

THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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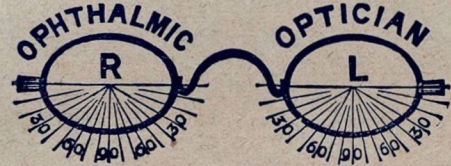
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EDITORIAL NOTES.

There was never a year in the history of man's spiritual development that opened more auspiciously than that on which we are about to enter. In the matter of literature dealing with the latent powers of the individual and those higher spiritual developments which it has been the mission of this paper to show must herald the Coming Religion, there was never a more prolific crop. In the realm of fiction the stories that appeal to the general reader the most are those dealing with the occult, and Marie Corelli's "Romance of Two Worlds" which first drew attention to her writing was based on facts that have been given to the world through spiritual intelligences long before she was born. As will be seen in another column her claim to have originated the theory that "electricity is all things, and all things are electric," even before a scientist declared it in the "Hibband Journal" in 1905, is antedated by our own Andrew Jackson Davis, the "father of Modern Spiritualism," who, in 1846, in his "Nature's Divine Revelations," stated this in the clearest and most emphatic manner. There is not a single spiritual power now being demonstrated by the various cults and writers on these subjects at the present day which is not outlined and demonstrated for the benefit of the race in that unique volume "Nature's Divine Revelations." It must be remembered also that it was given over 60 years ago when these subjects were not in the air as at the present time, and through an unlettered youth of eighteen years of age. It is also as simple in its presentation of great truths as the gospels themselves and in marked contrast to the involved and mysterious statements of the many professors of our own day, who pose as if the possessors of magical powers superior to those of ordinary mortals. This is just a remnant of priestcraft and there is no more insidious or deadly foe to the sacredness of the individual soul and its power to put itself into touch with the Universal Mind than pretensions of this kind. There is no truer saying than in that future life as quoted in another column, "Thou shalt take that for which thou hast fitted thyself, according to what thou hast done."

In the January number of 1911, the keynote to last year's work was given in the notice of the remarkable address given to the students in America at the Summer School by Charles W. Eliot, President Emeritus of Harvard College. The title of this notable deliverance which was read all over the world was "The New Religion," and the basis of it was entirely rationalistic, with the broad outlook that would leave the individual mind prepared to accept whatever new developments might occur in the order of evolution. And it was with the greatest pleasure that there came from America just in time for the opening number of 1912, an equally remarkable deliverance of Rev. B. F. Austin on "The Coming Religion" which forms the supplement to this issue.

It has the added value of placing spiritual philosophy as the corner stone of the new religion, based on a conception of the Universe that appeals to the reason as strongly as that of Professor Eliot. Mr. Austin shows that the fact of communication between the two worlds is the one that will really restore to the world its fading belief in a future life and give an assurance of immortality that the churches of today have lamentably failed to do. In a letter received the other day from a neighbouring State from an inmate of a Consumptive Home this was exemplified in a degree that made the work before us all in this New Year seem of greater importance than ever. He was a recent subscriber to the "Harbinger," and after ordering a few pamphlets on spiritual subjects, said, "There are several of us here dying a slow death who have no friends here and no religious belief to sustain us. To one dying, the belief in and fear of annihilation is torture. Anything seems preferable to that. Could you recommend any reading that would be likely to convince a critical mind of a life after death?" Never did I feel a stronger desire for more power, more receptiveness to give this glorious message to the world and fervent prayers went with the books selected that the comfort and solace and conviction so eagerly sought after might be vouchsafed.

On all sides corroboration of the truth of spirit communication is accumulating. Professor Hyslop, than whom there has been no more incisive critic or honest investigator has at last given in his full acceptance of the truth of spirit communication in no uncertain manner. What he says is quoted in the article on Marie Corelli on the next page; and in the latest number of "Light," Lilian Whiting, the whole-souled woman open to every light from the spheres that flashes across her path, says that Mrs. Minnie M. Soule, of Boston, through whom his conviction came, is one of the most remarkable psychics the world has known. In speaking of his communications with Professor James, Dr. Hyslop says, "I have talked with the spirit of Professor James. I have talked with it several times during the last year, but what the spirit said I will not yet divulge." Lilian Whiting rightly asks why Dr. Hyslop should not speak of conversing with Professor James as he would have done had he met him in the street in earth life. "If communications with those in the unseen is a reality," writes Lilian Whiting, "if immortality is true, if anything indeed is real and true, then surely the man or woman is as much the individual after the change we call death as before. Why should Dr. Hyslop not say in simple and direct words "I have talked with Professor James, he said so and so."

It takes time to free even the most enlightened minds from old beliefs. To do this all must endeavour to develop their own spiritual nature as well as get confirmation as Dr. Hyslop has done through an accredited medium. So rare are these that it is a manifest duty to give to the world results like those obtained at Mr. Stanford's circle here, which not only bring the reader face to face with facts such as those photographed from time to time, but are combined with a teaching that includes all that science is corroborating every day. When it is realised that "Mind" is at the back of this wonderful Universe, that we can alone grow spiritually by getting in touch with that wonderful Source of Love and Light by prayer, stripped of all forms but that of the soul striving to be "in tune with the infinite," we shall begin to know what life means, and that true religion is simplicity itself. "There is no mystery but the mystery of godliness."

MARIE CORELLI
and
THE LIFE EVERLASTING.

BY ANNIE BRIGHT.

Frankly speaking, Marie Corelli's latest book, "The Life Everlasting," is one that appeals far less to me than "Ardath," which Marie Corelli says remains the least popular of any of her books, although it brought her the "unsought and very generous praise" of Lord Tennyson, and the good opinion and personal friendship of the famous statesman, William Ewart Gladstone. Differing also as I strongly do with two main features of her new book, this article might never have been written. It is, however, such a powerful pleader for the omnipotent power of Love and the infinite possibilities of the Human Soul, that it is not a volume to be lightly passed over. It is, indeed, a brilliant exposition of the power of mind over matter, and the imperial destiny of the human soul imprisoned now in its garment of clay, and is a sort of melodramatic presentation of the great truths set forth in this journal from month to month. That they may attract ordinary readers by their somewhat tawdry setting there is no doubt. In this notice of "The Life Everlasting," I shall merely indicate, therefore, the solid ground beneath the stage frippery, and show how the communion of soul with soul across the border line, whose possibility she denies, should be in fact the coping stone of her philosophy. In "Ardath" she gave instances of souls materialised for reasons just as is well known to many conversant with the higher forms of mediumship. Science is now indicating a higher development for the race when, as Prentice Mulford so well says in

"Immortality of the Flesh," those who have developed psychically will approach so closely to the frontier of spiritual things that those on the other side will, by drawing from material sources and those still in the flesh from spiritual ones, be able to cross and re-cross the dividing line and both meet as in the flesh. This is no chimera, but a state attained even now under certain conditions. It is not possible to limit the power of vibrations through the Ether. Sir W. Crookes believes that every form of spirit communication has for its base the law of vibrations. Myers found that the universal Law of Telepathy brought him into communication not only with people still on the earth plane, as many of us have daily experience of, but that, being universal, it acted between incarnate and ex-carnate spirits as well. Besides Sir Oliver Lodge, whom Marie Corelli cites as conceiving spirit communication possible, but which, she says, *can never be*, the mass of testimony to the contrary is so overwhelming that a statement of the kind seriously impairs the value of her other statements. Mr. Stead has made "The Life Everlasting" the Book of the Month in his *Review of Reviews*, and differs as strongly as I do from her denial of the fundamental truth of the

spiritual philosophy under the heading "Her Ignorance of Spirit Return." Marie Corelli's dogmatism on this point is best answered by equally strong assertions on the other side by competent investigators. In Lilian Whiting's article on "The Future of Spiritualism" in December issue, she mentioned Professor Hyslop's experiments with Mrs. Minnie M. Soule, of Boston, "the most remarkable transmitter of messages" she has known. More was not said, as Professor Hyslop's conclusions would eventually be given to the public. So it is interesting to read in the latest English papers that Professor Hyslop has returned to New York from Boston with "the positive statement that he has held several conversations with the spirit of the late Professor William James, psychologist of Harvard, and has important material collected in a series of recent experiments. I mean to say nothing more now," Dr. Hyslop said. "It will require volumes to detail just how I communicated with the dead, and to prove that I did so. Yet the fact remains that I have now proved that souls

of men and women—of little children even—who have gone before, are capable of communicating to us as they please. In a greater or less degree they are capable of making us know their presence." On every side positive assurances like this of Professor Hyslop's are being made, outweighing a hundred times over Marie Corelli's bald assertion with no evidence advanced that such things *can never be*.

HER PSYCHICAL
DIRECTION.

Of the story itself readers must judge for themselves. For myself it is merely the setting of some important truths which she has sought to give to the world in six of her books, of which "The Life Everlasting" is the culminating one. She says that she has thrown her doctrine into the shape of romance because the masses of the people will not listen

to any spiritual truth unless it is conveyed to them as though they were children in the form of a "story." Her first book was "The Romance of Two Worlds," and she quotes an utterance of a scientist in the *Hibbert Journal* of 1905, who declared "Electricity is all things, and all things are electric," as the teaching she had given in this book many years before.

"When she began to write," she tells us, "when she was still too young to know anything of the world's worldly ways, it was her fortune to enjoy a strange psychical experience. What this psychical experience was she does not say, but she speaks of it as an 'initiation' for which she was selected, she does not know why, into some few of the truths behind the veil of the Seeming Real. This experience arose quite naturally out of a series of ordinary events which might happen to anyone. The first thing she was taught was how to bring every feeling and sense into close union with the spirit of Nature. She was able to perceive that all the sorrows and despairs of the world are caused by Man working against Nature, and that if man went with Nature instead of against Nature, all would be divinest harmony where there is now nothing but discord."



MARIE CORELLI.

For Electricity, Marie Corelli, following in the footsteps of Professor Lombroso, prefers to substitute now the name Radio-activity.

"The resurrection," she says, "is merely the natural action of pure radio-activity of that ethereal composition for which we have no name, but which we have vaguely called the Soul for countless ages. The Soul she describes as the Vital Germ of the actual Form and Being of the living, radiant, active creature within each one of us which is capable of exhaustless energy and readjustment to varying conditions. The soul of man is able to do all it shall will to do. There is no end to its power—no hindrance in either earth or heaven to its resolute working—no stint to the life supplies on which they may draw unceasingly. The very first lesson in the beginning of knowledge is that Life is the essential Being of God, and that each individual intelligent outcome of Life is deathless as God Himself."

These ideas are the very heart of the spiritual philosophy which will form the basis of "The Coming Religion," and every one who proclaims this truth is hastening the time for its fuller dissemination.

HOW TO CURE DISEASE.

In the story the heroine is represented as a perfect specimen of healthy womanhood, and the hero, when she meets him eventually on board the yacht in which she is sailing as companion to the sick daughter of the millionaire who owns the yacht, is also possessed of the secret of perpetual youth and health. She told the millionaire, who believed himself to be suffering from an incurable disease and had a doctor in constant attendance on him, that the secret of her wonderful abundant exhaustless vitality was that she realised she was part of the "Force" that is behind the system of electrons and atoms. This is indeed the secret of health as many can testify, and is one of the valuable truths set forth in the volume. "If you could but acknowledge it," the heroine said to the millionaire, "and set yourself in tune with it you would find life a new and more dominant joy than it is to you now." Santoris, the hero, who comes to light on a mysterious fairy yacht with brilliant electric sails, "a flash," as she says, "without a sound of any kind and was anchored before you could whistle," tells the same story. Santoris informs the heroine and her companions that "he has studied Spiritual Science which is the key to the Soul of Nature. It is a knowledge which can be applied to the individual daily uses of life. By his knowledge he had gained a fortune"—all Marie Corelli's characters live in luxury—"and kept himself in perennial youth and perfect health." He says, as W. J. Colville in one of his books, "Evil thoughts make evil blood, and in evil blood disease germinates and flourishes. Pure thoughts make pure blood, and re-build the cells of health and vitality." This is another great truth which one is thankful for Marie Corelli's giving in whatever setting to a materialistic world, and to many who are the victims of materialistic medical advisers.

ORDEALS FOR ATTAINING PERFECTION.

This part of the book is melo-dramatic occultism of a most pronounced kind, and it shows what the basis of many so-called visions are in the explanation given to her 'when she is fit to be the soul-mate of Santoris' by her spirit director whom she calls Azelzion. "Nothing whatever he said had happened to her *save in her own mind*." Spiritual forces took possession of her mentality and made it, as far as possible, like a blank slate upon which they wrote what they chose. During the ordeal the only tangible thing given her was the finding of a book on a small table within a shrine called "The Secret of Life." As Mr. Stead says, "Its pages might be reprints from many American books on Modern Thought." One extract reads as follows:—

All action is the material result of Thought. Suffering is the result of *thinking into pain*—disease the result of *thinking into weakness*. Every emotion is the result of wrong or right *thinking*, with one exception—Love. Love is not an Emotion but a Principle, and as the generator of Life pervades all things and *is* all things. Thought, working *within* this Principle, creates the things of beauty and lastingness. Thought, working *outside* this Principle, equally creates the things of terror, doubt, confusion, and destruction. There is no other Secret of Life—no other Elixir of Youth—no other Immortality.

SUPREMACY OF THE INDIVIDUAL SOUL.

One of the valuable lessons given in the book is the supremacy of the individual soul. It is on this account that a book, which for reading purposes is quite outside my own taste, has been noticed at length and made the leading subject. "The most ardent Soul," says Marie Corelli, "that ever dwelt in human form cannot lead another Soul in the way of lasting life or lasting happiness if it refuses to go—and there is no more absolute truth than this—that each man and each woman must make his or her own destiny both here and hereafter. This is the Law which changes not and which can never be subject to the slightest variation. Forgiveness of sins there is none—since every trespass against law carries its own punishment."

LOVE THE SUPREME FORCE.

In her concluding chapter Marie Corelli says, "For such who have studied the truths contained in this book, and have mastered them sufficiently to practise them in the ordinary rounds of existence, Life presents an ever-living happiness, and offers daily proof that there is no such thing as Death. Youth remains where Love is, and Beauty stays with health and vitality."

