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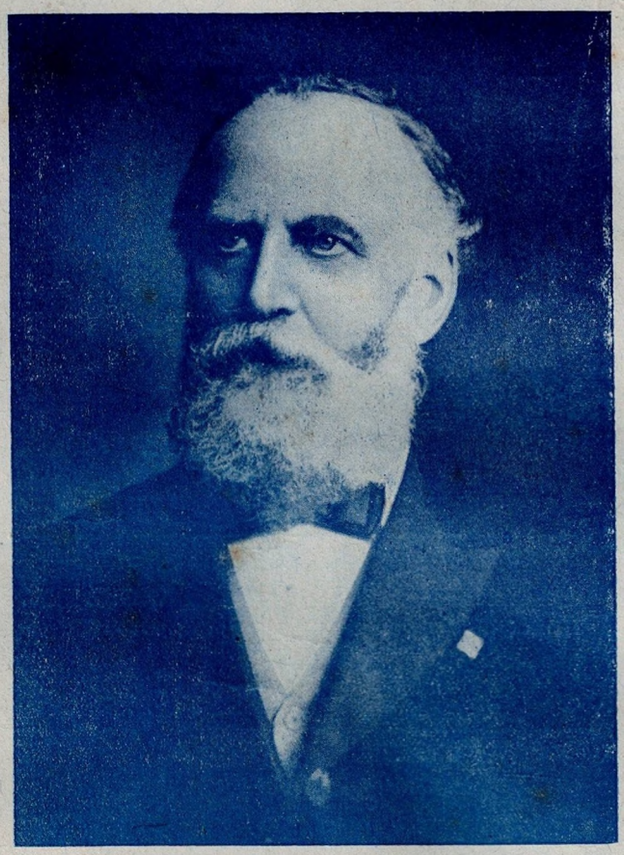
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DECEMBER 1, 1909.

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EDITORIAL NOTES.

It seems as if one of the most important forward movements of the age had been initiated by Mr. Stead in bringing prominently before the world an "open door" through which those who have passed beyond the veil can hold speech with their brethren still in the flesh. To the uninitiated Mr. Stead's article "When the door opened," or "My first Report on the Exploration of the other World" in this number's supplement, will doubtless read like a fairy tale. And yet to those who have had a long experience, that other world has become as real and is indeed more potent than the mundane one that most people think the be-all and end-all of existence. So tenaciously does the average individual grasp the material things of life that to those with "open vision" it seems as if their fellows were living underground, delving and searching among the mud heaps for the mere means of bodily existence. If one tries to direct their thoughts to the great world of causes at the back of this world of effects—to show what life on this planet really means to those who have caught glimpses of the Beyond—it has been hitherto to write oneself down an ass in the eyes of our sapient critics. But, thanks to the fact that in the long run truth must prevail, this solid wall of opposition is gradually being broken and its foundations undermined by the unwavering testimony as to the facts of spiritualism by men like Lombroso, Stead, Myers, to say nothing of our great pioneers, Andrew Jackson Davis, Alfred Russel Wallace, and an innumerable company of the faithful But there is evolution in spiritual things as well as physical, and it is because Mr. Stead has come forward at the psychological moment that his work appears so startling an innovation. In great inventions the man who grasps the idea and gives shape to it, is the inheritor of the work of many others who have toiled quietly in the same field long before him. One hears only the name of Luther in connection with the great Reformation, but those who read the details of that historical revolt against priestcraft think lovingly of the work of John Huss, Melancthon, and others—willing martyrs in the cause of truth and enlightenment. To many who read Mr. Stead's account of how great statesmen entered the "open door" at Julia's Bureau, and spoke with their old confrères, it is only a more public statement of verities with which they have themselves been long familiar. It is in this way that at Mr. Stanford's séances the spirits of great men like Dr. Clifford, whose splendid addresses on "Atoms" will not soon be forgotten, came through the "open door" unexpectedly to the sitters, a typical case of which is given in the séance article of this issue. Just as Henry George spoke at "Julia's Bureau," so that other great reformer, Edward Bellamy, announced his presence at Mr. Stanford's séances in Melbourne. For many years testimony as to the truth of these things has been given in these columns, and Spiritualists all over the Commonwealth of Australia and New Zealand will stretch hands across the sea to Mr. Stead for the energy, the skill, the business-like methods he is using to compel the attention of the world.

Mr. Stead is eminently a "man of affairs." It will be seen in his article that after a vehement discussion with a noble Lord on the present political situation in England, he comes to the sittings at Julia's Bureau, using the same incisive criticism of all that transpires there as he displayed over his "interview" with Dr. Cook, for instance, as to whether he reached the Pole or not. He is an acknowledged journalist of the first rank—and he brings just the same lucid thought into his articles on "Julia's Bureau" as he has used in directing the *Review of Reviews*. It is this rare combination of capacity, common sense, undaunted courage and unflinching honesty that makes him the man of the hour in spiritualistic investigation. It is to make the Unseen World a Reality that he has entered the lists, and is doing perhaps more than any single individual on the planet to change the materialistic thought of the age. It was simply a marvel to myself to read the glowing pages of this last magnificent article of his, as it must be to all who know what the mere composition of it means. It is an article that would tax the mental energies of most people even to read and thoroughly understand, and yet this is a mere side-show beside the other important affairs, political and social, that claim his constant, and as one might imagine, his almost undivided attention.

There is no limit to his faith in the importance of the part that Spiritualism is destined to play in the world. In every sentence he writes it is as if my own convictions are being emphasised in a way that simply enthrals me. From the first ray of light that came into my life thirty years ago from the spiritual world, I knew instinctively that this was what the world was blindly groping after, and what preachers would fain give to those sitters in the pews before them. I can say now that I have a definite religion to give to the world. It is so true, so soul satisfying, so fitted for the needs of working men and women that life seems too short, one pair of hands too limited to give expression to all that surges through my brain as I sit down to write these pages. This paper has grown to be the joy of an existence that has no externals, but which has become glorified as it were through the tokens on every hand that this great message has reached some waiting hearts. I can say with Mr. Stead in his latest number of the *Review of Reviews*:—"It is a fact, and will before long be admitted by all who take the trouble to inquire into the truth of things, that the personality of man does persist after death, and that therefore all the fantastic exaggerated pictures of Heaven and Hell which have been painted by the Dantes and the mumbo-jumbo makers of the world are nearer the truth than are the arrogant Sadducees who proclaim that there is no hereafter—no life beyond the grave. . . Science is but stumbling blindly towards the rediscovery of the soul of man and the demonstrated realily of the world of spirit."

"Although with bowed and breaking heart,
With sable garb and silent tread
We bear their senseless dust to earth
And say that they are 'dead.'

. . . . . .

They are not dead! They have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere.

. . . . . .

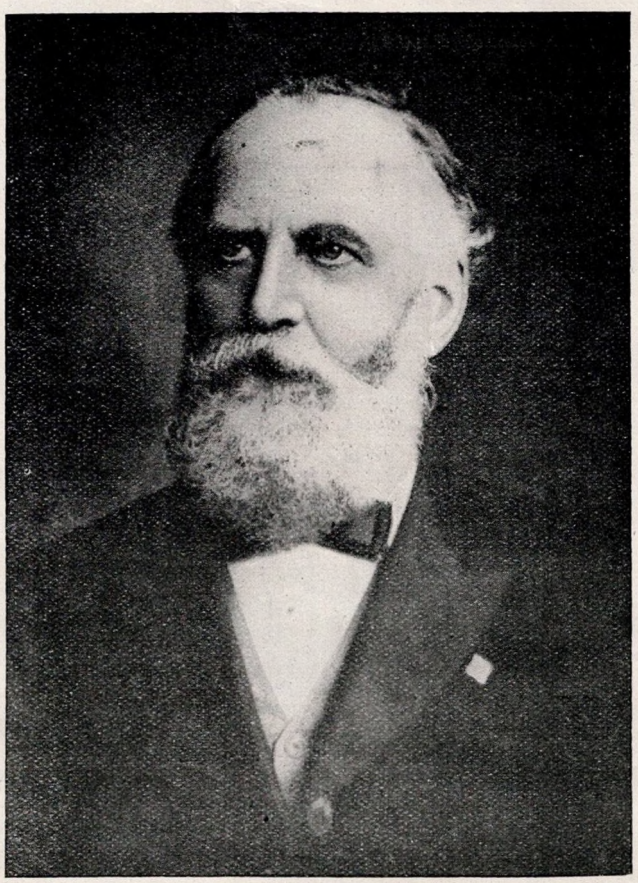
They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away—
They are not 'lost' or 'gone.'

W. T. STEAD.

Pioneer Psychic Investigator.

By Annie Bright.

If any explanation were necessary for again selecting W. T. Stead, that earnest and intrepid psychic investigator, for the leading subject of this paper, it is found in the fact that at this moment Mr. Stead's name is in evidence everywhere, and that it is desirable for Australians to know something of the importance of the work on which he is engaged. Sometimes it seems an almost insurmountable task to get people to *realise* that this work of Mr. Stead's—this question of questions as to the possibility of communication with the so-called dead—is the most important that can possibly be studied. It is a daily experience for some member of a family circle or a beloved friend to pass through the death portals, and yet to the most orthodox believers the glorious resurrection that is grandiloquently talked of in the graveside addresses has become simply a stereotyped expression, and conveys no meaning, no assurance to the bereaved ones. Their beloved have gone to that bourne whence no traveller returns, and any attempt to convince them that they are more alive than ever, are, at that very moment, probably standing by their side wishing to make themselves known, is treated as rank absurdity, or sometimes as a wicked blasphemy. And yet even unbelievers cannot shut out the Unseen World and its realities. "The curtain has fallen upon and apparently shut out from view our dear dead," says the author of "Is Death the End?" "but they are not always hidden. They come to us in dreams, they seem to whisper together in our memory, . . . again and again we feel their gentle touch in sympathetic pressure on our souls, across the great abyss they join hands with us in our worship. . . . Do the dead think of us? Can we doubt it? The soul is not choked in that Higher Sphere. Those warm sympathies which drew them to us, and us to them, are not throttled because the soul possessed of them is nearer the light and in possession of the great secret." It is the assurance that Mr. Stead has gained of these blessed truths that has inspired all his latest work. "We think we are just men and women;" said Mr. Stead in his great address at Halifax, "in reality we are spirits spending a few years of education in this world (which is but as a preparatory school for a larger life), who in a few years will pass on to another state, in which our position will be governed by the use we have made of our life here. . . . When I realise the difference it makes to have this knowledge, and to be without it, I feel that I must testify to you as to the reality of the unseen world around us." It was with this strong conviction of the duty imposed on him as a distributor of God's truth that Mr. Stead opened "Julia's Bureau" as a means whereby those who mourn might be helped to get into communication with their loved ones in the Great Beyond. A few days ago I found myself in the corner of a railway carriage where, on the opposite seat, a member of the House of Representatives and an American lady journalist were discussing politics in a somewhat superficial and self-satisfied style, when their attention was drawn to "Julia's Bureau" by the cabled items in that morning's paper, and Mr. Stead's "messages" from leading statesmen which he had given to the press for publication. The way in which these were given, and Mr. Stead's attitude throughout as an unprejudiced, level-headed inquirer, will be found in detail in the Supplement to this number. To listen, however, to the sallies of contempt and scurrilous abuse that fell from the lips of the legislator and the lady journalist, showed the depths of ignorance that prevail among average people concerning these things, and the necessity for all of us who have definite knowledge on this subject to work, if possible, harder than ever to enlighten our fellows. A few days later Mr. Stead's splendid article, giving a Report up to latest date of the doings at "Julia's Bureau" arrived, with the hope expressed in the letter accompanying it that it might, if possible, appear simultaneously in Australia with its publication in the November *Fortnightly*. In London a great sensation has been caused by Mr. Stead's investigations, and the *Sketch* gave its readers a full page illustration of the interior of Julia's Bureau, which is reproduced in the Supplement.



W. T. STEAD.

Similarity between Mr. Stead's and Mr. Stanford's Methods.

One of the most potent reasons, however, for bringing Mr. Stead's invaluable work as prominently as possible before Australian readers is that the Bailey circles, as conducted by Mr. Stanford, and Julia's Bureau are both based on that firm foundation of reason and common sense which is often so deplorably lacking in many so-called spiritualistic demonstrations. Both of these gentlemen are eminently sane, both are conspicuous for their business ability, and are, moreover, of absolutely unblemished reputation. "The one thing that astonishes me," said a leading Melbourne citizen the other day, "is that a keen business man like Mr. Stanford should be so grossly deceived." In one of the latest English papers, which by the way are full of comments on Mr. Stead's new departure, a prominent journalist says that he is at a loss to conceive how a man like Mr. Stead, who ranks easily first in journalistic ranks, should lend himself to such buffoonery. Both these investigators are also typical of the revolt in spiritualistic ranks against the subordination of the *will* to the control of any spirit whether discarnate or still enmeshed in flesh. So, as will be seen in his article forming the supplement to this issue, Mr. Stead never subjugates his reason to any controlling intelligence, and as has been stated in these columns, Julia emphatically refuses to give advice on questions that should be settled by the individual himself. Mr. Stanford is similarly emphatic on this point. "No spirit, whether in the body or out of the body, should ever control my actions," he frequently avers, though he is undoubtedly amenable as the rest of humanity to that universal spiritual direction which makes this world the one of effects, and

the spiritual one that of causes. It is not to less spiritual control, but to one of a more vitalising kind that the world is advancing. And as this question is one that will have to come more and more to the front, I may say that in my own experience I am never directed specifically what to do at any crisis in my own experience, but told that if I earnestly seek for divine guidance, at the proper time the inspiration will come. And yet my whole life is guided! It is the emasculation of the will-power that is the direful result of leaning on another's guidance, and I can assure my readers that health, strength and success is the portion of all those who have learnt to draw on that unfailing central reservoir of Light and Love.

Importance of Mr. Stead's Work.

As people of intelligence are gradually attracted to psychic investigation, it is found that evidence of the most convincing kind is absolutely necessary. There has been the persistent cry of fraud against every manifestation in the past, and not without foundation. Mr. Stead has therefore safeguarded Julia's Bureau by conditions that have never before been secured. It is perhaps the first time in the history of message-giving that absolute business-like arrangements have been made. In Mr. Stead's article, "Bridging the River of Death," which can be found in our November issue, all these are fully set out. Great expense is entailed, as the services of three mediums, working at different places, are secured, and each of their communications is compared after being taken down by a shorthand writer. In about 75 per cent. of these cases inquirers have been satisfied that they have come into communication with their beloved dead. But, as will be seen in Mr. Stead's article in this issue, an unexpected development has taken place. Through "the open door" at the Bureau unsought-for spiritual intelligences have made themselves known, and it is this new development that has aroused so much ironical criticism. Those, however, who know of Mr. Stead's bona fides, of his untiring search after truth, will welcome this enlarged area of communication as possibly destined to bring still more prominently before the public eye the great fact of communication with those who have passed onwards. There has been some question about the probable lack of funds, in view of Julia's expressed desire that this should be left to right itself, as it were. Mrs. Besant is quite of Julia's opinion in this respect, and it will be remembered that in one of her lectures, given in Melbourne, she told how in every case the necessary funds were always supplied for any work which she undertook; and in the "Notes of the Month" of "The Occult Review" for November, the editor refers to this matter in his comments on Julia's Bureau which extend over four pages. After stating the generally expressed doubt as to funds being forthcoming, Ralph Shirley says: "So far, I gather that a donation of £20 heads the list of voluntary contributions, and the next highest does not exceed £5. Julia, however, remains confident that the pecuniary problem will somehow or other right itself, and I understand that Mrs. Annie Besant, who I learn is entirely in sympathy with the establishment of the Bureau, shares what I confess seems to me a rather surprising optimism." One must not forget, however, that some of the most successful philanthropic institutions in the world have been conducted on an entirely voluntary basis, and many a smaller enterprise would fall to the ground but for the assurance of help to all those who are trying to be distributors of God's light in the world. "Therefore," said the great Teacher, "take no thought, saying: 'What shall we eat?' or 'What shall we drink?' or 'Wherewithal shall we be clothed?'

"For after all these things do the Gentiles seek; for your heavenly Father knoweth ye have need of all these things."

So with Mr. Stead's brave, unselfish, untiring work to bring light to a perverse generation, it would be faithless to doubt that his hands will be upheld and that he will go on his way rejoicing.

"A sacred burden in this life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

OUR FOREIGN EXCHANGES.

A Year Book.

We learn with great satisfaction, and, oddly enough, from a Spanish source, that the Spiritualists' National Union in London has resolved on the publication of a "Spiritualists' Year Book," the first volume of which will be published in the ensuing year. Its preparation has been confided to Mr. Dudley Wright, whose address is The Authors' Club, Whitehall Court, London, S.W. To enable him to fulfil the laborious task he has undertaken, he invites the Presidents, Secretaries or other officials connected with the Spiritual Societies and circles in all parts of the world to supply him with authentic information respecting the number of their members, the names and addresses of mediums of proved capacity and unblemished repute, and to do so at the earliest possible moment. There is urgent need for the publication of a Year Book of this kind, inasmuch as, at present, no one knows where to look for accurate statistics with respect to the great body to which we belong, and we have seen estimates as to the total number of Spiritualists in the world, which range from a minimum of twenty-five to a maximum of fifty millions.

