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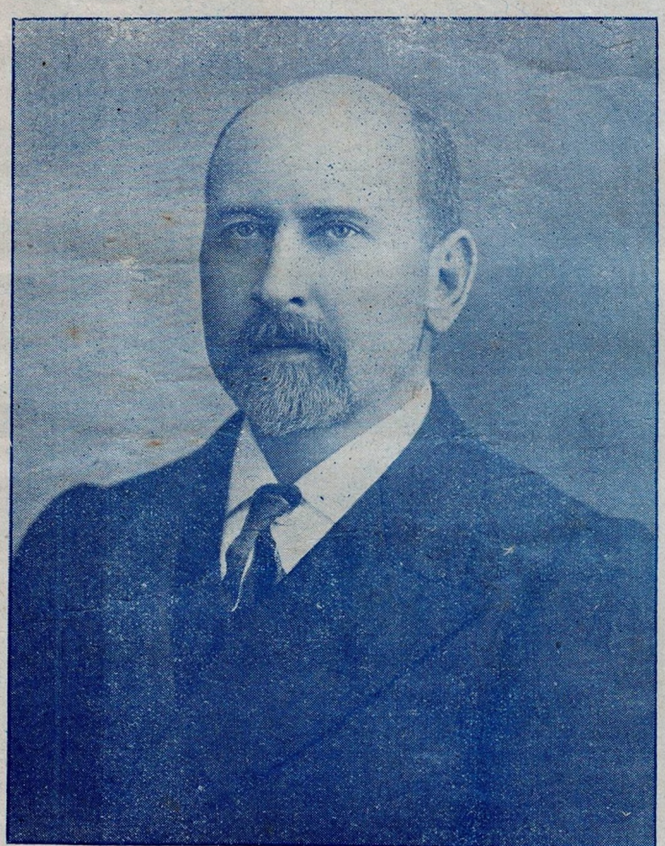
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Vol. 39. No. 488. MELBOURNE, OCTOBER 1st, 1910. SIXPENCE.



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OCTOBER 1, 1910.

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EDITORIAL NOTES.

There is not the slightest doubt that religion, as represented by the orthodox churches, is dead—absolutely so. For the thinking majority in Australia its death-blow was struck over a quarter of a century ago, when dogmatic theology received its quietus as the result of the incisive criticism of able lecturers, students of Darwin, Huxley, Herbert Spencer, and spiritual teachers like Francis William Newman, Andrew Jackson Davis and other modern seers. It was clearly indicated that although dogmatic theology must go, that religion, in its essence, was a natural impulse of the human heart, and only strove to free itself from the incubus of authority and priestcraft.

It is the saddest thing to see the indifference of the multitude to the higher aspects of life. Never was there a community so entirely given over to sport and pleasure-seeking of every kind than that of Melbourne. There seems to be an entire lack of parental control, and crime of every kind, both personal and public abounds — crime that attended the downfall of all great empires which the world has ever seen. It is not alone in Australia, however, that these things exist. In a letter received by a recent mail from a leading American citizen, by a friend in this city, it was said that "orthodox religion was not only dead in America, but cremated." The state of society would be a picture too terrible to contemplate were it not that side by side with this eclipse of faith is rising a spiritual philosophy, based on scientific fact, which is destined to give a real belief to mankind, and a realisation of its eternal and magnificent destiny and possibilities.

So great was the revolt during the latter half of the nineteenth century, against authoritative creeds and priest-ridden churches that, as was perfectly natural, the pendulum swung to an extreme in the opposite direction. It required something as startling as the Rochester Knockings and the marvellous phenomena generally of modern spiritualism to arouse people to a knowledge of an unseen world and its potent influence on every action of our lives, whether good or evil. People may decry phenomena, but the fact remains that through their agency, men like Lombroso, Alfred Russel Wallace, F. W. H. Myers, and hundreds of others, have been brought to a spiritual conception of the Universe, and to a knowledge of the fact of communication with that wonderful life on the other side of the grave that has entirely transformed their religious outlook. Lombroso, Myers, Stead, A. J. Davis, Newbrough are naturally devout men, and have regarded the phenomena as finger posts to a religious synthesis that has satisfied their deepest spiritual yearnings. It is my earnest belief and conviction, that in this way the whole world will be eventually enlightened, and this is why I maintain with all the vigour at my command the importance of the spiritual outlook I am privileged to give in the pages of this journal. It is a message with such far-reaching issues that I have to give to the world, and so suited to the needs of the men and women around me, that my constant prayer is to give it each month still stronger utterance—to grow still more receptive to the Divine Helpers who control the great spiritual developments of the world.

Each day it is more strongly impressed upon me that seeking for guidance from any source but the Highest of all, is the quicksand of Spiritualism that threatens to engulf many an earnest inquirer. It will be seen in the remarkable address, given by Signor Valetti, at Mr. Stanford's cirle, and reproduced in this issue, that this view is strongly enforced in this marvellous speech. There is scarcely an exhortation given by these exalted intelligences, in which this warning, so necessary to the spiritual progress of humanity, is not repeated. Signor Valetti says, and it may well be repeated here, "It is necessary to have some arm on which you can lean, someone on whom you can depend. I ask you, as spiritual brethren, not to depend upon immortals like yourselves—those who have gone before and are in a progressive state—but to realise that they get their life and their power, and all they possess, from that Eternal Spirit whom we also call Father and God."

This will be the central teaching of the New Religion. It is evidenced already by a vanguard of spiritual leaders, who, like Rev. F. C. Spurr, are emphasising what is really the central idea of the Gospel teaching. Science is also helping the world to realise that this vast Universe is

'One stupendous Whole
Whose body Nature is, and God the soul,'

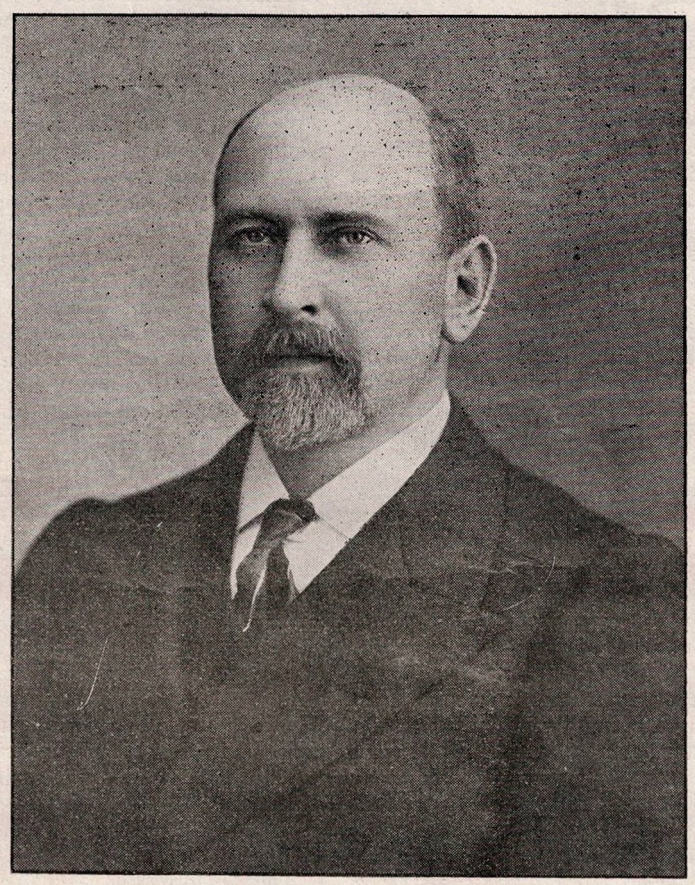
that man is spirit materialised for a season and cannot lose his identity or his indestructible relation with the great Universal Spirit whom we call Father—God. This is immortality demonstrated by science.

And before his scientific confreres had declared to the world that there was no such thing as solid matter, Sir W. Crookes, with his Law of Vibrations and his experiments with Radiant Matter, had been enlightening psychic students as to the source of all communications with the spirit world, and had made personal experiments with the materialised form of Katie King, which have become history. Professor Lombroso believed that Radiant Matter was the vehicle for the psychic phenomena, given through Eusapia Palladino. Dr. Hodgson, in his report on the sittings with Mrs. Piper, which he furnished to the Society for Psychical Research, said that at the time of trance, Mrs. Piper's arm and brain were illumined by what he called "Light," and when this waned no more demonstrations were possible. This is analogous to the power manifested through Charles Bailey, at Mr. Stanford's circles. When this is exhausted it is impossible to have any manifestations, showing that these are not at the command of either the medium or the sitters. As Lombroso says, in his posthumous article, the world is coming so rapidly to a knowledge of the truth of spiritualistic phenomena that they will no longer be sneered at, but accepted as Revelations from the Unseen Universe, and factors in our religious life.

REV. F. C. SPURR,
A Great Spiritual Leader.

By Annie Bright.

It is one of the great facts of this marvellous Universe that those who attain the same spiritual development receive the same Light, the same truth, the same inspiration from the Unseen World all around us. It is my constant endeavour to break down the arbitrary, conventional lines that divide people into different sects, each one endeavouring to show that the most spiritual light converges round its particular system of belief. It is difficult even for those who stand outside orthodoxy — Theosophists, Christian Scientists, New Thought advocates, or any of the other divisions that have resulted from the mysterious Rochester Knockings of 1848—to free themselves from the sectarian idea, and many spiritualists fail to grasp the full import of what this great awakening means—what this world-wide psychic movement portends. People may and do attend any amount of circles, and fail to grasp the central idea of all—that they are useless unless they lead us nearer to the source of all spiritual direction—nearer to God. In these early years of the century we are just getting a glimpse of the wonder and the magnificent possibilities of our close and intimate relation with the great pervading Force of the Universe which is at once Love, Justice, Power. There is scarcely a scientific book published but shows that our deepest and clearest thinkers are finding that back of all the diverse forms of ever-changing matter is a spirit force both personal and impersonal, and of which man is an integral part. Said a friend to me the other day, "I see God in everything—this flower, this stone, this hand of mine, and in every distant star. The thought of that indwelling Power is overwhelming to the reflective mind. I see these birds picking up their food, and know that in some subtle way this is converted into bone and flesh and feathers. An egg or a seed has within it all the potencies of the Universe, and a living being, a tree, or flower comes we know not whence or how." "We are indeed so surrounded with miracles," I replied, "that people never think about, but take as a matter of course, that when they are told of a life beyond the grave, fuller of beauty and reality than this transitory one, they scorn the idea, and yet cannot explain how a blade of grass grows, or by what mighty guidance the first ray of light in the day comes to the very tick of time, or the source of the wondrous mechanism of the sidereal heavens." It is through the expansion of the intellect that the religious thought of this century will be entirely changed. How to restore to the world a real belief in the deathlessness of life and man's glorious spiritual destiny is the one vital question of the age.



REV. F. C. SPURR. *Photo. by Talma.*

What Mr. Spurr is Doing.

One Tuesday evening I found myself in the densely-crowded Collins Street Baptist Church, of which Mr. Spurr is Minister, intent on hearing the kind of teaching given in the Bible School held by this great preacher each week during the winter months. He was giving a scholarly explanation of the two writers in the book of Isaiah with which the higher criticism has familiarised us, and I was not greatly interested until in a passage of wonderful power he led his hearers up from the prophet's mighty words to the fount of them all—that Centre of Light and Love and Strength from which all prophets, teachers and every living soul draw their inspiration. Here the question, "What is Religion?" was answered by a Minister of the orthodox church in much the same way that it had come to me through psychic investigation. This had led me out of the wilderness of doubt and the bondage of materialism into a living faith in divine realities. Science is making psychologists of all thinkers, and latest researches are pushing inquiry so far that it already predicates a "Directive Force" and a "hand that guides." Charles John Romanes, Cambridge graduate, the friend, companion, pupil, able assistant and co-worker with Charles Darwin, passed through the deadening chill of materialism only in his later years to gain a wider and more soul-satisfying view of the Universe. In a posthumous volume of Romanes', "Thoughts on Religion," he says, "I take it as unquestionably true that this whole negative side of the subject (Science) proves a vacuum in the soul of man which nothing can fill save faith in God." Max Muller says, "Wherever thou mayest be, thou art with Him and He with thee. He is eternally near, and His is the world with its flowers and thorns. He is man, with his joys and sorrows. The least important thing does not happen except as God wills it." This is indeed the conviction of all true spiritual leaders, whether in the church or outside of it.

How I Met Mr. Spurr.