The final pages of the book describe the state of divine content in which Santoris and the heroine are living after a year of married life. She declares "The attainment of such happiness as ours is possible to all, but there is only One Way of attainment, and the clue to that Way is in the Soul of each individual. Each one must discover the Centrepoise of Life's movement, and firmly abide by it. When once we know and admit the actual existence of this Immortal Centre of our being we shall realise that with it all things are possible, save Death. It can preserve the health and youth of the body indefinitely, and can make all the forces of visible and invisible Nature subject to its will and command. This is one of those great Truths which the world denies, but which it is destined to learn within the next two thousand years."

The base of all metaphysics is

The dear love of man for his comrade, the attraction of friend to friend,

Of the well-married husband and wife,

Of city for city, and land for land.

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

BY ANNIE BRIGHT.

At one of the sittings a few months ago, it was announced that a new control, the Rev. John Angell James, was present, and that on a subsequent evening he would give an address. To some of the older sitters the name was at once recognised as that of a Congregational minister of the old country who had passed away in the middle of the last century, and who was held in reverence by his denomination as one of the most gifted and saintly of preachers. To the younger sitters, most of them born in Australia, the name meant nothing, but the address given at the next meeting and reproduced below revealed that a spirit of surpassing beauty was addressing them. This is said to have been the effect on his hearers in earth life, and the record of a long career given to the service of one church attests this fact. In the account of his life taken from an encyclopædia, it is stated that Rev. John Angell James was born in 1785 at Blandford, Essex, and died in Birmingham in 1859 at the age of 74. He had one pastorate only, and for over fifty years was minister of a church in Birmingham. Of his published books it is said that the best known is "The Anxious Inquirer." It is certain that there could not be a more uplifting address for the opening one of the New Year than this by John Angell James on "The Shadows and Sunshine of Life."

From Queensland came a letter the other day saying, "Tell Mr. Stanford the addresses at his circle I read many times over and over again. How wonder-

ful they are, and what glimpses some give of the world beyond—a home of love and of work with progression. I have seven of my own family there. Can you wonder at my being drawn to the hope of future communion? There has never been a more vivid or life-like picture given of the world waiting us beyond the threshold; quite as much as can be understood, moreover, until our own spiritual eyes are opened on that other side of life. In listening to these addresses given, as it seems to those privileged to listen, direct from the source of all light and love, it often seems, as Ella Wheeler Wilcox says, that

But for our veiled eyes,

We should find Heaven right round about us lies."

As a New Year's address, there could be no nobler exhortation, and it is given to readers everywhere as the next best thing to hearing the spoken word.

For the illustrated supplement, a plant from the Himalayas has been selected, whose coming will be fully explained below the picture.

Since the December issue the following is a condensed report of addresses and phenomena received:—

172nd SEANCE, November 16. Address by Dr. Witherow, "Light for the Last Days." Phenomena: Mango seed brought in the light. It is to be marked by Mr. Stanford and others, and afterwards a plant will be grown from it by a Yogi. Two tablets belonging to a series illustrating the Babylonian religion. There is the moon god shown in different phases. Native councillor's dress from Santa Cruz, ornamented with feathers and pieces of some red material.

173rd SEANCE, November 23. Address by Signor Valetti, "Fra Angelico, the Florentine painter, and his Sublime Life." Phenomena: Luminous earth from Thibet, impregnated with Uranium. Portion of native councillor's dress from Santa Cruz, in Pacific Ocean. The natives are said to be something like the Samoans in appearance and manners and customs.

174th SEANCE, November 30. Address by Professor Denton, on "The Scientific Aspect of Spiritualism." Particulars were given of a private circle held in England by scientific inquirers when the medium Charles Bailey was subjected to test conditions, with the result that the seventeen sitters attested to the genuineness of the manifestations. Phenomena: A large quantity of marsh plantain leaves, brought by special request. It was stated that as each stem required breaking, much magnetic power had been expended, but the result was a remarkable evidence of occult force. A special examination of the medium was made by gentlemen in a private room, and the medium was then led to the cage, which was examined and then locked. Shortly afterwards the large bunch of marsh plantain leaves freshly gathered was found on the medium's knees. Luminous gravel was the only other apport, much power being expended on the first apport.

ADDRESS BY REV. JOHN ANGELL JAMES:

"THE SHADOWS AND SUNSHINE OF LIFE."

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

I recognise that many are called upon to speak to you who have brilliant rhetoric and can discuss many themes—scientific, archaeological and astrological—and from these most interesting subjects bring forth a moral. If from all that you have heard from time to time you have not gathered something that will spiritually uplift you, then you have listened in vain. But I am assured that what you have heard has not been cast void—that you have gathered some pearls, have received the bread of life, and that you specially desire to be taught spiritual things. So to-night I desire to speak to you about the Shadows and the Sunshine of Life. There are, I am sure, many sorrowing hearts in your midst to-night, and no matter to what part of the earth we go, there we find the same scenes of suffering and of sorrow. We must realise the truth of the prophetic utterance that man has but a few days to live, and is "born unto trouble as the sparks fly upward." But it is not well, dearly beloved, to be always sorrowing or dwelling on the adversities of life, and to be looking solely at the black clouds which pass across your horizon. Remember always that if there be dark, sunless days, there are also days of light and joy and blessedness. And in the way of a text, I am just thinking of those words

of Samuel, few in number but full of promise, full of comfort, and full of consolation—"A morning without clouds." What is man? You have no doubt wondered in times of adversity to what end is man born. "He cometh forth like a flower and is cut down," and most of his days are full of trouble. It has forced some men to exclaim—"Of what use is life. I would that I had never been born!"

THE SPIRIT'S MESSAGE IS UNIVERSAL.

My remarks are therefore directed to everyone, whether in sorrow or in joy. You doubtless know someone whose lot is cast in poverty, who at this hour is sorrowing, and whose eyes are filled with tears. I trust that my message may reach them, for the reason that I have myself realised personally all that I can say to-night. I can look back to a period in my earth life when in days of darkness and doubt I exclaimed, "There is no God! There is none to care for us, no eye to pity, no arm to save." I can understand similar utterances attributed to David, Job, and other prophets. They, like yourselves, were men who had their trials, troubles, and days of doubt and difficulties. I can realise what the prophet felt when he said, "A man hath no pre-eminence above a beast, for all is vanity." "All go unto one place, all are of the dust, and all turn to dust again"; and Job, when he said, "Let the day perish wherein I was born." Sometimes people are forced to these dejected utterances by the weariness of the flesh. But let us see if we cannot get some beauty out of it all—some comfort, some consolation even in the midst of the terrible surroundings that we know so many are passing through. Some of you, no doubt, have had a fairly good time upon the earth while there are myriads born in squalor and ignorance. What a sad lot is theirs! Then there are others who have never had physical health. They have trodden the Via Dolorosa from the cradle to the grave; and even if your lot has been cast in pleasant places you can look back on many hours of weariness, annoyance, perplexities of all kinds, and sorrows. Some of you are thinking possibly of some dear one snatched away in the prime of life and apparently in the midst of health. It stopped you in your onward course and made you think for a short time that life, after all, was very insecure, uncertain, and at the best was really not worth living. These thoughts have come alike to all men and women, and in some instances they have become engrafted upon their very souls and they have passed over to the spirit world in that dejected mood and it has not been well with them. Therefore to-night I wish to show you that if there be shadows there is also sunshine, and that the sunshine is more powerful and lasts longer than the shadows which are fleeting and will soon pass away.

UNCERTAINTY OF LIFE.

Even if you have lived the allotted span of life you dwell, as it were, amidst strange surroundings, and you are never sure of anything upon the earth plane. "Change and decay in all around I see," as the old hymnist says; and though to-night in the full enjoyment of health you may be a corpse to-morrow. To-night your spirit is dwelling in a house of clay; to-morrow liberated, it may be brought face to face with all past acts of a life which has perhaps been misspent. This is so solemn a fact that I would ask men in their mad onward rush to stop for a short time and to think seriously. Let each one of you look to your spiritual state, and then go joyfully upon your way, not always dwelling upon the troubles of life, not always looking for the dark slouds and shadows, but remembering that the sun will shine again when the shadows pass. Over the lives of all those who have passed to the highly spiritual life is the Sun of Righteousness, which has risen with healing in His wings.

THE BODY IS THE SOUL'S COVERING.

That which I see in front of me is but the casing of the real man which has been collected from vari-

ous parts of God's earth. It is the composite body inhabited by you—the Ego—the true man or woman, for a short space of time. Your physical organism was never intended for rough usage, or that you should have it for long. If it were so, it would have been made of much stronger and tougher material. Some people wonder at the mystery of pain, but in the present state of the constitution of physical bodies how could it be otherwise? The very fact that you have a nerve centre from which the fine nerves ramify and pass through every part of your body, over which messages are sent minute by minute bringing you pleasure, shows that they also may bring suffering and pain. They notify you of trouble and of pain, just as they do of some joy or pleasure received. It was never intended that man should be a dweller upon the earth plane for any length of time, for the reason that he is God-begotten, that he is spirit, and spirit itself does not dwell in the material universe. It may make use of that material universe, may pass through it, may manifest through matter, but the spirit must have a home. There is a world of spirit, as well as a world of matter, and in that spiritual realm you will finally enter. But you cannot enter until there has been a dissolution of the physical elements that constitute the outer covering—the house in which the spirit has been confined for a short space of time. You have been clogged with the body of flesh, that to which you so firmly cling and which some are so afraid to part with. Some years ago I was once called at a late hour of night to minister to a young woman who was passing away. She was fair to look upon, and had led a rather dangerous kind of life for one so young—not twenty summers—a life full of gaiety and frivolity. She had supped pleasure from every flower, and then she was laid upon a bed of sickness. The best physicians had pronounced her case hopeless and her friends asked me to come and speak to her. To me it was one of the saddest sights I was ever called upon to witness. Here was the fair young woman clinging to life which she would not let go. The burden of her cry was "I cannot die, I will not die, I am too young to die." I said to her, "The young are called as well as the old, and when the call comes you must go. But you are not going to die." I am thankful that in those days I realised there was no death, and that I could say this from my heart. Then she would lie quiet for a while and then starting up again would say, "I cannot die, I am so young. I have not yet seen the world. I cannot go down into the darkness." I said to her, "My dear child, you are filling your last moments with bitterness needlessly. You are not going down into the darkness. You call this life; but although you have had a certain amount of pleasure as you call it, it is not life. You are going into that real life that produces a pure joy and peace that all the gaiety of the world cannot give." The broken cisterns, let me tell you, of earth's pleasure can give no lasting joy and peace to humanity.

I tried the broken cisterns, Lord,
But, ah, the waters failed,
E'en as I stooped to drink they'd fled,
And mocked me as I wailed.

And that is the truth. If every one of you will speak the truth in your own souls to-night, you will realise how fleeting are the pleasures and joys of earth. They are not substantial or comforting. Therefore to-night I direct your attention to the Source of all pure comfort and joy.

THE WORLD BEAUTIFUL.

Let me say for your edification and benefit that notwithstanding the vast amount of discomfort, trouble and perplexity with all that there is to worry and annoy the flesh, that you are living in a most beautiful world. You are a privileged people, and, if you choose, notwithstanding all I have said concerning the troubles of life, you can make the earth while you are upon it a very pleasant dwelling place. But

there is only one way in which you can do it, and that is by living for others and not for self. Is there not someone you can comfort? Is there not someone you know poorer than yourself, someone cast down, dejected, or bereaved? Can you not help them? Such comfort and joy will come to you from the very act that you will be more than repaid. Do not work for recompense, but the very work you are engaged in will bring its own reward. There is an old saying, "A merry heart goes all the day," and I tell you that the people who can have merry hearts are those whose minds are fixed on God. It is your duty to live according to your light and conscience. I am not asking you to profess any great holiness, or sanctimoniousness—much of which is right down cant—but to be real, to be sincere, and not knowingly to sin against others or yourself. You must realise that you are sent here among your fellows and that you cannot live to yourself, that every action of yours has an effect and that you can leave the world in which you are living much brighter than you found it. You must abound in good works so that you shall show forth in yourself the fruit of the spirit, which "is love, joy, peace, longsuffering, gentleness, goodness, faith," believing in God, that at last all will be well not only with yourself but with everyone else. That state and condition must be worked for. Remember that you must live for a short time upon earth, that you have foundations to build; the superstructure will perhaps be reared on the other side. Realise that you are a stranger and a sojourner upon the earth plane and that all through life's pilgrimage there is a hand held out to you to comfort and to succour which those who seek will assuredly find. You will be able to say to your neighbour, "I know by experience that I receive spiritual comfort, for I carry my troubles to the source of all help." Thousands of people talk about the help of the Infinite, but they do not realise that there really is balm in Gilead. They have never realised conscientiously and intelligently that there is a spiritual spring whence they may drink from a never-failing stream, and that the result of their drinking will be spiritual growth and joy. Then when the hour comes for your departure you will be ready. Why do you trouble so much about death? "Is it not terrible," says someone, "to be cut off suddenly?" It is just the physical weakness that you possess that makes you think death terrible. From the first man right down to the one who drew his last breath perhaps a few minutes ago, all pass through it. And when they got there they went sweeping through the gates, and it was no trouble, not even a trial, to them. They realised that they had passed through something that had scared them all the days of their life, and it was just nothing. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Think of it, and do not let death scare you any more, but rather be afraid to mis-spend the time and opportunities you have to-day upon the earth plane.

HIS OWN EXPERIENCE.