Mystic Art.

An exhibition, probably unique of its kind, is being held at the Royal Gallery at Liege, in Belgium. It comprises about fifty pictures, pastel drawings, executed by Mme. Guillermina Assmann, a highly gifted medium, whose hand is controlled by two spirits, who give the names of Hellise and Albert, and sometimes continue to influence her for ten or fifteen hours at a stretch, until she has completed the elaborate designs for the production of which her fingers are the plastic instruments. These are described by a committee of scientists and artists, who were present when she was "under control," as beautiful in conception, accurate in drawing, and extremely rich in colour; resembling in that respect the superb decorations of Saracenic architecture. In fact, they are distinctly Arabic in style. Executed with no less rapidity than precision, they appear to be produced while she is in a condition bordering on stupor, and it is observed that when they are finished, she speaks with very great difficulty, as if suffering from paralysis of the tongue. She never had any artistic training, and is conscious that her pictures are the work of her two "friends," as she terms them.

Mme. Assmann is the daughter of a miner, and a native of Germany. At the early age of eight she possessed the faculty of clairvoyance. She is now forty-six, and thirteen years ago she lost an only son and a sister to whom she was greatly attached. She could find no consolation and no evidence of a life beyond the grave in the Lutheran religion in which she had been brought up, but obtained both on embracing Spiritualism. Six years ago the extraordinary form of mediumship now manifest in her began to reveal itself, and its development has continued ever since. While engaged upon her drawings, she hears the voice of one of her controls whispering the name of the colour, or rather the crayon, she is to use next, and while the work is in progress she describes the condition of her mind to be a perfect blank. It ceases to function for the time being.

J.S.

Princess Karadja's charming poem "Towards the Light" is having a large sale. It is especially suitable for a Christmas card, and can be had at wholesale rates on taking a dozen copies. It is to be had at Cole's, Miss Hinge's, and the office of this paper.

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

By ANNIE BRIGHT.

It is a remarkable coincidence that at opposite sides of the globe—in London and in Melbourne—two of the most important investigations are being made in psychic phenomena, and for the sole purpose of demonstrating to a materialistic and faithless age the reality and potency of the Unseen World and the possibility of communication with those who have passed its portals. Both Mr. Stead and Mr. Stanford have been the objects of persistent ridicule and scorn, but being absolutely convinced of the truth of what they have to give to the world, are equally undaunted by the storm of adverse criticism that assails them. It is for this reason that this issue of the paper is essentially a "Stead" number; and that a view of the interior of the head office of "Julia's Bureau," taken from the London "Sketch," forms the illustrated supplement. As if specially arranged—and who can doubt the "guiding hand" in this great work?—there arrived, and only just in time, Mr. Stead's magnificent article on the working of the Bureau up to date, which is printed as the literary supplement. It is so entirely up to date that the last recorded seance took place on October 15th, and the envelope shows that a "late fee" had to be paid to ensure its catching the mail, which arrived here on November 15th. In the November issue of the "Fortnightly," the same article will appear, and Australian readers will have this paper in their hands before that reaches Melbourne.

Exception will, of course, be taken to the assumed identity of the great statesmen, Disraeli, Gladstone, John Bright and others, who entered the "open door" at Julia's Bureau. It is always wise, as Paul advises, to "try the spirits," but it is seldom that circles formed with high and honourable motives are deceived by impersonating spirits. At Mr. Stanford's circle on June 3rd of this year important corroboration of the truth of the information supplied by a spirit speaking for the first time at these circles was given. It was announced that a new control, "George Smith," the Assyriologist, introduced by Dr. Robinson, would give a short address on "How I found the Deluge Tablets," and with the exception of myself, his name was entirely unknown to the sitters. It was over thirty years ago that he had passed over, and the subsequent account he gave to the circle of the place of his death, its date, and circumstances attending it, were heard by me for the first time. I passed the manuscript on to my friend, Cavalier James Smith, who not being present at the circle, offered to verify the statements, if possible, by a search of his valuable reference library. Mr. Smith's notes, and a communication he had had from the same source are therefore given as addenda to Mr. George Smith's address, selected as peculiarly suitable for this present issue.

ADDRESS BY GEORGE SMITH, THE ASSYRIOLOGIST,

On "How I Found the Deluge Tablets."

Delivered on Thursday evening, June 3rd, 1909.

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

My name is George Smith. I am not quite sure where I am, but I know that I am all right. I have been brought here by my friend, Dr. Edward Robinson. I now know I am able to speak to men and women who are yet in the world where I once lived, and I rejoice at this knowledge. I am also pleased to know that it opens up for me an avenue whereby I can help my fellow men if they will but listen to me, so I rejoice to find that there are those assembled here who appear to understand these things. Your welcome to me proves that you at least know that men who once lived sentient beings upon the earth may come back to it again.

Next to being able to speak to you, it is the greatest pleasure to know that people I once associated with in the flesh are glad to listen. My little day was all too short. I remember the last memories of my earth life in the town of Aleppo. I had got the fever. I struggled from the mounds. Ah, how well I remember the struggle and the effort I put forth to reach Aleppo, which I did, but that was the last of my earth experience. That, you would say, is not a pleasant one, but the unpleasantness is swallowed up in the joy of the spirit life.

It has been suggested to me that I should tell through this man the story of how I found the Deluge Tablets. I know that after my return to England they published an account of this, but it becomes more vivid to me, as I am able to revisit those scenes and can understand the blunders I made and what I might have accomplished. But in the earth life one has only limited knowledge. It was when working with Mr. Rawlinson that I acquired the gift of discerning the cuneiform inscriptions on the tablets. I say "discerning" the cuneiform, because at that time I could not read them but had a discernment. I seemed to understand their purport, and I set myself the task of learning to decipher the inscriptions. Before I could accurately decipher them, I was able to pick out those which were of archaeological value. After I was able to translate the cuneiform inscriptions, I divided them under certain heads, some under the historical, others under the magical, and so on.

You have read or heard, no doubt, that the proprietors of the "Daily Telegraph" offered one thousand guineas towards a fund for exploring the ruins of Nineveh, and I went out. When I first beheld the mounds and debris covering the site of the ancient cities an indefinable feeling took possession of me. It is a lonely, barren spot, or it was in those days. Confused mounds stretched as far as the eye could see; there were the mighty waters of the Tigris in the distance, far, far away could be seen the spires of the Mosques at Mozul. Occasionally we would be suddenly surprised by finding that we were the object of curiosity of a number of Arabia's swarthy sons of the desert—fierce nomads. We had some protection in the form of a number of guards sent from Mozul—Turkish soldiers,—not too honest, but still they protected us. I then engaged Arab workmen. Let me say here that if ever it should be your fortune to be called on to take a party of excavators and you have to employ Arabs, you will sympathise with me and realise that I am telling the truth when I say that they would break any white man's heart. They could not understand why white men should come so many long miles to dig in these mounds of dirt and should hoard up clay tablets, slabs, sculptured figures, pieces of bronze, or any other rubbish (for so it appeared to them). They thought we were looking for some hidden treasure. As long as they believed that, the curiosities, the antiques that we were after were safe. When they found out that these were just what we were after, these cute sons of the desert stole all they could lay their hands on. I bought from the French Consul a very valuable tablet they had stolen. At night it is very lonely. The Old Testament says that the cormorant and the bittern dwell there, and you could hear the croaking of some of those birds at night. In old Babylon and Babylonia the lion wandered about and wolves were often seen. Surrounded by fierce Arabs, one had to be very careful, but there was something much more deadly than the Arabs, and that was the pestilence that walketh by day—the plague and the fever.

There is great excitement, my friends, when you look down from the top of the mounds and see your Arab workmen shovelling into their little baskets, with which they carry the earth on their backs and deposit it in a heap to be turned over, and where everything of value is sorted from it. It is a time of excitement when their pick or spade suddenly

comes upon a portion of a statue, a slab, or an inscribed stone, but it is greater when you see in position the winged men, the bulls, the foundations and walls of the palaces and inscribed stones with the history of the great conquerors. I used to go down to the excavations myself, and get the tablets as they were sorted out, and carry them away to be put under their various heads. One day I came upon a tablet. I got my brush and gently moved away the grit until I could partially decipher the inscription. I had just brushed the top, and the middle of the tablet, when I saw these words: "and the raven returned not again." I sat down and diligently cleared away the rest of the dirt, until the whole of the inscription was exposed on the one side. Then I read, "He sent forth a dove which returned, and after a time he sent forth a swallow, and as there was no land wherein it could plant its feet, it returned again, and he sent forth a raven, which returned not again." Instantly it flashed across my mind: "I have found a record of the Deluge in almost similar language to that of the Mosaic account," and I carried my precious find with me to the hut. When I got to England I gave an address before a scientific society, of which the papers published a full account. Great was the enthusiasm and delight all over England. In 1874 I went out again and I found other portions of this ancient account of the Deluge from which the Bible account is copied. Sending home, I asked for more money, but I was surprised and annoyed and disappointed when they replied that as I had found what I went out for in the first instance, they were satisfied. I had to go back to England, but am thankful to say I was enabled to continue my researches until 1876, when the pestilence got hold of me, and I found that if I did not get away to civilised lands I should die there. Those were the last incidents in my earth life that I remember. Since that day I have been able to go over those mounds in the spirit. I have seen Arabs' sons and grandsons of those who worked for me with a basket of tablets, some of them genuine and some not, and I have known them to place some of them in the mounds, and for what purpose do you think? The Turkish Government sends an officer to see that that country gets a fair share of the booty. Copies are sometimes foisted on the official—the least valuable ones—while the Arabs get away with the valuable ones themselves. Strange is it that coming in contact with white people they should thus learn some of their chicanery. But it is true. You will pardon this my first effort. I suppose I shall have to learn to become efficient at addressing my brethren. I hope that this will lead to something greater.

NOTES BY CAVALIER JAMES SMITH.

George Smith, the Assyriologist, was born in 1840, and died at Aleppo in September, 1876. He was the son of an artisan, and received elementary education till he was 15, then was apprenticed to Bradbury and Evans, the famous printers and publishers, London. He studied Assyrian Antiquities in the British Museum, where he found what he believed to be the stories in Genesis among the cuneiform inscriptions. In 1873 he was sent out to Nineveh, as he describes in his address, and returned with the memorable Deluge Tablets. He was sent out again in 1874, and again in 1876. I have checked the statements made by him at Mr. Stanford's circle with those published by him, and find them all correct in every particular. You should read his life, which is full of interest, and would furnish materials for an instructive memoir." Mr. Smith adds:—

"In connection with the famous Assyriologist's communication at Mr. Stanford's circle, it will be of interest to publish the following statement made by George Smith to myself in this city on the 27th of June, 1902.

"We are still engaged in stimulating the work of excavation in the East. I myself am helping Flinders Petre in Egypt. Most earnest thinkers are interested in labours of this kind, and you can scarcely estimate the magnitude of the debt of gratitude you owe to those early historians who little knew—except as spirits—the great value of the records they were leaving behind them in these inscribed tablets, by means of which posterity would be enabled to retrace the annals of the past. Dr. Robinson has well said that important discoveries will be made in Abyssinia, where a colony of Jews once settled, having crossed the Red Sea from Arabia. You are probably aware that Abyssinia is identical with ancient Ethiopia, that its inhabitants had reached a very high stage of civilisation, and had attained a degree of culture which would astonish the world to-day. Attention will be turned to excavations there, and great temples and palaces containing inscribed tablets will be brought to light. Hitherto Western Asia and Egypt have been the favourite theatres of operations, but Abyssinia will follow. Dr. Robinson joins us in the work of inspiring and helping those who are engaged in the excavations. He is interested more in the operations of the American Society, as I am in those of the English one.

"I have witnessed the spiritual methods of dematerialising and re-materialising, and if you will fall in with Dr. Robinson's suggestions, I and many others will be there, and I will endeavour to bring some slabs with cuneiform inscriptions on them. I do not promise positively to do so, as I am not a leading spirit, but if I can do so, I will, and I hope to be permitted." [This latter statement referred to a proposition made just previously on the same evening by Dr. Robinson, that a few friends and myself should form an archaeological circle for purposes of Oriental research; but circumstances prevented us from carrying it into effect.—J.S.]

THE METAPATHIC SYSTEM.

Advanced Medical Science.

With a view to enlighten our readers regarding the main principles of the above curative system Mr. Leslie W. A. Macarthur was called upon at his Reception and Treatment rooms, "Bronmor," No. 225 Domain Road, South Yarra.

In reply to inquiry we learn that the Demonstrator for years has closely studied, amongst other scientific subjects, the tenets of the various schools of medicine and methods adopted in the art of healing, from the earliest ages of that cult to the present time. Subsequently, upon completing an exhaustive series of analyses of the numerous drugs now *internally* administered to long suffering humanity, he arrived at the conclusion that, in practically seven cases out of ten, the internal administration of pungent drugs and other drastic remedies, might, with signal benefit to the patients, be dispensed with, and in numerous cases surgical operations entirely dispensed with by a special absorption process of remedial medications in the immediate vicinity of affected functional organs. Further investigation exhibited the patent fact that the internal administration of drugs, whilst perhaps affording some indirect relief to one organ, dealt dire havoc to many, if not most of the other parts of the human anatomy.

Amongst the many other successful cases Mr Macarthur has demonstrated, one particular case which has come under our immediate cognizance may be mentioned. A lady had, at the urgent instance of two medical advisers, consented to undergo a serious operation. The day was duly fixed when, fortunately hearing of the Metapathic System, the date of operation was postponed and the above absorption treatment was tried with such entirely satisfactory results that need for an operation was obviated, and normal healthy condition re-established.

Hereward Carrington has a vigorous defence of Eusapia Paladino in reply to Mrs. Laura I. Finch's extraordinary letter concerning her mediumship in the latest issue of the "Annals of Psychical Science."

FORCE AND MATTER.

One of the greatest impediments to the realisation of spirit presence and action by mankind is their inability to conceive of force and matter in their more refined forms, where not manifest to the physical senses and unsusceptible to touch or vision. Yet all the greatest forces are unseen. Electricity, magnetism and steam are only cognizable to the vision by their occasional manifestation of light and colour, though the vapour produced by the latter when it mixes with the atmosphere is commonly called steam; whilst the invisible force of light is made manifest by Professor Crookes' radiometer.

Spirit presence, though individually manifest in the production of spirit phenomena, often illustrative of intelligent direction, does not bring an adequate conception of a human form as the motive power exhibited, and it is only in rare cases that the interior vision is sufficiently cultivated to perceive the form of the operating intelligence. Though science affirms that there is no absolutely solid matter, common sense realises that all the matter that mankind at large have to do with is at least tangible. Modern science, however, has in the X Ray made all but the osseous part of the human body invisible, save as a faint shadow, and a higher ray of the spectrum localized on the whole of the human form would render it invisible to the normal vision, and though tangibility would remain, it is not improbable that the application of Nature's finer forces may temporarily etherialize the substance of the body, so that it would for the time be fluent and intangible.

That this idea is not visionary, we refer to an incident in our experience some thirty-five years ago. Long after our conviction of the fact of spirit intercourse, we were sceptical of the alleged fact of matter passing through matter, and shortly after reading a report of such, we put the question to a spirit controlling a gentleman of culture (an M.D.), who was a member of a private circle to which we both belonged—"Is it possible for a solid substance, a brick or stone, to be brought through, say, the walls of this building, by spirits without leaving traces of its passage?" The medium, who was in an entranced state, immediately answered, "We can scarcely forbear smiling at your crude notions in regard to matter. What is matter but an aggregation of particles held together by affinity. Destroy that affinity and the particles fly asunder; restore it and they immediately return to their respective places and conditions. Manifestations of this kind are not made on the spur of the moment; they require preparation. Had you a suitable medium, and we desirous of producing such phenomena, we should first examine the walls, ceiling, doors and windows, and determine which was the easiest to act upon. Next we should select an object to be brought (preferably something impregnated with the magnetism of the medium). We should then prepare the wall, by saturating the part selected with a fluid you would liken to a fine oil, and connect the object magnetically with it. Then when you had assembled in the evening we should gather the forces of the circle about the medium and at a given time exert simultaneously a powerful attractive force upon the object, and a disintegrating one on the wall, and the latter would decompose and recompose with vibrations beyond the capacity of your vision, whilst the object would fall in the room."

This philosophical explanation shook our incredulity, and within two years after we had a practical demonstration of its reality, a piece of rock weighing fourteen pounds being brought into our office under the strictest test conditions, the medium (non-professional) being searched by a medical man and a lady, immediately led by them into the office, the door locked and sealed and the medium's two hands held by ourself and another till after the manifestation. There are several well authenticated records of similar phenomena taking place under scientific supervision in Europe, America and Australia. The soul substance, which is the body of the spirit, is etherealized matter corresponding with the substances of the spheres they inhabit, and as material, relatively, as our world substance is to our human forms; there is a wide range, however, between the density of the latter and Professor Crookes' Radiant matter, which, apart from the radiant quality, would be both invisible and intangible.