Nothing happens, therefore, "except as God wills it," and so as by what seemed a happy chance I was brought into friendly relation with Mr. Spurr, and, strangely enough, by my book, "A Soul's Pilgrimage," which had been placed in his hands. Through this it was found that the opening scenes at Laceborough were laid really in Nottingham, the birthplace of both Mr. Spurr and myself. He knew every inch of the place, and even remembered the name of my father, one of the aldermen of the borough. Then we talked of these great themes outlined in my book, and I found that for twenty years he had been a student of psychology, and was familiar with the works of the most important writers, F. W. H. Myers, Sir Oliver Lodge, Flammarion, Russel Wallace, Sir W. Crookes. Every preacher with a distinct message to give must be a psychologist, and it is the New Psychology which is going to revivify religion, and make it a factor in the lives of men and women. It is the lack of a living faith in unseen realities that is at the root of the general indifference to religion, and the lack of ideals in the lives of most people. "It is my fervent

desire to be a factor in the religious life of this city," said Mr. Spurr. "My scientific studies," he went on, "showing that electricity is the basis of everything we call matter, from the distant star to the pebble on the ocean beach, have shown me the possibility of manifestations like those at Mr. Stanford's circles. Matter is in perpetual motion, and we can see how the natural forces of heat and cold transform water into steam, or ice, and although I do not accept the philosophy deduced therefrom as affecting my religious belief, I am convinced of the importance of Mr. Stanford's investigations, and the valuable work he is doing in breaking down the materialistic creed." It was an easy step to gain Mr. Spurr's permission to tell my readers something of the way he had been led to his present spiritual standpoint. I am just anxious to still further enlighten people as to "the true Light, which lighteth every man that cometh into the world," I said, that we read about in St. John's Gospel, and I do not wish to identify you with my ideas. I write about others than professed psychologists.

A Destiny that Shapes Our Ends.

"There is no doubt," said Mr. Spurr, as we chatted about Nottingham, and his youthful days, "that my present work was the one chosen for me from the beginning. Even before I was born my mother dedicated me to the service of God, but as a boy I had not the slightest idea of preaching, but hoped to be a medical man. I had to delay preparations for the necessary study, as I had to look after my mother, my father being dead. A remarkable experience was mine, however, at the age of thirteen, when I experienced what is called 'conversion,' that call from the spiritual world to tell us of its reality. Greatly against my wish, I was taken to a meeting of the Plymouth Brethren, and while there, not interested in the surroundings generally, had a sudden spiritual experience. It was a never-to-be-forgotten moment, when I was lifted at once into a higher life. About the same time I was walking in Nottingham streets, a lad of thirteen, during one of the hurricanes that uproot immense trees and unroof houses in those latitudes. Scarcely anyone was about, and I was running down a narrow thoroughfare battling with the wind, when on a sudden I was stopped as if a strong hand had pushed against me. A moment afterwards a chimney fell to the ground on the very spot my next steps would have taken me." "That was doubtless one of the 'Invisible Helpers' ever around us," I said, and asked Mr. Spurr if he remembered how a friend being struck dead by a stroke of lightning with whom Martin Luther was walking during a thunder storm, set that great reformer on the spiritual path that led to the Reformation. "But I worked on persistently at the business I was engaged in," Mr. Spurr continued, "until at the age of nineteen I found I had the 'gift of speech,' and felt I must speak to people, and got an opportunity to do so in a village, and in the open air. A violent struggle went on for six months. I was still in business, but at the end of that time I went up to London, began active mission work, and spoke in a tent in one of the suburbs. About this time the offer came to me to go to Oxford at the expense of a friend, to obtain my degree, but on condition that I would take Holy Orders in the Church of England. This was a condition I could not accept, and eventually I proceeded the Continent, and sat at the feet of some of the great men of the day, professors at the Sorbonne, and in Switzerland, to whose valuable teaching I owe a great debt of gratitude.

First Pastorate.

"It was in Cardiff, Wales, that I began my first settled work as a minister—25 years ago next April. From the beginning of my pastorate there the place was overcrowded. Seats had to be placed in the aisles, and the people sat on the pulpit stairs and even outside the building. After five years, my health suffered by the crowded building, and the heat of the atmosphere, and Dr. Clifford and others urged me to join the Forward Movement in London, which was then in active progress. There was a sisterhood, who undertook work among the poor, and many agencies for the resuscitation of decayed churches, holding conferences in various centres, and a constant movement. About six years ago, feeling the necessity for more settled action, I accepted the pastorate of Maze Pond Baptist Church, Camberwell, London, a magnificent building, which in Australia would cost £40,000 to build to-day, and hoped to remain there for life. But after five years, with magnificent congregations, the London fogs stopped me. So seriously did these affect me that my voice left me entirely on several occasions; the children got catarrh, and it was felt that something would have to be done. At this juncture, an invitation came to me from Australia. Reluctant as I was to leave, I felt that it was the next step which I had to take, and that the guiding hand was there. I took farewell under a powerful spiritual influence, and knew that I was doing right.

In Australia.

"There is, however, in Australia the same work to be continued. All I want is to set forth the truth, and to awaken men's souls to Christ." As I listened to you last night, Mr. Spurr," I said, "my heart went out in deepest sympathy with you, and your work. In speaking of the woman healed by just touching the garment of Jesus, you emphasised the fact that it was her faith that had made her whole, as Jesus told her. Beautiful was it to me to hear your exposition of how the soul must get into conscious touch with the Divine, must go into the Silence to get the reality of Christ's teachings. People go to this teacher or that to get spiritual direction, to one doctor after another to get health, while the power is all the while resting within themselves to gain health both of body and soul by going within the recesses of their own souls rather than looking for external aids." 'The Kingdom of God is within you,' said the Great Master, and 'a still small voice' came to Elijah when he was seeking God's guidance, after the wind and the earthquake and the fire had been without a message to him. Ah, this is the heart of every religion. As you pointed out last night in your sermon, the thought of the idolator as he kneels before a senseless idol, of the devout Catholic prostrate before the elevation of the Host, is transcending these merely earthly symbols. They are not to be laughed at. They are like all of us, seeking after God, if haply they "might find Him." But people can only come to this realisation of God's immanence and of a spiritual world all around them through prayer of the vital kind, I ventured to add. Jesus knew this; every exhortation of His to the disciples is for constant prayer. Even their healing and the casting out of devils could not be done "but by prayer and fasting." "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights." But we must ask for it, "pray without ceasing," as Paul said to the Thessalonians. And a study of Psychology is going to be the potent factor in this great religious upheaval. Psychology is invading the domain of medicine. A recent number of the "British Medical Journal" has many pages about Faith Healing, Cure by Suggestion, Hypnotism, and says these things can no longer be denied. Gradually a new sixth sense is being developed, and men's eyes will be opened to the wondrous light from the spheres. May I add, Mr. Spurr, that I believe you have a great work to do in this city, and are doubtless an instrument in God's hands for its upliftment into a real spiritual li e.

"And now the sixth sense is opened, the seventh embraces the whole,
And, clothed with the Oneness of Being, we acknowledge dominion of soul;
And in all Life's phases and changes, and along all the paths to be trod,
We recognise only one power—One Present, Omnipotent God."

Just as we go to press the English mail brings news of Mrs. Knight McLellan's safe arrival in London. An afternoon reception by the London Spiritualist Alliance was to be tendered her in the following week.

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

By ANNIE BRIGHT.

In all the experiences of the past seven years of sitters at the above, no evening has been surpassed for high spiritual teaching or the production of phenomena than that of Thursday, September 8th. Signor Valetti's addresses are invariably uplifting and full of a spiritual earnestness that has been recognised not only by those privileged to listen to them, but by readers in every part of the world. On this occasion, the subject selected, "The Dwellers in Heaven," gave scope for an appeal to the Higher Life, and a description of the spiritual universe that has never been equalled. It would be impossible to hear a similarly uplifting address from any cathedral pulpit or orthodox platform; and it is at once reproduced for the benefit of the many thousands, who through this channel are receiving the Word of Life. To many seated in the seance room it was as if they were taken up into the seventh heaven and heard things which are not lawful to utter, as Paul says, and to the many sunk in materialism it would read as a fantastic dream. It is truths like these that are destined to restore to humanity their fading belief in divine realities, and to make of religion something more than the dead letter of to-day.

For the supplement, an "apport" brought on the same evening has been photographed. It is one of the native objects brought by the Red Indian band of controls, a Fetish head from a Totem pole of the Mexican Indians. A live bird, nest, and lump of clay, with spearhead, were the other "apports," while the medium, searched in private room by gentlemen investigators, was locked up in the cage, sealed and also searched. In view of the satisfactory conditions prevailing, at this latest series of sittings, it is amusing to read in a late number of "The Progressive Thinker," Chicago, the following concluding paragraph, in a column headed "Charles Bailey":—"We will await the utterances of the 'Harbinger of Light,' after Mrs. Bright and Mr. Stanford shall have recovered from their first shock, and had opportunity to clamly digest the full report of the Grenoble committee. Anything coming from them as yet has been based on their incomplete knowledge of facts."

In reference to the Grenoble incident, it is sufficient to say that the statement made in the May "Harbinger" was not the result of shock, but of the calm digest of the statements then to hand, and of the knowledge of the genuineness of the mediumship of Charles Bailey gained by an experience of seven years. Both Mr. Stanford and the editor of this paper will be glad if "Progressive Thinker" will kindly publish that account for the benefit of their readers. Five thousand copies were sent broadcast over Australia and New Zealand, also to Europe and America, and nothing but the fullest publicity is desired. In one of hundreds of letters received at this office, a New South Wales subscriber says:—"We were pleased to learn that Mr. Stanford had resumed the sittings with the medium Bailey, with such marked success. The passage of matter through matter was demonstrated to us nearly twenty years ago in our private home, my sister being the medium. Small articles were taken from and brought to our table—such as leaves from trees, pocket handkerchiefs. Many times, after tying our sister's hands and body to the chair, the other members of our family all joining hands, we have found the knots of the cords undone and lying loose on the floor." This is for the benefit of sceptics everywhere, who persist in crying, "Fraud!"—when they are simply ignorant of the laws of Nature.

The following is a list of addresses and phenomena continued from September issue.

141ST SEANCE. August 4th, 1910.—Address by Professor Denton on "Occult Laws and Phenomena," printed in September issue. Phenomena. Clay, with Spear Heads of bone, with gutter for poison, from Central America. Tree of a rare and difficult kind grown by Yogi. It was a thick-stemmed, juicy kind of plant, said to bear beautiful flowers, and is now in Mr. Stanford's conservatory. Dr. Whitcomb said that the late Sir Andrew Clarke, physician to Queen Victoria, was present.

142ND SEANCE. August 11th.—Address by Signor Valetti, entitled, "The End of the Matter." Phenomena. Clay, with Spear Heads, from Central America. One of the Red Indian chiefs controlled, and drew with chalk on blackboard some most interesting Indian designs, and received a "Message Stick," which he presented to Mr. Stanford. It is covered with marks, whose meaning was explained by Dr. Whitcomb. Power exhausted by Red Indian controls, and phenomena limited.

143RD SEANCE. August 18th.—Address by Professor Denton, "Psychic Laws and Phenomena," conclusion of former address. Phenomena. Heavy piece of Mineral from Central America. Nest produced with one egg and newly-hatched fledgling. This was immediately taken away, after inspection. Portion of Indian blanket, containing human scalp and tomahawk.

144TH SEANCE. August 25th. Address by Professor Denton on "The Mind of Christ." Phenomena. Block of Lead, found in Roman strata in Bablyon, bearing the name of Augustus. Seaweed, also Fish. Quantity of Gravel from Central America.

ADDRESS BY SIGNOR VALETTI.

"THE DWELLERS IN HEAVEN."

Delivered on Thursday evening, Sept. 8th, 1910.

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

I desire to speak to you to-night concerning "The Dwellers in Heaven." It is only natural that most people, indeed, I might say, all people desire to know something about the country to which they are travelling. For death is no respecter of persons, and will assuredly gather all in at last. Paul, the apostle to the Gentiles, has illustrated what the kingdom of heaven is like, when he compares it to a great man's house, a king's palace. There are vessels to honour and to dishonour. There are various officers, and the head of the house is the master, or the king. So to-night we know that the head of the heavenly kingdom, the spiritual world, is the King of Kings. There is none like unto Him; He is Invisible, Eternal, Immortal, the only wise God.

MANY CONCEPTIONS OF DEITY.

Different people have different conceptions of Deity. It has been truly said that when man creates a god he gives to him all the attributes which he himself possesses—all the vices, if he be degraded himself, or, if he be noble, like the ancient Greeks, he gives to his deity great and noble attributes. It is exceedingly hard, I must tell you, for the mind of man, while he is in the flesh, to conceive of, or realise what is the kingdom of heaven, and what life therein is like. The force and the truth of this has been felt by all teachers in every phase of the world's history. The great Master Himself said very little about the kingdom of heaven, and you know that often in the scripture it is spoken of as a place having golden streets, walls of jasper and its inhabitants harping with golden harps upon a sea of glass. All this is figurative. It is designed to show that the things you regard as the most beautiful and costly upon the earth plane are in abundance in the heavenly kingdom—that which you hold as the most precious and costly is found paving the streets. The walls were built of jasper, and, figuratively, the foundations were precious stones. It is to show you that the kingdom of heaven is a prepared place for a prepared people, and that it is filled with all that is grand and beautiful.

