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DECEMBER 1, 1910.

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EDITORIAL NOTES.

There is no sadder sight than that of an earnest preacher speaking to well-nigh empty benches, and not realising that something must be lacking in the teaching he is presenting to the world. In my younger days it was my constant experience to listen to the most cultured and so-called spiritual teachers—men like James Martineau, J. J. Tayler, and countless others—and to note that the result of their ministrations was certainly not to infuse any real spiritual belief in their hearers, or an assurance of the life that will open for each one beyond the grave. There could have been no more earnest seeker after truth than myself, and yet, when bereavements and calamity of all kinds befel, there was no answer to my questionings, no rock of defence on which I could take my stand against the buffetings of life. All belief in a hereafter was vague, and resting on intuition only, and it was a never-to-be-forgotten experience which showed me that we were surrounded by an unseen spiritual world more real than this apparently solid one, and that we are "compassed about with a great cloud of witnesses," our companions on an upward road—those who have gone before. This is over 30 years ago, and that ray of dazzling light that almost blinded me for the time by its magnificence, just as it did Paul on his way to Damascus, has since literally opened the heavens for me. Each day the meaning of life has become clearer. It is a school wherein every thought and word and deed is making our homes over there, weaving the very garments we shall wear, preparing the place for us in the many mansions of our Father's House. A belief in this has been the basic impulse of every religion throughout the ages. It is when this assurance is lacking that creeds become lifeless, and the church is shorn of all its power. Every far-seeing clergyman deplores the waning hold of orthodox teaching on the masses. The more earnest a preacher is, the more clearly does he see this, and thus we find men like Dr. Mercer, Bishop of Tasmania, and Mr. Legge, of the Congregational Union, affirming the utter weakness of the church of to-day. What the reason is may be at once discovered when it is found that a preacher like Rev. R. J. Campbell, of the London City Temple, cannot find room for the thousands who flock to hear him, because he has a definite belief of his own on these subjects, and is not afraid to tell his hearers of the real, though unseen, life round about them, and of its paramount influence on this one.

All these thoughts surged through my mind as I sat and listened to the jubilee sermon of one of the most able and respected ministers of this city. His great sacrifices for the sake of truth have made an indelible mark in the annals of Australia. None will forget his unceasing labour for the upliftment of his fellows. His life has been one long sacrifice, and yet his standard has to be kept aloft with effort. It is not, therefore, in the rejection of orthodox creeds alone that the world's salvation may be expected. It can only come through a realisation of the spiritual foundation of the universe and of our close and intimate relationship with it, so close that the most insignificant unit within the Cosmos cannot be spared from the Divine Economy. There is nothing that will open the eyes to this basic fact more than the scientific study of matter such as is found in Sir Oliver Lodge's "Ether of Space." We must learn that electricity is at the back of all phenomena, and that if "this great globe itself should dissolve . . . and leave not a rack behind," that our individual selves, the spiritual part of us, would survive and find itself in a spiritual world just as when this mortal body is cast off at what is called death. But

> "There is no Death! What seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian
> Whose portal we call Death."

A sentence in Dr. Strong's "Commonweal," jubilee number, in his editorial, "The Church of the Future," is a fair example of the ordinary statements on this all-important subject—"the most important that can engage the attention of mankind"—as Gladstone put it. The Church of the Future, says Dr. Strong, "will remember the past and give the dead a more prominent and living place, perhaps, in its thoughts and prayers, and songs." That fatal word, *perhaps*, takes away all the vital force from that sentence. It will be the strong affirmation of the truth of spirit communication, of the possibility of each soul getting into conscious touch with the Spiritual Universe, of being in telephonic communication, as it were, with those on the other side of Life that is going to restore to the world a belief in great spiritual realities.

> "O priests who mourn that reverence is dead!
> Man quits a fading faith and asks instead
> A worship great and true
> I know that that there was once a church where men
> Caught glimpses of the Gods, believed in then,
> I dream that there shall be such church again,
> O dream come true, come true!"

