

**THE**  
**HARBINGER OF LIGHT**  
 A MONTHLY JOURNAL  
 DEVOTED TO  
**PSYCHOLOGY, OCCULTISM,**  
 AND  
**SPIRITUAL PHILOSOPHY.**

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

"LIGHT, MORE LIGHT."—Goethe

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SIXPENCE.



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APRIL 1, 1912.

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## EDITORIAL NOTES.

Before this number will be issued there will have been celebrated all over the world the 64th anniversary of modern spiritualism. It was little suspected when the Rochester Knockings through the Fox sisters in 1848 gave the first hint of unseen forces around us that these contained the embryo of an unrivalled philosophy destined to entirely change the religious ideas of the world. That spiritualism is a very different thing to what it was even thirty years ago is due to the fact that we have passed beyond the initial stages of raps and messages into a scientific region where the constitution of the universe and ourselves as integral parts of the mighty scheme is proving immortality as nothing else can. There is a time in the history of individuals as well as movements when there must be a step onward or stagnation is the result. After the first glamour that surrounds the awakening to the possibility of spirit communications it is found that these are limited in character and run round, as it were, in a circle. What was wanted came in the first hints of the latent powers of the soul and there is no doubt that the announcement made by a group of scientists in 1888 of a natural law, which they named telepathy, marks an important epoch in the world's spiritual development.

It must not be forgotten, however, that but for modern spiritualism these scientific investigations would never have been made. It was the time of Home, Slade, Stainton Moses and other remarkable mediums. People were talking of Sir W. Crookes' experiments with Florence Cook and the marvellous materialisations of Katie King. Alfred Russel Wallace had issued his book "Miracles and Modern Spiritualism," and Zöllner in Germany, had astonished the world with his volume "Transcendental Physics," which contained the first examples of the "passage of matter through matter" under the strictest test conditions. So sceptical were these Cambridge investigators—Balfour, Gurney, Barrett, Myers Sidgwick and others—so afraid, possibly, of being convinced against their will, that they systematically ignored the conclusions of every one who had preceded them, only taking as their text that if such things had ever occurred as attested by Swedenborg and others, that they should happen here and now. We all know how Myers became one of the most earnest of spiritualists, having turned at last to "the derided phenomena" and that W. F. Barrett, Oliver Lodge, Dr. Hyslop and others are all following suit.

Camille Flammarion, the great astronomer, has in his latest book, "The Mysterious Psychic Force," shown that we are only just on the threshold of psychic development. In this book he gives the result of his investigation of Spiritualism, and he says that its manifestations have shown him that these "psychic forces are worthy of being embraced within the scope of scientific analysis. . . . From

all my experiments in Spiritualism and telepathy," he goes on, "I have come to the conclusion that the soul exists as a real entity, independent of the body. It is endowed with faculties still unknown to science. It is able to act at a distance without the intervention of the senses. There exists in nature a myriad activity, a psychic element, the essential nature of which is still unknown to us."

Flammarion says that his study of Spiritualism began quite accidentally when he was a young man in 1861, by taking up a book in a public library on the subject. He sat in circle in Paris with Victorien Sardou, the great dramatist; got planchette writing with Victor Hugo in the isle of Jersey; but all these things, including table rapping, seemed to him an extension of the power of the hand and brain, and he is of opinion that these later scientific developments are the herald of the higher Spiritualism, destined to be the handmaid of science. "A thousand years hence," he says, "our actual condition will bear no possible comparison with that of even a cultivated mind now. There are properties of matter which are completely hidden from us, and humanity is endowed with faculties still unknown to us."

In a most able address given before the members and friends of the London Spiritual Alliance by Mr. Herbert Burrows, he speaks of the wonderful unity that exists throughout the physical universe. "There is a unity," he says, "in the structural basis of all living beings. Twelve chemical elements enter into the composition of all living organisms. In the plant these elements have a potential energy put there by the sun's rays. In animals—and here you and I are included—this power of utilising the sun's rays is wanting, and all animals are therefore dependent for their life on the co-existence of plants. "Think as you go into your garden to-morrow," says Mr. Burrows, "that but for the existence even of the humble weed, your physical life would be non-existent, and in face of this great law you may realise the unity and brotherhood of the physical universe as perhaps you have never realised them before. Not only," says Mr. Burrows, "are you and I brothers and sisters to the amoeba—that lowest form of life—but the earth and its products, as spectrum analysis shows, are brother to the sun, and by analogy we also in our turn, to every particle of the universe."

To read in this issue Signor Valetti's address on his "Experiences in Spirit Life" is to put the coping stone on philosophy such as this. As an exemplification of the health-giving force of the permeating spirit of the universe, it is a corroboration of Mr. Arthur Hallam's conclusions regarding health as given in the review of his book, "The Key to Perfect Health" on the next page. "The same power," says Signor Valetti, "which keeps me filled with life on the spirit side of life keeps the universe good, keeps it from going to chaos and decay. Well might the psalmist say, "Thy mercy endureth for ever." The denizens of the spirit world . . . . retain health and immortal life through this wondrous power which is their sustenance. This is the power which has existed throughout eternity, and which can never fail. You have therefore the assurance that you will live eternally." That this unseen world and its inhabitants are the great realities of life is equally certain.

"Oh thou wouldst nevermore be blind  
If thou couldst see, if thou couldst see  
The white robed and the dreamy hosts  
I lead—some call me Death, ah, well!  
They would not call me thus, those ghosts,  
If they could tell, if they could tell.

"Beyond the land by light forlorn,  
I bring them to such fields—ah, well!  
For my beloved ye would not mourn  
If they could tell, if they could tell."

**ARTHUR HALLAM,**

AUTHOR OF

**"The Key to Perfect Health."\***

Founder and Hon. Sec. of the Psycho-Therapeutic Society,  
London. Editor of the "Health Record."

BY ANNIE BRIGHT.

All my life the great generalisations of the Universe have been a source of delightful study and daily inspiration. For it is an all-important aspect of the spiritual philosophy that we are but parts of one stupendous whole, and that we live and move and have our being in that universal spirit which permeates all things, and whom, throughout the ages, men have recognised in one way or other as the Source of Strength and Light and Love. Many of us can say with the Psalmist of old, "He healeth all thy diseases," He "crowneth thee with loving kindness and tender mercies . . . so that thy youth is renewed like the eagles'." It is part also

of our great assurance that this strength and healing come to all alike who realise their at-onement with the Father of all spirits, and are "in tune with the Infinite," that exhaustless reservoir of the great spiritual force of the Universe—which is Love. It does not matter in the least by what road or under what banner you travel to that happy goal—it is the attainment that is everything. For long it has been in contemplation to write something on a subject that affects so deeply the happiness and welfare of humanity, and when by the last English mail Arthur Hallam's just published volume, "The Key to Perfect Health," arrived, it was seen that this would form an admirable illustration of the subject. The author was the founder of the Psycho-Therapeutic Society over a decade

ago, is its active Hon. Sec., and editor of its journal, "The Health Record." Mr. George Spriggs has been President since the inception of the Society, and one of its most prominent workers, giving his unique services gratuitously also as diagnoser of the diseases treated. "For several years past," says Mr. Hallam in the introduction to his book, "the necessity for a psycho-therapeutical text book has been frequently urged upon me, setting forth the practical and common-sense ideas and methods advocated and practised by the Society. . . . What is wanted to-day," he goes on, "in regard to Psycho-Therapeutics, as well as other matters, and what this Society has all along stood for, is freedom from sect, creed or dogma; strict impartiality and common sense. . . . In this way it is hoped to convert the multitude . . . to the adoption of sane methods of regaining and maintaining lost health and bodily vigour."

\*"The Key to Perfect Health; and the Successful Application of Psycho-Therapeutics." A practical guide to both operator and patient. By Arthur Hallam. London, St. Clement's Press Ltd., Portugal Street, Kingsway, W.C. 1912.

It is written in the most broad-minded way, recognises the cures that are done by Christian Science, Spiritual and Mental Healing, but insists throughout on the universality of this power and the need to awaken people to a knowledge of the latent healing forces within themselves.

**UNIVERSAL HEALING POWER.**

It seems as if the great majority of people and the medical profession generally have come to ignore the wonderful restorative power known to the ancients as *vis medicatrix nature*, the elixir of life that heals wounds, knits broken bones, and whose diminished action in the human system is the cause of disease and weakness of every kind. It is to give this back to the invalid that healers of every cult are endeavouring to do, but it must never be forgotten that it is only alleviation, not permanent cure, that can be effected unless the patient meets his healer half way, and with returning strength and ability to do so, puts himself into the track of receiving direct the spiritual strength that is his for the

asking. Arthur Hallam well says, "To doubt the reality and presence of this vital power is almost equal to disbelieving in one's own very existence; for without the one there would assuredly not be the other, and it is indeed strange, from one point of view, having regard to the innumerable well-authenticated and remarkable cures effected throughout all ages, not to mention those of Christ himself, that the great majority of people should even to-day fail to realise the root principle thereof, instead of attributing these cures to some supernatural or abnormal faculty possessed only by certain rare individuals. . . . We are gradually nearing a fuller and more complete realisation of the nature and source of this great health power—a power latent in all of us, and incapable of being claimed by any section



ARTHUR HALLAM.

of the community as their special privilege and gift. . . . We must come to see that the power which some of us have already learned to cultivate and exercise for the good of the community is exactly the same as that which Christ taught his followers to recognise as part of their spiritual heritage, and of which throughout all ages there has never been lacking some manifestation." This is quoted in full as giving the author's attitude throughout his most interesting volume. As stated on the title page, it is intended as a guide to both operator and patient. Its fourteen chapters and the same number of illustrations show all the phases of treatment evidently given by the author himself, who figures in some of the pictures as the operator, every page being full of interesting examples and comments on the subject.

**HEALING IN THE PAST.**

For the general reader, perhaps, the most interesting chapter, as it deals with the history of the subject, is the one headed "Mesmerism v. Hypnotism." Dealing with the past the author says, "We

find that human magnetism—or its equivalent, the laying on of hands—was practised over 1500 years B.C., and ever since that time there have been used magnetic methods similar in many ways to those employed by modern operators. The British Museum contains a bas-relief which formed part of a tomb in Thebes, which depicts a "subject" sitting down, whilst before him stands a man with hands uplifted, in the act of making 'passes' down the body of a patient." A photograph of this forms one of the illustrations, and as being a rare and curious tablet is here reproduced. "It is also known," says the



Healing Tablet in British Museum, B.C. 1500.

author, "that among the Chaldæans, the Babylonians, the Persians, the Hindus, the Egyptians, the Greeks and the Romans, many of the priests effected cures, or threw people into deep sleeps in the shades of the temples, during which the sleeper sometimes had prophetic dreams. Such influences were then held to be supernatural, and no doubt they gave power to the priesthood." Almost the first magnetiser mentioned in English history was Valentine Greatrakes, of Ireland, born in 1628, and who attracted great attention in England by his power of curing scrofula. Thousands of sufferers crowded to him from all parts of the kingdom, and distinguished men, such as Robert Bayle and R. Cudworth, witnessed and attested the cures effected by Greatrakes. Other healers became prominent, including John Joseph Gassner, a Roman Catholic priest, in the eighteenth century, in Swabia, who declared that the majority of diseases arose from demoniacal possession, and could only be cured by exorcism. But very little attention was given to the subject until Friedrich Anton Mesmer, a Viennese doctor, took the matter up in the middle of the eighteenth century. He became convinced of the existence of this vital fluid and of its curative effects, and eventually made public his beliefs. As all the world knows, Mesmer's discoveries were regarded with great disfavour, but his death in 1815 did not stop investigation of the subject. The first person of eminence to adopt the practice of mesmerism in England was Dr. John Elliotson, of the University College Hospital, London, in the year 1837. As is the case with all pioneers of truths new to the world, he was subjected to the most virulent abuse. Elliotson was a physician of high attainments and a perfect gentleman, yet, says Mr. Hallam, "insinuations of a vile and most indecent character were levelled at him in his attempts to further the scientific investigations of mesmeric phenomena." He was eventually prevented from applying it to patients in the University College Hospital, and at once resigned in consequence. It must not be forgotten that these experiments have had results of a most far-reaching character which have led to some of the great leaders in Spiritualism becoming convinced of the facts of psychic phenomena. It was in 1846 that Dr. Alfred Russel Wallace, then a school teacher, began to experiment with some of his pupils with such extraordinary results that the great fact of spirit control and communication was eventually attested

by him, and led to his present unassailable position as a Spiritualist of the most earnest and advanced type.