THE LIMITED CHRISTIAN IDEA OF DEITY.

But our Father which art in the heavens, Who and What is He? The Christian conception of deity is often astray. During the Middle Ages, or possibly from the time of Constantine the Great, the anthropomorphic conception of deity has prevailed among the Christian portion of mankind. But let me say that while it is extremely hard for me to define what I mean by Deity, I must tell you that it is Spirit, and that Spirit is Essence. And what is Essence? It is that permeating power which is seen and felt in every part of His dominions. No matter where you go in this vast, illimitable universe, there can be seen the Eternal Almighty power of our Father

God. The spirit of man which dwells in the body of clay for a time is a spark from that Divine fire, it is a drop from the great Ocean of Intelligence, and will return eventually unto God. God is personal, just as much as it is possible for Spirit to be personal. He is also impersonal. Ah, my friends, it is indeed hard while in the flesh to get a right conception of Deity. Try and realise that it is a wondrous Spirit, Omnipotent, Omnipresent, which fills every part of the universe. An infidel was once reproved by a little maiden, who said in answer to the question as to "Where is your God?": "My God dwells down here in my heart, and He dwells up there in the planets. He fills all immensity. He is Spirit. He is Perfection. He is Beauty. He is the Father of spirits. He is the King and Lord of all. He reigns over the whole spiritual realm, this great, nobl· Palace Beautiful." We are told in the Bible that no man hath seen God at any time, and the assertion is true. It is not given to men yet to look upon Deity—I must of a necessity use words with which you are acqainted, so I will say to look upon "the face of God" is not possible. No man is permitted to see that wondrous Spirit, Who is Father of the whole human race, but His mighty power is working everywhere, and to-night, if you but hearken to His words, His power, His life-giving spirit, will work deep down in your souls. Paul, the apostle, said: "Great is the mystery of godliness." It is indeed such a mystery as few understand. The Divine Spirit will work with your spirit, bearing that witness which is so necessary to give peace and comfort and purity. It will give assurance in the darkest hour of human experience. You are indeed the children of God. I thank my Father that it is possible for everyone of you to know that you are accepted in the Well Beloved. You can say to-night "I am a child of the living God," of this God Who rules and reigns in the universe.

The Will of God Not Yet Done on Earth.

Let me say that as a moral governor, His law is not yet obeyed upon the earth plane. He is not, indeed, at present the Prince and King of the world in which you live, for the reason that man, possessing a certain amount of free will, refuses to acknowledge Him, preferring darkness to light. But the time will come when all must acknowledge Him. I do not care if you be Mahommedan, or what you may be, if you are true to your conception of God, if you conform to the standard of conduct required of you by your light and conscience, you will be accepted. But the man who flagrantly violates his conscience and the law and will of God, on him there remains a great responsibility. Verily he shall go into the prison house, and he shall not come out until he has paid the uttermost farthing. Remember these truths, because they are all important. This wondrous Spirit—the Father—ah! how beautiful this name—just for a moment or two permit me to dwell on the expression. You are taught by the Master Christian to pray, "Our Father." Do you realise fully the import of those beautiful words? Think of it, my friends; think of a good, kind, indulgent earth father, just, upright, noble, good. Ah, with what tender pity does he look after the welfare of his children. Will he scourge them and ultimately cast them off and disown them? Ah! no good human father will do that. Then that love—let me impress this upon you—that love, imbedded in the heart of the earth father, came from the immaculate heart of God. That spark of love which grew and expanded in the human soul came from the great heart of Love, and assuredly that great heart of Love will not cast aside the awful majority of mankind. But you must remember your great responsibility. You are building character at the present time, and if you are not true to yourselves, to your noblest ideals, and to God, there remains the natural consequence of the violation of the law and will of God and of your conscience. Ah, my friends, I am greatly in earnest. It is too solemn and serious a position to be trifled with. I speak to you as one who has an interest in your soul's welfare, and I say to you to-night—be careful, because the door of the Eternal World is open, and soon you will be called upon to pass through. Some who have sat in this meeting are now upon the everlasting shore, and perhaps in a few short years you, too, may stand face to face with the verities of the eternal life. Be solemn, be serious, and sincere, and, my friends, all will be well.

All Must Acknowledge Him.

God reigns in the universe. He reigns in the heavens, but His will is not yet done upon the earth plane. His kingdom is set up in the hearts of believers and those who love and trust Him, but the time is coming when all shall acknowledge Him, from the greatest unto the least. If God really reigned over your earth, there could not be such terrible evil deeds done by men in the flesh. I am not going to stop to argue about the nature of evil. Evil exists, just as surely as good exists, as light and darkness exist. I thank my God that at last evil will be swept away, and good only will remain, for He has promised that the former things shall pass away, and He will create all things anew. That which offended shall cease to exist. Blessed be God.

Heavenly Messengers and Heavenly Homes.

In that spiritual house God has many emissaries, many children, many messengers. They are exalted spirits. In the scripture you read of the cherubim and seraphim, names given to you upon earth, but I doubt if one man in the whole of this land understands who are the cherubim and the seraphim. They are officers in the King's house, who receive instructions, and obey His will and behests, whose mission it is to convey the words of the exalted Christ, and of His God, to those in authority upon the lower plane. Realise that "In my Father's house are many mansions." We teach that there are seven planes of progressive existence in the spiritual world. The seventh is the "Holy of Holies," into which the Nazarene and the perfected spirits have entered. There is the throne and footstool of our God. Then come the angels of the Most High. Who are the angels? They are messengers who work in love. Oh, my friends, your poor, feeble, cramped minds, while you are in the flesh, fail to grasp how illimitable and vast, how wondrous, yet how perfect, is the whole universe of God. Could you—I must speak to you about things you understand to illustrate my meaning—could you take the swiftest express train and for the next 500 million years speed through the universe, you could go on for hundreds of millions and billions of years, and then you would be just as far from some of the outlying regions of the dominions of our Father God as you are to-night. Ah, yes, angels close their wings and raise their hands to their faces, their voices are hushed in the presence of this profound mystery—God's Love towards insignificant man, full of error and contradiction, full of disappointments, full of sorrow and imperfections. He realises not yet the Divine scheme and plan, which at last will reconcile all things unto Himself, so that every creature upon the earth and under the earth and in the heavens above, shall acknowledge Him to be King and Lord over all the universe. Then after the angels are other officers—messengers in the King's house, Immortals.

Who Are the Angels?

Angels have never lived upon the earth plane. It is an error to suppose so. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." And we are also told that man was made a little lower than the angels, showing that the angels are another order of beings. They are immortals. I do not object to a mother telling her child some day he or she will be an angel, for "their angels do always behold the face of my Father which is in heaven," said the Nazarene. But the angels are a distinct order of beings—immortals—and throughout all eternity they pass backward and forward into

the mansions of the King's palace. After them come exalted intelligences, who give instruction to us who have lived upon the earth plane, who are still in the progressive states, seeking for purification, for that pure heart and pure spirit, which will be ours, when we shall become one with God. It is a mistake to suppose that at the bars of the grave progression ceases. Progression is eternal, it is continuous.

Spirits Who Have Passed Beyond the Grave.

Then there are the sons of men, those who have walked uprightly, and have "redeemed the time"; those who have obeyed the will and law of God, as they have understood it, who have been faithful to themselves, and whose lives have abounded in good works. Some people make light of good works. I admit that faith is necessary, but faith without "works is dead." Show me thy faith without thy works, and I will show thee my faith by my works. It is necessary that both go hand in hand. Faith works out in scattering seeds of kindness as the days go by, for they will bring you a plenteous harvest. There are the progressive spirits who have met with their loved ones and are satisfied because they inherit the kingdom prepared for them. Then shall there be no more death, neither sorrow nor crying. To millions of people Death is, and has been for a long time, a terrible bogey. I pray that to-night I may show you and make you believe that death is but the doorkeeper who will beckon to you shortly, and say: "Son of man, come up higher." Death! It is natural to die! It is just as natural to die as it was natural to be born, because man is but a stranger and a sojourner upon the earth plane. Man's home is in the heaven of God. Man is a spiritual being. Those poor people who will tell you that man is all animal, that when man dies all is finished; how dark must be the state of their minds and their spiritual condition. Ah, how I do pity them, for no ray of light enters into their soul. To eat and to drink, perchance to be merry a little while, that is all. How terrible! And then the blackness of darkness, for everyone shrinks back from the verge of the yawning grave in terror and hears in imagination the echoes of loved voices long since stilled. He remembers the loving hand, the kindly grasp, the eyes filled with affection, now dim and closed in death, and never again shall he look into those faces and see the sweet smile, or hear the loving voice. What, never again? No, never! How terrible! How awful! Ah, well might we say if this be true that life is not worth living. Let us hence and be no more. But, my friends, it is not true! God is Spirit, and as sure as God is Spirit He is responsible for those spirits, because they have that which He possesses—immortality. He gave it unto them, He bestowed it upon them, and the Christos was manifested to bring life and immortality to light. And I thank my God to-night that even I heard those words in my flesh life that led me to think over spiritual matters.

Work in the Spiritual Spheres.

In the spiritual planes of existence there are dwellers from the earth plane, ministered to by angelic messengers. Know ye not that at some time ye shall be above angels? Paul said to the Corinthians, "Know ye not that ye shall judge angels?" These teachings are true, they are the truth of God, calculated to help the human soul. Time does not hang heavily with those who dwell in Beulah Land; everyone has a work, a commission. There are no drones there, and everyone pursues his work diligently, as a labour of love, and everyone desires to do the work allotted him. Those who are exalted help those who have not attained to so great a spiritual height, and each one is stooping down helping someone up to a rung higher. Then there is another side to all this beauty. I do not dwell solely upon the beauties of heaven, because I have told you about it. I have tried to make you realise it also in other addresses, but I wish to impress upon you the importance of working faithfully while in the flesh. Laborious work, work that tires and enervates ceases at the grave, but work which is a labour of love continues, and joyfully, joyously, do we do that which has been given unto us. There is another side to this pleasing picture, which is assuredly true. I have met people, however, who are pleased when we prophesy "smooth things," but are angered when we show the other side of the picture.

There is a prison house. In the epistle of Peter, we read that Christ went in the Spirit—the learned Dr. Robinson assures me that the correct rendering is not "by" the spirit, but "in" the spirit—unto the prison house, and "preached unto the spirits in prison." Dare any one say that after you have passed the portals of the grave there is no hope, when the record says the Divine Master went and preached unto the spirits in prison! What did he preach? He preached that he was manifested to liberate those that are bound, those that sit in darkness and the shadow of death, and many gladly heard him. Let me remind you that if you reject the spiritual teachers—no one being coerced—you are lengthening the sentence. The indeterminate sentence obtains there. Remember, my friends, that as Christ said, "Ye shall not come out thence till thou hast paid the uttermost farthing." There is no hell of flame and brimstone, but assuredly, there is the consequence of your action. Remember that you are building for eternity to-night. Oh, be wise, and build upon the rock, that when the storms of life come and beat upon your spiritual house, it will not be shaken. How foolish to build upon the sand! The world in which you live is full of storm and tempest. Hardly a day passes but the euroclydon of trouble blows, and the sirocco of temptation and trial withers. It is necessary, my friends, to have some arm on which you can lean, someone upon whom you can depend. I ask you, oh spiritual brethren, not to depend upon immortals like those who have gone before, and are in a progressive state, but to realise that they get their life and their power and all they possess from that Eternal Spirit Whom we also call Father and God.

Eternal Hope.

Will the dark spirits always remain in the prison house? Will there be endless suffering, endless sinning? Ah, no, the time will come—and this is the glad tidings of great joy—when God will wipe all tears away and to the erring child he will say, "Be comforted." They will be saved so as by fire, it is true. Paul likens them to vessels of wood, vessels of clay. Will you not be a vessel of silver and gold in the Father's house, occupying a seat of honour? Will you of your own free will say, I will enter into the spiritual kingdom, I will work and fight till I am gold. The dark scene will pass away, and God will "dwell with men." What does that mean? I am not going to speculate, but I believe that in the ages to come a grand development will take place, whereby we shall all live together, as you are living together in a sense, in companies, in societies, but there will be nothing to offend. Instead of having a weak, vacillating king upon the throne, you will have a King of Kings to reign over you. A grand theocracy will be set up.