I am going to-night to give you my experiences on entering spirit life. Perhaps they could have been much brighter and more joyous, but I am content with them and I am pleased to be able to tell you about them. After having lived upon your earth plane for what seems now a few short years, blundering and stumbling along the pathway, but still trusting to the All Father, I went sweeping through the gates. I remember that I was met upon the threshold by friends and relatives, and in all that vast number to welcome me into the House of Light and perpetual sunshine there was not one that could offend. Sometimes, my friends, even in your most select assemblies you will meet with people with whom you have had a difference and a cloud comes over you at the time and perhaps overshadows the whole evening. But no such clouds came upon me, and they will not come upon you. I realised that I was at last reunited

to those who had gone before, and almost instantly came the knowledge that I should never be separated from them again; that I had left behind all that was offensive, all the old weaknesses, disabilities—everything that held me back was gone. I was just like Christian in the "Pilgrim's Progress," the burden had rolled away, and I stood on Pisgah's top and shouted triumphantly. Every soul here to-night can at last stand on the sacred mount and shout triumphantly, "How beautiful are the feet of Him who bringeth good tidings! God reigneth!" Then with the knowledge that all was well, new scenes opened on my spiritual vision. If you delight in beautiful scenes on the earth plane—and as I said your earth is a very beautiful place—your spiritual eyes will look on spiritual landscapes that transcend all the beauties of earth. All the grandeurs of lands terrestrial were outshone by the glories of the celestial spheres. And as I was led onward explanations were offered to me that all this belongs to your Father, and there is no limit, nor prohibition. You may wander where you will. Do you love to dwell in beautiful houses? The palaces of earth were but hovels and dens to the spiritual abodes which dawned upon my vision. Then I heard the spiritual messengers singing and praising God, and the soul-enchanting strains of celestial spheres. Ah, the divine symphonies that have put joy into the hearts of thousands upon earth have been inharmonious compared with divine music. If to-night I could draw back the curtain between heaven and earth, and I could attune your fleshly ears to hear the celestial songs and music, never, if you lived to be as old as Methuselah, would you forget the enchanting strains. Day and night would they haunt you, and you would long to be liberated from the thralldom of the flesh and enter into that land where such enchanting music and scenes are heard and witnessed. To a certain pitch are the eye and ear attuned on earth, but there sight and sound stops. On the other side there will be progression and you will be able to receive and understand that which you have no conception of at present. All this comes to those who enter into the world celestial, into the land of sunshine. I might go on for a long time telling all the beauties of that place, but it would be mere words to you until your spiritual eyes are opened.

NO NEED FOR DEJECTION.

I am afraid I have spoken for a long time, and perhaps I have wearied you, but I would like to say in conclusion to all those whose lives are beclouded in some way, do not be dejected and cast down, for the clouds will give way to the beautiful sunshine. Once I stood upon a high mountain in the old land and I saw the mists and the fogs gather and obscure entirely the little hamlet at the foot of the hill. And I sat me down upon a rock and waited, and in a short time the glorious sun broke through and then there was a movement amongst the mists and clouds, and little by little they dispersed and the sun shed its light upon the little hamlet, and I could see the people walking in the streets. Let me say to you that the Sun of Righteousness will shine upon you in all your darkness and doubt. He will drive away the shadows, no matter what they may be. Ah, how hard to believe this sometimes! You have sat by the bedside of a loved one passing away, or it might have been the cold, dull clay—the outer covering. You have stood beside that loved one, and you have rebelled in your heart—"Cut off, and you left in the cold, cold world!" Everything has been black, everything seemed to be against you. Ah, let me tell you that it only seems to be so. The little hamlet was obscured from my view, but it was still there; the mists had only obscured it for a time. The Sun of Righteousness will drive all your trials and troubles away, and will leave you rejoicing in Him, if you will only trust in Him. That is where ninety-nine out of one hundred fail; they fail to trust in Him—the Source of help. I am speaking to you as one who has passed through trials and troubles, one who has

felt the thorn in the flesh, one who has applied the healing balm and has dipped in the river of Jordan, one who has crossed the dark stream, and has at last stood upon the Mount of Delight and exclaimed, "Victory is mine, I have overcome!" This state can only be attained by living conscientiously. I do not care what your state or condition of life, how menial your occupation or how insignificant you may be in society, you are one of the Father's household and without you there would be chaos. Realise this, and do not sorrow as having no hope for those who have gone before. I know you think of eyes full of joy and light which have lost their lustre in the grave, and lips that were wont to speak kind, loving words of comfort. The eyes seem to have closed for ever, and the tongue is sealed. Ah yes, the fleshly lips and tongue are quiet and still but the spiritual lips are opened and the spiritual tongue gives speech; the spiritual eyes have been quickened, and I tell you that there is not one amongst that heavenly host who would come down to the earth plane and change places with you for all you could offer from this earth or from the whole of the planets. Realise, then, that if you are not faithful to yourselves you cannot have joy and satisfaction on the other side. There confronting you will be every act of your life and there will be the motives. It will be no use to make excuses. Stern justice demands that you shall pay to that compensating law until the uttermost farthing has been restored. But that can be avoided if you will in this present life live according to your light and conscience, live for others, live for God. Then there will come that glorious time that Samuel spoke about, "a morning without clouds." Oh, what a rare thing it is to see a morning without clouds! But there will be a morning without clouds, without darkness and without shadows, in the land of perpetual day.

WITHIN THE MIND MAZE.

MENTONOMY.

THE LAW OF THE MIND.

By EDGAR LUCIEN LARKIN.

One can easily become bewildered within the extremely complex mazes of the mind. The intricate convolutions and parts of the brain itself are indeed more complex than any artificial maze or labyrinth. Within the rooms of a thousand mirrors, with multiple reflections at the world's fairs, the visitor is confused and lost, and soon calls for the guide to be led out. But the folds in the human brain are simplicity personified when compared to the elaborate details of the mind functioning, expressing and manifesting within their mysterious fissures, lobes and divisions. If some person expert in compiling and condensing, in portraying and describing, should condense into the simplest language possible and in the clearest terms, the discoveries in science since New Year's Day, 1900, into an ordinary book of 350 pages, then the reader would simply be overwhelmed. The discoveries in mind, life, electricity, magnetism, biology, mentonomy, botany, microscopy, astronomy, chemistry, eugenics, heredity, genetics, spectroscopy, astrophysics, celestial photography, and the astonishing researches into ultra-violet, dark-field photo-microscopy—the rescue of a complete micro-universe from oblivion—the unseen and unknown, and the hitherto unheard of studies of obscure radiant-energy, radioactivity and emanation, these unexpected discoveries, and many more not here mentioned, are so vast, profound, deep and wide, that the very discoverers themselves stand in awe before the works of their own hands and minds. The scientific literature now coming up here from all parts of the world, reports of science congresses, institutions, observatories, laboratories, technical colleges and equal to these, the reports of private researches, workers and arduous toilers; this gigantic mass of science, would require a committee of experts to classify and arrange, and

another to comprehend. No one brain can now follow the rapid advance of man, nor his amazing expansion of mind.

WHAT SCIENTISTS ARE DOING.

Mentonomists are now standing in awe; and well they may even in the presence of mathematics, the mighty power. The gigantic brain of Newton, its discoverer, would now be taxed in comprehending modern calculus; and the excessively intricate computations in deducing equations in electricity, magnetism, chemistry and astronomy. See this, the world's great mathematicians are now absorbed in equations, in labyrinths and in wildernesses of differentials and integrals that are absolutely infinite. And remember that they are solving them. Then the question at once arises: Is not a mind able to solve an infinite equation itself infinite? The answer beyond doubt is Yes. See what this implies: if man is not now in mind infinite, he may and will become infinite. Thus these colossal problems may be elementary. I look for discoveries now due at any time, that will require equations far and away more formidable. Thus physicists and mathematicians have found that uranium radiates away one-half in five billion years. Therefore, if but half of the original quantity of uranium has activated itself into disseminated electrons, matter, or at all events uranium has been existing during five thousand million years. Surpassingly wonderful is the Carl Zeiss ultra microscope, which uses only the radiating energy within that portion of the solar spectrum out beyond the violet end. These waves are they that cannot effect the retina, and are hence invisible. But these rays are the very ones that activate silver emulsion on highly sensitive plates. Inconceivably minute units of life, living atoms, or bodies in motion, are photographed on films in motion. The result is beyond imagination. These long strips of successive radio-graphs (photo— or light graph is not correct since light is not used) are illuminated by strong electric light and placed before a powerful projecting lens and displayed. And uncounted thousands of unknown kinds of living atoms are seen moving in intense activity. This is a triumph of modern mind. Hugh De Vries writes:—"The visible phenomena of heredity are expressions of minutest invisible particles concealed in living matter. I designate these units 'pangens.' These pangens, invisibly small, are of quite another order than the chemical molecules, yet each of them must grow and multiply by cell-division." That is, bodies so minute that they begin to draw near the order of molecules in minuteness must divide to increase in numbers. Now, in my new book I call these "pangens" mentoids or phrenoids—units containing MIND as well as life. This book tries to give a mindcast to the universe and all it includes. I have many times been in rooms where were assembled congresses or councils of the most eminent mathematicians, astronomers, electricians, chemists and biologists. I am never in such a gathering without taxing my perceptive faculties to the extreme in endeavour to detect a clue to what mind is, and no trace of a clue has ever been found.

A DIFFERENT KIND OF COUNCIL.

[In the following paragraph Prof. Larkin gives his experience at the recent trial of the brothers McNamara for the dynamite outrages at Los Angeles. The cable has since informed us that both brothers confessed their guilt and were sentenced to imprisonment for life and ten years respectively:—]

I attended yesterday perhaps the greatest trial for alleged crime ever held. It is called the "million-dollar-trial." The civilised world is watching, and London papers have reporters here at Los Angeles. The brothers J. B. and J. M. McNamara are being tried under the charge of the crime of the ages, the destruction by dynamite of 19 human lives, the building, and costly presses of the Los Angeles "Times" newspaper. And I am interested, for all of my books, "Radiant Energy," were stored in the rear of the

publishing house, and about 20 feet from the centre of the terrific explosion. The books were torn to shreds and consumed by fire. I was given a chair in attorney's row within the bar. The scene was impressive. And it was a capital place in which to study mentonomy, the law of the mind. Fifty able newspaper reporters, some of them authors, were watching. Seven very able attorneys and an astute judge were within the intricacies of jury selection; third week and none definitely selected. I was beside Clarence Darrow, the chief lawyer for defence. This master legal mind apparently knew everything coursing through all the other minds. A very able man was put on the stand for examination for jurymen. Eight minds, lawyers and judge, were searching his very mental nature, striving to detect traces of bias if any were present. This court was greater than any mentological laboratory in any of the world's universities. I beheld the sounding of a human mind. Darrow whispered to me, "he is of such an opinion," and proof came by the man's own admission within five minutes. I listened to these elaborate questions, and then waited for the answer. The talesman always deliberated, and I tried to frame replies, and came near his two or three times.

WE DO NOT KNOW OUR OWN POWERS.

After an hour, there came an impressive mentological event, one that influenced lawyers, the court writers, and all court officials. A hypothetical, intensely human, practical legal question was put striving to find what the man would do at final crucial test on the jury. He hesitated, and then in impressive words, while looking at Judge Bordwell, said, "I cannot answer this question. I do not know my own powers." And this is literally true, we do not yet know who or what we are. Every person in the court-room felt the truth of the statement. The man was 57 years of age, of fine mind. That is, he had been living with himself during 57 years, and still could not fathom his own power of personality. This reply opened up the entire field for mentological research—the most astonishing mystery—human personality. The term, "He had been living with himself" is accurate, but hopelessly inexplicable. Not one hint or clue to personality has ever been secured by mentalists. Yet I have published a book entitled, "Within the Mind Maze—The Law of the Mind." Every science where matter is the subject of research, reveals the fact that rigid, ironclad laws reign supremely. Astronomy presents a set of most wonderful laws. Likewise chemistry and electricity. By the way, the laws detected and proven that govern electricity are so elaborate, intricate and majestic that they are the equal of those under astronomy. I will send a number of these laws to the good "Harbinger of Light" in a future note. How intense was my effort in court to discover a suggestion of the nature of mind, or detect the outline of even one little by-law, to say nothing of a LAW. No faint trace of discovery came. From the answers of the prospective jurymen I saw what was coming. So I moved over to within three feet of the prisoner. Finally the fatal question came: "Have you opinions regarding the guilt of the defendant?" "I have; I believe him to be guilty." No shade of emotion came over the face of the accused. "Dismissed," said the Judge. Now Mind is surely under law, it cannot be the only exception. But I cannot discover it. I know why—I am unable to think of MIND.

Lowe Observatory, Mount Lowe, California,
U.S.A., Oct. 25, 1911.

Mr. J. Nelson Jones will, it is hoped, furnish a "Thaumat-Oahspe" article for the February "Harbinger." Meanwhile, most suggestive extracts will be found in another column. Strangely enough, the phenomena of bringing living plants, as illustrated in this month's "Harbinger," is referred to as one of the evidences of spirit power given to the world as preparatory to a great spiritual awakening on the earth.

EVOLUTION AND REGENERATION.*

BY HENRY PROCTOR.



One of the signs of the times is that writers of every advanced school of thought are urging the importance of the control of the body and its functions by spiritual processes. Henry Proctor's book, "Evolution and Regeneration" shows that the bodily and spiritual degeneracy of the race which is the despair of social reformers everywhere, is due to causes which cannot be removed until people have given up being "slaves to every sense," and have made their bodies "servant to the soul," as Ella Wheeler Wilcox says. "Know ye not," said Paul to the Corinthians, "that ye are the temple of God. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

This is really the heart of the teaching of Henry Proctor's book. Many pages are devoted to the necessity of "Human House-cleaning." If our bodies are pure, as is so often pointed out by the editor of this paper, then the cleansing vital fluid, which we call the elixir of life, would begin to fill the body with a new life and thus to expel disease." To this end, deep breathing, among other things, is recommended, but a spiritual direction must be over all.

It is a book to be read, but the chapter "The Great Discovery" gives a hint of its leading principles, and, slightly abbreviated, is given below.

Says the author:—

"Harvey, who discovered the circulation of the blood, won for himself undying fame, but not worthy of less honour is he who brought to light the immense value of the vital fluid, into which the "seed of life" is transmuted. Of the value of the blood, no one has any doubt; for "the blood is the life" and "all that a man hath will he give for his life." But, strange to say, there is something which medical science computes at forty times the value of blood, but which the majority of mankind do not know how to utilise and rather regard its possession as a temptation and a snare, than a benefit; and thus what might be the greatest blessing to man is turned, by his ignorance, into the greatest curse.

It is necessary to know how to reabsorb this vital fluid into the system, and those who have at-

tained are able to do this consciously by an effort of the will. Deep breathing is also of great assistance in this matter.

One finds that the whole body is opened up, as it were, by this process of deep breathing. Deep breathing is one of the most health-giving exercises.

The following is a splendid exercise:

1. Receive steadily the air into the lungs, taking as long as possible to inhale.
2. Remain with your lungs fully inflated for half a minute.
3. Release steadily the air, taking as long as possible for the process.
4. Remain with the lungs deflated for half a minute or more.

We should learn to breathe consciously at all times. These matters become easy to the regenerate who are living the overcoming life. To them environment becomes a matter of small moment, because they are masters of environment. The body becomes like a powerfully fortified castle. The armies within are able to neutralise all the invading forces which would otherwise cause disease. The body will be consciously full of abounding life; and though a man be advanced in years he returns in experience to the days of his youth. He sees even the young suffering from colds, and various ailments, while he, in the self-same environment, has perfect health. The difference between a man who has attained and he who has not, is beautifully illustrated by a tree. We see the tree in winter, with its branches bleak and bare and desolate, as if it were dead; but the life is still there, only lying dormant, and when the spring comes, and the life-giving sun shines upon it, it enters upon a new phase of life, like an aged man becoming a youth again.

