

# THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe.

Edited by Annie Brighi

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SIXPENCE.

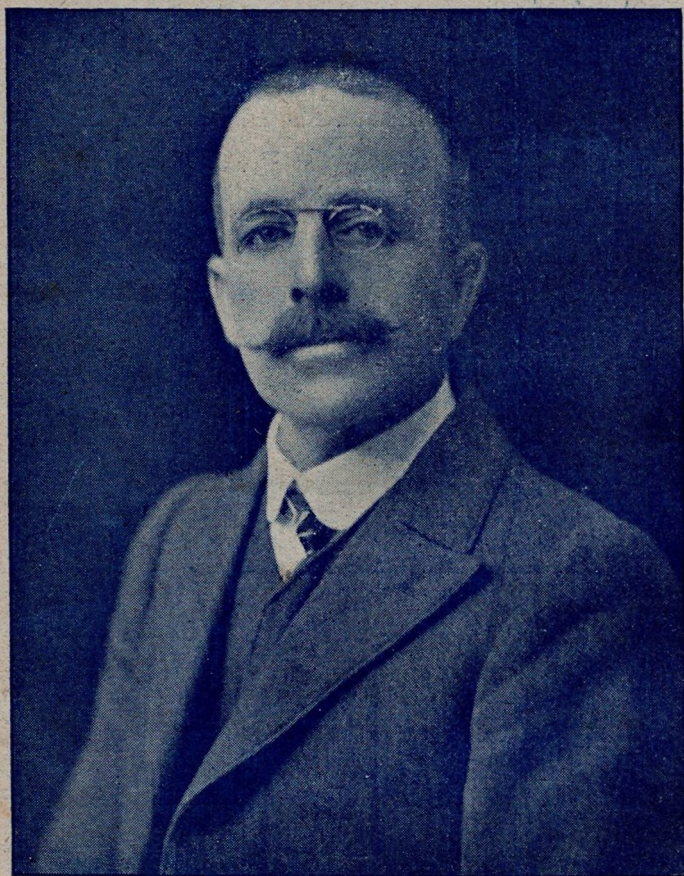


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SEPTEMBER 1, 1911.

## CONTENTS:

Editorial Notes.....	129
W. Britton Harvey and Scientific Spiritualism.....	130
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	132
Mr. H. C. Hodges (with Portrait).....	135
Magic and the Power of Thought.....	136
A Tribute to Mrs. Sara.....	136
Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance	
What and Where is the Spirit World.....	137
Thaumaturgy—Oahspe.....	138
Atlantis Restored.....	139
Ernest W. Nicol (with Portrait).....	140
Personals.....	141
Story of a Cure by Magnetism.....	141
Dead Son's Message.....	142
A Cure for Pneumonia.....	142
Reports of Spiritual Societies.....	148
Publications Received (page 4 of cover)	

## EDITORIAL NOTES.

It is undoubtedly a sign of the times when a leader writer in the columns of the "Argus" is found giving expression to rational thoughts concerning Church-going, or rather the lack of it, in its issue of Saturday, August 19th. Dr. Strong's address on the previous Sunday at the Australian Church on the question, "What is the use of Church worship" and "Why should people go to Church?" suggested the article, whose writer thinks that "Dr. Strong hardly answers this difficult question." One of our greatest writers has said that when man has grown to a fuller Spiritual stature, that every form of ecclesiasticism, and set ritual and worship, will die of inanition, as it is simply a relic of paganism, with its offerings to appease or propitiate its particular deities. This would give place, it was contended, to smaller gatherings for real communion with the spirit world, such as we have now in advanced circles, and great public festivals, when music of the most exalted kind would be rendered by magnificent orchestras and chorus singers, and orators would speak to the vast audiences of their immortal destiny and of the meaning of life, its duties and ideals. There will be long to wait for soul-uplifting gatherings of this kind, and meanwhile there will be this present feeble make-believe in outgrown creeds and dogmas, which is the real reason why the intellectual people keep so persistently aloof from Church services, and that the masses generally are entirely indifferent and find their chief pleasure in sport and amusement. Was there ever a balder statement of the present position in regard to Church-going than the following quotation from the "Argus" leader. After speaking of the untenable position that God is only to be found at the celebration of the Mass which evangelical Protestant and Rationalist both disclaim, holding that each man's soul is his own church, the "Argus" writer naively says that this "simplifies the position of the Church very much, for it does away with it altogether."

"Why," he asks, "should a tired man rouse himself on Sunday morning, and then get into tight boots and his Sabbath suit, when he can do all the worshipping necessary either in his garden or by reading a book on his verandah? Or even if a man, for the sake of his wife and the children, takes the trouble to dress up and go to Church on Sunday morning, what possible claim is there on him to go to Church on Sunday evening? And who but a fanatic, ridden by ignorance or superstition, would go out to a service on a Wednesday or a Thursday? Given that the Church is in some sense the special abode of the Divine, then, of course, people should go, and they will go. But allow that this claim is all superstition and foolishness, then why should people attend church at all, and what use is the church?"

And yet in the latter part of the article it becomes apparent that the writer has glimpses of what is wanted, and that he is seeing as advanced Scientists everywhere are doing that at the back of the changing phenomena of the universe is a power whose realisation in the depths of the soul constitutes the essence of real religion. In illustration, he says, "It is said of Cromwell—surely one of the strongest men that ever lived, even if some people also think him the most wicked—that on his death bed he cried, 'I think I am the poorest wretch that lives,' but I love God, or rather am beloved of God." That is religion." And further on, "these strongest forces in human life in the past . . . will keep their strength only by keeping their simplicity and by 'touching earth' again and again." This exclamation of Cromwell's is like that of the Publican in the gospel parable of the Pharisee and the Publican going up to the temple to pray with the latter's self-abasement and fervent cry, "God be merciful to me a sinner." And it all brings us back to the simplicity of real goodness, which alone can put the soul in touch with the great Heart of the universe. All great souls have recognised this. "Tolstoi's religion," says a recent writer, "was the only valid faith in Christ—namely the faith of Christ, a literal belief that Christ knew what he was talking about when he held up the noblest ideals to his fellowmen. It was, indeed, as if Jesus or some other heaven-sent teacher were speaking when Tolstoi, on visiting an old peasant, said to him in farewell:

"God is a spirit and spirit is in every man, and his work is all one and his religion one, and his love one. I in God—you in me—and I in you. He who lives in God will never die."

It is because of a knowledge of the marvellous psychic forces of the universe, showing us that the basis of everything we term matter is spirit—that true Spiritualism will bring about the world-religion that is to be. Real Spirit Communion teaches, as is well pointed out by that incisive thinker, A. J. M'Ivor Tyndall, that "the individual is the same after death as he is before. He is his own judge and his own Saviour . . . Nothing is gained by anyone through the experience of another, save the example. No being can make at-one-ment with God for another: No leaning upon Church, creed, or name will make an angel of light out of a person of low ideals. Christ did not die to save mankind, as Theology claims, but lived to point the way!" And every great Teacher who has moved the world and led souls onward and upward, has only done this through being permeated with that great Spiritual Force of the Universe which is Love. It does not matter if we call the means of getting to the Source of all Light and Love, prayer, aspiration, or by any other name. Call, and the answer shall come. Strength will be always given to attain the desired goal.

"No joy for which thy hungry heart has panted,  
No hope it cherishes through waiting years,  
But if thou dost deserve it shall be granted,  
For with each passionate wish the blessings nears.

Tune up the fine, strong instruments of thy being,  
To chord with thy dear hope, and do not tire,  
When both in key and rhythm agreeing,  
Lo thou shalt kiss the lips of thy desire.

The thing thou cravest so waits in the distance,  
Wrapt in the silences, unseen and dumb;  
Essential to thy soul and thy existence—  
Live worthy of it—call, and it shall come."

**W. BRITTON HARVEY**  
and  
**SCIENTIFIC SPIRITUALISM.**

By ANNIE BRIGHT.

In December, 1908, the first notice of Mr. Britton Harvey's work appeared in these columns, when "Science and the Soul," which has met with warm encomiums from readers in all parts of the world, was first published. Since then it has passed through three editions and is still in demand, and judging by the shoal of letters received by the author and others interested, is highly valued as a clear and succinct statement of the scientific developments in psychic research. It is this side of spiritualism that first attracted his attention, and it is safe to say that no more capable exponent has ever attempted to interest his fellow-men in this most important subject of all than Mr. Harvey. It is only a few days ago that I received an interesting and valuable communication from him relative to the remarks of Dr. Douglas Mawson, leader of the next Antarctic Expedition, on the changes that have taken place in the dim pre-historic past regarding the upheavals and changes in the land round the South Pole, the result probably of cataclysms which changed the map of the Southern Hemisphere and hinted at submerged continents and mighty deluges. When "Science and the Soul" first appeared, Mr. Harvey was gratified to receive from Professor Larkin, Director of the Lowe Observatory, California, a letter full of congratulations on his work, and inviting him to act as his co-adjutor in Australia in investigating psychic phenomena. This invitation was readily responded to, and has led to a very interesting correspondence between the two investigators. Both of them direct their inquiries particularly into the scientific aspect of the question, and are in full agreement that if the cause of Spiritualism is to be raised to a higher plane and to commend itself to the intellect of the world, it must be based upon a foundation of scientific truth. It was, therefore, quite in the natural order of things that Mr. Harvey should be attracted by Professor Larkin's articles, "Scioahspe," and that he should study "Oahspe" on his own account. It is obviously Dr. Douglas Mawson's statement concerning the probable existence of submerged lands that has attracted Mr. Harvey's scientific mind, as he sees in it probable authentic corroboration of the fact that the continent "Pan" existed some 24,000 years ago, as stated in "Oahspe"—a fact that would be of immense importance in psychic research, both now and in the near future. In a recent letter to the editor of this paper, Prof. Larkin expressed the opinion that from scientific sources he also expected before he had finished his earthly course to be able to prove this. And who can possibly gauge the importance of such corroboration? For myself it would stand out as evidence of the mighty influence of the spiritual world on this mundane one as almost unparalleled in the history of spirit communication. With no leisure for the study of this or so



Photo. Foyle,

W. BRITTON HARVEY.

Warrenhambool.

many other works giving light to thousands, I am always prepared to accept truth from every source. Andrew Jackson Davis' writings are an endless delight and storehouse of spiritual wisdom, Stainton Moses, Alfred Russel Wallace and a host of others, and I desire, not only for myself, but for all my readers and everyone dear to me, that they should keep an open mind and remember that inspiration is universal and progressive, and that even greater books and greater teachers may be expected than those already vouchsafed to us. So important is Mr. Harvey's article, showing moreover that he is abreast of modern science, watching the movements and speech of every leader, that his communication will be read with the keenest interest. Mr. Harvey must now speak for himself.

A LOST CONTINENT.

MODERN SCIENTISTS AND ANCIENT PAN.

By W. Britton Harvey.

We have heard much about "Lost Atlantis," but comparatively little about "Submerged Pan." Students of "Oahspe," however, feel greatly interested in the latter subject inasmuch as this remarkable book, covering nearly 900 quarto pages, declares in the most explicit language that 24,000 years ago there existed a gigantic continent which extended right across what is to-day the Pacific Ocean—from China on the one hand, to North America on the other—and that it was the submergence of this vast tract of land which was really the origin of the story of the Flood. We are further told on the same authority that what is to-day the island of Ja-pan is, in reality, a remnant of this submerged area, and it is certainly significant that on the opposite side of the ocean we come across the name of Pan-ama, whilst Professor Larkin tells us that in the Mexican language there are very many words which have the syllable "Pan" as a prefix or affix, or elsewhere introduced. These facts are, to say the least, suggestive, and seem to give color to the declaration that in the long, long ago there existed a country on the site of the present Pacific Ocean, which might have been known as Pan. If so, it may have been connected with Australia, and there may have been nothing but land stretching right away to the South Polar regions.

WHAT THE SCIENTISTS SAY.

In this connection it is interesting to recall the fact that one of the chief aims of the Australian expedition, about to start on its exploration of the Antarctic circle, is to "investigate the question of the former connection of Antarctica with Australia, South Africa and South America." Dr. Douglas Mawson, of Sydney, is in charge of the venture, and in outlining his plans in a lecture before the Royal Geographical Society, London, on April 10th last, he spoke in the following extremely interesting and thought-provoking terms:—

"The geology of Victoria Land corresponds with that of Australia and Tasmania, while, in the same region, Andean types are represented further to the eastward among the Pacific

islands. I am not by any means the first to entertain this idea of an inverted South America.