What a delightful existence! You live now in a beautiful world, but it is marred by imperfections. My God shall straighten out all imperfections. He will make straight paths for your feet, and will claim that which has been turned out of the way. As you must assuredly sooner or later enter into that spiritual world, see to it that you build on a sure foundation. Show forth in your lives the fruit of the spirit, and it will bring you comfort, peace and joy in time of trial. In time of adversity you will be able to say, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters" of His love and companionship. His rod and His staff support and comfort me in every trial and in every

trouble, and at last I will be welcome home! Ah, if you only understood the import of those words, "There is a welcome in glory for me" But remember that it is necessary that you should work for that immortality which is in heaven, which is undefiled, incorruptible, and passeth not away. Do not listen to the enticements of the world, it can give you nothing satisfactory. What will it avail you in the hour of death? Upon your earth plane there lived a man who believed there was no life hereafter, and I am sorry to say that his life was not clean. I do not show this as a dreadful picture, as some evangelical teachers are wont to do, but as one case illustrating many that I have known. This man sickened, and drove from his house those who would have comforted him spiritually. A spiritual teacher at last, just before he passed over came to him, and prayed with him. Next day he rallied a little, and he said to the spiritual teacher, "I am not going to die yet. I will not die, and I am not afraid of death." That night, when only his housekeeper was present, he raised himself in his bed. I have had this from himself since he passed over. A peculiar weakness began to spread all over his frame, a sense of oppression, of suffocation, of fullness in the head, breathing difficult, a fight for breath, dark spots floating in front of him, everything swimming. "Breath! breath!" he cried, fighting and clawing at the atmosphere. "Breath! Breath! Give to me!" And then everything began to go from him, and with a hissing sound, followed by what in his last moments appeared to be an awful explosion, there came a horrible blank, and soon he realised that he was in the presence of the immortals. There was a life after death, and he had found it out, found it out too late to redeem the time which he had so wantonly wasted; too late to recall lost opportunities, too late to speak the kindly word, too late even to give the cup of cold water which would bring its attendant blessing. "Too late. Too late!" Ah, yes, he had a season in the spiritual world to pass through which was a season of tribulation, but I am comforted with the thought that at last, afar off, that good will come to every soul. The winters of human doubt and all that there is of evil will turn and change to lovely spring. Day, glorious and perfect, will last throughout the countless ages of eternity in the hearts of all the children of God. For "there is no night there." God is the light; there is no night there!

SCIOAHSPE.

PAN, SCIOPAN, AND NECROPAN.

By Edgar Lucien Larkin.

Written for the *Harbinger of Light.*

None can hope to secure a glimpse of the real modern history of man, much less to understand it, without a knowledge of Oahspe. To comprehend modern national origins, careers, declines and falls of kingdoms, empires and states, one must be familiar with Oahspe. First, the definition of the word modern, as used herein, must be given. The first baked clay dish or vase now buried deep beneath the soil of India is modern. Those beneath the surface cities of Japan, Peru, Anam, Bolivia, Burmah, Palestine, Jerusalem, Yucatan, Siam, Panama, Abyssinia, Bactria, Ecuador, Afghanistan, Venezuela, Carthage, Mexico, Chinese Tartary, Arizona, Louisiana, New Mexico, Minnesota, Ceylon, Illinois, California, Pekin, Southern Russia, the Caucausus, Montana, Manchuria, the Soudan, Sicily, Cuba, Spain, Finland, Alberta, Chili, Sahara, Arabia, Puerto Rico, Persia, Ohio, Thibet, Korea, Oregon, are modern. Utensils of baked clay, of gold, ivory and opal, of Pan, now beneath the Pacific Ocean, of Poseid and Atlantis, now under the Atlantic; Sociopan, now below the Caribbean Sea, the forests and marshes of Central America; and Necropan, beneath the deserts and forests of Africa, are ancient. Tablets and clay cylinders now being exhumed from submerged Nineveh, Babylon and Memphis are modern. Below Meroe, ancient; likewise those at rest 30 feet below the surface of Arabia. These are revelations of two mighty books, "Oahspe" and "A Dweller on Two Planets," now clearly seen to be complementary to each other. What one omits, the other supplies. For the ancient traditions of Lemuria are cleared and explained. The pyramid of Suplies is modern, but ancient voices, as it were, are now speaking within its interior corridors, chambers and rooms of the Queen and King. An expression is now being made from the World of the Unseen, beside which, all others in the past are weak efforts. Impressions from those submerged in Pan are now being made on living races. Necropan and Sociopan are becoming reanimate in mental formolation, and the stone lips of Memnon are about to become articulate. The very eyes of the Sphinx may radiate wisdom. Atlantis is expressing, and the altars, shrines, temples and oracles of Caiphol, its vast capital city, are awakening. For strange elements of ancient wisdom are appearing; that gigantic mass of inexplicable statements, remarkable assertions, curious legends and maze of "myths," Greek and Roman mythology, is becoming luminous, and will soon burn and blaze. That fountain-head of knowledge of the past, present and future of the earth and MAN, the earth plane of events and happenings of the long ago, the active present, and the long future, are told with ultra-microscopic accuracy in Oahspe. All missed by Oahspic microscopic scrutiny of the eastern hemisphere, of Poseid and the Atlantian continent, are revealed in the "Dweller on Two Planets." When the huge continent Pan sank beneath the waves; these wonders are recounted, early in the new bible, Oahspe; the great book does not even pause, nor stop, in its analysis of Man, but keeps on in this study, and tells of the future of humanity, as if nothing had happened: as if two hundred million humans had not been drowned. And the history of the Atlanteans does not stop with their total destruction beneath the waves. Little attention is paid to this cataclysm: but all teaching, all revelation, is centered on the future of humanity. These two great bibles care little for the floods; these merely destroyed bodies. "Behold the division. Whaga (Pan) shall be hewn off and cast beneath the waters of the ocean. Go ye, down to earth and receive the spirits of mortals who shall perish in the waters."—Oahspe 65: 17-18.

"The earth rocked to and fro, the land was swallowed up, valleys and mountains, and all living perished, save the T'hins, who floated off in ships."—72: 42-43. "Two ships carried to the north were named Yista, which in the Whaga tongue was Zha-Pan, which is the same country that is to-day called Japan, signifying, RELIC OF THE CONTINENT OF PAN, for it lay to the north, where the land was cleaved in twain."—Oahspe 75: 55. Now, why will not the scholars of Japan translate Oahspe into their own language? And why will not the Japanese religious teachers of their ancient religion and system of future existence, study every minute detail of the important revelations of Oahspe, and thus find the precise origin of every doctrine they now believe? Why not find the religion of their ancestors who came to their beautiful land 27,000 years ago in the two now famous ships? And then let scholars translate the rock inscriptions from Oregon to Chili, those hewn by descendants of those who came from sunken Pan to North and South America. Become well acquainted with the scholars now guarding their ancient wisdom —those amid the Mayas, the founders of Mayapan, Copan, and Panama, remnants of the great Pacific race of Pan, treat them decently, not reduce them to slavery; and perhaps they will tell where the astronomical observatories of their ancestors are now buried beneath soil made of layers of huge semi-tropic trees.

Why not stop war, use the same means now thus wasted, in draining every swamp, clearing every forest and making excavation of every buried city in Central America; exhume thousands of inscriptions,

secure the glyphic keys from the Mayas and enrich the literature of the world? Stop using the word Phoenicians, substitute Foneceans; do not say that the Phoenicians invented the alphabet. These came from Pan and Poseid, the Pacific and Atlantic continents, and when these sank, letters spread to Necropan, Northern Africa and Southern Europe—and to Sociopan, Central America, Southern North America, and Northern South America. Read the names of the shepherd kings in Oahspe of the Sumerians, Akkadians, Abarians, Hittites, and primordial Arabians. Go find the landing places of the two ships from Pan, in China, Japan, America, Arabia, Egypt and Menoe. Discover everything when war ends. These are mere Oahspic suggestions. Make your own every wondrous teaching of the revelations regarding Atlantis: rediscover the electrically driven airships and follow their journeys to every part of the earth. Renew the high civilisation of the beautiful capital city Caiphol, and try to understand. Help now to fulfil the prophecies of the book, the "Dweller on Two Planets." More than half are already here as predicted. The few yet to come are the utilisation of Navaz, the Vitae Mundi, the Life of the World, drawn from the negative side of Nature, to perform the work of Man. Another is, how to soon discover and use, latent thought power, once in common use in Atlantis. For submerged temples of Sociopan and Necropan now store all this long lost knowledge. So sayeth these two now world-famous relations from invisible realms, regions whose very life is highly advanced mentation For the bottoms of the Gulf of Mexico, the Gulf of California, the Caribbean Sea, the Atlantic and Pacific, are laden with ruined cities, palaces and inscribed temples, with factories, observatories and chemical laboratories; with ruined airships and submarines. And these are pictured in the Atlantean book, The Dweller, and described in Oahspe.

HEIGHTS NOW REACHED BY PHYSICAL SCIENCE.

Can it be that every physical science is on the verge of passing into the mental? The reader will remember that one year ago, I wrote an article for the "Harbinger" from the halls of the University of Manitoba, after just listening to the great address of President J. J. Thomson, before the British Association for the Advancement of Science, at a session in Winnipeg. I told of his wonderful words, his description of electrons the ultimate matter; and related how matter may be resolved into these and forced through walls of solid glass to vanish from the scrutiny of man. The huge volume of proceedings has just been received from London. I read, with fascination, the address of President H. E. Armstrong, of section B—Chemistry. This address is, of course, the height of chemical science to date. See this: In speaking of the wonders of astronomy, biology, mathematics, and then chemistry, he said: "We speak of them in their own sphere, and the way in which they seem to fascinate and draw to them some genius who occupies himself with one thing all his life long. The possibility of interpretation lies in the identity of the observer with the observed. Each material thing has its celestial side; has its transition, through humanity, into the spiritual and necessary sphere, where it plays a part as indestructible as any other. And to these their ends, all things continually ascend." Has the speech of mortal man uttered greater wisdom? Since Pan and Atlantis sank, no more momentous words have been spoken. Each one of the world's 55 standard bibles have told this over and over again during a hundred centuries, from Vedas to Oahspe, namely, that all things expressing as matter, have an invisible counterpart. All material forms are simply the filling out of pre-existing thought form patterns. Armstrong, a leading chemist, calls this the celestial side, and actually uses the word "spiritual." Read the sentence again. Oahspe and the Two Planets teach this fact in over one thousand different ways, or methods of expression, striving to teach Man all possible phases of this one capital, stupendous, basic fact of Nature. And this: All events in Pan, Atlantis, Sociopan and Necropan, during many thousands of years, are exact duplicates of those in the Unseen realms. They are explanations and precursory revelations of what will befall man in his future state. If these two books could be read and studied everywhere, then we would know and understand.

Note.—I wish that the cost of Oahspe could be lowered. I will sent it to any office in the world outside of the U.S.A., having parcels post, on receipt of £1 3s. 6d.; and Two Planets for 9s., post paid. Also a remarkable new revelation—Specific Speed, for 6d. This is a scientific revelation of high order, a pamphlet.

Mount Lowe P.O., California, U.S.A.,
P.O. Orders payable Los Angeles.
August 1st, 1910.

VERS LA LUMIERE.*

TOWARDS THE LIGHT.

There has come into my hands a charming story, with the above title, of a young girl's life in Australia, written by a French lady, now resident in South Australia, but formerly well-known in Melbourne society. It is the portrayal of a young French girl's experiences of many kinds, from the time of her arrival in Australia to live with an uncle and aunt on a station, presumedly wealthy, and in the midst of the best society. Early in the story she becomes engaged to a clergyman, the step-son of her uncle, and of great personal charm, only to find that his fanatical adherence to Calvinistic teachings forms an insurmountable barrier to their union. He goes, eventually, to join Father Damien in his life of self-surrender in the Leper Settlement. How, when uncle and aunt are dead, and left without means, she becomes a governess in Melbourne, and surrenders to a temptation to go abroad with a wealthy lover, whom she feels to be her soul-mate, but who is not free to marry, is told with much literary skill. At this juncture, when waiting at an hotel in Adelaide, before joining her lover in his yacht, she goes to a lecture by Annie Besant, which she sees advertised, and which opens out a new view of life before her. She has a private interview with Mrs. Besant, and in a passionate farewell meeting with her lover, announces her intention of becoming a nurse and a worker for the Theosophical Society. In its French garb, this attractive book can only be read by a limited number, and it is strongly urged upon the author to have an English edition published in Australia or elsewhere. It is seldom that one meets with a book that contains teaching of such a high order combined with a story whose interest is sustained from start to finsh.

H. Addington Bruce, in an admirable article in the New York "Outlook" on "Psychology and Daily Life," records the work done by Professor Lichtner Witmer, at Philadelphia University. In ascertaining mental states and effecting cures, says the author, more progress has been made by psychologists during the past 30 years than throughout the previous two thousand years of the history of psychology. A Psychological clinic was opened at the Philadelphia University in 1896 for mentally retarded children for a few hours on one day a week. Now there are daily clinics, and much good is being done. The article is important and fully illustrated, but its length of thirteen pages precludes its reproduction.