But why is this? What is the cause of such a marvellous transformation? It is simply this, that the life-fluid, the *elixir vitae*, has begun to circulate through the tree. And the tree now puts forth myriads of breathing organs, and gains fresh life and vigour day by day. This is exactly what the regenerate man is enabled to do. Abundant floods of life sweep away death and disease. For the vital elixir in man is exactly similar to that of the tree. For as there is no apparent difference in the protoplasm from which springs the oak, the man, and the eagle, yea, the worm and the reptile, so we gather that all life is the same life, but that it is differentiated simply by the organism that receives and the vessels that contain it. And we have learned that the vital fluid in man circulates through the lymphatic system, and it is this circulation which is the cause of health and strength, because it vitalises everything that it penetrates. This is the reason why exercise causes the muscles to expand, and why massage is so beneficial, and deep breathing and anything which causes increased circulation of the vital fluid.

So that we say that if the discoverer of the circulation of the blood be worthy of honour, then the discoverer of the conscious circulation of the vital fluid is worthy of even greater honour, for he has taught us a way whereby not only health of body can be secured, but increased mentality, and if we are already begotten from above, such an increase of spiritual life that we realise the promise that rivers of living water are indeed flowing out of us to the thirsty world around, and that we are becoming trees of righteousness of the Lord's own right-hand planting, and that God is doing for us and through us exceeding abundantly above all our asking or thinking. This, indeed, is the greatest discovery that it is possible for man to make."

Mr. A. J. Bush, of Church of Seers, Sydney; Mr. W. D. Morell, of Spiritual Mission, Stanmore, Sydney; Mrs. Kitty Hayes, of Paddington; all send notices of work done by their respective Societies when paper is being printed through early going to press.

*("Evolution and Regeneration," by Henry Proctor, F.R.S.L., M.R.A.S., London. L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, E.C., 1911.

THE AFTER LIFE SPIRIT TEACHINGS.

It is affirmed by competent authorities that Spiritualism is both a science, a philosophy, and a religion. Eminent scientific men who have investigated the subject philosophically, realising the different conditions necessary in psychic experiments to those applicable to physical ones, have almost invariably demonstrated the first two attributes, whilst other eminent scientific men who unphilosophically persisted in applying physical methods to psychic subjects usually failed to elicit satisfactory results. It is gratifying to know that the philosophical investigators are in the majority, and are steadily adding to their ranks. At the commencement of the present century we published a list of over two hundred eminent men, including twelve Fellows of the British "Royal Society," who belonged to the first-class or philosophical scientists, and could readily double the number now. One of these, Alfred Russel Wallace, expressed himself as follows:—"My position, therefore, is that the phenomena, in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Any unbiased person familiar with the evidential literature on Spiritual phenomena available up to date, would endorse the affirmation, but at the same time realise that whilst belief in the fact is growing it is not showing the fruits that might reasonably be expected from such an important revelation as the facts present. The reality of a future life, the relation of that life to this, a supreme, beneficent God, whose attributes are redolent with Love and Wisdom; here are the elements of a religion that should naturally uplift humanity and the realisation of which would bring earth and heaven into closer affinity. It is good to continue the accumulation of evidence, but better to make known the Ethics of Spiritualism and the soul satisfying religion taught by the denizens of the higher or wisdom planes of spiritlands.

We have recently presented some pictures of communities and conditions pertaining to life in the Summer Land, as seen clairvoyantly by the remarkable and reliable seer, Andrew Jackson Davis; and purpose now supplementing them in the first instance from the records of the first eminent scientific investigator, "Dr. Robert Hare, Emeritus Professor of Chemistry, in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, and member of various societies," as given in a large octavo volume of 460 pages, entitled "Spiritualism Scientifically Demonstrated," 2nd edition, published 1856, but, through his decease, long out of print.

Dr. Hare's investigation was a crucial one, in the course of it he invented five different instruments to detect possible fraud on the part of the medium, and having satisfied himself of the integrity of his sensitive, he opened up communication with the intelligences producing the phenomena. Amongst these was his father, who, when in the body, had been an eminent ecclesiastic, but had been in the spirit world for fifty years. He questioned him on many subjects, several of which he admitted his inability at the time to answer, but he suggested that they should be formulated in writing, and he would submit them to more advanced intelligences for reply. This was done, and in due time the responses certified by competent intelligences from the wisdom spheres were written.

After describing the elevating nature of the religious teachings received from the higher spheres and its freedom from doctrine, the father says:—

"We derive much pleasure from the exercise of our talents in vocal and instrumental music, which far excels the noblest efforts of musical genius on earth. When we convene to worship God in our temples, whose halls and columns beam with inherent light, our voices are blended together in songs of praise and adoration to the Almighty Author of our existence, from whom all blessings are derived.

From what has been stated, it may be perceived that we are moral, intellectual, and sensitive creatures. Instead of being as many of you imagine, mere shadowy and unsubstantial entities, we are possessed of definite, tangible, and exquisitely symmetrical forms, with well rounded and graceful limbs, and yet so light and elastic that we can glide through the atmosphere with almost electrical speed. The forked lightnings may flash, and the thunders roll in awful reverberation along the vault of heaven, and the rain descend in gushing torrents; nevertheless, by the mere act of volition, we may stand unharmed by your side.

"We are, moreover, endowed with all the beauty, loveliness, and vivacity of youth, and are clothed in flowing vestments of effulgent nature suited to the peculiar degree of refinement of our bodies. Our raiment being composed of phosphorescent principles, we have the power of attracting and absorbing or reflecting the rays evolved, according as our condition is more or less developed. This accounts for our being seen by clairvoyants in different degrees of brightness, from a dusky hue to an intensely brilliant light.

"The spiritual body is a perfect human form, originating in, and analogous to, the corporeal organisation, in its several parts, functions and relations. The heart beats in rhythmic pulsations, the lungs fulfil their office of respiration, and the brain generates its vitalised magnetic fluid, whose life-giving currents permeate every portion of the spiritual organism. Man in the mortal state is tripartite, consisting of soul, of spirit, and of flesh; but in the spheres a duality, composed of soul and spirit. Having approached the portals of death, he disrobes himself of the exterior form, as he would put away a worn-out garment. The gross and cumbrous physical machine, which was given for the purpose of developing his more beautiful and excellent spiritual body, and of bringing him into more immediate relationship with the outward world, can serve his purposes no longer.

"For your clearer understanding of the *modus operandi* of our intercourse with man, you will remember that by our transition to the world of spirits we part with the body only. We lose none of our intelligence by the transfer, but, on the contrary, become daily more and more developed in our knowledge of and power over, the forces in nature; so that we are enabled to perform many feats to you, seemingly wonderful, and which really appear miraculous to the majority of those who witness them.

"Having disposed of the external mechanism of the flesh, we cannot come into direct contact with physical matter, but we are able, through the sphere of the medium, when natural conditions are complied with, not only to communicate our thoughts and wishes to our friends, but to more solid, and ponderable bodies.

"When we wish to impress the mind of a medium, by the effort of our will (provided always that he or she is in sympathy with or sustains a negative relation to the operator), we can arrange and dispose the magnetic currents of the brain, so as to form or fashion them into ideas of our own. We can also read the thoughts of another—conditions being favourable—as readily as you can gain a knowledge of the characters or symbols of a language not your own.

"Thoughts being motions of the mind, assume specific and definite forms, and when distinct in the mind, can be clearly perceived and understood by any spirit who is in sympathy with the mind in which they are generated.

"Besides the topics adverted to, I will briefly call your attention to a few of the most prominent of the beneficial results which will flow from spiritual intercommunication. It will settle the important question, 'If a man die, shall he live again?' It will reduce the fact of the immortality of the human spirit to a certainty, so that the world's knowledge of the fact will not be the result of a blind faith, but a positive philosophy. It will show the relation existing between mind and matter, it will make men thinking and rational beings. It will establish a holy and most delightful intercourse between the inhabitants of the terrestrial world and the departed spirit friends. It will expand and liberalise the mind far beyond your present conceptions. It will fraternise and unite all the members of the human family in an everlasting bond of spiritual union and harmonial brotherhood. It will establish the principle of Love to God and your fellows. It will do away with sectarian bigotry. It will show that many of the so-called religious teachings are but impositions on the credulity of mankind,

being founded on the grossest absurdities and palpable ignorance of the nature of things. It will give man higher and infinitely more exalted views of God, and bring him into closer communion with the author of his being; it will do away entirely with the sting of death, and rob the grave of its terrors. It will teach the eternal progression of the soul, and show that the time is fast approaching when the moral condition of the race is to be vastly improved; when error is to be abolished, and truth is to take its place; when the glory of the Lord is to be revealed, and all flesh shall see it together! In fine, it will be a help to the soul in the hour of its adversity, and enable it to bear up under affliction with noble and heroic fortitude; and when about to launch his barque on the river of eternal life for the land of promise, it will be its stay and sheet-anchor.

Your father.

ROBERT HARE.*

To hasten this epoch we must study the philosophy and practice the religion implied in this teaching.

W.H.T.

THE BEGINNINGS OF SEERSHIP* OR SUPER-NORMAL MENTAL ACTIVITY.

BY VINCENT N. TURVEY.

In this remarkable book, of which any brief notice can furnish but a scanty idea, the experiences of a gentleman, not a medium in the ordinary sense, but with what are presumably natural gifts common to the race, though awaiting development, is an account of seership, and especially phonevoyance, as the author terms it, which is truly remarkable. It is published by the Stead Publishing House, and in a "foreword" extending over 25 pages, Mr. Stead gives some theories of his own respecting Mr. Turvey's remarkable gifts, and bears testimony to his uprightness and candour. "Mr. Turvey," he says, "is so scrupulous on the subject of the acceptance of money in connection with the exercise of his psychic gifts, that he has made over to me all his copyright in this book, which is published at his own expense."

In a London daily paper there appeared the following account of the book and its author, the writer selecting his special phase of seership—"phonevoyance," as the most noticeable. Besides this, Mr. Turvey has the faculty of prophesying and functioning in the "Mental Body." The London paper says:—

WHAT IS "PHONE-VOYANCE"?

SINGULAR STATEMENTS IN A NEW BOOK.

"The super-normal mental activity of Mr. Vincent N. Turvey, a Lancashire man, born in 1875, who was in early life trained for the Navy, became well known among road cycle racers, and later broke down in health so severely that he now practically lives alone in a tent in his garden, forms the subject of a remarkable book entitled "The Beginnings of Seership," which is being issued from Stead's publishing house to-day.

Mr. Turvey claims to possess remarkable powers. "I leave my body and travel to places I have never seen" is his own description.

In a preface, Mr. W. T. Stead points out that the author is in no sense a professional medium, and that he repudiates any claim to be able to exercise his peculiar gift at any moment under any conditions. He bears "an almost uncanny resemblance to Mr. Joseph Chamberlain," and he lives "at a seaside watering-place, in a villa pleasantly placed in the midst of a large garden surrounded by pine-woods."

WHAT MR. TURVEY SAYS.

I first became aware of the faculty of phonevoyance in the year 1905. It was a phenomenon about which I had never even dreamed, much less expected to witness. The letters produced in Chapter V. show by the dates thereof that I have used the faculty intermittently for a period of three years, i.e., from 1905 to 1908. However, as I find that

phonevoyance is a great strain on the brain, and as I believe that its too frequent use would lead to very serious injury. I have made it a fixed rule never to try experiments for the merely idly curious, and only to use the faculty when it comes of its own accord, so to speak. I think the evidence produced in Chapter V. is sufficient to prove that the faculty exists, and that proof is the object which I had in view, whilst accumulating the evidence.

* * * * *

Where it has been necessary to call myself something or other I have used the word "Seer" (to a small extent, of course) in preference to the word "medium," for the following reasons, which I think are only in accord with occult phraseology—

1. A medium is one who is or has been entranced or "controlled."

I have never been entranced.

2. A medium is (generally) one who has "developed" his gifts by sitting in "circles," etc.

I was born with my faculties.

3. A medium is functioned through (or functions) by becoming mentally "passive."

I function by mental activity.

4. A medium is not a "spirit-control."

"I" have often acted as a "spirit-control."

I mention the above reasons because I do not desire to be taken for one of those persons who, though producing no evidence at all to show that they are clairvoyant, yet, at the same time, pose as something superior to what in their vanity they call "a mere spiritualistic medium." I give all honour and credit to those mediums who have done the work, produced the facts, and made belief in an after-life a possibility to the man of science, and to the materialist who must have "proofs"; at the same time, the word "Seer" is, in my opinion, admirably adapted to distinguish between a natural-born clairvoyant and a mediumistic clairvoyant, even if the latter has developed from "trance" to "normal" clairvoyance.

AN INSTANCE OF PHONE-VOYANCE.

In his chapter on "Phonevoyance," Mr. Turvey gives a specimen of his powers. This is reproduced with corroboratory letters.

Mr. Turvey says in Chapter V. on "Phonevoyance"—

Having in the Introduction explained what I mean by the above word, I proceed, without further preamble, to lay the facts that led me to "coin a new word" before the reader.

On November 15, 1905, Mr. J. W. Sharpe rang me up on the telephone in order to ask a question concerning a lecture that was to be given at the local Society's Hall. When I had answered the inquiry he said, "I must go now, as I have a friend here." I replied, "Yes, I see you have." He said, "You don't mean to say that you can see who it is?" I said, "No! I cannot see who he is, but I can describe him to you." I then proceeded to accurately describe the gentleman's face, hair, eyes, hands, stature and moustache, etc., and added, "he wants a shave." I mentioned that he was sitting in an armchair with his legs crossed, and one arm on the arm of the chair. While this description was being given Mr. Pontifex, for that is the name of Mr. Sharpe's visitor, rose from the chair and went and leaned on the mantelpiece with one elbow, standing up to do so, with his legs crossed. I described his movements to Mr. Sharpe. In order to make the "test" even more convincing, I asked Mr. Sharpe to tell Mr. Pontifex to pick up a book at random (I knew the telephone was in Mr. Sharpe's library) and to hold it in such a position that Mr. Sharpe could not see it, and therefore could not "telepath" its description to me. This was done, and I correctly stated the size of the book, the colour of the binding, that the lettering was in gold at the back, and that "although it is in English it is in some way connected with something foreign." As a matter of fact it was an English translation of a German work on philosophy.