There are signs on every hand that the scientific study of what matter is will be the first step in the impending religious revival. It is of no use to stop at "messages"—often contradictory, often misleading—"it is to the scientist and not to the seer that man must look for the actual proof and demonstration of the ethereal world." And where can this be got if not in the study of the Law of Vibrations, of Sir W. Crookes, which shows that everything we consider solid is in motion of inconceivable velocity, each added ratio taking us nearer to the borderland where the physical and psychical meet. It is the law of vibrations that explains the possibility of the passage of matter through matter, as at Mr. Stanford's circles in this city. At a high rate of vibration, solid matter disappears If exposed to sufficient heat, the hardest metals would dissipate into gases, such as are to be found now in the elements of the Sun, when its rays are submitted to spectrum analysis. Orthodox people of every creed have come to these demonstrations with absolutely no faith in a hereafter—"have come to scoff, and have remained to pray," as for the first time a scientific basis for immortality was shown. To those who know these things, I would say in the words of the Master, "Happy are ye if ye do them."

FRANK PODMORE
AND
"THE NEWER SPIRITUALISM."*

By Annie Bright.

In the title of Frank Podmore's posthumous volume, "The Newer Spiritualism," published a day or two after his untimely death, may be found the gist of the last utterance he was to make on a subject which had so completely absorbed him. There has been no more assiduous worker in the compilation of the facts of psychic phenomena, and no more unsatisfactory critic. It has indeed become a fitting appellation for anyone who persistently evades the evidential facts of spirit return to be named "Podmorean," so completely had he learnt the art of investigating facts and avoiding legitimate conclusions. In Mr. Stead's article in the November issue of this paper, "Can Telepathy Explain All?" he says, "I do not propose to deal in detail with Mr. Podmore's posthumous work, 'The Newer Spiritualism.' It would be a waste of time. What is useful is to quote his evidence as to the reality of the phenomena it is still the fashion in some belated quarters to deny." Facts have indeed been too much for Mr. Podmore, as well as for other members of the Psychical Research Society. Most of these have been forced to take a step onward and acknowledge that Telepathy is a demonstrated fact, a natural law not yet understood, but they generally stop there, not willing, like Myers and equally reliable investigators, to pursue the inquiry if once it begins to trend towards a spiritual hypothesis, but relying on the theory of the subconscious mind as an explanation of every form of psychic phenomena. There is abundant proof, however, that Frank Podmore was closely approaching the only rational solution of what are still looked upon as supernormal happenings. His tragic death probably drew more widespread attention to this last work of his than any previous one. Every newspaper and magazine of note in the United Kingdom has had lengthy notices, and all concur in the opinion that in "The Newer Spiritualism" Mr. Podmore had taken a decided step towards the solution of the origin of spirit communication he had sought so long.



FRANK PODMORE.

Press Criticisms.

Perhaps the most important critique, as it is written evidently by someone who is aware of the rapid growth of "The New Psychology," appears in the *Westminister Gazette*, of Sept. 24th, and occupies about as much space as two columns of our daily papers. Although Podmore had devoted nearly the whole of his literary activity to showing that fraud was the basis of much psychic phenomena, his last book indicates a marked change of opinion. He infers that there is more in "The Newer Spiritualism" than the old, and is apparently convinced that the "cross correspondences" in which Myers, through various mediums—Mrs. Piper, Mrs. Verrall, Mrs. Thompson, and others—has given proof of his identity, have solved some of his doubts. In connection with this Mr. Podmore says, "Cross correspondences give precisely the kind of evidence demanded for the proof of spirit identity, and that though no single case can of course be conclusive, yet that if evidence of this kind were multiplied the presumption in favour of the reality of spirit communication might at length become irresistible." The reviewer says that the impression left by his last book is that he had found a residuum of fact "which threw a real light on the nature and destiny of man." "The seekers," says Podmore, "have been digging in a very fruitful vineyard." An able review concludes by regretting that so acute and patient an inquirer as Mr. Podmore should have passed from the scene at a peculiarly interesting stage of the inquiry. *The Athenæum*, *Inquirer* and many other papers bear similar testimony to Mr. Podmore's changing attitude.

A Possibly Unconscious Helper.