*"Vers La Lumière," by Noel Aimir Bailly, Libraire de l'Ar Independent, Rue St. Lazare, Paris.

PREVISION.

Prevision, or the knowledge and revelation of events yet in the womb of time, is essentially a spiritual faculty. It was manifested by the seers of Biblical times, and believed in not only by their followers but by the orthodox Christians of the present day, who, however, inconsistently ignore the modern manifestations of it, for which there is demonstrable proof, whilst for the old time ones we have only an ancient record, with no historical corroboration. The prophecies of modern times, though strictly fulfilled, have not been brought into the same prominence as those of the past, and even among Spiritualists there are probably millions who are unaware of the nature and remarkable accuracy of the prophecies made by their greatest seer, the late Andrew Jackson Davis, the founder of The Harmonial Philosophy, and herald of the Modern Spiritual Dispensation. In the early part of 1846, A. J. Davis affirmed that many people were at that time unconsciously, and a few consciously, influenced by visions from the spirit world, and* prophesied that within a few years intercourse between the two worlds would become common, and be largely acknowledged. This was between two and three years before what are known as the "Rochester Knockings," the generally-accepted advent of the Modern Spiritual Dispensation, the knowledge of which spread rapidly over the civilised world, and literally fulfilled the prophecy.

In March of the same year, Mr. Davis prophesied the discovery of two more planets belonging to our solar system. The probability of another planet being discovered was suggested by Le Verrier, later in the same year, and subsequently Uranus was discovered, but Neptune was not dreamt of by the scientific world, and was not discovered till twenty-seven years after, when the prophecy was literally fulfilled.

It will surprise many to know that Mr. Davis predicted and accurately described both the typewriter and the automobile or motor car,† as follows:—

Question—"Will utilitarianism make any discoveries in other locomotive directions?"

"Yes; in the almanac language, look out about these days, for carriages and travelling saloons on country roads, sans horse, sans steam, sans any visible motive power, moving with greater speed and far more safety than at present. Carriages will be moved by a strange and beautiful and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels. These vehicles will prevent any embarrassments now experienced by persons living in thinly populated territories. The first requisite for these land locomotives will be good roads, upon which, with your engine, without your horses, you may travel with great rapidity. These carriages seem to me of uncomplicated construction."

To the next question, 'Do you perceive any plan by which to expedite the art of writing?" the reply is: "Yes; I am almost moved to invent an automatic psychographer; that is, an artificial writer. It may be constructed something like a piano, one brace or scale of keys, to represent the elementary sounds; another and lower tier, to represent a combination, and still another for a rapid combination; so that a person, instead of playing a piece of music, may touch off a sermon or a poem! Every note, while discoursing sweet sounds, may catch the type and put it in its place, so that instead of going through the inevitable mechanical drudgery of the superior short and beautiful phonetic method, ideas may be printed on the surface of paper prepared for publication. There will then be but little time necessary, and little physical labour required, for a man to tell all he knows, and more, too! Men of utilitarian habits will soon have confidence in the psychographer; it is not more surprising than daguerreotyping or photographing or embrotyping. These are within the domain of utilitarian discoveries which will awaken the psychographer."

These descriptions of two of the most important inventions of the past and present century are unmistakeable, and, singularly enough, to make the latter complete in its scope the musical feature has just been added by Pietro Mascagni, the composer.* They demonstrate beyond cavil the possession of a high order of prevision and prophecy, unexcelled in history, and consonant with the quality of his voluminous writings on the most profound and at the same time wonderfully lucid teachings. This seer and reformer's writings are as yet too little known; many of the developments of the past half-century are anticipated in his works. We had the pleasure of meeting him in Boston about seventeen years since—a genial and unassuming gentleman, taking no credit for his important contributions to human knowledge and enlightenment. We feel assured that posterity will recognise more fully the importance of his life work and profit by his teachings.

W. H. T.

*See Nature's Divine Revelations.

*See "The Penetralia," pp. 357, 370, published 1856.

ORIGINS OF CHRISTIANITY.
IN THE LIGHT OF FARADAY'S REVELATIONS.

Mr. Nelson Jones, of Ararat, to whom readers of the "Harbinger" and myself are greatly indebted for his great work in relation to "Oahspe," of which he is a profound student, sends the following notice of the book "Origins of Christianity," which he has been instrumental in bringing prominently before Australian readers. This volume has aroused keen interest, and is published by E. W. Cole, Book Arcade.

For some time past prominence has been given in the pages of "Harbinger of Light" to quotations and other matters connected with that most wonderful book for the Age, "Oahspe" or a New Bible. And now a little book has just been published in Melbourne, which throws a flood of light upon many of the statements made in Oahspe; and this must be our only apology for bringing the notice of it into these pages.

The book is titled "Origins of Christianity," and is obtainable at Cole's Book Arcade.

Oahspe professes to give its statements by transcription from the libraries in the heavens. It sets forth that the earth has been dominated by four false systems of Religion, and classes our present Christian system as one of them. This will not be accepted by Christians who are so deeply immersed in the existing order of things, as to have closed minds; but will be welcomed by all lovers of truth, because all such will realise that, truth cannot suffer by honest investigation. Joshu, or Jesus of Nazareth, was an Essene and a specially prepared Jewish Reformer, and he was stoned to death in Jerusalem, by an excited Jewish rabble, because he denounced the hypocrisy and blasphemy of the Scribes and Pharisees of his day. Christianity, such as we know it, had no existence before the time of Constantine the Great. At this period in history the Polytheism of the day was waning owing to the teachings of Reformers like Joshu, Apollonius of Tyana, the Neo-Platonists and other Grecian Philosophers; and the Priests of the old order felt their power and influence departing.

*See "Every Saturday," Sept. 10, 1910.

Then a new order was devised, which should be a sort of compromise between the old and the new, so as to reinstate the Priests in their dominance. This was effected by Constantine and the celebrated Council of Nice in the year 325 of the present era; it was inspired by a false God in the heavens of the earth, who had assumed the title of Kriste, or ALL KNOWLEDGE. This is an attribute that belongs to Jehovih alone. This false spirit led Constantine and his Council into shaping the new Religion into such forms as favoured the establishment of the Roman Ecclesiasticism, which has been in the world ever since. At this Council of Nice the canon of scripture was settled in a way suggested by Constantine as follows.—1786 Bishops, Priests, and clericals of all sorts had gathered together and brought with them 2231 books (or scrolls) containing all sorts of legends of Lords, Gods, Saviours and other distinguished men, together with an explanation of the doctrines pertaining to each. Constantine addressed the Council thus:—"Search ye these books, and whatsoever is good in them, that retain, but whatsoever is evil, that cast away. What is good in one book, unite ye with that which is good in another book. And whatsoever is thus brought together shall be called THE BOOK OF BOOKS.' Under such instructions it is easy to understand how those writings we are accustomed to call sacred, could and would be manipulated in the interests of a waning Priesthood. At this Council of Nice also was formulated and adopted the Athanasian Creed, which is the base on which is erected the system of Three Gods and Vicarious Sacrifice; and now with this Creed and a falsified Scripture to suit, there were all the elements necessary for the growth and development of the Roman Ecclesiasticism. out of which has sprung every phase of modern Christianity.

In this article, the full account cannot be given. Enough, however, has been said to enable the readers of the "Origins of Christianity" to understand how this latter book confirms and corroborates the Oahspian statements. The "confessions" and other statements were made by the spirits of the very men who took part in these proceedings; they are from Bishops, Priests, Fathers of the Church, Emperors and Popes. They were given nearly 30 years ago through the efforts of the late Professor Faraday and a band of powerful spirits who exerted a force that compelled many of these liars, forgers and destroyers of authentic records to come to an unwilling confession. These confessions, in a general way, support what Oahspe boldly declares, and what very many thinkers of this Age have suspected and found by investigation of historical data, namely, that our theological system is faulty and needs rectification.

It is to be noted that, in the case of these confessing spirits, no sooner had they made confession and acknowledge their turpitude than it became the commencement of an upward career for them. A short quotation from the confession of the venerated Church Father Eusebius, Bishop of Caesarea, will illustrate this. After coming most unwillingly, indeed by compulsion, and having made many self-compromising confessions, he took a pause, and then said:—"This is a strange atmosphere. I can breathe easier, and do not seem to be so much in the mist. Where does this light come from?" "It comes from intelligent spirits who have made much progress." "Tell me, were the old Pagan Philosophers superior in wisdom to the people of our Church?" "Doubtless some of them were." "Have they been living in realms of light?" "Those have who were wiser and better than you." "There has been very little light in my realm: I did not want light, because it would have exposed my forgeries in history: I have lived withdrawn from the presence of intelligent spirits, and among those who regard me as a truthful saint. Have I been in this state all these centuries?" "Yes. Did you feel contented there?" "No; but better contented than to have lived with those who really knew me. What age of the world is it now?" "It is more than fifteen hundred years since you left earth life." "A long time! Have the ideas of men on earth changed much about Religion?" "Somewhat; but millions believe as you taught." "It must be so, because such people are always coming to us through the gate of death. I have not sought to know much about the earth since my exit. If I go among intelligent spirits, I constantly hear: 'Eusebius, the Prince of Liars—the Father of Falsehood in history.' It shocks me, and I shrink from the public gaze" . . . . . "I am conquered. There is no use in further continuing the strife. My earth life was a failure, and the tales I recorded had better never have been transmitted to posterity." The easier breathing and the more light was the result of his ridding himself of an incubus that had laid upon his conscience for over fifteen hundred years and hindered his progression. In this connection it is worth while to quote what another confessing spirit said after having disclosed his complicity in the plot of foisting a false system upon the world. Valerius, a Priest of Latona, speaks thus:—"I do not know why religious error, or deception for a good motive, should affect us as it does in spirit-life, but I find myself little further advanced than when I entered it I can associate with the ignorant dupes of religious deception, but cannot enter the circles of wisdom as I desire. Higher spirits say it is because I would not tell the truth before, and that now I can ascend freely."

Space will not permit of further elucidation now. It is to be hoped that these remarks may lead many to study the books named, in the interest of truth and for emancipation from error.

J. NELSON JONES.

OAHSPE.

One of the earliest students of Oahspe in Australia writes me that a sentence in the Editorial Notes of the September "Harbinger" has greatly impressed him. And he sends two chapters from Oahspe for inclusion in the October number, as still further emphasising this most important aspect of spiritualism. The sentence in Editorial Notes runs as follows:—"It is indeed a combination of scientific investigation and spiritual teaching that is required, and this cannot be realised until the student resolutely puts aside all idea of messages from the Unseen as authoritative, and seeks for that direct, personal inspiration open to all who seek from the unfailing reservoir of Light and Love and Power around us." On every side are intimations of a great spiritual awakening. All classes of society are affected by the materialistic thought of the age. There is no real belief, even in orthodox churches, in the divine guidance of the Universe or in the deathlessness of Life, and spiritualists must also advance through phenomena to the great realities of the power and destiny of the Soul. It is with grateful acknowledgment therefore of my correspondent's valuable assistance in this important matter that the following chapters are reproduced:—

BOOK OF JEHOVIH'S KINGDOM ON EARTH.

Chapter 21.—Of the Voice of Jehovih.

1. This is the Sermon of the Voice, as delivered in Shalam to such as were admitted on trial, to wit:

2. My Voice is with all men, saith Jehovih.

3. Whoso is admonished against wrong-doing hath heard Me. By that shall he know My Presence.

4. The man of Uz* crieth out in mockery: Who hath heard Jehovih? Do the Faithists say, they have heard the Creator's Voice? How can empty space speak?

5. But I am sufficient unto all My creations. The ant heareth Me, and the bee, the bird and the spider, and all manner of living things which I created.

6. How think ye they hear Me, learning to do My Will? Go I to them with lips and tongue, or with a trumpet

*World's people. See Book of Ben.

7. I am a Spirit: I am the Soul of things. By way of the soul is My Voice unto every living creature that I created.

8. But man locketh up his soul, and will not hear Me.

9. He heedeth that which cometh upon his corporeal senses. And this darkness groweth upon him, generation after generation.

10. Then he crieth out: Where is Jehovih? Who hath heard Him? Perhaps the Ancients; but none in this day.

11. Jehovih saith: I am as one on the top of a mountain, calling to all people to come up to Me. But they hearken to the darkness at the foot of the mountain, calling them down in corpor.

12. Now, behold, whatsoever thou hearest, or seest, or readest, or any indulgence that riseth thee upward. the same is My Voice unto thee.

