
Circle every Thursday evening at 8 o'clock.
Hours, 10 to 5, and by Appointment.
QUEEN'S TERRACE, 6 ALBERT ROAD,
Opposite Domain, off St. Kilda Road.

"KIWI," The Quality Boot Polish.



"KIWI"

**BOOT POLISHES and
TAN STAIN-POLISHES
GIVE**

A BRILLIANT POLISH,
A QUICK POLISH,
A LASTING POLISH.

In addition, they Preserve the Leather.

"KIWI" is obtainable throughout the Commonwealth in the following colors:

BLACK, PATENT, DARK TAN,
TAN, LIGHT TAN, OX BLOOD.

SEE THAT YOU GET **"KIWI,"**
—THE QUALITY BOOT POLISH.—

JUST PUBLISHED

By Messrs. William Rider and Son, London,
NUMBERS, Their Meaning and Magic.

An enlarged and revised edition of "Numbers, their Magic and Mystery," by
ISIDORE KOZMINSKY, F.R.H.S., F.R.N.S., A.B.A.A., &c., Lond.
Obtainable from the Author, 210 Clarendon Street, East Melbourne,
Miss E. Hinge, Temperance Buildings, Little Collins St.,
Harbinger of Light Office, and all Booksellers
Price 1/- Post Free, 1/2.

**J. L. ELMORE, M.D.
MAGNETIC & HERBAL TREATMENTS.
Bad Habits Treated.**

**REV. LOIE F. ELMORE,
SPIRITUALISTIC LECTURER.
Clairvoyant Diagnosis.**

DR. & MRS. ELMORE may be consulted daily.
Hours 10 a.m. to 5 p.m.
Circle every Tuesday evening at 8 o'clock.
Medical Readings and Interviews by mail from Lock of Hair, 5/6.
282 Punt Road, SOUTH YARRA.

Melbourne PROGRESSIVE SPIRITUALISTIC Lyceum

(Established 38 Years)

NO CREEDS! NO DOGMAS!! NO DOCTRINES!!!
Oddfellows' Hall, Victoria Street, Melbourne.

THE TEMPLE OF THE HIGHER SPIRITUALISM.

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

REV. LOIE F. ELMORE

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

**SUBJECTS OF LECTURES WILL BE ADVERTISED
IN DAILY PAPERS**

Subscription, 2/6 per quarter,

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

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

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

CHAS. CHATFIELD, SECRETARY.

6 Princess St., North Melbourne.

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

"THE HARBINGER OF LIGHT,"

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT,

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

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

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

No receipts recognised but the publisher's official one.

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

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

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

MISS M. WILSON,

Typiste and Shorthand Writer.

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

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

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

Address :

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

Mr. J. Isherwood,

Teacher of Mediumship & Clairvoyance,
Lecturer and Psychic.

Address :

41 BULWER ROAD, DURBAN, SOUTH AFRICA.

Where Letters re Engagements should be Addressed.

The Spiritual Church of Jesus.

GLADSTONE HALL,
82-88 Victoria Street, North Melbourne.

Services are held every Sunday at 7 p.m.

MRS. M. A. REDFERN, Leader.

Tuesday—Spiritual Circle.

Address information—

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

MRS. ROBERT WEEKS
Spiritualistic Missionary,

Mental and Magnetic Healer
Psychic Demonstrator.

OPEN FOR ENGAGEMENTS.

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

OAHSPÉ.

ITS TEACHINGS CRITICALLY REVIEWED.

By Dr. J. M. PEEBLES.

With a Reply to J. NELSON JONES, of Ararat.

Price 2s., from Miss Hinge or Cole's Book Arcade.

Write for Free Catalogue of Books to—

PEEBLES PUBLISHING Co., 519 Fayette Street,
Los Angeles, California, U.S.A.

"The Harbinger of Light"

—As an advertising Medium.—

With a large and rapidly growing circulation among thoughtful and intelligent people of all classes throughout the Commonwealth, "The Harbinger of Light" is an exceptionally good medium for high-grade lines.

If you have something good to sell, write NOW for rates and guaranteed circulation to

R. E. LINEY, Advertising Manager,
—101 Queen Street, Melbourne.—

MRS. PEDLEY,

Lecturer, Magnetic Healer, Dietician, Clairvoyant,

Having just returned from India where she has studied the latest and most approved methods of Magnetic Healing, etc., is prepared to receive patients and clients daily. Hours, 11 to 5. Magnetic Massage and Baths given. Patients visited. Classes of Development, Tuesdays and Wednesdays, 7.45. Healing Monday, 8 p.m. Open for Engagements.

447 VICTORIA PARADE

(from Eye & Ear Hospital), East Melbourne.

TOO MUCH TEA.

The evils of excessive tea drinking are generally admitted, and that they are increasing is suggested by the fact that the consumption per head is more than four times what it was 100 years ago. The Southwark borough council has requested their public analyst, Dr. W. Scott Tebb, to inquire into the constituents of tea, in order to ascertain what injurious ingredients were present, and if it were possible to obtain the characteristic effects without subjecting tea drinkers to any of the deleterious symptoms.