Apart from this it is impossible to deny that Mr. Podmore's unwearying researches have had the effect of drawing attention to the subject, and have been an unintentional factor, probably, in the remarkable progress of the last quarter of a century in psychic research. It is the newer spiritualism, as he calls it, or that more inclusive scientific term, "the new Psychology," that is going to lead men out of the bonds of materialism into a more spiritual belief. For the first time in the world's history the constitution of matter has been studied by professors in their laboratories, and the tendency everywhere is to find at the back of all matter a spiritual directive force which explains the life of man and his connection with the Universal Life as never before. To get people to grasp the fundamental idea of all, that spirit is the basis of what we call matter, our bodies merely the envelope of an indwelling spirit, is to give a scientific basis for immortality that was withheld from inquirers in the early days of Modern Spiritualism. Mr. Podmore's name as an author came first before the public in 1886, with the publication of "Phantasms of the Living," so for a quarter of a century he has been a diligent, if unconscious, helper in these later developments. Six years later Mr. Podmore published his book on "Apparitions and Thought Transference," which was followed in 1897 by "Studies in Psychical Research." In 1902 he published two volumes on "Spiritualism: A History and a Criticism," and a year later a book on "Spiritualism" was published in the "Pro and Con Series," in which the argument *pro* was written by Mr. Wake Cook and the argument *con* by Mr. Podmore. His other publications included "The Naturalisation of the Supernatural," "Mesmerism and Christian Science," and "Telepathic Hallucinations: The New View of Ghosts." In 1906 Mr. Podmore published a biography of Robert Owen. So if he has done nothing else he has kept the subject well before the public. The London *Times*, in its notice, evidently

*"The Newer Spiritualism," by Frank Podmore. J. Fisher Kuwin, London. 8/6.

takes this view. "Mr. Frank Podmore," says this leading journal in its obituary notice, "whose death at the age of fifty-four robs the psychical research movement of one of its most energetic supporters, was the son of the Rev. Thompson Podmore, a former headmaster at Eastbourne College. He received his early education at Elstree Hill School and Haileybury, going from there to Pembroke College, Oxford, where he gained a scholarship in classics and a first class in science. After leaving the University, he entered the service of the Post Office. This was in 1879, when he was appointed a higher division clerk in the Secretary's department, and he continued to fill his post for twenty-five years. During that time he devoted the greater part of his spare time to the study of Spiritualism: but, finding that the task of combining his ordinary work with the pursuit of the knowledge in which he was specially interested was too great, he resigned his position in the Post Office about four years ago."

His Death Purely Accidental.

There is nothing in the report of his death to lead to a suspicion of suicide as at first thought. *Light*, of August 29th, gives the following account of the untimely ending of his useful and conscientious life, for no one doubts that he gave what seemed to himself truth. This account Australian readers generally will be interested in:—

"On Friday, August the 19th," says "Light," "the startling news was published that Mr. Frank Podmore had been missing since the previous Sunday from the cottage to which he went to spend a holiday with friends in the Malvern Hills. Later in the day his body was found in a pool near the golf links, about half a mile down the wooded slopes from the cottage at which he had stayed. At the inquest, it was stated that he was of a very cheerful disposition, had no troubles, financial or otherwise, and had always upheld the sacredness of life. According to the story of Henry Cross and his wife, of The Wyche, Malvern, with whom Mr. Podmore came to stay on the 10th inst., Mr. Podmore returned to supper on Sunday evening with a young man. After supper he went out with his companion, but returned alone and took off his coat and boots, but soon afterwards, about 10.30, when Mr. Cross told him that the rain had ceased, Mr. Podmore again went out, saying that he would go for a stroll before going to bed. He did not return, but it was thought possible that he had taken shelter from the storm in the house of other friends. However, as no intelligence was received, information was given to the police. He wrote a letter before leaving his lodgings, and this was left lying on the table unsealed. It was addressed to his mother, and in it he mentioned that he was having a restful time, had been playing golf, and was looking forward to his visit to Buxton on the following Wednesday. He added, in a postscript, that he was not sealing the letter in case he heard from his mother in the morning. A walking stick belonging to Mr. Podmore was found near the pool, and his watch had stopped at 11.23. A doctor stated that the body had probably been in the water three or four days. There were no external marks of violence, and all the facts point to the natural conclusion that he accidentally fell into the water—in all probability he mistook his whereabouts in the dark while watching the flashes of lightning. A verdict of 'Found drowned' was returned. In his bag there was another incomplete work on Spiritualism."