#### DR. BRAID AND HYPNOTISM.

Just as the "New Psychology," "Occult Investigations," or any other name is used that may relieve people from the disrepute that still clings about the word Spiritualism, so Dr. Braid, by adopting a new title, made use of Mesmer's discoveries, although Hypnotism does not include all that is real and genuine in the discoveries of Mesmer and his immediate successors.

In Mr. A. P. Sinnett's valuable treatise on "The Rationale of Mesmerism," he says, Dr. Braid "was a person who invented a method of thinking which enabled people thus inclined to handle and talk about



One of Mr. Hallam's Illustrations.

some of the phenomena of Mesmerism without setting themselves in opposition to medical orthodoxy, and without giving up the ungrateful cry that Mesmer was an impostor. Dr. Braid, by a bold manoeuvre," says Mr. Sinnett, "possessed himself of some, at any rate, of the facts, and by putting a forged ticket upon them, justified himself before the world for continuing to villify their real discoveries." Mr. Sinnett says that "the reasoning of Braid would have been blown to atoms by contemporary critics if it had been opposed to, instead of chiming in with, conventional prejudice." Mr. Hallam points out the great divergence of opinion between the respective advocates of mesmerism or human magnetism and hypnotism, and says how necessary it is to explore the writings of the early magnetists as well as those of later hypnotists before attempting to arrive at a conclusion.

#### A NEW SCHOOL OF HEALING.

All through the book the author endeavours to show that at the root of the various systems of healing there is one universal power. "As a matter of fact," he says, and all broad-minded people will agree with him, "all the differing schools, whether they be Christian Scientist, Mesmeric, Hypnotic, or Faith Healing, have all more or less of truth in them. As it is obviously impossible to attach oneself to them all the idea of a school upon a basis sufficiently broad and well-balanced to admit of every reasonable and legitimate phase of the subject was the motive of the founder in establishing the Psycho-Therapeutic Society. It was designed to be a school where every

phase of treatment might be carefully demonstrated within its portals, and where all may study without being pledged to adhere to the varying beliefs examined and discussed. Its name is comprehensive, and its platform and membership are open to all genuine workers and students, no matter what may be the particular branch of the subject in which they have most faith. Free treatment is given to the poor at its headquarters, and the society is on the way to greater success and prominence every year. Many highly qualified medical practitioners are on the list of vice-presidents and the eclectic method of treatment adopted has been amply justified by results.

#### SPIRITUAL HEALING THE HIGHEST GOAL.

As a practical, common-sensible method, it cannot be gainsaid that "The Key to Perfect Health" is a volume of the first rank. It is a powerful plea for the power of the mind over matter. The author quotes Aristotle as saying, "The mind has the same command over the body as the master over the slave," and in deprecating talking of one's maladies, surely the most hurtful of all, recalls Emerson's saying in one of his essays, "One topic is preemptorily forbidden to all rational mortals—distempers. If you have not slept, if you have the headache, or leprosy, or a thunderstroke, I beseech you, by all the angels, to hold your peace, and not pollute the morning. Come into the azure and love the day." It must not be forgotten, however, that there is something higher to which we may all aspire—the perfect indwelling of the spirit which gives us health and joy unspeakable. There is no limit to the power of the spirit. With the gradual spiritual upliftment and development of the race, it will grow out of every disease that sets its seal now on so many sufferers, and learn at last that to be in perfect tune with the infinite, means "Health, peace, salvation universal."

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

BY ANNIE BRIGHT.

It has long been a desire on the part of the conductor of these circles to have descriptions given of life in the spiritual spheres. It was, therefore, with much satisfaction that it was announced on February 22nd that Signor Valetti, whose addresses have found sympathetic readers in all these southern lands, including South Africa, and also in America and Europe, would speak that evening on his "Personal Experiences in Spirit Life." The subject was such a great one that the usual length of address was quickly over-passed, and so great was the interest in this remarkable deliverance that the rapt attention of the sitters never flagged. For the benefit of readers who cannot be privileged to hear these addresses, it was decided to give it without condensation, and as one of the most valuable lessons that can be presented.

In the latest number to hand of "The Two Worlds," the esteemed editor of that journal, Mr. J. J. Morse, includes in his notes on "Current Topics" a cutting from a local non-Spiritualistic journal, which exactly coincides with the teaching given at these circles, and is a succinct statement of what religion will be when the spiritual philosophy has done its work of enlightenment. There could not be a more useful commentary and corroboration of Signor Valetti's "Experiences in Spirit Life." It runs as follows:—

"Spiritualism proves man's immortality and the existence of a spiritual universe. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections. It also denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own saviour. It demolishes the absurd and materialistic conception of the theological heaven and hell, making

each state of happiness or misery dependent on the good or evil within the soul itself. It is the deathblow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions and teachers, but never forces its beliefs on anyone. Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony. It will have a great effect upon science and religion. Its phenomena, being all based upon immutable principles of law, open up endless arenas for new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science and vitalise science with all that is true and practical in religion. Spiritualism is a ceaseless incentive to practise good; it reunites those of our loved ones, our fathers, mothers, sisters, brothers, and our children, who have been cut off from this material life by the change called death; it strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world where justice will be done, and every wrong will be righted. Is there anything in Spiritualism to fear? It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness thereafter. Spiritualists have no creed, but mostly unite in affirming the fatherhood of God, the brotherhood of man, the immortality of the soul, and its personal characteristics—the proven facts of communion between departed human spirits and mortals; personal responsibility, with compensation and retribution hereafter for all the good or evil deeds done here; and a path of eternal progress open to every human soul that wills to tread it by the path of eternal God."

The following is a brief report of addresses and phenomena:—

183RD SEANCE, February 1st, 1912.—Address, Signor Valetti, "Apollonius of Tyana," given in March issue. Phenomena. Rare tablet from Babylon. Bodice and Waist Girdle worn by Persian women, reproduced in March issue. A second tablet from Babylon.

184TH SEANCE, February 8th.—Address by Mr. F. C. Kitton on "Charles Dickens; His Haunts and Influence," being given in connection with centenary of the great novelist's birth, February 7th. Three tablets brought, one in the light. Dr. Robinson explained that these and others to be brought were intended to replace those destroyed by earthquake at Stanford University. Dr. Robinson also translated them. A Persian Woman's Veil worn with dress photographed in March issue.

185TH SEANCE, February 15th. Address by Dr. Robinson, "Pontius Pilate; a Study." Phenomena. Shells in clay from Central America with Astec writing. A Native Ceremonial Dress from the Pacific Islands. It is made of the finest bark and only used on special occasions. Conditions unfavourable for more phenomena.

186TH SEANCE, February 22nd.—Address Signor Valetti, "Personal Experiences in Spirit Life," given below in this issue. Phenomena. Tablet brought in light. A second tablet. These were said by Dr. Whitcomb to be important Babylonish ones. Bird brought sitting on one egg in a nest. Taken away by request after being shown, for proper hatching. Live bird on nest with dead mate, which died from bite of poisonous insect.

#### ADDRESS BY SIGNOR VALETTI:

##### "PERSONAL EXPERIENCES OF THE SPIRIT WORLD."

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

There cannot be any doubt that it is extremely interesting to people who are yet upon the earth plane to hear something about the life into which they are about to pass. You will readily understand, however, that for one using a sensitive, and having only certain words to express his meaning and thoughts, that it is extremely difficult to convey fully all which it is desired they should have a knowledge of concerning the future life. For this reason, spiritual teachers in the past have had to resort to illustrations, similes, and allegories wherewith to convey important truths. But I will just give you in plain language my experiences, and leave you each, individually, to fashion it for yourselves, and to apply it for your soul's good.

#### LAST DAYS ON EARTH.

I lived for a considerable time in Italy. I have travelled all over that country and some parts of

the Continent. During the last years of my earth existence, however, I lived in Rome, and had for some time a small studio there. When I was not traveling about, I devoted my time to painting and sketching. I had always fairly robust health, but there was a weakness in our family, my father having passed to the spirit world through an inflammation of the kidneys. I seemed to have inherited that weakness, for being out in a violent storm, I contracted a chill, which settled in the weak place, as I remember very well, though there are some unimportant things that I do not remember. I remember the physician saying that I was extremely bad, and that he was doubtful of my recovery. Many friends came to see me, and I remember distinctly one day in the winter, in June, that they came round my bed, and I overheard the nurse saying—for my hearing seemed to be particularly sensitive on this occasion—that the physician had said that I should not get well upon the earth plane. I sent then for a good old padre, that he might administer to me the last rites and extreme unction, for I was connected with the Roman Catholic Church. I had no fear, but some regrets that I was leaving so many good friends. I had but few relatives, and I was about to pass into the entirely unknown. I had never given much heed to the teaching of the church to which I belonged, and I believe that God, in His goodness, had given me some light and a little progress even while I was connected with the orthodox church. But, having taken the last sacrament, as we are directed by the church to do, I felt satisfied. I remember that it was just growing dark on that winter's day when my nurse came to the bed and spoke most kindly to me. I asked her if it was night, and she said, "No, it is not quite night, it is dusk." Some friends who were present spoke to me, but I do not remember what they said. I did not then have any particular pain, but felt a drowsy weakness. I was so weak, so extremely weak, that I felt I was sinking out of myself. And then, I presume, after a little time, the weakness became intensified, and the last of earth that I remember was of incoherent sounds, and this weakness becoming so great that I grew unconscious of everything. I have no doubt that my good friends standing around said, "Morto!" which, in Italian, is "Dead." They were mistaken; I had entered into life. I am going to tell you my experiences when I entered into the spiritual sphere.

