

# THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 40. No. 491.

MELBOURNE, JANUARY 1st, 1911.

SIXPENCE.



**CHARLES WILLIAM ELIOT,**  
President Emeritus of Harvard College, U.S.A.

**W. H. LUMLEY**  
(Member the Australian Union of Herbalists (Regd.))  
**Herbalist, Mental & Physical Healer.**

Consultations, daily 10 to 5, or by letter, self-enclosed, with symptoms.  
Living Testimonials of a speedy success in many "hopeless" cases, and  
without operations.

193 Bank St., STH. MELB., Opposite Town Hall.

JUST OUT, 2/-.

Posted, 2/3.

## ORIGINS OF CHRISTIANITY

Transcribed by MICHAEL FARADAY from the Communica-  
tions of Ancient Spirits.

All Students of OAHSP should read this interesting Book.

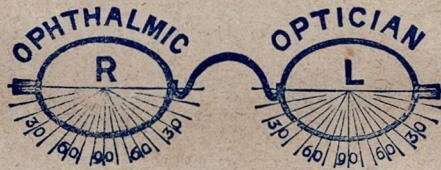
### SPIRITUALISTS' BADGES.

A Beautiful Ornament to wear as a Pin or Pendant. Price 3s. 3d.

The Badge is composed of a circle, representing the Creator, who is  
without beginning or end and encloseth all things; a horizontal bar,  
indicating the pathway of light from east to west; an upright bar, show-  
ing man's pathway upwards from darkness to light; and a vine leaf, an  
emblem of life.

Address all Orders to—

MISS G. C. McLEAN, P.O. Box 42, Te Aro, Wellington, N.Z.



**W. DONAHAY,**

181 COLLINS STREET, MELBOURNE Above "The Argus"  
Office.

OPHTHALMIC AND  
GENERAL OPTICIAN.

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

Our Prices are to Scale and Reasonable

Tel. 1772 City.

## GOOD BOOKS

at **COLE'S Book Arcades, Melbourne,**  
Sydney and Adelaide.

Mark Twain's Secret Book, **What is Man.** This was privately  
circulated among his personal friends, and is now issued for  
the first time to the general public. 3/-, postage 4d.

Herbert Spencer's **First Principles**, now published for the  
first time in a cheap edition; only 2/6 for the set of two  
vols., postage 8d.

Lecky's **History of Rationalism in Europe**; a monumental  
work now only 1/- in two vols., paper cover, posted 1/4;  
or in one vol., cloth, 2/-, postage 6d.

Professor Draper's **History of the Intellectual Develop-  
ment of Europe.** Cole's cheap edition, 2 vols. in one  
book, about 900 pages; only 3/6, postage 4d.

Winwood Reade's **Martyrdom of Man**; an epitome of man's  
dealings with man and with nature, told in vivid language;  
3/6, postage 4d.

At 1/3 each, postage 2d.—(1) **Joy Philosophy**, by Elizabeth  
Towne; (2) **Nuggets of the New Thought**, by William  
Atkinson; (3) **Spirit, Matter and Morals**, by  
R. Dimsdale Stocker; (4) **The Master Demand**, by  
Lida Churchill; (5) **The Magic Seven**, by Lida Churchill;  
(6) **The Magnet**, by Lida Churchill.

JUST OUT.

**Psychic Truths**, by Edward C. Randall.

**Psychic Truths**, by Edward C. Randall.

Only 6d., postage 1d.

Send for Catalogues on any subject.

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

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

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

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

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

**DO YOU WANT HEALTH?**

Then consult the HEALER, who is also a PSYCHIC.

**J. McLeod Craig,** MENTAL and MAGNETIC HEALER.

Has successfully treated Throat and Chest Troubles, Ulcerated Gums, Rheumatism, Nervous Prostration, Failing Eyesight, Melancholia, Indigestion, Paralysis, Deafness, Insomnia, Neuralgia, Sciatica, &c., &c.

Without Drugs or Operations, Deafness cured after 25 years by Magnetic Treatment.

Private and Class instruction in Mental and Magnetic Healing, Psychometry, Crystal Gazing, and all Occult Matters.

**Absent Treatment.**—If you cannot come to us for Treatment we will treat you in your own Home by Mental and Spiritual Methods.

Clairvoyant and Psychometric Diagnosis from Lock of Hair, Fee—10/6.

**Health and Success Club** forming. A sure means to gain Poise. Write and enclose stamp for Particulars.

Address:

49 Regent Street, FITZROY.

**MRS. TOM. GRAHAM,**

Certificated Midwife.

73 GEORGE STREET, FITZROY,

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

**THE LEADING ENGLISH MAGAZINE DEALING WITH OCCULT SCIENCE.**

Sample Copy of Back Number Gratis, direct from London Office.

**THE OCCULT REVIEW,**

Edited by RALPH SHIRLEY.

Annual Subscription, post free, 8s.

WILLIAM RIDER & SON LTD.,

164 Aldersgate Street, London, E.C., England.

**P. DONECKER,**

(Successor to W. H. TERRY),

Importer of BOTANIC MEDICINES,

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

Wholesale and Retail Price Lists on Application.

All Mr. Terry's preparations kept in Stock.

Mr. Terry's Prescriptions Dispensed.

Medicines forwarded by Post.

Second Floor.

Austral Buildings,

Take Lift.

117 Collins St., Melbourne.

**Radiant Energy.**

A New Book by

**EDGAR L. LARKIN,**

Director of the Lowe Observatory, Echo Mountain Post Office, California.

This Book treats in a popular and comprehensive style the new discoveries in Astronomy, Spectrography, and Celestial Photography, profusely illustrated with 141 cuts of stellar and solar scenery, and of modern instruments. The vast subject of radiation is explained. The chapters on the sun are replete with illustrations. Photographs of the Milky Way and Nebulae are worth the cost; likewise Cosmical Tides. 335 pages. Price, delivered in Australia and New Zealand, 7/-. Would be pleased to receive your order made payable in the Los Angeles, California Post Office.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.**

OBJECTS:

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

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

V.A.S. Occult Class meets Wednesday Evenings, 8 o'clock. Leader—MRS. WASCHATZ, at 119 Hoddle St., Richmond.

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

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

Sunday Evenings, 7 o'clock, at V.A.S. New Lecture Hall 117 Collins Street. MRS. S. E. MORRISON.

V.A.S. Developing Class, Wednesday. Leader, MRS. ENGMAN.

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

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

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

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

**Picture Post Cards**

OF

**Prominent Spiritualists.**

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

MISS HINGE, OF "HARBINGER OF LIGHT" OFFICE.

**WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered**

NEW CENTURY HALL, KENT TERRACE,

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

Children's Lyceum at 2.30.

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

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

**THE RATIONALIST & PSYCHOLOGIST CHURCH OF N.S.W.**

Leigh House, 233 Castlereagh St., SYDNEY.

Holds Spiritual Services every Sunday at 3 p.m. and 7.15 p.m. Members' Fee, 1/6 per quarter.

Leaders—R. TOWNS and MRS. BANKS.

Correspondence to—

R. TOWNS, 725 Bourke St., Surrey Hills, Sydney.

**TEN CONSECUTIVE VOLUMES**

OF

"The Harbinger of Light," Covering the first twenty years of its issue—1870 to 1890 For Three Pounds.

The only Complete Set for that period.

W. H. TERRY OR MRS. BRIGHT, OFFICE OF THIS PAPER.

**Annals of Psychological Science**

A Quarterly Journal contributed to by the leading Scientists of Psychic Research. . . .

Edited by DUDLEY WRIGHT.

Subscription abroad, 12s. 6d. per annum. Post Free.

Address:

**110 ST. MARTIN'S LANE, LONDON, W.C.**

**THE BALANCE MAGAZINE.**

A Strictly Up-to-date New Thought Publication.

Subscription Price, Australia and N.Z., 5/- per annum.

Send orders to—OLIVE A. KILLIN, Editor, 1143 Josephine Street, Denver, Colo., U.S.A. or Editor "Harbinger of Light."

# The Harbinger of Light.

JANUARY 1, 1911.

## CONTENTS:

Editorial Notes.....	1	
Charles William Eliot, President Emeritus of Harvard College, U.S.A....	2	
The Beyond.....	4	
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	5	
A New Zealand Poet.....	8	
Supplement—What Andrew Jackson Davis says in "Nature's Divine Revelations" concerning the "Origin of the Bible".....		
Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance		
Another Noble Pioneer Passed On.....	9	
A Success for "Julia's Bureau" in India.....	9	
A New Zealand Success.....10; Our Immortal Bodies.....	11	
Thaumt—Oahspe.....	12; Death of Mrs. Eddy.....	13
Personals.....	14; Reports of Spiritual Societies..	15
The Bible in State Schools.....	16	

## EDITORIAL NOTES.

Each year seems to mark an advance in the religious thought of the time. In 1909, Dr. Eliot, Professor Emeritus of Harvard College, gave his memorable address to the divinity students at the Summer School on "The New Religion." It is an outline of the religion within nature that will be the inevitable outcome of freedom of thought, combined with the spiritual awakening that modern spiritualism set going in 1848, when the Rochester knockings revealed an unseen world to a materialistic age. In October, 1910, was published Lilian Whiting's "Life Transfigured," which, on a scientific basis as sound and irrefragable as that of Dr. Eliot, shows how life becomes glorified when the spiritual nature grows and comes into conscious contact with the ethereal realms. Lilian Whiting says: "In all the contributing causes in this larger, truer and more joyous interpretation of the problem of life, modern spiritualism holds a signal place. Whatever the savants who have led psychic research have done is because the movement called spiritualism incited inquiry." It seems, therefore, that this New Year number is the opening to a still wider vista of thought commending itself more and more to the attention of thinking people all over the world. There is no doubt that the two striking features of present-day civilisation are the growing love of sport and pleasure, extravagant living of all kinds, and on the other a denial of any claims on the spiritual nature, allied with utter ignorance of the meaning of life. So-called pleasures pall, fortunes are lost, and the only resource for those stripped of all they deemed worth living for seems to be suicide.

There was never a time when books of an absolutely materialistic type were more in demand; never a time when the churches were more neglected or the ministers declared more openly that real interest in religious organisations had departed. Never was there a time in the world's history, however, when the spiritual nature of man, his relation to the ethereal realms all around us, and his destiny as an important unit in the universe, were set forth as in this marvellous age of scientific discovery. Side by side with the invention of wireless telegraphy, our great writers are showing that within each individual lies latent the power of communication with every part of the universe, showing wireless telegraphy to be only an indication of the great spiritual forces at work around us. "It is a demonstrable truth that all reality and all positive force increase as the advance is made with the ethereal realm," says Lilian Whiting. "Electricity is far more potent as a motor force than steam; and steam is more potent than horse power. All the immaterial world affects all life at every moment. While this has always been the teaching of religion, it is increasingly the demonstration of science." It is through science

that the world at large is going to gain its knowledge of spiritual things. "Spiritual things are spiritually discerned." With what body do they come? is answered by Lilian Whiting thus: "The ethereal body is not merely a matter of speculative imagination, it has become as recognisable a truth as many other results of scientific or of psychic research. The literature of the ages is replete with testimony. The revelations of modern science postulate the conditions of its environment."

Nothing can help more to a realisation of our at-onement with the universal life than a scientific study of nature's finer forces. Before the mind is opened to the knowledge—not belief only—that man is an integral part of the Divine Cosmos and as such cannot be spared from the Divine Economy, the gospel statement that "the very hairs of your head are all numbered," which in materialistic days seemed a wild statement, now becomes a scientific fact, and takes on a deeper meaning. For does it not imply that at the heart of the universe there is not only Law but Love, and that each individual is enclosed and safe in the everlasting arms. In the parable of the "Prodigal Son" a hidden meaning is found in the words "But when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him." For does it not show that Love is at the centre of all things and that the turning to God—to that great centre of Light and Love—draws a response which only those who have realised the power of prayer can know.

To give this message to the world that each year is fraught with greater importance makes the task appear at times almost too great for one person to do almost single-handed. So far it would not have been possible, the paper could not have been presented in its present form, but for the untiring help of one who, with far-seeing eye, knows the trend that Spiritualism must inevitably take in the future. That strength has been vouchsafed for this great work is a matter of deepest gratitude. This has, however, so outgrown the power of one pair of hands to compass that at this New Year time the editor has to crave the forgiveness of friends for sins of omission in the way of correspondence that is sometimes beyond control. No words can convey the thoughts of love and gratitude that come as the last year's blessings are counted, and it is with a full and overflowing heart that greetings and every good wish are sent to those dear friends everywhere who now make a golden chain of friendship all round the world. New Year and Christmas cards in profusion are even now on my table. Invitations to spend Christmas and New Year in other States are with me, but recreation of this kind is still out of my power to take. For five years not a single holiday has been possible. But the years have been rich in many unlooked for ways. In the midst of work there have come glad surprises—friendly greeting, public acknowledgment of useful work. As a crowning joy came "Life Transfigured" from Lilian Whiting, with sisterly greeting, and her book, which shows that all truth has one source, and that minds thousands of miles asunder are finely touched by the same vibrations. A New Year's card I wished to have printed to send to friends was to have a quotation from Emerson as expressing my feeling towards those with whom I am allied in thought and feeling. I will give it here, with greeting to each one of my readers:

"Every friend whom not thy fantastic will but the great and tender heart in thee craveth, will lock thee in his embrace."

**CHARLES WILLIAM ELIOT,**  
President Emeritus of Harvard College, U.S.A.

**"The New Religion."**

BY ANNIE BRIGHT.

In the opening decade of the twentieth century there have not been two more important deliverances than the one, "The New Religion," given to the Harvard Summer School of Theology in 1909 by Dr. Eliot, and a discourse on "Immortality," given at Holyoke College by Rev. Dr. Lyman Abbott last May. They are the complement of each other—Dr. Eliot giving the sure rational foundation imbued with illimitable soul force, while Dr. Abbott goes still further and affirms that "we live in an invisible world, and the invisible things are the important and real things." But what they both show in an unmistakable manner is that the supposed conflict between Religion and Science is at an end. Science may be opposed to Theology still, but Religion—the coming Religion that is clearly visible in the dawn of this twentieth century—is in exact and perfect harmony with the scientific discoveries that are making this age so brilliant and soul-inspiring. "Modern science," says Lilian Whiting, "testifies in a thousand ways to the potency of the invisible. The highest forms of energy are those which can neither be seen, nor touched, nor weighed, nor in any manner proved except by their effect. . . . The progress made by the world within the last fifty years is nowhere more vividly registered than by the change of attitude in the relation of science and religion." Startling as was Dr. Eliot's outline of a New Religion when it was given, the already noticeable results on the intellectual life of the United States is proof positive that it accords with the thought of the best intellects of the day. Much of what Dr. Eliot said has been affirmed before by men like Robert Ingersoll, Thomas Paine and others, but their statements were quickly anathematised by the representatives of orthodox and popular religion, and not accepted as authoritative by the many. But Dr. Eliot was a leader of thought among men, "the most eminent teacher and scholar in America," before he gave his memorable address on "The New Religion." Alice Hubbard says in "The Fra," "It is a year since the address was made, and that year has seen a wonderful advance in freedom for thinking men and women. The timid have taken courage. The bold have become confident that freedom is even at the door. Dr. Eliot is a scholar and a gentleman, and orthodox parents are not too startled to send their boys to Harvard, where the influence of the great man still lives."

**HIS BIRTH AND TRAINING.**

When Dr. Eliot was born at Boston on March 20th, 1834, his father filled the mayoral chair of that city, which in those days gave a marked distinction to the family of its possessor. He graduated from Harvard

College, at the age of 19, in 1853, and became tutor and assistant professor at his Alma Mater. He then studied for two years in Europe, and was for four years Professor of Chemistry in the Massachusetts Institute of Technology. In 1869, when Harvard College was re-organised, Dr. Eliot was made President, and continued in that office until 1909, when he was appointed Professor Emeritus for the rest of his days, he then having attained the age of 75. It is a wonderful testimony to the truth of soul expansion, as the physical body weakens, that he should give an address that has stirred the thought of the world, when the Psalmist's limit of three score years and ten had passed, after which, as is written, all is but "labour and sorrow." But Dr. Eliot's exhortation is as a trumpet-call to humanity to make the most of their lives and of the opportunities presented to them. His religion is one that will not deal chiefly with sorrow and death, but with joy and life. He knows nothing of the downward slopes of life, but regards it as one long evolution towards the light.