Dr. Tebb, in his report, finds that the English people drink their tea too strong and too often, and quotes many authorities to show how excess is followed by dyspepsia, heart ailments, and nervous disorders, reaching even to insanity and suicidal tendencies.

Tea contains about 3 or 4 per cent. of an alkaloid supposed to be identical with that found in coffee, and known as caffeine. This drug possesses pleasant qualities; it stimulates the brain, clears the intellect, and removes languor and fatigue. A Chinese writer over 1000 years ago attributed these virtues to tea, and his words are true to this day. No wonder, then, that tea has so increased its hold upon the people. But Dr. Tebb wisely emphasises the need for moderation, for behind the alluring virtues of caffeine lurks an insidious enemy.

Tannin is, it seems, the foe of our digestive systems and of nearly all the other bodily functions which it can attack. It is present in tea to the extent of 10 to 20 per cent., and the indictment against it is framed by Dr. Tebb in these words:—

"In excess tannin tends to depress the action of the digestive fluids and ferments. It interferes with the normal activity of secretion by constricting the blood vessels and diminishing the circulation; and, lastly, it tends to combine with the nitrogenous principles of the food, rendering them insoluble and incapable of digestion. The tendency, therefore, of this substance is greatly to impair digestion, and it gives rise to palpitation of the heart, headache, flatulence, loss of appetite, constipation, and other symptoms so well known at the out-patient department of our general hospitals. On inquiry, it is often found that the patient is accustomed to drink large quantities of tea, which has stood for long periods, and consequently extracted excessive amounts of tannin."

At the Brooklyn Central Dispensary of 1000 consecutive cases applying for general treatment, 100, or 10 per cent., were found to be "liberal indulgers in tea," and suffering from its deleterious effects. Of those 100 patients,

45	complained of headache.
20	" persistent giddiness.
20	" despondency.
19	" indigestion.
19	" palpitation of the heart.
15	" sleeplessness.

A careful analysis was made of a large number of the Chinese and Indian teas on the market, which showed the following general results:—

	Per Cent. Alkaloid.	Per Cent. Tannin.
Indian teas	2.84	7.43
Ceylon teas	2.68	7.85
China teas	2.40	6.08

Individual analysis showed that higher price did not necessarily ensure greater freedom from tannin, some of the cheapest being the most satisfactory in this respect. On an average, each person in the United Kingdom is day by day consuming half as much alkaloid and nearly as much tannin as would be permissible to be taken occasionally as a drug.

MRS. S. E. MORRISON, Psychic,

27 HAWKSBURN ROAD, HAWKSBURN.

Open for Engagement.

Circle Every Thursday Evening at 8.

WONDERFUL SUPERFLUOUS HAIR REMOVER.

(Without Electricity—no after effect).

Hours of Consultation—10 to 4.

INDIA'S HOOD UNVEILED.
OCCULT MYSTERIES REVEALED.

A Correspondence Course in Occult Sciences.

Price 12/- or 3 dollars.

THE LATENT LIGHT CULTURE,
Tinnevely Bridge, South India.

The Health Record

And Psycho-Therapeutic Journal.

Edited by APT

Annual Subscription

34 Bl

ASTROLOGY.

Health, Mental Faculties, Business, Wealth, Speculation, Marriage, etc. Fee, 10/- in advance. Send Time, Date, and Place of Birth, with Sex, to

MR. WILLIAM HERSCHEL,
Post Office, Te Kuiti, New Zealand.
Money is to be sent by Post Office Order.

PUBLICATIONS RECEIVED.

- | | |
|----------------------------------|--------------------------------------|
| <i>The Two Worlds</i> | <i>The Commonweal</i> |
| <i>Light</i> | <i>King Island Record</i> |
| <i>Progressive Thinker</i> | <i>Light of Truth</i> |
| <i>Review of Reviews</i> | <i>Advocate</i> |
| <i>Occult Review</i> | <i>New Thought News</i> |
| <i>Sunflower</i> | <i>Annales des Sciences</i> |
| <i>Message of Life</i> | <i>Psychiques</i> |
| <i>Spiritual Journal</i> | <i>Le Messager</i> |
| <i>Theosophist</i> | <i>Le Monde Psychique</i> |
| <i>Theosophy in Australasia</i> | <i>La Vie d'Outre-Tombe</i> |
| <i>Theosophy in N.Z.</i> | <i>Revue Spirite</i> |
| <i>Stock and Station Journal</i> | <i>La Vie Mystérieuse</i> |
| <i>Financial Gazette</i> | <i>Revue du Spiritisme</i> |
| <i>Health Record</i> | <i>Lys over Landet</i> |
| <i>Self-Culture</i> | <i>Zeitschrift für Spiritismus</i> |
| <i>The Teacher</i> | <i>Morgendämringen</i> |
| <i>Thought Power</i> | <i>Het Toekomstig Leven</i> |
| <i>Monthly Review</i> | <i>Efterat</i> |
| <i>Hindu Spiritual Magazine</i> | <i>Prana</i> |
| <i>American Spiritualist</i> | <i>Inspirator</i> |
| <i>Kalpaka</i> | <i>Neue Metaphysische</i> |
| <i>Reason</i> | <i>Rundschau</i> |
| <i>New Astrological Bulletin</i> | <i>La Verdad</i> |
| <i>Stellar Ray</i> | <i>Luz y Union</i> |
| <i>The Fra</i> | <i>Constancia</i> |
| <i>Voice of the Magi</i> | <i>Revista de Estudios Psiquicos</i> |
| <i>Prabuddha Bharata</i> | <i>Filosofia della Scienza</i> |
| <i>World's Advance Thought</i> | <i>O Pensamento</i> |
| <i>Star of the West</i> | <i>Rebus (Russian)</i> |