W.H.T.

SPIRITUALISM, "COMMANDED BY GOD, DENOUNCED BY THE PULPIT."

Being a reply to an address by Rev. Dr. Gibb, of St. John's Presbyterian Church, Wellington, N.Z., by Mr. W. McLean, President of the Wellington Association of Spiritualists.

In no part of the world has so much bitterness been displayed concerning the demonstration of psychic facts as that which resulted from the visit of Mr. Charles Bailey to Wellington, New Zealand. A prominent clergyman, Rev. Dr. Gibb, made this the opportunity for a special attack upon Spiritualism generally, which was answered by Mr. W. McLean, president of the Wellington Association of Spiritualists. His address, specially reported for publication in the "Dominion" newspaper, is reproduced in full for the benefit of readers everywhere.

At the New Century Hall, Mr. William McLean, president of the Wellington Association of Spiritualists, registered, lectured to a large audience. His lecture, entitled "Spiritualism Commanded by God and Denounced by the Pulpit," was listened to with close attention, and, at the conclusion, he received warm rounds of applause. The lecture, which is published in full by arrangement, was as follows:—

At St. John's Presbyterian Church on Sunday, September 5th, 1909, and as reported in "The Dominion" of September 6th, the Rev. Dr. Gibb delivered his theological views on this much abused "ism," which at the present moment is exercising the minds not only of the Christian churches, but the whole community. I had fain hoped that the Christian Church would have stood aside for the present, and allowed certain phenomena, which have been violently challenged by the city press, to have developed a little more before the Church had pronounced one way or another. But, as usual, there are always some who are prepared to rush in where angels fear to tread, and as Dr. Gibb has been hasty enough to pronounce judgment upon a matter upon which he shows a supreme want of knowledge, I am sure he will, as a strong admirer of the Apostle Paul, agree with me that Paul was right when he said: "Prove all things and hold fast to that which is good."

Let me ask, has the reverend and learned doctor of St. John's proved anything at all about Spiritualism? According to his own statement, if he is correctly reported in "The Dominion," he does not deny the phenomena of Spiritualism—in this admission at all events he shows some wisdom.

The time was when he was not very sound on that phase of the subject, and as he does not now deny the phenomena of Spiritualism, what does the phenomena consist of? In part, clairvoyance, which is clear seeing. If there were no spirits to see there would be no need for clairvoyance, or, as the Apostle would put it, the discerning of spirits. The gift of healing is also a phase of the phenomena. I am sure the reverend and eloquent preacher will not deny that this gift was strongly impressed upon the early Church, albeit, that I affirm that Dr. Gibb judged by the Scriptures, cannot claim to be a believer in Christ else he would follow His injunction in these very clear and emphatic words: "He that believeth in Me, the works that I do he shall do also, and greater works than those shall he do" (John XIV., 12). Does the reverend preacher heal the sick or make the blind to see, or the deaf to hear, or raise the dead and, if not, why not?

Dr. Gibb declared that whatever might be said of psychic phenomena, Spiritualism regarded as a religion was a sham of the most pronounced description. It claimed to supercede the religion of Christ. It relegated the Lord Jesus Christ to the position of a first-class medium. It utterly denied he was the unique Saviour of the world This is a very sweeping condemnation, and the pity of it all is that they are only the assertions of a preacher, as to whose attitude towards this unique Saviour of the world I have already expressed my opinion.

What the Church Teaches.

Neither does he preach the Gospel of Christ, which is a Gospel of love, of meekness, charity, and advice to those who have much, to sell all they have and give it to the poor. As further evidence that Dr. Gibb does not preach that which he is paid to unfold, let me gently remind him that from the larger and shorter catechism of the Presbyterian Church, I find that "By the decree of God for the manifestation of His glory some men and angels are predestined unto everlasting life, and others foredoomed to everlasting death." Further, these angels and men thus predestined and foredoomed are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. At the Day of Judgment, the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the Devil and his angels forever. (The Larger Catechism, page 219.) Does our friend preach these horrible dogmas now, and, if not, why not?

Has, or has not, Dr. Gibb answered in the affirmative the following question at his ordination as a minister of the Gospel? "Do you sincerely receive and adopt the confession of faith of this church?" etc. And the following are some of the doctrines taught in the confession of faith of the Presbyterian Church, to which I assume the worthy preacher has loyally subscribed.

On page 152, I find: "The end of God's appointing this Judgment Day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and the glory of His power."

Friend Gibb may say that he does not now, or at any time, preach the cruel dogmas nowadays, but if he has subscribed to the confessions of faith surely he is either afraid or ashamed to preach the truth, the whole truth, and nothing but the truth. Let me give our friend a passage from a sermon delivered by an eminent follower of the unique Saviour of the World: "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say 'Amen' to the damnation of her who lay in his bosom. The godly parent shall say 'Hallelujah' at the passing of their ungodly child and the godly child in turn shall from the heart approve the damnation of his wicked parent"

Spiritualists Reject Man-made Dogmas.

But enough of such awful preaching, which, if true in the past, is still true. If it was gospel then it is gospel now. Truth does not change. It may, and I hope it is admitted that Dr. Gibb does not preach the fierceness of God's wrath and the eternity of damnation; and if not, why not? Because the intelligence of the age will not permit it. And therefore he smoothes down the rugged text to ears polite, and snugly keeps damnation out of sight. And, yet, because we Spiritualists refuse to accept such horrible man-made creeds and dogmas, Dr. Gibb condemns our religion as a sham without inquiring what our religion really is. Let me at once say that all Spiritualists, so far as my knowledge extends, accept God under various definitions; some as a God of Love, or, in other words, God is Love, and Love is God, or, God is Spirit, and Spirit is God. With regard to the unique Saviour of the World, let me ask: After all, is the world saved and if not, why not? I pray that the eminent divine will look round this great and beautiful world (one only of the many millions of God's great creations) and what do we find? Not a world as he and I would like it to be, but a world as it really is. While I admit frankly that there are good men and women, just turn the leaf over and look abroad and consider the superstition. The African cannibals, the American and some other scheming politicians the world over, the Church creeds, some of which I have just described, the selfishness, the wily schemes, the daring frauds, the gambling and efforts to corner the human necessities of Christ's poor, the gambling dens, the midnight drunkenness, the murders, the overcrowded gaols, the ever-increasing population of the mental hospitals all over the world, the bomb-throwing anarchist mobs, burning persons alive, and the 30,000,000 tabulated in the past crimsoning hill and plain with the madness of war—all thrust into the spirit world, what then? Are these angels now, after a few death gasps, made saints and sages? Just consider the feverish race by the two greatest Christian nations of the world, the rush for Dreadnoughts, the implements to crush out the life of God's own children sent into this world to be destroyed by these Christian-made guns. I ask, in the name of truth, does or does not this world still need saving? and if the fear of hell (which is the hangman's whip) has not saved them in the past, it is time that all teachers, whether Christian, pagan, or Spiritualist, should have liberty to worship God in their own way without the interference or boastfulness of one claiming to be a servant of the meek and lowly Jesus, who never claimed to be any more the Son of God than the preacher, for we are all Sons of God—the opinion of Dr. Gibb to the contrary, notwithstanding. Dr. Gibb says that no man could be a Spiritualist in the sense in which associated Spiritualists understood the term without ceasing to be a Christian. This is purely assumption. There are millions of Spiritualists who are trying to live the Christ life; because intelligent Spiritualists have discarded the Atonement, is that any reason why they should be arraigned at the bar of his presumptions and illogical opinion? Because, forsooth, Spiritualists disregard your theological hell, which you yourself are ashamed to own, you denounce them as a sham of shams. Surely, if Spiritualism has emptied your theological hell, and by searching has discovered it to be one of the myths of the past, why find fault?

Enlightened Clergymen on Hell.

The late Henry Ward Beecher, in a sermon on eternal punishment, said:—"It goes to my heart to say these things. This is not the side that I seem to myself called to preach, yet it is there, and if I am faithful to my whole duty I must preach it, so sometimes I do with tears and sorrow. It makes me sick. The eternity of future punishments is the point

where almost all agonising doubts and struggles of Christian theologians have arisen and what are called the unsolvable mysteries of divine government. It seems to me that if the doctrine of the eternity of punishment were removed, nine out of ten would disappear of themselves, for I believe they result simply from that one term, suffering eternity."

Surely Dr. Gibb should not object if reliable spirits should come back and inform us that they have failed to find a bottomless pit. Surely, in this age of Christian enlightenment, no preacher will now give out the hymn—

"Awake, Almighty God,
And call Thy wrath to mind.
Give them like forests to the fire
And stubble to the wind."

The noted and eloquent divine, Saurin, speaking of the dreadful dogma of endless torment, says:—"I sink, I sink, under the awful responsibility of my subject. I find in the thought a mortal poison which diffuseth into every period of my life, rendering society irksome, nourishment insipid, pleasure disgustful and life a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy." I have never known the beautiful truths of spiritualism to make people either "melancholy" or insane. Lunatic asylums were constructed, and alas filled to overflowing long before the advent of modern Spiritualism. Orthodox creeds have driven thousands upon thousands into insanity and suicide.

One has only to read the history of insanity in Great Britain, the history of demonism of the ages, to find whose religion has been responsible for the appalling list of God's creatures who have ended their days within the precincts of a hell upon earth. Dr. Gibb has no right to arraign the poor Spiritualists. He should remember that after all they are God's creation to be arraigned by Him, and not by Dr. Gibb. He should also remember that they are nearly all like myself, members at some time of some church or other. He should also remember to be charitable, for some Spiritualists know the Bible just nearly as well as himself. Some of them also know, as Dr. Gibb must know, that the Bible is not infallible.

Bible not Infallible.

In testimony to the unrest and unsettled condition of the prominent minds of Christendom in regard to the general idea of infallibility, I may mention that in 1847 the American Bible Society appointed a committee of its members to prepare a standard edition of the King James version of the Bible (free from errors). This committee prepared such an edition to the best of their ability, correcting, as they stated, 24,000 errors. The Bible Society approved what their committee had so industrially effected, adopting all the changes, and cast new plates for their issues. They put forth a splendid volume from their fresh stereotypes. This they kept in circulation unquestioned for several years. In 1856 they sent a copy of this corrected Edition to several statesmen in England as a complimentary gift, and a copy also to Queen Victoria, accompanied by a letter in which they told her Majesty that they believed it to be an unusually correct edition. And a recent able writer declared this corrected edition to be a witness to the fidelity, the learning and patient laboriousness of the committee on versions, the most fair and beautiful thing the American Bible Society ever gave to the world, But, alas, when these presentations became known, there commenced among the clergymen themselves a war of opposition against the new version. Almost before Queen Victoria could have received her copy, in January, 1857, the Rev. A. C. Coxe, then rector of a parish in Baltimore, afterwards one of the bishops of the Episcopal Church, published a pamphlet, in which he charged that "Christian men had surreptitiously gone into the circulation of a cold, modernised, vulgarised work," and violently arraigned the Bible Society for seeking, as he said, to "supersede the time-honoured version in its integrity." The war was continued in a most violent and abusive manner until, finally, bigotry and superstition triumphed over this embryonic attempt at the correction of the glaring errors of the King James version of the Bible; and during the following winter the Bible Society actually suppressed its corrected edition, and went back to the publication of the former version with its twenty-four thousand discrepancies.

Dr. Gibb asks that Spiritualism should be considered in the light of the four tests of any religion really worthy of the name. Such a religion must give light to the mind, peace to the conscience, love to the heart, and power to the will. Christianity alone, he says, perfectly assured these tests. These assertions are mere "Gibbisms."

Let me assure the preacher that pure Spiritualism does give light to the mind; and, anyhow, what does the reverend gentleman know about mind, if he does not believe that mind lives apart from matter, and that certain minds when freed from the body can and do return just as truly as Christians would affirm with their last breath that Christ was seen by at least five hundred witnesses. Let me give one short extract from the speech of a returning spirit who laboured long in the vineyard of which Dr. Gibb claims to be a shining light. Speaking to the clergy, he said:—

"Brethren, you stand aloof from the investigation of the grandest philosophy God has ever given to the world, the brightest dispensation ever enjoyed, the very culmination of the Mosaic, prophetic and Christian dispensations. You fail to go into the Kingdom spiritual, and you keep others out who would, but for the iron-bound creeds and dogmatic theories of the Christianity you profess to observe and understand. You are leading the blind when you are more blind than they. Your blindness and thought would be dispelled and all be gloriously bright if you would step into the pool while the angels stir the waters thereof. You are waiting by the margin as the man of old to have the truth forced upon you by the interposition of a yet stronger power. That power will come, and should you pass to the spirit life before it does, you will have to return to earth and cancel the false teachings you are giving to the world just because you will not have light and liberty. The stone which the builders rejected became the head of the corner, so you will see the noble and all-saving structure of Christianity has been made to tremble and well nigh fall because of the corner stone being removed from the setting which Jesus and His Apostles fixed. I have done," said the spirit, "but must exhort in conclusion that you think less about worldly applause and manufacturing fine and eulogistic discourses. God requires none of these for His honour and glory. Look to the development of the inner-man, which must be restored to the image of God, or he cannot live in His spheres of love, glory, and endless beatitude."

Dr. Gibb says he could find no light in Spiritualism on God as Father; even God as personal was practically unknown to its literature. What a grand manifestation of his want of knowledge of this the grandest philosophy of the present age of reason. Where have you looked for light? Have you prayerfully and humbly asked God and the angels to give you light? or have you, like the German Philosopher, merely shut your eyes and become deaf to the entreaties of Paul, who says: "Try the spirits, and see whether they be of God." There is no real objection to your attitude to Spiritualism, providing you are honest in your convictions, but of this I have my doubts, as no intelligent clergyman of the present day and generation accepts God as a personal God. Directly you figure out a personal God, you at once belittle and limit His power. No man has seen God at any time. If this be true, why should the literature of Spiritualism acknowledge a statement of a personal God when they are unable to define Him beyond the definition already given, "That God is Love, and Love is God." Then you affirm that Spiritualism knew no Saviour; certainly, Spiritualism knows no Saviour which at the eleventh hour is requested to shoulder a life of sin

and wickedness. Spiritualism believes and teaches that every wrong act and every unkind thought (just think of this, Brother Gibb) must be accounted for. Thoughts are things, and your thoughts and my thoughts, by the influence they exert, may possibly determine the ultimate destiny of immortal souls. Some scientists have described thoughts as electric corpuscles—darting hither and thither with inconceivable rapidity in search of a congenial lodgment, and every opportunity neglected to help to bring about the Fatherhood of God and the Brotherhood of Man will have to be accounted for and paid for to the utmost farthing. Even false teaching, if taught knowingly, will have to be rectified. Experience, said Dr. Johnson, is the great test of truth, and is perpetually contradicting the theories of men. I have had some experience of the Christian belief, and some of the spiritual knowledge. A good Christian need fear nothing of the future life, and a good Spiritualist will gladly welcome the change. I do not, and never have, condemned Christians. I may, and still do, condemn some of their man-made creeds and dogmas, but as to the honest (not the boastful) clergyman and his worshippers I hold the kindliest thoughts for their future happiness. God's Kingdom and God's Love is sufficient for all; there should be no need to condemn which road we take to the "many mansions," for each will get just what he deserves and no more. "In my Father's House are many mansions," said the meek and lowly Jesus. Each poor Spiritualist will get what he deserves. You are furnishing your home here, and Brother Gibb's opinions as to whether Spiritualism casts any light on the human spirit in this or any other world is of very little value. If he followed Paul's advice and tried the spirits, he must have met with a poor lot. Spirits, like himself, sometimes need prayerful advice.

SPIRITUAL COMMUNICATIONS NOT INFALLIBLE.

Then Dr. Gibb says: "Even when the communications of the controls were intelligible, the messages were trifling and insignificant." My answer to this is to change the controls, if their advice was poor, then pray for them, and in thus doing you will get a better class of controls. Like attracts like, so I hope the good doctor was not encouraging a poor class of spirits, but the value of the communications after all form the one supreme question, "If a man die, shall he live again?" The greatest scientists of the age affirm yes. Some of the brainiest clergymen of the day declare in favour of Spiritualism. The Ven. Archdeacon Colley says:—"Spiritualism comes as a real godsend to save men from the sadducean materialism that looks for no hereafter beyond the grave."

Dr. Gibb said there might be something in the phenomena of Spiritualism, "there very often was knavery at least," but even if all its claims were fully substantiated, it would throw no light on ultimate mysteries; would do nothing to advance our knowledge of spiritual things; and if a real mango tree was made to grow at a seance, what would it signify for the soul of man or the Being of God? If it had really happened, we should be still in the region of phenomena, and as far as ever from the last great secrets.

May I ask, what does all this amount to? Surely the region of phenomena is better than the shadows of faith. Is it not a fact that the whole of the Christian religion rests on the phenomena connected with the birth, death, and resurrection of Christ? The whole of the Christian philosophy, therefore, rests on phenomena pure and simple, and if spirits do return, and I affirm positively that they do, what does it mean? We have a right to base our philosophy on the evidence of good spirits.