**CHARLES WILLIAM ELIOT.**

"You speak of me as on the downward slope of life," said Mary A. Livermore in her memorable lecture on "Immortality," delivered when she was more than eighty years of age. "I am on the upward way; my face is towards the sunrise." It is a strong indictment of the intellectual and religious training of the past that people have come to look on death as the King of Terrors, and have regarded old age as something to be shunned, not welcomed as the garnered time of rich experiences. It is all wrong, and people will have to come back to nature and to realise their at-onement with the Infinite Love at the back of the Universe, before they gain the health of body and joy in existence that should be theirs. Like all the great teachers, Dr. Eliot insists on the supremacy of the individual. There is no need for priests, no recognition of the claims of individuals to powers that are not within reach of all. In many ways his address is a prose version

of Walt. Whitman's wonderful poem, "To You." Reading his "Leaves of Grass" for the first time amid the enchanting scenery of the Blue Mountains nearly 30 years ago, his words were as the needed tonic when life's problems were the hardest to solve, and defeat stood in place of victory. Dr. Eliot's meaning is just the same as Walt. Whitman's when he says:

"There is no endowment in man or woman that is not tallied in you;  
There is no virtue, no beauty in man or woman, but as good is in you;  
No pluck, no endurance in others, but as good is in you;  
No pleasure waiting for others, but an equal pleasure waits for you."

"In the new religion," says Dr. Eliot, "there will be no deification of remarkable human beings! It will admit no sacraments except those which are the visible spiritual grace, or of a natural hallowed custom." When he says that in the new religion there will be "no supernatural element," he means that there is nothing outside nature, and that anything that appears supernatural is only from the lack of knowledge of nature's laws. He would not have people led away from their own spiritual development by listening to the visions of

other people. Although many have escaped from the bondage of the old ecclesiasticism, there is always the danger of being entangled in a new one such as "The Rites of Elenis," which Mr. Aleister Crowley is celebrating in London, the accounts of which now fill the papers. There is no short cut to the Eternal Mysteries, and they can only be gained by entering the straight and narrow gate of love and service. Dr. Eliot says:

"The twentieth century religion is in harmony with the great secular movements of modern society—democracy, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, and the recent advance in business and industrial ethics. Its essential agreement with the direct personal teachings of Jesus makes the revelation he gave to mankind seem more wonderful than ever." This is also the experience of those who get into close touch with spiritual things and the spiritual world. For, as Dr. Eliot says, it brings you also to the very heart of the Gospel teaching, as well as that of every inspired teacher in the past. Strange is it to find that in the "Book of the Dead," which within the last 50 years has been opened to us by the studies of Egyptologists and the finding of the key to the deciphering of its hieroglyphic characters, that parallel passages in those ancient

demonstrating clearer by every fresh discovery, leaves the way open for every new development that may await humanity. He says, in fact, that the new religion affords an indefinite field for progress and development. "It rejects," on similar lines to Andrew Jackson Davis in the New Year Supplement to this issue, "all the limitations of family, tribal, or national religion." It is "not bound," he adds, "to any dogma, creed, book, or institution," and it has the whole world "for the field of the loving labours of its disciples." The great scholar also emphasises his conviction that the sentiments of awe and reverence and the love of beauty and goodness "will remain and will increase in strength and influence," but there is "no identification of a human being, however majestic in character, with the Eternal Deity." This is the great central teaching of the newer Spiritualism of the "New Psychology," and that many Spiritualists have still to learn. It is from that great central source of light and love that all spirits, whether in the flesh or out of the flesh, draw their strength and inspiration. To lean on the messages given by those on the other side of life, fellow travellers like ourselves on an upward road, is as weak and futile as to ask your next door neighbour to do your work for you. Their presence around us is a precious fact in our every day existence; many



**SPEAK! SPEAK!**  
By Sir John Everett Millais.

writings are to be found in the Gospels, showing that the divine teachings of Jesus have had a more distant birth than many Scripture readers imagine. But it shows that the true basis of Religion is engraved deep in the heart of Humanity by the Directive Divine Mind of the Universe.

#### WHY DR. ELIOT IS TAKEN AS A TYPE.

It is because Dr. Eliot represents the rational school of religious thought that will form the basis for the Newer Spiritualism that he has been selected for the leading subject of this opening number of the New Year. The signs of the times are all around us and show that out of the old order a newer, grander conception of the universe will be formed than ever before. The spirit of inquiry is abroad. When it is known that at least fifty thousand standard rationalistic books have been sold recently at the largest book emporium in Melbourne, that thousands flocked to hear Joseph McCabe—that eloquent exponent of materialism—in his recent Australian tour, the pressing need of presenting a Spiritual philosophy

on equally rational scientific lines is apparent. Dr. Eliot, although he makes no mention of a spiritual world or its influence upon this, such as science is are the cheering messages from those who see farther on the road than ourselves; the reality of the unseen world may become a real factor in daily life; each act, word and thought is registered in spiritual realms, and we may get into telephonic touch with those across the borderland, but our own individuality must be kept intact and strong. This is the great lesson we have to set before the world, and, founded as it is on eternal verities, it will become the religion of the future. There is no mystery about it but the "mystery of godliness." It is so simple that it suits the needs of young and old, rich and poor, alike, and is indeed the message to humanity that has been too long delayed.

#### HOW LILIAN WHITING EMPHASISES THIS IN HER LATEST BOOK.

"Life Transfigured" is a book that should be read in its entirety by all who desire to know how rapidly

science and religion are advancing towards each other. Lilian Whiting says: "The evidence which has accumulated since modern Spiritualism dawned upon the world in 1848 tends to suggest, to support, and to confirm the theory that the two realms, the physical and the ethereal (or spiritual), are in absolute and perpetual interpenetration; that man, while here, lives partly in the ethereal, and that those who by death have entered the ethereal still partly live here; that on each side there is perpetual co-operation in all work and achievement. It is becoming abundantly clear that the communication between the two planes is not invariably a matter of phenomenal occurrence, but that it is being perpetually carried on; that it is telepathic; that it comes through automatic writing; through impressions, dreams, visions and the voices of psychics in many ways; that, in fact, we are all more or less used as messengers to each other and that this intercommunication has great influence on events and circumstances. In fact we live, move, and have our being in constant relationship with the beings of the ethereal realm, although the influence from that plane is seldom consciously recognised or ascribed to its true source. But as man develops his spiritual faculties his perceptions will grow more firm and clear and unerring, and he will realise that spiritual things are, by their very nature, even more real than physical things, but that they are only realised when spiritually discerned." This is the Spiritualism that will eventually be accepted by the world at large, and Lilian J. Whiting is not slow to recognise this. "In all the contributing causes to this larger, truer, and more joyous interpretation of the problem of life," she says later on, "modern Spiritualism holds a signal place. Whatever the savants who have led psychic research have done is because the movement called Spiritualism incited enquiry. It even paved the way for the comprehension and acceptance of evolution, by its continued affirmation of a progressive law by means of which all the forces of earth were enabled to reach higher expression. Many pages are devoted to the work of Andrew Jackson Davis and his "Nature's Divine Revelations," which Lilian Whiting designates as "unique in all literature." Stainton Moses' "Spirit Teachings" are mentioned, and she quotes Professor Morselli, one of the most eminent of Italian scholars, as interpreting "the conviction of a great number of his notable colleagues of various universities" when he says a Spiritualism 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."

An attractive feature of the volume "Life Transfigured" is the series of illustrations, some of them being reproductions of world-famed pictures in the art galleries of Rome. The eighth is peculiarly suitable to the pages of this journal, being a reproduction of Sir John Everett Millais' renowned picture "Speak! Speak!" now in the Tate Gallery, London. Millais found his motif in this stanza from "In Memoriam":—

Tears of the widower, when he sees  
A late-lost form that sleep reveals,  
And moves his doubtful arms and feels  
Her place is empty, fall like these.

In time to come we shall speak familiarly to those who have passed behind the veil, which will grow more transparent as man's spiritual nature is developed. "The coming civilisation," says Lilian Whiting, "is to be the spiritual civilisation. It is to be the realisation of that divine ideal—the Fatherhood of God and the Brotherhood of Man. This civilisation will be built of both science and religion, not two forces, but the harmonious equipoise and blending of both. . . . Immortality is entered into by knowing laws of the spirit."

"Each man to himself and each woman to herself, is the word of the past and the present, and the true word of immortality."

## THE BEYOND.

BY T. W. STANFORD.

In the midst of cults of various kinds professing to know of some short cut to spiritual life and development, it is well to go back to first principles and insist on the supreme fact of all that with each individual soul rests its own salvation. "These are the times that try men's souls," and as this New Year number indicates the trend of modern thought towards a religion that shall satisfy both the intellect and the spiritual aspirations of humanity, I have asked Mr. Stanford's permission to publish a fragment—invented as an introduction to a longer article never finished—on the aspect of Spiritualism he deems the most important of all, and without which, as Paul says, "our preaching is vain and your faith is also vain!" Mr. Stanford's text is:

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."

"How few persons comprehend the esoteric meaning of these few words! It is with a desire to turn thought in that direction that the following lines have been written. Spiritualism, What does it mean? Admitting intercommunication of the two states of existence, of what value is this knowledge to mankind? This is an important question, and on the correctness of the answer depends the vitality of all spiritual teachings. Before proceeding further, it may be well to state that Spiritualism, having no creed, courts scientific investigation and welcomes the discovery of every new truth; that is, a truth hitherto unknown to mankind. It teaches that the conscious mind is an individualised entity of the universal mind, is a receptive quantity capable of unlimited expansion and progression, both in its earth life conditions, and in its liberated spiritual freedom. It teaches that the mind that receives and dispenses through the medium of an ethereal body is the aggregate of every thought and deed, mental and physical, that have participated in its development and the modelling of its character; and that when the body undergoes the change called Death, the mind immediately enters the domain of spirit subject to its conditions and no longer retarded by the physical limitations that pertain to its earth life. But it must be borne in mind that change of the outward form in no wise changes the earth acquired conditions of the mind. The universal law takes no heed of how the growth came about, whether by heredity or environment, but it places the mind in a position where the sins of omission and commission can be eradicated, and to seek earnestly and sincerely for increased knowledge of the laws that govern its being, and draw it nearer to its Father—the Infinite Mind. Again, let it be clearly understood that progress in the spirit world, as in the natural world, depends on the individual mind. There is no compulsory force in universal law, but like the law of gravitation—a phase of the universal law—its action is ever the same, is always for good, ever uplifting and sustaining the mind that would clear itself of the conditions of ignorance that have warped and dwarfed its growth.

But it may be well to state the teachings of advanced spirits in a more concise form, and the conclusions to be drawn from such teachings. From birth to death the mind is the sum total of the good and less good that it has clothed itself with during that period. This clearly points to the value of correct living, for as there is no value in a death-bed repentance and no forgiveness of sin save through one's own consciousness, it is of the highest importance that every thought and act should be as correct as circumstances permit, for in the totality of the growth of the mind whilst in the material body will depend its social status when it enters the realm of spirit. As like attracts like, it will be drawn to that stratum of mentality which it has fitted itself for. And as the hypocrisy that enables good and evil to mingle in earth life will avail nothing in spirit life, each mind will in the first instance gravitate to the social posi-

tion of its own making. Individual worth will determine the position that each individual will occupy in spirit life. The autocrat may be very humble and the serf may be very exalted. This fact demonstrates the beautiful law of compensation, which gives hope to the unfortunate and weary ones of earth, who may not forget that the universal law of progress opens the door for their betterment and for the attainment of unlimited spiritual and intellectual growth. But the reverse side of the picture may not be satisfactory to those who have sat in high places and partaken freely of the selfish pleasures of earth life. They, too, will gravitate to the stratum suited to their life of omission and commission, and they, too, will have to submit to the law of compensation and learn that it is not all of life to live, nor all of death to die, and that God is no respecter of persons, for all are His children. Now, what do these teachings suggest to those whose thoughts rise above the material surroundings of this material earth life? That there is but one road to travel, for continuous peace of mind, for rational pleasures, and for soul growth. That if we would associate with the good we must be good, and if with the intelligent, we must be intelligent. And this road is open to all, and along its course are finger boards on which is written in living characters, 'Virtue is its own reward.'

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

By ANNIE BRIGHT.

There is no more striking feature at the above circles than the addresses which seem to rise in spiritual power as the minds of the sitters are prepared to receive the more advanced ideas. As showing the far-reaching influence of these teachings from spiritual realms, it may be mentioned that in Lilian Whiting's new volume, "Life Transfigured," just published in Boston, U.S.A., that the larger portion of an address by Dr. W. Ellery Channing, on the "Passage of Matter through Matter," occupies three pages in the remarkable last chapter, "The Ineffable Blessedness." This is the culmination of the scientific reasoning throughout the volume as to man's spiritual destiny, and tells what psychic phenomena have to do with it. There is scarcely a mail arrives without bringing letters from readers about this journal, some asking that the paper might be issued fortnightly, and chiefly for the reason that more of these addresses could be made available.

There is a marked advance throughout the world in the conceptions of what form religion is going to take in the near future. Although criticism and research may show that much of our present religious systems is founded on the sands of tradition, yet Religion itself is not affected thereby, but will only be strengthened by perceiving that behind the changing panorama of thought lie the Eternal Verities only waiting for our acknowledgment. Spiritualists need to realise this, and to be abreast of the thought of the time. Rationalists do not as a rule follow Evolution into the realm of Spirit. They are content to use the five senses only, and do not cultivate the higher qualities of the soul, which put it in touch with spiritual things, and present a basis for immortality that is really unanswerable. Scientific men are finding that beyond their ken are forces that predicate a Directive Mind. Lilian Whiting's "Life Transfigured" shows that ether is the vehicle for the finer spiritual forces. There is a remarkable consensus of opinion on this subject, and it is so finely put in the address on "The Mystery of Existence" by Signor Valetti, delivered on September 28th, at Mr. Stanford's circle, that it has been selected as peculiarly appropriate to this New Year issue of the "Harbinger." There is a time of great spiritual awakening at hand, and it is well for those who wish to keep in the Van of Progress to study closely all these later marvellous developments concerning it.

Continuing from the December issue, a record of the phenomena and addresses will be found below:—

153RD SEANCE. October 26th.—Address by Dr. Witherow, "Healing through Faith," printed in December issue. Phenomena. Tablet with figure of elephant in bas-relief. Another tablet also from Babylon. Quiver made from skin of Cheetah, brought from Mexico, belonging to Red Indian Chief. Big Tortoise, photographed in December issue.

154TH SEANCE. November 2nd. Address by Dr. Robinson, "Wanderings in Classical Lands." Phenomena. Tablet with figure of soldier in bas-relief. Another tablet. Quantity volcanic almost impalpable dust brought from the island of Sicily. Nest, with young bird and eggs, taken back by request to mother bird.

155TH SEANCE. November 9th. Address by Signor Valetti, "The Future of Psychic Phenomena." Phenomena. Quantity of earth containing rubies. Bird caught in light. An exalted spirit "Messenger" present, many spirit lights seen.

156TH SEANCE. November 16th. Address by Dr. Robinson on "Palmyra and its Queen." Phenomena. Three tablets, one original and two copies, said to be the most valuable brought to the circle. Parchment brought from a well near Lake Baikal, in Siberia. Dragon on seal attached. This was photographed with quiver in the December issue.

### ADDRESS BY SIGNOR VALETTI, "THE MYSTERY OF EXISTENCE."

Delivered on Wednesday evening, Sept. 28th, 1910.

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

On the last occasion I had the pleasure of speaking to you on "The Riddle of Existence," and to-night I supplement that address by speaking to you on "The Mystery of Existence." Perhaps it will surprise some of you to know that there are great mysteries in the physical world, as well as in the spiritual. You are surrounded with innumerable worlds, and I would draw your attention to this fact, that there are beings of whom you have never heard nor yet seen, sentient beings who dwell in the other planets. I admit that it is impossible to prove for you such a statement while you are still in the flesh, but by a process of reasoning I think that I can establish my case. I desire to draw your attention to this fact also, that in no part of the whole universe can you not find life. You have certainly five gateways of knowledge, but how much is there surrounding you that is not reached through those avenues?

#### THE SUN AND THE ETHERS.

Let me speak for a short time as to the world in which you live. Let me tell you something about it that I have learned since I passed into the spirit world, which I did not know when in the flesh, and which, possibly, you do not know either. The great luminary which gives light and heat to your planet, the Sun, is responsible for much that contributes to your happiness, health, and prosperity. That is a scientific fact, of which you are well aware. But perhaps you are not aware of the important part played by the rays of light in your material world. You know, of course, that it is necessary to have light and sunshine to have good health, and for plants and trees to grow. There is no mystery about that. But concerning light—and I am not going to give you a scientific dissertation on light or optics—I just wish to show you that surrounding you is what scientists have lately called ether, but Spiritualists inspired from the spirit side of life have for long years told people about the ether. It is true that they do not rightly understand what is meant by ether, nor do you at the present time. It is very hard to define. It is a subtle essence that is in the atmosphere that you breathe, highly sensitive, and the beams of light from the great orb of day travel through the ether in undulating waves. There is a gross ether and there is also a refined ether. Through the medium of the grosser ether you are enabled to send messages which you call ethergrams, but of the finer, more sensitive ether, if I may use that expression, you know little, and the spirit inhabitants make use of it to communicate with the world in which you live. It is necessary that they have knowledge of the subtle ether to produce certain

phenomena with which you have come in contact. In speaking of the gateways of knowledge, the ear, for instance, with its complicated chamber and oral nerves, you must remember that man really hears with the brain. Sever the nerves and you would not hear, destroy the tympanum, destroy the communication, put any of the very fine mechanism of the oral chamber out of gear, and you cannot hear at all, or very imperfectly. But through the oral chamber, per medium of the fine nerves, you are enabled to hear certain sounds around you, which have often been described. Every concussion causes ever widening circles in the atmosphere, in the ether, which at last reach the oral chamber and communicate with those fine nerves and with the brain, and then by a wonderful process which only Deity could have provided for His creatures, you can know and understand the difference between harmony and inharmony, between sweet sounds and discord. But I wish to draw your attention to this great fact—that were the nerves of your ear 100,000 times more sensitive than they are, you would hear such a rush and roar and buzz of sound as would astonish you. That fact alone shows that there is a world around you, of which you are not cognisant. Yet there are people who will tell you they can only believe in that which they can see and feel. But that which you can hear and see and handle is but little. Outside of these five gateways of knowledge there remains a world into which you have not entered, and cannot do so fully, while you are in the flesh. This is reserved as part of the reward of those who diligently seek for that knowledge which makes wise unto salvation.