13. But, whatsoever thou hearest, or seest or readest, that casteth thee downward, is the voice of darkness.

14. Whoso studieth to know the right shall hear Me: whoso striveth to be all truth to himself and to others, heareth My Voice.

15. Whoso indulgeth in anger, or vengeance, or in wrong-doing, casteth a veil up betwixt Me and himself; he shutteth out My Voice.

16. It is a talent to hear Me. I bestowed it upon all the living; it is seated in the soul.

17. By cultivation, it groweth; yea, it becometh mighty above all other talents.

18. By its culture, man attaineth to all possibilities, for so I created him.

19. When My Voice is weak, because of the darkness of man, he calleth Me conscience, or setteth Me aside as a faint impression.

20. But, with culture, behold, My Voice cometh to man with words and with power.

21. And he knoweth Me, and is mighty in good works and wisdom.

22. And he becometh a proof before the world, that My Voice is with him.

23. Jehovih saith: Whoso hath not heard Me, is in darkness indeed. He hath not yet turned his thoughts inward, to purify himself and seek wisdom.

24. Whoso hath heard Me, knoweth it, and all the world cannot convince him to the contrary.

THE FATHER'S KINGDOM ON EARTH.

Chapter 22.

1. God said: I have heard thy prayer, O man: Thy kingdom come on earth, as it is in heaven.

2. Hast thou considered thy words? And art thou prepared for it? Hast thou fulfilled the commandments? And lovest thy neighbour as thyself? And hast thou done unto the least, as thou desirest thy Creator to do unto thee?

3. Now, behold, Jehovih hath sent me, thy God, to answer thy prayer.

4. I demand of thee, that thou hast no favourite doctrine above thy neighbour.

5. And that thou art servant to no God, nor Lord, nor Saviour, nor Church, unacceptable to any man in all the world.

6. But, that thou servest Jehovih with all thy wisdom and strength, by doing good unto thy fellowmen with all thy might.

7. That, because thou art strong, or wise, or rich, thou understandest, that thou shalt use these excellencies for raising up such as have them not, believing that Jehovih so provided thee to that end.

8. Consider, O man! Thou hast a kingdom (government.—Ed.) already. Wouldst thou have two kingdoms?

9. Behold, the kingdom of man hath its power in armies and ships of war.

10. The Kingdoms of thy Father have not these, but love, wisdom, righteousness, and peace.

11. I demand of thee, that thou shalt give up thy army and navy. Art thou prepared to say: To whom smiteth me on one cheek, I turn the other to be smitten also?

12. Is thy faith still more in weapons of death, than in the Voice of Everlasting Life? Esteemest thou thy army and navy more to be depended on than Jehovih?

13. Art thou willing to sacrifice thy time and money and self-interest for sake of Jehovih's kingdom?

14. Use thy judgment, O man. Since the time of the ancients till now, the only progress towards the Father's Kingdom hath been through sacrifice.

15. What less canst thou expect?

16. If thou sellest what thou hast, and givest to the poor, behold, thy neighbours will imprison thee for a madman.

17. If thou abnegate thyself and labour for others, they will persecute thee and revile thee.

18. If thou shouldest profess to love thy neighbour as thyself, they would mock at thee.

19. Therefore, I declare unto thee, O man, in the land of Uz*—the Father's Kingdom cannot be.

20. But thou shalt go hence; and behold, I will go with thee, and with thy neighbour, and show thee how to build, even as a Kingdom in heaven.

DR. JOHN TURNER.



In a letter received from Mr. E. Wallis, the esteemed editor of "Light," he introduces the above gentleman, who has just arrived from England, to Spiritualists at the Antipodes. For health's sake, and to avoid the extreme cold of English winters, Dr. Turner has given up a large practice in London and also in New York, to which city he paid periodical visits. In the prime of life and full of vigour, he bears no trace of ill-health after the invigorating ocean trip, and in a brief interview tells me something of his short career as a doctor. He has had a wide experience, being lecturer to St. John's School of Swedish Massage, London, having had special training for this during his professorship of massage at Stockholm University. In London he also founded an Institute for training nurses in anatomy, physiology, and massage, and it was through a son of Mr. Peters, the celebrated medium, coming to him in 1907 for a course of lessons that Dr. Turner became interested in Spiritualism, and is now a scientific investigator of its phenomena.

He commenced practice in Harley-street, London, in 1906, and has had a remarkable success. One of his cases was sent by Dr. Bertram Dawson, Phy-

*World's People.

sician Extraordinary to the late King Edward. This was a gentleman suffering from Ascites, and Dr. Dawson wrote thanking him for the competent way in which it was undertaken, and his intention of sending other patients. Several cases of mania from asylums have been cured; one lady, Miss Alice Bridge, of Tewting, Surrey, being restored to sanity after many years. Another case of cerebral abscess, from which a Miss Jarrett had suffered for fifteen years, was also cured. When in New York, a diamond merchant, suffering from Locomotor Ataxia, was so far relieved as to be able to go about as formerly and attend to his business. Many cases of Neurasthenia have been cured, and Dr. Turner holds testimonials for these and other cures from Dr. Rissien Russell, Nerve Specialist, London; Sir Watson Cheyne Ingram, who sent a case following an operation for Appendicitis, and Dr. Mitchell Bruce for one of heart trouble.

Most interesting is it to chat with Dr. Turner of his varied experiences, and he and Mrs. Turner will be the guests at Mrs. Bright's "At Home" on Wednesday, October 12th, to which friends are cordially invited.

CORRESPONDENCE.

ARE ALL MEN IMMMORTAL?

To the Editor, "Harbinger of Light."

Dear Madam,—I have been shocked beyond measure to think that a writer of Hudson Tuttle's calibre could disseminate such a pernicious doctrine as that attributed to him in "Progressive Thinker," of May 21st, and so impressively repudiated in the "Harbinger," of September 1st, by that esteemed warrior, J. M. Peebles. I refer to his statement that "a certain degree of advancement must be made before the spiritual being could maintain its existence after the death of the physical body." Such a notion as this is an absolute contradiction to the law of progression as promulgated by all intelligent and lofty-minded spiritualists, and only those of us whose little ones have been prematurely ushered into the unseen, or who have a relative who is not gifted with a normal degree of intelligence can feel the awful stab that such a statement impresses upon the heart. I am pleased that I am a subscriber to a journal whose editor, I am sure, does not believe in such an abominable conception of the great life beyond the veil. Surely it is hard enough to part with those little ones whose mothers have suffered so much for, and would surrender all for during this short stage of our existence, without having to wade through eternity without them. What becomes of the teaching of Jesus, which states that of such little ones is the kingdom formed? —or the experiences of Emmanuel Swedenborg? What value has the statement of Andrew Jackson Davis that "the bright bands of these little ones intensifies the glorious beauty of the spheres." I sincerely hope that Mr. Tuttle's words will not influence the minds of any who read them, because they are calculated to drive the weaker ones of us to the wall of hopelessness and despair; thereby exerting undesirable impressions on their friends in the visible, and a retarding effect upon those in the invisible worlds.

H. WILLIAMS.

8 Normanby-av., Northcote.

SCIENCE AND TRUTH.

The Editor "Harbinger."

Dear Madam,—

In your August number, page 124, you draw attention to the fact that Sir Oliver Lodge, on being interviewed, had some interesting things to say of Science and psychology. And further, "he said that ether is a parent substance," and you point out later on that his finding "is similar to the theory of creation in the Book of Cosmogony in Oahspe." Surely then he is late in the day in thus "finding" nothing new!!

I cannot help feeling that we, as Truth Seekers, make a mistake in allowing science to take the credit for "findings" which they do not "find." A careful reading of Madame Blavatsky's "Secret Doctrine" will disclose the fact that nearly every new thing science has found, or claimed to have found, since this book was published, is described therein. How easy it is to find a thing when put upon the track leading to it!!

Science claims to lead the world, and I am of opinion it is time Truth Seekers set up their claim to being the leaders, and openly declare the scientific world to be hopelessly behind, like the proverbial cow's tail. Personally, I would not mind, were they not ever so ready to claim the lead in all things, and cause thousands to wait upon them before attempting to advance, whereas taken as a body we may say they are hopelessly blind to the merit of the extraordinary progress being made on each and every side of them, simply because they refuse to recognise that it is not so much the scientist as the Truth Seeker who leads the way. The difference lies in the fact that science, through the want of realisation that the Spiritual part of man is so very much the greater, ever seeks to find the pattern on the wrong side of the carpet, while Truth Seekers, knowing the simple secret, turn the carpet over and clearly perceive, though but dimly, the finished design thereon.—I am, etc.,

Dunedin. SIMEON.

PERSONALS.

Professor Lombroso, in a posthumous article published in the "North American Review," points out how invariably the priests first oppose a new science and then try to profit by it. He says, "So will it turn out likewise with Spiritualism, for when mediumistic phenomena shall have gained headway, and this they will surely not be long in doing, then they will justly serve as a basis to a new religion, and the priest, as of yore, will embrace the new revelation, and turn it to account as he has always done. Evolution is the law even of priestcraft."

Princess Karadja, in acknowledging an order for 100 copies of her "Seven Sacraments," says that after expenses are met, the entire proceeds of her works and lectures are paid into the Gnosis Propaganda Fund. With reference to the Grenoble affair, the Princess says, "How sad are all these attacks on Charles Bailey. Mediums are much to be pitied."

Emmanuel Vauchez, writing in "La Terre," says, "The moral law depends neither on Buddha nor Moses, nor Jesus, nor Mahomet. It is vaster than cathedrals, higher than mosques, wider than synagogues. It is the product of the human conscience; each individual carries the germ of it in his heart."

W. J. Colville's new volume "Ancient Mysteries and Modern Revelation" has arrived. It is a volume that embodies the gist of all his lectures, and shows, as all clear thinkers are now doing, the "oneness of humanity." To any address in the Commonwealth or New Zealand four copies will be posted free for twelve shillings, and Mr. Colville's many friends are advised to send direct to the author, care of T. A. Wood, 402 A Street, Washington, U.S.A. It is hoped that room may be found in our next issue for a more extended notice.

H. P. L. Cardew's September issue of the "Progressive Thinker" is an excellent one. It is enlarged by eight pages, although only in the third month of the new series, and has articles on all kinds of progressive subjects. One of the most useful is on "The Signs of Health" by W. J. Cromie. Subscription is 5s. 6d. per annum, posted in Commonwealth and New Zealand, and should be sent direct to Mr. Cardew, 56 Hunter-street, Sydney.

Professor Larkin sends from Lowe Observatory an article which appears in another column dealing with the hidden treasures of Pan and Atlantis, which

eventually will confirm all the statements in Oahspe and elsewhere concerning these submerged Continents. Professor Larkin asks in his letter to direct the attention of readers to the concluding paragraphs of his article, in which he requests that orders for "Oahspe" and other books mentioned should be sent direct to himself at Lowe Observatory.

Rev. J. B. Sharp, of Christ Church, Brunswick, is doing a remarkable work in faith-healing in connection with his ministry. In the "Herald" of September 8th an interview of over a column in length, the case of a young woman being restored to health after doctors had given up the case as hopeless, is given in detail. Both doctors said that "the recovery was altogether outside their medical experience."

Dr. Turner, of London, whose portrait accompanies a short interview in another column, and Mrs. Turner, will be the guests at Mrs. Bright's "At Home" on Wednesday afternoon, October 12th. So much interest was exhibited in "spiritual healing," as explained by Mr. Stanton at the last "At Home" that it is probable that Dr. Turner, Mr. Stanton, and Dr. Abramowski will all speak on this important subject.

Mrs. Georgette Peterson, whose work as trainer of the "Women's Choir" met with so remarkable a success in every way, is appealing to the young people of Victoria to help on the fund for the Children's Hospital. Mrs. Peterson, in her letter, asks for a Self-Denial Week from the 24th to the 30th of September, the proceeds of which were to be sent to the hon. treasurer, Miss White, "Marathon," Malvern-road, Toorak. As the time for this will expire before this issue is published, the editor urges all friends to attend the grand concert to be held at the Melbourne Town Hall on October 21st in aid of this most worthy object.

Mrs. Ray, of Adelaide, has in her sick room written a most delightful book entitled "The Mystery of Suffering." The inscription on the tile page tells its own story. "This little work, written in pain and weakness, is affectionately dedicated to all sufferers."

> Thou canst not tell
> How rich a dowry sorrow gives the soul,
> How firm a faith and eagle sight of God."

It can be had from Rigby Ltd., booksellers, 74 King William-street, Adelaide, price 1s., postage 2d. It is most warmly recommended by the editor of this paper.

Mr. George Coxon, of Brisbane, sends a long notice of more successful water-finding by Mr. J. F. Bostock, Hunter's Buildings, Brisbane. In four cases, some of which were fully described in these columns, bores were successfully sunk at places indicated, and another one located is about to be tried.