MRS. KNIGHT McLELLAN

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

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

A New Faithist Paper.

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

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

ADDRESS:
**FRED SUTOR, 533½ Spring Street, Los Angeles,
California, U.S.A.**

OAHSPÉ.

MR. J. NELSON JONES' pamphlet "Thaumat-Oahspe," also "Oahspe," an answer to Dr. J. M. Peebles' pamphlet, to be had FREE on address and postage (½d.) being forwarded to J. Nelson Jones, Ararat, Victoria, or Harbinger of Light Office, 117 Collins Street, Melbourne.

MRS. W. G. MULLIS,

**74 PAGE STREET, ALBERT PARK.
Two doors from Kerford Road.**

Circle, Tuesdays, 8 p.m.

Developing Circle, Thursdays, 8 p.m.

5 p.m.

**MISS E. R. HINGE,
PSYCHIC BOOK DEPOT,
Has REMOVED to
T. & G. BUILDINGS,**

Corner SWANSTON & LITTLE COLLINS STS.
Opened NEW READING ROOMS,
LIBRARY, &c.
FIRST FLOOR ROOMS, 7, 8 and 9.

Agents for the Sale of the "Harbinger":—

- Melbourne*—Melville & Mullen's, Collins Street.
E. W. Cole, Book Arcade, Bourke Street.
Miss E. R. Hinge, T. & G. Buildings, Corner Swanston and Little Collins Streets. News Agents. Please inquire.
- Prahran*—Beck Bros., 128 Greville Street.
- Fitzroy*—W. D. Menck, 232 Nicholson Street.
- Camberwell*—Miss Raisbeck, 86 Burke Road.
- Castlemaine*—Miss Vale.
- Bendigo*—Mr. H. Hampton, View Point.
T. A. Grant, Railway Bookstall.
- Williamstown*—J. Berriman.
- Kerang*—Mr. Paul Cadusch.
- Maryborough*—Mr. McNab.
- Tasmania, Launceston*—A. W. Birchall & Son, Central Brisbane-st.
Hobart—J. Walsh & Sons.
Mrs. F. Ramsay, "The Bijou."
- Sydney*—Gordon & Gotch Ltd., Sydney.
Angus & Robertson, Castlereagh Street.
E. W. Cole, Book Arcade, George Street.
A. J. Bush, 24 Harrington Street.
B. McNamara, 221 Castlereagh Street.
Balmain, E.—W. Adam, 74 Darling-st.
Burwood—F. C. Tanner, Rosedale.
Auburn—W. Kerkhoff, Auburn Road.
Stanmore—Mr. W. D. Morell, 90 Stanmore Road
- Bathurst N.S.W.*—Mr. Luckhurst, Howick-st.
W. R. Smith, George Street.
- Adelaide*—W. C. Rigby, King William-st.
E. W. Cole, Book Arcade.
W. Atkinson & Co., Gresham-st.
Copp & Co., Rundle-st.
- Christchurch, N.Z.*—W. T. C. Mills, 106 Wordsworth-st., Sydenham
J. H. Fabling, Buccleugh-st.
- Auckland, N.Z.*—J. H. Graham.
Miss Renouf, Ellerslie.
Mr. J. Lepper.
- Waihi*—Mr. Jas. Walters, Central News Agency.
- Dunedin*—Mr. Geo. Gibbs.
- Reefton*—E. J. Scantlebury.
- Gisborne*—Mrs. K. Warburton.
- Napier*—Mr. N. Skittrup.
- Wellington*—Wellington Association of Spiritualists, Reg. Robert Holliday & Co., Lambton Quay.
- Gore*—J. A. Forbes.
- Wanganui*—H. I. Jones & Son Ltd.
Jas. E. Percival.
- Perth, "W.A."*—Gordon & Gotch.
T. W. Jones, 353 William St.
J. W. Barnard, 100 Barrack St.
H. B. Albert & Co., 20 to 38 Central Arcade.
- Brisbane*—Gordon & Gotch
J. H. Thompson, 80 Queen-st.
- Rockhampton*—Mrs. Jones, 95 Alma Street.
- Cairns*—Miss Aplin, Lake Street.
- South Africa*—
Johannesburg—Spiritualist Society. P.O. Box 4.
Atkinson & Co., 15 Monitor Buildings, Loveday-st.
Durban—Spiritualist Society, P.O. Box 534.
Port Elizabeth—Central News Agency Ltd., Main-street.
London, England—F. Algar, 11 and 12 Clement's Lane, Lombard Street, E.C.