"The Antarctic continent has probably an area of about five million square miles, the major part of which is a plateau of great height. Glimpses only of the past history of Antarctica are yet known. We know that there were periods when ice was almost unknown, when great formations of water-deposited beds accumulated, associated with coal-bearing strata; these beds have their exact prototypes in Tasmania—in fact, where Tasmania leaves off South Victoria Land begins. We believe that in not long geologically remote times the intervening 1500 miles became engulfed.

"Australian and New Zealand types show a remarkable affinity with those of South America and South Africa. Further, the fossil evidence is absolutely in favour of a continuity between South America and Australia.

"The evidence is conclusive, therefore, in the minds of scientific men, that in the not long (geologically) past there existed a habitable Antarctic continent with rays stretching up to meet with what are now Tasmania, South America, New Zealand, and South Africa. Finally, an ice age of almost unprecedented severity overwhelmed the residual Antarctic continent, and swept every trace of life into the Southern Ocean."

No language could be more definite or emphatic than the passages italicised. The geographical area it embraces is of enormous extent, and what is more important for the purposes of this article, it unquestionably provides for the existence of the pre-historic land of Pan. It is, moreover, not Dr. Mawson's theory only. He commits scientific men generally to this significant conclusion. The "fossil evidence" is particularly interesting, and is, of course, a feature to which geologists naturally attach primary importance. It may further be emphasised that the almost limitless expanse of land described was "habitable." If, therefore, Pan really existed and was submerged as the result of some great cataclysm of Nature, it was probably inhabited at the time. That point is important as bearing on statements in Oahspe and Genesis concerning the deluge and the wholesale destruction of human life.

CRADLE OF THE HUMAN RACE.

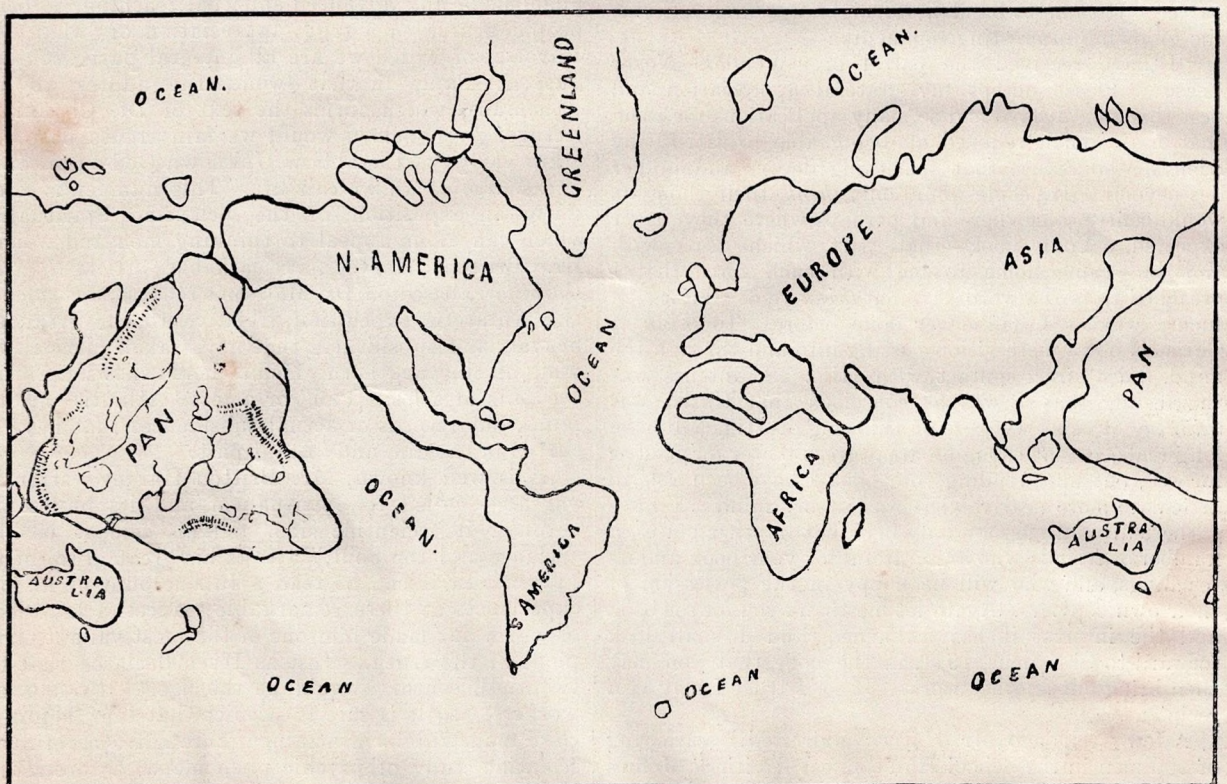
Now let me bring another scientific authority on the scene. In the Public Museum at Warrnambool—the Victorian seaside resort, where it is my privilege to reside—is a large block of sandstone which has been very carefully preserved, as it bears the impressions of human feet indicative of the great antiquity of man in Australia. Some years ago photographs and plaster casts of the relic were sent to Germany, where they

excited great interest in scientific circles, and were the subject of exhaustive discussions and controversy. So great was the interest aroused by the discovery that some of the scientific societies of Germany commissioned Dr. Hermann Klaatsch, a distinguished professor connected with the famous Heidelberg University, to visit this country in furtherance of anthropological research, and to make a special point of personally inspecting the historical "find" referred to.

Dr. Klaatsch accordingly came to Warrnambool and had no hesitation in expressing the opinion that the footprints on the sandstone were those of human beings belonging to a very early period of human life. The sandstone formation at Warrnambool, he explained, was once part of an extensive flat beach, which, in pre-historic times, was probably the camping-ground of the primitive races then existing. The tides built layer upon layer of sand over the beach, covering the impressions made in each successive surface, but not obliterating them. This process probably went on for thousands of years. In the course of ages there came a great subsidence and the sandy beaches referred to sunk beneath the sea. It was probably at this time, he continued, that Tasmania became separated from Australia, and Australia from Asia and Africa, which formed one vast continent.

With the gradual unfolding of the ages the sandy strata became consolidated into the sandstone of to-day, and after the lapse of thousands of subsequent years there came a great volcanic upheaval which brought the sandstone to the surface, and thus made it accessible to Man. To obtain corroborative evidence of the genuineness of the much-talked-of impressions under notice, Dr. Klaatsch personally inspected some of the local quarries, and his scientific mind was delighted by the discovery of very distinct imprints of the foot of an enormous bird, long since extinct, which was probably, he said, larger than the moa of New Zealand. He took the valuable relic back to Germany, and in indicating his idea of the antiquity of Australia averred his belief that *this country was, in the dawn of human life upon the earth, part of a tremendous continent which was the original home of mankind.*

Here, then, we have further scientific testimony supporting the declarations in Oahspe. Dr. Klaatsch connects Australia with Asia and Africa, and Dr. Mawson



Outline Map showing the Locality of Pan, the submerged Continent.

carries the connection further by also linking up South America in this sweeping extent of territory. The present continent of Australia, New Zealand, Tasmania and the numerous islands that dot the Pacific may, therefore, be the remaining portions of this once enormous area, and it is certainly legitimate to conclude that Pan may have been a part of this gigantic stretch of land. Dr. Klaatsch, moreover, not only believes with Dr. Mawson that the region was "habitable," but that it was actually "the original home of mankind," and it need hardly be added that if this hypothesis can be verified, and we accept the statements of scientists concerning the disappearance of great continental areas in these latitudes—corroborative, as they are, of the assertions contained in Oahspe—we have, at least, substantial ground for believing that the Pacific Ocean to-day sweeps over the identical region engulfed at the time of the Flood.

#### COMPARISON OF OAH SPE AND GENESIS.

For those who desire to read for themselves the full account of the submergence of Pan, which probably formed the basis, as Mr. Harvey points out, of the account of The Deluge in Genesis, readers are referred to what is called "The Lord's First Book" in "Oahspe," and to the statement in Genesis, both to be read doubtless *cum grano salis*. The important question will be for all open-minded people—"Can present-day science prove this?" If so, to Mr. Harvey will belong the distinction of having pointed this out, and to this paper the privilege of being the first, probably, in the world to publish it. In the prime of life, still greater things may be expected of Mr. Harvey; meanwhile let us glance at his work up to date.

#### MR. HARVEY'S OTHER PUBLICATIONS.

After "Science and the Soul" in 1908, came, as a Christmas booklet, in 1909, "Human Pearls in a Beautiful Setting"—which went through four editions in quick succession. Last Christmas came "Wonders Never Cease," dealing mainly with Thought force and Spiritual healing, and concluding with a bright and inspiring view of death. This booklet has also reached a large circulation and has brought the author almost as many letters as "Science and the Soul." Amongst the writers, it is encouraging to know, are a number of clergymen, but perhaps the most significant communication was a letter received from a Baptist minister in England to whom a friend sent a copy of the booklet and which led to an application for a considerable parcel. It came to hand a fortnight ago and contains the following interesting comments:—

"I have received the parcel of "Wonders Never Cease" Please accept my grateful appreciation and best thanks. I have had so many applications for them that I am much relieved at being able to satisfy my friends, who realise that something deeper and higher lies beyond. If people would only *think*, their thoughts would centre somewhere and perhaps where they never expected. Your book—that part which deals with *thoughts*—came home to me with such force that I preached from the words, 'What *think* ye of Christ?' in such a way as I had never done before. To *think* of Christ is not a mere vision passing into and through the mind, but a direct contact with Him. So intense was the feeling that I was as conscious that Christ was *thinking* of us as we were of thinking of Him. I have long realised that thoughts are a great power for good or for evil, but since reading your book I have been able to articulate more clearly what was in my mind. I have gathered round me, not only here but in other places, a number of friends who are grateful for your book and its teachings, and who will be happy in the possession of their own copy. . . . Again let me thank you for the book and the interest it has awakened, and I shall look forward to Christmas, 1911, in the hope that you may then bring out another work. If so, I trust I may be a recipient."

A few weeks ago Mr. Harvey addressed a gathering of 200 men in the School Hall connected with St. John's Presbyterian Church, Warrnambool. The audience included four clergymen of different denominations, and

the subject was—"Have scientists proved that the human personality survives the ordeal of death?" He dealt exclusively with the scientific side of the question, and we may imagine that at least some of those present heard things which they had scarcely dreamt of before.

#### IN CONCLUSION.

It only remains to say that words fail when one desires to adequately express appreciation of work like Mr. Harvey's, all done for the sake of truth, and with no sideward glances at the effect his brave words may have on his surroundings. Ever courteous in debate, seeing his subject always from the standpoint of opponents as well as friends, he imbues his written and spoken statements with a sweet reasonableness that commend them at once to the intelligent thinker. One of the most gratifying features of the movement at the present time is the cordial appreciation of many clergymen, who like Mr. Harvey's correspondent, the Baptist minister in England, desire that people should begin to "think." "If they did," this gentleman very wisely remarks, "their thoughts would centre somewhere and perhaps where they never expected." It is a pleasure to add that through the priceless help of men like Britton Harvey, Professor Larkin, Mr. Stanford, with his wonderful seances and illustrated supplements, and many others, the attention of the world has been attracted to this paper. With no means at disposal for advertising nor for business assistance, the paper has grown in circulation in a marvellous way. Every day new subscribers are added to our list, until it has grown ripe for the time when the editor should be relieved of all but editorial work and correspondence, which grow more important with each succeeding number, and be enabled to give this great message in the most unrestricted manner. Our subscription list should reach ten thousand, which could easily be accomplished if the editor's hands could be strengthened by a "Harbinger Extension Fund," to be used in the many ways now calling for action, but beyond the power of one person alone to accomplish.

"Let us take sweet counsel together."

"For in the multitude of counsellors there is safety."

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

BY ANNIE BRIGHT.

It has always been the sole aim in the conduct of these circles both through this remarkable phase of phenomena and advanced spiritual teaching, to bring people nearer to a true appreciation of what this universe, of which we are all integral parts, consists. Just as Paul, in that wonderful address to the Athenians, which forms the text of Dr. Channing's lecture, given below, would we fain arouse people to a knowledge of the almost Unknown God—the centre and source of all we call life. This number is essentially an exposition of the Scientific Spiritualism which can alone appeal to thinking men and women. Mr. Britton Harvey's remarkable article in this *Harbinger*, based on Dr. Mawson's remarks as leader of the Antarctic expedition, relative to the great upheavals and subsidences that have taken place in the land of this Southern Hemisphere, shows that the accounts of a lost "Pan" or a lost "Atlantis" are not fables but records of actual subsidences that have occurred in the dim and distant past.