Mr. and Mrs. Morrell, of England, are expected to arrive in Melbourne about October 7th by the S.S. "Afric." They come with the highest recommendations from England, a fuller notice of which will be found in another column.

Hanson G. Hey, Secretary of the Spiritualists' National Union, Halifax, England, sends a new pamphlet, "Essays on Spiritualism," a selection of papers read at the Annual Conferences 1903-1909. These are by leaders of thought in the movement, including Rev. J. P. Hopps, Geo. P. Young (one of the most advanced thinkers on scientific spiritualism), Will Phillips, A. E. Britten, and Hanson G. Hey. It consists of 78 pages, is published at 3d., and would be most useful for propaganda work, also in Australia. Mr. Hey's address is 68 Crown-street, Halifax.

Mr. Arthur Bushby, well known as a lecturer and teacher in Mental and Psychic Philosophy, intends touring Africa, Australia, and New Zealand about March, 1911, and will be glad to hear from secretaries of Societies to make terms and arrangements for visiting them. His address is—General Post Office, Los Angeles, California, U.S.A.

Wilson Fritch is having a most successful season of lectures on Sunday evenings at Scourfield Chambers, Collins-street, and private classes at The Block Collins-street. Commencing Monday, September 26, at 8 p.m., Mr. Fritch gives weekly "Interpretations of Browning" at Furlong's Studio, Royal Arcade. On October 3rd the subject is "Saul;" October 10th, "Abt Vogler;" and October 17th, "Christmas Eve."

Mr. J. Isherwood writes from Sydney that he is having a successful and pleasant time in that city. He is speaking on Sunday afternoons for the Church of Seers, and in the evening at the Boronia Hall, George-street West, on his own account. He has also lectured at Burwood, has two large classes in the week, and expects to remain in Sydney until November.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Oct. 12th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. and Mrs. Turner, of London, will be the guests of the afternoon. Dr. Turner will speak on Magnetic Treatment in Disease. Mr. Stanton and Dr. Abramowski will speak on Spiritual Healing. Discussion. Cordial invitation to all.

EXPECTED ARRIVAL OF ENGLISH MEDIUMS.

Mr. and Mrs. Morrell, of Derby, England, whose advertisement appears in another column, are expected to arrive in Melbourne by the S.S. "Afric," on October 7th. By the English mail arrived the following letters from Mr. J. J. Morse, editor of *Two Worlds*, and Mr. S. Kitson, Pres. British S. Lyceum U. These are addressed generally to the Spiritualists of Australia and New Zealand, and are with pleasure included in our columns for general information.

THE TWO WORLDS PUBLISHING CO. LTD.
18 Corporation Street, Manchester.
June 8th, 1910.

To the Spiritualists of Australia.

GREETINGS AND GOODWILL.

The Bearer of this letter of introduction is my good friend, Mr. W. D. Morrell, of Derby, England, President of the Derby United Spiritualist Society, an earnest and devoted worker in our beloved Cause, well known and highly esteemed by all who know him. He has failed in health and is now seeking restoration by a voyage out and home to the Great Commonwealth. While with you he desires to meet all the workers and leaders of the Cause, and as he is a capable exponent of our facts and tenets he is desirous of addressing the friends wherever it can be arranged for him to do so.

I can confidently recommend him to the hospitality and fraternal consideration of my Australasian friends as in every way worthy of their confidence and courtesy, and shall esteem any favours shown him as being bestowed upon myself.

Praying that the Spirit world will sustain him and send him back home to his English friends fully restored in health,

Believe me, as always,
Fraternally yours,
(Signed) J. J. MORSE,
Editor, *The Two Worlds.*

BRITISH SPIRITUALISTS' LYCEUM UNION.
Bromley Road, Hanging Heaton,
Dewsbury, Yorkshire.
11th June, 1910.

To the Spiritualists of Australia.

FRATERNAL GREETINGS.

I have much pleasure in introducing to you my dear and esteemed friends, Mr. and Mrs. Morrell, of Derby, England. They are earnest and devoted workers in our beloved Cause. Spiritualism to them is the grandest and noblest philosophy yet given to humanity.

Mrs. Morrell is highly gifted and specially adapted for mission work as she has the rare gift of touching the human soul.

Mr. Morrell is seeking restoration to health, but is also capable of doing much useful Spiritual work.

I heartily commend them both to your loving care as conscientious and desirable platform workers.

With all good wishes for a rich Spiritual harvest.

I am,
Yours fraternally,
(Signed) ALFRED KITSON,
Gen. Secretary, B.S.L.U.

VICTORIAN ASSOCIATION OF SPIRTUALISTS AND LYCEUM.

A most interesting series of lectures on Spiritualism in Past Ages is being given by A. E. Vonn, Dr. Phil., at the V.A.S. Rooms, 117 Collins-street, every Sunday evening at 7. "The Spiritual Church of Atlantis" was the subject on Sunday, September 25th, showing how general is the interest now being taken in the submerged cities of the past and their connection with the present-day developments. On alternate Sunday afternoons, at 3, a Conference Circle or Mediums' Meeting, is held. Mrs. Trew gives clairvoyant readings after the Sunday lectures, and also is the medium at the V.A.S. circle held every Tuesday evening at the rooms, Austral Buildings. On Friday evenings a Developing Class open to members of the V.A.S. is conducted by Mrs. Waschatz.

The Lyceum session is held at the Temperance Hall on Sunday morning at 11. To all of these functions the public are cordially invited. In the absence of Mr. Bloomfield, hon. sec., in Sydney, no further notes have been sent to this office.

M.P.S. LYCEUM.

For the month of September the speaker at the evening services and also at the Lyceum in the morning has been Mr. G. W. Delderfield, of Manchester, England, whose subject for the first lecture was "From Darkness to Dawn." On September 25th his subject was that ever interesting one, "The Phenomena of Modern Spiritualism; Its place and power." All Mr. Delderfield's lectures are followed by clairvoyance.

A most successful dramatic performance in aid of the funds of Lyceum was given on Monday, September 10th. At time of going to press, no details of this or other interesting items had reached this office.

SPIRITUALISTIC CHURCH OF VICTORIA.

In the absence of a settled speaker, the services have been carried on by local mediums and speakers, and great assistance has been given in this direction by Mr. E. M. Knight. Other speakers were Mrs. Reid, Mrs. Parsons in the evenings, and at the Lyceum meeting in the afternoons Mrs. Sutherland and Mr. Arthur have taken the platform. On the first Sunday in September no services were held to permit of a full attendance of members at the opening of the Brunswick Lyceum Hall.

SPIRITUAL CHURCH OF JESUS.

At Gladstone Hall, 82-88 Victoria-street, North Melbourne, the services of the above church have been continued with Mrs. M. A. Redfern, Leader, as principal speaker. "The Relation of the Seance Room to Spiritualism" and "Healing Oneself and Others" are very highly spoken of.

On Tuesday evenings a Spiritual circle is held, particulars of which can be obtained from Mr. E. Tozer, 160 Palmerston-street, Carlton.

PRAHRAN SPIRITUALISTIC CHURCH.

Mr. T. K. Marshall, hon sec., kindly sends details of a successful month's progress. Mention must be made of a grand bazaar, which was held on Saturday, September 3rd, and opened by Mrs. Waschatz, of the V.A.S. The bazaar was open until 10 o'clock in the evening, and was a great success financially. The hall was most beautifully decorated, and the stalls furnished with articles that sold briskly, keeping all the sellers busy. At the evening session, Mr. Birley, President, V.S.U., presided.

During the month the Lyceum services have been well attended in the morning. On alternate Sunday afternoons Mediums' Meetings are held, and at the evening services Mr. W. J. Roland, lecturer and occultist, Mr. Arthur, and Mr. Crisp, have been the speakers.

BRUNSWICK P.S. LYCEUM.

Mr. E. W. Nicol writes—*Re* Oahspe: We have had delightful services at the Brunswick Lyceum on Sunday, there being a good attendance of students who show by regular attendance appreciation of and benefit obtained from the teaching of this beautiful Bible. For some time now we have followed the Oahspe form of service, as adopted in the London Kosmon Church, who kindly furnished us with the same. We confidently anticipate marked developments as a result of this step towards unity.

I have two or three requests for copies of Oahspe. Your columns would probably be the only means of ascertaining whether anyone wishes to dispose of one or would lend it for a week or two occasionally.

I am preparing a circular to send to a few readers of Oahspe round Melbourne inviting their attendance at an Oahspe service in town some Sunday morning soon. We shall endeavour to have Oahspe readers only at a first meeting, so as to bring them together. Due notice of this meeting will be given. (Our con gratulations on the progress made. Ed. "H. of Light.")

SPIRITUALISM IN NEW SOUTH WALES.

CHURCH OF SEERS, SYDNEY.

The hon. sec. writes: I have to report good attendances. The afternoon platform has been taken by Mesdames Levorna, Elise, Simmons and myself. The evening platform, which is independent of any society, is being filled by Mrs. Annie Turner (Vic.), who has lectured and demonstrated to crowded halls, her lecture on September 11th, "The passing over of a drunkard," being specially worthy of praise. On August 18th and 30th, we held two benefit seances in aid of the widow and orphans of the late Fred Davison; Mediums Mesdames Warriner, K. Hayes, Turner, Elise, Kennuth, Malu, McFadden, Simmons (2), Mr. and Mrs. Sullivan, Mme. Leoni, Messrs. Johns, Glover and myself. Professor Abbott and Mrs. Annie Turner gave a special demonstration with her guide (Betsy), which proved the hit of the evening, their delineations being right in every case. The proceeds were about £18. The afternoon platform is now being taken by Mr. Joseph Isherwood. Cordial greetings to yourself, paper, and all co-workers.—Yours fraternally, A. Y. BUSH, 24 Barrington-street.

CHRISTIAN SPRITUAL CHURCH OF PROGRESS.

Mr. H. W. Moore, hon. sec., writes: I am pleased to report that the church is progressing favourably, and next month we start a class every alternate Friday at 7.15 in our hall for investigation into spiritual phenomena. The speakers for the month were Mesdames Briggs, Gardiner, Love, Terrey, Kruger and Turner, Messrs. Woods, Briggs, Tonzalin, Davis, Ferguson, H. Malcolm and Professor Xerxes. Spiritual descriptions were given by Mrs. Gardiner, Mrs. R. Turner and Mr. Fred Neal. Hearty greetings to co-workers, self and paper.

PSYCHICAL RESEARCH SOCIETY, ADELAIDE.

Mrs. E. Lewis, hon. sec., writes:

Our society is making great headway, and there are forty members in regular attendance at our class. We send greeting to all co-workers, and a cordial invitation is extended to visitors from other States or societies. 132, Pirie-street, Adelaide.

SPIRITUALISM IN NEW ZEALAND.

CHURCH OF SPIRITUAL PHILOSOPHY (Regd.)

Mrs. W. Mason writes: The services and meetings of this church (held in the Central Hall, Cook-street) have been an unqualified success. The attendances have been gradually increasing, and the conditions are excellent. Beautiful lectures have been delivered by Sister Estelle, followed by messages from flowers, conveying many a blessing and bringing solace to aching hearts.

Mr. J. Ewart's grand orchestra now includes seventeen performers, and play at every Sunday evening service. The society has much to be congratulated upon in respect to its lecturer and music. The Sunday afternoon classes are increasing and attracting some very capable occult students, and the weekly meetings are also well attended. On the last day of August, a successful social and dance was held in the Hibernian Hall.

SOUTHLAND ASSOCIATION OF SPIRITUALISTS.

Jed-street, Invercargill, N.Z.,
10th September, 1910.

This new society sends its first encouraging report:

I forward greetings, and beg to send a report for "Harbinger" from our association. At the present time we have Mrs. Steinman lecturing on our platform, and she is doing splendid work. Her lectures are excellent, and the clairvoyance most convincing, the audience last Wednesday being greatly impressed. Many sceptics have been convinced through Mrs. Steinman's untiring labours. We shall all be sorry when Mrs. Steinman leaves us for Christchurch, where she opens on 1st October, and we hope for a return visit before she leaves New Zealand. We forward fraternal greetings to all Australian friends.—

Your sincerely,
A. A. Low, Secretary.

Secretaries are kindly reminded that to ensure inclusion reports of societies must reach this office not later than the 20th of each month. It is also imperative that they be limited to statements of proceedings, and in the most condensed form, as there is only a limited amount of space available.

MRS. BRIGHT'S "AT HOME" AND SPIRITUAL HEALING.