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 sent for him at *The Harbinger* Office or with Mr. ... next door.

Supplement to the Harbinger of Light.

MELBOURNE, NOVEMBER 1, 1912.

THE STEAD MESSAGES.

Are they Genuine?

An Analytical Study.

BY W. BRITTON HARVEY.

[No words can express the value of articles like the following in the elucidation of truth, and it is with extreme pleasure that, through the kindness of an unfailing helper in the cause, Mr. Britton Harvey's valuable article is given in its entirety.]

Mr. Harvey says:—

Many readers of the "Harbinger" are doubtless aware that I am a Victorian journalist. It is, therefore, perhaps, only natural that I should feel peculiar interest in the various messages which, it is claimed, have been received from Mr. Stead since his ascension to the higher life. I was a great admirer of this brilliant and distinguished confrère, and if the communications which are said to have been received from him in different parts of the world are really the outpourings of his enfranchised spirit, then I am certainly a great admirer of him still. But do they come from him? That is the question upon which very many men and women would like to feel absolutely assured. In raising this query they do not, of course, in the remotest degree intend to reflect on the integrity of such esteemed and honourable automatic writers as the editor of this journal. It is not a personal matter at all in that sense. The question rather originates in the fact that we know there is such a thing as the subliminal mind, and that under certain conditions this mysterious and inscrutable faculty is capable of very remarkable performances. "Is it possible, therefore," it may be asked, "that although Mrs. Bright conscientiously believes these messages come from Mr. Stead, yet in reality they are merely the product of the writer's subliminal consciousness?" That, I submit, is a very reasonable issue to raise, and I am sure the lady in question would be the last to object to the adoption of this line of argument, seeing that in the Editorial Notes of the last number of the "Harbinger" we are reminded by her of the need of "thoroughness, and—that rarest thing of all—commonsense" in the investigation of psychic phenomena.

QUESTION OF IDENTITY.

How, then, is the identity of the alleged inspiring intelligence to be determined? I may say that as a journalist who had a thorough and exacting training on the English press before he came to Australia, I am, perhaps, inclined to be somewhat hypercritical. The development of the analytical faculty naturally follows on the pursuit of journalism as a profession. One has to engage in many literary combats, and consequently becomes drilled in the art of picking out the weak spots in the armour of an opponent. It was quite in the natural order of things, therefore, that I should apply this spirit to the messages purporting to come from Mr. Stead. I have read and re-read each of them critically—not only those received through Mrs. Bright, but several others sent through different mediums in various parts of the world, in addition to one forwarded to myself by a highly-developed psychic who is not a professional test medium.

Let me admit at once that, so far as the communications published in the "Harbinger" from month to month are concerned, I cannot escape being im-

pressed by what may be termed the internal evidence of the genuineness of their alleged origin. The direct and incisive journalistic style, the lucidity of expression, the frank and breezy robustness which characterised Mr. Stead's writing in a pre-eminent degree, the spirit of enthusiasm and the unrestrained impetuosity which is so persistently conspicuous are remarkably Stead-like indeed. This much, I presume will be readily admitted by most of those acquainted with the earth work of this Prince of Pressmen. And this is a point of considerable importance. Sir Oliver Lodge, for instance, lays great stress on this feature of the automatic script received by the Psychical Research Society, and purporting to represent communications emanating from the late Edmund Gurney and F. W. H. Myers. He says: "If the message is characteristic of some particular deceased person, and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person."

Do the messages said to have come from Mr. Stead stand this test? I am one of those who feel that, to a very large extent, they do. But a spiritually-darkened and sceptical world will require something more than this before its doubts can be removed. Like doubting Thomas of old, it will require to be driven into a corner before it will believe. Let us see, then, if any further evidence of identity can be obtained. To quote Sir Oliver again: "The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutionary advance—it seems like the beginning of a new human faculty. I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly, or temporarily possessed, by another, or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying it, or negating it, is the root question of identity—the identity of the control. This question of identity is, of course, a fundamental one." I, for one, unreservedly accept that dictum, and have therefore undertaken the analysis of some of the messages whose origin is ascribed to Mr. Stead.

AUTOMATIC MESSAGES GALORE.

For some years past I have been in receipt every week of what may be termed my Psychic Mail. The communications are written automatically every Sunday night by a psychic of quite exceptional mediumistic gifts. On the following morning they are forwarded to me in their original form by post from Sydney, in which city the medium resides. Sometimes the budget is monopolised by one intelligence only. As a rule, however, two or three avail themselves of the opportunity of sending a message to mortals. I have hundreds of these communications in my possession, purporting to come from all sorts and conditions of men and women, and constituting a most extraordinary collection. The great variety of subjects with which they deal—social, moral, political, religious, scientific, historical, philosophical, personal experiences, and the conditions prevailing

in the after life—make them of great educational value and a source of spiritual illumination. They embrace, in fact, such a comprehensive fund of knowledge, that any man possessing such an inexhaustible store of information would undoubtedly be regarded as a walking encyclopædia.