The Rev. E. R. Sanborn says: "There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillating of love from an unknown world, which, unseen, lies all around us all, and souls to whom this world has been a hell have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy."

The Rev. B. F. Austin, M.A., LL.D., Canada, said: "After some years of investigation under a great variety of circumstances, I dare affirm that the ethical system taught in these spirit communications has never been surpassed in the lofty character of the duties it proclaims, or the form and variety of the motives it urges to secure obedience to law. The spiritual beauty, interest, divinity of many of these spirit messages renders the thought of their diabolical origin a moral impossibility, and the expression of that thought a blasphemy."

Rev. Charles Wicksteed, B.A., author of "A Vindication of the Beneficent Influence of Christianity" (London, 1887), etc., etc., says:—

> "This universal hope (of the future life) has further had its confirmation in the positively asserted and numerously attested and steadily believed instances or signs of the continued existence in a spiritual form of persons who had passed the gates of death. Thousands and tens of thousands of our fellow creatures have borne testimony, and testimony that in any ordinary case would have been deemed by everyone sufficient, that they had seen and had speech of friends who had in the body died away from this earth."

Dr. Gibb went on to urge that Spiritualism equally failed to fulfil the other three conditions of a real religion. It had no message for the guilty conscience. It had borrowed all it had to say about a loving heart from Christianity without acknowledgment. The philanthropy of the churches they knew. They had still to hear of the practical philanthropy of the associated Spiritualists. As a religion, a spiritual power making God known and helping men to achieve their rights as the redeemed children of God, Spiritualism was a sham from beginning to end. In this sense at least was it a palpable imposture.

Dr. Gibb is in error in his statement that Spirtualism had borrowed all it had from Christianity. Christianity has nothing to lend except assumptions and assertions. May I ask whether Christianity has not borrowed largely from paganism? This opens up a very large field of inquiry, and I cannot here find time to fully reply to this charge, but his last unkind remark that Spiritualism was a palpable imposture can be equally applied to some Christian teachers. I will, however, be more generous than Dr. Gibb, and will merely say—"that Spiritualism, like Christianity, is what you make of it, a blessing or a curse. Spiritualism has been fighting materialism, ignorance and bigotry, and with the combined forces of the press, science and the materialists, it still survives and is spreading all over God's earth.

WHAT SCIENTISTS SAY OF SPIRITUALISM.

In proof of this, let me quote the evidence of a few scientists of world-wide reputation. Professor Edgar Lucien Larkin, director of Lowe Observatory, California, in a recent article, said: "You know how strenuously I have written for 40 years all over the world, in 70 different papers and magazines on natural science and rigid materialism—over 4000 articles which I now see clearly were on the wrong side. Now I am studying and writing all the time on psychology and mental subjects."

Professor Morselli, of Milan, says: "Spiritualism, bound up, as it is, with the beliefs of the ancients, and associated with all the great religions and philosophies of the world, deserves to engage the attention and respect of the most liberal, as well as the most prejudiced man of science. It can no longer be passed over with derision and almost indifference, because it is an hypothesis which commands the assent of intellects of the highest order."

Sir William Crookes, F.R.S., Britain's brilliant scientist, in referring to one of the materialised forms which was walking about in his own house, says: "The impression was conveyed to my mind that it was a living woman by my side instead of a visitor from the other world."

Alfred Russel Wallace, F.R.S., D.C.L., LL.D., foremost living European naturalist, says: "Spiritu-

alistic phenomena in their entirety do not require further confirmation."

Sir Oliver Lodge, F.R.S., D.Sc., LL.B., celebrated British physicist and principal of Birmingham University, in a recent lecture, made the following statement: "We are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side."

Professor Caesar Lombroso, Italy's greatest scientist, speaking of a seance at which his mother appeared declares: "I had the happiness of seeing my deceased mother again, and of embracing her and conversing with her."

Dr. Gibb said it was not uncharitable to say that the development of the psychic man generally hindered the development of the spiritual man. The saints, it had been said, had not been Spiritualists, and the Spiritualists had not been saints. Who said all this? Our critic has not told us his authority. Unless he wishes us to understand that it is Mr. Arthur Waite, who said the history of Spiritualism was over-written everywhere, with the fullest evidence that no psychic phenomena led to any spiritual result if pursued for their own sake. What does he mean by this statement—"if pursued for their own sake"? If he means so long as people pursue Spiritualism for its phenomena, then I agree with him, but it is only the barnacles, the frauds "who are not Spiritualists" that pursue it merely as phenomena hunters, just in the same way as some so-called Christians pursue Christianity for the sake of business or appearance, or because it is fashionable. I do not suggest that such worshippers are found at St. John's. Dr. Gibb should be the best judge of that.

Let me, however, say in conclusion, that either Spiritualism is of God, or it is a huge delusion. If it be of God, then it is idle for its opponents to try and pass it by with sneers and ridicule. Spiritualism is in the world to stay, and the sooner that all preachers recognise this, the better it will be for themselves and humanity generally.

"How pure at heart and sound in head,
With what Divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!"

"OAHSPE"

AND

The Religious and Social Outlook.

In view of present social upheavals, of strikes, for which, as is affirmed by the daily press, "both sides are responsible," and conditions such as those described by Rev. J. S. Buntine before the Presbyterian Assembly on November 10th, entitled "The Church and the Churchless," the following chapter from "Oahspe" reads like a prophecy. In another column the report of this address, as given in the "Age" of November 11th, is reproduced. It is a scathing criticism of the church's failing grasp on the multitude to read that with a combined attendance of about 3,000 people only at the great central churches of Melbourne on the previous Sunday evening, there were about 50,000 in the streets who were mostly "devotees to the pleasure god." And yet, like the ostrich hiding its head in the sand, the church refuses to see that religion has become a dead letter for lack of just what is set out in the following telling chapter from this remarkable book. To a student for twenty-five years of "Oahspe," and for much of my own knowledge concerning it, I am indepted for the following most apt selection.—Ed. *H. of Light*:—

SELECTION FROM OAHSPE.

BOOK OF JUDGMENT CHAP. XIX.

God giveth a New Religion.

1. God said: Hear the words of your God, O ye preachers, priests and rabbahs, seek not to gainsay my words.

2. In times past, I had such representatives, and I said unto them: Go ye, preach my doctrines unto the inhabitants of the earth; make them understand the way of the Almighty.

3. And ye shall take neither money nor scrip for your labor, but be an example of faith in the promises of God.

4. So, your predecessors went forth fulfilling my commandments.

5. But, behold what are ye doing in this day! Ye patronize the man of wealth; ye boast of the riches of your congregations!

6. Ye receive salaries, and ye dwell in fine houses; my doctrines ye sell as merchandise; ye have fine temples and fashionable audiences, and ye curry favor with those who are in affluence.

7. Ye go not to the drunkard's den, nor to the unfortunate women; these ye take not in your arms, saying: My brother, my sister, come with me, I will show you the Kingdom of God!

8. Behold, I have come to you in spirit and in truth, but ye put me off saying: is not the first duty to one's own household? Is not self-preservation the first law?

9. Now, I answer you: These questions spring from the beast, and not from the spirit.

10. Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day, nor to say; God help the poor! or: Blessed art thou, my God!

11. When ye cannot purchase one another by flattery, how hope ye for the favor of the Almighty by praise and prayers and flattery?

12. Behold the selfishness of man hath made the world like a house on fire! thy little ones are in pain and suffocation.

13. Go, then, quickly, to them, and provide a remedy. This is the new religion I give unto you: Demanding sacrifice of you, and your congregations, of all ye have, that is not in use and actual need.

14. And ye shall judge the limit thereof, remembering that whosoever is bound on earth, is bound in heaven.

15. I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living stand face to face.

16. And the angels are testimony unto you, that your doctrines, as ye practise them, are a blasphemy against the Almighty.

17. Ye persuade yourselves and your congregations, that, after death, the soul shall go far away to an exalted heaven. But, behold, they that are dead are with you. They testify unto you by the thousands and by tens of thousands that ye led them astray.

18. The evidence of the work of heaven is at your door. Ye stand accused before Jehovih, that ye practise not what ye preach; that ye fare sumptuously, and connive at sin, that ye preach what ye cannot prove; by the Angels of your own blood and kin, are ye accused.

19. Ye have no personal knowledge of heaven, and, in stubbornness of heart, ye dispute with seers and prophets, who can prove before you, they have power to see unseen things, and to hear that which ye cannot hear.

20. Ye study spiritual things with your corporeal senses; neither have ye capacity to see and hear the spirits of the dead. How much less, then, shall ye presume to interpret Jehovih and his Kingdoms?

21. Now, behold, I come in this era, not only to declare to you that the time of preaching is at an end, save wherein it is practised in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling, and preach no more.

22. And your temples and churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime, and debauchery.

23. And the congregations shall be enrolled, and, at the meetings, they shall be inquired after, to see if they are in need, and they shall have volunteers, who shall go about seeking out the helpless and distressed.

24. So that, instead of the congregations sitting to hear your sermons, they shall come as co-workers for Jehovih's children.

25. This is the new religion, which I give unto you; and, moreover, let it be a prophecy to you of the words of your God. For there is no such congregation this day in all the world; and yet, ere this generation pass away, this shall be proven before you.

A CHRISTMAS BOOKLET.

"HUMAN PEARLS IN A BEAUTIFUL SETTING."*



Mr. W. Britton Harvey.

Twelve months ago Mr. W. Britton Harvey came suddenly into prominence as the author of "Science and the Soul"—a book which has since gone all over the world, and which, in the measure of success achieved, eclipses all previous records in Spiritualistic propaganda literature in Australia—and now we have received from the pen of the same author a delightfully-written booklet entitled "Human Pearls in a Beautiful Setting." It is a study in Nature and Character, the "pearls" being human souls, and the "setting" the matchless beauties of the natural creation.

In most interesting style, the author proceeds to explain how an ideal character, and consequently an ideal spiritual pearl, is to be formed, and in insisting on the performance of good deeds as against entertaining mere "beliefs," declares—"You may say you 'believe' this, that, and the other; you may never miss attendance at church; you may say your prayers with unerring regularity, and you may never mix up with worldly people, but if you have nothing more to show than this, you are as 'sounding brass and a tinkling cymbal,' and you will enter your eternal home clad in the rags of a Spiritual pauper; your bank book yonder will be endorsed "No account—No Treasures in Heaven"; and you will appear before the shining hosts of God bereft of every jewel of the soul."

The booklet has been most attractively prepared, and is eminently suitable for sending to friends at Christmas time in place of the usual card. It is printed in colours on stout antique paper, and is interleaved with photographic reproductions of charming landscapes, seascapes and river scenes. There is, moreover, a novel pictorial frontispiece comprising a group of nine pretty babies, which represent the "human pearls," and also a very striking picture of a rich patch in the Milky Way, which brings vividly before the mind the grandeur and immensity of the vast sidereal universe. It is enclosed in a chaste and tastefully-designed cover, and is fastened with silken cord.

The first edition was sold out as soon as the booklet was offered in Melbourne, and the second edition is now ready. It is published by Mr. E. W. Cole, of the Book Arcade, Melbourne, Sydney and Adelaide, from whom copies can be obtained, and also at Miss Hinge's Depot and the "Harbinger of Light" Office. The price—sixpence—is certainly very moderate, and we anticipate a ready sale for this second effort of the now well-known author of "Science and the Soul."

*"Human Pearls in a Beautiful Setting." By W. Britton Harvey. E. W. Cole, Book Arcade, Melbourne.

A PRESBYTERIAN MINISTER ON EMPTY CHURCHES.

In the "Age" of November 11th the following report of an address given the previous day before the Presbyterian Assembly appears and speaks for itself. Reference will be found to it also in the few introductory lines to the selection from "Oahspe."

The principal part of the proceedings of the commission of the Presbyterian Assembly yesterday was devoted to conferences on church work and aspects of church life. In the evening the Rev. J. S. Buntine, of Port Melbourne, delivered an address on "The Church and the Churchless." The churchless, he said, were comprised in three classes—the wealthy classes, devotees of the pleasure god and the working classes. The first were known in some phases of literature as the "smart set." That class was responsible for what the daily press called race suicide. They openly and flatly refused to accept parental responsibility, and regarded family ties as a burden too grievous to be borne. They were a set in which the "Teddy bear" or the Timor poodle took the place of human beings. There was no fear of God in the eyes of such people. In some instances, perhaps, religion was used, but it was merely a cloak for their own ends. There was an element of truth and of justice in the sneer that the church fawned just a little at the feet of the money god, and it must be admitted that that fawning was responsible for some of the atheism of modern life. Unless the Christian church acted in a decided way in reference to the evils which permeated society and were making for the ruin of people, body and soul, she would be the creator of sceptics instead of a saviour of souls. He confessed he was unable to set forth any scheme for dealing with that class of irreligion. In their great central churches last Sunday evening there was, making a rough estimate, an attendance of 3000 people; in the streets about the same hour there were about 50,000 people. Most of the latter were devotees to the pleasure god. For those classes more evangelical preaching was needed; not indoor preaching, but outdoor preaching. The third class of churchless included some of the labouring classes. In regard to that class the church's marching orders were, "Go ye and teach." It was no use to go to them with a sheaf of negations; but they should go to them with the positive principle of the Gospel of Christ, and show them what the effect had been and must be on individual life, home life and national life. If there was one thing that those people liked, it was a man. The church should set apart a man and the funds to prosecute that work.

PASSED TO THE HIGHER LIFE.

From a valued correspondent in Queensland came the sad news of the passing over of Mr. H. Steinhardt, who as a subscriber and correspondent has been known to me for some years. His death took place at the Beaudesert Hospital after a very short illness at the comparatively early age of 51, leaving a widow and four children. He was a most earnest spiritualist, and a foe to superstition of every kind, and I recall many words of kind encouragement in the few letters I received from him. There was no spiritualist in the district to read a service at the grave as he would have wished, so this was done by a Congregational minister. The sympathy of the editor and readers of this journal will be sent to the bereaved widow and children.

MME. PALADINO TO GIVE PROOFS BEFORE SCIENTISTS.

The "Daily Mail" writes:—

Mme. Eusapia Paladino, the noted Italian medium, is going to New York to submit to a series of tests under the direction of well-known scientists. Dr. J. H. Hyslop, secretary of the Society for Psychical Research, and other well-known men identified with its work, will attend the seances.

The lady's accomplishments have attracted considerable attention in Europe, and, under close restriction, she will be asked to reproduce the phenomena, causing tables to rise in the air without apparent contact, chairs to dance jigs, and drawing from the unknown void the hands and faces of dead persons warm with the texture of flesh, but melting in the grasp if you attempt to seize them. At least, that is what it is said she can do.

She is said to have gained the faith of Cesare Lombroso, Sir Oliver Lodge, M. and Mme. Curie, and other well-known scientists. She will hold fifteen or twenty seances, the attendance at each of which will be limited to eight or ten persons.

Mr. Carrington, who is a "professional medium exposer," and was formerly an assistant to Dr. Hyslop, has been instrumental in bringing Mme. Paladino over here. He was one of three men sent by the English Society for Psychical Research, of which Mr. Balfour's sister is president, to investigate Mme. Paladino recently. The other two men were Everard Fielding, honorary secretary for the English Society, and W. W. Baggally, a member of the society's council.

Mme. Paladino gave them ten sittings in Naples, and convinced them she was genuine. Mr. Carrington says she was the first psychical medium of many he had investigated whom he did not consider a fraud. One of her most remarkable performances, he said, was to emit a cold breeze from a scar above her left temple. Her nose and mouth were held shut while this occurred, and a tissue paper flag held in front of the scar fluttered violently.

"Mme. Paladino also moved objects at a distance without contact," says Mr. Carrington, "causing a chair to follow her hands as if there were magnetic attraction, although we made sure that there was no possibility that a hair or thread or anything else was attached. The sittings were conducted in light good enough to read fine print in except when she produced the hands and faces, when she required darkness.

"She is not a clairvoyant nor what we call an intellectual medium. She didn't speak at all during the seances except to make a few remarks about the phenomena. And the faces of the dead that she conjured up did not speak.

"Scientists explain her performance by saying she 'externalises her vitality.' That means that there is some peculiar emanation from her body. She has given remarkable demonstrations in Paris, London, St. Petersburg, Milan, Genoa, Turin, Rome, and Naples. She is a Neapolitan, and about fifty-five years old."

DEATH OF PROFESSOR LOMBROSO.

GREAT CRIMINOLOGIST.

The London "Standard" of October 20 says:—

"Professor Cesare Lombroso, who died suddenly yesterday morning at Turin, enjoyed the proud distinction of having initiated for mental science the great reform that Lavoisier initiated for the physical sciences; he was the first to introduce the principle of exact measurement into psychological phenomena, and was able to build up a series of far-reaching conclusions—by no means universally accepted, however,—on the criminal aspect of psychology. He has secured a permanent place in the records of science by his contention that crime is in the nature of a disease, and that the classification of criminals is essential to ensure that the born criminal should secure a type of treatment different from that which should be meted out to the man who has been drawn into crime by the force of circumstances.