#### A WORLD FULL OF SOCIETIES.

In the Scripture we have the statement that "God setteth the solitary in families." This is pre-eminently true concerning everything in the universe. There are companies in the inanimate world, as you are pleased to call that portion of Nature. Birds and animals and men live in societies, and so do insects, animalculae, and all microscopic creatures. These have a world of their own. They live, are born, die, make war upon one another, and, as I have just told you, if you could but hear the innumerable and diversified sounds which come up from these worlds you would be startled and say in your inmost soul—Great is the mystery of life, Great and unfathomable is the mystery of the whole universe, marvellously great and past understanding is the wisdom and power of God our Father. Most of you, I suppose, love flowers. I do, for I am a native of the city of flowers, Florence, and I always think that he who does not love flowers has some kink in his nature. Just think of the gorgeous colours and perfumes of the beautiful flowers with which God has bespangled your world. I believe the time is not far distant when men in the flesh will be able to demonstrate, to know, and to understand that holy truth of which I speak to-night—that flowers, also, and plants, live in companies. Your gardens are en rapport one with each other, and more they communicate with each other. Shall I tell you a secret? There are some men who cannot grow flowers, and there are others who can, and the reason is that the man who cannot grow them is not in sympathy with them. There is a man in full sympathy with the plants of his garden. He tends them gently, he tries to understand their wants, their environment, and he realises that some are delicate, some need nursing, some need sympathy and love, while others, like some men, are more sturdy and hardy, therefore better able to withstand the assaults of the world. So the man who has sympathy with his plants is usually a good gardener. This is a truth that some of you already know. But I wish to draw your attention to a mystery concerning plants, that flowers have a language, and a means of communicating one with another. And why should it surprise you? You realise the Divine Order. First, there is Jehovah God, who is Spirit. Remember, God is spirit,

not a Spirit. I will not stop to define, though I have done so before, what I mean by that, save that from Him, out of Him, in Him we live and move and have our being. But does this apply only to man? I tell you nay, but the whole universe, right down to the microscopic creatures. If we go down to the granitic rocks, we find life there. We find life in the bed of the ocean, in the far, far cold North, and in the boiling streams of the volcanoes. There is no part of the universe where there is no life, nor where creatures do not live in companies. It is not good for man or anything to be alone, so God has set them in companies, and He has given to each a method and a way of understanding each other, so that they may be happy in each other's company. Some will say that it is ridiculous to speak of inanimate things like that, but it is only your ignorance that speaks, you do not realise that the Divine Spirit of God is permeating everything. Walk upon the sands of the sea-shore, take up the tiniest grain of sand, and it is impregnated with that Divine Spirit, which keeps the whole universe sweet.

#### COMMUNICATION THROUGH VIBRATIONS.

I cannot to-night say much concerning the manner of communication that plants have, but I know from my side of life that they have this power, and do communicate. And the varieties of perfumes, how are they produced, and borne upon the breeze? It is through some chemical atoms. First, the sun impregnated the plant, and then in the flower are found chemical substances—electrons—which are given off and float on the subtle ether. How do they float? Through vibrations. You have been a long time getting a little knowledge about vibrations, but the whole processes of Nature are carried on through vibrations. You have thought it most wonderful to set in motion electrical vibrations, and convey to your friends a message hundreds of miles away. That is but a childish effort, a childish accomplishment in comparison with what goes on daily round about you and of which you are ignorant. Then I come to the living creatures. But realise first that there is the life of the plant, and there is the life of the animalculae, the life of the insect, the life of the animal, and the life of man, the life of angels and archangels, the life of cherubim and seraphim, and the life of creatures of whom you have no conception in the uttermost parts of His dominions. Then we come to the Source of all life, our Father God. Don't you see that from Him flows the entire life of the universe? There may be a changing of forms. When you die, as you say, signors—though such a thing does not happen—when there is a dissolution of the material body and the spirit, I will tell you what takes place. There is a breaking up of a community—you and your body are a community interdependent on each other, and at death, or dissolution, a colony, a company breaks up—I must for the time being use terms you will understand—the tenant vacates and goes on to a more glorious, sublime, prepared body. Paul says to the Corinthians, "Earnestly desiring to be clothed upon with our house, which is from heaven." "There is a natural body, and there is a spiritual body." Ah, yes, it is the earthly house of the tabernacle here which dissolves, but it has a habitation not made with hands, eternal in the heavens. The companies of insects and of animals, though they make war on each other and may exist on each other, have a language. They know how to communicate, and in a measure they are dependent one upon the other. Is it not amusing to hear some people say that man alone has speech, that is, sound formed into certain words and syllables and sentences through the vocal organs? When the spirit world desires to speak it is not with fleshly lips, it is not through the lungs or the vocal chamber, but it is through vibrations, infallible, grand and wonderful. This is the work of our God. But animals do communicate with each other. Let me, for instance, speak of the birds. I am very fond of birds, and I am pleased that Mr. Stanford is also

fond of birds. In Rome some years ago, a statue of Flora, the goddess of flowers, was discovered, and on the pedestal were inscribed these words: "I will give to all lovers of Nature a sound body and a happy frame of mind." So if you love Nature, I believe that the words inscribed on the pedestal of the goddess Flora will have fulfilment. You will have a peaceful mind for all Nature lovers whom I have met were tranquil in themselves. You see the birds and hear them warble and sing. That is their way of expressing the joyousness of their feelings; but that is not their language. They have a way in which they communicate with each other just as you do. Have you ever visited India? In the Burning Ghaut, where the Hindoos and others burn their dead, they carry them up a flight of steps to a high platform. The wood is already prepared, the body is placed upon the wood. Look up into the heavens, calm and bright, the sun glaring down and not a speck in the sky. In two or three minutes the place will be black with carrion birds. Can we explain it? Yes, away perched on some high eminence or tree is the sentinel bird, perhaps miles away are his fellows. He speaks to them, the sentinel sounds the signal, and instantly they reply to him, and the air is black with innumerable birds, and in a few moments they are tearing the corpse to pieces. Herein is the wisdom of the Divine Father. Most people think that the world in which you live is a jumble. I grant you that there are things that are abhorrent, and that you cannot understand—the mystery of pain and suffering, of evil, but I understand now that out of all that is evil will finally come good. There is no confusion or jumble in the Divine order. Everything is in its place, and ultimately it will be seen that in Nature God has set the solitary in families, that His wondrous power is always recreating matter, there is never annihilation. There may be change of form. Take, for instance, the coral rocks on the sea-shore. Little creatures once swam in the ocean in tiny shells; they died in myriads, and the shells in time formed certain rocks. Old forests fall to decay, and the wisest man of the 20th century would have said possibly, Show me the wisdom of God in this? But to-day the coal formed from these forests is used to give warmth and light and all the processes of commerce are carried on through it. There is no death! Everything gives place to new forms of life. There was a time when there were giant creatures on your earth plane—birds having teeth, huge placental mammals, as they have been called. These have disappeared, and only their fossils remain to prove that at one time they were contemporary with primitive man, and have given way to new forms of life.

#### MAN IS IMMORTAL.

Man is the crown of all upon the earth plane. He is part of the Divine Spirit, he is immortal. I know there are people among you who would try to teach that man is not immortal, but I do not care what they may say, for I know that I am immortal, and so are all men. Reading the Scripture plainly, as a wayfaring man, I read that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. I also read that the spirits of Samuel, and Moses, and Elias, representing the Old Dispensation, were permitted to come down to earth again and communicate with the Master Christian and his followers. That is sufficient for me. What is the solution of the riddle, and the explanation of the mystery of Life? You are placed upon the earth plane for a time. You have certain faculties. God gives you certain talents, and He says, Use them to My honour and glory, and for your own benefit. You can serve Me through your fellows. The grandest way to serve God is through humanity. Think, then, of the great worlds round about you, of the mysteries of life, and say, Is all this for nought? Was all this brought into being that it might pass away at the mouth of the dark, cold grave? It is not true, and any religion or philosophy that would

teach man that he is but a creature of time fails. It cannot satisfy the heart nor brain of humanity, because evolution is progressive, and it must go on right throughout time and eternity. Do not tell poor, downtrodden people that there is no hope beyond the grave. You have not mastered the great problems of your own existence, you know little or nothing of your surroundings. Why should you limit Jehovah God? I came forth from Him, for me He is responsible; though I be a wayward son, he shall bring me by a way I know not, and at last I shall be forced to acknowledge Him. What is the end of the matter? Just this, that at last in Him—not out of Him—but in Him, I shall know all mysteries, I shall take my place, my right place in the universe of God, I shall have that happiness which is the only good, and which all crave. I do not to-night enter into any argument as to the restoration of the world beneath us—that is the animals and the birds. I leave that to my Father, who will restore all things unto Himself, whether they be things on the earth, or in the waters under the earth. His power is Infinite. It is you who limit the Divine arm, it is you who would say unto Him, this much shall ye do and no more.

But he says, I am the Lord. I will do this—ah, yes, I do love the words of the English poet—

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

Realise that in telling the world this, we must not be afraid to tell them that they are responsible to their God, for no man liveth unto himself. Every organ of the body is interdependent on each other, so are you as individuals dependent on one another, and unless we willingly take our responsibilities and fulfil them, unless we are true to our truest ideals, unless we are living in tune with the Infinite, then we are enemies not only of God, but of ourselves, of our friends, and of our neighbours. Great is the mystery of godliness. Man was made in the image of Jehovah—not physically—but in the image of God spiritually. That very fact should convince you that at last he must come in tune with the Infinite. He must come to Perfection, the pure in heart shall see God. I do not believe that there is any man upon the earth plane, past or present, absolutely perfect, but we will come unto the holy mount some day, unto the new Jerusalem, to the spirits of just men made perfect. But all rests with yourselves. In that great man's house there will be vessels to honour and dishonour. May you have an abundant entrance into that kingdom with joy and peace and confidence, that you are accepted in the Well Beloved.

#### DIVINE MYSTERIES.

I have spoken to you concerning the mystery surrounding you, because you hear so much about the mysteries of the spirit world, and forget that you are surrounded by mysteries. Think of the mysteries of the spirit incarnate, think of the mystery of the spirit of God permeating and working through everything in all places. I heard the other evening a quotation by a control—I was present—referring to David's statement—

"Whither shall I go from Thy Spirit? or Whither shall I fly from Thy Presence?"

If I ascend up into heaven Thou art there: If I make my bed in hell behold Thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me."

Realise, my friends, that this Power, this God, is all powerful, all wise, and that He is Justice; not that He can be just, but that He is Justice; not that He can love, but that He is Love. I said to you on one occasion that the affection in the heart of the mother came from the royal heart of God. Do you ever stop to think of that? When an impulse enters your soul, and you feel love towards your fellows prompting you to acts of kindness and mercy, realise that it comes from the Father God, and that He will fill you with measure overflowing if you rely upon Him.

We are told to love our neighbours as ourselves. We may not be able to take all to our bosom and place them in the centres of our families—that is not asked of us, but there is a spirit of love and compassion, and a desire that such a one shall do good, shall be good, and shall progress. Ah, a man will lay down his life for a friend; it has often been done, and we say that was great love. But herein is the Love of God, not that we loved Him, but that He loved us. That is the mystery of godliness. May you realise it, friends, to your spiritual uplifting.

## A NEW ZEALAND POET.

“DRAMAS AND POEMS”

BY

MAURICE R. KEESING.

BY REV. S. BARNETT.

The guns were booming against Russian forts, in the height of the Crimean War, when Maurice R. Keesing saw the light of day in Auckland, New Zealand. Of Jewish descent, his ancestors followed their guiding star from Spain via Holland and England to New Zealand—“God’s own country.” Educated in the best private and high schools, Maurice became a barrister and solicitor, and though still on the rolls his interest turned to educational work, and he has taught in a number of Auckland’s leading colleges. For some years past Mr. Keesing has been principal of the Auckland Cosmopolitan College.

He is an accomplished linguist, master of twelve languages, and a skilled musician. The influence of heredity is shown in the fact that his maternal grandfather was a well known Professor of Languages in London. He taught Lord Macaulay, German, ; and Sir Francis Burdett, French. It will be of special interest to the readers of the “Harbinger” to know that to Mr. Keesing’s wide general knowledge—historic, geographical and linguistic—is superadded that of inspiration and insight. As a press correspondent, Mr. Keesing shows marked ability, being able to foresee and forecast national and international situations. As a lecturer before progressive thought audiences upon ancient hieroglyphics, descent of alphabets, white magic and black art traced into modern science, he excels. In his dreams Mr. Keesing is able to visit magnificent libraries, reading their ancient MSS. with their strange characters, and other documents.

### POETRY THE CULMINATION.

He is an imperial and racial dreamer; hence it is as a poet that his inner knowledge best finds outer expression. With him composition is no effort. Form, shape, style, all flow into and out of him. As the Master said, “It shall be in you a well of water springing up into everlasting life.” And again, numerous poems, picturesque, highly descriptive, in which are charmingly entwined Maori lore, fairy legends and occult thoughts, have placed him in the highest rank of Australasian writers.

### DRAMAS AND POEMS

His large volume of 150 pages 8vo. lies before us and is beautifully printed and illustrated. It opens with a Fantasy on Rotorua and its destroyed terraces, and the powers of nature in the guise of fairies, gnomes and giants are depicted. Acts of vandalism by lower class tourists have caused the Maoriland fairies to receive a visit from distant fairies, who recognise in them migrants from a common Asiatic home. It is in council decided to destroy the beautiful terraces by calling on the giants to effect it by volcanic action. These nature spirits have the power to destroy their own work, of which the giants do the stupendous, the gnomes the mischievous, and the fairies the pretty part. Thus they speak:—

“While simple natives held the land,  
No ill against our work was planned;  
But since these white skins came in flocks,  
There’s nothing safe—not e’en the rocks.”

\*\*\* Dramas and Poems, by Maurice R. Keesing. Auckland, Abel Dykes Ltd., Shortland Street. Price 6/6.

In directions to the giants we hear:—

“Spare all you can. What lives are lost,  
Too near will linger, to their cost.  
Ourselves will leave the place in grief,  
And weep hot tears on every leaf.”

The deed is done, eruptions erase the vulgar scrawls which deface the slabs of pearl that rim these glorious natural baths, and the nature spirits are avenged.

### THE HELM OF LIFE.

This, his most important long poem, deals with humanity—past, present, prospective—and with New Zealand as a factor in human progress.

“New Zealand! Sea born! Country of my birth,  
I love thy favoured shores, thy genial clime;  
No goodlier spot exists in all this earth,  
Thou herald of the new, the happier time!  
The gem of England’s vast dominions thou,  
The crown upon the Southern Ocean’s brow.”

In charming passages the author teaches evolution, intercommunion between planets, immortality, and writing inspirationally. So far back as 1884, he describes the dirigible air machine of to-day.

### HISTORICAL DRAMAS.

Mr. Keesing’s later inspirations have taken the form of historical drama. His “Vagrant King,” in style and method of treatment, follows the spirit of Elizabethan drama. In “Queen Adelaide” an extraordinary character thus explains himself: “No superhuman magic have I found all human I, and therefore all humane.” He then soliloquises:—

“Creation is a glory and a fall,  
Our mastery beyond—a mystery.  
See star on star, the fabric of it all  
Live out in cycles, fading history.  
And man a creature that can ponder deep  
The causes and the issues of the whole,  
Pursues a fair mirage, as in a sleep,  
That leads him on to some undreamed of goal.”

This same character (Martin) being asked, “And what of all the world in future time?” answers:

“I see a vision lofty and sublime:  
Egyptian priests had tales of western shores,  
And Seneca of Spain gives hint of such.  
The Hebrew record ocean isles explores  
For mental outlook, nought is over much.  
When east meets west, and later, west meets east,  
I see a time when war has wholly ceased,  
And Wisdom draws the world to brotherhood;  
Earth, sea and sky their secret lore shew forth,  
And Man at length works upward to the good.”

A forecast of Europe’s future dangers runs thus—

“But Europe shall be threatened more and more,  
Since no pre-vision guards the yawning door;  
Forsooth the undiscerning fight mid clouds  
Until their lands a dire destruction shrouds.  
The curve of danger lies, to clearer sight,  
From Persia, with the Euxine on the right.  
There strong defence would save this heritage  
By federated nations great and sage.”