As is well known, Mr. Britton Harvey's attention was first called to Spiritualism and its philosophy, through its scientific side, and his famous booklet, "Science and the Soul," attests his great grasp of the subject. In it can be read a full account of his own experiences at these remarkable seances, a knowledge of which has made him one of the most valiant champions of the truth. Just as Ibsen declared that this twentieth century would be the age of "women and workers," so it is safe to predict that long before its close man will have attained, through a careful and scientific study of psychic phenomena, a foretaste of that universal religion destined to bring the soul of man into touch with its great Source of Light and

Love and demonstrate its immortality on a sound and scientific basis.

For the supplement some unique tablets have been selected for reproduction. They are from Central America, and represent an entirely different type of all previously photographed, being specimens representative of ancient serpent worship, sun worship and nature worship generally, which is found among all peoples of pre-historic times.

ADDRESS BY REV. DR. CHANNING :

"PAUL'S ADDRESS TO THE ATHENIANS ON THE UNKNOWN GOD."

Delivered on Friday evening, June 28th.

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

To every thinker the incidents in the life of Paul the teacher are exceedingly interesting. Paul was a remarkable character—a man full of zeal for whatever he took in hand. As a heathen, he tells us that he zealously persecuted the church, and after his conversion he "was not disobedient," as he tells us "to the heavenly vision," but became still more zealous in supporting that truth which had come to him in so strange and marvellous a way. In the course of events we find he is taken to Rome on his appeal to the Roman Emperor to have his case tried in the Imperial capital. Rome was then mistress of the world, and, as well as Greece, possessed a high civilisation. The Emperor, the wicked and profligate Nero, had assumed the purple and sat upon the throne. Previous to his day, and during the lifetime of Augustus, Rome had reached the zenith of her fame. When we speak of the "golden age of literature," we mean the Augustine period. The Greeks were also a highly cultured nation, versed in philosophy and Masters in Art. The Romans borrowed much from the Greeks, and it is recorded that Nero took with him from Greece very many of their most beautiful works of art. After a series of adventures on his way to Rome, Paul arrived at Athens, and on a stated day he delivered that memorable address, the substance of which I am about to speak on to-night.

PAUL IN ATHENS.

Walking towards the Acropolis on the Hill of Mars, he would see on every hand most wonderful and beautiful works of Art, some of them fresh from the hands of the master sculptors—peerless temples, wrought in the most costly marbles, temples erected to heathen deities such as Jupiter, Juno, or Bacchus. The Parthenon foreground was a glory of architecture, containing a celebrated statue, one of the wonders of the world, and in that wonderful building the beautiful statues and frieze were intact. The streets presented an animated appearance—the Athenians clad in their classic robes brushing against men from every nation under the sun. Hard by was the portico where sat the Stoics teaching their profound wisdom, the temple of Aesculapius, the god of healing and health. There was also a temple dedicated to the philosophy of the Epicureans, and there assembled on that day men who passed most of their time disputing one with another. As we have it in the Acts, "they spent their time in nothing else but either to tell or to hear some new thing." They were therefore learned and proficient in asking and answering nice questions. In fancy I see a crowd of people ascending the Hill of Mars to the Aeropagus to listen to the newcomer—one of the grandest teachers the world has ever seen. Let me say just here—and this is a digression—that the internal evidence of the Epistles of Paul certainly proves that they were written by a person who called himself Paul of Tarsus. They are not the composition of a collegiate, and their purity, eloquence and spiritual profundity prove that the writer was a man who knew something of men, something of human nature, and better still, had received inspiration from the true source of all inspiration—the spiritual world.

Paul commenced that memorable address by saying unto them—"Ye men of Athens, I perceive that in all things ye are too superstitious." For as I passed by I beheld an altar erected "To the Unknown God." And in a gentle way he tells them that they are too zealous for the gods—that is the correct rendering. "Ye are too superstitious" rendered in Greek would have been somewhat insulting. It should read, "I perceive that in all things ye are too zealous." Ye have erected too many temples: ye observe the substance but have not the spirit. Then he went on to say that "the Unknown God," "Whom therefore ye ignorantly worship, Him declare I unto you." It is a remarkable fact that at the present day on the Palatine Hill there is an altar inscribed "To the Unknown God." Some archaeologists contend that it was erected in honour of Yhava. Be that as it may, these Athenians, notwithstanding their wisdom and their many schools of philosophy—for there were many cults, Stoics, Epicureans, followers of Aesculapius, and Greece has also given birth to Socrates, Plato, Solon, Pythagoras—some of these men were doubtless descended from the great philosophers and had sat at the feet of the wise, but now they had come up to contend with "this babbler," who seemed to be a "setter forth of strange gods." It was an opportune time for Paul, and I can imagine how he relished entering into a controversy with these sages. At that time they often pursued the Socratic method of debate by asking questions, and I have no doubt they did so on this occasion, after having listened to Paul's striking address. In his remarks to the Athenians he put the axe to the root of the great tree of superstition and also struck at many of their popular vices and cruelties. Notwithstanding their enlightenment, they had many barbarous practices. It was perfectly lawful both in Greece and Rome for a patrician to hold a number of slaves, and these slaves were regarded as goods and chattels. A slave had no rights of his own. It is recorded in history that a slave murdered Secundus, a prefect of Rome, and to revenge his death Nero ordered that the funeral pyre of Secundus be composed of hundreds of his slaves. They were sent to work in the fields loaded with chains and flogged almost every day. Of course some of these poor creatures had better masters than others. The master could even take the life of his slave, although there were certain laws whereby he had to show cause or reasonable grounds for having done so. It is true that the Greeks were of more gentle nature than the Romans. A cultured people like the Greeks could not revel in bloodshed, though they were a heroic people. Their thousand and one victories under various generals, the great armies that went forth to subdue the world under Alexander of Macedon, were a test of the wonderful courage and military prowess of both men and leader. The stubborn resistance of Thermopylae is one of the finest episodes in ancient history, telling of heroic courage in the face of certain death when they were fighting for home and honour. Continuing his address, he spoke to them concerning the brotherhood of humanity. I fancy that I can see the ironical smile, the upturned lip of those sages when he spoke of man's equality. He first speaks of the Fatherhood of God. He has told them that God is not worshipped in buildings made with hands, "as though He needeth anything, seeing He giveth to all life, and breath, and all things," but is worshipped in spirit and in truth. "For in Him we live and move and have our being." Then He declared "we are also His offspring, as certain also of your own poets have said." He said that God had made of one blood all nations of the earth, and there were doubtless some of his hearers who discerned that the slave that was sent often to grind in the prison house had his rights, and that before God he was equal with the mightiest, even the noblest patrician who had given laws to ancient Greece.

"WE ARE ALL THE OFFSPRING OF GOD"

It is on these words that I desire to found my remarks to-night. And I am sorry to say that after

nearly 2,000 years so few have learned—even among you spiritual investigators—the lesson that Paul sought to teach in those words. At present all society, as it is constituted, is trying to gain an advantage—each man is trying to get some advantage over his fellows. He does not stop to consider individual rights. The hunger for country, for dominion, for authority, for power, for gold, sets aside and tramples under foot the rights of man, woman and child. And yet there are some people who come forward to-day with a philosophy with a high-sounding title, such as the “Cult of New Thought,” for the regeneration of humanity, and what are its principles? I am sorry to say many of them are not based on equality, justice and righteousness. Primitive Christianity taught the equality of man before God, the brotherhood of the whole human race irrespective of creed or colour; and it is that teaching that must permeate society before you can have a better state of things. When men receive that teaching—believe and live it—you can disband all your armies. Oh, the folly of keeping millions of men under arms draining the resources of civilisation. Think of the good that could be done with the millions that are spent on armories for the upkeep of soldiers awaiting the word of command to go forth and imbrue their hands in their brothers’ blood—a man against whom they have no grievance, perhaps have never seen before—at the command of some petty tyrant filled with the lust of power and ambition, who desires to add to his dominions. What cares he for the lives and happiness of those he sends to their doom? I have much greater respect for the old fighters than I have for the modern, for they went forth and took their stand with the soldiers and entered into the thick of the battle, and sometimes were killed. The tyrants who cause the wars, who make wars to-day, stay at home clothed in purple and fine linen, fare sumptuously every day, while their poor, foolish subjects are decimated on cruel battle-fields.

#### THE BROTHERHOOD OF HUMANITY MUST COME.

This great gift to mankind is sure to come. It has been promised from the spirit world, from the source of all authority and all power, from the King of Kings, and there is no power that can stay it. You may do something to bring it about to-night—and mark what I say—not so much by what you teach people as by how you live yourselves. I have heard of seemingly zealous teachers who loudly proclaim the brotherhood of humanity, and then secretly plot and plan how they can get rich at the expense of their fellow-creatures. There must be sincerity. I know that sometimes men are overtaken by temptation—an opportunity arises whereby they may add to their store of worldly goods, and in many natures it is hard to resist. But I pray you to remember that to defraud your brother is to rob yourself, and you will be left poor indeed. The doctrine of the brotherhood of humanity makes for righteousness. Recognising the rights of your brethren and your duty towards God do not seek to defraud or injure him in any way. I have no sympathy with people who say that a man cannot be honest in the present day. I remember once in the city of Boston—the person of whom I am about to speak was not a “goody-goody” person, but a young man who had an upright father, who was not, moreover, a Church man. He was one of those royal souls who believed in doing right for right’s sake and was strictly honest. He had taught his son, “No matter what comes or goes to do that which is right. Do not be dishonest. Honesty is the best policy.” This son entered a commercial house in Boston. After he had been there some little time the manager came to him and said, “Frederick, I wish to impress upon you that in business it does not always do to be strictly accurate; in pushing sales it is sometimes necessary to depart from the strict line of truth—but, of course only in business; we would be the last in the world to say to anyone that he should do such a thing outside of business hours. We have noted that you are too con-

scientious, and that your takings at the counter have not been up to the mark. The others behind the counter are not particular what they tell the customers—they just utter commercial lies.” The young man looked at the principal and said, “Then, sir, am I to understand that you wish me, when a customer comes in, and I am serving him, that if there is any doubt about his taking the article I am to tell him a falsehood?” “Oh, tut, tut, tut,” said the man, “do not style it thus. You must just push business. If you see that a customer is likely to go away he must be prevented, and if you are not prepared to do this, well, we will have to fill your place.” The young man replied, “My father told me when going out into the world to always speak the truth, and I have tried to do so. I do not profess to be any better than other men, but if I am to get the bread to nourish my body through telling falsehoods, then I’d better leave this world straight away. I won’t do it.” The manager bowed and said, “Consider after next week your place is vacant.” He went home and told his father and the father commended his son, and I wish to tell you that that man in after life rose to be one of the grandest men in the United States—a man who was relied upon for his integrity. The lip of truth shall be established for ever. “Seest thou a man that is diligent in business,” and I must add truthful, “he shall stand before kings; he shall not stand before mean men.” And this has come to pass, has been literally fulfilled. If you commence to lie in little things, you will end up by making false statements in more serious matters. Do not, I ask you, delude yourselves that you can be untrue to yourself or to others in small things. There are no small things—everything, no matter how small or large, is of some consequence to you or someone else. We are trying to bring about a time when men will realise this. If we convert men to truth, to live honest and noble lives, to have regard for the rights of their fellows, and to be compassionate and righteous and just and long-suffering, we will have accomplished something.

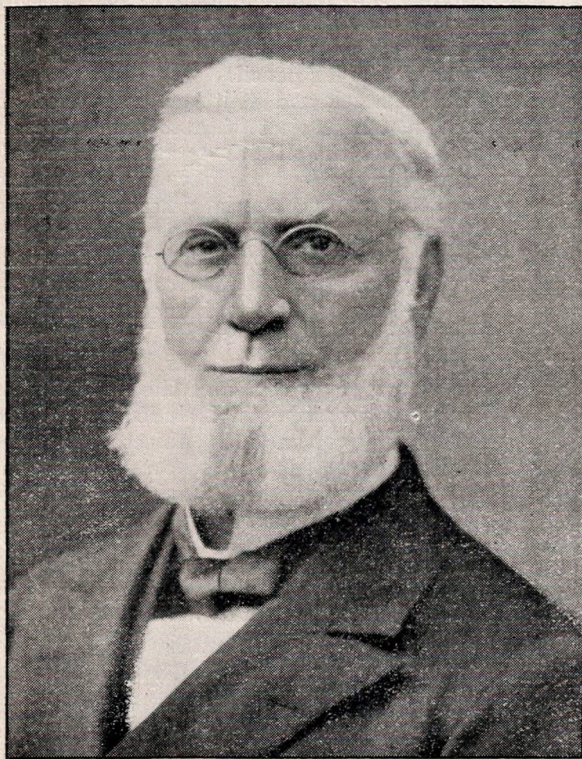
#### SOME GREAT EMANCIPATORS.