*"The Beginnings of Seership," by Vincent N. Turvey. Stead's Publishing House, Bank Buildings, Kingsway, London.

After that, Mr. Pontifex came to the telephone and asked for further demonstration. The ability to "see" was fast slipping away from me; but I was able to describe one or two more articles to him, such as his own watch, and a cigarette-case in his pocket. He then cross-questioned me, in order to find out if I had seen him before, if I had ever heard him described, etc. His letter shows that I was able to convince him that I had never even heard of him.

There is one very remarkable thing about the incident, and I have purposely "left it till last" as the children say. In describing Mr. Pontifex to Mr. Sharpe, I said, "He is wearing, on his waistcoat, an oblong ornament; it is not made of silver or gold, but is of a brownish metal, such as is bronze."

The extraordinary thing about this is that he was not wearing it at the time, but he frequently does wear it. The ornament was at his own house, two or three miles away from Mr. Sharpe's house, and yet I distinctly saw the thing on his waistcoat at the time he was sitting in Mr. Sharpe's library. I can not explain why or how I saw it there. I only know that I did see it, in a place "where it wasn't," if I may be pardoned the paradox.

I now append letters from the two gentlemen concerned, which will enable the reader to verify my statements. I trust it is unnecessary to add that Mr. Sharpe in no way gave me any information as regards Mr. Pontifex's appearance or his movements.

Bournemouth, Nov. 15, 1905.

Dear Mr. Turvey,—Your descriptions this afternoon were as follows:—

1. As to Mr. Pontifex, that he was sitting in the, or in a, chair, with legs crossed, and one arm on the arm of the chair, and afterwards standing with legs crossed, and wearing an oblong metal, brownish, and not of gold nor of silver, something on his waistcoat. (This last particular was incorrect at the time, but could be accurately referred to a badge which he does at times wear.)

2. An accurate description of his hands and of his features, of his moustache, and adding the fact that he was in want of a shave (which was true), and giving his stature correctly.

3. He took a book out of a shelf behind me, and I remained in ignorance of the book until your description came to an end. You correctly stated its colour, and that the lettering was in gold upon the back, and that it was a book written in English about something foreign. It was, in fact, a treatise in English upon the philosophy of Kant.—Yours faithfully,
J. W. SHARPE, M.A.

PS.—I ought to add that you communicated with Mr. Pontifex and myself by telephone, and that the distances between our two houses is nearly a mile.

The following letter is from Mr. Pontifex. He does not give many details, because I showed him the previous letter. However, he backs up the chief facts, and that is what is required.

Bournemouth, Nov. 22, 1905.

Dear Sir,—I am willing to testify that, although I was absolutely unknown to you (you never having seen me, or, as far as I know, even heard of me), while speaking to our mutual friend, Mr. Sharpe, by telephone, it being dark at the time, at a distance of about one mile, I being in the room alone with him at the time you were speaking to him, you were able to see me (apparently) as you described my personal appearance in great detail (to him), and were able to follow my movements about the room, even mentioning the articles I picked up or touched, such as describing accurately my watch, also a book which I chose at random out of a book-case in the room containing hundreds of volumes; Mr. Sharpe not knowing what the book was until you described it to him by telephone.

(Signed) C. V. PONTIFEX.

The above is only a specimen from a book which is full of interest, and which should find a wide circle of readers in Australia.

THE CHURCH AS AN ORGANISED BODY. Its Purposes and Principles.

By R. M. HAMILTON.

In Perth, the Spiritual Church of W. Australia, Registered, is trying to raise the tone of the public services by the relegation of clairvoyant and psychomatic tests to the seance room or private gatherings. Mr. R. M. Hamilton, Vice-president of the Church, has been giving some excellent addresses on what church gatherings should be, and space has been found for the following, which represents the views of many cultured men and women in our midst:—

WHAT MR. HAMILTON SAYS.

The Church as an organised body is the exponent and justifier of Spiritualism in its highest and best aspects. It has to justify its existence before the Law, the Public, and before its adherents. Before the Law, it has to show and demonstrate that its teachings, religious beliefs, and philosophy make for the ethical and moral good, and the spiritual enlightenment and upliftment of the people. Before the public, it has to show that its believers exhibit the results of its teachings in their daily practice that they conduce to living a holy life and a striving to follow more closely the example and precepts of that holy, divine-man, Jesus, whom we love to call "Our Master" and Exemplar. Before ourselves, we have to justify ourselves by living the upward, onward life, by engrafting on to the older forms the newer truths we assert we have found, and by sloughing off the old errors, and dropping untenable theories, in the orderly spirit of revolution, preserving all that is valuable of the old, and recasting as may be necessary the re-stated truths of Primitive Christianity in its purity. We cannot invent anything entirely new for ourselves, for we are not clever enough, and it is not the method of evolution; only the ignorant try to cut loose from the past, and fail miserably. We build up that justification by faith, by means of the two fundamental beliefs in the Continuity of Existence, its capability of abstract proof, and ocular demonstration through clairvoyance. Also, the possibility and actuality of communication with excarnate beings, be they friends, relatives or sympathetic visitants, through our own organisation or that of others. It is, in fact, the old "Communion of Saints" of the church revived again in its original sense. Also, the power of laying on of hands, magnetic and mental healing, of spiritual and psychic healing as a God-given means of restoring the sick and sorrowing in mind, as well as in body.

The quickening and growth of the divine Love principle (which includes all other aspects of the Supreme Godhead) is induced by this knowledge. The peace of mind, the inward peace which passeth all understanding, but which is felt and known; the stability, trust, and calm joy flowing from these, and the desire to live more in harmony with our neighbour, and to shed light and love on all around, and—to judge no man. To cultivate all these spiritual qualities so well enumerated by Paul in the 5th chapter Galatians, and to crucify the old Adam by conquering the counter qualities enumerated by Paul in the same passage.

Now, it is a well-known criticism, that the highest aspect and knowledge of any subject or science is only attained and understood and practised by the few. The East has always recognised this, and so there has been the public teaching and the private elucidation. The many-headed are always ignorant in varying degrees of the great principles and philosophy underlying any subject. 'Twas ever thus, and so it is with Spiritualism. The majority never rise above the practice of the lower aspects, which are the stepping stones only, and the means to the end, and not the end itself. Do not, then, be afraid to stand among the instructed and advanced few. The occult

and esoteric side of any belief is not to be grasped by the untrained mind, nor the metaphysics, symbolism or allegory of it. The last three are almost dead in modern minds, through the loss of imagination and spirituality. They require powers of reasoning deduction and analysis, and we have to recognise the many varying grades of attainment from the lowest to the highest. An inevitable line of cleavage must take place somewhere, and it always comes to a parting of the ways somewhere.

Let us consider our Sunday night meeting for a moment or two. I should describe it—as I hold it should be considered—as the meeting of Spiritualists who are settled in their knowledge and convictions to worship according to those convictions. It is neither an investigator's class nor a beginner's instructional class. It is a devotional gathering, in no ways dependent on the adventitious psychic or material phases for its results, which we accept already and admit, but which it is not necessary to obtrude into a Sunday worship. There is no element of worship in it at all. The adventitious stimulus of such phases is for beginners and seekers, and can be found five nights in the week. Once convinced of those phases and their place in our philosophy we pass on to higher aspects, and leave the lower, which are right in their right place and season, for those times and seasons, and persons requiring them.

The only Spiritual message you can receive is through the Spiritual perception, those spiritual qualities you grow within you, by the advent or outpouring of the divine afflatus on the intensified Spiritual receptivity of our minds whilst worshipping at the opened Shrine of the Spirit.

The whole service then becomes the Spiritual message for which we are longing and asking, anything else appertains to our corporeal nature, and is a concession to our human weaknesses and desires,

"The struggle of the instinct which enjoys
With the more noble instinct which aspires."

There are times and seasons when each is in its right place and legitimate, and want of balance is as bad in the one case as in the other. Let us recognise this, and be guided by it and hold the balance true.

Perth, West Australia.

MRS. IRVEN MACKENZIE'S POEMS.

A second edition of "Open Spaces" poems by Mrs. Irvén Mackenzie, of Adelaide, lies before us, beautifully got up, and with it a criticism from "The Register," Adelaide, an extract from which is inserted below as it shows the high estimation of Mrs. Mackenzie's work by the local critics.

SOUTH AUSTRALIAN VERSE.

"Open Spaces," poems by "Irvén;" Century Print, Adelaide.—Readers of "The Register" need no introduction to this prolific writer of verse, for Mrs. Irvén Mackenzie has long been a valued contributor to its columns. This is a second edition of her book, and it is pleasing to find that local poetry can attract sufficient attention to earn a certain measure of financial success, and to merit, as this has done, a London issue. "Irvén" has an unusual gift of easy, finished rhyming, which, however, is never employed to create merely superficial, pleasant-sounding jingle. To each subject she brings a reflective mind, and not one of the poems is commonplace. Her lines to the wattle bloom, for instance, are far superior to most of the verse which that theme evokes.

Globular dainty shapes, so velvet soft,
Lit with the glow of many a southern sun,
Airy of grace, thou waviest free aloft
Thy leafy boughs, ere String has well begun.

"Open Spaces" contains several poems much above the average, and all maintain an unusually high level—no mean achievement for an author who can make verses with such dangerous ease. It is a pity, however, that the best of the talented writer's later work

could not have been included in this daintily printed volume. A judiciously selected book containing the cream of her more recent poems—some of which show a marked improvement upon many of those in the present edition—ought to meet with a ready reception from a public which should not ignore good work because it is locally produced.

PERSONALS.

Marie Corelli's book, "The Life Everlasting," is a striking example of how much may be known of the hidden resources of the universe without the inquirer getting into personal touch with spiritual things. It is the psychic researchers without any apprehension of the Directive Paternal Mind at the back of the phenomena who say, as Marie Corelli does, that communication with spiritual beings can never be. A clue to this is found in the closing pages of "The Life Everlasting," where she says: "Necessity for prayer there is none." Stripped of the cant and hypocrisy which has alienated the majority of people from the very thought of prayer, it is the great spiritual lever of the universe which can alone raise the soul to a knowledge of divine things. Every great teacher, such as Jesus, who went aside to pray before any of His great works could be done, knows its power. "Pray without ceasing" is the watchword of the spiritual life, whether in the crowded city, the theatre, or the quiet of one's own room.

Rev. John Page Hopps' beautiful life is recalled by the unveiling of a tablet to his memory in the Free Christian Church, Croyden, of which he was minister from 1892 to 1903, when he succeeded to the Rev. James Martineau's pulpit in London. In the address given by Mr. C. Gane, chairman of the congregation, he spoke of "Our Father Church," founded by Mr. Hopps, which united men and women of all races, bound by no creed, and controlled by no organisation, and although an invisible church, as far as building went, was a real thing. For many years Mr. Hopps wrote and published from time to time suitable prayers, hymns and practical thoughts for members of this communion in many parts of the world.

Dr. Winnington Ingram, Bishop of London, who is expected to visit Australia next year, gave at a recent festival frank and full expression to his spiritualistic views. He said that "he believed what would most surprise his hearers when they passed into the next world would be the nearness of it. . . . In all probability dying was but going into the next room." During his work in the East End of London, he once asked a poor girl who was afraid to die if she would mind if he carried her into the next room. She replied, "Of course not." "Well," he said, "you just think of someone ten times stronger and kinder than I am just going to carry you into the next room."

Mr. E. Dawson Rogers, formerly editor of "Light," and President of the London Spiritualist Alliance, who passed over last year, left behind him a record of his "Life and Experiences as a Spiritualist and Journalist," published in the columns of "Light" last year. This is to be issued in book form, with two portraits of Mr. Rogers and addresses and appreciative testimonies from representative men and women. Copies can be had from "Light" office, post free, for 1s. 3d.

Mr. Dudley Wright, editor of "Annals of Psychical Science," gave a most interesting address on "Psychical Research," which, starting with abnormal happenings from the dawn of history, gave fuller account of its advance during the nineteenth century. The establishment of the "Society for Psychical Research," in 1882, and the London Spiritualist Alliance, in 1884, were landmarks in the active dissemination of a knowledge of psychic facts. As showing the live interest in these subjects, he re-

marked that in places like Cardiff and Merthyr, in South Wales, 1000 people may be found on Sunday evenings listening to an address of an hour's length on "Spiritualism," whereas a clergyman bores his congregation in twenty minutes.

Elliott O'Donnell's "Byways of Ghostland," which is a reprint of real ghost stories from his pen—which appeared in a weekly journal last year—has met with a cordial reception by many of the London critics. In his preface, Mr. O'Donnell explains that, in the opinion of materialists, "there is no such thing as separate spiritual existence; mind is merely an eventuality of matter, and when the latter perishes the former perishes too." This tremendous statement Mr. O'Donnell would like to refute; but how? He admits that it is no easy task. "I am convinced," he says, "there is a world apart from matter—a super-physical plane with which part of us at least is in some way connected, and I discredit the materialist's dogma, partly because something in my nature compels me to an opposite conclusion, and partly because certain phenomena I have experienced cannot, I am certain, have been produced by any physical agency."

Rev. R. W. Holden, vicar of Coolamon, N.S. Wales, writes of a complete rest he is ordered to take in the Blue Mountains, and all will join in wishing him restored health. With great energy he collected, almost single handed, over £600 for a new church in a neighbouring village, and the necessary £900 to open it free of debt are almost provided. With characteristic openmindedness, he sends the warmest wishes for the success of the important work undertaken by Mr. Stanford, and says both to him and the editor of this paper: "Go forward, in God's name."

Mr. T. J. Bennetts, of Ballarat, one of our most valued helpers and subscribers, sends some verses on "Oahspe," of which he is an earnest student, which, like so many more verses, cannot be found room for in the restricted pages of the "Harbinger." He says, in an accompanying letter: "I feel that this great book should be more widely studied and read by your readers. It is too little known and advertised excepting in the beautiful articles and extracts appearing in your invaluable "Harbinger."

Mr. H. S. Robinson, of Illabarook, whose interesting experiences of telepathy were given in the "Harbinger," of March, 1911, writes that he is still collecting evidence, especially by photographs, of the reality of the signals he has received for the last 15 years from a friend when in the flesh, and also after she had passed, in England, to spirit life, of which he was correctly informed, and will send the results for publication when complete. It is personal testimony of this kind which is wanted, and from those who, like Mr. Robinson, are not afraid to give their names to the world.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Jan. 10th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. For speakers see daily papers January 10th. Cordial invitation to all.