BELIEF IN SPIRITUALISM.

"Towards the end of his life he experienced a sudden reaction against Comtism, and became a profound believer in Spiritualism, publishing in 1908 a volume on the subject. It is a matter of somewhat pathetic interest that a translation of this work was published in England on the day before his death. Several quotations might be given from this volume to show the character of the great Italian criminologist who has just passed away; but the following must suffice:—

"'I thought it,' he writes, 'my duty to crown a life passed in the struggle for great ideas by entering the lists for this desperate cause, the most hotly contested, and pernaps most consistently mocked at idea of the times. It seemed to me a duty that, up to the very last of the few days now remaining to me, I should unflinchingly stand my ground in the very thick of the fight, where rise the most menacing obstructions, and where throng the most infuriated foes. . . . In psychical matters we are very far from having attained scientific certainty. But the spiritistic hypothesis seems to me like a continent incompletely submerged by the ocean, in which are visible in the distance broad islands raised above the general level, and which only in the vision of the man of science are seen to coalesce in one immense and compact body of land, while the shallow mob laughs at the seemingly audacious hypothesis of the geographer.'"

LOUIS POTTER, THE AMERICAN SCULPTOR.

A BUST OF ANNIE BESANT.

By the last American mail came a letter from Professor Willy Reichel with photographs of a bust of Mrs. Besant, just completed from sittings given to Louis Potter during this lady's recent lecturing tour in the United States. Readers of "Light" will remember an interesting notice in that paper, of the work of this remarkably gifted young American, a cousin of the late Bishop Potter. Those wishing to obtain this bust should write direct to Mr. Louis Potter, 18, East Twenty-third Street, New York City. The prices are:—

Plaster, ivory finish, 5 dollars.

Bronze (electrotyped), 15 dollars. Height of bust, 14 inches. This price is net to artist. Freight to be paid by purchaser.

As an illustration of this artist's great gifts, the following account of a piece of sculpture, entitled "Earth Bound," is given from "Light" of August 9, 1909:—

"'The Craftsman' gives us a print of a wonderful piece of sculpture by Louis Potter, a young American—'wonderful' because it is a great sermon and not merely a bit of art work. It is called 'Earth Bound.' There are four figures: a little child, a middle-aged man and woman, and an old man. They stand partly in line, and all, except the child, carry on their heads and backs huge lumps of earth, their feet also being clogged with it. The old man's burden is just slipping away from his head, and he is holding it on his back, with his right hand only. The left hand is hanging down, and one long finger is pointing to the soil, as with its message: "The load of earth you must carry, and in the earth you will end." The most wonderful and the most pathetic thing about it is the figure of the little child in the background. As yet the burden of earth is not on its back, but its little head is bent, and the back too is bending, as though to receive its load."

"The Craftsman's" description (by Mr. Irwin MacDonald) has touches of its own:—

"Even the most prosaic or preoccupied man or woman would be apt to pause for a good while be-

fore the group called 'Earth Bound,' and to reflect upon the significance to humanity of the story it tells. Three generations are there—the old man, bent and staggering under the burden of inert matter that typifies material things and all the crushing weight of conditions to those who grapple with them solely upon the physical plane. The woman bends still more beneath her burden of life, which, although not so large as that resting upon the shoulders of the strong man at her side, yet bows her nearer to earth. The man, although himself bending under the weight, struggles to stand erect and to lift some little portion of the mass which is crushing down the woman. In the centre of the group stands a little child—a woman child upon whom no burden rests as yet, but who is bowed and groping blindly beneath the shadow of what is to come."

Mr. MacDonald says that the man is trying to lift some little portion of the mass which is crushing down the woman. Alas! we do not so read it. He seems to be knocking her load, in an effort to push her back and get before her.

A FEW WORDS FROM PROF. LOMBROSO.

On the 31st of October one of our oldest contributors received the following communication, purporting to emanate from the late Cæsare Lombroso, so recently deceased:—

"I come to you because you are in sympathy with what was the work of my life, and which I have no desire to relinquish after the great transformation which has occurred. Pray excuse me if I fail to express myself as kindly as I could wish; for, as yet, I do not quite realise everything that has taken place; but the desire to communicate with those who are in sympathy with me is strong upon me, and therefore I do so.

"What an immense thing is Life! and what a tiny portion of it is that mortal existence which many persons imagine constitutes the whole of it! One may, indeed, have been famous on the earth, judged of by its insignificant standards, but I tell you that when the veil is lifted from before our mortal vision, and we discover what possibilities lie before us, a feeling that we should like to shrink into nothingness painfully overwhelms me. At least that is my own sensation; and the reputation which we prized more or less upon the earth, appears to us in the light of a cruel irony; so that a feeling almost akin to loathing comes over me when I remember the reputation bestowed upon me by the ignorant and ill-judging multitude. For could they have known us as we now really know ourselves, how mean and paltry would then appear to them to be the knowledge upon which we used to pride ourselves. Nor would they, in such a case, have awarded to us that celebrity, nor should we have permitted ourselves to accept it, for it would have too much resembled what you English call 'poking fun at us.'

"I wonder if this will be believed! Yet it is, nevertheless, perfectly true. That is how I feel; and that for some time to come, I shall have to undergo the humiliation of hearing myself extolled as a great scientist, until I have become so much accustomed to it as to take no further notice of it. But such praise is really sarcastic, although not intended to be so, by those who extol us.

"The problem of human accountability has always interested me greatly, and I now seem more in the dark than ever concerning many things, which, in my own mind, I was accustomed to regard as clearly settled. For the time being, I am unable to make any definite statements with respect to this side of life, for I have been for so short a time; but still I have been here long enough to enable me to perceive that I have much to learn and much to unlearn about everything. I was never afflicted with much conceit, I am now glad to be able to say; but what little I had has entirely evaporated since I came over here."

After giving some excellent advice, mingled with some well-deserved rebukes to the recipient of the communication, the speaker concluded in these words:—"Forgive this little homily on my part. I myself am going through a process of readjustment, just at present, Adieu!" J.S.

PERSONALS.

Professor Caesare Lombroso's latest book on Spiritualism was, says the London "Standard," published in England on the day before his death. Another paper, the "Star," says:—In 1890 Lombroso created much excitement in the world of science by recanting his charges against Spiritualism, and since then, in collaboration with the medium, Mme. Eusapia Paladino, he inquired exhaustively into the whole subject of Spiritualistic phenomena, with the result that he said: "I have been bound to admit the conviction that these phenomena are of colossal importance, and that the plain duty of science is to direct attention to them without delay."

W. T. Stead's brilliant article on the working of Julia's Bureau, which forms the supplement to this number, will give Australian readers an entirely up-to-date account of this most important work. The last seance recorded was held on October 15th. A marked change of opinion is now shown by some leading journalists, and an article in the "Ovens and Murray Advertiser," one of the oldest and best known provincial journals in Victoria, has a sympathetic and able criticism on this new departure.

Bishop Fallows, termed the Messiah of the new science religion, "Immortalism," has managed, says "Reynolds' Newspaper" to convince a number of the most prominent adherents of Spiritualism in America that the latter cult is played out, that it is full of fraud and fake. In quite a normal way, says Dr. Fallows, spirits of the dead, apart from mediums, will in the near future guide the affairs of earth. This is just what the spiritual-minded have been teaching among Spiritualists for many years. It is simply the name "Immortalism" that is new.

Mr. George Spriggs sends the latest prospectus of the Psycho-Therapeutic Society for the session 1909-10. Among the list of lectures Dudley Wright is announced for one on "Some Effects of Light Energy on Mankind." Mr. Spriggs had just had an interview with Princess Karadja, who, he says, is one of the most earnest of workers. The Psycho-Therapeutic Society had a most successful year, and begins its new one under the best of auspices. Mr. Spriggs is again elected president.

Rev. J. T. Marshall, President of the Baptist Union, said in his address at Reading, England, in reference to the resurrection of Christ, that "the apparitional theory has now obtained the eager support of the Society for Psychical Research. "Frederic Myers," he said, "was bold enough to predict that a century hence all reasonable men will believe from this later psychical evidence in the Resurrection of Christ." This address might have been given before an audience of advanced Spiritualists. And so the truth spreads.

Dudley Wright, editor of the Annals of Psychical Science, has secured a number of excellent articles for the initial number, October-December, under his management. The one thing lacking in this valuable magazine is a leading article or "Notes" by the editor, which in so many prominent journals is the most attractive feature, linking up the other contributions.

Ven. Archdeacon Colley's incessant labours in advocacy of Spiritualism are at last bearing fruit. At the recent Church Congress, held at Swansea, he walked in procession in his robes as Prior of the Order of Christian Spiritualists he has lately founded, and the Rev. Dr. Hastings Randall, Fellow of the New College, Oxford, one of the patrons of the living of Stockton, of which the Archdeacon is Rector, read a paper on "The Christian Faith in relation to recent Psychological Research."

Dr. J. M. Peebles writes a most cheery letter of his work, now chiefly literary, and was starting to Los Angeles early in November for the winter. He is accompanied by Mr. Robert Sudall, an accomplished solo singer. Dr. Peebles has received a most cordial invitation to visit England next year.

Mr. Wilson Fritch, teacher of self-realisation, arrived from America most unexpectedly a few weeks ago, and has been giving a series of public lectures at Progressive Thought Hall, Sydney, with much success. It is Mr. Fritch's intention to remain a few months in Sydney, and afterwards visit other Australian cities, Tasmania and New Zealand. An account of his lectures with portrait appears in the November issue of "Progressive Thought."

Mr. W. J. Colville announces his intended arrival in Australia as not later than July, 1910. He commences work in Sydney about that date,and later in Melbourne.

Sir George Reid, M.P., in his address to the members of the Medical Society of the Sydney University, spoke on "Mental Phenomena." Telepathy was a fact, he declared, and related instances within his own knowledge. Perhaps the most startling thing he said to this assemblage of doctors was that "the best physician was one who gave the least physic and had the best bedside manner."

Dr. Dusart devotes several pages of "La Revue Du Spiritisme" to Professor Willy Reichel's account in "Light" of his experiences with Charles Bailey at Mr. Stanford's seances.

Rev. Nehemiah Curnock, the editor of the new standard edition of Wesley's Journal to be published shortly, devoted four years, with the assistance of expert students, to the deciphering of these important documents in an abbreviated long hand, obsolete shorthand, and a keyless cipher. One vowel was found to be the key to this cipher, but it was a missing letter until revealed to the editor by a dream. The work will consist of six volumes, published at intervals of six months, and is expected to throw an entirely new light on Wesley's character.

Mrs. Ellen Green returned to Melbourne after a successful series of lectures in Adelaide under the auspices of the Progressive Thought Association. She gives two farewell lectures in Melbourne for the United V.A.S. and Lyceum, beginning on November 28th, and leaves for England in December. Mrs. Green will be the guest of Mrs. Bright's "at home" on the second Wednesday in December—the 8th—and friends are cordially invited.

Madame Spontini passed through Melbourne on her way to Perth two weeks ago, after a stay of over two years in Sydney, where she has done most successful work as consulting herbalist and dietetician. Her address until further notice is G.P.O., Perth.

Miss Hinge, of the Occult Book Depot, Little Collins-street, has a most charming collection of Christmas booklets on sale. These must be seen to be appreciated, and are works of art and at extremely moderate prices.

Mr. W. T. Stead's article, "Bridging the River of Death," and his splendid address "The Unseen World a Reality," are being issued in pamphlet form by E. W. Cole, of the Book Arcade, Melbourne, Sydney and Adelaide, with new portrait of the author. It has been decided to issue this pamphlet at the nominal price of 3d. (2s. 9d. a dozen posted), and it is expected that it will have the same enormous sale as "How I Know the Dead Return," read by probably 10,000 people; "The Unseen World a Reality" and "Bridging the River of Death" should be scattered broadcast,

Mrs. Bright draws special attention to the change of her "at home" day to the 2nd Wednesday in the month, for the future.

"Irven," of Adelaide, sends, just as we go to press, a charming collection of poems, "Open Spaces," artistically printed, and which would also make a most acceptable Christmas gift. The book is on sale at "Harbinger of Light" office, and Miss Hinge's, price 1s. 3d.

John Lobb sends new editions of his two books, "Talks with the Dead" and "The Busy Life Beyond Death," just as we go to press.

Mr. F. G. Barnes, of Brisbane, is a passenger by the incoming P. and O. mail steamer Mongolia. He has been present at one of Mr. Stead's seances, and in a future issue some account may be given of his experiences during his recent visit to England.

Mr. Arthur Bushby, late of New Zealand, writes from Los Angeles that he has been honoured with the "Ordination Certificate" of the National Spiritualists Association of America and Canada. This certificate was given Mr. Bushby in recognition of his New Zealand credentials, and entitles him to marry or bury under the Statutes of the United States.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, December 8, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Farewell to Mrs. Ellen Green. Mr. Leslie W. A. Macarthur's system Metapathic Healing discussed. Cordial invitation to all.

SPECIAL NOTICE TO SUBSCRIBERS.

In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

AN UNFORTUNATE LOSS OF MANUSCRIPT.

At the Printer's.

After spending several hours in preparing Reports of Societies for the printer, they were lost in transit in a quite inexplicable manner. As they were to be set up immediately on arrival to be ready for printing off at once, it was impossible to have them re-written. It is greatly to be regretted as there were many interesting items including one from the Durban Spiritualist Society concerning the work of a new lecturer in South Africa which cannot be replaced. The typewritten copy was in the lost parcel as sent by Mr. Knox, President of the Durban Spiritualist Society, to whom we offer sincere regret.

The Victorian Association of Spiritualists and Lyceum told of Mr. McLeod Craig's successful lectures, Mrs. Ellen Green's two farewell lectures beginning November 28th, and the Lyceum work. Mr Engman's interesting address to the children on the growth and development of a plant was referred to in detail. This gentleman is a horticultural expert, and at the close of his address gave to each child five palm seeds from which they were to raise plants, the best grown one to receive a prize at the next Anniversary services. Mr. Edelston and Mr. Feinaigle were also referred to as having given interesting addresses. Finally the Lyceum picnic was described. This took place on the King's Birthday.

The Spiritualistic Church of Victoria's sixth Anniversary services were described in full, and the successful Lyceum work. Speakers at the Anniversary were, Mesdames Knight McLellan, Redfern, and Madame Spontini, passing through on her way to Perth. Mr. Isherwood, representatives of kindred societies, and others whose names cannot be recalled.

The Spiritual Church of Jesus was reported by the Hon. Sec., Mrs. Credgington, to be in a most satisfactory condition with growing attendances. Mr. W. P. Sinclair had given an address and Mrs W. G. McLennan's spiritual teaching had drawn many inquirers and sympathisers.

The New South Wales societies reported were, the Church of Seers, the Spiritualist' Church of New South Wales, the Newtown Spiritual Church, and the Independent Spiritualist Association of the Glebe, Sydney. As these names are unfamiliar, it is regretted that details cannot be given of what seemed to be excellent work. Mr. Charles Bailey's séances and addresses at Church of Seers and Newtown were also reported.

SPIRITUALISM IN NEW ZEALAND.

The Wellington Association of Spiritualists, as will be seen by Mr. Lean's lecture in another part of this issue, is actively combating misrepresentations made in the press as the result of Mr. Charles Bailey's visit to Wellington.

The Auckland Society of Spiritualists reported Mr. Charles Bailey's successful séances.

MR. JOHN LOBB, F.R.G.S., F.R.Hist., etc.

A PROMINENT ENGLISH SPIRITUALIST.

By the latest mail came a letter from Mr. John Lobb, and a copy of a newspaper, *City of London Illustrated*, which contains the following account of his work and life. In a letter received here lately by a large Melbourne publishing house regarding his two remarkable books, "The Busy Life After Death," and "Talks with the Dead," Mr. Lobb spoke of a probable visit to Australia on a lecturing tour. It is therefore with much pleasure that this short sketch finds place in this issue. The leading article in the same issue of the journal, dated October 15th, 1909, as showing the marked change in journalistic criticism of Spiritualism, is so truthful a definition of the orthodox attitude to Spiritualism that it will be reproduced in our next number.

Prominent in various public bodies for the last forty-six years, Mr. Lobb has surprised his best friends by a change of front, startling orthodoxy by his enthusiasm and literary productions on a subject neither popular, nor, in certain quarters, respectable—spiritualism. On the last Sunday in July this year he completed his fifth year on the spiritualist platform, having travelled in the provinces week-ends, and often mid-week, 64,000 miles. The results of train oscillation have somewhat told upon him. Restless as ever, during the last few weeks he has so re-adjusted his domestic arrangements as to open his drawing-room at Carlton House, 75 Victoria Park Road, for what he designates spiritual service.

Mr. Lobb is not in accord with many spiritualists who, for the most part, deal with phenomena—table rapping, table turning, and other physical manifestations. In his platform utterances and books he adheres strictly to Biblical record, and on all occasions uses the Bible both prior to his address and in basing his remarks on a passage. This has given evidence in some quarters of his strong individuality and masterful spirit on the platform over which he is complete master.