Thus are rising (one by one) spiritual seers, and intellectual stars; who, hailing from these Southern seas, come forward to lighten the way of millions of toiling travellers to a state more beautiful and blessed. Most fittingly do they find glad record in the pages, and among readers of the “Harbinger of Light.”

Auckland.

## THE ANNALS OF PSYCHICAL SCIENCE.

In the July-September quarterly issue of the above is the first part of an article that should be read with interest, and especially in Australia, as it deals with the American Seances with Eusapia Paladino, who appears to have been as unjustifiably accused of fraud in New York as Charles Bailey was in Grenoble. Mr. Hereward Carrington, who had investigated Paladino’s mediumship in Italy, and was convinced of its genuineness, arranged for her visit to America. It is a full and detailed account, covering 50 pages. Besides this, there are “The Psychology of Planchette Writing,” “Some Cases of Spirit Identity,” by Ernest Bozzano, and other most interesting matter. Most of the writers are well-known scientific investigators.

## ANOTHER NOBLE PIONEER PASSED ON. ANDREW GLENDINNING.

One by one the old pioneers of spiritualism are leaving us and passing on to reap the fruits of the good seeds they have sown on the material plane where they germinate and sometimes blossom, but rarely bring fruit to the sower. Only a month has passed since we had to record the transition of Mr. Dawson Rogers, and now the news comes to us of the passing on of Mr. Andrew Glendinning, who for upward of half a century has not only worked wisely and persistently to acquire and spread a knowledge of the facts and philosophy of spiritualism, but has exhibited in his life its ethics and religion, so that he was beloved by all who had the pleasure of his acquaintance. Being by nature a humanitarian and reformer, he in early life took an active part in the temperance movement, the anti-war and anti-slavery societies, and other similar movements.

In 1863 he became secretary of the Amateur Photographic Society and within a year of that, experimenting with David Duguid, took the first spirit photograph. Further personal experiments convinced him of the fact, and made a deep impression on his mind. Being acquainted with Mr. J. Traill Taylor, the editor of the "British Journal of Photography," he introduced the subject to him and induced him to make personal experiments, which resulted in his being convinced of the reality of the phenomena. Mr. J. Traill Taylor had the courage to affirm the facts connected with his investigation, and, being probably the highest authority in the science of photography, his confirmation of the fact of spirit photography had great weight. A warm friendship sprung up between them and the result was that Mr. Taylor became a partner with Glendinning in experiments in other fields of psychic research. A description of some of these was contributed to "The Two Worlds" newspaper of October 1st, 1908, by Mr. Glendinning under the title of "Some Memories of Mr. J. Traill Taylor." But Mr. Glendinning's interest at that time centred in photography, and he published his experiences together with Mr. Taylor's confirmatory lecture in an interesting illustrated volume entitled "The Veil Lifted," and subsequently co-operated with Mr. H. Blackwell in his efforts to demonstrate the reality of spirit photography. The "Two Worlds" for November 4th last contains a tribute from Mr. Blackwell to the memory of his friend, and another from Mr. James Robertson, another contemporary pioneer and personal friend of the deceased, which so beautifully expresses the almost angelic character of the man that we are induced to give the following copious extracts:—

There passed on to the higher life, on Tuesday, the 25th ult., my loved friend, Andrew Glendinning, one of the noblest and sweetest souls who have adorned the spiritual ranks. One can scarcely express regret at such an event, as old age is the only natural death for mankind, the only one which is unavoidable. As virtue is the ideal life of man, so is old age the ideal death. Cheerful and bright as he was the Sunday before his departure, I have no doubt but that he would welcome the change into a realm so much brighter than this world is, even at its best.

The true wife, who shared his toils and worked heartily with him in all his endeavours to bless humanity, and the children

gone before, would welcome the faithful one with open arms. Troops of friends whom he had served and blessed would be able to give expression to thought, "Well done, good and faithful servant." Reared though he was in Scotch Presbyterianism, dogma never trammelled him. He seemed to brush creeds aside as of little moment. What he said and did, his ideas, his spirit, his benevolence were what affected those with whom he came in contact. You felt that sainthood had not quite died out from earth when you were in his presence. If benevolence filled his heart, love ruled all his actions.

It would be a long story to tell of his work for Spiritualism, which having once gripped he never let go, never got carried away by crude ideas, the mystification of Theosophy, or the laggard ways of psychical research. It was the personalities of enfranchised human souls that filled him with delight and whose companionship he for so long participated in. In his early years he was in the forefront of all great causes. Freedom in all forms was the keynote of his life, so that when the spirit-world opened out its view to him it was more of freedom, more and more of larger life. I have never known one who came in contact with his spirit but who loved him and felt he was a typical Spiritualist, brave, reverent, and sincere.

Truth and trust, tenderness and loving sympathy, you felt were what his character was built out of. I suppose he was really the oldest worker in our ranks. It is nearly fifty years since he associated himself with the Cause in Glasgow, becoming the first president of the Association when it cost a man something to be a Spiritualist. It did not cost that brave heart what it might have cost others, for he felt to be on the side of truth was an honour. Living for the last forty years or so in London, he was close to all the pioneers of the Cause. Gerald Massey was his friend, William White, the author of "The Life of Swedenborg," his confidant. All mediums had reverence for him, for he had the intuition to feel how these should be treated.

I have had all these years hundreds of letters from him, full of wisdom and love. Up to the last he held seances at his home, and was ministered to by his angel-friends, and after each gathering I usually had reports of the gladsome times he had had. It is but a poor tribute I am paying to a character which was so rich in all that made up true manhood. Words are but a poor expression of the deep inner feelings I hold regarding the finest type of Spiritualist I have yet known. Mr. Glendinning was, I believe, in his eighty-fourth year. His family will have left with them a precious memory of a life worthy of reverence, which will be an incentive to live as bravely as he the beloved did.

Here is a picture of a spiritualist indeed, what further tribute can we add to this?

—W.H.T.

## A SUCCESS FOR "JULIA'S BUREAU" IN INDIA.

The following excellently condensed account is from "Light" of October 29th, and is given to "Harbinger" readers with much satisfaction, the original being too long for reproduction.—Ed. "H.L."

"The Hindu Spiritual Magazine" for September, says "Light," contains a full account of the result of an application to "Julia's Bureau," which presents some interesting features not attributable to telepathy from the living, certainly not from the applicant himself. The results are the more noteworthy because the applicant was not present in person, being in India at the time, and the information given appears to have been derived from psychometry combined with spirit presence or influence.

Babu S. K. Chatterjee, who describes the incidents, is a legal practitioner in India, and the son of a former distinguished professor in the Sanskrit College, Calcutta. Wishing to obtain a communication from his deceased father, Mr. Chatterjee applied to Mr. Stead and filled in the usual forms. Our readers may remember that among the papers to be filled in there is a "Form H," on which the applicant is asked to give personal particulars of the deceased, and any special details or references to private affairs which would constitute a test of identity. This form is sealed up and retained by the applicant until the sensitives have been consulted, after which it is handed to the officers of the Bureau for comparison with the details given at the sittings.

As Mr. Chatterjee could not go to England, he sent his father's seal, without the handle, and two pieces of paper written by him. The three sensitives to whom these articles were submitted (Mr. Robert King, Mr. J. J. Vango, and Mrs. Wesley Adams) all described a person of great intellectual and mental power; two of them gave the age as fifty to sixty and

sixty to sixty-five years respectively; he had attained the age of sixty-one. As to Mr. King's report, the writer says: "Father's learning, intellectual activity, religious devotion and the high standard of spirituality that he attained have all been correctly described." It was stated that the period of his passing over seemed to be "long since," and that "death took place somewhat quickly at the end." He died in 1867, on the second day of an attack of cholera.

Mr. Vango correctly stated that the deceased man's hair "probably turned grey early in life," that his illness must have been very short, and that he was a busy man almost up to the last days. Mr. Chatterjee says that his eldest brother, aged seventy-three, had never seen black hair on his father's head; the latter had taught nearly fifty pupils up to the day of his fatal attack. The sensitive also said:—

His work in earth life seems to be principally to do with literature; he seems as though he took a great interest in the training of the minds of others. He also shows me a very large book, I should think from twelve to sixteen inches square. I also see a great many papers, some of which still lie dormant. These he specially desires to be finished and placed on record for the benefit of mankind. The applicant, he says, could do this, and would please him very much by so doing. The gentleman is much desirous of the applicant's following up this subject (Spiritualism?) and learning all he possibly can in order to impart his experiences to others whom they may benefit. He says: "It has been my desire ever since I came into the spirit world to be with my son and help him to know how near I and others who are disembodied are to him, and that, if the machinery can only be set in motion, I can send a message to him and he can help many others in this way."

Although the last part of this message is similar in character to the utterances of other returning spirits, yet there is also a definite reference to papers "lying dormant" which the deceased wishes to be made publicly available. Mr. Chatterjee says: "Father's commentary on the 'Purusha Sukta' is one of these. I was not even aware of the existence of this commentary at the date of my application to the Bureau. I discovered it quite accidentally among some old manuscripts months after my application." The large book, he says, was a manuscript treatise on Sanskrit rhetoric, which has been irrecoverably lost. Three boys were also seen by Mr. Vango, and the applicant states that he has lost three boys; he did not refer to them in Form H, and never informed anyone in England that he had lost them.

The salient points in Mrs. Wesley Adams' description are references to the condition of helplessness, gasping for breath, and loss of sensation at the time of death. She spoke of the deceased as a writer or composer, and as having "a sense of appreciation of the way his wishes and memory have been respected." There were three friends with him "who add to his happiness in the spirit world." His commentaries on two Sanskrit books have, in fact, been reprinted and republished, and his "Life" has run through four editions. The "three friends" are recognised as three fellow professors at the Sanskrit College, who, with himself, were called "the four pillars of the College." There is also a reference to a lady, which would apply to Mr. Chatterjee's wife, whom he had not mentioned in Form H, or spoken of to anyone in England. Altogether Mr. Chatterjee is satisfied that "telepathy had nothing to do with the success of these communications."

Mrs. Ellen Green writes of her work in England and Scotland since her return from Australia. She says: "I have lectured in Nottingham, Liverpool, Yorkshire, Staffordshire, Manchester, and Edinburgh, and have engagements booked for twelve months." She sends cordial greeting to her many friends in Australia, who will heartily reciprocate the same.

### A NEW ZEALAND SUCCESS.

One of our most esteemed correspondents, Mr. J. Lepper, sends us the following account of the results of his application to Julia's Bureau for a communication.

Mr. Lepper says in his accompanying letter:—

The Oaks, Kirikiriroa,  
Hamilton, N.Z.

Dear Mrs. Bright,—In this letter I am sending you two of the typewritten messages received from Mr. Stead, and as it is important that reliable information from the Spheres should be made known, I think if you do use the article more of these messages might be inserted. These messages are in every respect corroborative of messages through other medium sensitives received since the dear wife passed over to the beyond. This is a terribly materialistic age, and it behoves every sincere Spiritualist who has evidence of spirits communion to have the courage of his or her opinions. As Julia's Bureau is now so well known all over the world, and it is desirable that weak-kneed Spiritualists, and especially mourners of all kinds, should be encouraged and comforted, is the only apology I can offer in thus writing. I am enclosing copy of the photo of my dear wife, taken when 57 (which keep) sent to Mr. Stead.

With all good wishes,

I am most cordially yours,

JOHN LEPPER.

Two communications are sent through Mr. J. J. Vango and Mrs. Wesley Adams. They are almost identical, and Mrs. Adams' is selected as contained in rather briefer form, and with mention of another spirit. Mr. Lepper's annotations are also given.

May 28th, 1910.

MRS. WESLEY ADAMS *Recipient*, JOHN LEPPER.

The photo brings a condition of extreme weakness, as though the spirit would be ill and sick for some time before passing away. The form of a lady appears; medium in height; rather slim in build. I feel she would have gone very thin; the features have a worn expression; forehead rather long and high; full eyes, dark brown; hair parted in the centre and nicely dressed. A refined and artistic nature, quiet and thoughtful in all her actions. I feel she would be much looked up to and generally loved.

This is fairly correct.

do.

do.

The condition of spirit life was not altogether a surprise; she seems to have had some idea of the life after death.

That was so.

With the lady comes a gentleman, who I feel has grown up in spirit, as he comes in a bright, beautiful, spirit light. He passed from the earth surroundings when quite a small child. The loving attitude of the lady tells me that it must have been her own child, and she seems to be much comforted by his near presence. The initials M., J. and W. are given, and the name John. The lady says:—

This is also correct.

Good.

"Tell John the teachings that have come to him are true; life is continuous and eternal. The pain and suffering is gone, and I am free to build up my spiritual body, and at the same time my love and devotion to him are stronger."

This is like what other mediums have told me.

"How much I long for him to know I am near and will help him to the knowledge of truth. Go on with what you are doing, and the influence of your spirit loved ones will be around you and prepare you for a joyous welcome to the Summer land."

There is also an old gentleman quite 70 years of age, fairly tall and broad in build; round, full features; grey beard, and hair which is thin on top of the head; has passed away many years. He is, I feel, another relative of the applicant.

Possibly her father.

Miss S. Venables writes of successful work on the platform and medical treatment at Ipswich, Queensland, and is delighted with the climate and surroundings of that city. An advertisement will be found in another column.

## OUR IMMORTAL BODIES.

FOR THE "HARBINGER OF LIGHT."

*As seen from behind The Veil by one who has come back.*

Our Immortal Bodies! Does the term sound strange? Perhaps not quite, now that mental scientists use it so freely. Our Spiritualist friends turn away from it, as I have many a time; and truly the inadequacy of the half-conception is enough to make them. Immortal? These bodies, which in the most perfectly formed, most healthy, still fall so far short of the capacity of soul. And I have been glad in my heart for that which we call death, or its simulacra sleep, when I could lay what I thought my body down and be free to obey the Soul's dictates.

But I have been behind the veil several times recently in a long and severe illness of the earth-garb, and I have learned a new conception of the body.

Behind the veil? Yes, right behind the veil, for it is an easy matter to get there; the difficulty for us one and all is to have won the right to stay there. For after all the veil is but our lack of consciousness of our real whole selves; and is an earth-created thing which we are rapidly learning is only another illusion.

But in this new conception of what the body really is it seemed to me I had learnt the largest lesson, and that most important to us all here, because Identity is thus learned and donned for all Eternity.

Paul's teaching: "There is a natural body and there IS a Spiritual body" is pregnant with power, and because of what I saw Beyond, and because of what my mind bids me write, I say this—You can no more lose your body than you can lose your soul! We are in Eternity now—or we never will be; we are Immortal Spiritual Beings now—or we never will be; we are a Triune Being now—Soul, Mind, Body; and because we are Eternal we are always going to be Triune, the godly Three-in-One. We are not going through God's other aeons hampered by the lop-sided loss of one of our equalities, or as helpless, bodiless beings; we are going to be Real and we are going to be Ourselves, and there will be no nebulosity about our Self-hood, such as seems to exist in many a mind about it on this plane.

And the big need of our turning attention and focusing it upon our growing individuality is that we are moulding, by that marvellous tool Thought, not only the state we shall occupy, but the Body we shall be encompassed in. And truly if one thing could be more important than another it would be the Body—the expression—the means of growth and service. The Real Body of us is as much Spirit as that which we call our Soul, and as capable of flight to the starry spheres as our mind or soul, for it is an integral part of us with as Godlike qualities.

It is true we grow about us a husk, a protective skin or insulator of the Earth's cruder vibrations, while Thought moulds our Real Bodies to perfection now; but there will come a Day in the Future when conglomerate Man (Who is God) will so know Himself and so live Himself out to every atom, that this will be no longer needed; and our Spiritual Body will be our Whole Body.

But now, here in this day, what sort of Spiritual Bodies are we building? I will tell you the appearance of some that I saw, and the clear remembrance of which I was able to bring back to earth with me, I think because I have been training my brain for years to retain the knowledge my Soul gained in sleep. And just here let me say I am convinced by experience that many people go right behind the veil in the Sleep-state, or in unconsciousness, who never recall the wisdom their souls have culled because they have neglected this preparation. I had been taken by my Helper from the Other Side out through the density which, on looking back at it with the clear super-sight of the Spiritual Body, looks like a curious grey sea of atoms, everlastingly moving and wreathing into shapes with a seething sort of sound. I was to

learn more of these after. We had come to the shining slope that leads up to the wonderful gate where Souls are taken who have a chance of Transition.

I recognised it afar, for I had been there before, and my heart leapt with joy that perhaps this time I might be found ready to go through, that for me would sound the chorus of joyful tones as my loved ones rushed to meet me; because Earth's travail bore very heavily on me.

But my Mother, who had also come to help me from my skin, looked at me with compassionate eyes; and my hopes faltered. Nevertheless, when I came to the Shining Three who are like Christ that stand before that gate, I pleaded with them as I have pleaded before to be let through.