SPIRITUAL TEACHINGS FROM OAHSPÉ.

In the following extracts, it is shown how great orators, great writers, may stand, "even in the lowest grade of heaven" and that each individual must get his own salvation direct; and in the second, how "The Coming Religion" is to be heralded as is now seen in our midst by the wonderful phase of mediumship, "the passage of matter through matter," drawing attention to the spiritual basis of things. As demonstrated constantly at Mr. Stanford's circles, we are told in the second extract "they have passed full blown flowers and plants through boards and tables unbruised and uninjured." This is wonder-

fully exemplified in the Illustrated Supplement to this issue of the "Harbinger," where a plant was brought in this same manner through the mediumship of Charles Bailey.

BOOK OF JUDGMENT.—CHAPTER VII.

A man may be wise as to books and philosophy and mathematics and poetry and great learning, and yet be low in grade as to spirit.

A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.

So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade of heaven.

Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech or professions.

Thou hast the scales in thine own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.

Nor flatter thyself that thou canst cheat heaven, or change the ways thereof.

Nor hide thyself behind doctrines, or behind the promises of Gods or Saviours.

Old things are done away, and none of these things shall avail thee on earth or in heaven.

Be thou king or queen or judge or servant, the same judgment shall stand upon all.

When the garment is gone, and the diadem and riches and the flesh withal, consider thou the grade of thy spirit and the bondage upon thee.

Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

"THE COMING RELIGION."

And then, behold, I came with my builders, and I prepared a new foundation, broader and wider and firmer, for an edifice adapted to all the nations and peoples in the world.

First, I sent my miracle-workers* forth into every quarter, saying unto them: Whatsoever was done by the ancient Gods and Saviours, do ye even so, and greater. For I will show, unto all the world, that no man nor God is worthy to be worshipped because of miracles.

And they went forth at my command, and my angels went with them, doing wonders.

They healed the sick, by the laying on of hands; they restored the blind to sight, and made the deaf to hear, and have brought the supposed dead to life.

They have caused writing to come on stone tablets, and on paper, in the light of day, by unseen hands.

They have caused ponderous bodies, without mortal contact to move, and to beat time to music.

A child hath lifted eight full-grown men with her little finger.

They have passed full-blown flowers and plants through boards and tables, unbruised and uninjured, and yet, there was neither hole, nor opening in the boards and tables.

*This term is sometimes applied to su'is (mediums). A miracle worker is one whom the Spiritualists call a "physical medium," as described above. A su'is, however, is more particularly such as are called "clairvoyants" and "clairaudients." But, latterly there are many calling themselves such who have not the gifts. Those with the gifts can read whilst blindfolded, or hear spoken words miles away, and without their mortal ears. Another class is called "inspirational," but they are, for the most part, persons who speak of and with their own spirit, instead of and with the corporeal senses. This is a magnetic state. Then there are others subject to entrancement through whom angels speak. And there are pretenders to all these conditions, persons who have none of the gifts, but simulate them. All these gifts exist in some small degree in all people, and they can be cultivated, and great excellence can be attained. In Oahspe, the old doctrine is maintained—"Seek Godliness first, and the gifts will be added unto you." This is the only way to attain these gifts which are really spiritual. The so-called "physical gifts" may be attained by many by sitting in circles for development. It is strange, however, that persons who have one gift only, generally ignore and deny all others, as manifested through other persons.

They have made stars of light that spake with audible voices; they have made pillars of fire by night, and pillars of cloud by day.

They have caused the spirits of the dead to appear as if in flesh and blood; and, whilst thus appearing, talking face to face with their mortal kin, who saw them, heard them, and, by the subject of the discourse, proved them to be the very angels of heaven, returned to their earth-kin and friends.

For the time of one generation, thy God hath thus kept open the gates of heaven; working through mortals, by the angels of heaven.

My testimony and my witnesses are hundreds of thousands. I hide not the work of my hand and of my angels in a corner; I extend them abroad over the earth; I manifest in the cities and country places; I prove unto all peoples, that common men and women can do the miracles for which Gods and Saviours have been worshipped.

Yea, I give these powers unto good and bad men, and unto good and bad women.

For I show miracles in order to break down the worship of miracle-workers.

For I will have none worshipped but Jehovih. And I have inspired angels to this end, and to the end that good works and wisdom shall be, henceforth, the means of resurrection in heaven.

And I have shown, also, that only by harmony and the union of many, can any great good come unto the generations of men

MARIE CORELLI AND ANDREW JACKSON DAVIS.

THE ELECTRIC THEORY OF THE UNIVERSE.

As will be seen in the article on Marie Corelli in this issue she states that her "Electric Theory of the Universe" as given in "The Romance of Two Worlds" antedated that of a scientist in the "Hibbert Journal" for January, 1905. This scientist wrote as follows:—"The last years have seen the dawn of a revolution in science as great as that which in the sphere of religion overthrew the many gods and crowned the One. Matter, as we have understood it, there is none, nor probably anywhere the individual atom. The so-called atoms are systems of electronic corpuscles, bound together by their mutual forces too firmly for any human contrivance completely to sunder them—alike in their electric composition, differing only in the rhythms of their motion. Electricity is all things, and all things are electric."

Miss Corelli says, "This was precisely my teaching in the first book I ever wrote."

We are greatly indebted to Mr. Fredk. Brown, of 8 Elsham Road, Kensington, London, for pointing out in the latest number of "Light" to hand that as far back as 1846 Andrew Jackson Davis in "Nature's Divine Revelations" anticipated this as well as so many other discoveries of modern times. On page 144 of that marvellous book, A. J. Davis says: "Electricity pervades all bodies, all substance, all elements, and passes unrestrictedly through every avenue and pore that exists in every particle throughout the universe. It is the elastic substance that exists within and surrounds all things, and is the powerful agent of motion, life, and activity. It is constantly and incessantly engaged in rarefying and purifying all things, and is a medium to transmit power and matter in particles from one substance to another, and from one planet to another, and from each planet to the sun."

Again, on page 147: "Electricity, therefore, pervades the infinity of space. It penetrates all substances, and exists in and throughout all worlds, with all their component parts. It exists in everything and everywhere, and there is not one particle in the realms of infinite space that has not within its composition the unparticled and active agent of electricity."

THE BISHOP OF LONDON'S SPIRITUALISM

One of the results of the work of spiritualists of the last 50 years is the gradual leavening of the thought of the time with spiritual truths such as the Bishop of London has imbibed in the following address:—

* * *

The Bishop of London, Dr. Winnington Ingram, preached at All Saints' Church, East Finchley, on the 1st. inst., in connection with the patronal festival, and in the course of his sermon, as reported in "The Finchley Press" of the 3rd, he again frankly and fully gave expression to his Spiritualistic views. He said that he believed that what would most surprise his hearers when they passed into the next world would be the nearness of it. People are apt to think that their dear ones, when they died, went far away; but that, he thought, was founded on a great illusion. When the young man's eyes were opened in answer to Elisha's prayer he saw the horses and chariots of fire round about the prophet. In all probability dying was but going into the next room.

During his work in the East End he once asked a poor girl who was afraid to die if she would mind if he carried her into the next room. She replied, "Of course not." "Well," he said, "you just think of someone ten times stronger and kinder than I am just going to carry you into the next room." When next he saw her, after her "passing," there was a smile upon her face. Lazarus was carried by the angels into Abraham's bosom because he was faithful, and the angels were now, and probably were ever, at work doing God's service on earth. The Bishop then narrated the following incidents which he said he regarded as true:—

Five girls were in the drawing room of their father's house. Their mother was dead; their father was upstairs ill. The little girl who had been sent to bed came running down again saying there were two lovely angels walking up the staircase. She was told not to be foolish; but a second time she came back, this time saying that the angels were walking down the staircase with father between them. The other girls saw them, too, and when they went upstairs they found their father dead.

A year ago, when he was confirming in Westminster Abbey, a little girl who went to see her sister confirmed, remarked, "Don't you see the angels there, one on each side of the candidate?"

Although we were unable to know for certain what the pure in heart see, we should picture them as constantly engaged in acts of mercy on earth. Anyone who realised the fact that he is encompassed by a great cloud of pure spirits would hesitate before committing acts of meanness. "Talk about public opinion! he would see that he was going against the public opinion of tens of thousands of people in the other world. . . . It was a comforting thought to know that those who were gone before were not lost. In the sight of the unwise they seemed to die, but they were at peace and close by." The thought of this shed a glow of inspiration and meaning over a service like the one in which they were engaged. They often heard the phrase, when engaged in carrying on God's work: "Oh, I am on the side of the angels"; but what if that phrase embodied a tremendous truth? Any boy, fighting for his religion, ought to feel encouraged to know that he was not left alone, that there were angels of God watching him, sent to help him. "And when we came to die, what a deathless hope it gave if we believed that as this world fades, there was opened up to us the glorious prospect close by!" To get this conception of the nearness of heaven, the Bishop urged meditation, and advised his hearers to try to give these things a chance of settling in their minds, "by cultivating the idea of the nearness of the other world; of the just men made perfect," and by praying to Him to whom all prayer should be addressed. While he urged his hearers to "cultivate the communion of the saints," he discountenanced "the

direct invocation of the saints," and said, "We should try to catch the spirit of praise. . . . If we took hold of this great revealed truth of All Saints' Day, the nearness of heaven, then not only would life be stronger, but we should be happier and brighter when death came.!"

We certainly do not "invoke" the aid of our "sainted dead," so-called, but we invite them to try to make their presence manifest to us. We try to give them "good conditions," psychically and morally, so that they can commune with us. Apparently the Bishop disapproves of this, but we put it to him, why should we not "ask" for thoughts of love and blessing from loved ones who, when here, delighted to help and bless us. "Ask, and ye shall receive."

MAGNETIC AND SPIRITUAL HEALING.

At a meeting held on November 9th by the London Spiritual Alliance, the subject under discussion was "Some Unorthodox Systems of Healing." After some remarks by Mr. H. Withall, the vice-president, who took the chair and regretted the absence of Mr. Macbeth Bain, whose book "The Brotherhood of Healers" is widely known, he called upon Lady Coomaraswamy hon. treasurer of the Psycho-Therapeutic Society, for the opening address. After regretting the absence of Mr. George Spriggs, the president, who was to have spoken of the work of the society, this lady gave a fine address, some extracts from which are given below. As will be seen the valuable diagnoses of Mr. Spriggs and his work generally have given to the Psycho-Therapeutic Society its unique position in England

THE WORK OF THE PSYCHO-THERAPEUTIC SOCIETY.

"The Psycho-Therapeutic Society was founded in 1901, and, like most movements that have any intrinsic value, it had a very small beginning. From the first its purpose was single-hearted, and up to the present its objects and aims have remained the same. The cause of its existence was a great need to re-awaken in men's minds the truth that the highest healing comes from the spirit. The means through which this healing can be attained has for thousands of years been known to mankind, but at times it has been clouded over and pushed out of sight by the greater belief in grosser and more physical methods of dealing with disease to which there has always been a tendency to revert. Some of these methods have done so much harm to the human race that disease has been spread thereby instead of being overcome, and we have more complicated forms to deal with now than we need have had if man had always turned to Nature, to spirit, and to rest in its highest form, which means withdrawal from all that wears and disturbs either mind or body, and realisation of oneness with those higher spiritual powers that are always ready and waiting for us, but which need the necessary conditions before they can do their healing work. Perhaps there has never been a time in the world's history when there have not been some who have kept alight this lamp of truth. What we want to-day is that this light shall become so universal that never again can a time come when it will be obscured.

The success of these treatments is also largely due to the marvellous spiritual insight possessed by our gifted president. I find that when the healer closely follows the advice he gives, and consults him from time to time during the treatment of a case the progress made is doubled. The value of this method of diagnosing cannot be over-estimated, and the extraordinary extent to which Mr. Spriggs has developed this power has given the society a unique position.

If once men and women can be brought to realise that great vital forces surround them, wherever they are, and that they have only to make these forces their own to have perfect harmony and perfect health, the word "sickness" will become obsolete. But to be in perfect harmony with these forces the body must be kept a pure and undefiled temple. That this can be and will be done I have not the slightest doubt, and he who has helped forward this thought in ever so small a degree has not wholly failed, even if he seems to have little to show at the end of a life's work.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Local speakers have occupied the platform during the month of December, and on the Sunday evening previous to his departure for New Zealand, Mr. M. J. Bloomfield, the Hon. Sec. V.A.S., had a crowded audience. It is his intention to speak for societies in New Zealand during his business tour of the Dominion.

The lectures are followed by clairvoyance and psychometric readings by Mrs. Trew, who has a meeting also on every Tuesday evening at V.A.S. rooms, Austral Buildings.

During the Christmas and New Year holidays, the Lyceum goes into recess. No notes of special or future work had reached this office at time of going to press.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. W. H. Lumley, conductor, sends a most interesting account of successful work, and says that Mr. and Mrs. J. Wilson have "quite won the people at the evening lectures."

At the morning sessions of the Lyceum, the speakers have been Mr. Lumley on Dec. 3rd, on "Wonderful Hinges," showing how fishes, birds, and animals, man included, make use of these to give expression and movement to their bodies. Mr. Gammell interested the children greatly on the 10th, and Mr. Edelsten was the speaker on Dec. 17th, Mr. Wilson leading the Adult Discussion that followed.

The afternoon mediums' meetings are as successful as ever, and the thanks of the management are tendered to the helpers who so willingly came forward.

On Sunday evenings at 7, Mr. and Mrs. Wilson share the honours of the platform. On Dec. 3rd, Mrs. Wilson gave both lecture and messages to a large audience, and on the 10th, questions from the audience were answered by both speakers. On Dec. 17th, Mr. Wilson was announced to speak on "Transcendental Spiritualism."

On January 29th, the Lyceum holds its annual picnic, at Sandringham. The children will be taken in vans, and donations towards making the affair a great success are asked by the committee. All communications should be addressed to Oddfellows' Hall, Victoria-street.

In conclusion, the Season's Greetings are sent to all co-workers everywhere, and the best of good wishes to the editor of "Harbinger" for continued success, all of which are cordially reciprocated.

BRUNSWICK PROGRESSIVE LYCEUM.