#### ENTRY INTO SPIRIT LIFE.

I told you that I, in my weakness, became unconscious of all around; but, after that, I became conscious of several things. I realised that something that had held me down and fatally gripped me was gone. I was a free man, and felt that in the place of weakness and pain and sickness, I had a virility and a vigour which I had never known upon the earth plane. I was also aware that I was in new surroundings, and that these were most beautiful. Then I became conscious that I was in the midst of a company of spirits, fellow souls, whose voices were musical with happiness, and who were all welcoming me. Next I saw my father and my mother approach, and others that I had lost upon the earth plane for a while. I then knew that some great change had occurred which had taken from me everything that I had desired to get rid of, and that someone, or some power, had given to me a delightful experience, which I had often in a measure imagined, but dared scarcely believe that it could be possible. I was surrounded by an innumerable company, and I was quite dazzled with the appearance of some who it was explained to me were exalted personages. Then there approached one who seemed to be the chief speaker. He told me that before me was the universe, that time was for me no more; that I was henceforth an inhabitant of a country which had for King and Father the Al-

mighty God. You will ask me—was it all pleasant? Extremely so. Ah, how can I illustrate it so that you will understand? Have you ever taken a long journey, and become extremely tired and weary, and, at last, after much striving and journeying, you have come to a house of rest? How you sank down upon the downy couch; oh, the delight of it! With no dreams to disturb your rest, you woke like a giant refreshed! To me it was something like that; although even that is a weak illustration. But that which brought me greatest happiness was the knowledge that I had gained what I had once believed I had lost. I had health, strength, vitality, friends, and relatives restored to me for evermore.

#### THIS EARTH BUT A SHADOW OF THE SPIRIT WORLD.

I have always been fond of the beautiful. I have spent days, weeks, months, and years in the picture galleries of Europe, looking at the work of the old masters. Many of them lived hundreds of years before I came upon the earth plane, and yet I seemed to have known them all the days of my life. I have dreamed about them. Da Vinci had always been my companion, Murillo a boon, choice comrade; for Giotto I had a deep, lasting friendship. I loved the beautiful in all its forms. I loved Nature—the beautiful lakes of Italy and Switzerland, the glorious mountains, the everlasting hills. My friends in spirit life said to me, "Come and see the House Beautiful." Try and understand, if you can, that the landscapes and the beauty of all that there is on the other side of life is spiritual, not material. The material is only the gross copy of the spiritual. There is no tongue which can describe the beauty of the spiritual realms, wherein are the souls of those who have just entered on their progressive existence—souls who have striven to do their best according to their light. I say that there is no tongue that can describe the beauties of that land. Take the best that you have and it is poor in comparison. Then I came next to the spiritual houses, and there I met with more friends, more relatives, and, greater, grander still, with those royal souls who had been my affinities on earth—boon companions, comrades of the brush and palette, and others whom I had deeply revered in my soul. But I found them so much greater, grander, nobler than they ever were in their earth life, and I was privileged to be one of their companions. Still I pressed onward. I came next to a Rest House. Ah, that will sound peculiar. You will say, how can you have rest houses, if you don't know what it is to be weary? No, there is no weariness like that you have experienced on earth; but there are rest houses, where in the spiritual life we may rest and have delightful intercourse with our friends. The Great Teacher once said to His followers, "Come ye apart a little while." He took them aside, away from the crowd, for He had something to impart to them which the mass of people could not understand or receive. He took them aside, and He imparted to them spiritual knowledge and light which gave them great happiness. In the spiritual rest houses, therefore, we entered, and found there relatives and friends. Some were not upon the same plane of existence as myself, but they had been permitted to come down to my sphere to meet with me, so that in effect I could say, "He that was dead is alive again, he that was lost for a time is found." And then memory—think of the joy of memory! I had carried personality and memory into the spirit world, and I compared the existence in Rome with that which I was then enjoying. I tell you that it was the expectancy of what was still to be which gave me the greatest pleasure and the greatest joy. There is no joy on earth like that which is in heaven, for it is unalloyed.

#### WORK IN THE SPIRIT LIFE.

I became conscious that I had to do something, and that I should have to work, and it was a joy. Could

I be a messenger? I thought of some on the earth plane I had loved so dearly, and remembered that they were in certain spiritual darkness. I inquired—where is the heaven of orthodoxy? "It does not exist," was the answer. Where is the purgatory of which I have been told so often? "It does not exist." But my friends are in darkness, and a yearning came that I might go to them and tell them what I knew. I wanted to say, "Do not be mistaken, there is something better, brighter, grander, nobler for human souls than the priest has taught you. He is in darkness himself. In love I wish to put you straight." I was told that I could return, and grew conscious that I could communicate with those still on earth if I found a certain channel, an avenue, an instrument. Ah, how should I find such? "All things are yours," is the promise. Therefore, I would find the way and the instrument. This I did, and I have spoken not only here and in my own country, but in England and in Scotland. I have spoken through a very fine lady in Rome, and through your own sensitive in Australia and in New Zealand, in Italy, and in Scotland, and you have helped me. That is the work that I am doing, and it gives me increased happiness.

#### AN ILLIMITABLE UNIVERSE.

I was told that there were greater beauties of the spiritual landscape which I had not yet seen, and which I could not yet understand, because the universe is illimitable. There is something overpoweringly grand in the thought that you are not cramped or shut up in a small space of a few millions of miles. No, this universe is illimitable and vast, and this field was mine to explore. It became mine by right. I had a right to it because it belonged to my Father, and I was His heir. I had worked for it, and I had yet to work for it. Take special note of that. I was not to sit down and play upon a harp, I was to work and earn the right to explore my Father's dominions, and get happiness from every place, state, and condition of my spiritual existence. Do you like grand architecture? From where do you think that the old Greeks got their first designs? Phidias and Praxiteles were, no doubt, the greatest of Greek sculptors. There were wonderful architects in those days. When I was upon the earth plane I made a nine months' tour of Greece, Rome, and Sicily, to make a study of the architecture of the ancients. I visited every temple, whether in ruins or in perfect order, and I tell you they are a heap of stones, they are utterly beneath contempt compared with the spiritual architecture of the homes and houses in the spirit world. If you have a spiritual body, there is no reason why you should not have a spiritual house. Get rid of the idea, signore, that you are a puff of wind in the life hereafter. Even wind may be solidified, for wind is atmosphere in motion, and it is possible to solidify the atmosphere. Then I come to the inhabitants of that spiritual world. I had never previously believed or dreamed that these could exist in such beautiful forms. To most people beauty of form is a source of joy and comfort. The Greeks and the Romans loved beauty of form, and I know that you do likewise. I saw the most exquisite forms as I progressed, and every day, to use language which you will understand, I met with some that I had previously known upon the earth plane, and what words can tell the joy of it! To some of them I had done little acts of kindness. And let me impress upon you that of all the pleasure I received on the spirit side of life, I received the most from those to whom I had done some act of kindness. If I had my earth life again, I would spend every hour in doing good—I would spend my life in doing acts of kindness.

#### APPOINTED TO DO A CERTAIN WORK.

In these spiritual rest houses that I have been speaking of we frequently met, not only with loved ones, but with those whom we revered and adored. We make also fresh acquaintances. We get a know-

ledge of great and grand souls, and come in contact with them. After a time, I was appointed by an Intelligence to do a certain work, and the work I was to do was to help others to see the light, and I had permission to come back to the earth again. Then my instructor said, "That which will give you the greatest pleasure, do." Then I came back. I am told that there is a certain channel, an opening at Signor Stanford's. I decide to go; Signor Stanford makes me welcome, and my message is given to the world through the Signora's wonderful paper, and I am happy.

#### RELATIONSHIPS IN SPIRIT LIFE.

I have met with many great and noble characters, who lived upon the earth plane. I am frequently in the companionship of those whom I loved and adored, and I have never yet found cause of offence, and never will. No one has entered into my surroundings who has caused me a moment of sadness. On the earth plane even your best moments are clouded because someone in your midst was objectionable to you; but each one on the spirit side has gravitated to a certain spiritual level. If he be good, then his spiritual status is good, his affinities will be good, and those who come in immediate contact with him will be good also. There will be no one to offend. It has been often asked, when we meet our relatives in heaven—say, our wives, because some people have more than one wife—how shall we feel? I am going to tell you. When you get to the spirit side of life, there is a feeling which takes possession of you in regard to earth existence something like this—that was an existence in which I was like a little child. I formed certain acquaintances. Some of them were beautiful, and I love to continue them. Some of them were not so, for I formed them in ignorance, as I had a certain love for the beautiful. It was a sensual love, perhaps, that I experienced. That has passed with the old flesh, but if it were a love of souls, that love continues on the spirit side. Hence the feeling which sometimes would promote jealousy or discord has gone. On the spirit side of life, if you were as David, having any number of wives, you would simply regard them as soul mates you had dwelt with on the earth plane. Now they are progressive souls. You love them, but not with the fleshly love. Therefore, there is no difficulty in meeting with your wives or husbands, on the spirit side of life.

#### ENDLESS EXPLORATION IN SPIRIT LIFE.

So vast are the realms or dominions of my Father that in the few years I have been on the spirit side of life I have been able to explore but little. When I have been upon the etheric plane for some billions of years I shall perhaps have seen some little piece of it. But throughout the countless ages of eternity I shall be evolving, developing, getting knowledge and light and wisdom. I shall become in tune with the Infinite, which alone brings happiness to me or others. I have told you about the beauties of spirit life, but everything which you have which is beautiful is but a poor copy of the glories of heaven. I have told you that you meet with friends and relatives—there is nothing to mar your companionship. I have told you that there are rest houses where we can meet, and where we can get aside even from the crowd of heaven. There is no pain, nor weariness, nor sickness, nor anxiety. There is a certain work given for you to do; people have different work and occupation, but all work. Some are building a spiritual house, and on the earth plane you are building a spiritual house through your deeds. You will be working, but even in heaven there are periods of rest, just a cessation from work, so that there might be variety in your existence. I have met one whom you knew—Mr. James Smith. The King of Italy, Victor Emmanuel, conferred an honour upon him, so he has informed me, on the earth plane. He was a gifted writer, a member of the Dantean Society.

Your friend, Mr. Smith, tells me that he has met many noted writers, men of many different shades of thought on the earth plane.

#### NO ACRIMONIOUS DISCUSSIONS IN SPIRIT LIFE.

I also have met with many people whom I reverence of different shades of thought. There are no acrimonious discussions here, for we are all brought to a certain standard, which we know is the truth concerning every matter, but it must be by a personal experience. If you pass to the other side believing in the teaching of the Roman Catholic Church, or the Anglican Church, you will meet with people diametrically opposed in their lives to such beliefs. But the sting of it all is gone. They stand face to face with the great truth that it took all sorts of people to make a world upon the earth plane, but on the spirit side of life there was one great and holy spiritual Being, who was truthful—and that is God. His ministering spirits were ready to give information upon subjects which they did not understand, or were in doubt about, and their verdict was final. It was the truth. Ah, is that not grand? Can you suggest anything better to me? Supposing you with a friend on the earth plane have been at loggerheads over something. On the other side, if you choose, you can come to the Court of Appeal, you can place it there, and the answer will be the truth, and the one who is right passes on to greater, grander knowledge, and he who was wrong has learned his lesson, and also passes to greater knowledge.

#### SPIRITUAL SUSTENANCE.

I could go on for some considerable time, for there is so much to tell you about the inhabitants of the spirit world, but I must stop in a few minutes. The question has often been asked—Do you eat and drink in spirit life? We do not eat and drink as you eat and drink, because flesh and blood cannot inherit the kingdom of heaven. Not having any blood current, I have no need of food, as you have, but we are all sustained by a spiritual power, which I will liken unto the most powerful electricity, and this power emanates from Deity. The same power which keeps me filled with life on the spirit side of life, keeps the universe good, keeps it from going to chaos and decay. Well might the prophet say, "Thy mercies are new every morning." Thy mercies, and Thy goodness, and Thy power, above all, are renewed every day, and the denizens of the spirit world, countless millions, numberless as the sands upon the sea-shore, retain health and immortal life through this wondrous power, which is their sustenance. This is the power which has existed throughout eternity, and which can never fail. You have, therefore, the assurance that you will live eternally.