Think of the great and good who have given their lives in the service of humanity. Think of William Lloyd Garrison—that grand and noble man—think of the incomparable Bruno who suffered at the stake for his principles rather than recant and deny them! Think of Wilberforce, Howard and Elizabeth Fry. Think of Wilberforce and the slave trade! Oh, what hellish sights have been witnessed in various parts of your earth—the white man selling his coloured brother! Some of you people have read about it. I have witnessed such awful scenes. I have seen the woolly-haired negress clasping in her arms the little black baby boy. She has the same affection as the white mother for that child. She would give her life for that lovely boy, and her dark skin blanches with fear when she looks and sees in front of her—what do you think? A Bible for an auction block! She will be placed on it and coarse, brutal, white men, spitting tobacco juice in every direction, with loud oaths and curses, approach this poor trembling soul and reaching out their hands they pull the child roughly from her grasp. Oh, how those hands and arms went out to recover that child—“My boy, my baby!” she cries! She was pushed rudely aside and then they handled that woman, as John B. Gough said one evening, as you would not handle a horse! Going, going, gone! Forever parted! The little child is taken away, and there with the tears streaming down her black cheeks and with a broken heart, she sees for the last time the dimpled darling, the fruit of her womb, going into slavery. Hope dies in her heart, and going up with that piteous cry there ascends a prayer to God, which in effect says:—“How long, O Lord!” And He put it into the hearts of such men as Garrison, Wilberforce and others to protest against such devilry! Only by constant protest, by speaking and working was that abominable traffic blotted out.

Slavery is mastered where this beautiful teaching is received. Fraud and violence and chicanery cannot exist among a community that believes in equality before God, in the Fatherhood of God, and His wonderful love for all the human race. It is spiritual purity and power which will bring about the millennial dawn. Yes, already the day is breaking. The dawn of a grander, better day has come. Do not be cast down. I tell you as one having a commission from the realms of light—do not falter at the wayside, do not look at the obstacles and difficulties. Think how much has been done. Remember always that behind truth and righteousness there is an Imperial force and power that nothing can withstand—not all the forces of darkness, nothing, nothing! For ye are all the offspring of God, and God is your Father.

**MR. H. C. HODGES.**

Author of the "Science and Key of Life" Series, and Editor "The Stellar Ray."



One of the most important articles on the relation of the Finite Spirit to the Universal Spirit, reached me lately from the gifted editor of the above series. Mr. Hodges' name will also be remembered as editor of "Two Thousand Years in Celestial Life," which, with many other productions, are the result of sittings extending over many years of seven devout sitters and a medium whose gifts are extraordinary. Messages and books are given through a telegraph instrument placed on the table some feet away from the medium, as was shown in a photograph reproduced in this paper in the issue of November, 1908.

As it is desirable that readers should know something of the gifted men and women who give such valuable assistance to the editor by contributions of various kinds, Mr. Hodges' letter explanatory of the way this article was given is reproduced. It will be noticed how Mr. Hodges speaks of the Universal Spirit "producing independent immortal beings." This is the conviction of Andrew Jackson-Davis, and such as realise the immensity of the universe and the limitless progress possible to the individual spirit through the spheres.

THE STELLAR RAY PUBLISHING COMPANY.

Detroit, Michigan, May 16th, 1911.

Mrs. Annie Bright,  
117 Collins St., Melbourne, Aust.

Dear Friend,

I am taking the liberty of sending you an article concerning the relation of finite and universal spirit which you are at liberty

to publish in your most interesting journal, providing you think it would be of interest to your readers.

To my mind this is the best interpretation of the God force in nature that has yet been revealed. The question was asked by the writer at a private sitting of our circle of seven, and the reply purported to come from an intelligence, an ancient Chaldean, who had been in the higher life five thousand years. To me it seems worthy of the source from which it purports to come.

Very truly yours,  
H. C. HODGES.

**THE QUESTION IS ASKED, WHAT RELATION HAS NATURE AND FINITE SPIRIT TO UNIVERSAL SPIRIT?**

First, they must not be confounded one with the other, for with the Universal Spirit knowing and willing are one, thus the Universal Spirit is essentially creator and created of all that is; the universe being a reflection, so to speak, of the Universal or Infinite Spirit. All stages of creative progress were realised from eternity, but any given phase or stage of existence exhibits a progress or a struggle towards the more perfect realisation. Thus the inorganic gives place to the organic, to animal, to savage, then to man or human and the final link of this progressive scale is from man to spirit.

**ETERNAL PROGRESS.**

Spirit possesses the capacity of eternal progress, and through self-activity the spirit, as soul, can make eternal and temporal reflections of the Universal Spirit. This highest reflection of the Spirit Universal cannot be confined to one epoch of time or to one planet in the universe. It is necessarily the goal of all creation and must have been realised from all eternity. Thus the vast number of souls coming into physical expression and attaining to immortal existence is perpetual and ever has been. Herein lies the great mystery of Universal Spirit. Though one and perfect, it is universal, and demands from all eternal recognition of himself as universal spirit. Thus the creative activity of the Universal Spirit has the effect of continually producing independent immortal beings who continually become more independent and self-active as well as self-conscious the more they recognise the Universal Spirit in their own lives. This constitutes self-activity, which involves elimination of self, a giving up of selfishness. The highest ideal is to realise knowledge adequate to will and live in perfect harmony with the Infinite Spirit, by which love and wisdom are manifested.

**PERFECT FREEDOM.**

Freedom is of perfection, and the highest ideal when realised will be freedom in the highest sense of being. There is a divine principle inherent in the soul of every immortal being which is in reality an impartation of the Universal Spirit. It is the relation, or rather the inter-relation and the inter-action of the Infinite and the Finite Spirit. You have already learned that the Divine Spirit exists in man, but it is not individualised in him—that is, that the intellectual principle in man was the ultimate of individualisation in him and is not capacitated for perceiving the Divine or Universal Spirit, and this principle is a thinking rather than a feeling or knowing principle. It is necessary to realise first of all that Divine Truths can only be perceived by being felt, and this perception must then come through the soul, as the truths of this sphere to be perceived must be felt; in fact, they must be incorporated into and become a part of the inmost consciousness of man; they must ultimate in the soul to be felt. So long as the soul is in bondage it cannot be free from its exterior relations; it is only from its interior that the soul can be the author of its own expression. In the comprehension of the great universal life the individual must recognise in the light of reason a first principle, a first cause whose centre is all-where; however, as it is the nature of the intellect to individualise all thought that man has ever conceived of, he naturally looks upon the Infinite, or Universal Spirit, as an image of man himself, with bodily parts, and ideal too gross for consideration; as the Universal Spirit

being purely subjective, is omnipotent and omnipresent and could not possess objective form as objective could not be omnipotent, omnipresent and universal. To predicate the intellect of the Infinite is to individualise it which is finite and could not be universal. To affirm the divine or the infinite is the true way to know Universal Spirit, which, as the first principle, must ever be considered in its three parts—that is, life, mind and will. At this point we will discover that the first principle is that which is self-determined; for in the beginning was thought, and thought involves externality; that is, the action of self for self. The thought has its germ in self-consciousness. It is only in the first principle as being that we find an idea that does not presuppose something else upon which it depends; thus the thought has found the adequate idea, the self-determined ego, that which abides and does not pass away, which is the soul. It is in the distinction of mind and intellect that this thought comes within the comprehension. Mind possesses a relativity of feeling as it is the most interior, while the intellect is more external.

#### LOVE THE SUPREME POWER.

Then, again, mind possesses a prior constitution, is of eternity, while the intellect has a posterior constitution, time. This great distinction must be kept in mind. Thus the inmost is essentially love. Thus in speaking of Universal Spirit, we had best think of it as love and from love emanates wisdom. Thus in considering the finite relation of knowledge as derived through feeling, we can best accept it as an outflow of love and wisdom. All exterior or scientific truths come under the sphere of intellect and must come under the jurisdiction of reason; but when we come to the interior or esoteric truths, reason is silent, and interior perception or innate consciousness speaks and ever presents a higher truth; for man under these conditions is then inter-related through the sphere of love and wisdom direct with Universal Spirit.

#### SPIRIT THE ANIMATING FORCE.

The spirit is in everything. In the mineral it is bound in the rocks and stones; in the metal it is the sound; in the flower, the scent and colour. You cannot see either sound nor scent, but we know they are there in reality. The sound is latent until it obtains contact from without to awaken it. And so with the scent of flowers. We can only perceive its excellence in proportion as our sense of smell is keen. The same spirit is manifest in the music of the birds, and the instinct of the animal, and finally we come to that immortal spirit in humanity, which is daily climbing nearer its own specialised individualisation. Then we find that the art of divine magic consists in the ability to perceive the essence of things in the light of nature, and by using the soul powers of the spirit, to produce material things from the unseen universe; and in such operation the above and below must be brought together, and made to act harmoniously. The spirit of nature is a unity, creating and forming everything, and by acting through the instrumentality of mankind, it may produce most wonderful things. Such processes take place according to a universal law, and we may learn the law by which these things are accomplished, if we truly learn to know ourselves, for we shall know it by the spirit that is within ourselves. If we are to succeed in such a grand work, we must know how to separate spirit and life in nature, and to separate the oversoul within our self, and make it tangible to our vision, and then only will the substance of the soul appear visibly and tangibly, rendered so by the power of spirit. This is the condition that each one must seek to create within his own soul, for it is the power of spirit that moves all things, and even though we may fail to recognise it, we are only dealing with the outside expression of its power. This enables us to comprehend the Godhead, creator in creation, infinite mind in thought, cause in effect, power in strength, the Father in the Son, and everything in sum total,

which finally makes us the higher self. We can readily understand that Will is spirit in motion, the essence of our being, and in it is the power of creation. It is the mover and builder of all forms in the universe. The average mind can have no conception higher than this spirit, manifested as will. It is universal as the sun's rays, pouring down upon the earth, and upon all the planets in the solar system.

#### MAGIC AND THE POWER OF THOUGHT.

A large and highly-appreciative audience was attracted to the Athenaeum Hall, Collins-street, on Friday evening, 4th August, when Mr. Isidore Kozminsky, F.R.H.S., etc., gave his highly interesting lecture on "Magic and the Power of Thought." The lecturer asked his audience to consider the fact that the most powerful forces in nature were the invisible ones, instancing wind, electricity, magnetism and several others. "The body is the weakest part of man moved by that mighty and potent force, the man himself. Plato writes that a man's hand is not himself, but his hand; his body not himself, but his body, just the same as his book is not himself but his book; his pencil not himself but his pencil.

The meaning of black and white magic formed an important section. A subject of absorbing interest was introduced under the title of "Haunted Homes." In speaking on this the lecturer gave an experience of his own, and ended by a special description of the mystery of Glamis Castle. Witches, wizards, the witches' Sabbath, and witch burnings were fascinating items, leading up to a detailed consideration of alchemy from the long past to the immediate present; from the experiments of Wenzel Seilers Van Helmont, Helvitius to Sir William Ramsey, Mr. Cameron and others. The power of prayer and the necessity of faith in all magical experiments, included one of the most interesting lectures on the subject ever submitted to an audience. The lecture considerably enlarged and amplified will be shortly published in book form. Mr. Kozminsky's next lecture will be announced in next "Harbinger."

#### A TRIBUTE TO MRS. SARA.

On the 28th July there passed to the higher Home Mrs. Sara, an old Adelaide Spiritualist, whose physical presence among us will be sorely missed.

Her quiet influence was wondrously wide-reaching, and her ardent interest in Spiritualism had been the means of her giving consolation to many, through the loan of books, papers, and by personal word to those who came within her sphere. A full life, well lived, was hers, though she never realised how much good she was quietly doing. Ay, she has well earned the Blessed Rest she has so longed for, and our hearts go out in rejoicing that she has found it. And though the dear familiar form has gone from our sight, she lives among us still by the love we have for her.