A series of "At Homes" has been initiated by the ladies of the above Lyceum, on alternate Saturday evenings, and great success has attended their efforts. One

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of the most successful was given by Mrs. Rising, and was attended by over a hundred guests, who greatly enjoyed the entertainment provided. Another was given by Mrs. Fulbrook, and proved as well as the others, a financial and social success, and the thanks of the Lyceum committee are given to the ladies of the "At Home Club" for their timely assistance. To the speakers for the past month also, cordial thanks are rendered.

* * * * *

Reports usually received of other Melbourne societies had not come to hand at time of going to press, as Christmas holidays necessitated an earlier publication of the paper.

BRITISH SPIRITUALISTS' LYCEUM UNION. SYDNEY, N.S.W., BRANCH.

One of the most faithful and earnest spiritualistic workers in Sydney is Mr. W. Adam, Life conductor of the above Lyceum, and in conjunction with Mrs. A. Matthews, Hon. Sec., the following report has reached us.

We are glad to be able to report that our Lyceum still continues to progress, and is fairly well attended. On the 15th of November, a social was held at Leigh House, tendered to Mrs. Gillard, our late conductress, who is leaving for a visit to America. The Lyceum and Church of Seers made a combined presentation to Mrs. Gillard in the form of a suitably inscribed gold medal.

We are looking forward to our annual picnic, which we propose holding the second Saturday in next February.

We conclude with best wishes to the Melbourne Lyceums, for your own welfare, and that of your ever welcome "Harbinger."

BURWOOD, N.S.W., PROGRESSIVE LYCEUM.

Mr. Leslie Jones, Hon. Sec., writes:—

In aid of the Christmas prizes, to be presented to the children attending above, on Saturday, December 23rd, an enjoyable concert and dance was held in the Burwood School of Arts, on November 24th. An excellent programme was provided, and the result was satisfactory in every way. Mr. G. W. Carter, was chairman, and Mr. Leslie Jones, as hon. sec., carried out all the arrangements. The Lyceum sessions are held every Sunday morning at 11, and visitors from other States, and the parents and friends of the children are cordially welcomed.

CHRISTCHURCH SPIRITUALISTS ASSOCIATION.

Mr. Geo. Dickinson, Hon. Sec., writes:—

Mrs. Steinmann, who has occupied the platform since the first Sunday in October, and has spoken to good audiences, has left for Sydney before the conclusion of her six months' engagement, to the great regret of the committee, who acceded to her request to be able to return to her home in time for Christmas. In every way possible, Mrs. Steinmann has helped the Church and Lyceum financially and otherwise, and has set aside every Saturday afternoon to wait upon anybody in need of help that it was in her power to give. A steady increase in membership of the Church and Lyceum is reported, and best wishes are sent to workers everywhere for the New Year, and the "Harbinger of Light."

MRS. MORRISON IN INVERCARGILL.

By latest mail, just as we go to press, Mrs. Morrison sends report of her meetings in Invercargill, which have been most successful, and she has promised to pay a return visit before returning to Australia. The lectures have been held in a large hall for the first time in Invercargill, and the audiences have been large.

On Dec. 22nd, Mrs. Morrison was to leave for Dunedin, and speak during the Christmas holidays.

MRS. HARRIS ROBERTS IN GISBORNE, N.Z.

A letter from Mrs. Harris Roberts tells of successful work in Gisborne, and she sends greeting to the friends in Australia. All will rejoice to hear that her health is restored, and it is hoped that she may revisit Australia at some future time, when she will be cordially welcomed.

* * * * *

Usual reports not to hand from New Zealand through early publication of the paper. An Auckland Society "A.P.A.S." gave only this heading, with no address, and it is not known what society is referred to.

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MELBOURNE, JANUARY 1, 1912.

The Coming Religion.

Synopsis of a Lecture delivered by B. F. AUSTIN, B.A., D.D.,
in the Plymouth Spiritual Church, Rochester, New York.

In the January issue of the "Harbinger" last year was given an outline of what Dr. C. W. Eliot, President Emeritus of Harvard University, had to say about the religion and philosophy of life which might be expected when dissevered from an obsolete and outworn theology. By a strange coincidence there arrived by the last American mail, and just in time for this issue, a lecture quite as remarkable for its incisive eloquence as Professor Eliot's, and with the additional value of being given from a purely spiritual standpoint. On every side are indications that the world is at last waking to a knowledge that the coming religion must be freed from the ecclesiastical fetters of the past. In Melbourne last month some valuable lectures were given at the Unitarian Church by Rev. W. Wooding, who was on a visit to the Antipodes as the official representative of the British and Foreign Unitarian Association. It is not possible to over-estimate the value of the leavening process that has gone on during the last fifty years by the incisive criticism of current theology by Unitarian preachers. Mr. Wooding's lecture on "Religious Changes," as reported in the Melbourne "Argus," is so valuable a corroboration of Rev. B. F. Austin's ideas that it will serve as a splendid introduction, confirming also Mr. Austin's now famous "Conundrums for the Clergy."

Speaking of these "Religious Changes"—

Mr. Wooding referred to the stress of those great religious movements which had their birth about the middle of the last century. On looking back from the standpoint of old age, one could now see that the great conflict of those years centred on the question of the plenary inspiration of the Bible, as a book simply indivisible as to its general purpose, and of perfectly even value all through. The questions that now sounded commonplace were then hardly as much as formulated. It was not known that some parts of the Bible were compiled from older secular sources, and were successively revised for purposes other than those for which its several parts were written. It was not then suspected that unconnected history was set back in time and made to do duty for prediction, or that parts were written for controversy without representing the questions controverted. It did not trouble them that myth and legend, poetic metaphors, and moral stories were taken for serious history. It was their sole book of ethnology, and the search for the exact locality of the Garden of Eden was an interesting puzzle. The Bible was one of the most wonderful books of the world, but it came to have its unique position in Protestant countries, not altogether because of its intrinsic merits, great as those undoubtedly were, but because it was seized on by Protestants as the readiest and most effective weapon in their life and death struggle against the authority of the Papal claims to spiritual dominion. The Scriptures certainly revealed conditions of religious and church life quite at variance with the practices of Rome, and it was a sure instinct that directed the reformers to choose this weapon. Though nothing was said of the inspiration of the Scriptures, it was everywhere implied in the articles of the Church of England. Evolution was the symbol of the new era of thought, and the cause of the most momentous change the religious world had known. It introduced the

ideas of law and orderly development, from which no part of human or other life could ever again claim exemption.

By the kindness of an unflinching helper in the cause, the editor is enabled to give this New Year's supplement for the benefit of readers everywhere.

THE COMING RELIGION.

Mr. Austin says:—

Some say that science will kill religion, but they are mistaken. Science is giving the death-blow to theology. Science has killed the devil and the devil has been such an important factor in theology and religious beliefs that many imagine religion cannot survive if men deny a personal devil. Over in Canada a Methodist minister was greatly shocked to learn that Spiritualists denied the existence of the devil. He intended to say in reply to this, that the doctrine of a personal devil was a fundamental doctrine of his religion. What he really said, however, was: "the personal devil is a foundation pillar of our religion!" And in saying so he told, perhaps, more truth than he intended.

RELIGION WILL SURVIVE THEOLOGY.

Religion springing instinctively from the soul of man will survive the overthrow of Theology which is simply a set of opinions men have formulated, regarding God, and man and human duty and happiness. The devil is no integral part or factor of religion, neither is belief in any Christ or Redeemer, or any plan of Salvation, or any theories of the future life. The fundamental idea in all religion is the recognition of a Supreme Power and an effort on man's part to search out that Power and come into union and harmony with it. Now all science, history and human experience are leading men more and more into the recognition of that one Supreme Power, "that makes for righteousness." Instinctively men turn toward such a Power in all the great crises of life, and until man's nature radically changes, until man's needs are all supplied, man will be a seeker after God. Some there are who profess to see in the signs of the times, especially in our mammon worship and mad rush after riches, indications that a vast tide of materialism will shortly engulf all religion and that man's time and thought and affection will be solely occupied with material interests. No—a thousand times No! It is quite true that a money madness is upon the American people for a time, yet there was never before so wide and clear a recognition by the masses of the fact of man's spiritual nature, as to-day. There are not wanting signs in our times that man's spiritual powers are awakening and assuming their rightful dominancy in human life.

WHAT IS RELIGION?

No, Religion will not die so long as man lives, on the earth plane. It is instinctive and germane to the soul of man, and while it will assume now forms with man's advancement, it will always be an essential part of human life.

Religion—what is it? It is the deathless nature of man reaching out and up and on, as the tendrils of the climbing plant reach out toward the Sun and air. It is the soul's hunger and cry for truth, goodness, beauty and happiness and an instinctive turning to the great source of life and light and love, as flowers turn toward the Sun. If evolution be true—

and we know it is—religion must change its form and improve its character, as man grows out of ignorance into knowledge, and out of weakness into power. And thus the religion of the future, being the product of man's mental and spiritual being, as all religions of the past have been, will be as far in advance of the earlier religions as the cultured full-orbed man of the future will be in advance of the primitive savage. Indeed, the religion of the future man will surpass the religions of the past as our express trains, and automobiles, and aeroplanes to-day surpass the ox-cart, and the canal boat of earlier times.

But can we know what the future religion will be like? Can we judge of its services, its ministers, its methods and its spirit? Most assuredly we can, for the process of demolishing the old religions and the building of the new is going on before our very eyes. We require not the gift of prophecy but simply to turn our attention to the marvellous changes in religious thought, the breaking loose of multitudes of laymen and ministers from old and revered forms of belief, the growth of new religions in our time, the ever-increasing interest in psychic phenomena, and the trend of religious thought everywhere toward a religion founded on Nature's Divine Revelations rather than upon the Supernatural. We are in the position to-day of observers watching the almost total demolition of an old castle and the rebuilding on its site of a nobler edifice. Here we see a wing, there a wall, yonder a tower, here a suite of rooms, condemned as unsafe or insanitary and being ruthlessly torn down, or dynamited, that nobler walls may rise. So the scientific thought of our times has condemned many and many a portion of the religions our fathers framed and a multitude of workmen are entering with great zest upon the work of destruction. Another set of workmen are building on the old site the new structures for the future. And another great body of workers are quite content to neither tear down or build up, but are zealously at work in the quarries mining and shaping the stones of truth for the temple that is to be. No class of workers is deserving of more praise than those we call Psychic Researchers who are giving us the true material for the Religious Temple of the future. Spiritualists for sixty odd years have been digging out and shaping the rocks from Nature's great laboratory for the future religious temple of the world. It is time now for them to arise and build the more stately palaces of the new religion.

THE COMING RELIGION WILL NOT BE CREEDAL.

It is safe to say that the future religion will not be creedal—in the sense of having a compulsory creed, or of making a virtue of belief, or putting much emphasis and value on any set of religious opinions. A man's creed will be a matter for his own decision and not that of church courts, or priestly dictation. It will be seen clearly that a man's religious views—like his views on politics, education or business—are the natural and inevitable result of his education and experiences, and of the working of his own reason, and that there is nothing of merit or blame in holding this or that set of religious opinions, any more than in holding this or that view of politics. The doctrine of salvation through faith, or damnation through unbelief, will be looked upon in future as one of the most ridiculous and absurd ideas ever promulgated in the name of religion. The religionist of the future will fashion his own creed, will make a new one every day if he chooses, will suffer no dictation from churches and clergy. He would feel as much ashamed of donning the creed of another man as he would be of wearing another man's clothes. The ragged moth-eaten garments of the old theological opinions held by men who have been dead thousands of years ago will be hopelessly out of date. Men will not then (as now) parade and strut before the public in John Wesley's theological gown, or St. Paul's cloak, or John Knox's hat, or Calvin's knee breeches, and boast: "I am of Paul," or "I am of Wesley," or "I am of Knox," or "I am of Calvin." It will then

be universally recognised that Paul and Augustine and Calvin and Knox and Wesley through the law of evolutionary unfoldment, have long outgrown the limitations of their old teachings in the dim and distant past, and are so heartily ashamed of their errors, that this adulation of their former erroneous views by priests and ministers in our time makes a perfect purgatory in the spirit-world for these former religious leaders.

IT WILL NOT BE SACERDOTAL.

The religion of the future will not be priest-made or priest-controlled. It will be a religion of the people, for the people, by the people, and thoroughly democratic. Future religion will not recognise any middlemen. Every man will be his own priest and no one will dare to assume to speak for God or act in the place of God in religion. The priests who have always assumed authority, always domineered over the minds and hearts of the people, who have lived like sponges on the earnings of the people, will be out of office and out of honour, and will give place to the prophets who have a message from the realms of spirit to mankind. Sacraments, ceremonies and ritual will give way to the teaching of nature's laws and to the practical service of mankind. The public good, and the building of individual character, will be the watchwords of the times and not the upbuilding of a creed, or the enrichment of the church, or the promotion of sectarian pride. The Future Religion will not condemn a teaching because it is new, or applaud it because it is old, but will judge the truth of all. It will not assume that all prophets of the olden time were true and all prophets of our own time false. It will not condemn unheard the man with a message from the spirit realms, but it will condemn the man who assumes authority in religion and endeavours to dominate and enslave his fellows through authority and through a Religious Trust. Popes, bishops and priests will find their avocation gone, and those who now maintain them in luxury will have grown into independence of thought and action and will have shaken off the incubus of the hierarchy.

IT WILL NOT BE INTOLERANT OR SECTARIAN.

The most bitter and malignant intolerance in human history has been that of the older religions toward the new. Christianity itself from being persecuted became a persecutor. The most bloody wars and diabolical persecutions of history have been virtually those of one Christian Church against another. There is nothing more shocking in the history of our race than the Catholic persecutions of Protestants, except it be the Protestant persecutions of Catholics. The massacre of St. Bartholomew, the horrors of the Inquisition, the Protestant persecutions of Catholics, the murder of innocent mediums for witchcraft, and similar barbarities are among the most damnable chapters in the history of the world.

Whatever religion may be in the future it cannot be intolerant—since this intolerance originated in utterly false ideas of the origin of religion, false ideas of the authority supposed to be delegated by God to priests and popes, and out of the ignorance and brutality of the times. Religion—it was thought—was supernatural in its origin, faith in a particular creed necessary to salvation, priests and popes and clergymen possessed divine authority for spreading the truth and stamping out error. All these dogmas have gone overboard to-day—through the march of scientific truth and the study of human history. An entirely new view of religion has come in since the acceptance of the Evolution Theory, and of the philosophy of Andrew Jackson Davis.