"A Malvern Visitor," writing in "The Daily News" of the 23rd inst., points out that, as a few words in its appreciative notice of Mr. Podmore might be liable to misconstruction, "the pond in question has been the scene of many tragedies during the last few years, and that steps should be taken to render such occurrences impossible, as the unwary visitor is liable to a fearful risk at night time unless he knows the grass path well which borders the water."

The Future of Spititualism.

It is well to remember that much that Mr. Podmore rejected in the past is becoming every day a more live subject for discussion, and one that will have to be faced by inquirers in the near future. As Lilian Whiting says: "It is to the scientist and not to the seer that man must look for the actual proof and demonstration of the ethereal world." Even in Mr. Podmore's early attacks on the whole Spiritualist position, he says: "We must remember that D. D. Home and Mrs. Piper, whose performances in every respect are the most wonderful of all, have never been detected in the slightest suspicion of fraud." A sentence of Mr. Podmore's as showing what all advanced thinkers believe in respect to ordinary phenomena which generally amount to fortune-telling or "direction," is worthy of being quoted in full. He said, in one of his saner moments, "It is because I believe that there do exist certain phenomena, the explanations for which have not been found . . . that I think it necessary to distinguish these phenomena from the fraudulent 'marvels' so commonly produced, and which are the only Spiritualistic phenomena with which the public is acquainted. When these shall have been cleared away . . . the real, systematic study of psychic phenomena will have begun."

It is to bring Spiritualism into the domain of science that experiments are now being made by distinguished investigators everywhere. Automatic writing was considered by Myers to be one of the most reliable means of communication. This has its drawbacks, although Mr. Stead's "Letters from Julia" bear witness within themselves of an intelligent operator on the spirit side of life. But it required something more than this to convince a man like Mr. Podmore. As we have seen the "cross correspondences" gave him proofs of identity which he considered would be overwhelming if occurring regularly. But by far the most important of all, what will eventually open the eyes of an unbelieving materialistic world to a wider and entirely new conception of the universe, is that rare phenomenon, "the passage of matter through matter," as witnessed at Mr. Stanford's circles in this city. This, combined with the high spiritual teaching given in the addresses, offers "the real systematic study of psychic phenomena" that Mr. Podmore presages for the future. And we cannot over-estimate the importance and immensity of the task that lies before us.

"So many worlds, so much to do,
So little done, such things to be."

REVIEW.

*How to Converse with the Spirits of the Dead.

The above attractive title belongs to an equally attractive brochure from the pen and brain of the veteran author, speaker and philosopher, Dr. J. M. Peebles. Its publication is timely, inasmuch as the number of superficial investigators of Spiritualism is on the increase, and many are in a state of doubt and uncertainty for lack of system. Hence time is wasted, and hope deferred, where, with a little guidance and reasonable application, proof positive may be obtained in their own homes. Conditions, however, are essential, and these are lucidly and concisely put in the directions. Many people are ambitious to become mediums for selfish considerations, and such are cautioned to hold aloof, but the earnest truth-seeker will be shown a straight and practicable path to the attainment of his desire. There is no mystery in the method; given the conditions, satisfactory results will be the reward.

W.H.T.

Mrs. S. E. Morrison has returned from Sydney, and takes the platform of the V.A.S. from Sunday, November 27th. Friends will be glad to hear that her health, which has not been satisfactory since her return from her successful N.Z. tour, is now greatly improved.

*How to Converse with Spirits of the Dead. How to know the Good from the Evil Spirits.—Peebles Publishing Co., Battle Creek, Mich., U.S.A.

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

By ANNIE BRIGHT.

Many are the testimonies that reach this office of the widespread interest taken in the records given in this paper of these unique circles. Many requests are also made for still wider publicity by the issuing of the addresses and illustrated supplements in handy volumes. In answer to many correspondents, it may be said that all records are carefully kept, and that possibly the way will be opened in the future for this work to be done.

As was stated in November issue, the marked individuality of the various "controls" who give the addresses, through the medium, when in deepest trance, is a noticeable feature. J. B. Gough's personality, dictum, and style are something distinct in themselves, and a few days ago a letter from Launceston gave singular proof of the speaker being what he professed to be—John B. Gough, the great temperance lecturer of last century. A friend in that city writes:—"You will be interested to know that an old friend of mine, who is 88 years young (as he says), remembers distinctly a lecture given by Mr. Gough about 65 years ago in Scotland, in which the lecturer gave that illustration about the Vicar asking the young man to have a drink, which is so touchingly revealed in the address by Mr. Gough, in November "Harbinger." . . . I thought you would like to have this corroboration as to Mr. Gough's personality, not that you want any more proof, but it is interesting to know these things." That address, "My Brother's Keeper," was one of the most pathetic on record, and each day mention is made of its wonderful power and pathos.