#### MORE BEYOND PRESENT KNOWLEDGE.

What there is beyond I know not yet. Even on our side of life we are not given more knowledge than we can make use of for the time. It is all a matter of progression. I have told you that you all have to work. There are no drones in the kingdom of heaven. But it is work that is congenial and satisfactory; it is a labour of love. It is appointed by a Higher Intelligence; it is given to you to do; and if you do it your progress and happiness is assured. Realise that there is no coercion on the spirit side of life, but the spiritual eyes are opened to their responsibility. They see everything at a glance. In the spirit side of life you are not left in any doubt. You have full knowledge that to obey is better than sacrifice, and to do the will of God is to bring happiness in your progressive existence throughout eternity. Mothers have had their children taken away by death, and the bereaved ones say, "We have lost our children." You have not lost them. They may have been lost from vision for a while. Perhaps there are some here to-night who laid to rest in the cold earth a little form, a sweet child. I do not seek to stir up your feelings, but you remember how the burning tears

came to your eyes; you rebelled in your soul for the angel of your life was taken away. It was an aching void in your heart and you murmured. That little bud was only taken away and planted in another garden and when you get on the other side you will know your child. But not as a babe for all grow to a full spiritual stature, radiant, glorious in immortality and soul filled with love for you, nevermore to part.

#### A GLORIOUS INHERITANCE.

Is it not worth striving for? There is no condemnation to those who are in God, those who are living the life, those who are seeking to do that which is right. Let me tell you, friends, that the time is coming when all earth problems, religions, and theology, will pass away. Men are tired of such discussions. They are sick in their soul of being told to trust to another, they cannot fathom the scheme or plan of salvation, but they do know that round about them is a world of misery, of unhappiness, of shortcomings. It is only the true spiritual philosophy which teaches man to rely upon himself and become his own saviour by being true to himself. There is no religion higher than truth. To serve God he must serve man. That pleases the Father and continues eternally. We must become servants of each other and the Master Christian set us the example when He became the meek and lowly one who sat at meat with his brethren. These are my experiences on the spirit side of life. I could go on much longer. I wish to add my testimony that my condition of life is perfectly satisfying to me. If there be any unsatisfactory feeling it is that I had not true spiritual knowledge on the earth plane but now I know the truth, the way, and the life I am going to work and do that which is set before me. It is my Father's business, it is a labour of love, and at last I will meet you and take you to the beautiful homes and the storehouses of knowledge prepared for you. You have to get rid of a lot of things yet which would prevent you from enjoying the kingdom of heaven. With some it is selfishness, with others pride. There is always something that must be thrown to one side, for "by Love, ye must serve one another."

### HOW SPIRITUALISM IS PERMEATING THE CHURCHES IN TASMANIA.

A correspondent writes:—

To give an instance of the extent to which Spiritualistic ideas are permeating the churches at the present time, the Rev. Mr. McMichael, Rector for the Diocese of Beaconsfield, is reported as follows at an In Memoriam service, held at a West Tamar public hall. "Many people hold the idea that at death the spirit goes to one of two places, either to Heaven or Hell. This, I think, is both unscriptural and very unreasonable. None of us are so pure as to be fitted to at once enter the presence of the Eternal One. Christ did not say to the dying thief, "To-day shalt thou be with Me in Heaven," but "To-day shalt thou be with Me in Paradise," which means Hades, or the place of preparation. Christ Himself went there to teach those undergoing purification, and it has been a great consolation to me to pray for help for those near and dear ones who have passed into Hades. I can tell you, my friends, that praying for the dead is not the right of the Roman Catholic Church only."

#### A CONGREGATIONAL MINISTER ON THE CHURCH OF THE FUTURE.

"At a well attended meeting in the King's Hall yesterday afternoon," says the Launceston "Examiner," "the Rev. S. J. Baker (Congregational minister) lectured on 'The Church of the Future.' The rev. lecturer said the Church of the future would have the right to live, because she would minister to the wants of mankind, work in the open-air, and have her children well educated. She would display the loving spirit of unity, and be far mightier and grander than any Church of the past."

## THE SPIRIT WORLD.

ITS NATURE AND LOCATION.

Bearing upon the relation of the spirit spheres pertaining to this world, Professor Hare propounded sixty-four questions and submitted them to a convocation of notable spirits who were associated in the introduction of Spiritualism to humanity. As they are calculated to simplify the relationship of mankind to the other world, we present a few of the most prominent for the consideration of our readers, the first of which relates to the verity of the account of his sister's and others' transition (previously presented), and the accounts are confirmed. The following are some of the questions submitted, and the answers:—

“Is it true that within a space lying between the earth and the lunar orbit, there are seven concentric regions, denominated spheres, which may be called the country of spirits; that this country has all the features of terrestrial scenery, but with a much greater beauty, even in the third sphere, while the beauty of the other four spheres is greater in proportion as they are higher? Answer—Yes.

Is it true that in these regions there are mountains, plains, rivers, lakes, brooks, rills, flowers, birds, beasts, and every attribute of the most admired portions of this lower sphere? Answer—Yes.

Is it true that, by the higher spirits, music, poetry, and all the sciences and fine arts, are highly and zealously cultivated, and that pleasures of social intercourse are more highly enjoyed than upon earth? Answer—Yes.

Are the atmospheres of the spheres more rare in proportion as they are more elevated?—Yes.

Do they increase in beauty as they are higher in the series? Answer—Yes.

Are spirits in the lowest level of the second sphere destitute of effulgence?—Yes.

Is reformation indicated by diminished darkness, and subsequently by augmented effulgence? Answer—Yes.

Is the sphere of a spirit known by the relative brightness or darkness of his halo? Answer—Yes.

What designates the boundaries of the spheres, so as to make spirits perceive when they are passing through the partition between one and another? Answer—Diversity of impression made upon the spirit.

What confines a spirit to his proper level, so that none can mount above it into a sphere to which it does not belong? Answer—A moral specific gravity, in which the weight is inversely as the merit, prevents the spirit from rising above his proper level.

Has the most dense of undeveloped spirits any weight? If not, how are they denser than those who have progressed further? Answer—They are in the spheres, heavy as compared with other spirits, but their weight would not influence a scale beam in this mundane sphere.

If the lowest have no weight, wherefore are they more competent to give physical manifestations by moving ponderable bodies? Answer—They do not act by weight, but all spirits under favourable conditions, and with certain means, possess in a minute degree, a portion of that power possessed in an infinite extent by the Deity of annulling gravitation and vis-inertiæ; and though they cannot exercise such power without the aid of a medium, the medium is to them as an implement in the hands of a human being.

How are such movements produced consistently with the law that action and reaction are equal and contrary? Answer—Gravity and vis-inertiæ being neutralised, the physical law of action and reaction does not prevail against the spirit volition.

The foregoing are sufficient to illustrate the tenor of the questions and answers, so we will conclude with a few extracts from Professor Hare's remarks on the Moral Influence of Spiritualism, as follows:—

The great features of the Spiritual Religion are, as I understand them, as follows:—

Its foundation is laid in the belief of an all-good-Deity, whose power is manifested to us by the immensity, profundity, sublimity, ingenuity, and adaptation of the means to the ends in the creation ascribed to the co-operation, if not organisation, of his mind. The Bible of the Spiritualist is the book of nature—the only one which by inward and outward evidence can be ascribed to divine authorship.

Commenting upon the many gradations among the animal kingdom and mankind, he says:—

It is difficult for human reason to reconcile with impartiality this immense diversity in the lot of the creatures of God; but that such is the law of nature is self-evident—it is an intuitive truth. To reconcile it with the all-goodness of God, we must suppose a limitation of power, and that it has been beyond his power to put created things more closely on a level, but as Seneca observes, all have received more than they had a claim for.

These considerations being premised, it would seem that punishment in the spirit world is only the carrying out of the same system, excepting that while the deficiencies or vices which have arisen in this world become a punishment in the next, they also operate as the means of improvement or “progression.” It may be inferred that as in this world the power of the Deity, although commensurate with the all but infinite universe in which we exist, was so restricted by conditions as to induce that enormous diversity of position in the scale of humanity which has been presented to view. Yet in the world to come, these defects and vices are liable to be remedied; and, though they re-act upon their victim, it is with a view to his own ultimate benefit. There is not a malevolent devil to seize the poor miscreant, and like the savage Indian, torture him with fiend-like pleasure. He is regarded with compassion, and as soon as contrition is induced, treated with compassion by the higher spirits, and assisted by counsel and enlightened by instruction. Unable any longer to indulge his bad propensities, the desire of rising to a higher level becomes a passion. Intellectual and social pleasures begin to be enjoyed. So long as he remains under the influence of his mundane appetites, he has to consort with spirits who are similarly actuated; they read each other's mind, and thus are made acquainted with the deformity of their own, they eventually thus become instrumental in reciprocal correction. So soon as an inspiration for a better state is awakened, they rise to the next plane or circle above that in which they may have been existing: the only difficulty is in taking the first step. Progression grows with each step, and strengthens with its strength, so that all beings may sooner or later attain to the highest sphere in the spirit world. It should be understood that there is no pardon for existing sin. Pardon can only exist as a consequence of reform, and in proportion thereto.

In the spirit world, all are seen through and justly estimated, so that degradation and vice or elevation and virtue are justly estimated by spiritual intuition. Yet there is, in my opinion, far more satisfactory proof of the truth of Spiritualism than of any other creed involving immortality; while, so far as adopted, it must tend to do away with priestcraft, sectarian malevolence, and religious intolerance. Man will go to the spirits of his ancestors for his religion, not to a fanatical, bigoted, or interested priest.

Should spirits actually exist, as supposed, and convey the same religious knowledge all over the world, all men will agree that virtue is to be the means of salvation, not bigotry under the name of faith.

It is conceived that Spiritualism has all the desirable attributes of religion. It sanctions the idea of the existence of one Supreme Being, who is represented as all love to His creatures; while His powers are made known to us by sublimity, profundity, magnificence, and inconceivable extent of the creation which He rules. It does not represent Him as selfishly creating us for the purpose of worshipping Him, as capable of jealousy or implacable wrath for the result of errors which his alleged omnipotence could by a fiat correct. On the contrary, we have been created to be happy sooner or later; evil existing not through design, but in consequence of conditions which He cannot control or cure unless through the operation of general principles. With a view to mutual happiness, reciprocal beneficence is enjoined.

We are required to obey the precepts of acting towards others as we would have them act towards us.

This innate law is appealed to instinctively by any child who is oppressed by another larger than itself, and was consecrated by Confucius six hundred years before its judicious sanction by Christ.

Spiritualism has the merit pre-eminently not only of furnishing a knowledge of immortality beyond the grave, but a precise knowledge of the spirit world, in lieu of the silence of the pentateuch and the vagueness and inconsistency of the gospel.

With these pertinent answers to interesting questions, enlightening and valuable from the circumstances under which they are received, we conclude our extracts from Professor Hare's voluminous records, which are consistent with the Harmonical philosophy, and with our own experience. We may give some of the latter in a future issue.

W.H.T.

## THE PERFECT MIND OF MAN.

VISIT OF MINISTER REGINALD J. CAMPBELL.

THE LOWE OBSERVATORY HONORED.

By EDGAR LUCIEN LARKIN.