"On the 14th of September," a visitor writes, "a large gathering of seekers after truth met at Mrs. Bright's rooms, 117 Collins-street. The Rev. J. T. Huston gave a most earnest and instructive address upon the power of mind in the elimination of sin, sickness and disease, and spoke eloquently of the Emmanuel Society and the great good that it is quietly doing at Brunswick. Mr. Stanton, an old and experienced mental and magnetic healer, spoke upon man's oneness with the Infinite, which through faith enables him to enjoy life, health and happiness here and now, and to assist his fellow-beings to do the same. He gave a few instances of very remarkable cures which he had seen effected through the power of faith. Mrs. Bright's well chosen remarks and suggestions were appreciated by all present, and the next "At Home," on Wednesday, October 12th, is eagerly looked forward to."

W. J. Colville says in his "Mental Therapeutics" what is the basis of all successful spiritual healing, "Never picture a disease, and never fight one. Concentration upon disease is a deadly infernal process; concentration upon health is celestial." Ed. "H. of Light."

LETTER from VEN. ARCHDEACON COLLEY

As soon as Archdeacon Colley's Easter sermon of 1910 words "written by no mortal fingers" in less than a minute arrived, its evidential value was at once recognised. It was stated on the back of the print from the half-plate that it could not be enlarged, but our engraver said he had the necessary apparatus, and the result was the splendid supplement of the August issue. It is possibly due to the freer conditions of life and thought at the Antipodes that the "Harbinger of Light" should recognise this while papers in England stand aloof. It is, therefore, with no desire to question their attitude, but to show how bravely the Archdeacon is upholding what he knows to be true, that his letter is published. His request for the block was at once complied with, and is now on its way to England.

Stockton Rectory, Rugby.
Aug. 11, 1910.

Dear Mrs. Bright,

Please let me have the Block of the Sermon of 1,710 words written by no mortal fingers, as you have had the psychograph enlarged. I want it for "Light" and "The Two Worlds" to overcome their amazing excuses about not publishing. I would also use it in other ways at forthcoming Church Congress at Cambridge. For I am forcing the matter on the attention of Convocation, and it may have to be a case of Court of Arches process at my own determined instance, since I intend on this Rock of Evidence for the truth of the *Christian* phase of *my* Spiritualism to take my final stand or fall.

Much since the Psychic Sermon has happened in my Library here at the Rectory, even as in my Church just by the north gate of the Rectory Gardens. But this as *yet* may not be made public. One thing at a time.

Believe me,
Sincerely yours,
T. Colley.

P.S.—Many thanks to Mr. Stanford for all his kindly sending of the "Harbinger of Light."

IN MEMORIAM.

There passed to "The Higher Life," in Launceston, Tasmania, on the 24th of August, Mrs. Maria Lord, at the advanced age of 93 years and six months, who was, in the later years of her life, a confirmed Spiritualist, its philosophy being her great comfort, and one of her favourite books being, "Wisdom of the Ages." Her son, W. F. Lord, is well-known as a Spiritualist in Tasmania.

PSYCHIC TRUTHS.

"Told in the After Life,"

By Edward C. Randall,

Author of "Future of Man," "Life's Pogression."

(*Continued*).

Vital force may be compared to matter, as it is never lost. Like the elements that compose matter, it neither loses nor gains, but eternally remains the same, more may reside in one person than another, as one tree may contain more strength than another.

Vital force is not the spirit, but is the spirit's vehicle, that something that spirit people utilise in communicating with this physical world, which science has called psychic force, is in fact vital force, that something in mortal that is amenable to spirit control.

Vital force never becomes the spirit, or spirit force. At dissolution it passes on to some other similar requirement, as do the various elements that compose the body physical, that are set free in the process of decay.

One cause of apparent physical suffering in death, is but the struggle of the vital force to wrench itself free from the habitation in which it can no longer reside in harmony.

Vital force is only loaned us by nature, our physical body but the wagon that carries the load, the vital force the vehicle of spirit expression.

Thought is the life of the spirit, and vital force is the life of the physical.

Selfishness in the human heart is the cause of all evil, where selfishness dwells love cannot abide. Selfishness and love cannot occupy the same place at the same time.

Wisdom sits in the presence of a theory, but stands in the presence of a fact.

An atom from the great ocean of spirit finds lodgment in a physical organism—and behold a man.

Character is the product of trials, conscience is born of suffering.

Mortal needs spirit suggestion, but spirits indeed of mortal thought, have just as great a need.

Already the scientific and philosophic mind is convinced of the continuity of Nature, which continuity holds in man, who is a part of Nature.

Man cannot be saved by proxy, he must be his own Saviour, there can be no remission of sin through faith or prayer.

Evil is not an inheritance; it is the result of ignorance of natural law.

Limitation and failure are the penalties man pays for doubting and fearing, and they spring from a limited conception of his endowments.

Matter is an outer crust, a crystallisation of Mind.

The trees and solids of which our earthly furniture is made were once full of sap, which is life. They came out of the invisible by a process of growth. They will disintegrate again, and be worked up into other forms by the permeating Spirit—the resistless Energy of the universe that is constantly changing all things.

Different rates of vibration give us different planes of consciousness. On the physical plane, one rate gives us sight, another hearing.

The widest realm of all in the undiscovered country is that region of the Mind called Will. No one has yet learned its limits or confines.

Many there are who fail to penetrate the debris floating on the surface of popularity, and are quite unaware of the unfathomable waters of human possibilities.

Be true to conscience, which is God's voice.

The philosophy of materialism, the belief that the material is the real, is fast passing into decadence.

Whoso gives must also take, and he must take largely and freely for himself before he can give.

Another name for vibration is motion.

When I hear music or sounds of any sort, I know that I hear only because sound travels. It moves in waves, just as light does, but the sound waves take a different direction, and are of different length than the light waves. Therefore, light and sound are simply energy, or force, moving at a different rate of vibration, and in different directions. All force is motion.

Our progress is through the relative to the absolute, through the finite to the infinite, through weakness to strength, through bondage to freedom, through man to God, through death to life.

When the thought is fully focussed by the will on the thing desired, force must be put behind it, else it is like an engine without steam trying to pull a train of cars. Though fully equipped with masterful machinery, it will not budge an inch till the force is applied.

Love is to thought what steam is to the engine.

Thought is a power that must be recognised in the divine economy.

Providence will not guide the plow, turn the furrow, or plant the seed; all this must be accomplished through man's unaided efforts; and by his own labour he thus becomes master.

Man has made his own condition; yet the blunders and crimes he has fostered and committed have been ignorantly ascribed to Providence.

Will is an architect; intellect is a builder.

Founders of great enterprises and promoters of philanthropic causes do not lose their interest in this world's affairs, because they have cast off their outer sheaths of personality.

A rational view of life's continuity and a clear statement of what awaits them in the Beyond are among the greatest and most truly answerable demands of the twentieth century.

Life enough is given to rule each day in our kingdom, but not enough "for to-morrow," and peering into the future will not enable us to live stronger or better lives.

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ADDRESS for present—

G.P.O., MELBOURNE.

ARTHUR BUSHBY

(late of New Zealand),

Lecturer and Healer,

Invites correspondence from Spiritual Societies and others of South Africa, Australia and New Zealand to arrange dates, etc., for proposed Itinerary, commencing March, 1911. Address—

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Early correspondence requested.

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SPECIAL NOTICE TO SUBSCRIBERS.

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

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

Printed by J. C. Stephens, at his Office, Royal Arcade, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street

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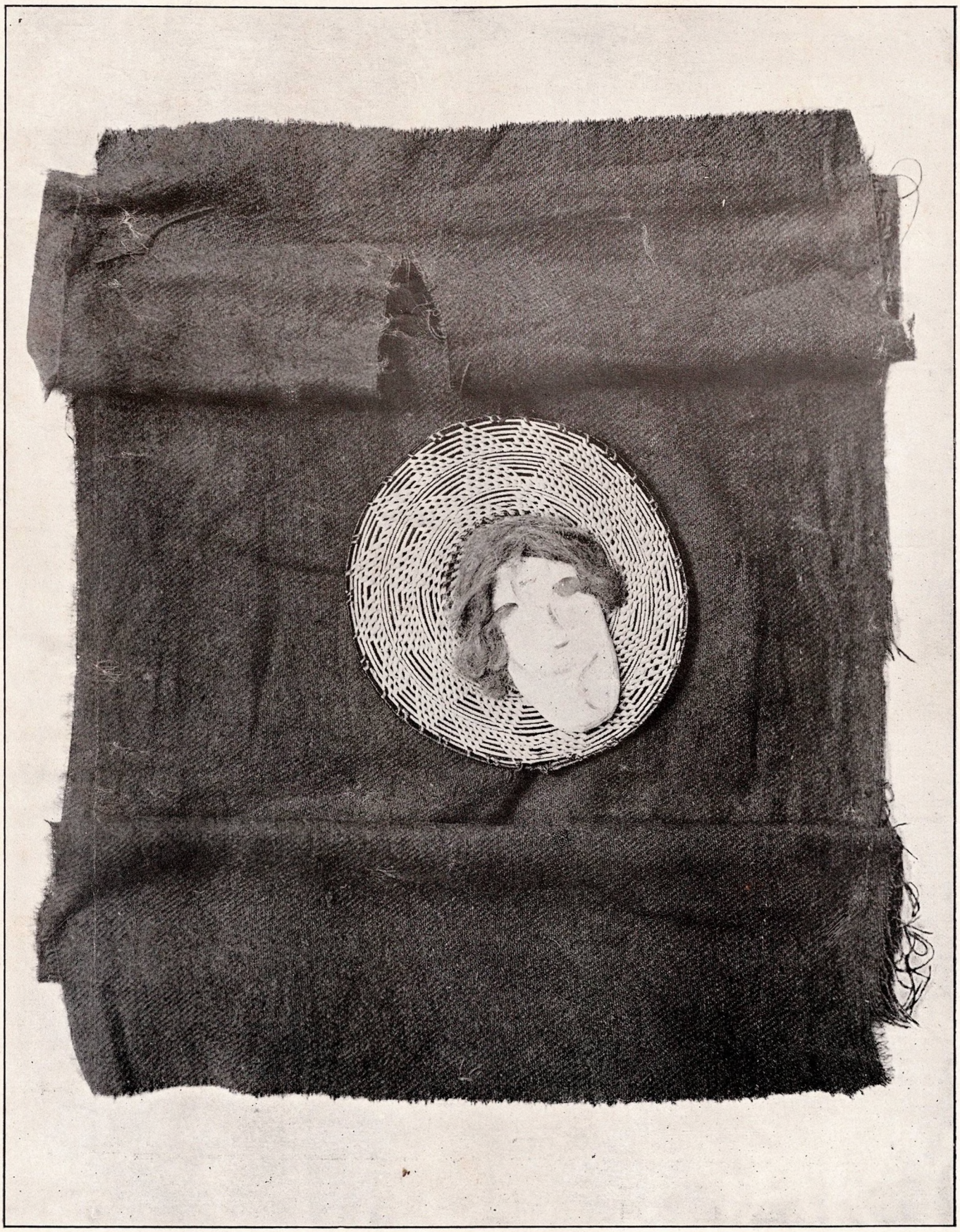
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Supplement to "Harbinger of Light," Oct., 1910. No. 50.

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



This supplement is the 50th, and therefore the Jubilee number of the remarkable series of photographed "apports" brought to Mr. Stanford's circle through the mediumship of Charles Bailey. It is not too much to say that they have revolutionised the spiritualistic idea in Australasia, and still further afield, leading thousands of inquirers to study what so-called solid matter really is, and our own relation to the wonderful Universe in which we find ourselves. This has been greatly helped by the scientific addresses by Professor W. K. Clifford on "Atoms," and kindred subjects, and the valuable instruction given by Dr. Robinson, Signor Valetti, and others, on the spiritual development of the individual, which should go hand in hand with these important studies. Never have the circles been more satisfactory than in the present series, and the night on which the above "apport" was brought was memorable in every way, as the address, "The Dwellers in Heaven," by Signor Valetti, in this issue, attests.

According to promise the band of Red Indian chiefs brought an apport peculiar to their tribe, for photographing purposes. All the conditions were of the strictest kind, and after the medium had been searched by gentlemen investigators, also the cage, Charles Bailey was locked and sealed therein. After the address, when he had been in the cage for over an hour, a live bird was first brought in the light—and immediately afterwards the above "apport." Dr. Whitcomb said, "This is a Fetich head from a Totem pole of the Mexican Indians. It is a wicker plaque supposed to drive away evil spirits." Over the top of this pole is thrown the accompanying cloth. It is a dark green woollen fabric, and a fragment of it only was brought. This measures about a foot and a half in width and five feet in length. The plaque is beautifully worked in grass, and similar ones, without the unsightly wooden idol, are used as platters for food by the Red Indians. Great as is this evidence of spirit power, it is not a whit greater for those with "open vision" than the miracle of the spring now around us on every side in these Southern Lands, making us feel we are indeed dwellers in a world of wonders. It is to open people's eyes to the unknown marvels of the Universe that these circles are held.