#### SONNET.

Dear. As Forerunner to the Better Land  
Thou hast gone on before us. For a while  
We may not see the sweetness of thy smile;  
But we shall never loose thy leading hand.

Thy presence There will help us understand  
Our Future Home. Here, thou wilt reconcile  
Our minds with thine, lest we by thought exile  
Thee from earth-home, held in love's lasting band.

Thou art not gone. Thou lov'st that home so well  
We feel thee in it as a potent force  
To draw us higher. God doth oft impel  
His Best to Higher Place, lest on earth-course  
His Lesser dally overlong. And thou  
Wilt to our striving souls new strength endow.

Adelaide, Aug. 1, 1911.

IRVEN

Mrs. W. J. McLennan, her many friends will rejoice to hear, has recovered from her recent severe illness, and has taken up her residence at Auchentower, Brisbane, where all letters should be addressed.

## WHAT AND WHERE IS THE SPIRIT WORLD?

What and where is the spirit world, would be an appropriate question to be asked by anyone whose attention had been attracted to the numerous evidences of spirit communion with the mundane world which are steadily accumulating in frequency and import, but the primary object of most of those who are induced to investigate is to get evidence of the fact of an after life, and the reality of intelligent intercourse between the material and spiritual planes. This is a proper first step, but the interest would be accentuated if a rational concept of the nature, beauty and naturalness of the after life as revealed by latter-day seers could be set before the novice, whose only ideas on the subject are based upon an unreasonable theology repugnant to the intelligence of the present generation.

The information from relatives whom they may be brought *en rapport* with by an occasional visit to a medium is very meagre, and not unfrequently contradictory (not necessarily untruthful) but due to the limited knowledge on the subject of those near the earth plane who have not familiarised themselves with the spirit world, being content with their immediate surroundings, which, by contrast with their earthy environment, are for a time a heaven for them. Hence there is, as a rule, no conception of the reality and scope of the after life, a brief and lucid presentation of which would give substance to belief, encouragement to more serious investigation, and an incentive to higher aspiration and development. With the view of casting some light on this important subject we purpose giving some extracts from the experience of Andrew Jackson Davis, as related in his "Stellar Key to the Summer Land," and "Death and the After Life," two deeply interesting and scientific works, dealing largely in astronomy and kindred subjects. In a lecture forming one section of the work he says:—"I hold myself ready to reconcile what I may utter to-night with all scientific and philosophical discoveries in astronomy, or chemistry, or in the laws of light or colour, or in the nature of substances, or in the secrets of growth, or in the properties of material organisation; for I do not think that spiritual truth is irreconcilable, incompatible or out of harmony with the real laws and discoveries of science." What he writes he affirms is the result of his personal experience, extending over a quarter of a century, and that he was in every way decidedly *compos mentis*.

He says:—"The Spirit World is not remote; we move every moment in its presence. This earthly world itself rolls in its orbit under the observation of the inhabitants of the Spirit Land. The vast includes the little. The Summer Land is the comprehensive sphere. Astronomically speaking the earth is on one side of that vast galaxy of suns and planets termed 'The Milky Way,' and directly across this great physical belt of stars we find the sublime repose of the Summer Land; and this is but a receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system. These planets all have celestial rivers, which lead from them to the heavenly shores. As each organ in the human body holds its physical relation to the brain by means of nerves and blood rivers, so these different planets

in the physical universe hold a currental, magnetic and electrical relation to the Summer Land, which corresponds to the brain. How is it that strength rises to the brain of a man from what he eats? It is by means of circulation, and this circulation is regulated by a law of attraction and repulsion. How do spirits travel from these physical globes to their homes in the Summer Land, and reversely, from the Summer Land to persons and places on the planets? Answer: By circulation, and here, too, magnetic river-circulation is regulated by attraction and repulsion. Thus the analogy may be extended *ad infinitum*."

"I did not particularly notice until 1853, that different seasons of the year, and different positions of our planet in its orbit around the sun, yield a different clairvoyant vision of the Summer Land. I found that an observation made in midwinter afforded a very different aspect of the spirit world from that which would be obtained in May, July or November; and furthermore, in the same year I first noticed that the condition of the observer made a difference in what was visible; therefore, it became necessary to adopt methods and conditions which would enable the clairvoyant to mark the particular sections of the Summer Land that came within range of vision in accordance with the different months of the year. From that time to this I have been regulated by the discovery that the rolling of this terrestrial planet, in its orbit round the sun, affects the sweep of the clairvoyant sight in many instances, furnishing unexpectedly a new conception of a familiar scene, and bringing to light other territories in the heavens before unknown. The Spirit Land has a firmament. It is circular, and its vast firmament is filled with stars, suns and satellites. The sky there is not without its clouds. They change very much, like the clouds of our tropics, yet they do not much resemble them. The changes are like those in southern skies; but the clouds themselves are very different. Among my first observations in the direction of the Spirit Land, I discerned a river which seemed to flow across the open aerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed out from planets, which blended, widened, and expanded into a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river is as visible to the clairvoyant perception as, say, the Hudson, the East River, or any other water that can be seen by the natural eye on the globe. It flows away far beyond any distance that I have power to trace. It seemed like a terrestrial gulf stream, 'but whither it goeth I know not.' I only know it is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and to yield lessons also, because on several occasions vast congregations were visible on the shores, learning something beautiful concerning its harmonious sounds. What they learned I cannot tell. I only saw that after listening and conversing for an hour (or what seemed to me to be that time) they rose all at once; they seemed to be many thousands—a vast assemblage, and then arose their songs, and those songs, blending with the music of that wonderful water, seemed to me to fill the whole universe with melody! So full of joy was my heart that I lost all spiritual power either to see or hear, and so suddenly did I return to the common state that I could not but ask the person who had just entered the room whether he had heard the music. "No," he replied. "Indeed," said I, "did not you hear anything?" "No." So real and so distinct was the sound I could scarcely believe my friend's denial."

Following this, he says:—"In 1854 I had an opportunity for the first time to contemplate a celestial garden. It was unlike anything that I had seen in this world. The Garden of the Hesperides, of which we dream, only vulgarly represents the beautiful facts. When I saw the immense landscape and the innumerable beauties that come up from the soil, and the labyrinth of leafage which gathered upon the

vision to the right of the scene, I could not but ask, 'Will someone tell me the extent?' After a few moments a cerebro-telegraphic dispatch came into the mind 'near four thousand miles in length and five hundred in width' It seemed to be a far-extending avenue of flowers and beautiful trees, and there seemed no limit to the number of persons that were walking leisurely, lovingly, arm in arm; and oh! the thousands of beautiful children that were at play through the devious labyrinths of that vast heavenly park."

"Now," he says, "let us reason for a moment. Christians believe, or profess to believe, that 'In our Father's house are many mansions.' This faith is based on reality or else it is false, and there is, or there it not, a mansion or a house 'Eternal in the heavens.' Is that Scripture language figurative, or is it literal? Does it mean anything? You who so strenuously believe the Bible, say that I am an infidel? Your Christian poetry says—

'There is a land of pure delight  
Where saints immortal reign;  
Eternal day excludes the night,  
And pleasures banish pain.'

He asks his hearers if they believe in this, and if they do, suggests that they have the rudiments of an education which they ought by this time to have perfected into some reasonable comprehension of what the Father has 'without hands' spanned out for them beneath the unfolded heavens."

His queries seem apropos in view of the crude notions of the heavenly state held by the mass of so-called Christians. We shall give details of the beauties of the garden and other localities in the Summer Land, and some scientific evidence of the probability of the existence of such a zone as that referred to in the "Milky Way" in next issue.

W.H.T.

### THAUMAT—OAH SPE.

#### FALSE GODS AND FALSE HEAVENS.

*For Harbinger of Light.*

BY J. NELSON JONES.

To the Christian mind accustomed to the idea of one God (the Supreme), and one heaven (the highest), the above heading will appear paradoxical; but it is not really so. The idea of a false God implies the idea of a false heaven where He rules.

Swedenborg talks of false heavens and explains the paradox by saying that from all cults there are continually passing into the spiritual world hosts of spirits, who are right in their genuine goodness of life, but wrong in their intellectual conceptions about their religion. All such pass into a heaven of their own, and are happy; but it is not a true heaven, for to constitute a true heaven, the spirits inhabiting it must be right in their goodness and right in their intellectual conceptions of truth. In other words, the love and the intelligence must be conjoined. Love and will must harmonise with wisdom and truth. Swedenborg further states that all these spirits are visited by spirits from true heavens and instructed; many who have open and receptive minds, soon receive the truth, abandon their false ideas, and pass into higher heavens; others, who are so bigoted in their beliefs that they cannot be touched for a time, just remain where they are until they can receive truth; and it may be for centuries, but all must eventually be brought into harmony.

This presentation of a false heaven is conceivable—we have in the religious communities of earth something quite analogous.

Oahspe presents a somewhat different idea. Though Swedenborg's definition may still apply, the origin of the false heavens seems to have been false gods who set themselves up as being the Infinite Creator, Jehovih, which, of course, they were not, having been at one time mortal. Thus we have histories of four false gods presented—Ennochissa, Kabalactes,

Thorh and Looeamong being respectively the Brahmin, Buddhist, Mohammedan and Christian—false gods in the heavens of the earth.

It is Looeamong as the falsifier of, or rather, the inventor of the theological system called Christianity, with whom we shall have to do in these papers, because this system which is lauded as the only true system, has overrun the western world, and affects ourselves most nearly. It is noteworthy that three of these false gods were Triunes, and entered into a confederacy in opposition to Jehovih. As a matter of course, they all came to grief; have been brought to judgment and sentenced, but we cannot at present enter into this. It is the intention first to try and show how Oahspe explains the origin of the system under which we live, and in what its falsity consists.

It is the common belief that Christianity, as we have it now, commenced with Jesus of Nazareth in Palestine. This is a great error; it commenced under the Emperor Constantine, and the Council of Nice in A.D. 325. If we search the pure and simple teachings of Jesus, we cannot find anything of the complex theological doctrines propounded by the Christian Church. The whole of his religion is summed up in the utterance:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great Commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself," and as though to emphasise the complete sufficiency of this, he added, "On these two Commandments hang all the law and the prophets." This teaching is in perfect accord with that of Zarathustra, Moses and other heaven-sent messengers of previous ages; but where in all these can we find anything about three Gods in One, and One in Three, and vicarious sacrifice? Jesus never taught it. It came into our theological system with Constantine and the First Council of Nice, and as will presently be seen from Oahspe, under the inspiration of the false god Looeamong, who had assumed the name or title of KRISTE, which means All Knowledge. In this was his sin and falsity; he claimed an attribute which belongs to Jehovih alone.

In the consideration of this subject of false gods and false heavens, the suggestion occurs, as to why the Infinite Over-Ruler of all permits these high and powerful spirits to go wrong. The answer to the query would seem to be in the fact that the Infinite Father, Jehovih, has placed all His intelligent creatures, man and spirit-man, however much advanced, in PERFECT FREEDOM. Hence occasionally, advanced spirits, being led by the spirit of selfhood, go astray; for perfection can be predicated for Jehovih alone. A little thought will show that this absolute freedom is an essential for progression. Looeamong erred, he had to run his course, make miserable failure, be brought to judgment and sentenced—as with all of us. In illustration: the book of the wars against Jehovih has the following, Chap. XII.: "God, the Ruler of the heavens of the earth, thus bewailed because of falsity in his Kingdom—"Great Jehovih, how I have failed in Thy Kingdom! Behold, Thou gavest into my keeping the earth and her heavens, and they have gone astray!" Jehovih said:—"Behold, the plan of My government, which is to come against nothing in heaven or earth; to seize nothing by the head and turn it round by violence to go the other way. Though I am the power that created them, and am the Ever-Present that moveth them along, I gave to them to be Gods, life Myself, with liberty to find their own direction."