By the last American mail came the following article, specially written for the "Harbinger," from Edgar Lucien Larkin, on the recent visit of the Rev. R. J. Campbell, of the City Temple, London, to Los Angeles, California. There is not much detail of this great speaker's addresses, but it seems that the prevailing idea, was the "Immanence of God;" this wholly scientific deduction that all discoveries as to the constitution of the universe are forcing our great thinkers to accept. It is this which is at the heart of the newer spiritualism, destined to lift that great name from the dust to which unworthy hands have relegated it. Everything shows signs of a resuscitation of failing beliefs which the scientific study of psychic phenomena can alone bring about. There is at present no real faith among the professed religionists of the Life Beyond, such as is given in the supplement to this issue of the "Harbinger" by Signor Valetti at Mr. Stanford's circle. With those who inquire into these things it is no longer a matter of belief, but knowledge.

PROFESSOR LARKIN SAYS:—

This observatory and myself have both been honoured by a visit from Mr. Campbell, the great preacher of the City Temple, London. This world-renowned man is indeed a true minister, as well as author of that able and now historic book, "The New Theology." He has been up here, stood upon this summit, and looked upon the shining instruments in the Observatory. And his vision has rested upon the mighty panorama below, over all southern California, and far out across the bar to the distant ocean. Plains, flower and fruit laden even in mid-winter, and cities spread before him. There was the deep green of orange tree leaves, adorned with white and gold, for the trees are both bearing and blooming. There may not be a more animated scene on earth just now, than this wondrous plain. Thousands are at work gathering oranges and lemons, packing and lading long railway trains, which rush away to Chicago and New York. And as the minister looked, long rows of graceful eucalyptus trees waved in the gentle wind, while magnolias, acacia, pepper and the lovely camphor trees gave their beauty to make one of the earth's grandest panoramas. And all the wide domain of the United States, save Southern California and Florida, was meanwhile in the clutch of snow and ice, and unprecedented cold. And the Master Mind of the Teacher of Men was equal to the occasion, for this scene of terrestrial splendour was appreciated, comprehended, and assimilated by him. This requires a high order of mind, for the faculties must encompass and sense the majesty of colossal peaks and lightning-scarred summits, and 900 square miles of paradise below, with its great cities and beyond the sea. Many thousands of visitors ascend to these heights and fail utterly to grasp the combined magnitude and beauty.

THE NEW THEOLOGY.

At first I thought of going to the library, taking down huge dictionaries and lexicons, and rows of yellow leather-bound commentaries—these latter now completely obsolete—to search out definitions and terms to use in describing Mr. Campbell's sermons, preached while in California, and his wondrous book "The New Theology." I did start to get a book, but I thought of two words that saved me from the work of taking down the tomes and putting them back. Here are the two words which explain his popularity—common sense. Every theological and religious subject since A.D. 1 is treated by this wideawake minister by the mighty rules of plain, rigid common sense. The appalling horrors of old-time orthodoxy are annihilated. Here let me say, before I speak of Mr. Campbell's books

and sermons, that I cannot see one reason why the truth about the real meaning of the books called the Bible, the Hebrew Scriptures, should not be given to the people. Nothing can now be gained by any church by longer withholding the great store of truth in these venerable writings. To begin with, they are Eber, not Hebrew, Scriptures. I went twice to Los Angeles, and twice to Pasadena, to hear Mr. Campbell. In Los Angeles, I heard two lectures; in Pasadena, on Sundays, two sermons. As I write I recall what is to me a new, strange fact, the word doubt never once entered my mind when listening to this great preacher. Each word was true to me. For I have seen the face of Campbell, the exact manifestation of the perfect mind within, the fascinating personality. This is a strange sentence—mind within the personality. Since the nature of both is totally unknown at present, I will not change the words as written. I watched the faces of the vast audience, and failed to detect doubt—all believed. This faculty of inspiring assent is the secret of his power. He was at times at a loss for words to express the new and true, and he was obliged to use old discarded words and terms. Would that a new world's congress of linguists, including scholars,—descendants of Eber—could render a rigidly exact translation of these ancient books, beginning with Genesis. Let the congress continue work until every word has been rendered into absolute English. Then let the rulers of mankind, kings, emperors, and presidents, stop war, call together a real world's council of scholars; that is, every kind of true scholar, and keep the sessions at work until an accurate commentary had been completed. For the Eber Scriptures with the Immanence of the Creator, and mystic, occult, and still hidden Christ Ideas have by no means declined by advent of a new theology. These are all quadrupled in intensity.

These ideas have scarcely made a beginning so far in the erratic career of Christendom. Stupendous world events are handled by the great minister as one would sticks and stones. A nation is not very great in his sight. Nor a mighty hierarchy. A gigantic change in a historic hierarchy is a little thing to him. He simply lifts his entire audience to a summit somewhat nearer the Creator. "Immanence" is in the very room, the building, the air. Ten nations joining into a compact fellowship is a little event to Campbell. The solidification of hierarchies soon to occur, likewise. Immanence of the Creator, here with us, is the majestic thought of Campbell. This is deeply involved and interwoven with the true Christ-Idea. At present, this is almost entirely unknown. Would that an absolutely accurate rendering could be made of the New Testament, and then explained in rigid adamant truth. If the scholars of the world will longer refuse to do this; or, if upon making trial to translate into English, and then explain the exact truth they FAIL, then the religious literature of man must speedily become obsolete. Then let man depend on new revelation, just like Campbell.

Since the new teacher came up to the observatory, I have made a search over the library, and was surprised to see the many books received and accumulated from all parts of the world, "The Christ Myth," "Jesus not Historical," "Early Christian Mythology," "Hebrew Myths," "Creation Myths," and many more. It does not make any difference what these books say, the Christ Idea must and will expand until a clue as to what the wondrous thing is, is discovered. My letters alone, to say nothing of floods of literature revealing the tossing and unrest, make humanity appear to be a troubled sea. This is a strange thing, one would think, that the literature of astronomy and mathematics, of chemistry spectroscopy and electricity, would predominate; but not so; theology, higher criticism, modernism's disputations, polemical discussions, statements of beliefs, new creeds, theories on all manner and kinds of

religious questions, mind problems, and a hundred others like them, take the lead. This within the last seven years, however. This mass induced me to write my recent book, "The Mind Maze." The truth is, Campbell is the precursor and harbinger of many new revelations soon to appear. Books now being published by the hierarchies of England and Rome are simply fascinating to me. Some mighty force is acting upon these great organisms. Shall I write this; they are both more alive than ever? They are both awaiting revelations. I have read somewhere, and I wish I knew positively if it is true, that the eminent scholar, Cardinal Newman, has said that "The hope of Rome lies in a new revelation." If this saying is actually that of Newman, the words are of exceeding import. Wholesale changes are now almost due in the British hierarchy—the Anglican Church—and these for the better.

And in the United States, one cannot follow the rapid changes now on. And all for the better. But there are ripples. Christendom would "rock like a cradle" if the real, very ancient records and revelations of Eber could now be given to modern man. And the New Testament translated and then revealed, that is, explained. What is this thing started by Renan, with the Germanscholiasts? Nothing but a forcing of the revelation of the exact truths at first, the new Testament, and then the Old.

#### IMMANENCE OF GOD.

In world-wide passings there is a sure rock of foundation, the immanence of Creative Mind; and the growing immanence of the just now inexplicable Christ-Idea. And whether historic or not, has nothing to do with the question; for the newest of the new modern liberalism is intensely Christocentric. I heard Mr. Campbell's classic lecture before the Club of Congregational Churches in Los Angeles. One hundred intellectual men and women were present. All could see the approach from deep mists; the dim outlines of mighty world events. Campbell, along with all world-advanced students, is well aware of the cosmic immanence of feminine power. I assert that there exists what in the paucity of language is expressed imperfectly by Father and Mother. Behold this supreme mystery, sexless or androgynous, are these mighty creative powers. True, but beyond our mental scope at present. Thus, the feminine in nature is imminent in the career of Christendom. And the Chamber of the Queen in the interior of the Pyramid of Sophis may resound with spoken words.

The great preacher talked to an immense gathering of toilers on a week-day night. The magic eloquence did not contain a threat against any ruler, or fomenter of war. His language was mild, but it pierced the war-obsessed rulers of nations, the taxers of the people, to secure the means of war. Our employers of little children in death-dealing factories would have left the room in terror. Waning attendance at church could not last a month with ministers like Campbell. When he was about to go, I took the December (1911) issue of the "Harbinger," wrapped it around my new book, "Within the Mind Maze," and gave to him to read on board ship on the Atlantic as he returned to England. I told him that his name appeared in column 2. He asked, "What have I been doing that the 'Harbinger' should publish my name?" I replied, "You have been preaching." He has high esteem for the gifted editor, Annie Bright. On the blank page of my book, "Within the Mind Maze," I wrote this wonderful quotation from "New Theology," p. 220:—"For after all that body was but a thought-form." This is a mystery of the Christ-Idea, and of the yet generally unexplained mystery of the post-crucifixion appearances, say in Galilee and along the Bethany Way. And I hope that he will read this as a sealed letter when far out at sea. When listening intently in the midst of the sermon in Pasadena, this idea came to me with force; what an inspiring pre-

sident would Mr. Campbell be for the Leland Stanford University in Palo Alto, California. He could touch the lips of the thousands of students as with coals of living fire, and send them as teachers and preachers to the races of the earth. For I am perfectly aware that California is to be a searchlight of radiation to all parts of the globe. I took Mr. Campbell to a point of view, and showed him the outlines and corners of a city greater than London, now forming everywhere over an area of 576 square miles, the colossal world city, Los Angeles. A city whose wealth will double that of the ancient empire—Rome. The one hundred million dollar University of Los Angeles that is to be will be modern. The object now is to get him away from London, and bring him to Palo Alto or Los Angeles, with side vacation trips over to Melbourne. And all this for the new education, the new civilisation—the new sociology.

### THAUMAT-OAHSPE.

#### War.

By J. NELSON JONES.

The apologists for war are many. Some maintain it to be an absolute necessity; others qualify this by saying it is not right, but a necessity; others, again, say that aggressive war is wrong, but that defensive war is proper, or, at least, that it is admissible. All of these buttress their opinions by arguments, more or less plausible.

We venture to think that war is not a necessity, in the true full sense of the word, because it springs out of human brutality, and could be abolished, and will be the moment men subdue their brutality and institute a Court of Nations, whose business it should be to adjudicate in all international disputes. The details of establishment of such an institution would, of course, be difficult and complex, but it could be done if the wisdom of the nations were engaged in the effort.

We are not fully in accord with any of the fore-named apologists, because we hold that war is absolutely wrong. It may be forced upon the world by the exercise of human brutality, but it ought not to be. It will be a happy day for the world when men set about to abolish it, and find a sensible means of settling disputes; as each nation does in its civil life. The financial burden put upon all nations to maintain immense armaments is something beyond conception, draining the very life-blood from the industrial classes, to such an extent that, if it be not stopped, national atrophy must ensue.

Let us try and present the subject from an Oahspeian point of view.

It has already been pointed out in former papers that Oahspe gives account of a succession of eras, and the following quotation will explain the origin of war:—"And the angels of Jehovih taught the peoples of the earth to dwell together in cities and nations. This was the third era. And in that same time the beast (Self, Satan) rose up before men, and spake to him, saying: "Possess thou whatsoever thou wilt, for all things are thine, and are good for thee. And man obeyed the Beast, and war came into the world." Oah: p. I; v. 5-7.