There is not a more important work for spiritualists to do than to demonstrate to the world the power that is inherent in the race to be healed through Faith. It has, indeed, for its basic truth that most important fact of all to humanity at large, that each soul must get its own strength and vitality direct from the Source of all Light and Life and Power, not trusting to inferior agencies. As the subject of Spiritual Healing is one of the live questions of the day, the remarkable address given by Dr. Witherow, on Wednesday evening, October 26th, has been selected as giving the most advanced views on the subject. It is the work of this paper to demonstrate the almost undreamt of influence of the spiritual force at the Centre of the Universe as the only source of not only spiritual development, but bodily health. To walk through the streets of a great city and to meet the waifs and strays of society, to see also the hopeless faces of the mass of those who are just wasting their lives in the pursuit of so-called pleasure, is to nerve one to the utmost, to bring the light into the lives of those who thus sit in darkness and the shadow of death. To listen to the addresses given at these circles is a perpetual upliftment. As will be seen in the following address, it is not possible to hear in any of the orthodox churches spiritual teaching of the same high order.

A record of the addresses and phenomena since our November issue will be found below.

149TH SEANCE. Sept. 29th.—Address by Signor Valetti on "The Mystery of Existence." Phenomena. Tablet from Babylon. String of Shells used by Red Indians. Tablet brought in light. Nest with four eggs, said to be of the fire-finch. It was explained by Abdul that the eggs were fresh, and the father and mother bird had both been killed in the jungle.

150TH SEANCE. October 6th.—Address by J. B. Gough, "My Brother's Keeper," printed in November issue. Phenomena. Heavy lump of clay with number of tablets embedded from Babylon. On one is a portrait of a Babylonish king, said to have lived some hundred years before Christ. Plant grown a few inches, said to bear fruit at maturity.

151ST SEANCE. October 12th.—Address by George Smith, the Assyriologist, "From whence came the primitive culture, from the North or from the South?" Phenomena. Gravel with precious stones. Persian Priest's satchel containing beads and parchment scroll, reproduced in Illustrated Supplement for November.

152ND SEANCE. October 19th.—Address by Signor Valetti, "Myth, Legend, and Fact." Phenomena. Case Tablet from Babylon. Another tablet with figure of an elephant in bas relief. Red Indian's "Wopuk" or Bull Roarer, used at their corroborees. Uncooked piece of cake with sacred name on it.

ADDRESS BY DR. WITHEROW,

HEALING THROUGH FAITH.

Delivered on Wednesday evening, Oct. 26th, 1910.

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

To desire ease and comfort is natural—disease is want of ease. Man in his primitive condition sought for healing balm among the herbs and the leaves of the trees. Religion and medicine have gone hand in hand for a long period of time. Among the Babylonians it was a common practice to expose the sick people in a square of the city, so that people passing by might see them, and possibly recognise their diseases. Some one of the passers by may have suffered, perchance, from the same malady, and if so, they would be able to tell the afflicted what would do him good.

HOSPITALS AND PHYSICIANS IN PAST AGES.

Among the ancient Egyptians they had a college of physicians and also hospitals. It is sometimes claimed that hospitals and dispensaries are peculiar to Christianity, but this is not so. In times of necessity or trouble, man always looks to someone more powerful and stronger than himself. This is only natural. If it be a dearth of food, then he expects the one who possesses much to give to him of his abundance; if he be suffering, he rightly expects his fellow man to help him or to succour and rescue him if he be in peril or danger. This is the outcome of men living in communities and being dependent upon each other, and when the help is readily given, so the royal law of Love is fulfilled.

HEALING COMES FROM GOD.