Of course, I am only one of many who are receiving similarly remarkable communications in various parts of the globe. Professor Larkin, for instance, writing from the Lowe Observatory in California, states:—"It is positively awe-inspiring to be up here on this mountain peak and watch astounding developments. Poems, drawings, MSS., inscriptions, absolutely new ideas in human thought, records of most remarkable events and everything else that brain can compass, these and other wonders now come here daily from all parts of the world. Thus there are in existence now enough simply wonderful *automatic paintings* of scenes in other realms and spheres than ours to fill a huge gallery or building, and strange *automatic writing* that would tax a great publishing house to print." The fact of automatic writing, in short, has been so effectively demonstrated as to be beyond dispute, and it was through this phase of mediumship mainly that Sir Oliver Lodge arrived at the conviction that communication was possible between the seen and unseen worlds.

A STEAD MESSAGE FROM SYDNEY.

Goodness knows when, or how, selections from these extraordinary sheaves of messages are to be given to mankind. The object at present, however, is to ascertain if any evidence is available, besides that already mentioned, supporting the possibility, or probability, that the messages which have appeared in the "Harbinger" came from the mind of Mr. Stead. It will be remembered that the "Titanic" went down on Sunday, April 14th. Exactly a week later I received a message signed, "W. T. Stead." Its main portion reads as follows:—

I am now in a position to know some of the eternal truths of Spiritualism. The terrible accident had nothing in it of a terrible nature for myself. My only sorrow was for the despair and mental terror, as well as the physical suffering, of those who prayed and called upon God to save them, and to know that either He was unable or did not choose to do so, in spite of their cries.

I went down exhorting those by whom I was *immediately* surrounded to be calm, assuring them that death had no terrors for myself, and need not have any for them; that shortly we should all be in a better and fairer world; that our sufferings would soon be over, and that if those who were parted from me when the final summons came would look for me when in the water—when what the world calls drowning had occurred—I would be with them, and would give them more information of the after life in which we should soon find ourselves.

I am so delighted that I was able to calm their fears, for I was aided by Julia and a spirit band to assure and give them comfort. They went to their doom quite calmly, and remembering what I had said to them just before the Titanic sank, they were calm when their spirits left their bodies, and I gathered all that I could to speak to them, and with the heavenly messengers, I was enabled to help them much.

How thankful I am, how happy I am to know that, not only had I no fear, but that I was enabled to help my brothers and sisters in distress. How many acts of unselfish bravery I witnessed! How chivalrous the crew were! How calm! How manly they went about saving the women and children!

The real cause of the disaster was the skipper's desire to create a record trip with a record ship, and this caused him to chance the dangerous route. This, in turn, was but the result of the greed of companies, who expect their officers to try these risky passages, and it is the cause of many a loss at sea.

I have much to do here, and right glad am I to be here to do it—a real good beginning of work in the spirit world for me. I would not change places with the greatest personages on earth, for nothing could be more beautiful than the work I have taken in hand just now.

This message is satisfactory as far as it goes. There are ejaculatory expressions in it which resemble the style of Mr. Stead, and it is full of that spirit of "gladness" which characterised the first short message purporting to come from him and which

appeared in the May issue of this journal as follows:—

I am full of delight at my new surroundings; full of delight that this world is even more full of joy and ecstasy than I had essayed to tell the people in earth life; so full of joy that I want to wipe the tears from eyes that weep through this terrible disaster; so full of joy that I want to take doubt from every downcast soul.

MESSAGES COMPARED.

This message, presumably, was received by Mrs. Bright about the same time as I received mine. I cannot speak positively on that point, because I have not communicated with that lady in the matter, and have, therefore, not told her of the message I received. I purposely refrained from doing so because I had resolved to await developments—to see if she received any message similar to the one that had come into my possession. I am very glad now I adopted this course, because had I disclosed its contents to her prior to the receipt by her of the messages which appeared in the "Harbinger" for June, the test which I am now able to apply would have been virtually nullified. The similarity of portions of these messages to the one I had received six weeks previously struck me at once—in fact they read in parts like a plagiarised version of my communication. To make this point clear let me reproduce a few of the sentences contained in the respective messages:—

"HARBINGER," 4th June.

HARVEY, 21st April.

I was roused from my berth by one of the first collisions with an iceberg, dressed, and went on deck *without panic or fear*, and found the boats being launched to rescue the women and children.

I went down exhorting those by whom I was immediately surrounded to be calm, assuring them that *death had no terrors for myself*, and need not have any for them.

Surrounded by the *cries* of the helpless, drowning creatures, I passed into unconsciousness in the icy water.

My only sorrow was for the *despair and mental terror, as well as the physical suffering*, of those who called upon God to save them and to know that either He was unable, or did not choose to do so, in spite of their *cries*.

To tell you the transports of joy when I awoke to what was awaiting me is beyond mortal words. . . It seemed as if a *whole phalanx of angels and friends* were ready to welcome me.