And they reviewed my life as they review all those brought this way, whose going-over is yet uncertain; and as before He who stood between the Others, pityingly and lovingly said, "Not yet, little daughter, go and learn the things ye shall see, and go back and speak them out, for your mead of service there is not yet full." And he gave me back to my Mother and several Helpers, and I was taken to learn many lessons in differing places; but to learn this of the Immortal Body was I taken right back to Earth?

From one sick bed to another we went, and I watched the differing processes of freeing the Body from its shell.

I had asked my Mother on the way why we were coming right back to Earth, and she had said, "That you may see for yourself your Spiritual Body is yours right in what you call the flesh, and it is there and there only that you acquire it." So I vividly noted the method of procedure. In each case the Helper or Worker, who was always a man of strong magnetic presence, went with a few of the departing one's friends from the Other Side to the sick bed. There, while their love persuaded, his hands drew by curious movements the real Body from its husk. And I was wondrously interested to see the diverse appearance of these Bodies.

Some there were that rose from their shells slowly and gently in perfect formation. In these cases it was a glorified, beautified, self-illuminated and perfected resemblance of the skin-shape, but with all signs of age transmuted to a splendid maturity. By self-illuminated I mean that every atom of that body glowed with its own life, so that it looked as though lit from within; and radiated a scintillating beauty. In other cases the Body seemed to have to be drawn atom by atom, and it rose just above the skin-shape in a nebulous mass which the worker moulded into some resemblance of the person by the movement of his hands. Even then it remained all unshapen, and seemed to have very little cohesion to hold it together; and my Mother whispered that these were persons whose whole attention had been rivetted on worldly affairs, who had stifled their souls, and had developed no power to mould the Body to form.

I asked her what happened to such, and she told me that they remained in the slower, cruder vibrations of aether until their Bodies grew strong enough to bear the higher, fairer stratas, "Unless they are sent back to earth for another chance of growth," she added.

Yet others again I saw who, while turning to the soul side of things, had forced their minds into such narrow grooves of thought that their freed Spirit Bodies, though more compact in texture, were misshapen, maimed and distorted in the most curious ways.

These the Worker left as they were, and I wondered why, till he told me bravely, "That which the Soul builds that shall the Soul re-form, and none shall coerce, though a thousand be ready to help and encourage." But I said, "These others that you moulded?"

And he smiled at me and replied, "That is but a transitory shaping that the Soul may know itself as it is, and set about transmuting it to enduring and improved form."

Then they were guided as I had been across that curious grey sea of atoms, and I was constrained to ask my Mother what it might mean. And whether there were people in it, for I could distinguish shapes half formed, and forming slowly yet not wholly detached from the mass. And she looked grave, too, as she said:

"These are they who know not who they are, who have never thought for themselves, and acted for themselves, but drifted for ever through golden opportunities careless of everything; they have got no love on earth or in the Other Spheres strong enough to cause them to make some self-effort, and we cannot draw or persuade them from the littleness of their own minds. They usually attach themselves to one on earth as feeble as themselves, content always to be led. They remain sometimes a long while like this, scarcely distinguishable one from the other; and of course always at this slow vibration. The higher vibrations they could not bear yet, but some time or other they will all be themselves, and drawing about them their own atomic force will mould a Body fit for further progression."

Then I went back before The Shining Three, with the Workers and the newly arrived; and some of them stayed and some were sent back to their Husks for a longer period, and I envied those who stayed.

But He between the Others spoke to me again and said, "Yet a little while longer serve, and speak this and the other things which ye shall see, even though none heed because of the veils they hold up and the callosity of the shape about their real Bodies. "But, because for your earth the Spiritual Day has dawned, the Hour is fast coming upon you when every Atom of your Bodies shall be so inbent with its Soul that ye shall no more wear any outward husk to ward off discordant vibrations, for ye shall no more create such. Then shall your bodies be Immortal through and through, Self-moulded as Self-created, and ye shall pace the mighty steps of Progression to find the God ye dream of is the vast, mysterious, almost unthinkable Force dwelling in the Mind of the conglomerate Man come to His Perfection."

Adelaide.

IRVEN MACKENZIE.

## THAUMAT—OAHSPÉ.

### THE KOSMAN ERA.

By J. NELSON JONES.

[So widespread is the interest taken in "Oahspe" in the Commonwealth of Australia, New Zealand, South Africa, and other places, where the "Harbinger" circulates, that Mr. J. Nelson Jones, who has made a thorough study of this remarkable book, proposes, under the head of "Thaumt-Oahspe," to deal with some of its more important aspects.—Ed. "H. of L."]

In the midst of the hum-drum of daily life the man of affairs thinks little about cycles other than those which regulate his movements, such as the day, the week, and the year. But there are cycles innumerable, and of vast importance, continually fulfilling their appointed times. Our planet has its year, Jupiter his, 12 times longer; and Neptune his, 164 times that of the earth. Then there is the great cycle of the precession of the equinoxes, by which the earth's polar point is carried around the pole of the ecliptic in a period of about 25,800 years, within which period we have a succession of polar stars. Three thousand years ago the pole-star was Gamma Draconis; at the present, it is Alpha Ursae Minoris, and some 12,000 years hence it will be Alpha Lyrae, or the bright star Vega, visible in our Northern Heavens during part of the year.

As in the physical, so in the spiritual, world, there appear to be periods, or cycles, or Aeons, or Eras; but while the former are recurring and repeat the same phenomena, the latter seem to be progressive, and are ever bringing into view a new and higher order of things. So Oahspe goes back 24,000 years in the life of our planet, and tells of a succession of

Eras during which the earth, in company of its primary the Sun and his entire family of worlds, has been led through a whole series of etheric worlds or heavens, for its up-bringing into higher grades of spiritual life.

The first three eras were for the development of man, upon a comparatively low plane, and in the third era, when so much advancement had been made as permitted man to form communities and dwell in cities, the Beast arose (i.e., the Selfhood, or principle of evil), and prompted him thus:—"Possess thou whatsoever thou wilt, for all things are thine, and are good for thee. And Man obeyed the Beast; and WAR came into the world. This was the fourth era." This, of course, brought moral perversities, and man became "carnivorous, and darkness came upon him, neither yet heard he the voice of Jehovih, nor believed in Him." This was the fifth era. "Then came confusion; the Beast (i.e., Man under the dominion of the Selfhood), divided itself into four great heads, and possessed the earth about; and man fell down and worshipped them. And the names of the heads of the Beast were, Brahmin, Buddhist, Christian, and Mohammedan. And they divided the earth, and apportioned it between themselves, choosing soldiers, and standing armies for the maintenance of their earthly aggrandisement." In this the sixth era, followed vice and violence, and the love of sin; but "Behold, the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention, to an herbivorous man of peace. The four heads of the Beast (the religious systems which are ruled by the Selfhood) shall be put away; and war shall be no more on the earth." The seventh is the Kosmon Era, which commenced in 1848, that memorable year of upheavals, when England and all Continental Nations were convulsed in a most remarkable manner. Speaking of this period Oahspe says:—"And the angels of heaven (Spirits) descended to the earth, to man, and appeared before him, face to face, hundreds of thousands of them, speaking as man speaketh, and writing as man writeth, teaching these things of Jehovih and His works." This is literally true. In 1848 commenced what is known as the "Rochester Knockings," and ever since that time what is called Modern Spiritualism has grown with an ever-accelerating speed until it now covers the earth, and is attracting the earnest attention of the foremost minds, both in Science and Religion. This Kosmon cycle is but at its beginning, and all former cycles have led up to it. The following quotation will illustrate:—"When Jehovih brought the great serpent (the solar phalanx) into the light of the arc of Kosmon, rising upward, higher and higher, in the dawn thereof," He said, "this shall be an illustration unto mortals that I have appointed cycles of times and dawns of times, with Gods and Goddesses to superintend My creations in tenderness and love. . . . Behold, the time draweth near when the nations of the earth shall course around the whole earth in ships, crossing the seas and oceans, to all the places I created. And those that have built in one place shall no longer say: This is our country. For I will no more have the nations locked up unto themselves; nor one continent seclusive to one people; nor one ocean, nor sea, nor port, nor river, for any nation or tribe of men. They shall know that the whole earth is Mine, and all the waters of the earth, and the air of the firmament; and that I created them for all My people, to receive them, and enjoy them unto Mine own glory. And they shall throw open their places, and say to one another: Welcome, my brother. Wheresoever Jehovih prompteth thee to dwell, be it so with thee, and I will give unto thee also." Again: "When man was in great darkness, I sent Saviours and deliverers unto him. And My Saviours taught man (Teachers only) by certain commandments and by prayers, how he should live, TO BE SAVED FROM SIN. But in Kosmon I shall send no Saviour, nor Archangel, with a loud sounding trumpet; but I will

come to man's UNDERSTANDING through the LIGHT of Mine own WISDOM. And man shall interpret My words as I speak to his OWN SOUL. Man shall pray to Me, and speak to Me in his own way, and not according to the dictation of any man, nor priest, nor sacred book, save THE BOOK OF MY CREATIONS. Neither shall man longer accept any of the former revelations, and bow down unto them; for, as I was sufficient unto the ancients, to speak to them things that were good for them, even so will I speak to My chosen of the Kosmon era that which is good for them also." Further: "When the world approacheth Dan'ha in Sabea (the approach to a new cycle), the nations shall be quickened with the new light; for Kosmon cometh out of the midst. And My ethereal hosts shall press upon the understanding of men, and they shall fill all the nations and kingdoms with new discoveries and inventions and books of learning. And men shall be conceited of themselves above all the Ages past, and they shall deny Me, and quarrel with My name, and cast Me out. But I will come upon them as a Father, in love and mercy; and My hosts of heaven shall cause babes and fools to confound the wise by signs and miracles. My hosts from heaven shall cause chairs to speak, and inanimate things to walk and dance. The dead shall reappear to the living, and talk with them face to face, and eat and drink, and prove themselves to the children of the earth, and make My Kingdoms known. Yea, they shall encompass the whole earth around about with signs and wonders, and set at naught the philosophy of men and the idolatries of the ancients. For both, the living and the dead, shall know that I, Jehovih, live and reign over heaven and earth. This shall be a new era, and it shall be called Kosmon, because it embraceth the present and all the past. Then will I reveal Myself; and they that deny Me shall accept Me; of their own accord will they put away their Lords and their Gods and their Saviours; nor shall they more have idols of Me, either on earth or in heaven, for I AM SUFFICIENT UNTO ALL."

Let the intelligent reader compare the condition of the world as it was in 1848, with what he sees around him to-day, and ask himself the question whether these statements and predictions of Oahspe can be believed or not?

Ararat, Dec., 1910.

### DEATH OF MRS. EDDY. Founder of Christian Science.

In the "Age" of December 6th appeared the above notice and the following footnote, which states very clearly the basis of Mrs. Eddy's teachings and is given in full. Apart from its phenomenal success there can be no doubt of the immense value of Mrs. Eddy's work in the world. If people, Christian Scientists included, could fully realise that, as Mrs. Eddy says, "all real being is in God, the Divine Mind," disease would disappear and we should have "the perfect men and women" that Whitman dreamed about. This is sure to come for the "Immanence of God" is the dominant note in all progressive thought. Meanwhile ungrudging praise must be given to one who so successfully led the way to a more rational view of sickness. To forbid her followers to speak of ailments put them half way on the road to cure, and for this alone Mrs. Eddy is entitled to our warmest gratitude.

#### A REMARKABLE PERSONALITY.

"News of the death of Mrs. Baker Eddy was received yesterday morning by Mr. A. Cope-Stone, of Collins place, representative of the Christian Science cause in Victoria. Mrs. Eddy was a remarkable personality, and exercised great influence. The Christian Science teaching has millions of believers, who assemble in about 1000 churches scattered throughout the world. In Australia there are ten churches and societies. Mrs. Eddy was born in Bow, New Hampshire, on 16th July, 1821, the

youngest child of an old family named Baker. In youth she attended the Congregational Church, but progressed, through investigations of spiritualism and mesmerism, to the conviction that God is spirit, and all creation spiritual. 'In 1866,' she wrote, 'I discovered the Christian science or divine laws of life, and named it Christian Science. God had been graciously fitting me during many years for the reception of final revelation of the absolute divine principle of scientific being and healing. When apparently near the confines of mortal existence, standing already within the shadow of the death valley, I learned these truths in divine science—that all real being is in God, the divine mind, and that life, truth, and love are all powerful and ever present; that the opposite of truth—called error, sin, sickness, disease, death—is the false testimony of false material sense—of life in matter; that this false sense evolves in belief a subjective state of mortal mind, which this same so-called mind names matter, thereby shutting out the true sense of spirit.' The growth of Christian Science is based on healing the sick.

Mrs. Eddy lived in retirement for some years at her mansion, Chestnut Hill, Boston, not far from the great Christian Science Temple, erected a few years ago at a cost of millions of dollars. Although she remained the spiritual leader of the denomination, its affairs are managed by a board of directors. The adherents will not appoint another personal leader, but will take their guidance from one of Mrs. Eddy's many publications—"Science and Health." Mrs. Eddy was married three times—in 1843, 1853 and 1877.—*Age*.

### IN MEMORIAM.

O. L. M. ABRAMOWSKI, M.D., CH.D., BERLIN

It will come as a surprise to friends at a distance as well as those near at hand to read that Dr. Abramowski passed suddenly and unexpectedly to the Great Beyond on Wednesday, December 14th. No tidings of illness had reached even his Melbourne friends, but it was known that he had gone on a professional trip and to recruit his health to the country districts of Victoria. It is feared that his arduous uphill work in trying to convert people to a way of health through diet caused an absolute breakdown in health and fatal collapse. In Mildura, where a long and successful career as medical practitioner and superintendent of local hospital, he had endeared himself to a wide circle of friends, and in Melbourne, where his unselfish efforts to fight an unpopular cause had earned the respect of many, his untimely end will be greatly deplored and heartfelt sympathy is given to his widow and children.

### THE INNER LIGHT.

Each man is born with peculiar possibilities, which, developed, make him unique and strong, a necessary man to his generation. And a man loses himself to the extent of his seeking outside strength. It is easy to be taught, to accept rather than to attain. But you only know what you have seen and thought, you are only what you have felt and hoped. You must walk your own way, must go it alone, and going alone is only apparently slow. Whitman, ignoring academic literary values, was forced to publish his first book at his own expense; twenty-five years later he was regarded in Europe as one of the few spiritual products of America worthy of consideration. Cromwell was an unnoticed English gentleman for forty years, and it is not recorded that he studied political science at Oxford before starting to make history. And the accounts of Mohammedanism are strangely lacking in reference to the Prophet having first completed a college course on the cure of souls; he began by converting his wife.

Cherish the potencies within you. Men become mighty by inner development.—Elbert Hubbard, in "The Fra."

## PERSONALS.

Mrs. Baker Eddy, whose passing over in her ninetyeth year on December 4th is noticed in another column, has, so a later cablegram informs us, bequeathed the whole of her immense fortune to the Mother Church, Boston, after making provision for minor legacies.

Mr. Andrew Glendinning after only a few hours' illness, passed to the Higher Life on October 25th, at his residence, Dalston, London. In another column fuller reference is made to his long life of devotion to the cause of truth and enlightenment, and readers everywhere will send sincere sympathy to his family and friends in their bereavement.

Dr. J. M. Peebles, according to his latest letter, has taken up his residence until further notice at Highland Park, Los Angeles, California, to which all mail matter should be addressed. He attended all the meetings of the N.S.A. Convention held at San Francisco, and as Missionary at Large to that important body gave an advisory address as to future work. Just before writing a great reception had been accorded Dr. Peebles at the home of Dr. Nellie Beighle, of San Francisco, at which W. J. Colville gave an inspirational poem in honour of the veteran traveller and worker. Mention is made of this in another column.

W. J. Colville has taken over the editorship of a New York journal, "Mystic Light Library Bulletin," issued monthly by the association of the same name. A correspondent writes that this will indefinitely postpone Mr. Colville's expected lecturing tour at the Antipodes. A copy for October, the second month of its publication, lies before us. It contains an article, "The Law of Attraction," by W. J. Colville, preceded in the opening number by one on "Concentration of Thought" in the September issue. "Words of Power"—how spoken words bring events to pass—was to appear in the November issue. These are at the usual high-water mark of excellence in thought and expression. "Rosicrucian Christianity—Where are the Dead?" is another important article. Great success in this latest literary effort is the wish of all W. J. Colville's friends at the Antipodes.

Rev. S. Barnett, who is speaking publicly and in classes on the Higher Spiritualism in Auckland, sends a review of a book of poems and dramas by M. R. Keesing just published in that city, with some account of his life and work, which will be found in another column.

Professor Alfred Russel Wallace and the late Professor Tyndall, says a correspondent to the London "Daily Chronicle," thought much alike, although one was called a materialist and the other is a spiritualist. He quotes Tyndall as follows, which is indeed the Higher Spirituality:—

"We are surrounded by wonders and mysteries everywhere. I have often in the spring-time watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question: 'Can it be that there is no being or thing in nature that knows more about these things than I do?' Do I in my ignorance represent the highest knowledge of these things existing in this universe? The man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me."