Here is a plain intimation of the origin of war and its latest cause—the selfhood of humanity, and its manifestation in the desire to possess all things, regardless of the rights of others. But to proceed:—"And man ate fish and flesh, becoming carnivorous, and darkness came upon him, neither yet heard he the voice of Jehovih." Oah: p. 1, v. 10. The narrative then recounts how the Beast (brutality) partitioned the earth and its false religions, and how these were enforced by war, "choosing soldiers and standing armies for the maintenance of their earthly aggrandisement," and: "The Brahmans had seven million soldiers, the Buddhists twenty millions, the Christians seven million, and the Mohammedans two million, whose trade was killing man. And man,

in service of the Beast, gave one-sixth of his life and his labour to war and standing armies; and one-third of his life he gave to dissipation and drunkenness. This was the sixth era.' Oah: p. 1, v. 13. This era closed about 1848, from which time the seventh or "Kosmon Era" dates.

It is strange that the Christian nations who all profess to serve Jehovih, under one or another of His names, should be the most militant and military nations upon earth, and each one to-day arming to the teeth with the most deadly engines of destruction the world has ever seen, and imposing upon the peoples a tax for the production and maintenance of them; which must eventuate in national financial disaster. Can these Christian nations be worshippers of Jehovih in spirit and in truth? From the Oahspian standpoint, most assuredly not. The following quotations will show this:—"Never, O Jehovih, will I raise up my hand against any man; nor will I war for the king, nor chief ruler, nor for any man, nor for any land, nor house, nor earthly thing. And although I be placed in front of battle, yet will I not take any man's life. So help me, O Father in heaven." Oah: p. 633, v. 29.

Duty of Faithists (worshippers of Jehovih):—"Practising good for evil; non-resistance to persecution and abuse. And abjure war; even, if necessary, by submitting to death rather than take part therein." Oah: p. 754, v. 39-40.

"And by the inspiration of Thoth, these warriors were induced to call themselves Kriste-yans (Christians). God said:—"That man may know, this is true, behold, the followers of Jehovih are not warriors, nor have they ever been." Jehovih said:—"This mark put I upon man from the time of Cain to the present day, that whoso raiseth his hand against his brother, raiseth his hand against Me also. And this mark shall distinguish my servants to the end of the world."

The absurdity of apologists:—"The false Gods and false Lords said:—"It is well that there be a war and destruction in heaven; otherwise it would soon be too full! For they saw not the higher heavens; their arguments were framed in a dark corner. And, because of their evil inspiration, they gave mortals the same philosophy, saying: "War is justifiable, lest the earth becomes too full. For these dark angels shut out from mortals the higher light of Faith in Jehovih. Justifying themselves in war, and the slaying of whom Jehovih created alive; by their behaviour, thrusting condemnation in Jehovih's face, for what Jehovih had done! Neither knew these mortal philosophers that they were under the inspiration of spirits of darkness, nor would they wait till the earth was full of people, to prove whether their philosophy was true or false."

War is opposed to the divine order of things:—"Judgment is rendered against every nation and all people in the world who carry on war, or are accessory to war, whereby any man, created alive by Jehovih, is slain, in defence of any king or other ruler, or in defence of any country or government in all the world. And whether war be offensive or defensive, my judgment is against its aiders and abettors, and against the kings and queens, or other rulers who are parties to the war, willingly, knowingly, or otherwise. And I judge him guilty also who is general, commodore, captain, sergeant, or private that engageth in war, or taketh part therein, aiding, abetting, or otherwise, whereby any man created alive by Jehovih, is slain or caused to suffer death." Oah: p. 784, v. 13-15.

"And this is the bondage I put upon all such as obey not my judgments, and conform thereto:—They shall not rise above the first resurrection in heaven, whilst war remaineth upon the earth. Even though their bondage be a hundred or a thousand years, yet this, my judgment against them, shall not be put aside."

If this Oahspian revelation from the ethereal realms has any weight and validity, here is a most

decided prohibition of even defensive war. It will be observed, the penalty is bondage in the first resurrection. It will be of use to explain that this expression means that, those adjudged cannot rise above the lowest heavens, so long as war continues on earth.

It is, however, cheering to turn from the sad pictures presented by war and its terrible accompaniments, to contemplate the prophecy that Oahspe gives concerning its abolition during this present era of Kosmon. Already are there signs of its truth in the yearnings of humanity, peace conferences and general desire to avoid war, which is becoming more and more evident amongst the masses of the peoples. Here is the promise and prediction:—"Jehovih calleth unto His angels in heaven, saying:—"Go ye down to the earth once more, to man, whom I created to inhabit the earth and enjoy it, and say ye to man:—

Thus saith Jehovih:—"Behold, the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention to an herbivorous man of peace. The four heads of the Beast shall be put away, and war shall be no more on the earth. Thy armies shall be disbanded. And, from this time forth, whosoever desireth not to war, thou halt not impress; for it is the commandment of thy Creator." Oah: p. 1, v. 15-16.

The four heads of the Beast are the four great systems of religious falsity that have overspread the earth, and which have ever been the cause of war, and these wars have been by a strange irony denominated "Holy wars."

### DR. ALFRED RUSSEL WALLACE.

In an able lecture given by W. J. Colville at Washington lately and reported in the Chicago "Progressive Thinker" he points out how Alfred Russel Wallace is a staunch believer in a God-directed Universe (as all spiritual minded scientists are coming to see) as well as a spiritualist of the most pronounced type. The lecturer quoted fully from Alfred Russel Wallace's great book "The World of Life" in support of this, and it is given to readers of the "Harbinger" as one of the most valuable contributions to a subject worthy the attention of every intelligent believer in the inter-communication of the ethereal and mundane existences. Dr. Wallace says:—

"My first point is that the organizing mind which actually carries out the development of the life-world need not be infinite in any of its attributes, need not be what is usually meant by the term God or Deity. The main cause of the antagonism between religion and science seems to me to be the assumption by both that there are no existences capable of taking part in the work of creation other than blind forces on the one hand, and the infinite, eternal, omnipotent God on the other. The apparently gratuitous creation by theologians of a hierarchy of angels and archangels, with no defined duties but that of attendants and messengers of the Deity, perhaps increases this antagonism, but it seems to me that both ideas are irrational. If, as I contend, we are forced to the assumption of an infinite God by the fact that our earth has developed life and mind and ourselves, it seems only logical to assume that the vast, the infinite chasm between ourselves and the Deity is to some extent occupied by an almost infinite series of graded beings, each successive grade having higher and higher powers in regard to the origination, the development, and the control of the universe."

"If, as I here suggest, the whole purport of the material universe (our universe) is the development of spiritual beings, who, in the infinite variety of their natures—what we term their characters—shall to some extent reflect that infinite variety of the whole inorganic and organic worlds through which they have been developed; and if we further suppose (as we must suppose if we owe our existence to Deity) that such variety of character could have been produced in no

other way, then we may reasonably suppose that there may have been a vast system of co-operation of such grades of being, from a very high grade of power and intelligence down to those unconscious or almost unconscious "cell-souls" posited by Haeckel, and which I quite admit, seem to be essential coadjutors in the process of life-development. Now, granting all this, and granting further, that each grade of being would be, for such a purpose as this, supreme over all beings of lower grade, who would carry out their orders or ideas with the most delighted and intelligent obedience, I can imagine the Supreme, the Infinite Being, foreseeing and determining the broad outlines of a universe which would, in due course and with efficient guidance, produce the required result. He might, for instance, impress a sufficient number of his highest angels to create by their will-power the primal universe of ether, with all those inherent properties and forces necessary for what was to follow. Using this as a vehicle, the next subordinate association of angels would so act upon the ether as to develop from it, in suitable masses and at suitable distances, the various elements of matter, which, under the influence of such laws and forces as gravitation, heat, and electricity, would thenceforth begin to form those vast systems of nebulae and suns which constitute our stellar universe.

"Then we may imagine those hosts of angels, to whom a thousand years are as one day, watching the development of this vast system of suns and planets until some one or more of them combined in itself all those conditions of size, of elementary constitution, of atmosphere, of mass of water and requisite distance from its source of heat, as to ensure a stability of constitution and uniformity of temperature for a given minimum of millions of years or of ages, as would be required for the full development of a life-world from Amoeba to Man, with a surplus of a few hundred millions for his adequate development."

W. J. Colville sums up as follows:—

Astounding though such a statement may appear to the materialistically inclined, coming, as it does, from a man of high scientific attainment, it is but one out of many startling and convincing proofs that modern science is moving very rapidly and surely in the direction of the Wisdom Religion which lies at the root of all these systems, now in more or less perverted form, which at present are undergoing a very decided process of reconstruction. It has always seemed strange, as it is utterly illogical, for any professing Spiritualists to endeavour to build a spiritual edifice upon a material foundation, and any such attempt must always end in ultimate disaster. Materialism is logical, as its conclusions agree with its premises; but as Wallace has very clearly shown, Haeckel and his school involve themselves in many flagrant contradictions in their desperate endeavours to prove that intelligence proceeds from non-intelligence, and human life from a mere aggregation of cells which are utterly inadequate to account for it. It is probably a reaction from certain theological nightmares which has led to the strenuous endeavours of Materialists to prove their soul-starving negations, for it seems incredible that anyone should prefer a lifeless to a living and intelligent origin for conscious human existence.

In Wallace's theory of our universe, there is certainly ample opportunity for the interplay of myriad finite forces, as it is a playground for the exercise of progressive finite intelligences, experimenting with worlds as we all experiment with smaller bodies. Were there no place for the activity of beings with limited and constantly increasing intelligence then there could be no profitable experiences to be gained, and no theatre for the display of growing beings. Considered as a school, a workshop, and a laboratory, this earth of ours is quite explicable, but looked at either as the playground of simply blind forces or as under immediate control of Absolute Deity, it is quite incomprehensible to a person of intelligence.

## "TWO EYES OF GREY."

### A SONG OF DIRECT INSPIRATION.

In a recent issue of "The Strand Magazine" a number of successful composers were asked to say "How I wrote my most popular song." Among them Daisy McGeoch told how a "spirit collaborator," as she calls him, writes her songs. After telling how she wrote the words of "Two Eyes of Grey," starting backwards, as she says, when writing lyrics, Daisy McGeoch gives the following account of how the music came to her, quite as remarkable, though in a lesser degree, as Mozart relates how his great compositions were given to him. Her account runs as follows:—

"Very 'material-minded' people," says Miss McGeoch, "will probably scoff at my remarks on this subject. Still, a love of truth compels me to say that I honestly do not believe that I write the music of my songs—in any case I am quite unconscious of any originating process, but suddenly find the song is written! Not a mere skeleton idea of the song, mark you, but the complete song in identically the same form in which it is published. I will not attempt to try to explain how this happens, for I feel sure that any arguments I might use would lack conviction. My own idea, however, is that I am the material agent for some dead and gone composer. In fine, I write the words and my ghostly collaborator writes the music.

"With regard to 'Two Eyes of Grey,' I wrote the words at a little hotel at Corrie, Arran, N.B., which, by the way, in my opinion, is by far the most beautiful spot in this picturesque island. The following day I was out fishing alone some distance from the shore, when I suddenly heard the melody perfectly distinctly. Whence it came I know not; what I do know is that I felt compelled to go home and write it down! I did so, and to my surprise—and, I need scarcely say, to my delight—I found that the melody exactly fitted the words I had written on the previous day.

## CORRESPONDENCE.

To the Editor of the "Harbinger of Light,"

MY DEAR MRS BRIGHT.