How did man come to ask of God for help in times of sickness? Has he a right to do so, and has God promised help to those who call upon him? These are important questions. Away back in the history of humanity we find that the priest, who affects to stand between the soul and its God, was often approached for information as to how the sick person or the person in trouble might receive a favour at the hands of his God. This was common, not only among people possessing a civilisation, but it prevails even to-day among nations whom you call barbarians. I have only to draw your attention to the medicine men of the Red Indians—or the witch doctors of the natives of Africa. In every tribe and nation, there are always those who are supposed to stand high in the favour of their divinity or divinities, and by peculiar rites and incantations they attempt, with the help of their God, to liberate one who is suffering from disease. The Babylonians, as you well know, believed that there were opposing deities, evil as well as good. As a rule, the evil gods had not so much power as the good ones, but the Namtah, the spirit of the swamp, who produced the malaria, was very powerful. You will readily understand what an important personage the medicine man has always been, and how he came to be associated with religion, because man, in his weakness, looks to him who has strength—and who has greater strength than the all powerful gods. We find no exception to this rule even among nations which are called Christians. The Jews were told to wait upon the Lord for healing mercies, and I wish to say right here that there is not one word that I know of in the whole Bible that is favourable to the practice of medicine. On the contrary, it is often spoken of slightingly, and by inference we are told that it is a broken reed. King Asa became diseased in his feet, and the context tells us that because "he sought not unto the Lord, but unto the physicians," he died. It is quite true that Isaiah was told to take a fig and lay it upon the

boil of the good King Hezekiah, and there should be a certain sign given to him by the shape of the shadow which fell upon the dial, but in every case it was the Lord to whom they were to look for healing. In the first five books of the Bible—the Pentateuch—we read that Jehovah declared himself responsible for the evil and the good, and for the health and the sickness of his people.

Health Alone Cometh from the Father of Spirits.

I mention this, beloved friends, because this statement has brought a great deal of misery upon mankind. These texts have been expounded by teachers and others, who have blackened the character of God, our Father in Heaven. I have neither time nor inclination to enter into any controversy concerning the conception of God in those old writings. I wish to say, however, that I do not regard the Jehovah of the Old Testament as the God of Spirits. The attributes of Yhava, or Elohim, are certainly not the attributes of God, Who declared "I am the Father of Spirits." I have not time to go into the numerous instances of miraculous healing recorded in the Old and New Testaments, but one or two will suffice. You will remember the case of Elijah restoring the Shunamite widow's son to life, in the Book of Kings. In the New Testament, a number of cases are recorded of healing and raising the dead. Those who were stricken with the plague of leprosy in Mosaic times had to do certain things. You will remember the formula, in Leviticus—the bird, the scarlet, the cedar wood, the hyssop, the running water, and after this peculiar ceremony had been performed the priest would pronounce the man clean. So you see that healing was said to have come from God Himself. There are many texts repeated in the Old Testament, and the sum of them is this—"I am the Lord that healeth thee." I said that a great deal of confusion and harm had been done by people teaching and others believing that God was the author of disease, as well as health. To-night I wish to show you and the world at large that God Himself, while permitting certain things, is not the fount of uncleanness. When the Nazarene commenced his ministery upon earth, he went about healing the sick, liberating those who were bound and there was a woman with an issue of blood who came behind Him, and, touching the hem of His garment, was made free. The two blind men sitting by the wayside, called out to Him, "Thou son of David, have mercy upon us," and He gave them sight. There is a text in which Jesus says go your way and tell John the Baptist who had sent them that "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." All these mighty works did Jesus in the name of God. The Christian Church at the present day, I am sorry to say, has grown very weak in faith. No signs and wonders follow the teaching of the truth to the sons of men, and if we stop to inquire the reason, it is because a spirit of worldliness has crept into the Church, and true spirituality has gone out of it. I am not going to bring an indictment against the Church, because I mourn that it is so, and I will not help it by vehemently denouncing its weakened condition. But you will agree with me that at the present time the greater part of church-going means that it is a rendezvous for hundreds of people to pass an hour or so together. Some of them are truly spiritual, but the majority are not. Church services have lost their primitive simplicity, and they have also lost that spiritual force which made the Church of the first three centuries a living monument of the mighty power of God manifested through His sons upon the earth.

Jesus Delegated the Power of Healing to All His Followers.