Dr. Marcel Viollet, physician to the lunatic asylums, Paris, who is an avowed Spiritualist, has just published a volume on "Spiritism and Insanity," the English edition being published by Swan, Sonnenschein and Co.; price, 2s. 6d. net. He pleads for more judgment in attending doubtful seances as there is danger to those predisposed to insanity to do so. Spiritualism, he says "must be freed from fraud and lunatics before it will be allowed to take the place it deserves as a recognised science." This is the aim of the exponents of the newer Spiritualism everywhere.

Mr. E. D. Rogers, of Finchley, says an English journal, founder of the National Press Agency, founder and editor of the spiritualist paper "Light," president of the London Spiritualistic Alliance, at one time a chemist, and afterwards first manager of the "Eastern Daily Press" (Norwich), who died on September 28th, aged 70, left estate of the gross value of £7383, of which the net personality has been sworn at £7348.

Mr. George Spriggs writes of the passing over of his mother, to whom he was tenderly attached, at an advanced age and after much suffering, glad to be joining the company of her beloved ones gone before. Friends in Melbourne will send sympathy to Mr. Spriggs in his bereavement. In a recent number of "Light" it was stated that Mr. Spriggs had consented to conduct the class for mediumistic development held on alternate Thursday afternoons by the London Spiritual Alliance at Suffolk street. This and a class for psychical self culture, presided over by Mr. Watkins, are for members and associates only, to whom they are free.

W. C. Nation, editor of the "Message of Life," New Zealand, sends a photo of the "Spiritualists' Own Room" at Levin, where his paper is published. Cordial greetings and thanks are sent to Mr. Nation who is president of the National Association of Spiritualists, New Zealand.

Wilson Fritch has been doing excellent work by his lectures at Scourfield Chambers, where, in addition to his lectures on the cultivation of the Ego, he has spoken on Abraham Lincoln, Tolstoi, Mrs. Eddy, and other up-to-date topics. On Saturday night, December 17th, he lectured on Maeterlinck's "Blue Bird" at the Thistle Co.'s rooms. Cordial invitations to Wellington, New Zealand, are likely to be accepted early in the New Year by Mr. Fritch.

Mrs. and Miss E. D. Morrell, of Derby, England, are now in Sydney and will be glad to hear from societies in any part of Australia and New Zealand desiring their services. Mrs. Morrell is a wonderful psychic and attractive speaker.

Rev. Dr. Zillmann, of Sydney, sends a programme of four lectures he is to deliver at the Cosmopolitan Hall, Harrow road, Auburn, commencing December 11th, ending January 1st, 1911. The new society is called "All Souls' Church."

"The Occult Students" announce that a social will be held in the Australian Church Lecture Hall on Monday evening, January 16th, when "Mr. Wilson Fritch" will speak on "The Scientist and the Seer," and Mrs. Carrie Crozier on "Clairvoyance." There will be music, discussion, and refreshments. Tickets, 6d., can be obtained at Miss Hinge's Book Depot, or at the door.

Mr. H. Bannister, of Geelong, one of our most esteemed friends and helpers, has suffered a sad bereavement. Friends will send heartfelt sympathies as they read the following notice:—

BANNISTER—Passed away at "Altona," Fairview-street, Newtown, on the 9th inst., Clara, the beloved wife of Harry Bannister, in her 45th year. Privately interred Sunday morning.

Mr. J. Isherwood has finished a successful course of lectures at Oddfellow's Hall, Melbourne, and left for Sydney on December 22nd. He will remain a few weeks there before leaving Australia. All communications to be addressed, G.P.O., Sydney.

Mr. McLeod Craig, after two years' successful platform and healing work in Melbourne, is leaving for Hobart under engagement to the Hobart Metaphysical Society, to give a course of Lectures and Demonstrations. All letters may be addressed c/o W. H. Wallace, Hon. Sec. Hobart Metaphysical Society.

Light, of November 19, says: "Spiritualists are coming to the front and winning their way in public service. During the recent elections Mr. George Spriggs was elected to the Richmond Borough Council and Mr. Will Phillips, late Editor of 'The Two Worlds,' to

the Manchester City Council, while Mr. D. J. Davis, after seven years' service as a Borough Councillor in West Ham, London, has been elected Alderman and Deputy Mayor for the coming year. This is as it should be, and we congratulate these friends on their success.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Jan. 11th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. Charles Bailey will be the guest. Other speakers advertised in daily papers. Cordial invitation to all.

### MAGNIFICENT RECEPTION TO DR. J. M. PEEBLES.

A correspondent at San Francisco writes:—

"Amid garlands of roses, a profusion of chrysanthemums and festoons of Oriental draperies at the palatial residence of Dr. Nellie Beighle, of San Francisco, Cal., a magnificent reception was tendered to the Pilgrim Dr. J. M. Peebles, in honor of his visit to the city.

With some sixty or more distinguished personages present a most enjoyable evening was spent. Every possible provision for the comfort and entertainment of the guests was amply supplied by the charming hostess, Dr. Nellie Beighle, who has won the admiration of multitudes in this and foreign countries for her wonderful healing gifts.

The white-haired pilgrim traveller, filled with his usual buoyancy and youthful ardor, graphically related his weird experiences of the Orient, and with the adepts of India. Though bordering on the 90th year of his sojourn on earth, never was the mind and brain more clear, logical, and consecutive in thought. His wisdom-words were received with deep appreciation and reverence.

Another interesting feature of the evening was the rendering of an inspirational poem by W. J. Colville, the subject being suggested by the company present.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

During the month of December, Mrs. Morrison has been the speaker on Sunday evenings, and it is with regret that through ill-health her last lecture was announced for December 18th. The attendances have been so large that members of the V.A.S. have received early tickets as the seating accommodation was quite inadequate. Several socials have been held on Saturday evenings and on Monday, December 19th, a welcome was tendered by the V.A.S. to Mr. Humphreys, who had just returned from a trip to England.

Classes are held by Mrs. Waschatz at her residence, Hoddle street, on Wednesday evenings, and on Friday evenings at the V.A.S. rooms at 8 o'clock. Mrs. Engman conducts a class at the V.A.S. rooms on Wednesday evenings.

Mr. Bloomfield, Hon. Sec., will give further information concerning these classes on application.

On Sunday mornings at the Temperance Hall, a Lyceum Session is held under the conductorship of Mr. Feinaigle at 11 o'clock.

### MELBOURNE P.S. LYCEUM.

There arrived just as the paper was being finished, and too late for inserting in full, a report of successful meetings for the month. Mr. J. Isherwood's farewell lecture was given on Sunday, Dec. 18, to a very large audience. For the year 1910, good results have been attained in the teachings given, and large attendances combined with excellent financial results.

Cordial wishes for the *Harbinger* and its readers are sent, and the hope that the Census of 1911 will record a great increase in the number of professed Spiritualists. These good wishes are heartily reciprocated.

### SPIRITUALISTIC CHURCH OF VICTORIA.

Just as we go to press the report of above reached us but too late for insertion as usual. The chief item is that Mr. G. Delderfield is about to deliver a course of lectures. Hearty greetings for the New Year are sent to all kindred societies and to this paper, which are cordially reciprocated.

### SPIRITUAL CHURCH OF JESUS,

Mr. Edgar Tozer, president, writes:—

I am pleased to report that we have had during the month very harmonious meetings, at which we received much spiritual upliftment and education through our esteemed speaker, Mrs. M. A. Redfern. Two addresses, viz., "The Privilege of Spiritualists," and another on "Peace," delivered on Peace Sunday, were exceptionally good. Our motor excursion passed off successfully, and the trip to the Heights of Preston was thoroughly enjoyed. I close with hearty greetings to kindred institutions and our best thanks to the "Harbinger" for assistance tendered, with the hope that it may still continue to successfully stimulate the cause of true Spiritualism.

### SPIRITUALISM IN NEW SOUTH WALES. RATIONALIST AND PSYCHOLOGICAL SOCIETY.

Under the above name a new society under the leadership of Mr. R. Towns and Mrs. Banks has been formed in place of the "Spiritualists' Church of N.S.W." The services are held at Leigh House, Castlereagh street, and all correspondence is to be addressed to Mr. B. Towns, Hon. Sec., 725 Bourke Street, Surry Hills, Sydney. Further particulars in next issue.

### UNITED SPIRITUALISTS' SOCIETY.

BOTANY STREET, REDFERN.

Mr. T. Downs, acting Hon. Sec., writes:—That excellent propaganda work is being done by the above society. The earnest work of Mr. Mugglestone, Mr. Joyce, Mrs. McFadden, and others, has lately been strengthened by the return of Mr. and Mrs. Weeks from New Zealand. Greetings are sent to the editor and good wishes for the paper and all kindred societies which are heartily reciprocated.

### IPSWICH SPIRITUAL SOCIETY, QUEENSLAND.

Mr. W. F. Reichart, Hon. Sec., writes:—That Miss Venables has lectured during the month; three addresses on "International Peace," "Man in Search of His Soul," and "The Morals of Humanity" being special subjects. Most kind greetings are sent to all co-workers for the festive season and great success desired for the paper and editor. All these good wishes are much appreciated and reciprocated.

### CHURCH OF SPIRITUAL PHILOSOPHY, AUCKLAND (Regtd.)

Mrs. W. Mason, Hon. Secretary, writes:—

Our Church unites in sending you hearty Christmas greetings, wishing you an abundance of peace and prosperity in the coming New Year; may your paper achieve phenomenal success in its glorious mission.

Our Church still maintains a steady progress, and we have pleasure in enclosing clippings from the local dailies referring to our bazaar and musical fete. Sister Estelles wishes to be most kindly remembered to you, and wishes you a very happy Christmas and every prosperity in the coming New Year. I am, dear madam, yours very sincerely,

MRS. W. MASON, Hon. Sec.

### CHRISTCHURCH SPIRITUALISTIC ASSOCIATION, N.Z.

Miss H. Whiteher, Hon. Sec., writes:—That Mrs. Steinman's most successful series of lectures closed on December 13, owing to the serious illness of Mr. Steinman, to the regret of all and with hope of his speedy recovery. On January 1st, Mrs. Harris

Roberts, who has been lecturing in Dunedin, will begin a course of lectures, and all her friends everywhere—and they are legion—will be glad to hear that her health is restored and she is giving again her most spiritual teachings. New Year greetings are sent to the society and Mrs. Harris Roberts.

Christmas holidays necessitating the printing of the paper ten days earlier, the usual notices from Societies had not arrived when going to press. Friends will please accept this intimation.

### THE BIBLE IN STATE SCHOOLS.

In the *Progressive Thinker*, of Chicago, of Sept. 27th, the following letter on the vexed question of Bible Reading in State Schools shows that in the United States the same contest goes on as in Australia. The Supreme Court of Illinois has, however, decided that it is unconstitutional to read the Bible in public schools, and extracts from the following letter show that it is there as here, because of the different creeds, that broad-minded people object to its use. There is a deeper cause for prevalent indifference to church-going, and the slight hold that current religion has on the masses, than the reading of any book, however sacred.—Ed. *H. of L.*

The Supreme Court of Illinois has lately decided that it is unconstitutional to read the Bible in the public schools, and that decision has been severely criticised by certain persons who profess to deem the teaching of that book essential to good citizenship, and this in face of the fact that prison statistics show that a larger percentage of Bible believers and Christian-taught citizens than of so-called infidels grace the enclosures of the penal institutions of the country. Of course all such persons are permitted to teach the Bible to their own children and to such others as may be induced to hear them; but that does not seem to suit them; they want to force the children of people holding different views also to listen to them, whether the parents wish them to or not. They are not willing that other people shall enjoy the same privileges they demand for themselves; and the strangest part of it all is that they do not seem to see that they are proposing a violation, not only of the Constitution, but of the plainest principles of conscience, justice and fair play.

If it were proposed to read in the public schools the Koran, the Rig-Veda, the Zend-Avesta, Nature's Divine Revelations, or Science and Health, these same Christian reactionists no doubt would be the very first to raise the objection of unconstitutionality to the procedure, although many of those "sacred books" contain truths as essential to civilization and the well-being of society as do the ancient Jewish records.

A common claim often put forward by some of the more zealous of the professors of the Christian religion is that the Bible is the foundation of all civilization; whereas the truth is that civilization has been achieved in spite of the Bible and the conservative forces of religion. The infidels, rebels, and dissenters in the politics and religions of the past have been the reformers and the advance guard in all times that have sown seeds of progress which have ripened into the higher civilization that follows. That Moses and Christ discovered and announced some fundamental truths did not preclude others before or since their times from discovering the same truths. Society could not have been established, nor could it continue, without laws against murder, theft, and other predatory acts of men. There is no higher principle of human conduct than justice, and this principle would have been in the world, and its beneficence recognised by men, if neither Moses nor Christ had ever lived.

Chicago, Illinois.

A. M. GRIFFIN.

Mr. Charles Bailey is holding a circle at Mrs. Bright's Rooms, 117 Collins Street, every Saturday night at 8 o'clock. Will those wishing to be present kindly apply at *Harbinger of Light* office any day from 10 to 5. Mr. Bailey will be the guest at Mrs. Bright's "At Home," on Wednesday afternoon, January 11th.

## MR. and MRS. W. D. MORRELL,

Of DERBY, ENGLAND,

Spiritualist Missioners and Psychics,

now in Sydney, are intending to visit chief towns of Australia and New Zealand, and will be glad to hear promptly from Societies desiring their services.

Address: G.P.O., MELBOURNE.

## The Occult Students' Social

WILL BE HELD ON

Monday Evening, the 16th January, 1911, at 8 o'clock,

AT THE

Australian Church Lecture Hall, Flinders Street East.

Addresses by MR. WILSON FRITCH on "The Scientist and the Seer," MRS. CARRIE CROZIER on "Clairvoyance."

Music. Discussion. Refreshments.

Admission, Sixpence. No Collection.

## MISS S. VENABLES,

Medical Clairvoyant, Herbalist, Magnetic Healer and Masseuse.

Member of Australasian Union of Herbalists (Registered).

Diagnosis from lock of hair. Fee, 10/6. Hours 10 to 5 daily; evenings, 7 to 9; Saturdays excepted.

SIEMON'S BUILDINGS, BRISBANE ST., IPSWICH, QUEENSLAND.

## Valuable BOOKS at Reduced Prices.

For Distribution.

A Galaxy of over 200 Eminent Spiritualists, and what they say about it. 24 pages, with wrapper, 2d. Without wrapper, for distribution, 1/- dozen.

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

OFFICE OF THIS PAPER, OR MISS HINGE.

## "Wonders Never Cease."

A BOOKLET FOR CHRISTMAS,

By W. BRITTON HARVEY.

Author of "Science and the Soul" and "Human Pearls in a Beautiful Setting."

The Scheme of the Book represents a little coterie delving for Truth, and among the subjects discussed are Thoughts, Prayers, Healing Magnetism, The Religious Outlook, Progressive Revelation, The Spiritual Law of Affinity, Death viewed as Spiritual Birth, and the Naturalness of the Spirit world.

Beautifully Illustrated with full-page photographic reproductions of Thoughts, Prayers and Curative Benedictions.

Coloured Frontespiece—"The Dawn."

Printed on Antique paper, with artistic cover fastened with silk.

Price, 1/-, Postage 1d.

Obtainable at Coie's Cook Arcade,

Miss Hinge, Little Collins Street,

and "Harbinger of Light" Office

## 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.

## Mystery of Man and His Mind.

A Personal Experience of the Other Side of Life

By (Mrs.) IDA E. HORAN.

Price, 3d. Posted, 4d.

On Sale at . . .

MISS E. R. HINGE'S, 178 Little Collins Street  
E. W. COLE, Book Arcade, Melbourne.

## MISS M. WILSON,

Typiste and Shorthand Writer.

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

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

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

Address :

Premier Buildings, 229 Collins St. Tel. 2234 City.

## CLAIRVOYANCE.

By J. C. F. GRUMBINE, B.D., F.S.S., Lond.,

Teaches how to see spirits, read the future and past, the crystal, develop  
seership. "An inspired book"—Progressive Thinker. "Clearest clew of Clair-  
voyance yet presented"—W. J. Colville. "Epoch-Making"—Lillian Whiting  
Price, \$1.50.

Send for Free Delineation and Circulars of How to Develop Supernormal Powers

Address—J. C. F. GRUMBINE, 1890 Beacon St., Brooklin, Mass., U.S.A.

## Mr. J. Isherwood,

Teacher of Mediumship & Clairvoyance.  
Lecturer and Psychic.

Classes, Mondays and Thursdays, at 8 p.m.

35 BRUNSWICK STREET, MELBOURNE.

## Australian Spiritual Church, Newtown.

SERVICES held every Sunday, 7.15 p.m. Chas. M.  
Hudson, Leader. Visitors and Investigators cordially  
invited.

All Correspondence to 79 Watkin Street, Newtown, Sydney.

## The Spiritual Church of Jesus.

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

Services are held every Sunday at 7 p.m.

MRS. M. A. REDFERN, Leader.

Tuesday—Spiritual Circle.

Address information—

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

## Auckland United Church of Spiritualists.

ORANGE HALL, NEWTON.