This question of all being placed in perfect liberty cannot be too strongly impressed, because it gives the key to the unlocking of what seems otherwise inexplicable. "Hearken to the wisdom of your Creator, O my sons and daughters. Wherein have I not given liberty to all people? He that doeth aright, wherein is he not free? He that doeth wrong wherein hath he liberty? Whoever endeavoureth to surpass him—

self, have I not shown him his limit? I created man at zero, but for him to add unto himself forever. Liberty I gave him to add only that which perfecteth his own soul. Wherefore, if he eat poison, it taketh from him his body which I gave. Herein made I a boundary, both on earth and in heaven, which is to say, inasmuch as man accumulateth virtue, wisdom, patience, love, truth, and pure words, he is free; because, in so doing, he followeth Me in My works. But he that seeketh to glorify himself in his possessions bindeth himself; because, he is unlike Me, for I gave ALL, and thus made the universe. Two states, therefore, have I created open to all men, both on earth and in atmospherea, which are liberty and bondage. And man I made to choose that which he will; but that he might not err, behold, I send my emancipated angels to explain these things beforehand." (Oah. 102, 1-3). Again: "Liberty, first of all, unto all people; then discipline and harmony, and then the improvement of all the talents I created with all." (Oah. 730, 11)

Jehovih hath said:—"Even to them that choose darkness and evil have I given liberty also; for they shall learn by experience, in time to come, that all these guides and leaders, be they kings, or gods, or lords, or saviours, are but snares from whom soon or late, they must turn in order to rise out of the hells they have built for others. For, because they put Me afar off, or denied My Person, or called Me void like the wind, I cut them not off; but they cut themselves off from Me, and thus fell into torments. For I am as near to the corporean (man of flesh) as to the es'sean (spirit-man); let them, then, disown their kings and gods, and whomsoever hath a kingdom to glorify; and they shall espouse Me, for I am ever present. For this, all people shall do, either on earth or in heaven. My kingdoms are not by violence or by war, but by liberty to every soul; and whoso practiseth peace and love and liberty unto others, are My chosen. They are on the way of everlasting resurrection." (Oah. 453, 9-10).

Jehovih saith:—"Because I gave thee liberty, thou art responsible for all thou art, and for all thou makest thyself, and for all that shall come of thee, and for thy peace and happiness, both in this world and the next."

These passages, if carefully studied, show that perfect liberty for all is the Infinite Father's order; that it is a necessary element in the spiritual progression of His creature man, and that it imposes a responsibility on him that he cannot escape. Moreover, it offers a sufficient explanation of why both men and Gods go wrong, whenever in their freedom they listen to the inherent devil of self.

Ararat, August, 1911.

## ATLANTIS RESTORED.

### Submerged Atlantis Restored, or Links and Cycles.

By REV. J. BEN LESLIE,

Austin Publishing Co., Rochester, N.Z.

We return to the consideration of this work, strongly impressed with the uniformity with which the idea of evolution appears throughout it. The planets are stated to have their periods of evolution, acquiring new characteristics from their absorption of electric and magnetic energies from the surrounding space. Apparently they become advanced in their opportunities for spiritual development, for we are told of migration to Uranus by individual spirits in their search for opportunities of development, and subsequent return to the earth zone to acquire further knowledge of the relation between them and the Oversoul. That achieved, further progress is provided for on another system of worlds in which the planets are self-illuminated, and in which spirits can travel from planet to planet, acquiring knowledge and teaching as they travel.

\*Reincarnation (as generally understood) we are told is not a fact, but the statement of the case is almost identical with the view put forward by the Prime Minister of Siam in the matter, in "The Wheel of the Law." Our author says: "It is a silent, and in the majority of cases, unrecognised 'teacher,' or 'influence' of spirit minds upon mortals, whereby the latter conceive and bring forth new-born ideas, by manifest new characteristics, which can be recognised as having belonged to another individual or a predecessor." This appears to us as almost identical with the theory of "skandhas" held by some Buddhists.

In architecture, we are told of the same process of development. The menhirs, dolmens, circles of standing stones, cromlechs, etc., in existence at the present day, were either erected by Atlanteans or formed the models for similar erections. The more pretentious temples and cathedrals in existence at the present day were developments of the ideas of Atlanteans, and in some cases copies of those which were erected in the more civilised portions of the submerged island-continent, and it was these parts which possessed nearly all the arts.

When we come to literature, development holds good in the same way. We are informed that printing was in use some years before the catastrophe, but as it was practised only in a portion of Atlantis it became extinct, the art remaining only as a faint memory with a few of the learned who had emigrated to Egypt. And the same held good with the higher development in statuary, music, painting.

The forms of religion varied, but there was toleration, though some took shape which might be called idolatry. There was a leading principle in all, which was the recognition of spirit communion, and the universal practice of it.

A lengthy account of the migrations of the people, and of the convulsions of nature which have changed sea to land and land to sea, may be passed over with the statement of the general impression that the greater part of the world is more or less connected with the lost land of Atlantis.

R.H.R.S.

\*It is conclusively shown that the Law of Evolution prevails in the spiritual realms as here, as the following extracts from "Atlantis Restored" show.—Ed. *H. of L.*

On page 349 we read:

The only true law of so-called re-incarnation in the code of laws that govern the present existence of mortal or spirit of itself profound, logical, and operative throughout the spheres of eternal existence, for the sole purpose of unfoldment and development of all intelligence, is a silent, and in the majority of cases, unrecognised "teacher" or "influence" of spirit minds upon mortals, whereby the latter conceive and bring forth new-born ideas by manifesting new characteristics, which can be recognised as having belonged to another individual or a predecessor. Nor is this law operative from the spirit side of life wholly, reverting backwards (for the mind of an incarnate spirit or intelligence can reach out to disembodied ones), thus causing the latter to awaken into the same thought, which establishes within their minds new-born ideas, inducing their further unfoldment and development, which is a re-conceived and re-embodied characteristic quality, and not an individuality.

In the same ratio, it is an operative law throughout the realms of spirit, and the regions of worlds; for the mental influence is not limited to one of these. It operates as an agent beyond, to aid in the higher spheres; and reverts back, through the spheres of spirit, to the mortal plane, thus to influence higher development.

The same law is exercised by one incarnate intelligence upon another whereby one mortal is assisted in development by another. It is also operative between disembodied intelligences, whereby one spirit is assisted in his or her development or unfoldment by another. Therefore, a so-called "re-incarnation," "re-insoulment," or "re-embodied characteristic" quality of this kind does not reverse the natural law of birth, either in the mortal or spirit existence. Hence it is naturally logical, for the natural law never reverses operatively, to fit some specific case, or fancy of credists or ismists.

Therefore there is no re-incarnation of the individual spirit and soul proper, but simply a re-conceived, re-developed characteristic quality, as a result of the influence of one mind over another, which qualifies the influenced individual with similar mental conditions to those of the influencing intelligence. This in turn further influences the mortal soul and body, or the spirit-soul, in development as well; hence mistaken as a re-incarnation of the influencing individual.

On page 190 it is further stated thus :

Therefore re-incarnation is only past influence, reflected upon future being both mentally and spiritually, and in the human race largely mental. As, for instance, in writing this book, the data and pre-historic facts contained therein are reflected from spirit intelligences contemporaneous with the period of their existence as such, and are therefore re-incarnations in the mind of the writer ; who further re-incarnates them in the mind of the reader. So, it may be, not only with facts of data, but qualities of being.

A spirit, long since separated from the mortal body, may cause his qualities of being to be reflected upon a descended mortal, through the power of influence of one spirit upon another, though one be in the body and the other disembodied. Hence the true "re-incarnation" is conditional influence, operating through the qualities of being, and not spirit individuality having taken on a new form of flesh.

### CROSSED THE BAR.



ERNEST W. NICOL.

It is seldom that one has to announce that a worker in the prime of manhood is called suddenly away when in the midst of faithful and disinterested labour for the upliftment of Spiritualism. Just about two years ago came a letter from Mr. Nicol, saying how desirous he was of helping in the work of enlightenment by giving some insight into "Oahspe," which he had studied night and morning for over six months, and which had been a most wonderful revelation to himself and others. Recognising that a book which had changed for him the whole vista of existence as well as hundreds all over Australia, New Zealand, South Africa, since Professor Larkin had first attracted public attention to it, must be one among the sacred volumes of the world, it was a satisfaction to know that later he commenced some classes at Brunswick Lyceum, where a group quickly gathered round him, to be followed by one in Melbourne on special Saturday evenings. When his position and duties at the Town Hall, Melbourne, are remembered, which he had fulfilled for some fifteen years since he arrived in Australia from Scotland, and that he was evidently not a specially robust man—his sincerity cannot be doubted. Many were the pleasant interviews we have had since that first one, and I was glad to know that everywhere his influence was felt that Spiritualists were becoming really spiritual, and the tone of the meetings was raised.

Mr. Nicol was announced to speak at my last "At Home," as on that afternoon the subject was to be the need of individual spiritual development, and of proving by our lives that we had grasped the meaning of Life as outlined in the spiritual philosophy. It was this truth that all of us must realise that we are by every act, word and deed making our place in the spiritual spheres, weaving actually the dress we wear, and building our homes, which appealed to him so strongly, and his life had become one long act of love and service for his fellows. He had arranged to hold

a class in Melbourne every Sunday night, when he was called to the Higher Life.

It is not possible to express the sorrow that fell upon us all at that last "At Home," when the news awaited us that in going to his home at Essendon after attending a meeting the night before he had run for the train and had collapsed from heart failure after taking his seat in a railway carriage. In the "Argus" notice of the sad event that morning, headed "Life and its Ending," there was quoted the following verse from "Oahspe," which was found on a slip of paper in his pocket, and which was evidently considered worth mentioning, although its authorship was unknown. It runs as follows :

Life,—“Thou shalt judge thyself. Thy spirit is as a manuscript in thine own handwriting. Thou art daily writing thy grade and the place of thy abode in heaven.”

In the last communication from Mr. Nicol, which now lies before me, I feel indeed that "he being dead yet speaketh." He enclosed me extracts from letters received from all parts of Commonwealth, New Zealand, and South Africa, saying what spiritual enlightenment the writers had received from reading the pages of this book. One of his latest correspondents says in a letter from Sydney, dated August 13th, just four days after his passing over: "I have only read "Oahspe" for two years, but the effect on my life I cannot explain. To me it is the highest and most beautiful teaching and study I have ever known. The world is a brighter and more beautiful place since reading it, and I perceive the truth of Pope's lines as never before:—

“A mighty maze ! but not without a plan,  
A wild where weeds and flowers promiscuous shoot,  
A garden tempting with forbidden fruit !

As I have said before, any book that helps another to a spiritual perception of the universe like this is a sacred book. Some do not need any books at all, get their inspiration direct, but it is simple justice to a fellow worker, and one who essentially "lived the life," to say this much of the result of his unselfish efforts in this direction.

All that remained of him when the spirit had taken its flight was reverently laid in the Melbourne cemetery, the Presbyterian minister of his local Church officiating. The service was largely attended, about 50 of his fellow employees at the Melbourne Town Hall and a large number of those who had gained so much from his classes, as well as personal friends being present. At the close of the service two verses of "Abide With Me" were sung by members of his Brunswick class and others. Readers everywhere and his correspondents will send deepest sympathy to his wife and four children in their sad bereavement. The youngest, a baby of a few months old, was named Ernest Newbrough Nicol, in honour of the man who by training and spiritual development became the instrument for the transmission of this wonderful book from, as is stated in its pages, "the libraries of heaven."

### IN MEMORIAM.

On July 17th, John Ewing, late President of the Church of Seers, Sydney, passed peacefully to the Higher Life. We interred all that was mortal of our brother at Rookwood on the 19th. The burial service, a purely Spiritualistic one, was conducted by Mrs. Sadie Morrison, Melbourne, in a most impressive manner. Besides the sorrowing wife and members of family, there were present representatives of several Societies, including Mr. C. Peuzig (President), Mesdames Levorna, Leoni and Mooney, A. J. Bush, from the Church of Seers; Mrs. Cormack, conductor, and Mrs. Mathews, secretary Children's Lyceum; F. C. Tanner, secretary Burwood Society. Our loss is the spirit world's gain.

A. J. BUSH.

## PERSONALS.

W. Marriott, who, in a series of articles in "Pearson's Magazine" last year, set out to prove that all Spiritualistic manifestations are the result of fraud, is writing in M.A.P., London, of a seance he had with Charles Bailey. He pretended to search the medium, says he found one of the "apports" to be brought but refrained from mentioning it, as he had been asked by the person in charge not to "mention anything before the medium or the sitters." Could anything be more flagrantly unjust? Later a bird's nest with two eggs were produced, and it is well known that their fragile nature entirely prohibits much handling, let alone concealing in the medium's body. London Spiritualists attach no importance to Marriott's articles, as is not to be wondered at, when in those which appeared last year, Sir W. Crookes' ability to investigate was questioned, and doubt as to the reliability of his experiments with Florence Cook put forward. Psychic subjects are now considered excellent "copy" by editors, hence the rush of writers on the subject.