I am so delighted that I was able to calm their fears, for I was aided by *Julia and a spirit band* to assure and give them comfort . . . and with the *heavenly messengers* I was enabled to help them much.

Oh, the anguish, the terror on their countenances, and I powerless to do more than spread around an *unseen spiritual balm and comfort* that might be apprehended.

I am so delighted that I was able to calm their fears, for I was aided by *Julia and a spirit band to assure and give them comfort*.

I am living a fuller, grander life, than ever I dreamed of. *No one would go back to earth* who has attained to a sphere like this.

I have much to do here, and right glad am I to be here to do it—a real good beginning of work in the spirit world for me. *I would not exchange places with the greatest personages on earth*, for nothing could be more beautiful than the work I have taken in hand just now.

The italics, of course, are mine, and I leave the reader to form his, or her, opinion of the value of these comparisons. The question is, "Did either or both of these messages come from Mr. Stead?" In fact, we can hardly believe that the one came from him without also believing that the other came from the same source. There is such a marked resemblance between the messages in the passages quoted that we can only conclude that they must have had a common origin. Supposing, for instance, that a leading article appeared in the "Argus" on a Monday, and on the following day a leader on the same subject appeared in the "Age," and supposing there were similar resemblances in the

two leaders as are apparent in these messages purporting to come from Mr. Stead, what would the public say? The verdict undoubtedly would be that the "Age" had deliberately plagiarised the "Argus" article. There is, therefore, no getting away from the fact that there is a striking similarity about certain portions of these communications. And, what is of great importance, as Sir Oliver Lodge emphasises, they are *uncommonly characteristic of the temperament and style* of the alleged author.

MESSAGES RECEIVED IN SCOTLAND.

Let us now briefly study the experiences of Dr. James Coates, of Rothesay, Scotland, who is a Doctor of Philosophy, and the author of well-known works on psychic subjects. His cultured and amiable wife is the medium at the circles which are held at regular intervals. Dr. Coates tells us in the "Harbinger" for July that at the close of a seance held on April 26th last—within a few days of the date upon which Mrs. Bright received her first message and five days after the receipt of my own message—Mr. Stead purported to communicate. The details are set forth in the issue of the journal mentioned, and here, again, we are faced with strong internal evidence that the speaker was, in all probability, our recently-departed friend. He apparently caused quite a flutter in the proceedings by his extreme impetuosity. "I wish to break in, as my message is urgent," he exclaimed. This is very much like a repetition of Mrs. Bright's experience. When Mr. Stead sent his first short message through her hand he was in a terrible bustle. The May issue of the "Harbinger" was shortly going to press, and he was particularly anxious not to miss it. Consequently he "hustled" her up, as the Americans say, and quite peremptorily enjoined her to be sure to insert the message in the coming number, as it was of urgent import.

The whole of the message received by Dr. Coates in fact is as characteristic of Mr. Stead as are the messages received by Mrs. Bright and myself. In his allusions to the disaster he is reported by Dr. Coates as saying: "I was surprised, appalled, and yet assured." He told Mrs. Bright he was "without panic or fear." My message states, "Death had no terrors for myself." In each case this is saying precisely the same thing in different language. Mr. Stead further says in his talk with Dr. Coates: "Think of the lot of those so suddenly called to part with *family and friends*. . . as they struggled into *unconsciousness* beneath and on the *benumbing sea*." Through Mrs. Bright he wrote: "A moment's anguish, the thought of *loved ones at home*, . . . I passed into *unconsciousness* in the *icy water*. This is uncommonly like plagiarism again. What is the difference between "family and friends," and "loved ones at home?" And what is the difference between "icy water" and "benumbing sea"?

To Dr. Coates Mr. Stead also said: "If my work on earth has been called in, there is work here I am able to do. Do not imagine for a moment that my work is done. . . There is a great work here. . . The work of my life on earth is continued here." He has repeatedly said precisely the same thing in Mrs. Bright's messages, but more particularly in the first lengthy message, with which we are dealing, and in which he said: "It was pointed out to me by one of the angelic beings that here, in the editor of this paper, was one channel through which my work could still be carried on." My message contained the words: "I have much to do here, and right glad am I to be here to do it—a real good beginning of work in the spirit world for me." There is plenty of "work" in these three quotations if there is nothing else in them!

"Will you help? Will you send a message, and get others to help?" is another characteristic sentence in the record supplied by Dr. Coates. Compare this entreaty with his anxiety in Mrs. Bright's message to "wipe the tears from eyes that weep," and to "take doubt from every downcast soul." There

is a yearning in each of these quotations that is singularly characteristic of the man from whom they are alleged to have come. Another sentence in the communication received by Dr. Coates runs: "I saw ministering spirits, glorified spirits, helping the feeble ones whose bodies went down with the vessel or perished in the numbing waters." That is practically a repetition of similar references in Mrs. Bright's and my own messages. Then there is the significant declaration made to Dr. Coates: "Messages will be sent to many on earth from me." He was ostensibly communicating with two other people at least about this time—Mrs. Bright and myself. And the interview with Dr. Coates ends with the almost mandatory injunction: "Send this message broadcast," which is certainly very much like the zealous impetuosity of this great and loving soul.