Before His martyrdom, the Nazarene drew round Him His followers—humble men and women—and said, "I go to prepare a place for you." They did not really understand the purport of His words; but He said that the comforter whom the Father shall send in My name will teach you all things. He told them not to be afraid when they were brought before the rulers and authorities, as to what they should say. "Whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." And then, He said to them also: "Ye shall have power over unclean spirits." I have shown you, He said, in effect, that by prayer and fasting I have cast out evil spirits, I have healed the sick and raised the dead. To you I give the power in My name, which is in reality in the name of the Father, because I and the Father in Spirit are one. If you realise this, trusting in the name of the Father, doing that which I tell you, laying hands upon the sick, they who trust themselves to you and to Me and to God shall receive the healing power.

Church history, apart from the Bible, testifies that this happened, because in the first three centuries of the Christian era many were delivered who were obsessed. People suffering from divers diseases were healed, and there have been instances right down to the present time. Of course, during that period of the world's history when superstition was rife and the truth was almost obliterated, there are not many records of people being healed directly through the power of God, but there is a revival of the spiritual at hand; and ye are the people called and chosen to testify and to demonstrate that God still lives.

How Diseases are Treated Now.

Think for a short time about the various means of healing employed at the present day. I am not speaking slightingly of work done by medical practitioners; some of them are honest and zealous humanitarians, but I am speaking of the systems. There are a great many systems of medicine. They cannot all be right, because they clash. These systems, or most of them, cannot be scientific. Science is accurate, and if you go to various practitioners they will probably each give you a different diagnosis. If they happen to agree as to the cause of the disease, different medicines will be given, and whatever the system may be, its professors have admitted over and over again that it is most unsatisfactory. If that be so, if there be no system that man can rely on, to whom shall we look for instruction? We shall have to go back to the simplicity of primitive man, and in our helplessness look to the Source of all strength—look to Him who has promised to heal our diseases. He is faithful, and He will do it.

The Church Has Blundered.

The Christian world, accepting the New Testament as a standard of appeal, has most lamentably blundered and brought ridicule upon itself by pretending that the age of miracles is past. I object to the statement for two reasons. First, the days when such mighty power was manifested may have vanished for the weak and faithless church of to-day, but the power and the gifts of the Spirit remaining sure and certain for all time, there should be cases of healing to-day as well as other signs and wonders, just as there were in apostolic times. The Church can only get out of the dilemma by declaring that God has changed, which they do in effect when they say the days of miracles are passed. Secondly, I object to the term miracle, because there are no miracles. There is no setting aside of the laws of God. Jesus said: "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." And we find that after the death of the Nazarene, His followers continued to heal the sick, and to liberate those who were obsessed. The ordinances in the church in primitive times demanded that the sick man should send for the elders of the church, men in authority—not priests, mark you, but elders, fathers. "I write unto you fathers," said Paul—those who had believed in God and had lived the spiritual life for a long time, reared in the truth. The elders of the church

were sent for, and they laid hands upon the sick, sometimes anointing with holy water, and they prayed the prayer of faith. In many instances of healing recorded in the New Testament, we find the recipient had to have faith. We are told that in one city he could not do many mighty works, because of their unbelief. "And seeing that he had faith to be healed." Paul, in the Acts, said to the cripple: "Stand upright on thy feet"; and he leaped and walked. Understand that it is necessary for the one wishing to be healed to have faith. It is a great insult to come to a man and ask for anything, and at the same time declare that you have no faith in him, or that he will not do it for you. According to your faith shall it be done unto you. This being so, we are right, and those people are also right who say that they desire that God shall interfere on their behalf. Oh, yes, says the professor of religion, that is correct, but then you must do it through certain channels opened through us. But the scripture does not say that. It is a significant fact that the Gospel of Mark, giving an account of the woman cured by touching the garment of Jesus, said: "She had suffered many things of many physicians . . . had spent all that she had, and was nothing bettered," and she was healed. That is the record. There is help in the arm of flesh, hence we must appeal to the All Powerful, providing He is willing to assist, and He says: "I am the Lord, I change not." It was His will to heal the people who had faith in the first three or four centuries. It is His will to-day, because He is not changed.

What the Church has Substituted.