May I offer you many thanks for your pleasant "At Homes," where your subscribers are able to meet speakers of literary attainments and culture. On Wednesday, March 14th, Mr. Stanton, Mr. John Wilson, and Mr. Charles Bailey were present, all giving beautiful addresses. The growing circulation of the "Harbinger of Light"—a paper that from cover to cover gives the most conclusive evidence of a future life, is the great instrument for spreading the truth of this new gospel in Australasia.

Readers everywhere are grateful to Mr. Stanford for his invaluable work as pioneer of a work of such important truths as the continuity of life and the spiritual basis of what we call matter.

Yours sincerely and cordially,

CECILE H. CAMPBELL.

**REV. DOUGLAS PRICE, M.A., BRISBANE,**  
Late Clergyman of the Anglican Church.

OPENING LECTURE.

Considerable interest was manifested recently in the Progressive Christianity services held by Rev. Douglas Price, M.A., in the Protestant Hall. The first of these took place at 11 o'clock, and was numerously attended, and the second at 7.30 o'clock, when the hall was not only crowded, but many were unable to obtain admission. The order of service was simple, and differed scarcely at all from that adopted in non-Anglican Protestant Churches. As yet there was no choir, though Mr. Price made an appeal to musicians to help him to make the beauty of the music atone for the poverty of the architecture of the hall. There were hymns, selected for their harmony with the Pro-

gressive Christianity movement, prayers, lessons, and an address, and these combined to make a very earnest and impressive service. In the morning Mr. Price spoke on "God or the Bible," and in the evening he told his large congregation why he became a "heretic." In dealing with the latter subject he explained why he was ejected from the Church of England. He indicated that he could have remained in that old and venerable body without any particular difficulty so far as he himself was concerned, but it left him. Brought up in the atmosphere of quakerism, at the age of 18 he felt compelled to become a member of the Anglican Church. He could not analyse why he felt so, because he knew not a single member. Possibly the colour and the music made him think that those who used those things had a fuller perception of the revelation of God. Four years later he felt it his duty to leave his business and prepare for Holy Orders in the Anglican Church. After his ordination there were six years of curacy in Leicester, and then he found himself in Brisbane, lecturer at the Anglican Theological College. To qualify himself the better to teach others he studied afresh the historical evidences of Christianity, and read widely. His studies took him far from the orthodox views of the Trinity, the Atonement, and the Divinity of Christ, and led him to base his lectures not on the records of history, but on the Spiritual nature of man and his natural intuition of things Divine. Heresy was scented out by the Bishops of the Province, and when Dr. Donaldson came out they told him that if the college was to continue to receive their support the unorthodox lecturer must be compelled to resign. He might then have been ejected; but Dr. Donaldson did not want so soon to take drastic steps, and the parishioners of All Saints' wished him to become their rector. The intervening years had confirmed his opinions. More or less they were all heretics in these days. No educated clergyman in the English Church really believed in, say, the resurrection of the body in the same way as it was believed when first put into the creed. It seemed to him that his position was that of a large body of educated people. They were unorthodox, and the spirit of modern times was unorthodox and tremendously heretical. Having entered the house of heresy he found it well peopled, and among the heretics were the chief leaders of mankind in literature and science. The tendency was away from the confining limits of creeds and nearer to the ideal of the brotherhood of faiths and the common Fatherhood of God. He had no quarrel with the old churches; his belief was that they would go on broadening as they had done in the past, and that they would be stirred to think on questions that had long lain asleep. It was God whom they all sought, and so that they found Him it mattered little by what road they travelled.

### SCIENCE AND SPIRITUALISM.

London "Standard" of February 6th says:—

"Spiritualism in various forms is an increasingly common element in social life in Paris, in some cases as a mere pastime, in others presented as a science. A well-known spiritualist, M. Fernand Girod, has now offered to show six sceptical scientists how he can raise tables without any physical or material aid, and the challenge has been accepted. There are some provisos about the conditions under which the experiment is to be carried out, but these are not apparently a real obstacle to the satisfactory arrangement of the experiments.

M. Girod makes his offer in order to overcome the philosophical doubts of Dr. Albert Charpentier. M. Charpentier stipulates that the experiments shall be given in a doctor's laboratory, with doors and windows closed and sealed, and under as strong a light as possible. As for the table, he wishes it to be without overlapping edges, and to be placed at least sixteen inches from the medium. Cameras are to be placed opposite the table in order to record the success of the

experiment in a manner beyond dispute. M. Charpentier also asks whether M. Girod would agree that his medium should undertake to change the equilibrium of a pair of scales placed underneath a glass cover with an electric register attached to the pointer on the adjustment.

M. Girod's acceptance of these conditions has raised the greatest expectations. Through his medium, Mme. Demange, he promises to raise a small round table under the conditions fixed by M. Charpentier, provided that (1) the experiments are made in three sections, namely, in darkness, with a red light, and with a moderate light of ordinary quality and arrangement, and (2) that all those present shall join hands in a circle, taking places according to the drawing of lots. If the witnesses will consent to sign separate affidavits stating what they see, M. Girod promises to attempt an experiment in broad daylight, though he says that he cannot promise success here. Broad daylight, he says, militates against the success of experiments in spiritualism. It is now for M. Charpentier to fix a date and name his witnesses.

### PERSONALS.

Mr. W. T. Stead writes that a second visit of Mrs. Wriedt to England for two months has been arranged for May, and that so successful was her visit last year that the whole of her time has been taken up. Readers of the "Harbinger" will remember a most interesting account sent by Mr. Stead for this paper of this American lady's remarkable success as a trumpet medium, and also Vice-Admiral Moore's account of his visit to her in his book "Glimpses of the next State." Mr. Stead has promised to send particulars of her forthcoming visit to London when she will be the guest, as before, of "Julia's Bureau."

Mr. George Spriggs is slowly recovering from a most serious illness which has confined him to his room since before Christmas. In his latest letter he says that he has taken a turn for the better after not being able to lie down for many weeks with an affection of the chest. Mr. Spriggs says how thankful he is that he has devoted himself to the spread of the great truths of spiritualism—has not been disobedient to the heavenly vision—and that he is uplifted in his sick room by divine spiritual influences. He sends warmest greetings to all friends in Australia.

Arthur Hallam's just published volume, "The Key to Perfect Health," noticed in full in this issue, will be found of immense service to healers generally. There are not only full directions of how to put people on the way to health, but the value of these is greatly enhanced by illustrations. It is published by the St. Clement's Press Ltd., London, as notified in the article, and the price is 4s. net.

Herbert Burrows, who although nominally a Theosophist, is one of the broad-minded thinkers not bound by any artificial limits, gave one of the most illuminating addresses lately before the members and friends of the London Spiritual Alliance at the Salon of the Royal Society of British Artists. His subject was "The Social Problem and the Spiritual Universe." In his opening remarks Mr. Burrows said that "forty years ago when an undergraduate at Cambridge he had investigated Spiritualism with John Page Hopps, and from then onwards to the day of his passing away not a shadow had crossed their close and unbroken friendship." "Brotherhood" was the keynote of Mr. Burrows' address, and he showed that in the physical as well as the spiritual universe, unity prevailed. In Editorial Notes a few striking quotations will be found showing, as it is the aim of this paper to do, that we are in a wonderful way partakers of this divine unity.

Sir Oliver Lodge has a noteworthy article in the current number of the "Hibbert Journal" on "Balfour and Bergson." This article is an outcome of two on "Creative Evolution" which have appeared in the "Hibbert Journal" from these two writers. Sir

Oliver's article must be read in its entirety, but the closing sentence shows as "Light" points out the high note taken. He says:—

"I am impressed with two things—first, with the reality and activity of powerful, but not almighty helpers, to whom we owe guidance and management and reasonable control; and next with the fearful majesty of still higher aspects of the universe infinitely beyond our utmost possibility of thought."

Dr. Alfred Russel Wallace has much the same to say in his book "The World of Life" on the grades of archangels and angels who are the agents of creative power in the universe. He also says in this remarkable volume that:—

"Spiritualism brought him out of the darkness of Agnosticism and made him a better man—charitable and sympathetic, and full of hope" In a touching passage he says: "I feel myself that my character has continually improved, and that is owing chiefly to the teachings of Spiritualism that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also that we obtain the greatest happiness ourselves by doing all we can to make those around us happy."

Rev. W. M. Scott, M.A., of Congregational Church, Croydon, England, has a valuable article on "Devotion and Devotional Literature" in the fourth volume of the "Encyclopedia of Religion and Ethics." He says that every true book of devotion involves the pre-existence of a true devotion; and mentions "The Pilgrim's Progress," Baxter's "Everlasting Rest" and others in illustration. They "owe their persistent power," he says, "to the presence in them of an unconscious self-revelation of spiritual insight. . . . We believe," he goes on, "that greater works than these can be achieved by the soul following the Supreme Spiritual Director who guides into all truth." This is what is meant by saying that "prayer is the great spiritual lever of the universe" which it is the constant aim of the editor of this paper to emphasise.

Mr. Alfred Rowe, Hon. General Secretary of the Newcastle Psychic Research Society, England, has one of the most valuable articles showing the trend of the newer Spiritualism in the "Two Worlds," beginning on February 9th. It is called "The New Psychology," and Mr. Rowe shows how Spiritualism did not appeal to himself until Myers' great work "Human Personality" brought an absolutely new element into the study. "To him, therefore," Mr. Rowe goes on, "alone do I owe my emancipation into fuller spiritual truth. . . . His new theory" fully exemplified in this great book, "has put psychology for the first time on a scientific basis." This is the effect that the reading of this book had on the editor of this paper. From the first issue under her control the scientific basis of all phenomena was brought under notice beginning with Sir W. Crooke's "Law of Vibrations," which led up naturally to the wonderful phase of mediumship, "the passage of matter through matter," which is simply the result of vibrations at a higher rate than those to which our five senses are accustomed. The future of Spiritualism as fore-figured by articles like Mr. Rowe's is beyond compare.

Rev. Lloyd-Jones, speaking at Anniversary meeting of the Methodist Church at Southport, said that he had observed for a good many years that "Methodism was not holding its own. . . . He wanted to be very cautious when he said that things were not ideal. But hundreds of chapels that were full forty, even twenty years ago, were almost empty to-day. He was told that they were no worse than other churches. He was sorry that they were not; it was no comfort to know that other people were as badly off as they were. He could mention churches in Manchester that within his memory had 1500 people attending which now had forty. Rev. Lloyd-Jones is one of the most prominent Methodist ministers. His church is in Manchester. He concluded by saying "he had not the slightest hope of Methodism living without the class meeting." These dwindle everywhere, simply because there is no living faith in a future life and old dogmas have lost their hold on the rising generation.

J. Arthur Hill's new volume "Religion and Modern Psychology" is reviewed with four others in the "Westminster Gazette." "Books on psychic phenomena," says the writer, "are constantly before us now, but it seems that the truth can neither be proved or disproved on paper." Yet, he says that Arthur Hill's book gives an indication of one field which might well furnish material for the investigator. "Through mediums of various kinds and places," says Mr. Hill, "and of various degrees of position and education . . . there comes a body of teaching as to the conditions of the after life, and as to the proper aims of life, which is consistent and harmonious to quite a remarkable degree." To all such we would commend addresses like the one in this issue of the "Harbinger" given at Mr. Stanford's circle by Signor Valetti through the mediumship of Charles Bailey on "Experiences in Spirit Life."