The fifty-two years of pulpit and platform work, for the most part extemporary, gives his utterances a freedom which other literary men lack. His clear and flexible voice reminds one of certain men in the theatrical profession, and it is frequently remarked that "John," as he is familiarly called, has missed his vocation—the stage was his place. His keen sense of humour and originality, and apt expressions, hold an audience for an hour and a half. During the last few years he has crowded spiritualistic buildings, and some of the largest halls in the provinces—St. George's Hall, Bradford, Bolton Town Hall, etc. His two remarkable books, "The Busy Life," and "Talks with the Dead," are prepared in the latest style—catchy, and in paragraph form. In addition to this, he last year went through Mexico, and the States, travelling 15,000 miles to and fro. Although he has reached his seventieth year, he is as vigorous as any man of fifty. He is at work on another book, and his wife has developed clairvoyance and clairaudience to a remarkable degree. An excellent portrait of her appears in "The Busy Life."

Mr. Lobb's home is studded with recognitions of his long and varied public career, both for the late London School Board and the Corporation, of both of which bodies he was a very prominent member for nearly a quarter of a century. His public exposure of the scandals in connection with the jerry-built schools, and the waste of public monies in other bodies, will keep his name fresh for many a day.

Now he has developed clairvoyance, he sees when passive the spirit friends of earlier days and receives from them messages of their lives beyond the grave. His two books have been translated into German, and he declares he is greatly indebted to his admirable wife, who is of Spanish descent, and a Devonian by birth. Her remarkably handsome full-length portrait, it may be remembered, graced the walls of the Royal Academy in 1897, and in the Women's Exhibition at Earl's Court in 1900, painted by Mr. Joseph Mordecai, who was afterwards commanded by the King to paint His Majesty's portrait at Buckingham Palace.

Mr. Lobb says the opening of his drawing-room for Sunday service was forced on him from the "other side." In February last he was urged by them to "drop the travelling for a time," or his "earth-life would be finished in the spirit-world with sorrow." He kept on until the last Sunday in July, as his first service on the spiritualist platform was on that date, 1904. He is now feeling the benefit of the rest from rail travelling. The crowded services have more than justified the experiment.

The announcement of the conversion of Mr. Lobb, the first week in August, 1904, it will be remembered, created a great sensation, since which he has been busy disseminating the principles of spiritualism and exposing frauds.

That Mr. Lobb has had a busy life is shown, by the fact that he monopolises a whole page in "Men and Women of the Time." For forty-six years (from 1858 to 1904) he has occupied the pulpits of the orthodox churches both in London and the provinces; lecturing also in various halls. He was born in 1840, in Mile End, New Town. In 1862 he received a call to the Primitive Methodist ministry, but preferred a commercial sphere, remaining a lay preacher. He went on the staff of the "Christian Age" in 1872, when it had been established about twelve months, with a sale of about 5000 copies, weekly. In five years, by his energy, it reached a circulation of 80,000 copies weekly. In 1880, Mr. Lobb became chief proprietor. In March, 1877, he received her late Majesty's command to attend at Windsor Castle, with the hero of his book, "Uncle Tom"—a portrait of whom, by Mr. Charles May, whose portrait and career we gave in a recent issue, Mr. Lobb has on his drawing-room mantelpiece. He can say what few public men can—that in all his contests for the School Board, he never held a single meeting. He trusted his constituents. It would be quite impossible in our limited space to do more than hint at his busy career as publisher, editor, exposer of frauds, guardian, common councillor, and member of the School Board. For his many and great public services he has been the recipient of no end of public testimonials.

MRS. G. GLADYS COOLEY.

It has occasioned widespread regret that Mrs. Cooley's lecture season in Melbourne was cut short by a serious illness. This was accentuated when it became known that Mrs. Cooley had decided to cancel all her engagements and return to her native land. She started on her return journey to the United States in the R.M.S.S. "Aorangi" by way of Vancouver, and she will be accompanied by the good wishes of her friends all the

way. In New Zealand, where she remained about eighteen months, she made friends everywhere, and just before starting for America a pressing invitation for her to accept another year's engagement, under the auspices of the Wellington Association of Spiritualists, had to be reluctantly declined. During her short stay in Melbourne she proved herself to be a most earnest worker, anxious above everything to help the cause she loved so well. Friends both in New Zealand and Australia will send earnest desires for her complete recovery and for a possible renewal of her visit to Australia.

CANCER AND FASTING.

Lecturing last night before the Psycho-Therapeutic Society, at the Caxton Hall, Westminster, on "Diet and Hygienics versus Disease" Dr. Robert Bell asserted that the physiological requirements of men were identical with those of all vertebrate animals, but that while the lower animals in their natural state avoided disease, man by his diet gave every encouragement to it. He especially commended a fruitarian and vegetable diet. Referring to cancer, he said that when he commenced his medical career cancer was not nearly so prevalent as it was to-day. Then, however, there was not nearly so much flesh meat eaten as at present. He also spoke of the great benefits to be derived from periodic judicious fasts, and remarked that he was quite convinced that the life of a great number of invalids was daily sacrificed to the absurd impression which existed, both amongst uninformed medical men and the public, that the more food they could stuff into an invalid the better would be his chance of recovery.

E. W. Cole of the Book Arcade, Melbourne, send a special advertisement of their books suitable for Christmas gifts, which will be found on this page.

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MELBOURNE, DECEMBER 1, 1909.

When the Door of the Unseen Opened.

My First Report on the Exploration of the Other World.

By W. T. STEAD.

So great is the significance of Mr. Stead's courageous attempt to open up communication between the world of matter and the world of spirit that it had been decided to make the December issue of this paper essentially a "Stead Number," before the arrival of the following article. In the most generous manner, an advance copy was sent to the editor by Mr. Stead, including, as will be seen, the latest sitting at Julia's Bureau on October 15th, the day before the mail left London, so as to insure its inclusion in our December issue, thus making it contemporaneous in Australia with the November "Fortnightly." It might have been pre-arranged, for this splendid article of Mr. Stead's adds the coping stone to an issue intended to convey to Australian readers the far-reaching importance of this brilliant journalist's latest forward movement towards the unveiling of the Unseen World lying all around us.

MY FIRST REPORT ON THE EXPLORATION OF THE OTHER WORLD.

I published in the pages of the "Fortnightly Review," May, 1909, a statement of my reasons for attempting the Exploration of the other World, the methods I proposed to use, and the results I hoped to attain. Six months have passed, during which I have had an opportunity of putting my theories to the test, and I feel that it is due to the readers of my former article to send in a preliminary report as to the results.

Since I published my scheme for the exploration of the other world that lies all around us—that is so near and yet so far—the newspapers have been full of the stories of the achievement of the world old quest of the North Pole. In the United States for the last two months, the claims of rival explorers have been debated with a vehemence almost as great as that aroused by a Presidential contest. Publishers have competed keenly, staking thousands of pounds for the privilege of printing the narrative of a journey across desolate expanses of uninhabited ice to an unrecognisable mathematical point, which could only be fixed by astronomical observations. the very terms of which are unintelligible to the majority of eager disputants, who champion in pot house or on platform the claims of Peary or of Cook. Yet apart from the sporting excitement aroused by the winning of what may be without disrespect be described as the great obstacle race of the Planet, the discovery of the North Pole is not of the slightest practical or personal interest to any human being. Yet to achieve that end money is lavishly spent, lives are recklessly risked, the extremity of privation cheerfully undergone, and all mankind stand agaze in eager wonder and admiration.

How different is it with the Other World, the exploration of which with slender means and the scantiest of resources I have undertaken. I have not been seeking to arrive at a given geographical point which everyone admitted must exist. I have had to search out and ascertain in the first place whether the Other World has any actual existence at all. Its non-existence is stoutly affirmed by a few, accepted as unknowable by many. Even those who nominally profess to believe that it exists hold their faith so timorously that they shrink from putting it to the simple test of observation and experiment. The Other World, for the immense majority of men, orthodox or unbelievers, has become a kind of lost Atlantis, lurking unknown beneath the Saragossa Sea, cumbered with the debris of a thousand religious creeds. Yet, if the almost universal tradition of the race has any foundation in fact, if the speculations of the greatest philosophers and the unwavering testimony of the founders of all religions be true, the existence of the Other World affects us—every man and woman of us—most nearly. For if beyond the valley of the shadow there lies another world, into which all the children of men are destined in a few years to pass, it seems the height of irrationality to treat with indifference or contempt the attempt to ascertain some authentic evidence as to the nature of the country to which we are all bound, and the extent to which our lot there is affected by our conduct here.

Justification of the Experiment.

This is the justification of the experimental excursions of discovery which have been carried on by me under the direction of the late Julia A. Ames, for the last six months. Our modus operandi was of the simplest. We believed that we had heard a voice, or, to be more accurate, that we had received, as by some wireless telephone, articulate, intelligible messages from a friend who had passed over the river of death some years ago, reporting that the undiscovered bourne from which no traveller was supposed to be able to return, was in reality a region, the inhabitants of which were constantly returning to mingle in the busy haunts of men. In accordance with the suggestions contained in these wireless communications, I opened Julia's Bureau, hoping merely to enable those who have been bereaved of their beloved to come into living communication with their dead. The results have so far exceeded my most sanguine expectations. We have undertaken nearly two hundred cases, most of which are still in course of experiment. In my previous article, I claimed that if in only ten per cent. of the cases success was attained, the opening of the Bureau would be more than justified. The percentage of success is much greater than ten per cent. In more than one-half of the cases completed, whose dossiers are filed in our archives, the applicants have signed a statement declaring that they were satisfied they had been brought into communication with their beloved dead. When the year is out, I will publish a detailed report upon the results of the working of the Bureau, so far as its primary purpose is concerned, viz., the reuniting of the loving hearts of those temporarily severed by what men call Death.

The Results.

With that brief statement as to the results of six months' experimental exploration, I pass on to report what has been the most unexpected result of our journeyings in the great Unknown. We set out merely to link together a few undistinguished units in the great multitude of mourners, with their equally obscure friends and relatives on the other side. In pursuing this strictly limited quest, we stumbled upon a discovery which seems to me to be at least worthy of examination and discussion. It may be that the wit and wisdom of the great public may be able to supply a satisfactory hypothesis which will triumphantly explain the facts which I am about to record. My task as an explorer is not to dogmatise but to observe carefully, and to record faithfully and patiently the result of my observations, leaving to others the task of reconciling the new facts with existing systems of science or religion.

My original idea was to confine myself solely to putting those who still inhabit their physical bodies in communication with those whom they have loved on the other side. But as a South African ex-Chief Justice pointed out, this was a very uni-lateral arrangement. If our working hypothesis was a correct one, there must be at least as much eagerness on the other side to communicate with the survivors still inhabiting this world as there was on our part to communicate with them. We therefore opened a door, so to speak, through which those who had passed beyond might return if they wished to communicate with this world. The results have been surprising, to say the least.

The Methods Employed.

Before proceeding further let me briefly explain the method employed. Julia's Bureau consists of two establishments, one in Mowbray House, 14 Norfolk-street, Strand, and the other in the suburbs. In each of these a small permanent staff is maintained for the purposes of the Bureau. The personnel of these two staffs assemble every morning at 10 o'clock in Julia's room, to meet Julia, receive her instructions, and report progress. This morning meeting is partly religious, partly scientific, and partly business. The conduct of its

proceedings has been strictly laid down in every detail by its invisible Directress, who, clearly visible to clairvoyants, occupies her chair at the table. The meeting is always opened by prayer, and closed by singing the doxology. Each member of the staff presides and conducts in turn.

After reading a selection from any of the Bibles of the world's literature, the minutes of the previous day's meeting are read and confirmed, after which messages received in the previous twenty-four hours by the automatic writers of the staff are read and passed on to the archives. Julia's decision as to the applications for the use of the Bureau are then read—they are taken independently at her two offices by automatic writers, who act as Julia's amanuenses—and if, which very rarely happens—not once in a hundred times—there is any variance between these independently recorded decisions, the matter is referred to Julia in person, whose judgment, as received by the clairvoyant, is final. After this is done, the door, metaphorically speaking, is open for the admission of visitants from the other world, whose arrival is seen and reported by our clairvoyant, and whose messages repeated aloud by the clairaudient are noted down by the stenographer. Sometimes, although not often, one of the staff is controlled by one of these visitants, who prefers to use the vocal organs of the sensitive rather than merely content himself with the delivery of a clairaudient message. What we soon discovered was that the number of visitants, visible and audible to clairvoyants and clairaudients, who wished to communicate, was more than we could adequately handle at the London office. I opened, therefore, a kind of succursale at Julia's suburban office, where messages would be received by automatic writing for those who preferred that method of communication. It is from the records of the messages thus obtained that I proceed to make extracts to enable the reader to form some idea of their nature, and to speculate as to their origin.

Some of the Communications Received.

Before quoting the text of these communications, I may mention two instances in which unexpected visitants, unknown even by name to the staff of the Bureau, manifested themselves for the specific purpose of giving timely warning as to impending mishap. The first occurred at Julia's suburban succursale.

On Whit Monday, two sensitives sitting, as was quite unusual for them, at a table, received a definite warning spelt out letter by letter that a certain lady well-known in English society, would that week have an accident to her motor car. It would be run down, and therefore she was urged to postpone motoring for a week. The message was given in the name of a man unknown to either of the sitters. It was reported to me in due course next morning at the head office. By half-past one a type-written report of the warning was posted to the lady whom it concerned. Unfortunately she had left home in her motor car that morning. At six o'clock the following night—Wednesday in that week—I received a telegram from the lady. She was in bed under medical attendance. Her motor car had been run down by a motor omnibus, as she was passing through London. It was a wet day. The omnibus had skidded in rounding the corner, and had struck the car, completely demolishing the back part. The lady and her maid had had a miraculous escape with their lives. She was sent home by train, and on arrival, after being bandaged up by the doctor, she was allowed to see her letters. One of the first that she opened was the report from Julia's Bureau, as to the message of warning. She recognised the name of the sender as that of a friend on the other side who had promised to watch over her safety.

The second instance occurred at the head office. The morning after I had promised to go to Chalons to be present at the trial of the new monster triplane, which Messrs. Voisin have built from the designs of M. Boletoff, our clairvoyant, when the door had opened, reported that someone standing behind me was saying that he was glad I was going to Chalons, and that he proposed to accompany me. He said his name was Lefebre. None of the circle knew anyone of that name. In reply to my questions he said he was interested in aviation, not so much as a balloonist as a mechanician, and that he was specially interested in the Boletoff machine. But, he added a strong warning to the young Russian to examine his engine, as he feared there was something might go wrong there. He then departed. Next day he called a second time, merely to express again his satisfaction that I was going to see the trial of the aeroplane. That evening, making inquiries, I learned for the first time of the death of Lefebre, whose aeroplane had killed him when I was in Copenhagen. Next morning, when Lefebre again presented himself, I asked him if he was the Lefebre who had been killed ten days before. "Of course I am," was the reply; "I thought you knew it all the time." He then gave some particulars about his own death, and of the difficulty he experienced in seeing things in focus except through some living person's eyes.

I asked him if he used our eyes as a telescope. No, he said, "rather as the lens of the camera obscura. Everything that you see is reflected upon your aura, and I see it there. For instance, I see this room, and all those who are in quite distinctly. Shut your eyes!" I did as I was told. "Now I see nothing," he said. "But the moment you open your eyes I see everything again."

I went to Chalons. On the evening of Monday, M. Boletoff, having carefully examined his engine, prepared for the trial flight. I need hardly say I had communicated to him Lefebvre's warning. The engine in the Boletoff aeroplane is exceptionally powerful. It is a Daimler hundred-horse-power, lifted bodily from the motor racing boat that broke all records last year at Monte Carlo. It had been running twenty-four hours without a stop; it was believed by everyone to be the one part of the Bolotoff aeroplane which was certain to work well. Nevertheless, when they tried to start the engine, it would not fire. Then, after much trouble it back-fired, then it back-fired again. This time it broke the starting handle, and the trial flight had to be abandoned. As I left the engine, M. Bolotoff's mother, Princess Wiassemsky, remarked to me, "I don't much believe in your spirits, but it is very remarkable that it is the machine which has spoilt it, just as Letebvre said."

In these cases a certain foreknowledge or prevision of the future is indicated, but it is not on that account I record them here. It is only to illustrate how unexpected and unknown visitants press in at the door which has been opened at Julia's Bureau. This brings me directly to the object of this article — the transcript of certain messages received in the same way either by the clairaudient and trance medium at Mowbray House or the automatic writer in the suburbs, which purport to come from the leaders of British political parties, who have passed on, concerning the political and constitutional crisis which is now agitating their successors.