Marie Corelli's new novel, "Life Everlasting," to be published before Christmas by Methuen and Co., has had, says "The Daily Graphic," a tremendous demand in advance. It will be remembered that this brilliant novelist started her career with that remarkable psychical experience, "A Romance of Two Worlds," a book which is as eagerly read to-day as when first published; and other works of a like character have come from her pen—notably "The Master Christian." The present work is on the same lines of psychic thought, and deals with a strange love story of both mortal and immortal passion, combined with some new and startling suggestions on the cause of life and death. Marie Corelli uses the latest discoveries of science in elucidating these great truths.

W. T. Stead, in the July "Review of Reviews," English edition, has an article, "John Bull, as John the Baptist of a Federated World," and believes that through the agency of Britain, acting along the road of political evolution, will come about an era of universal peace. In strange juxtaposition he puts Mrs. Besant's statements concerning the immediate coming of a Divine Messenger who is to overshadow and inspire with heavenly wisdom the thirty-one times reincarnate boy, Krishnavarti, now about to begin his studies at an English university. In these days of wild visions and statements it is well for all to remember that the "Kingdom of God cometh not with observation," and that teachers of supreme wisdom will inevitably be met with derision as in past times, and that he or she may be looked for in quite an opposite direction to what Mrs. Besant expects. Meanwhile the "Hindu Spiritual Magazine" asks how it is that in India and elsewhere "so many of its sworn friends are dissociating themselves from the Theosophical Society?"

W. Britton Harvey's article on Dr. Douglas Mawson's address before the Royal Geographical Society, London, in connection with submerged lands in Antarctic Regions is, on the other hand, of the highly scientific kind, that appeals to the intellect. It is becoming more and more evident every day that the simplicity of these great spiritual truths constitutes their supreme value, and that each individual soul must get its own experience, not being led by so-called visions, messages and the like of others, which are only useful to themselves. This is the *crux* of a great question that will have to be answered in the near future.

Mr. W. Reinhold, one of the oldest Spiritualists in Queensland, and one of my valued friends and correspondents, passed to the Higher Life in July—an octogenarian, and filled with Spiritual light and peace and joy at the time of his transition. Over a quarter of a century ago he edited and published "The Telephone" in Brisbane, a truly Spiritual magazine.

Mr. W. D. McCracken, M.A., member of the Board of Lectureship of The Mother Church, the First Church of Christ Scientist, Boston, America, has arrived in Australia on a lecturing tour. He is announced to give lectures in the Melbourne Town Hall in September, dates and particulars of which will be duly announced.

Mr. J. Millott Severn, F.B.P.S., Phrenologist, Brighton, England, sends a character sketch of W. J. Colville, so well known to us all in Australia. It is interesting reading, but lack of space prohibits its inclusion in "Harbinger." Friends can peruse it in reading room at this office.

Mr. Isidore Kozminsky announces in another column his removal to Fink's Buildings, Elizabeth-street, Melbourne, to which address all communications should be sent.

Mrs. Knight McLellan is forming a Developing Class on Monday evenings at her private residence, 253 Victoria-parade, East Melbourne. A circle is also held every Tuesday evening at the same address, and is so largely attended that the Monday meeting has also been arranged.

Mrs. S. E. Morrison leaves for New Zealand to commence a series of illustrated lectures, of which her son, Mr. Charles Morrison, will be manager. A special series of lantern views showing Thought Vibrations and other subjects comprised in "Man Visible and Invisible," have been prepared, and the first lectures will be given in Dunedin.

Mr. E. W. Nicol's sudden call to the Higher Life is noticed in another column. His most useful work, in developing the higher aspects of Spiritualism, has already borne good fruit, and his visible presence will be sorely missed at the meetings he had organised in Melbourne and suburbs.

Mr. Knox, of Durban, South Africa, sends a welcome letter, telling of the successful season of Mr. J. Isherwood in that city. His lectures were given to crowded audiences, and he left for England to the regret of all.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Sept. 13th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Leading Speakers. See daily papers of Sept. 13th. Cordial invitation to all.**

## STORY OF A CURE BY MAGNETISM.

## PARALYSIS.

That Magnetic Healing is one of the most important phases of what Spiritualism will demonstrate when people have learned the use of their marvellous powers is unquestionable. Too little is known about it, and it is with much pleasure that the following article from the "Hindu Spiritual Magazine" is included in this issue. There is practically no limit to spirit power.—Ed. H. of Light.

A gentleman of Dacca was unfortunately attacked with the almost fatal disease Paralysis, when he was a young man of about 30. As usual in many cases, he neglected to take proper steps till the disease slowly but firmly spread its roots deep into his system. He was a clerk in the local Municipal office, and had at last to resign the post owing to his right hand being disabled.

He then placed himself under the treatment of several local doctors—Allopaths, Homœopaths, Kavi-raj, Hakims and many others, but to very little or no effect, the disease increasing daily. Being disappointed, he came to Calcutta, and there also he tried his best to secure good medical help, but to his great despair, could avail himself of no better results. He then went back to Dacca with a broken heart and ultimately gave up all hope of recovery.

He could not speak, his tongue, tonsil and the vocal chord being paralysed; he could not walk, as his right leg was totally disabled. In a word, the right half

of his body was deadly paralysed and he was then a half dead body. At this stage, he was instructed by some one to try his last chance by undergoing Mesmeric treatment, and he at once came to Dr. K. B. Bauttacharjee, the well-known Mesmeriser and Homeopath of the time, for treatment.

It was in the latter part of the year 1886, when I was at Dacca, studying and practising Mesmerism, and by this time made sufficient progress in the Art of Healing under the direct instructions of my honoured elder brother the late Dr. K. B. Bhuttacharjee. He ordered me to treat this patient. That day I magnetised\* him for a very short time only and advised him to come again on the third day.

During the second sitting, long curative passes were given as before, and in addition, some local passes were made on the affected (right) hand and leg, drawn downwards to the extremities. Cold insufflation within the mouth, as well as over the spinal chord, was also administered. No sleep was produced. The patient seemed to feel himself a little better and easier than before. I ended that day's sitting there, and gave him a bottle of mesmerised water to drink till the next sitting.

The third sitting was more successful. The patient was made to sit comfortably on a chair. I never tried to produce sleep, but it came of itself during the operation, i.e., when I was engaged in making long curative passes as before. The sleep was simple or the first stage of mesmeric sleep. According to Dr. Williams' divisions, this stage may be called the second stage of the first main degree of mesmerism. I allowed him to sleep undisturbed till he awoke of himself, but did not try to make further progress, i.e., to drag him to the next stage of the sleep or to develop clairvoyance, though I had no objection if it had automatically been performed. I continued my passes till the patient rose after a deep and soothing sleep of about an hour and a half. I ended this day's sitting after making a few demagnetising passes, and giving another bottle of mesmerised water to drink.

The fourth sitting was held after a week or so. The patient was far better by this time. He could now walk with the help of a stick and could hold a pen or pencil or other little light things in his right hand, which he could not even move before. But he could not speak as yet. I, now, diverted my full attention towards the patient's dumbness and tried mainly to make him speak during two consecutive sittings, i.e., the fourth and the fifth.

I ordered the patient, who was sitting on a chair before me, to open his mouth, cold insufflation was then forced into his mouth in such a way that it could reach the innermost part possible, of course, with the magnetic intention that it would give strength to his vocal chord, the tongue and such other organs that help to speak. The result of this day's sitting was that when I asked the patient, in magnetic tone and with magnetic intention too, to tell his name, he could only pronounce a part of his name—though not very clearly.

I commanded, "speak, tell your name to me—you must speak—you must tell your name—Speak—Speak—go on," and I repeated the last words, i.e. Speak—Speak—go on, etc., frequently when the patient was making efforts to pronounce his name. He spoke and said—Ka-a-a, then stopped for a while and again went on like this—Ka-a-a-l,—Ka-a-li-i,—and finally pronounced Ka-a-li-cha. I allowed him to stop then for fear of too much exertion and thought it advisable to wait till the next sitting. I gave him another bottle of magnetised water and a bottle of magnetised oil (pure mustard oil was used), the water to drink and the oil to rub on the affected limbs.

The process of the fifth sitting was the same as the fourth, but the result was more satisfactory. The patient could speak out his full name after a few minutes' operation. The full name of the patient was Koli Churan Dass.

A few more sittings, probably 2 or 3 which I do not exactly remember now, were sufficient to finally cure the patient, and to my greatest joy, I saw him after a month or so, quite a different man, in full vigour, in sound health and in better appearance, talking as freely as if his tongue had never been paralysed before; and he was very glad to inform me that he had secured his old post as a clerk in the municipal office a few days ago.

Note.—The case was treated, from the beginning to the end purely by the simplest method of magnetism. The noteworthy peculiarity of the method was that no effort was made to induce sleep though it came of itself and lasted for a short period on the second day only—rather I may say that I tried to avoid every chance of sleep coming in. This shows that patients even suffering from such a dangerous disease as Paralysis, can also be very easily cured without inducing sleep. Details of the process of treatment of Paralysis will be given in my article on Curative Magnetism, Part II., in due course, or my brethren may, if they like, find it in Dr. K. B. Bhuttacharjee's (compiled by myself), Sachitra Mesmerism Sikhya, to be had of Students' Library, 67 College Street, Calcutta, at Re. 1 only.

B. B. BHATTACHARJEE.

### DEAD SON'S MESSAGE.

A remarkable announcement was made by Mr. A. Williamson, Nelson, Lancashire, at the annual conference of the Spiritualists' National Union at Newcastle, lately.

Mr. Williamson, in vacating the president's chair, referred to the death of his son, who was killed recently by an iron girder falling upon him while he was engaged in the erection of a picture palace for his father.

"It is six weeks," he said, "since my son passed to the spirit sphere, and up to the present time I have received two messages from him. The first one was 'Tell dad it is his loss and my gain.'"

Mr. Percy Street, who afterwards addressed the gathering, said they were not going to say the door between the two worlds was right bang open, but it was ajar, and those living yonder could cross the border and return again to earth.

### A CURE FOR PNEUMONIA.

In the United States this disease, which so often terminates fatally, is said to have been cured in many instances by the following, which has been inserted by newspapers from one end of the Republic to the other. Accompanying the remedy was a letter signed "Marino A. Redding"—in which he relates how it has saved the life not only of himself, but all who have had a chance to use it. In Worcester, Alaska, Seattle, Pasadena, and Los Angeles, it has been tried with unfailling effect. At the last-mentioned place pneumonia was taking off from two to five victims every day. Four of the Los Angeles papers inserted the cure under the heading "No One Need Die of Pneumonia." with the result that only one death a day was reported, and most of these were infants under a year old. The writer says that the death of his friend, Professor Henry P. Loomis, Professor of Medicine at Cornell University lately, where none of his associate doctors were able to save him, decided him on making this simple remedy public.

It may be added that the American gentleman who sent this remedy is a spiritualist.

#### THE REMEDY.

Get an inhalation apparatus of glass, or, if you cannot procure one, saturate a ball of cotton (as large as a one-inch marble) with spirits of alcohol. Add 3-4 drops of chloroform to each ball of cotton. Place it between the patient's teeth, and let him inhale the fumes in deep long breaths for 15 minutes. Rest 15 minutes or longer if needed, then inhale again for 15 minutes and continue the same operation for 24

\*A few head to foot long curative passes were given only.

times, and the result will be that the lungs will expand to their normal condition. In 24 hours the patient is out of danger, and in 48 he is cured, although weak. Change cotton and alcohol often.

The writer adds:—"I have sent this prescription to the Stanford University, the North-Western College of Medicine (Chicago), Cornell University (New York State), and to numerous other places, even across to England, to some of the most prominent men there. Doctors, try it for humanity's sake, and the public for your own welfare."

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

A conversazione was held on Monday evening, August 21st, at the Rooms, Austral Buildings, when Mr. Waschatz gave an account of his recent visit to the United States, and his meeting with representative Spiritualists, chiefly in Chicago. There was a large attendance, and great interest manifested.

On Sunday evenings the platform has been occupied by local speakers, including Mrs. S. E. Morrison, who on August 27th gave farewell address on leaving for New Zealand on an extended tour.

The classes are reported to be in a flourishing condition, and Sunday afternoon alternate mediums' meetings and conference classes have been well attended. No details of functions or plans for future work received.

**MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

Mr. W. H. Lumley, Conductor, writes:—

The past month has been one of success, and morning sessions have been especially good. Mrs. Knight McLellan, Mr. O'Bryen Hoare, Mr. Moorey, and Mr. Mann have been the Lyceum speakers. Mr. Moorey presented to Miss Kathleen Adams and Master Gordon Read prizes for essays on an address, which were given from the platform of the Lyceum the previous month. Mr. Mann's address on Hamlet, with illustration by himself and his friends, was highly appreciated.