Visitors Specially invited. Good Library for Members.

Public Services every Sunday at 3 and 7 p.m.

M. TALBOT, President.

W. A. JACQUES, Hon. Sec.,  
3 City Road, Auckland.

## A NEW BOOK, By J. M. PEEBLES.

M.D., M.A., Ph.D.

## SPIRIT MATES.

Their Origin—Relation to life—Sex—Marriage—Divorce—  
Re-unions in Spirit Life.

Revelations from spirits to counterparts on earth.

Talks with the dead—Their occupations—How they influence  
Marriages, Divorces, and Soul-Mates.

Symposium by Forty Prominent Writers—

Cora L. V. Richmond, Mrs. Longley, Mrs. Petersilia,  
A. J. Davis, Hudson Tuttle, Eugene Crowell, and many others.

How Soul-Mates are brought together.

Valuable testimonies and experiences.

Handsome heavy Volume, 340 pages, 5/- post paid.

Address—J. M. Peebles, Battle Creek, Michigan, U.S.A.



## W. H. TERRY'S THERMAL ESSENCE

For Influenza, Colds, Cramps, Colic,  
Diarrhoea and Neuralgia.  
A Specific for Influenza.

Bottles, 1/6 & 2/6.

Sole Proprietor: **J. MEYERS, M.P.S.,**  
Consulting Chemist.

Herbal Remedies. Advice Free.

Botanic Pharmacy, 133 BOURKE STREET, MELBOURNE.

## MADAME SPONTINI.

Consulting Herbalist and Dietetician

(Member of the Australian Union of Herbalists Registered)

May be Consulted Daily at her Rooms.

BROOKMAN'S BUILDINGS, BARRACK ST., PERTH, W.A.

HOURS: 10.30 till 6. Saturdays, 10.30 till 1.

Herbs and Herbal Remedies posted to any address  
in the world

Correspondence promptly attended to.

"Pulsator" Massage Treatment administered to  
Patients daily by Trained Nurses & Masseuses.

Deafness permanently cured by Vibration Treatment.

## MRS. S. E. MORRISON, Psychic.

Speaker for V.A.S., Melbourne, December.

Interviews Daily, 10 to 7 (Saturdays excepted).

Circle every Thursday Evening at 8.

27 LANG STREET, SOUTH YARRA.

## INDIA'S HOOD UNVEILED. OCCULT MYSTERIES REVEALED.

A Correspondence Course in Occult Sciences.

Price 12/- or 3 dollars.

THE LATENT LIGHT CULTURE,  
Tinnevely Bridge, South India.

## The Health Record

And Psycho-Therapeutic Journal.

Edited by ARTHUR HALLAM.

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

34 Bloomsbury Square, London, W.C.

## TO ADVERTISERS.

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

PREPAID ADVERTISEMENT RATES—NETT PRICES—

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

6 insertions, 15s.

FRONT PAGE, 5s. per inch.

Special Rates for Yearly Advertisements.

## Science and the Soul.

New and Enlarged Edition.

By W. BRITTON HARVEY.

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

Profusely Illustrated and Artistically Bound.

Nearly 100 Pages. Just Published.

PRICE 1s.; Postage, 2d.

COLE'S BOOK ARCADE; MISS HINGE'S, 178 Little Collins St.  
and HARBINGER OF LIGHT OFFICE.

**GOOD BOOKS TO READ.**

	Price.	Post.
Ancient Mystery and Modern Revelation; by W. J. Colville ...	4 6	5
The Kingdom of Love; by Henry Frank ...	5 0	5
The Way of Initiation; by Rudolph Steiner ...	4 6	4
Initiation and its Results; by Rudolph Steiner ...	4 6	4
Mental Alchemy; by O. Hashnu Hara... ..	3 6	3
Success through Vibration; by Mrs. L. Dow Balliet ... ..	4 6	3
Practical Mind-reading, Telepathy, &c. A course of lessons ... ..	3 6	2
Advanced Course of Yogi Philosophy; by Yogi... Ramacharaka ... ..	6 6	5
The Gift of the Spirit; by Printice Mulford ...	5 0	5
The Kingship of Self-Control; by W. G. Jordan	1 6	2
The Great Longing; by Alan D. Mickle ...	2 6	3
Telepathy. What it is and How to do it; by R. Dinsdale Stocker ... ..	1 6	2
Clairvoyance; by R. Dinsdale Stocker... ..	1 6	2
After Death. A new Edition of "Letters from Julia"; by W. T. Stead ... ..	1 3	2
Planetary Influences; by Bessie Leo ... ..	1 3	2
Raphael's Key to Astrology ... ..	1 3	2
verybody's Astrology; by Alan Leo ... ..	1 3	2
Medical Astrology; by H. Däth ... ..	1 3	2

**Address: MISS E. R. HINGE,**  
**178 LITTLE COLLINS STREET,**  
**MELBOURNE.**

My business will be carried on as usual under the above name and address.—E. R. Withers.

**Students of Generics and Eternal Life.**

**Read**

**"The Soul, Whence and Whither;"**

To enlarge the Idea of human life, and sanctify its Powers and Possibilities.

To be had at **COLE'S BOOK ARCADE, MISS HINGE'S,** and Office of "Harbinger." **Price 6d**

**New Thought Centre.**

**MRS. HARTLEY,**

**Leader,**

**Medical Clairvoyant,**

**51 Charles Street. St. Kilda,** Take Brighton Road Car (Late of East Melbourne),

Receives Visitors from 2 to 8 every day.

**Church of Spiritual Philosophy.**

**CENTRAL HALL, Cook St., Auckland.**

**SERVICES every SUNDAY at 3 and 7 p.m.**

SISTER ESTELLE, President.

Private Address: 33 PITT STREET.

Weekly Meetings at Private Address every Tuesday and Thursday at 8 p.m.

MRS. W. MASON, Hon. Sec.

**PROGRESSIVE THINKER.**

H. P. L. CARDEW, Editor.

An Interesting and Elevating Magazine on the Higher Philosophy of Life.

5/6 per year; Post Free Commonwealth and New Zealand. Other countries, 6/6 or \$1.50 per year.

Address: 56 HUNTER STREET, SYDNEY.

**Mrs. Stephens,**

**Face and Scalp Masseuse.**

Superfluous Hair permanently removed without Electricity.

Hours: 10 to 6 Daily.

283 PUNT ROAD, RICHMOND.

Agents for the Sale of the "Harbinger":—

- Melbourne—E. W. Cole, Book Arcade, Bourke-st.
- " Miss E. R. Hinge, 178 Little Collins St.
- Prahran—Beck Bros., 128 Greville Street.
- Fitzroy—W. D. Menck, 232 Nicholson Street.
- Camberwell—Miss Raisbeck, 86 Burke Road.
- Castlemaine—Miss Vale.
- Bendigo—Mr. H. Hampton, View Point.
- " T. A. Grant, Railway Bookstall.
- Williamstown—J. Berriman.
- Kerang—Mr. Paul Cadusch.
- Maryborough—Mr. McNab.
- Sydney—Messrs. Turner & Henderson, 16 Hunter-st.
- " E. W. Cole, Book Arcade, George Street.
- " A. J. Bush, 24 Harrington Street.
- " Balmain, E. —W. Adam, 74 Darling-st.
- " Homebush—Mr. G. W. Carter, Underwood Road
- " Auburn—W. Kerkhoff, Auburn Road.
- Bathurst N.S.W.—Mr. Luckhurst, Howick-st.
- " " W. R. Smith, George Street.
- Newcastle " Mr. Vale, Hunter-st. West.
- Adelaide—W. C. Rigby, King William-st.
- " E. W. Cole, Book Arcade.
- " W. Atkinson & Co., Gresham-st.
- Christchurch, N.Z.—W.T.C. Mills, 106 Wordsworth-st., Sydenham
- " J. H. Fabling, Buecelough-st.
- Auckland, N.Z.—Mrs. Hoskin, Hobson St.
- " " R. E. Finch, 156 Queen-st.
- " " J. H. Graham.
- " " Miss Renouf, Sydney Bazaar, Pitt-st. Buildings
- " " Mr. J. Lepper.
- " " "New Thought Book Store," 3 Victoria-st. E.
- Masterton " Mr. T. N Holmes, Queen-st.
- Dunedin " Mr. Geo. Gibbs.
- Reefton " E. J. Scantlebury.
- Gisborne " Mrs. K. Warburton.
- Wellington " Wellington Association of Spiritualists, Reg.
- " " Robert Holliday & Co., Lambton Quay.
- Gore—J. A. Forbes.
- Wanganui—H. I. Jones & Son Ltd.
- Perth, "W.A."—Gordon & Gotch, T. W. Jones, 353 William St.
- " " J. W. Barnard, 100 Barrack St.
- " " H. B. Albert & Co., 20 to 38 Central Arcade.
- Brisbane—Gordon & Gotch.
- " " J. H. Thompson, 80 Queen-st.
- Charters Towers, Queensland.—E. H. Lindsey.
- Laruncston, Tasmania—A. W. Birchall & Son, Central Brisbane-st.

Agents wanted for all parts of Australia and New Zealand.

**THE HARBINGER OF LIGHT :**

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT,

(Now in its Thirty-ninth Year of Issue.)

Subscription: Commonwealth and New Zealand, 5/6; Great Britain, 6/-; America, 1 dollar 50 cents a year. Single Copy, 6d. All Subscriptions strictly in Advance.

No receipts recognised but the publisher's official one. Reading Room available for Subscribers, 11 to 5, excepting Monday and Saturday.

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

24 copies of the "Harbinger," containing illustrated Supplements, may be obtained, bound 2 vols. in one at 15/-, postage 1/4.

**W. H. TERRY,**

**Attends at**

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

**THE ASTROLOGICAL MAGAZINE.**

Published monthly in English, containing the most valuable information.

ANNUAL SUBSCRIPTION:

Australia and England - - 7 shillings.  
 America - - - - - 2 dollars.

Horoscopes Read, Reasonable Fees. Address Editor, B. SURYANARAIN ROW, B.A., M.R.A.S., Madras, India.

# A New Year Supplement

.. TO THE ..

## Harbinger of Light.

MELBOURNE, JANUARY 1, 1911.

### What ANDREW JACKSON DAVIS says in "Nature's Divine Revelations" concerning the "Origin of the Bible."

To students of ecclesiastical History, the following extract from A. J. Davis's "Nature's Divine Revelations," concerning the selection of books at the Council of Nice in A.D. 325, will cause no surprise. As Lilian Whiting says in her just published book, "Life Transfigured," when speaking of A. J. Davis, that his "Nature's Divine Revelations" is unique in all literature, and his statements are emphatically endorsed by all recognised authorities on the subject. It is well for those who possibly study this important question for the first time to remember that true religion and morality are not affected by such investigations, but are, as A. J. Davis says in the latter portion of this extract, "immovably established in Nature and Man." It is a Religion within Nature that the world is waiting for. Every cult on the face of the earth is only useful in so far as it brings the individual soul into conscious relation with the Great Source of all Light and Love—The Divine Mind, as A. J. Davis terms it. If followers of various leaders realised this—all disease would vanish and the evils of present-day civilisation would be eliminated. But the world at large has yet this great lesson to learn.

In that most valuable book, Draper's "Conflict between Religion and Science," now in its 24th edition, the author gives an account of the way Councils were established and of the fierce dissensions at the Council of Nice referred to by A. J. Davis, that should be read in conjunction with it. "As soon as the first fervour of Christianity as a system of benevolence had declined, dissensions appeared," says Draper. "To compose these dissensions, to obtain some authoritative expression . . . assemblies for consultation were resorted to, which eventually took the form of Councils." A. J. Davis says, "two thousand and forty-eight bishops assembled at Nice," in A.D. 325, at the command of Constantine. But they were "so violent and vociferous that had it not been for the Emperor's presence they would have engaged in open battle. . . Constantine was obliged to disqualify 1730 from having a voice in deciding which books were or were not the Word of God, and only 318 were left." J. W. Draper says: "The disputes carried on in the Council of Nice offered a remarkable example of the greatest ignorance and utter confusion of ideas. . . Vast as its influence has been, the ancient critics are neither agreed concerning the time nor place in which it was assembled, the number of those who sat in it, nor the bishop who presided. . . The Council of Nice had scarcely adjourned, when it was plain to all impartial men that, as a method of establishing a criterion of truth in religious matters, such councils were a total failure."

It is because "The Newer Spiritualism" is entering on a wider field than ever before, where every subject will have to be brought to the Bar of Science—which is ascertained knowledge and fact—that A. J. Davis should be closely studied. He is, as E. Wake Cook says, "the father of Modern Spiritualism," and is

worthy of diligent study. Readers are indebted to our unflinching helper in the Cause of Enlightenment for this New Year Supplement, which he commends to the earnest study of all with his good wishes.

#### ORIGIN AND FORMATION OF THE BIBLE.

In concluding my remarks upon the Bible, I will speak historically concerning its *origin* and *formation*. Let it first be observed that a great deal of veneration is attached to the *word* BIBLE—more, indeed, than should be attached to a large portion of its contents. The word *Bible* signifies merely a *book*. It is derived from the Greek *biblos* which signifies the soft bark of a tree upon which the ancients wrote their thoughts. To this was subsequently prefixed the word "*holy*," which term was employed by the Jews to express *excellence*. Thus the terms "Holy Bible" might be rendered "*excellent soft bark*"; and then the world would understand their original signification.

The books that compose the Old Testament were originally manuscripts written by various Jewish and Egyptian authors. Each book bears the name of its writer, with the exception of the books of Genesis, Kings, Chronicles, Jonah, and a portion of the Psalms. These were originally written on soft bark, palm-tree leaves, soft and impressible stones, and various compositions, among which were those of which the Egyptians made their hieroglyphical figures and cornice work, such as were displayed in the interior of their temples and of the temple of Solomon. There were very many more manuscripts written than are preserved, or than those of which any knowledge is to be had at the present day. The manuscripts composing the New Testament were produced and preserved in a similar manner, and the whole of them were collected about three hundred years after Christ lived.

There was, however, before Christ, a council of Jewish rabbins, by whom it was decided that all manuscripts of a sacred and traditional character that might be found in possession of any nation, should be immediately collected. At that time the interest taken in manuscripts of a sacred character was such as has never met with a parallel, excepting at one subsequent period, when there existed an actual mania upon the same subject, and which period has been distinguished by some writers as the age of *bibliomania*. The Jews succeeded in collecting a vast number of writings, which they preserved for several centuries. To these was superadded a collection of about fifty gospels, or books relative to Christ and the apostles, together with other historical and sacred records. Some of these are now found in the New Testament. They were thus preserved until the year 325, when at the command of Constantine two thousand and forty-eight bishops assembled at Nice.

It is well to remark in this connection that these bishops were nothing more than *organised human beings*, nor were they sufficiently refined to merit many very high encomiums. After they had assembled,

they were so violent and vociferous that had it not been for the emperor's presence, they would have engaged in open battle. For each one had prejudices so strong in favour of certain peculiar doctrines, and all were so anxious to have their pre-convictions prevail, that justice and purity were entirely excluded from their proceedings, and were as far from their deliberations as mythology is from the truths of the Divine Mind. Constantine was obliged to disqualify *seventeen hundred and thirty* from having a voice in deciding which books were and which were not the word of God; and only *three hundred and eighteen* were left. These decided that the books which composed the Bible as subsequently known, were the word of God. Several books, however, have since that time been rejected. Out of fifty gospels then extant, they decided that those only of Matthew, Mark, Luke and John were worthy of being preserved; while they *rejected entirely* the books of James, Jude, and the Apocalypse. After this decision, Constantine arose and solemnly declared that the same should be considered as sanctioned by the Divine Will; and that the books thus fixed upon should thereafter be implicitly believed as the word of God. Those manuscripts that were rejected (among which were three well-written gospels) were committed to the flames.

In this general condition the Bible remained until the year 633. During the interval there were frequent councils called, which frequently annulled the decisions of each other—each establishing new propositions and passing new rules to be observed, until the assemblage of another council. Thus were produced, from time to time, modifications in *the form* of the Bible, as well as in the number of books that were to be considered as composing it.

At the council of Toledo, in the year 633, the books of James, Jude, and the Revelation of St. John were received into the canon. Then the Old and New Testaments were established in nearly the same form in which they exist at the present day. They continued, however, for many centuries unread and unknown by the mass of mankind; and it was not until the fourteenth century that the first English version was made. During the intermediate period, portions of the Bible were copied into the German, Danish, and Saxon languages. A thousand years elapsed after the council of Nice, before the Bible became much known; and probably it would have sunk into oblivion had not the art of printing been established in the fourteenth and fifteenth centuries. This at once afforded a means by which those who were anxious for its circulation, and to have its doctrines prevail, could accomplish their desires.

It is well known, however, that the priests of the Roman Catholic Church held this, what may be properly called "excellent soft bark," in their personal possession, and were very actively engaged in promulgating its teachings to the world, many of them seriously believing these to be inspired. They believed that they themselves were the designed apostles of this great faith; and they taught their followers to consider them as the instruments to perpetuate apostolic power, prophetic wisdom, and heavenly teaching. Hence they claimed the power to cure diseased persons, and to be authorised to make believers, if not by preaching, yet by the sword, the stake, the rack, or in a more honorable way, by their sacred inquisitions! Thus these doctrines continued to prevail until a Reformer arose.