A word of preliminary explanation may be useful here in order to enable readers, not familiar with psychical study, to understand exactly what takes place when such messages are received. So far as the utterly sceptical materialist is concerned, what happens is this:—Men or women who profess to have certain mysterious gifts write or speak such messages all out of their own heads, and that is all there is in it." I admit "that that is all there is in it," so far as anything is visible to the ordinary eye. Therefore, for the rest of this paper I make no claim on behalf of the hypothesis which personally commends itself to me. I merely chronicle the facts as they occurred. The communications reached me in three ways from different intermediaries—two men and a woman. None of the three are politicians; one who spends most of his life abroad does not possess even the ordinary acquaintance with British politics and politicians that is shared by the man in the street. Neither of the others takes sufficient interest in politics to follow with attention the course of contemporary political controversy. All these differ widely in character, education, and temperament. Their interest is psychic, not physical; one of them, at least, rather resents the intrusion of the politicians into a sphere that ought to be consecrated to things of a less fleeting interest. In religion, one is Anglican, the second an occultist, and the third an eclectic spiritualist. None of them possess the gifts of political imagination, nor have they the mental furniture necessary to enable them to write unaided an article on British politics.

These things I can vouch for, and if the question be raised, the sensitives are in evidence, and can be cross-examined, not so much as to their knowledge as to their nescience of contemporary politics. They are as honest and sincere searchers for the truth as I am myself. I vouch for their integrity, as I do for my own.

How Messages are Received.

The process of receiving messages, as they explain it, is as follows:—

(1) By automatic writing. The sensitive sitting alone at Julia's suburban centre, taking a pen in hand, rests it lightly on the surface of the paper, and making the mind a blank, and allowing the hand to move freely without any exercise of the will in directing its movements. Messages are written daily at the Bureau automatically—the automatic writer not having the remotest idea as to what is coming, or from whom it purports to come, until the message actually appears on the paper.

(2) By clairvoyance and clairaudience. The sensitive sitting in a circle, with the rest of the staff, closes his eyes, and shading his face with his hand, makes his mind by an effort of will absolutely passive. The idea aimed at is to have the receptive mind as unruffled as the surface of a silent lake, which reflects as a mirror all the stars of heaven. He then senses by his clairvoyant gifts the forms to ordinary sight invisible either of visitants from the other world or of the astrals of the living, who also are often present. He describes what he sees to a stenographer. He then listens to the voices inaudible to others, which proceed from these invisible forms. He gathers the impressions of their thoughts as it strikes upon the placid mirror-like surface of his mind, and he then embodies their thoughts to the best of his ability

in his own words, which are also taken down by the stenographer.

(3) By trance mediumship. In this case, the sensitive goes into a trance. He loses all consciousness of his surroundings, and his bodily organs are then taken possession of, and used for the time by one of the disembodied visitants who wishes to communicate with the company by articulate speech. In this case, the sensitive knows nothing of what is being uttered by his lips. The control during trance lasts as long as the controlling intelligence can stay. At its close the sensitive wakes up, and remembers nothing of what has passed.

I am giving the account of how they receive their messages, as their version as to what they assert is the origin of the communications which I am now about to record. The sceptical reader may dismiss it, if he pleases, as the claptrap jargon of the mystagogue. It is interesting to know, but entirely unnecessary to accept as true, the explanation given by the writers and speakers as to how they believe they receive their messages.

One day last month I had spent an hour in the afternoon in a vehement discussion with a certain noble lord as to the probable course of the crisis between the Lords and the Commons. The substance of this conversation I reported in an interview in the October number of the "Review of Reviews." That evening the thought occurred to me that if the denizens of the other world communicated with us, and if they still retained interest in sublunary things, it would be extremely interesting, and might be exceedingly important, to hear the present views of such famous leaders as Mr. Gladstone and Mr. Bright on the threatened collision between the two Houses. Once or twice both these statesmen had written their names in the call-book at Julia's suburban centre, but they had confined themselves to merely writing their names—the handwriting bearing considerable resemblance to the signature they used before they passed over. There seemed nothing intrinsically impossible in this supposition that they might be willing to express an opinion on the fight about the Budget. This of course pre-supposes that human beings when they cast off the mortal coil retain their interest in the subjects that interested them when on earth. That is only a supposition, but I acted upon it as a working hypothesis. After all, the natural way to find out things is to ask about them from the persons themselves.

However presumptuous or absurd my action may seem to those who reject my working hypothesis, it is obvious that to one who accepts that hypothesis such a method of direct inquiry was as logical as it was inevitable.

Interesting Interview.

Accordingly, when the circle met at Mowbray House on the morning of September 25th, and the "door had opened," I briefly stated the nature of my previous day's conversation, and expressed a hope that if either Mr. Gladstone or Mr. Bright were present or within hail, they would tell us their present point of view. The clairvoyant said he could sense neither of the persons named. After a message from my son about another matter, the clairvoyant exclaimed suddenly—

"It is very strange—it is very curious—I have never seen him before, but at the present moment I sense Benjamin Disraeli. He is standing over there beside you."

"Really," I exclaimed; "I am delighted to hear it. But he is about the last man I should have expected to meet. For Lord Beaconsfield, you know, used to be a most ferocious opponent of mine."

I report the conversation which followed, as if, let us say, it was an attempt on the part of Julia's clairvoyant to try to emulate "The Imaginary Conversations" of Walter Savage Landor. Many things have changed at Printing House Square, but the original irreducible deposit of faith remains in one particular unaltered and unalterable. General Booth must always be described as a "General" in inverted comas. I do not propose to worry the reader by putting the names of the alleged or pseudo Disraeli in inverted commas. What is printed after his name is what was taken down from the lips of the sensitive, who said that he saw clairvoyantly a figure in the likeness of Disraeli, and who said that he heard clairaudiently the words which he puts into Disraeli's mouth.

After my remark that I had been an old enemy, the clairaudient said—

"Disraeli—is saying"—. "I know. We were opposed then, but I have changed somewhat since I passed over. In fact, I may say I have changed very much in some things. I am keenly interested in the trend of affairs at the present moment."

W.T.S: "Naturally, we should very much like to know your views on the Budget."

Disraeli: "It is difficult for me to come into close touch with the earth plane. It will rather surprise you when I tell you who links me up with the political world at present—it is Lord Robert Cecil."

That was the first appearance on the scene of the Invisible Entity that claimed to be identical with the appearance which he assumed of the man Benjamin Disraeli.

The clairvoyant spoke slowly, as if hearing with an effort a voice speaking at a great distance.

Disraeli came frequently afterwards, and used, as occasion offered, all three forms of communication. His messages were sometimes heard clairaudiently, sometimes written automatically, but the method he most preferred was when he controlled a sensitive in trance, and used his lips as his own. This he did on two occasions, and on both the sensitive, not only twiddled with an imaginary eyeglass while speaking in true Disraelian fashion, but his face seen in profile was so changed that it might easily have been mistaken for that of the late Leader of the Tory Party. When he said he saw the situation through the eyes of Lord Robert Cecil, I said—

W.T.S.: "Really that does surprise me. Then you see the situation through his eyes in a camera obscura sort of way?"

Disraeli: "Yes."

W.T.S.: "Do you advise the Lords to throw out the Budget or not?"

Disraeli: "The conflict in a way amuses me. As you know, I possessed, and still possess, a keen sense of humour, and I can well see the cleft stick in which this present Government has placed the House, of which I was a member. My sympathies are with my class, although I have a profound contempt for the great mass of those whom I worked with in the Upper Chamber. Were I still in the flesh, I would, as a matter of policy, advise them to pass the Budget, then take a General Election as soon as possible while the issue, unbiassed by the question of the Lords, would be confined to what you are now calling Tariff Reform."

W.T.S.: "Tariff Reform! Tariff Reform, Mr. Disraeli! Did you not say when you were alive that Protection was not only dead but damned?"

Disraeli: "I did, and it was true; but I am speaking not of truth, but of the policy for my party."

W.T.S.: "Can you see what is going to happen apart from what ought to happen? Lord A. is certain that they are going to throw the Budget out. Can you see anything about it?"

Disraeli: "I cannot give you any clear opinion on this matter, as I can only judge through the person I am attached to, but I am of the opinion that in the long last the Budget will be accepted. That is what I believe. Gladstone also concurs with my opinion."

W.T.S. (to Clairvoyant): "Are Gladstone and Disraeli on good terms now?"

"Gladstone and I get on admirably, but I seldom see Gladstone, as he is on a different plane of being."

The Clairvoyant: "It is difficult to contact Gladstone, for the moment he is connected in his thought sphere with some scheme of Church Reform. I sense John Bright here now. Disraeli says he was present last night when you were holding that conversation."

Disraeli: "That is why I am here this morning."

W.T.S.: "I did hate you in those days like the very devil. Do you know that I wrote a leading article every day for three years telling you to go to Hell!"

Disraeli: "You must be very disappointed to find that your wish has not been gratified. You will be surprised to hear that behind you last night was Lord Salisbury. He is very much opposed to the Lords throwing out the Budget; they will be mad if they do."

Disraeli (continuing): "In the election which is almost imminent, there will be an enormous number of the old fighters returning for a few brief days to the earth plane. Then take your chance to get into touch with them."

W.T.S.: "I do not see why there should be an early General Election if the Budget passes."

Disraeli. "I think you will find that there will be an election very soon. Good-morning, I must go."

Extract from Morning Sitting, September 27th, 1909.

W.T.S.: "Are any of our political friends here?"

Clairvoyant: "No, I cannot see any."

W.T.S.: "I have been reading Lady Cardigan's memoirs. She relates how Lord Beaconsfield proposed to her, and how she rejected him. I wonder if he is here, and could tell us if there is any truth in this?"

Clairvoyant: "He is here."

Disraeli: "It is quite true. I had my moments of foolishness like other men, and this was one of them. It was merely an episode. I have often thanked my lucky stars she did not accept me."

W.T.S.: "She does not write nicely about you now, but I am very much interested in her picture of the life of the aristocracy. She does not mention that she ever read, and only remembers, the scandals of her time."

Disraeli: "That is quite true; but why make such a fuss?"

W.T.S.: "Because the people reared in her milieu have arrogated to themselves the right to govern the country."

Disraeli. "For God's sake, do not set yourself upon a pedestal. We are all very much alike. You are making too much fuss about this one thing."

W.T.S.: "We are going to make a fuss about a lot of

things, and this book will be useful as a stink-pot in the campaign."

Disraeli: "You English people steep yourselves in sex things all the time. The Lords are all right, if they have the means and the money, let them enjoy themselves."

W.T.S.: "My dear Lord Beaconsfield, is this not an immoral doctrine?"

Disraeli: "They are useful for show purposes. Now you must allow me to say what I think. I could not do this when I was in the earth life. They are all right for show purposes. Why make such a fuss?"

A Lady of the Circle: "Will you not write through my hand?"

Disraeli: "I shall find it difficult to write through you. I want a man to express myself through. But do not be shocked at my rather crude language."

W.T.S.: "Lord Beaconsfield, I want to ask if you are interested in the opening up of communication between the two worlds?"

Disraeli: "There is much that interests me, and I am much pleased to have contacted your Bureau."

W.T.S.. "Can you see through my eyes."

Disraeli: "No, I cannot see through anyone here at present. I cannot even see the room."

W.T.S.: "Though you cannot contact me or see with my eyes, will you be able to use my hand automatically?"

Disraeli: "I shall be able to use your hand, because the lady who is called Julia will assist me."

W.T.S.: "Have you ever revisited Hughendon?"

Disraeli: "Yes. Many times."

A Lady of the Circle: "I have heard that the primrose was not your favourite flower."

Disraeli: "No. I never cared for it; my favourite flower was the carnation. Now I must leave you."

W.T.S.: "Is Gladstone here?"

Disraeli. "No. Julia says he is still wrapped up in the High Church ideas. He is still very busy."

At this point, Disraeli left. I then addressed myself to the Directress of the Bureau: "Julia, there is a question I would like to ask. Here is Lord Beanconsfield talking as if he were the same cynical character that he was on earth."

Julia: "Because when he comes into touch with you he takes on the earth conditions again; but he has much changed. I shall be very glad to help him to write with your hand. It is I who will really write through you, but I will let him use my hand. He will take hold of my hand, and I will take hold of yours."

On October 4th, the clairvoyant said: "Disraeli is here."

W.T.S.: "Is the future more clearly seen?"

Disraeli: "As far as I can see, I much regret to say that although it will be a matter of good policy, the Peers will not reject the Budget."

W.T.S.: "Why do you regret? Do you want to have the Peers smashed?"

Disraeli: "I regret because it seems to me to be quite an undignified position, but it is a matter of policy, and must be done. It is the only way to avoid a smash-up."

W.T.S.: "I agree it is the only line of policy."

Disraeli. "To reject the Budget would precipitate a more or less revolutionary struggle, which I cannot approve of—I cannot."

W.T.S.: "Shall I call you Disraeli, or Beaconsfield?"

Disraeli: "I do not mind."

W.T.S.: "I am extremely interested in hearing whether you have met Catherine of Russia, and what you thought of her."

Disraeli: "I much admire her. She was always one who compelled admiration. I admire her straightforwardness, which made her appear to be somewhat risquée. She compelled my admiration by her great strength of character."

W.T.S.: "Do you share her sympathy with the Slavs?"

Disraeli: "Yes; although sometimes I think she is very optimistic."

W.T.S.: "She believes, as you believed, in the Semites. You wrote last night that you longed once more to take a hand in the game. How would you like to take a hand? Can you take carte in the game? Cannot you influence people here now? Are you still on the stage, or are you in the boxes?"

Disraeli: "I can do so, but I am at present in the boxes looking at the fun going on. Dear old Gladstone was much perturbed when the question came up again about the Suffragettes."

W.T.S.: "I should have thought he would have cared much more for the House of Lords crisis."

Disraeli: "He has a peculiar idea with regard to women that they should occupy their places, and he is very disturbed at the militant tactics that are in vogue."

W.T.S.: "How do you get on with each other in your world? How, for instance, did Mr. Gladstone feel when he met Gordon, or you when you met Sir Robert Peel? Do you make it up with them?"

Disraeli: "It is only when we come into the earth conditions that we take on our distinctive personalities. I am enjoying the occasional experience of once more contacting the earth vibrations."

W.T.S.: "You never took an interest in spiritual things when you were on the earth."

Disraeli: "I was far too practical, and at that time I had many things to do. The Semitic race are very materialistic."

OCTOBER 6TH.

Disraeli was asked if he would like to meet any of his old friends. A voice said "Yes, he would be delighted."

It was not till the 8th of October that Disraeli controlled a sensitive in trance. It was not the same sensitive who had reported previous clairaudiently. He came without introduction or preface, and at first I was in some doubt as to who it was who was speaking. The previous control said—

"If you can spare a little minute, there is someone wants to come and talk with you. I do not think it is going to be a success, but we can afford to try the experiment."

Disraeli: "This is the first time of my ever attempting to speak in this manner; to me it is somewhat difficult. But owing to a certain call you have made upon me, by sending out very strong thought forces to bring me back, I am here this morning. My interests are still in England and in her politics. Her future and her present condition are very close to my heart. I find myself rather hampered in expressing myself through this man's body, but I want you to gatner as much as you possibly can what I want to say. Men are realising now that England is somewhat more than a little island in the North of Europe. Men are realising to-day that England is an Empire, yet in my day, when I attempted to establish an Empire beyond the sea, when I endeavoured to fix the status of England higher than it had previously stood, then my opponents howled at me. Now its expansion has gone on, and its solidarity is coming closer and stronger. South Africa is being consolidated, Australia has become a Commonwealth, and the links that bind the children to the Motherland are bound to become stronger and stronger. Now that men have time to look within, men are understanding that it is not a mere question of Party, men are understanding that it is not a mere matter of whether this man or that man should have prominence in the ruling of the country. The people themselves are awakening; England herself will arouse from her sleep, and she will see exactly the position where she stands. There will be no wavering; you are coming straight to the point, and the flood that has been loosened shall sweep away many of the old opinions. You cannot keep out of this, any more than you can keep out of other things you have been forced into. Do not temporise, do not hesitate, but go forward. I cannot say more now. Thank you for the opportunity you have given me. I find it is not so difficult to speak through the body of another man as I at first anticipated."

W.T.S.: "Can you give me your name?"

Disraeli: "I do not know whether I can give you any idea of myself, but I will try. My keynote is England, a World Empire. If it were not so light I should be able to so mould this man's features that you will be able to recognise me. Now!"

(The sensitive assumed Disraeli's familiar pose, and as opposed to the views I would express."

"Beaconsfield," we exclaimed.

Disraeli: "Yes, that is right."

W.T.S.: "I have asked an old political friend of yours to meet you here. Can you come?"

Disraeli: "I cannot make any promises. This has been simply an experiment that I have made. I have been waiting here the whole morning, and this has been a privilege that has been granted to me that I might speak to you."

My next conversation with Disraeli was on October 11, the morning after Mr. Lloyd George's speech at Newcastle. Disraeli came of his own accord, and began thus.—

"It was a speech after my own heart, but I utterly disagree with it. I was present, and felt once more the blood rushing through my veins, and longed once again to be in the fight. I should like to answer that speech, but, alas! there is no one whom I can work through now."

W.T.S.: "Write through my hand, my dear Mr. Disraeli."

Disraeli: "It would be impossible. You are too much opposed to the views I would express."

W.T.S.: "I would allow you to write any political blasphemies you liked. Remember you did not know how easily you could use the medium's body until you tried."