Mr. and Mrs. J. Wilson, of England, are leaving Melbourne for Christchurch, New Zealand, where they will be delegates to the Convention of the "National Association of Spiritualists" meeting there in Easter week. Afterwards they will fulfil engagements to the Christchurch Spiritualists and elsewhere where their work last year has made for them many friends. It is the same during their six months' stay in Melbourne. Mrs. Wilson's quite remarkable spiritual development is devoted to the higher phases of spiritual teaching and has met with a hearty and sympathetic response.

Mrs. G. H. Hyams, of America, has an advertisement in this issue of the "Harbinger" relative to her proposed visit to Australia. She is now speaking for the Progressive Spiritualists of Auckland, and encloses letters from Dr. Peebles, Dr. Adah, S. H. Patterson, late President of the California State Spiritualist Association; and several other prominent American workers.

M. L. Lefranc, director of the "Institute for Psychological Research in France," whose president is M. Albert de Rochas, sends the February number of "Le Monde Psychique," the organ of the association, as it contains details of the founding of a "Julia's Bureau" in Paris, but on what is considered more purely scientific lines than the celebrated one instituted in London by Mr. Stead. After outlining the rules of the London Bureau they give four main features of the Parisian bureau, which are considered more favourable to scientific verification: 1, partial or entire materialisation; 2, direct writing; 3, cross communications; 4, photography. In connection with the first and fourth experiments there is a portrait of a remarkable French medium, Mme. Lambert, whose etheric body has been photographed as shown in "Phantoms of the Living" by M. Durville. She is the medium for materialisations at the "Bureau Julia" in Paris, and it is a logical conclusion that if a spirit can be photographed by leaving an earthly body, it should also be able to show itself on the photographic plate when it has crossed the Borderland.

J. F. Grumbine, whose writings and position as head of the "College of Divine Sciences and Realization" and the "Order of the White Rose" are well known in Australia, is leaving for New Zealand and Australia in March, 1913, on a pilgrimage round the world. All communications should be addressed to him at 5 Seaside Avenue, Lynn, Massachusetts, United States of America.

H. S. Robinson, whose article on "Telepathy" appeared in the March "Harbinger," writes to say the dates "1884 and 1887, should read 1854 and 1857;" the latter date is when he left England. Telepathic signals began in 1854.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, April 10th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. & Mrs. Twelvetrees, of England, will be the guests. See daily papers, April 10th. Cordial invitation to all.**

**FAREWELL TO MR. & MRS. J. WILSON.  
WELCOME TO MR. & MRS. TWELVETREES.**

As we go to press a few notes of above have come to hand. Mr. and Mrs. Twelvetrees arrived on the same day as the Welcome Social, by the "Osterley," and are engaged to speak for the M.P.S. Lyceum, beginning March 31st. A most cordial reception was given to them, and Mr. and Mrs. Wilson an equally warm recognition of their work in Melbourne.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

Although the lectures by the Rev. David A. Leisk at the Guild Hall have attracted increasing audiences each Sunday, it has been decided to continue them in the hall of the association, Austral Buildings, 117 Collins-street, where from March 23rd they will be held at 7 o'clock every Sunday evening until further notice. The subjects will be advertised in Saturday's daily papers. Thoughtful and intellectual audiences are the rule, showing that rational Spiritualism is in growing demand.

On Sunday afternoons at 3, at the Austral Building conference meetings attract large audiences, when special subjects are taken and questions answered and discussed under the presidency of Mr. Leisk.

Wednesday evenings, also at the Austral Buildings, are devoted to psychic phenomena, Mr. Leisk prefacing his demonstrations of psychic power by a lecturette. These meetings are always crowded, many strangers attending. It has been decided to give a "special séance" once a month to members, sympathisers and their friends; the first one was to take place on March 25th; the April one will be advertised in the daily papers. Classes free to members are held every Thursday and Friday evening at 8 o'clock in the V.A.S. Seance Room. The Thursday class is conducted by Mrs. Pymm, the one that meets on Friday by Mrs. Waschatz.

**MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

Mr. W. H. Lumley, Conductor, writes:—

The M.P.S. Lyceum has another month of successful work to record. It is gratifying to notice that the morning sessions are attended by increasing numbers in spite of many losses of children who have gone to the outer suburbs, and in several cases to other States. Interesting addresses have been given by Mrs. Wilson, Mrs. Knight-McLellan, Mrs. Pedley, Mr. Lumley, and there has been the usual Recitation Sunday. At the afternoon meetings great interest is taken, and the attendance is most satisfactory. Mr. and Mrs. Wilson have been the speakers in the evening, and have attracted and greatly interested good audiences. Solos, vocal and instrumental, have been kindly given by Mesdames Healey and Huhne, and Mr. Lumley. Mr. and Mrs. Wilson are leaving Melbourne for New Zealand on the 25th March, and will act as delegates from the Melbourne and Suburban Spiritualistic Societies at the Conference of the National Spiritualistic Societies of New Zealand. The Executive of the Lyceum expects to have the services of Mrs. Twelvetrees (from England), which will be for a few months, and we hope will still further advance the cause of Spiritualism and the usefulness of the Lyceum.

**PRAHRAN SPIRITUALISTIC CHURCH.**

Mr. T. K. Marshall, hon. secretary, writes:—

The children's lyceum is still prospering under the care of Mr. Shepherd. Two red letter days were Recitation Sunday and "An Official Visit" from Richmond children.

The afternoon services have included a visit and address from Rev. D. A. Leisk, of Scotland, and a P.S.A. and Mediums Circles, at which Mrs. Pedley, also Mesdames Boden, Orion, Stevens, and Messrs. Toomath and Delbridge were present.

The church platform has been occupied by Mr. Crisp, Mr. F. Shepherd, Mrs. Boden and Mr. Delderfield, who have given addresses to large audiences. Mrs. Trew, Mrs. Boden and Mr. Delderfield all gave clairvoyant messages. Altogether, a month of useful progressive work has been done, in which it is our great privilege to be engaged.

**LYCEUM HALL, VICTORIA ST., BRUNSWICK.**

Mr. J. Keir, president, writes:—

I have to report splendid progress during the last month. The platform has been occupied by Messrs. Stanton, Keir, Kitto, and Mr. and Mrs. Wilson, who gave their valued services on two occasions. We regret their leaving Melbourne, but wish them all success in their New Zealand work, and hope they will return with renewed strength to resume their work in Melbourne.

The Ladies' "At Home" Club has been doing excellent work, and some splendid gatherings have been brought together by Mesdames Knight McLellan, Harris, Bozanta. The At Home of the season was held on Saturday, 16th February, by our Vice-Conductor, Mrs. Rising, who is an untiring worker for the cause, and our Lyceum. On this occasion, Mrs. Rising handed to our treasurer a substantial cheque representing contributions which she has been collecting from all over the Commonwealth from friends and well wishers of our cause. Mrs. Rising said that there were several letters still unanswered by friends from whom she expects financial aid. This building is the first erected for Spiritualism in Australia, and Mrs. Rising is making strenuous efforts to get it free from debt. Our grateful thanks to her and all helpers for their generous aid. We all wish you and your paper every success.

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

Mr. A. J. Bush, hon. secretary, writes:—

I have to report increased attendance since my last. The platform has been filled by (afternoons) Mrs. Griffiths, Mrs. Kitty Hayes, Mrs. P. N. Humphreys of Manchester (England), Mme. Levorna, and Mme. Elise. At the evening meetings the platform has been filled by Mr. Joseph Isherwood, who has lectured to large audiences on such varied topics as "Mental Science: Its Relation to Spiritualism"; "The Judgment Day: When Will it be, and Who Shall be the Judge?" "Clairvoyance." The lectures are followed by clairvoyant descriptions which are always recognised. Mrs. Morrell favoured us with a lecture on "Spiritualism: Is it of God or the Devil?" a reply to the Rev. H. Clark, which was much enjoyed. Our Lyceum is progressing fairly well, and I am requested to state that the gold medal donated by Mrs. E. Hegerty (Melbourne) for the scholar who attended the most regularly and for conduct, etc., has been won by Miss Lily Best.

Cordial greetings to all co-workers, and best wishes for self and paper.

**SPIRITUALIST MISSION, STANMORE. SYDNEY.**

Mr. W. D. Morrell, hon. secretary, writes:—

We are glad to report satisfactory progress in connection with the work of above mission. Mrs. Morrell's highly spiritual addresses and consolatory spirit messages are always listened to with deepest attention and reverence.

The Sunday services and week-night meetings continue to draw good audiences. At all the meetings, the spirit of peace and love, which is the dominant feature, is no doubt due to the many prayers ascending from both members and leaders of the meeting that every one of

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the meetings shall form a "haven of calm," where weary, storm-tossed souls may receive strength and renewed confidence in divine guardianship. Our speakers were Mrs. Morrell, Mr. Brown, Mme. Levorna and others.

The open meetings on first Sunday in the month always attract large audiences, and are a splendid method of helping members to develop their psychic gifts.

### MRS. WEEKS IN THE HUNTER RIVER DISTRICT, N.S.W.

At Kurri-Kurri, a few miles out of Maitland, Mrs. Weeks has been continuing her missionary work with much success. People who filled the hall on every occasion were surprised to hear of the spiritual philosophy, said they expected to have the lights turned out, tables jumping about and fortunes told, so greatly has the cause been lowered by unworthy exponents. At the third lecture many people were unable to get admission, and Mrs. Weeks addressed a large audience outside the building at the close of the meeting. There seems to be a genuine interest in the exposition of Spiritualism as a science and religion, but the work is only beginning and the labourers are few. Our best wishes to Mrs. Weeks in her useful campaign.

### SPIRITUALISM IN NEW ZEALAND.

At time of going to press, no reports from societies had reached this office, as delegates from all parts of New Zealand would be travelling to Christchurch, where the annual convention is to be held at Easter, commencing on Good Friday. May "Harbinger" should contain some account of the doings and of the debate on the Bill proposed to be introduced into the N.Z. Parliament, relative to the registration by law of mediums.

Miss Venables, who has been speaking for the Christchurch Spiritual Church with much success, goes after the conference to Dunedin, where she is engaged to speak for three months. She sends kindest greeting to all her Australian friends, and to the paper and its editor all good wishes for its continued success. For the next three months Miss Venables' address will be G.P.O., Dunedin, N.Z.

Mrs. S. E. Morrison has, since the last report of her lectures, been at Invercargill. Her visit was expected to last 6 weeks, but extended to 13, ending with a cordial invitation to return. The last service in Dunedin was held on March 3rd, in the large Victoria Hall, which was packed to the doors, concluding with clairvoyant messages and a hearty vote of thanks. On the following Thursday Mrs. Morrison was presented with a handsome gold pendant suitably inscribed, and a present was also sent for her son, who is back in Melbourne. Mrs. Morrison will remain in New Zealand until after the Conference at Christchurch, and then returns to Melbourne.

### OCCULT STUDENTS.

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

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

**The Remedy.**

Get an inhalation apparatus of glass or, if you cannot procure one, saturate a ball of cotton (as large as one-inch marble) with spirits of alcohol. Add 3-4 drops of chloroform to each ball of cotton. Place it between the patient's teeth, and let him inhale the fumes in deep, long breaths for 15 minutes. Rest 15 minutes or longer if needed, then inhale again for 15 minutes and continue the same operation 24 times, and the result will be that the lungs will expand to their normal condition. In 24 hours the patient is out of danger, and in 48 hours he is cured, although weak. Change cotton and alcohol often.

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

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