And I would here remark that had the Pope been disposed to grant this Reformer one simple request, the Reformation would not have proceeded far, or interfered to any extent with the sacredness of Catholicism. But by the occurrence of a simple circumstance this dissenter, or Protestant, was raised up, who succeeded in establishing his cause by a peculiar decision of character, and perseverance, arising more from wrath and indignation than from a solemn conviction of the justice of the work in which he was engaged. Thus arose the first Reformer, who openly

protested against the iniquities of the then-prevailing system of religion.

After him sprang up another, who differed slightly from the faith and creed of the former, and interpreted, according to his conceptions of truth, the teachings of the admitted sacred oracles. He also succeeded in establishing *his* beloved faith, which in some respects is true, especially in those relating to the knowledge and wisdom of the Divine Mind, to his original design, and to predestination. But that he was mistaken on some points is clear to every enlightened mind.

Thus LUTHER and CALVIN embraced doctrines essentially different from the religion so long established, so tenaciously believed, and so ingeniously promulgated by the Catholic priests. Since the time of Luther and Calvin, many very important modifications have been made in Christian opinions, rules, customs, ordinances, ceremonies and ecclesiastical organisation, and these have most effectually operated in destroying the harmony and peace of mankind, and in casting a shroud of sectarianism over the world that is almost the last indication of the death and burial of rational intelligence! The whole world, physically, morally, and spiritually, appears to me at this moment as being immersed in the dark and turbid waters of sectarianism, into which the light of reason and of divine truth scarcely casts one relieving ray! The whole is gloomy, desolate, and uncongenial! Man, it is true, is the lord of creation, the flower of Nature; but, alas! how poorly he sustains his position, and how humiliating to reflect upon the present state of his mental possessions.

Thus, reader, you are believing a book voted as being the word of God by three hundred and eighteen bishops, and sealed as true by the Emperor Constantine! You understand, now, the origin and formation of what is called the "*Holy Bible*," which means *excellent soft bark*. You understand, now, how that which can boast of antiquity, can assume the ground of being sacred, and how, being defended by a multitude of interested promulgators, it can defy the yearnings of your thoughts to be free, and set at naught all your attempts at investigation. You will now be able to bear it in mind that the *Hindoo* has a Bible which he venerates as much as you do yours. So also has the *Mohammedan* and the *Persian*. Each equally impelled by prejudice and hereditary affection, will inquire "If you deprive us of our Bible, what shall we have in its stead?" Beloved reader, there is a Book in which beauties and divine truths are inexhaustible; a Book filled with texts that no Egyptian, Jewish, Persian, or Hindoo priest or theologian can counterfeit; a Book which cannot be concealed—whose teachings cannot be misapprehended and whose results will be purity, virtue, morality, and celestial righteousness; a Book from which the whole world may derive indestructible consolation, and learn of that Divine Essence which is the Cause and Parent of human existence. It will at the same time unfold the unspeakable grandeur of your *celestial* habitations, each of which will be only a sphere or step in the grand and magnificent gallery that leads to the Flower of celestial Beauty, whose fragrance is the perfection of an unchangeable Universe. Will you ask, then, reader, what will be given you instead of a material book, composed of paper and impressed with type, when a UNIVERSE is open to the researches of your aspiring mind? Certainly nothing can be more unreasonable than the superstitious claims that are in the world for the teachings of a simple *book*, that can be altered in a thousand ways in going through the operations of a press! But there exists a Book that teaches purity, morality, and immortality, and demonstrates the loveliness of the GREAT CREATOR—Book, too, that is as indestructible and unvarying as the constitution and divine qualities of NATURE.

I have but a few more remarks to offer concerning the Bible, and these are as follows:—It does not

teach that pure morality which belongs to the nature of man, and which will result from a superior condition of the race. From this remark must be expected a few incidental expressions said to have been used by JESUS—such as “the Golden Rule”—which was comprehensively taught six hundred years before, by CONFUCIUS, the Chinese philosopher. Again: it does not prove *immortality*: neither does it teach the mighty truths contained in the successive spheres or degrees of future existence. Nor does it even present any substantial proof of the transition from this rudimental condition, to a higher degree of material and physical organisation; or, in other words, it does not demonstrate a resurrection to a future life. Nor does it present one proper conception of the constitution, character, greatness, omnipotence, and majesty of the Divine mind. Nor does it do justice to his works, except in those meditations upon which I have heretofore commented. Nor does it contain one substantial proof of an unvarying law upon which to found a hope of ever being regenerated, or of ascending to a sphere of more perfect and harmonious existence. Nor does it teach that holy virtue, morality, and refinement which should receive the name of religion.

This term *religion*, however, is quite inexpressive, and needs, in order to be understood, a brief definition. The term *ligo* is a Latin word, signifying *to tie or bind*. *Re-ligo* is to *re-tie or bind over again*, and make still stronger. The *n* being attached, forms the word *religion* which means to bind and re-bind, and make secure. It is well to say that, understood in this sense, it has performed its office most effectually. For the term “religion,” indeed, implies little more than being sacredly bound to *sectarianism*. The word as used by commentators is very potent, and very expressive; and it may be seen by these remarks that it is *very applicable*.

Thus the “Primitive History” is useful as a history of mythology, ancient theology, false and imaginary deities—as containing accounts of wars, pestilences, persecutions, desolations of cities, false prophesyings, long and tedious expeditions, most unjust assassinations, murders, adulteries, abominations, trials, afflictions, imagination, phantasm, rebellion; as presenting information concerning Oriental customs, expressions, ordinances, prejudices, religious wars, martyrdoms, and all kinds of injustice, immorality, and unrighteousness. Viewed in the light of a *history*, I say, its writers should be respected, and its contents preserved. But as a *theological* book, it should not be read; for it contains no absolute doctrine—and all those doctrines which are supposed to be taught therein are merely the false interpretations given of it by various commentators in all ages since the book was compiled for the exclusive use of the adherents of Catholicism. From *falsifications* I would rescue its teachings. I therefore say, the book is good as a *history*, and would not have done the least harm in the world, had not forced interpretations been given of its contents, and had not claims been preferred in its behalf to a sacredness which it does not claim for itself, and, as I can positively say, which it does not inherently possess.

But the objection may arise, that some tribes and nations of the earth know nothing of this book, and yet they are miserable, ignorant, and wretched in the extreme. The answer to this will be hereafter given and comprehended in the third part, or the Application, of this portion of the work.

\* \* \* \* \*  
WHAT NATURE TEACHES.

Moreover, learn this truth: that morality is not in your systems of religion, but is immovably established in Nature and in Man: and if you desire to elevate the race, strive to establish conditions adapted to its proper development. Verbal prayers are insignificant, ineffectual, and unprofitable. But every true and righteous prayer consists in an unchanging

devotion to the principles of Nature, and the teachings of a benevolent Father. Then pray in *action* and in *deed*, but not with your *tongue*, though seriousness may prompt the utterance. Be religiously devoted to *practice*, and not to *theory*. Tell no more what men should do, but go forth and assist them to do it.

The voice of Nature replies again, that your system and profession are not misrepresented; for in them are concealed the elements of evil and disunity. For behold how much the more devotedly the Hindoo is attached to *his* religion, because he *hates yours!* He despises your sanctimonious offerings, and repulses all your missionary innovations. It is this antagonism that retards his abandonment of all heathenish and idolatrous worship. He beholds other nations smothered in a sectarian faith imposed by a God he knows not. Thus he loathes and despises them. Heathens thus centre their affections in, and restrict their thoughts to, the deified principles of their speechless god—and all this to manifest an increased devotion by way of retaliation upon all Christian invaders and mysterious teachers.

The heathen philosophers taught some good, but more evil. They believed all they taught to be the highest morality, but as they descended into sensuous observation, they drew conclusions that were both erroneous and impure. Their minds had just emerged from an immense ocean of ignorance and fanaticism; and they rushed impetuously to the indulgence of unrestrained animal gratification. Their wisdom was uncultivated; their perceptions were acute, but their moral faculties were undeveloped.

Between these two extremes sprang up the modified and rational system contained in the book which you, clergymen, are promulgating. Hence this book contains more real and useful principles than any collection of manuscripts on the earth. Those who wrote them were enlightened, because the extremes of the heathen ignorance and philosophy were an unflinching index from which central and useful truths could be deduced. Nothing is contained in these manuscripts but what is of the highest importance to the human race; and this is especially true of those portions indicating the morality derivable from universal industry and reciprocal justice. They are plain—all can read them—they need no expounding. They are intended as incentives to an end which all should be employed to accomplish—even love to the neighbour, and peace on earth, and good-will to men. *Preaching* will never effect this: *action* will accomplish it in a brief period.

The voice of Nature again replies, that the effects of your system, and of its promulgation, have not been righteous. But how is this to be proved? Is not the distinction evidently visible between the heathen and the Christian world?—and can it be denied that Christianity has produced the great elevation of the one, which renders the degradation of the other conspicuous?

Reader, in the distance a form is visible. It is an aged man, whose countenance indicates purity and benevolence of soul. He seems like one of the primitive inhabitants. His pace is slow and firm; his form is well proportioned; and with a smile upon his countenance he approaches you. Just inquire of him concerning his birth and experience, and concerning his knowledge of the heathen and civilised nations—and of the causes engaged in producing the manifest dissimilarity between them.

In answer to your question, he replies that he is an Anglo-Saxon; that he is acquainted with the causes of civilisation, and can give you some wholesome advice, so that you may recognise and perpetuate the causes, that their effects may hereafter be more conspicuous: Listen, now, while the venerable man utters his experience:—

“From the beginning, man had necessities, which he laboured to supply. His increasing wants led to the development of his physical and mental attri-

butes; and this enabled him to accomplish many useful inventions. Impulsed by a powerful desire, he perpetuated his species, not knowing the wisdom of this purpose of Nature. Each new being, however, was made useful in tilling the earth. Natural desires were gratified, social requirements abundantly supplied, and man's domestic happiness was in a measure complete from his own industry, invention, and development.

"It was not long after this period that man launched his mind on the ocean of imagination! Having no wisdom as a helm to guide his thoughts, he ran upon shoals and bars, and among icebergs, rocks, islands, and strange regions, until, alas! his mind, like a vessel, stranded upon the beach of a dark and gloomy philosophy, from which theology had its birth.

"The nations thereafter continued their physical improvements and industry, meanwhile cherishing and fostering the various remnants of the mental wreck which constituted their peculiar modes of chimerical and imaginative worship. Each succeeding generation confirmed the opinions of the preceding ones, until the various nations were prejudiced and infatuated, being devotedly attached to their peculiar idols and forms of religious veneration. They sacrificed their lives, their homes, and their peace, in defence of their religion. Sectarian hostility raged like a consuming fire throughout the earth, which led to the invention of warring implements, and of all plans of personal and national destruction. The moral and social faculties of man were crushed and perverted. Their little wisdom was turned to ingenuity and deception—their affections to bitterness and vindictive vengeance. Then it was that the whole world was divided by the walls of sectarian envy and religious fanaticism. The heathen, exasperated, fought those who were more fortunately situated, and apparently blessed with a better God and a better religion. Those who had cultivated their intellectual faculties, and abundantly supplied their physical necessities, founded cities characterised by wealth and splendour; and they believed that their *God* caused this prosperity, and not themselves. With this conviction, they rushed against and strove to subdue the heathens and their systems of social government and religious devotion. In this manner, nation after nation was destroyed, and new ones were established. Each nation was as a sect; each dominion as an exclusive world; and each one pointed the sword of vengeance at its neighbour's breast. Men became so suspicious of each other that forts, and castles, and monasteries were erected, and cities were built with walls about them impossible to be demolished.

"Thus the world was interiorly degraded—the exterior expression of which consisted in all these exclusive institutions, castles of defence, cities of suspicion, and walls of forbidding vengeance, on whose heights were stationed cannons of destruction. All of these were outward representations of the condition of the mental world.

"While the world was in this condition, a number of manuscripts were collected from the writings of different historians and of persons interested in the social welfare of the race. After their collection, they were voted and revoted as celestial, by various councils. They were ultimately adopted as canonical; and from that moment to the nineteenth century their contents have been deposited in the *affections* but not in the *judgments* of men. Inasmuch as the affections are passionate, they gave forth a religious prejudice, which it was and is almost impossible to subdue by the genial light of Wisdom.

"Such," continues the aged man, "was the condition of the religious world, that the Persians, the Hindoos, and the Mohammedans loathed the Christians, as the Christians did them. This established the lines of demarcation between the interests of nations and families of the earth; for all were op-

posed to each other, because Prejudice wielded her sceptre, and the nations bowed in submission.

"The Christian religion was far the most acceptable to the enlightened, because of its pure maxims, and principles of truth and sympathy. Soon after it was adopted, it became blended with the social relations of those who received it; and local hostility began. Sects, creeds, and denominations sprang from the many interpretations of the Bible. The latter, like a tree, has put forth branches which extend into the mental atmosphere, and absorb the feelings, interests, and affections of men. But the nations continued to be industrious; and hence a portion of the world became greatly advanced. And so it was when my nation was confirmed in its present condition.

"So things were situated when a man proposed to discover other portions of the earth. At this time navigation was greatly perfected; and Christopher Columbus, impulsed by a disposition to explore, discovered the American continent. The first settlement in the New World became established. Immigration thereafter was immense. The families having good social habits, made the land fertile in useful productions. Not long, and religious intolerance and potential tyranny endeavoured to crush the free and equal rights of the Americans, and to destroy their peace and prosperity by imposing unjust claims upon their property. The inhabitants, being inspired by a sense of justice and love of freedom, prepared to defend their rights. A council was called, and a noble mind was intrusted with the execution of its mandates. He was called the Son of Liberty, and is known and loved for his vigilance and his unflinching prosecution of the work assigned him.

"The council decided that 'all men were born free and equal, and were endowed with certain inalienable rights, among which were life, liberty, and the pursuit of happiness.' Thenceforward they proceeded to break the chain of despotism, and to conquer the opponent of their freedom. They succeeded. Republican government was adopted by the voice of the people, and the race was made happy and united. Meanwhile the various sects sprang up, and endeavoured to divide the affections of the nation. They have in a measure succeeded; for a proof of which behold the civilised nations of the earth!"

Reader, notice the puritan father, how he turns pale and his voice alters in uttering this last sentence! But listen—he speaks again:—

"Brethren and clergymen, your system did not cause this civilisation; but it was caused by primitive invention incited by necessity, and by subsequent cultivation of the social and intellectual powers. It was *actual industry*, and *not preaching*; it was a knowledge of physical necessities, and the supplying of them, that erected your beautiful cities, accumulated your wealth, distributed your splendour, and developed your elegance and your fertility of mental powers. It was this that unfolded the genius of your natures, and that gave you your worthy citizens. But all your *disunity, conflicts of interests, prejudices, fear of thought, and sectarianism*, are owing to that system which you are locally promulgating, and endeavouring to extend to the heathen nations.

"Brethren, I have only one question to ask, and to this I demand an answer: Are the causes of civilisation owing to the prevalence of Christian principles—or to the actual industry of those who could hardly read them? Were those wars caused by industry, or by religious intolerance and fanaticism? If industry was and is the cause of civilisation, will the promulgation of your principles assist this cause to advance, or arrest it? If not, then, can you say that the heathen is sinful because he has no religion? and that you are righteous because you are blessed by the *partial favour of a universal Father*—"

The old man has turned his face and departed. His experience and knowledge of civil and religious history are valuable to the race. Reader, ponder well upon these revelations—and then decide whether the clergy and their system are misrepresented.

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



Native dresses have been brought from other parts of the world but of the one photographed above, Abdul announced on the evening of Dec. 12th that at Sumatra three days before a tribal fight had taken place, and that six natives had been killed. Selim was bringing a dress worn by one of these, and it was produced in the cage, locked and sealed under strict test conditions, a few seconds later. It is woven of an undyed strong native grass, and different to those brought from other islands, now in the Museum of "Apports."

To those who know the genuineness of the phenomena at these circles it is a perpetual marvel to witness the demonstration of the power of occult forces in de-materialising and re-materialising of objects brought under strict test conditions. So it is not surprising that the world is still incredulous. Lilian Whiting,

however, in "Life Transfigured," when speaking of the "passage of matter through matter," devotes three pages to a scientific explanation of it, by Dr. W. Ellery Channing, as given through Charles Bailey at these circles on June 7, 1907, and scientific discovery since then has still more emphasised the elusive and changing form of what we call matter. This phase of mediumship has been witnessed and testified to by men like Alfred Russel Wallace, E. C. Randall, author of "Life's Progression," and many others. It has, however, been the privilege of the editor of this journal to more widely disseminate than ever before that the basis of matter is spirit, and thus help to break down the materialism that checks the spiritual life of the age. It is hoped that this will be even more effectually done in the Coming Year.