The afternoon meetings have been well attended, and we desire to thank Mesdames Hegarty, Raeburn, Stevens, Stuart and Madame Orion, and the Misses Mantel, Elles-ton, Schiebell, Mr. O'Bryen Hoare and others for assistance.

Mr. J. M. Moorey's evening lectures have drawn large and greatly interested audiences.

The social of the 14th was a great success. We have also to acknowledge the services and assistance of Misses Williams, Power, Bonas, Anderson (2), vocal solos and duets; and violin solo by Mr. Lumley.

The nominations for officers of the Lyceum for the next six months closed on the 20th; the elections take place on the 27th, the new term commencing on September 1st.

**SPIRITUALISTIC CHURCH OF VICTORIA.**

Miss J. Brafield, Hon. Sec., writes:—

During the month Mr. Delderfield has given some splendid addresses, including "After Death—What?" "Faith or Facts—Which?" and a remarkable and timely subject was "The Making of a Nation."

On Sunday afternoons, the developing class, conducted by Mr. Delderfield, is making good progress. Thanks are tendered to Misses Bant and Garvin and Mr. Delderfield for musical items during the month.

**SPIRITUAL SCIENTISTS.**

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

Since the last report, splendid attendances have been the rule. The platform has been occupied by Mr. McLeod

Craig, with the exception of three Sundays, when Mrs. Boden and Mr. F. Highett, a student for 30 years of psychic philosophy, were the speakers. On several occasions the hall was decorated by friends in a most artistic manner. It is a great satisfaction that Mr. Craig has decided to postpone his visit to New Zealand till after the New Year. On Thursday evenings at our developing class, we send out healing magnetic waves to those who are sick and suffering with marked effect. Anyone who is in need of help should communicate with Mr. Craig, or the Hon. Sec., 61 Bridport-street, Albert Park. Greetings to all; success to *Harbinger*.

**PRAHRAN SPIRITUALISTIC CHURCH.**

Mr. T. K. Marshall, Hon. Sec., writes:—

The Children's Lyceum is still growing in attractiveness, and consequent increase of members.

The mediums' circles have been held as usual, assisted by Mesdames Orion, Miller, Stephens, Stevens, and Misses Mantel and Ellstan. The Oahspe class goes on well under Mr. Crisp. The church platform has been occupied by Mrs. Knight McLellan, who gave us a beautiful address, and conducted a very impressive dedication service for the children of two of our members, several Lyceum girls taking part. Dedication certificates were subsequently presented to the parents.

Mr. Crisp spoke one evening on "Who is Judge?" Miss Mantel giving clairvoyance.

Mr. Bloomfield gave a powerful and eloquent address on "Rational Spiritualism and Modern Christianity," Mrs. Askews following by clairvoyance, Mr. Du Vergier contributing several vocal solos. Our best thanks are tendered to all friends who have assisted us.

**SPIRITUALISM IN NEW SOUTH WALES. THE CHURCH OF SEERS.**

Mr. A. J. Bush, Hon. Sec., writes:—

I have to report good attendances at the Church of Seers since my last. The platform has been occupied by Mr. Vald. Unmack, Mme. Levorna and Mrs. Morrell (who undertook the memorial service to our late President, J. Ewing), and Mr. Brown, with Mrs. Allison and Mme. Levorna as demonstrators. The evening platform has been taken by Mrs. Sadie Morrison (V.A.S.) for three Sundays, who spoke to large and delighted audiences. Her subjects were "Eternal Progress," "Lights and Shades of Modern Spiritualism," and "The Message of Spiritualism to Humanity," with demonstrations after each lecture. Her readings, especially the medical ones, were marvellously correct, and wishes were everywhere expressed that she would soon return to Sydney. Miss Walton, who is returning to N.Z., gave us an interesting address on "Mediumship," with Mme. Elise as demonstrator. Best wishes for yourself and paper. Cordial greetings to all.

**SYDNEY PROGRESSIVE LYCEUM.**

BRANCH OF BRITISH S.L.U.

"Leigh House,"

133 Castlereagh St., Sydney.

Mr. W. Adam, Life Conductor, writes:—

I am glad to be able to tell you that our Lyceum is still making steady progress, the attendance of the children showing a marked increase every Sunday. Mrs. Gillard has accepted the office of Conductor, in place of Mrs. Cormack, who has gone to Queensland. Trusting we may be able to continue reporting progress throughout the year and with cordial wishes to yourself and the "Harbinger" and all co-workers.

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## SPIRITUALISM IN QUEENSLAND. BRISBANE SPIRITUAL CHURCH.

The Editor, 'The Harbinger of Light.'

Our annual meeting was held on the 2nd inst., when the President gave an exceptionally good report of the past year's progress. The balance-sheet showed the church to be in a good financial position. Mr. T. Reinhold is again occupying the Presidency, with Messrs. Dalton, Mitchell, Smith, Hulks, Coxon, Bostock, and Chambers, and Mrs. Reinhold as Vice-Presidents; Mr. Chambers, Treasurer; Mr. Hulks, Librarian; Mr. S. B. Elkin, Secretary; and a strong committee of workers. Our Sunday meetings are so well attended that our large hall will soon be too small to accommodate the increasing attendance. During the year we have had on the platform Mesdames Weeks, Mitchell, Alrene, Bell, Miss Venables, and Messrs. Mitchell and Bostock, who have given most interesting lectures and readings. The week class, conducted by Mr. Chambers, is greatly appreciated. Best wishes to all in Spiritualism.

Yours faithfully,

S. B. ELKIN, Hon. Sec.

## IPSWICH SPIRITUALISTIC SOCIETY.

Mrs. Weeks, Missionary, whose earnest work in the cause has taken her many thousands of miles, is speaking with great success for the above society. A developing class for the growth of the spiritual life of its members, not to become mediums in the usual sense of that misused term, is doing excellent work. Mrs. Weeks wishes to be kindly remembered to friends everywhere and the members of the society send cordial greeting to all co-workers, and the most abundant success for the "Harbinger" is desired.

## THE SPIRITUALISTIC CHURCH OF W.A.

The Church has been continuing quietly its usual routine of services, with evidence of increased attendance under the ministry of Mr. Horsley. The prospects are improving, and the members intend holding a social during the course of the next fortnight, to bring Spiritualists and their friends together, and promote better fellowship. It is hoped to give a report of the successful result of this next month. The annual balance has been made, and shows a small but favourable result.

R. M. HAMILTON, Vice Pres.

## SPIRITUALISM IN NEW ZEALAND. AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

Mr. Matthew Talbot, Hon. Sec., writes:—

Our platform is now occupied by Mrs. Harris-Roberts, and all her friends in Australia will rejoice to hear that with health restored, she is giving that spiritual teaching which is so much needed. We are glad to hear from South Africa of the pronounced success of Madame Nordica, and Mr. Joseph Isherwood—both of whom have spoken from this platform.

## DUNEDIN SPIRITUAL SCIENTISTS.

This society is going on quietly, and with every hope of continued success. Mr. George Gibbs sends thanks to Mr. Stanford for the parcel of splendid pamphlets, "An Open Letter to the Orthodox Clergy," for free distribution, which have been read with great interest, and wisely distributed.

Mr. J. B. Shaw was the speaker at last advices, and Mr. and Mrs. Wilson, of England, now speaking in Christchurch, are expected to occupy the platform in October.

At time of going to press, no other notices had reached this office. Secretaries are kindly asked to forward these by the 20th of each month, and the fullest notice possible will be given to those who do this.

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## PUBLICATIONS RECEIVED.

<i>Theosophist</i>	<i>Theosophy in New Zealand</i>
<i>Warrnambool Standard</i>	<i>Progress</i>
<i>Journal of American S. P. R.</i>	<i>Malabar Quarterly Review</i>
<i>Woman Voter</i>	<i>Luz y Union</i>
<i>The Nautilus</i>	<i>Ultra</i>
<i>World's Advance Thought</i>	<i>Revue du Spiritisme</i>
<i>Kalpaka</i>	<i>Mitteilungen</i>
<i>Health Record</i>	<i>Constancia</i>
<i>Theosophy in Australasia</i>	<i>Het Toekomstig Leven</i>
<i>Science-grounded Religion</i>	<i>Luce e Ombra</i>
<i>Good Will</i>	<i>Zeitschrift für Spiritismus</i>
<i>The Rights of Animals</i>	<i>Sandhedssogeren</i>
<i>Financial Gazette</i>	<i>Biologie Minérale</i>
<i>Divine Truth</i>	<i>Esperanta Psikistaro</i>
<i>Progressive Thinker</i>	<i>O Pensamento</i>
<i>Light</i>	<i>L'Eclair</i>
<i>Occult Review</i>	<i>La Verdad</i>
<i>The Commonweal</i>	<i>La Revue Spirite</i>
<i>Astrological Magazine</i>	<i>Revue du Psychisme</i>
<i>Prabuddha Bharata</i>	<i>Revista de Estudios Psiquicos</i>
<i>The Stellar Ray</i>	<i>Les "Nouveaux Horizons"</i>
<i>Self-Culture</i>	<i>El Buen Sentido</i>
<i>King Island Record</i>	<i>Annales des Sciences Psychiques</i>
<i>The Sunflower</i>	
<i>Fellowship Messenger</i>	<i>Filosofia della Scienza</i>
<i>Reason</i>	<i>Prana</i>
<i>Newlife Monthly</i>	<i>Journal du Magnétisme</i>
<i>Herald of the Golden Age</i>	<i>Le Messenger</i>
<i>The Book Lover</i>	<i>Tribuna Espirita</i>
<i>Two Worlds</i>	<i>La Vie d'Outre Tombe</i>
<i>Stock and Station Journal</i>	<i>The Messenger</i>
<i>Light of Truth</i>	

*The Two Worlds* contains an account of the Annual Meeting of the Spiritualists' National Union, at Newcastle-on-Tyne, on 1st and 2nd July. Harmonious meetings were largely attended, and the report of past proceedings was satisfactory.

From Madras, India, come some pamphlets pleading the cause of the Vaidika Mission, which appears to be designed to revive the ancient faith by the study of the Upanishads.

*Samskaras* are habits, and the conquest of bad and the formation of good habits is inculcated. This assumes re-incarnation as a fact, and the good habits will result in each earth-life being better than the preceding one.

*The Great Quest* is a pamphlet by Mr. Wilton Haek, of South Australia, giving a short sketch of Hinduism, and tracing a closer resemblance to the teachings of Jesus than is commonly believed.

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



Many tablets have been brought to Mr. Stanford's circle and photographed for these Supplements, but they have mostly been found in mounds on the sites of Ancient Babylon and Nineveh. Those reproduced above are from Central America and of quite a distinct order to the Assyrian ones which are chiefly records of events or bearing messages or edicts, taking the place of letters of more modern times. But tablets were of universal use in pre-historic times, and the above are most interesting specimens of those found in Central America. One of the most ancient worships is that of the serpent or "Ophiolatry," and the central tablet in above picture is an interesting example. From the earliest times snakes have been held sacred. The Japanese made a god of a water snake. In Syria a sect of the Gnostics kept a tame serpent in a sacred chest or ark. In the temples of Æsculapins at Alexandra a living serpent was carefully tended by the temple devotees. In India the cobra still haunts the Temples, as at the ancient shrines of Isis, and issues from a hole at the sound of a fife for its oblation of milk. In Western and Northern Europe, serpent emblems are common, and they are found also among the North American Indians, as well as among those in Central

America. It was stated when these tablets were brought that they were most interesting and were to be found all over the world.

Another tablet from the same locality indicates the Sun Worship of Ancient Mexico and Peru where it sometimes assumes the shape of a sun-cross as is clearly shown in the smallest tablet.

It must be borne in mind that tablets of this kind could not be obtained in Melbourne and on arrival bear traces of having been recently dug from the ground. People are just beginning to realise that the occult forces of the Universe are the most potent of all. A flash of lightning shatters in an instant the giant trees of a forest, and the disintegration of material objects such as those above often produces great heat as has been testified by other investigators, including Dr. Zollner in his Transcendental Physics, and Mr. G. P. Young, of Glasgow, in his account of similar experiences in "the passage of matter through matter." They come, moreover, as quick as thought, and who can limit a power that can send a message between individuals thousands of miles apart, or separated possibly by a single street?