We know to-day that every religion has had a purely natural origin and is the product of man's brain and spirit in searching after the chief good—aided in many cases by the inspiration and revelations of the spirit spheres. No one religion is perfect, or absolute, or final. All are to give place in turn to nobler forms of teachings and more beautiful expressions in character.

Even now multitudes are asking: "After Christianity—what?" When these views are common, religious

persecution will be an impossibility and intolerance will cease.

THE FUTURE RELIGION WILL NOT BE A RECIPE FOR IMAGINARY ILLS, BUT A REMEDY FOR REAL ONES.

The old idea of religion as a Scheme of Redemption a "Plan of Salvation," a divine prescription for the guilt and impurity caused by Adam's fall, a holy artifice by which the guilty man should escape his just punishment and an innocent person suffer for him, a vicarious atonement through which the sinner escaped the hell he deserved and gained a heaven he was not entitled to, has well nigh passed away, even in the churches. The Future Religion will scorn such an absurd, unjust and artificial scheme. The future religionist will see plainly that plans, schemes, contrivances, etc., are clearly human, and have no application to the divine. God is not a schemer. Multitudes with this idea of Religion have accepted it as a bitter but necessary remedy for the virus of sin infused into their spiritual nature from our first parents. In the Future Religion men will follow religion from choice and because of the joy and strength it gives them, and not accept it as a necessary but nauseous remedy.

THE FUTURE RELIGION WILL NOT BE BASED ON THE CHRISTIAN THEOLOGY.

The foundation doctrine of Christian Theology is the Dogma of Depravity through Adam and Restoration to the divine favour through Christ. If there was no Fall there can be no Redemption—and without these two, the whole Scheme of Christian Theology is vitiated. But, practically speaking, no one to-day believes the fable of Adam and Eve as history—whatever esoteric meaning the story may have. The scientific world rejects it: thinking men within and without the church declare it has no basis in fact; even orthodox clergymen are found expounding it as parable or allegory. This fundamental dogma of original sin through Adam's Fall is, therefore, built upon fiction. Its kindred dogma of blood atonement is a most barbarous doctrine, utterly at war with all our ideas of mercy, truth, justice and righteousness. *The doctrine of blood atonement is unadulterated Paganism and smacks of savagery!* The legal fiction of substituted righteousness—through which the white robe of Christ's purity is supposed to cover and hide, even from the eye of God, the dark depravity of the sinner's heart, is too shallow to satisfy human reason, much less divine justice. The principle underlying the doctrine of vicarious atonement—the escape of the guilty and the suffering of the innocent—is one that would destroy all human government, and it is blasphemy to attribute it to a God of truth and justice. Thus a Religion which professes to teach men morality is based on a Theology that is essentially immoral! Well might the Rev. John Dietrick of St. Mark's Reformed Church, Pittsburg, say in a recent Sermon: "*The greatest salvation needed by men to-day is deliverance from belief in the christian plan of salvation.*"

The Christian Theology which makes faith in particular teachings a ground of divine favour and the lack of faith, a ground of divine condemnation, is essentially immoral—since there is neither merit nor demerit in a man's faith—which is the result of the exercise of his reason and judgment upon the data of his life experiences. The Christian Theology creates imaginary evils and devises a supposedly divine plan of escape from them, but leaves its followers sufferers from very real and most grievous evils without offering a remedy. Its pretended "Plan of Salvation" is a deliverance from an imaginary fall of an imaginary Adam, from an imaginary anger of an imaginary personal God, and from an imaginary devil, and an imaginary hell! Meantime the churches with their theology have hardly touched with their little finger the great sores and ulcers of the body politic—Gaunt Poverty which grinds millions between the upper and the nether millstones of bodily need and ungratified desires—Sickness of multitudes where no physician of either body or soul is near—and the Oppression, Injustice and Inhumanity of the strong and mighty toward

the weak and helpless, which, as Burns declares, "makes countless millions mourn."

SALVATION NECESSARY.

True, man needs salvation—but not so much a deliverance from the anger of God as from the diabolic selfishness and rapacity of man—not deliverance from a personal devil, but rescue from belief in a devil and in a system of religious teaching that has neither Reason, nor Science, nor History to support it. Such Salvation will come to men in the Future Religion, but it will not come from Priests and Clergymen. It will come from the School House and the University. It will come from the laboratory of the chemist and the discoveries of the scientist delving into the bosom of nature. The microscope, spectroscope, the X Ray, and the telescope will bring the salvation near at hand. It will come out of the discoveries of the New Psychology, out of wireless telegraphy, and the study of that New World—the Spirit Realm—which Spiritualism has discovered, and described, and with which it has opened communication. Out of this new fount of knowledge will come those new conceptions of life and nature, of God and man, of death and immortality, that shall emancipate the mind, unfold man's spirituality, create a true spirit of brotherhood, and redeem the world from sin, suffering and sorrow.

NOT FOR THE GLORY OF GOD BUT FOR THE GOOD OF MAN.

The basal idea in church building, church maintenance, church services has ever been the Glory of God. What a ridiculous idea! How can the Glory of the Supreme Power, filling as it does all immensity, writ large in stars and suns of countless systems of worlds, before whom all nations are as nothing, be increased by brick and mortar, and the mumbling of priests and the chanting of ritual? Is God gratified by tall steeples, church chimes, and by seeing his children prostrate in the dust and mental slaves of popes, bishops and priests? What a contemptible view of God men must have to suppose He would institute a religion to have his name inscribed on corner stones, his praises sung by the ignorant masses, and his glory displayed by the millinery and mummery of church processions!

Any God who would institute a religion for such a purpose would be the incarnation of egotism and selfishness and unworthy the worship of an intelligent being. No, the future religion will not be for the glory of God but for the good of man. It will not be a future deliverance from imaginary evils—but a present salvation from the real evils of to-day. It will be a religion that will face and solve the problems of Poverty, of Land Ownership, of Capital and Labour, of the army of the unemployed, of Woman's Equality, of the White Slave Traffic, of the Sweat Shops, of the Social Evil, of Marriage and Divorce, of Eugenics, and the rights and privileges of the 1,750,000 boys and girls in the shops, mines and factories of this and every other country.

IT WILL BE BROAD, HUMANITARIAN, PRACTICAL.

The religion of the future will recognise the needs and claims of man's body, brain and soul—and be as broad and varied in its teachings and activities as human life. It will be based on nature and her divine laws, as discovered by science, not on the Supernatural as handed down by tradition. It will exalt and not dethrone reason; it will recognise the immanent God within man—not the personal God without; its chief aim will be to liberate rather than enslave the individual; it will emancipate man from industrial and social slavery and build for him the loftiest character. Its two chief sources of instruction and inspiration will be the revelations of science and human experience, and the instruction of spirit spheres, through a universal mediumship. Women in the religion of the future will not be immured in the convent, shut out from the domestic joys and lost to the world that needs her refining and spiritualising presence, but welcomed as a co-worker with man in every field of activity, in church, society and the state; climbing with man the heights of knowledge, and holding

with man the white banner of Reform before the world. And I venture the prophecy, despite St. Paul's contrary teachings, endorsed as they are by hosts of present day clergymen, that woman's equal ability, equal right, and equal duty will be universally recognised, and that the white ballot dropped by her fingers will be the signal of victory for Truth and Reform everywhere. The Future Religion will stand for human progress, growth, betterment, comfort and happiness. Its pulpit will discuss not only all phases of philosophy, but all phases of reform. It will not be so exclusively occupied with the spiritual interests of its hearers as to neglect their physical needs. The doctrine of the trinity, salvation by faith, vicarious atonement, purgatory, the judgment, heaven and hell—will be crowded out frequently by the question whether the toiling masses have bread to eat, clothing to wear, and a roof to shelter them. A religion that is indifferent to these vital interests of working men, that ignores the question whether they live in hovels or palaces, whether they receive wages sufficient for life's necessities or not, whether they get 18 per cent. of the profit of their toil or 80 per cent., and to the further question, what is to become of the men who seek but cannot find work?—such a religion is a misnomer, a caricature of all true religion, an insult to human intelligence. A religion that is so occupied in singing hallelujahs to the personal Jehovah that it cannot hear the cry of starving women and children, or the heart-rending plea of millions of the unemployed for work, is a burlesque on true religion, and will be blighted and blasted by the lightning of righteous indignation when humanity awakes to a sense of truth and justice. The ministers of this future religion will not be priests and clergymen, but prophets and scientists. Preaching will give way to teaching. Religion will be a synonym for a broad, liberal, scientific education of the whole nature. Religion will have a scientific basis and the science of the future will be religions.

PROPHETS AND TEACHERS.

The Religion of the Future will be open-eyed and open-eared to the revelations of to-day and will develop its own prophets and select its own scientific teachers. Its ministers will not be machine-made, turned out of the theological seminaries duly stamped and marked, as machines are turned out of the factory. They will be ministers of nature's own ordination, spirit-called and spirit-baptised, and spirit led, the channels of the grace and inspiration of the spirit spheres. This religion will be like a glorious temple on the hill top—four square to the universe—every door and window open to the sunlight of truth, to the lessons of history, to the voices of the angel world. Hither I see all nations and kindreds and tribes and people gathering. In this Religion of the Future there are no distinctions of creed, or race, or sex. One desire brings worshippers from every nation, island and clime—the love of truth. Listen—a teacher is proclaiming the latest word of science to the listening multitude. Before him on the screen is displayed, through inventions yet to come, a living brain, vibrating with thought forces, palpitating with emotional life. The lecturer is showing the power of thought to change the chemical combinations and conditions of the blood. He is proving that the brain is a wireless telegraph battery and receiving station combined. He is demonstrating that evil thoughts produce changes in the blood analogous to poison. He is showing that good thought is constructive and beautiful and health giving. He is proving that every thought is a message to the world and leaves its indelible mark on human destiny. . . . And the multitudes listen and learn, and love the truth, and gain the knowledge by which they can work out their own salvation. Then the psychic pours forth his inspirations—voicing the wisdom of the angels and their love and sympathy and guidance for men—and invites the doubter, the materialist, those who are bereaved and heart-broken because the knowledge of another life has never been demonstrated to them, to come with him into the

secret place, the holy shrine, the seance room, and there in an atmosphere of flowers and music and kind and loving thoughts and devout inspirations, he by his mediumship, bridges the abyss of death and joins the hands of the living and the so-called dead, and inexpressible joy fills every heart, because the dead are living and immortality is demonstrated beyond a doubt.

“Roaming in thought over the Universe, I saw the little that is good steadily hastening towards immortality; And the vast All that is call'd evil I saw hastening to merge itself and become lost and dead.”

* * * * *

There can be no better illustration of what “The Coming Religion” will be when freed from dogma, it will rest on the realities of spirit communion, than the following extracts from a pamphlet, “Spiritualism Defended,” by Sir W. Earnshaw Cooper, of Bournemouth, England, author of “Spiritual Science,” lately reviewed in these columns. This was written in the form of a letter to the local press in answer to a lecture delivered in Bournemouth, by Father Benson, attacking Spiritualism. Sir W. E. Cooper says:—

“Physical scientists of all civilised countries, after investigating spiritual phenomena in all its many phases, and in that analytical unemotional manner characteristic of all research into the domains of physics, have generously laid their tribute to the verities of what we term “Spiritualism” on truth's altar for all men to behold.

Sir William Crookes, Dr. Alfred Russel Wallace, Sir Oliver Lodge, Flammarion, the French astronomer and scholar; Victor Hugo, Victorien Sardou, Allan Kardec, Zollner, the German astronomer; Professors Weber and Fechner, of Leipsig; Dr. Cyriax, of Berlin, are but a few among the hundreds of names illustrious in science, art, and literature, who have testified to the truths of spiritual science, and they bear names so high in the world of contemporary thought that they may no longer be ignored.

Communication with the spirit world has been proved on a thousand occasions by men and women in every country in the world; Sir Oliver Lodge's book, “The Survival of Man,” and Flammarion's work, “Urania,” and the Rev. Arthur Chambers' “Man and the Spiritual World,” being notable instances of recent evidence to the truth that the living do communicate with the so-called “dead”!

The following passage from Rev. Arthur Chambers' “Man and the Spiritual World” is a striking instance. Speaking of one of his own personal experiences of holding communication with a spirit from the Beyond, and of the nature of the spiritual ethics taught by these celestial visitants, Mr. Chambers, in the work referred to, (page 169), has the following:—

“At this point of the conversation, I put a question (I cannot remember what it was), which drew forth a reply marvellous for the depth of thought and beauty of expression contained therein. The reply was concerning God, and the fact that character finds its highest development when Self-hood is absorbed in love and concern for others. It was a long statement, and took at least fifteen minutes to deliver.

“I could not reproduce it if I tried. I candidly admit that I have not the ability to do so.

“I have listened to the sermons of many noted preachers, but no one of them has equalled, in sublimity of idea and charm of diction, this sermon.”

There is a mass of similar evidence from men and women whose names stand too high in this world to suffer from any puerile criticism.

Many of the Christian dogmas are man-made, and are, as far away from the real Christ-spirit as the poles are asunder. Men and women nowadays are not over-anxious about the retention of these dogmas as part of their credal belief, or as essential factors in God's mighty scheme of salvation. Their disappearance would, therefore, cause but small concern.”

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



One of the most interesting features at Mr. Stanford's circle is the growing of plants or the bringing of specimen flowers and occasionally of plants already started. It is easier to understand the disintegration of apparently inert matter by spiritual processes and its re-forming, but live creatures such as birds and living plants are a stumbling block to those who have not witnessed their arrival at the circle, or studied the laws that control this phase of mediumship. One of the first plants to be brought was one from the Himalayas, from which the above specimen has been grown. It came on the table, was potted and placed in Mr. Stanford's conservatory where it proved a most rapid and prolific grower. At that time as far as ascertainable it could not be procured at any of the horti-

culturists. Cuttings have been given freely away since then, and flourishing plants of it are to be now met with in many a Melbourne garden. When it came, there were no illustrated Supplements in the *Harbinger*, and at the special request of the editor, one of these beautiful plants has been photographed for the first time. It will be seen in the record of phenomena in this issue that another specimen of living plants, a large bunch of the Marsh Plantain, was brought two weeks ago. Much power, we were told, had to be expended, as each stem had to be broken, but it was brought by special request of Mr. Stanford, and was found on the medium's knee as he was locked in the cage after being thoroughly searched—one of the most convincing of tests in every way.