THE SUBLIMINAL MIND THEORY.

Now, take these three messages—one received in Scotland; another in Melbourne, and the third in Sydney; and each received within a few days of the other! What are we to make of them? How are we to explain away the numerous points of resemblance, the references to various subjects in almost identical terms, the peculiarity of expression so eminently characteristic of Mr. Stead, and that spirit of bubbling enthusiasm and impetuous zeal which so essentially distinguished this loyal disciple of Truth? Are we to be asked to be satisfied with the theory of the subliminal mind or consciousness? If so, how comes it that the subliminal mind of Mrs. Coates in Scotland, of Mrs. Bright in Melbourne, and of the medium through whom my messages come in Sydney, happened to work almost simultaneously along practically identical lines, and that each of them, unknown to each other, should have declared that it was Mr. Stead who was operating? By what subtle process were these three minds suddenly set going along the one channel? And how is it that there is such striking internal evidence of the messages having emanated from the *one* source, seeing that the mediums concerned are of *widely differing mentalities*—two of them being ladies and the other a gentleman—and that neither of them had been in correspondence with the other? Strange, passing strange! And I see no alternative than to also "pass" the subliminal mind hypothesis, so far as these particular communications are concerned.

The evidence thus far presented leaves little room for doubt, I submit, that these messages had a *common origin*. I will even go further, and also submit that the data dealt with are sufficient to warrant us in concluding that they *probably* came from Mr. Stead. But can we get still nearer to the crucial point of *identity*? Let us see?

MR. STEAD ETHEREALISES IN SCOTLAND.

The "Harbinger" for October contains an account supplied by Dr. Coates of a seance held at his home at Rothesay about 3 p.m., on 17th July last, in the presence of seven persons, including Mrs. Etta Wriedt, the celebrated medium who possesses that peculiar quality of psychic force essential to materialisation, and of whom Dr. Coates writes: "Her mediumship is unparalleled in my *forty years* experience of mediums and Spiritualism."

"Mr. Stead etherealised *twice* within a short time," says Dr. Coates, "the latter appearance being most clearly defined, *face, head and shoulders being seen by all*." Shortly afterwards, we are told, he spoke in the "direct" voice so clearly and emphatically as to impel attention. "Those present will never forget his address to us," continues Dr. Coates, "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."

At the next seance Mr. Stead spoke again, but did not appear, "and there was a ringing tone of victory in his voice." To emphasise what he had already written, Dr. Coates concludes with the very

positive declaration: "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. *Yes, Mr. Stead has returned, and proved in his own person that the dead do return.*"

Here, in addition to seeing Mr. Stead, the nature of his utterances and peculiarities of manner were, apparently, as characteristic of the man as are the messages appearing in the "Harbinger." We thus find the web of evidence becoming more closely entwined about us as regards this vital question of *identity*. I now propose to draw it closer still.

MR STEAD SEEN IN LONDON.

In "Nash's Magazine" for July appeared a remarkable article by Miss Estelle W. Stead, entitled "My Father and Spiritualism." It is written in a very calm matter-of-fact style, and opens with the bald, though somewhat sensational pronouncement, "Three weeks after the *Titanic* disaster I saw my father's head and shoulders *as plainly as I saw them when last we met on earth*. I talked to him about the most intimate things concerning myself and himself alone—things about which the medium could have had *no possible idea*."

The sitting took place at Julia's Bureau, and Mrs. Wriedt was the medium. It was what is known as a Trumpet Seance, which means that the communicating intelligences speak through the trumpet instead of using the organism of the medium. This may sound incredible to those who have never witnessed the phenomenon. Until they have seen it, however, they should not be too pronounced in their criticism.

At this seance, then, the trumpet was used, and Miss Stead informs us in her quiet and collected manner, "After *showing his face*, my father *took the trumpet*, and, turning to one of the sitters, who had been apt to scoff at our previous sittings when father was present in his physical body, said most emphatically, "Do you believe now? Is not all I told you true?" There was something so much like the temperament of the man and his impatient zeal in this unexpected outburst that Miss Stead declares: "Had I doubted the nearness of the other world and the possibility of spirit return and communication, this would have removed it all. . . . I think the many scoffers and sceptics my father had to contend with during his lifetime would find it difficult to disprove his *living, vibrating, unmistakable ego*, and the voice that conversed with me that night in the stillness and quiet of the seance room at Julia's Bureau. There were seven others present besides the medium who will bear testimony to what I have written."

This testimony is included in the article, and each of the witnesses gives his, or her, full name and address. Vice-Admiral Moore was among those present, and I will produce his statement in full:—

I was present on 6th May, when a simulacrum of your father appeared to you, Mrs. Harper, Miss Harper and Mr. Skeels. As I was on the opposite side of the circle to you, and the bright etherealisation was facing you, it was only possible for me to see the edge of it. The picture, as I may call it, was end-on to me and the Mallinsons.