Disraeli: "Yes, but you would tone down my remarks. The whole of your political make-up would stand in the way. I am talking about what I know will occur."

W.T.S.: "Will you own you are wrong if you get through all right?"

Disraeli: "Possibly, possibly. Alas! why is there no one whom I can use now that Chamberlain has stepped off the platform?"

W.T.S.: "Did you use Chamberlain?"

Disraeli: "Yes, very much. There is not now a per-

son I can use on my side, on the side of the idiotic gentlemen of the Empire."

Among those who have taken advantage of the open door of Julia's Bureau is Cardinal Manning, who used to be as a father to me when he was on this earth, and was one of the first of those who came and gave us his blessing. He always expressed his regret that I had not found rest in the bosom of his Church. Upon this subject we have had many long and interesting colloquies, and, as might be imagined, the somewhat cynical mood of Lord Beaconsfield jarred upon the Cardinal's finer nature. There were frequent passages of arms between them, and on the morning of October 12th, Mr. Disraeli broke out as follows.—

EXTRACT FROM MORNING SITTING, OCTOBER 12TH, 1909.

Disraeli: "Once a priest, always a priest. How jealous they are that the slightest power should slip through their fingers. Even when they have cast off their body, which they can no longer use, by which they can no longer dominate the whole of humanity. Yet, I am not going to speak against them. In the economy of life they have been useful; many that are weak and foolish have had to rely upon some stronger hands; they relied upon them perhaps to their destruction. Clever as he was, kind, great and mighty as was his power of sympathy, and he always loved power, even when endeavouring to work for them, and yet—a priest. But I must come and speak a little this morning, and give expression to the thoughts which arise within me so strongly. Time flows on, and the events of history succeed each other so rapidly that soon we become little more than a memory. Oh, how I regret that I cannot have for a little while once again the earth body once more to express my thoughts and feelings. You ask about the House of Lords. It is true I never became one of them; they did not forget my origin. They did not forget that I was what they called a Jew; they fawned on me, some were cold to me, and some gladly appealed to me; but I knew that in their heart they hated me. It was different with her whom I had made Empress—for whom I had fought. She interested me, standing as she did in isolation and great grief, nervous as she was, and yet holding her divine right and divine power. But I am glad to be able to make myself manifest."

W.T.S.: "Will you be able to come to-morrow?"

Disraeli: "I will try. For when one has a brain to use directly, lips to speak through, hands to move, and a face to alter, it is much better than giving it indirectly through a very active and quick brain."

W.T.S.: "But your medium is going away."

Disraeli: "That I regret. It is not often—I never have had to give voice to these words, but yet I regret."

W.T.S.: "You were at Lloyd George's meeting. How did you hear?"

Disraeli: "We are able to attach ourselves better to the earth influences when there is a collective emotion, and enthusiasm is great. It is better than when we are alone and single. The collective influence of that vast meeting gave forth power from each individual, and by that we were able to attach ourselves better, and we were able to see better, and to see ourselves as we stand in relation to these things. We see things differently to what you do. A great deal of our seeming differences disappear over here, although our individuality alters and changes very little. You will observe that the priest is still a priest, the politician is still a politician. Old Noll is still a fighting Englishman. I am still myself, thanks be to God! But here I am; it amuses me sometimes to see the actions of living beings, and to see men who consider themselves so great whose names will be so soon forgotten. It amuses me to see how they plume themselves upon having started things of which they imagine they are inventors, but which have really been built upon the thoughts of higher agents than their minds can conceive."

"I am warned by those who have charge of this man that I must soon take my place, and that is not to communicate to you, but to watch."

The sensitive's face then began to change, and the old Disraeli features reappeared.

Disraeli: "I find the force is difficult to use now; daylight is too bright for building up; but I know the process, and if at any future time I have the opportunity to use this man I promise you that I will show myself."

GLADSTONE AND DISRAELI.

On the 13th of October, after the usual service was over at Julia's Bureau, one of the oldest friends and colleagues of Mr. Disraeli came by appointment to meet his former chief. The interview, which lasted for an hour and a half, was one of the most extraordinary at which I have ever assisted. It was not merely that Lord Beaconsfield came, he was followed in succession by many of his contemporaries. I hoped to have been able to have published all their remarks, but as I observe strictly the rule which I have practised all my life never to publish an interview without submitting a proof to the person interviewed, and in securing their consent to publish, I find myself debarred from expressing the sentiments of many of those who came through the open door on that occasion. Mr. Gladstone addressed the company as if he had been at a public meeting. He afterwards said that he thought it would be inadvisable that his remarks should appear. Lord Salisbury expressed himself with great freedom, and afterwards said that out of regard for family relationships, he would prefer that his remarks should be treated as confidential. Mr. John Bright was extremely emphatic in the expression of his views of the situation, in which he also deprecated the publication at the present juncture. Jacob Bright, who came twice, was full of ardour at the prospect of the campaign against the Lords, but he expressed his fear that they would all shirk a direct contest with the people, the issue of which could not be a moment in doubt.

From the mass of communications which I have received at that interview, and on subsequent occasions, I can only select a few samples, giving the first place to Mr. Disraeli, whose consent to the publication of his interview was characteristic. He said, in reply to my question as to whether or not I might publish his remarks, "Do exactly what you like. In any case, they will think you are a fool. Do not worry, but go ahead. You have my entire sanction to publish anything I said. Yes, doubly publish it if you like. I will be with you when you write it, and I will correct it."

Those who consented to the publication of their observation were Mr. W. E. Forster, Mr. Charles Bradlaugh, and Mr. Richard Cobden. Mr. Bradlaugh's reason for desiring that his remarks should be published will surprise some people. He said: "By all means, publish it. Anything that would tend to break down the intense materialism of which I was once an exponent will be of great use. I will help you all that I can. Mr. W. H. Smith gave me a very urgent message to Sir Acland Hood, which I sent on to him, but he expressed a strong desire that neither his letter nor his accompanying observations should be made public.

The Clairvoyant said:—

"Lord Beaconsfield is here between W. T. Stead and his old Parliamentary friend. He greets his friend."

Disraeli: "You have much changed since my time, but I am very happy to contact you if only for a brief moment. As you can well imagine my old Parliamentary instincts are much aroused by the present condition of things, and I only regret that I am not still with you in the flesh, so that I might wield again the forces that gave me such satisfaction in the using in the years gone by."

Clairvoyant: "It is difficult to get what he says. He is reflecting his thoughts upon me, and I have to pick them up as best I can."

The Old Parliamentary Friend: "What does he think of the present leadership of his own old party?"

Sensitive: "What a sarcastic man this is."

Disraeli: "Leadership, there is no such thing. Do not use the term. There is no leadership. Pray do not speak of it. I am bitterly disappointed. Why do you not find a one-idea man—one who knows, and can express what he means? Where is that man to-day? I look round the House I loved, and I see no one. Where are the men of fire? Where? Where? I wish I could inspire, could throw my thoughts through anyone in the House to-day, but I cannot—I cannot. There will be much trouble, much indeed. And I cannot see my way clear when I come back again into my old earth conditions. I am rendered impotent by the material I have to work through. It is too stodgy; I cannot work through it."

(In answer to W.T.S.):

"Yes, it is true I can control Mr. Chamberlain, as I told you, but as a working unit he is now practically useless. Yes, yes, his letter was all very well, but it is the personal magnetism of the man that I need to work through."

W.T.S.. "But, as you said you 'could not find one man among all the idiotic gentlemen of the Empire to work through,' might you not accept us of the Bureau as a pis aller, and tell us what you want done?"

Disraeli: "From the point of view of policy, I should recommend them to pass the Budget, and then go to the country after. Why! why! won't they throw more dust in the eyes of the people? No, sir, they are too educated. Therein lies the mistake of '70. You see I have my class to consider. It is not a question of political morality. It is a question of policy. I am still of the same mind. I hold the ideas I have always preached."

(W.T.S. remonstrated strongly with such unregenerate teaching from one on the other side, and asked: "Have you then changed in nothing since the year '80?")

Disraeli: "'81, sir. (More gently) When I contact the old conditions I take them on, and with them all my old ideas. Ah! you have no notion of the strength of these old thought forms generated by ambition and determination. I cannot free myself, and speak from the serener atmosphere of my present condition all at once."

W.T.S.: "Surely you see more clearly now the blunders you made in 1877-8, when you backed the wrong horse? Of course, I speak from my point of view."

Disraeli: "Your point of view! Mere twaddle! My attitude to Russia in '78 was right—quite right. What do you know of the inner aspect of the world of politics in '78. We had an object to attain, and that object was attained. That is sufficient."

(Addressing himself apparently to the O.P.F., quietly and calmly):

"Let me, for a moment at least, leave my old set political thought-forms, and speak to you from the serener standpoint of my present conditions."

W.T.S.: "Go ahead! That is just what we want." (Aside.)

Disraeli: "Apart altogether, for the moment, from party politics, let us discuss this present crisis (pleadingly). Leave party considerations out of the question. They bring me once again into the arena of the fighter."

Sensitive. "Gladstone is here, but is difficult to contact."

Disraeli continues: "I am profoundly disturbed at the crisis that has arisen, and it is difficult to see the final outcome, even from where we are. We are endeavouring, under higher guidance, to direct the destiny of this our nation, but it is difficult to express what we can foresee, as the brains of the persons we are desiring to influence are sometimes as granite. We make no impression, none at all. I have tried often to speak through my dear friend there (the O.P.F.), but, alas! it is almost impossible. When I descend near to the earth plane, it is like entering a maelstrom of clashing waters. I sense strongly the conditions of this great crisis, one of the greatest that has arisen for many years. The springs are in the under world. How can I assist you?"

(In answer to W.T.S.):

"Yes, by all means, let us get through amicably. It is difficult to speak thus with you. The old forms, the old thought swirl over me. You little know the strength of these forms created by ambition. They retard and hold me back from the clear thinking of the present. But as far as I can express myself through this instrument, I should earnestly advise you to avoid a conflict. It will be disastrous in many ways, not from the point of view of party, but of England as England. An actual fight must be avoided. Don't reject this Bill. That is my advice. I speak now, free for the moment from my old self. Temporise, temporise. Don't force the issues. It will be fatal in many ways."

The O.P.F.: "Will the revolution stop at the House of Lords, or will other institutions of the country be in danger, too?"

Disraeli: "That is what I fear will take place if these forces be precipitated upon the country at the present time. Oh that I could control and speak as I used to speak. Not only party, but other important issues are at stake. That is why I must advise this course of action."

Sensitive: "Charles Bradlaugh is here. He says that the hesitating, vacillating mind of Herbert Gladstone, through whose eyes he has to see the situation, disgusts him, and adds: 'I hope that the Upper House will reject this Bill absolutely. It will bring revolution, and many things will be swept away. I sincerely hope that the Bill will be wrecked, for that will form a rallying cry for the workers, for the people I work with. How I should glory in it!'"

W.T.S.: "But, Mr. Bradlaugh, you know this will not happen. The Peers will all run away."

Charles Bradlaugh: "It is difficult to gauge the effect of ignorance and obstinacy combined."

W.T.S.: "Now, tell us what will follow in the wake of the House of Lords. Tell us what will happen. Will the monarchy be safe?"

Charles Bradlaugh: "The monarchy is safe, but the House of Lords will go, root and branch. Yes, an elective senate will take its place. Yes, the Established Church will go, and with it one big barrier will be removed."

W.T.S.: "What about Ireland and the Union?"

Charles Bradlaugh: "The Union with Ireland, as at present constituted, will go also. Oh, yes, secular education is bound to come. My greatest hope lies in the rejection of this Bill. I look for reconstruction through the Liberal Party, not through the Labour Party. Socialism, as understood in that sense, will end in chaos."

W.T.S.: "What members of this Liberal Party of which you speak have you confidence in?"

Charles Bradlaugh: "Asquith himself. He is a solid man, and although I disagree with him, I have confidence in him . . . and very much in Lloyd George. . . . I am extremely pleased with all forms in which the fighting spirit manifests itself. Winston Churchill is used by Randolph Churchill, who works through him."

W. E. Forster: "Sir Ed. Grey, the Foreign Secretary, is a strong man, and a man to be trusted. He will be the dark horse of the future. I have watched his career for some years, and he will be a most prominent man in the near future. He is a solid, earnest worker. I am pleased with the progress he has made. He will stand for the best side of the aristocratic movement. Watch him closely. He will repay attention. My old party sense says fight. My present position would say temporise! temporise! temporise on both sides. Yet I cannot see anything the Liberals can do. We want to leave party on one side. We want the nation's welfare."

W.T.S.: "Is Parnell's view the same as yours?"

Forster: "Parnell is not here, but he bears no love for English institutions. He would gladly see them all tumbled down."

Sensitive. "Another voice breaks in, 'Why don't you cut the Gordian knot, and nationalise the land? Pay these people out, and let the nation own its land. It would not cost as much as the Boer War. You are rich enough in all conscience. Let the people go back to the land.' There's the name George comes with this."

W.T.S.: "Ah, Henry George! I am glad you have grown more honest on the other side. It was the one thing I could not approve in your former policy."

H. George: "Yes, I have modified my views to this extent. I still hold the main idea of those days—Nationalise the land. But I have entirely changed about that one point. Buy them out. Don't plunder them."

Two days later a clairvoyant sitting out of the ordinary course said:

Richard Cobden is here, and I reprint his remarks exactly as they were taken down by the stenographer.

"I am interested," he said, "in this article (that is now before the reader) because of its reactive effects on the thought of the nation at this critical juncture in its political history. Those who have been ever the drags upon the wheels of political progress, must be removed. Now is the opportunity. All power and strength to your hand! You occupy a unique position in this matter. Here in your Bureau we come to you—to you alone—can we come once more into touch with the sphere of Humanity encased in the flesh. The whole of my being thrills with interest and feeling at the battle that lies before us. Onward! Forward! Spare not!"

All the great statesmen of the past who came through the open door expressed the liveliest concern at the prospect of a conflict with the Lords over the Budget. There were two exceptions, Lord Palmerston and the Duke of Wellington. I reminded Lord Palmerston that when he was Prime Minister, Mr. Gladstone forced the Lords to accept the Paper Duty. His reply was concise, "That was paper, now it is land."

Cardinal Manning was very enthusiastic over the Development Bill, and very emphatic as to the impolicy, not to say madness, of rejecting the Budget. He said that the Development Bill was the best Bill that had been brought before the public for many, many years, and he desired to assist in pushing it forward as much as he possibly could.

CONCLUSION.

This is the report which I have to give of what to me is a most extraordinary development of Julia's Bureau. I do not venture to ask any of my readers to accept as gospel truth the strange series of communications from the invisible world. When we bear in mind the immense difficulty of opening up communications between the incarnate and discarnate, the ease with which a shorthand reporter listening to a political speech can quite unintentionally misrepresent the meaning, and spoil the point which he endeavours faithfully to report, it is obvious there must be a wide margin of error in all the communications of the kind. But when all allowance has been made, and it is very extraordinary that a series of communications so coherent, so definite, so consistent, and so characteristic should have been recived through three different persons, none of whom are keen politicians, and some of whom do not even know the names of the persons they were speaking about.

I refrain from speculating as to the deductions which may be drawn from the discovery of the fact, if it be a fact, that it is possible for those who have passed over to the other side to return amongst us, and to taste once again the fierce joy of political strife. It certainly savours more of the Iliad than of the New Testament, and recalls the day when the Immortals descended from Olympus to nerve the hearts and to direct the forces of their immortal allies.

But this article is already too long. I will conclude it by the familiar quotation, one of the most beautiful passages in "The Tempest," in which Caliban, rising for once to heights of poetry, describes the wonders of Prospero's enchanted isle:—

". . . . . the isle is full of noises,
Sounds and sweet airs, that give delight and hurt not,
Sometimes a thousand twangling instruments
Will hum about mine ears; and sometimes voices,
That, if I then had waked after long sleep,
Will make me sleep again: and then, in dreaming,
The clouds methought would open, and show riches
Ready to drop upon me; that when I waked
I cried to dream again."

Supplement to "Harbinger of Light," Dec., 1909. No. 39.

Photo. reproduction of the "Exchange" Room of "Julia's Bureau" in Mr. Stead's Office.



The above picture was taken from a recent number of the London *Sketch*, and, as showing the keen interest taken in Mr. Stead's new departure by his fellow journalists, the description accompanying the picture is given as it stands. "This room in Mowbray House, Norfolk Street, formerly Mr. W. T. Stead's private office, is now used for holding communication with the dead through mediums, in connection with the remarkable institution which Mr. Stead has founded called 'Julia's Bureau' after his well-known Spiritualistic familiar. On the door, instead of the word 'Silence,' hangs a photograph of Luini's picture with that title. Each client has to fill up a form stating the belief that 'the deceased would desire such an opening up of communication as earnestly as does the applicant.' About six applications a day are made at present, and it is claimed that seventy-five per cent. of them have 'got through' to their departed friends. Each client subscribes a guinea to the Borderland Library, but otherwise there is no set charge. Applicants wait in an ante-chamber, like visitors to a dentist, until one or other of the mediums is disengaged." Mr. Stead's account of these sittings will be found in literary supplement.