On that morning, at 11.30, your dear father *presented himself to me in precisely the same way*—a brightly-illuminated face and bust. The face was somewhat emaciated, and the hair whiter than it was when he left England. There was no question, however, as to its being a simulacrum of Mr. Stead. On this occasion he did not speak.

I heard the whole of your conversation with your father, and understood the significance of every word. On Sunday night, the 5th inst., he talked to me, and *alluded in the most unmistakable manner to the last conversation we had together in Bank Buildings*.

W. USBORNE MOORE.

United Service Club,
Pall Mall, S.W.

Vice-Admiral Moore, it should be known, is no novice in the investigation of psychic phenomena. He has applied himself to it closely for the past eight years, and the caution and thoroughness with which he conducts his inquiries are conspicuously presented in his valuable and comprehensive work, "Glimpses of the Next State."

DO WE BELIEVE THESE WITNESSES?

The question is, "Do we, or do we not, accept the statements of Vice-Admiral Moore, Dr. Coates, Miss Stead and the score of other individuals who declare emphatically that they have seen the etherealised form of Mr. Stead either at Rothesay or in London? If we accept the word of Sir William Crookes, the late Professor Lombroso and many other distinguished savants concerning the return in materialised form of those who had passed away, how can we consistently decline to accept the declarations of other equally capable and highly reputable investigators?"

If we do accept the evidence of these witnesses—and I for one see no reason to doubt them—then we are faced with the fact of Mr. Stead's reappearance in *distinctly recognisable form*. And if he has appeared in England and Scotland, and also spoken there, why should he not have also availed himself of the services of Mrs. Bright and of the medium from whom my own communication was received?

If it is not Mr. Stead, then who, or what, is doing it? And if he has nothing to do with it, how is it that this development comes along at a time exactly synchronising with his passing over? Why did not something of the kind occur before his death? How is it that things were comparatively flat in psychic research circles and yet immediately after Mr. Stead goes down in the "Titanic" we have such a "fuss" as has seldom been witnessed since the advent of Modern Spiritualism? And if it was not Mr. Stead who appeared and spoke at Rothesay and in London, then who was it? And if he is not the influencing intelligence behind the automatic writing of Mrs. Bright, then who is? *And what is the explanation of all these messages being so pre-eminently Stead-like?* These are questions which the sceptic should be prepared to answer.

There is, moreover, the important circumstance to be remembered that if communication between the two worlds is possible—as averred by Sir William Crookes, Sir Oliver Lodge, Dr. Alfred Russel Wallace, Professor Zollner, the late Professor Lombroso, and a host of other brilliant stars in the intellectual firmament—Mr. Stead is certainly the very man of all others who would strive his utmost to demonstrate the fact of spirit return. And that, in my opinion, is exactly what he is doing. It seems to have needed the passing over of a Stead to produce the commotion we are viewing to-day. He no sooner enters the spirit realm than the stir begins, and, judging by the developments that are taking place, I am not so sure that he met such an "untimely death" after all. As he himself says, "It seems as if I were brought over here because I could be more useful." He rendered immense service to the cause of Spiritualism when in the flesh. He is rendering even greater service to-day, with his spiritual strength and boisterous enthusiasm, in the work of emancipation of the race from a soul-stifling materialism. We may confidently anticipate that he will fulfil his promise to shake things up in Australia, and readily accept his welcome declaration that "a revival may be expected shortly, the like of which the world has not yet seen." There are great developments pending, and some of us have reasons for believing this, apart from the assurance given by Mr. Stead!

Photo. reproduction of Nest and Egg of Jungle Hen brought to Mr. Stanford's circle through the mediumship of Charles Bailey.



It seems necessary to remind inquirers into psychic phenomena, especially those who have had no experience of the remarkable phase of mediumship, "the passage of matter through matter," of the utter impossibility of fraud in the production of an "apport" like the above. It is the largest nest and egg of any of those brought to the circle, a favourite "apport" of the controls, as it is absolutely impossible for them to be concealed on the person of the Medium. According to the usual practice, Mr. Bailey is searched by gentlemen present, and generally those coming as inquirers for the first time. There is nothing of the size of a pin's head that could escape the vigilant search to which he is subjected, and violent blows from head to foot, as often suggested by Dr. Whitecomb, the spiritual director of these circles, would smash anything so fragile as these nests and

eggs, which are sometimes accidentally broken after the circle by careless handling. The egg and nest selected are those of the Jungle Hen of India. The nest is somewhat larger and different to any photographed before, and the egg is almost the size of that of an ordinary domestic fowl, and of a dark-brown color.

So much is implied in the fact of "the passage of matter through matter," shattering, as it does, all the materialistic ideas of the age, that nothing can exceed the value of testimony like this to what scientists are saying as to the constitution of matter, the ceaseless activity of the atoms that compose it, its reducibility to gases, its spiritual basis in fact. In the article by Professor Larkin, for this issue, on the "Fourth Dimension," all this is made intelligible to those who have minds alert enough to comprehend these vast subjects and what they imply.