The Church has substituted something in the place of direct healing, and I must just allude to it. You have, no doubt, heard of St. Winifred's Well, in England, where the sainted young woman was said to have met her death. There a well sprang up, and many people for hundreds of years have visited that shrine, have had faith in the healing waters of the well, and some of them have been cured of their diseases. I also refer you to the Roman Catholic shrine at Lourdes, in France, and if you have ever travelled through Europe, especially in Italy, you will have seen the shrines set up in country lanes where the peasantry go to ask favours of the Virgin, especially in respect to the cure of disease. In a crypt of St. Peter, in Rome, there is a figure of "Our Lady of the Fever" erected some hundreds of years ago when the fever was very prevalent in Rome and on the Continent. Now the Church, or a section of the Church, turns the eyes of the supplicant away from God Himself to one of His creatures; and this is wrong. Some of you Spiritualists are doing the same thing to-day in another direction. Instead of telling people to put trust in God, and look to Him for help, you send them to ask advice and help from those unable to give it—the spiritual members of the kingdom of heaven. And the Church has done the same. The mind, as you well know, has a tremendous influence over the body, and in certain nervous cases, I have no doubt that healing has taken place at these wells and shrines. People came full of expectancy, with the mind in tune with the occult influences, the healing power, and they no doubt received it. But to-night I am trying to show you that the early Christians, and also the modern Christians—and the Spiritualist who should be one in the true sense of the word—must go direct to God in faith, to receive healing. If Christian people do not receive healing it is because they do not ask in faith, and while asking the Lord to heal them, they are at the same time relying upon the arm of flesh—the various systems of medicine. There are many instances of healing on record at the present day. Dorothea Truedell, of Switzerland, laid hands on many sick folk; and there was a man in London, now on my side of life, regarded as somewhat of a crank, who laid hands on the sick folk, and they were healed by prayer and faith. Of course, the medical world will not testify to or second the efforts of those who are seeking to spread the truth, but it is permeating society because the truth of God must prevail.

True Healing and the Central Source of Life.

How is healing brought about? You may say, is it not a fact that the mind, in co-operation with one on the spirit side of life, is responsible for healing? I am not going to dispute it, but can you grasp the fact that spirit is mind, and mind is spirit? If your mind is en rapport with the spirit world for righteousness, and you have faith, there is a powerful influence at work which controls and dominates matter. It is not every one whose mind is so trained that such influence and power has been gained with the spirit world as to produce such results, but remember that God is the Chief Mind of the Universe. Your mind may be en rapport with certain other minds upon the spirit side of life, producing certain minor results, but if you are en rapport with the Chief Mind of the Universe, then you shall ask what you will, and it shall be done unto you. It is a grand spiritual state to attain when we can ask of God and know that we shall obtain. Faith alone would produce very little result. You must have faith not in a thing, not in a system, but in a person. I have to use this term—and that person or being is God. In this way it is healing through faith—not by faith—in God. What shall you do in dire distress? Pray the simple prayer, Thy will be done; for I have tried to show you to-night that God's will is that you should have health. The clergymen at one time—some of them do it now in their ignorance—told people that affliction is the chastening hand of God upon you. This is not true. Nowhere are we in the Bible told that sickness is an affliction from God. Christ said, "I do always those things that please the Father," and He was always liberating someone who was bound with sickness, and with the chains of disease. In Exodus we read, "I am the Lord that healeth thee." We are told in the Psalms "He sent His word and healed them," also that in Him "is fulness of joy." Now if God was the Author of diseases, He would then be a fount of uncleanness and impurity, and I fail to see how any man can pray to God if he believes Him to be the source from whence came the vile, filthy diseases that humanity suffers from. It is unthinkable. No, my friends, most of the things you suffer from are the results of certain actions, effects of certain causes, for which you or some one else is responsible. Don't lay the charge to God; it is not true. It is His will that you should be pure and clean.

In Conclusion.

It is right to ask God to heal, and it is true that the real prayer of faith shall save the sick. But if your faith is centred in some vile drug—I say vile, because I have it on the highest authority that these drugs set up other diseases even if they cure one—if your faith is centred in them, then you are not trusting in God. If you throw yourself upon the arm of the Lord and pray the prayer of faith, and your mind or spirit is in tune with the Infinite, ye shall ask what ye will, and it shall be done unto you. I am told there has been a revival of healing through faith, and it will just go right on. That there are mental healers and people who heal with the forces of Nature I admit, and this is very much better than healing with drugs. Some people have not faith to apply unto God Himself, and they will be healed, perhaps, with these finer forces. But I cannot bring myself to believe that healing through drugs is pleasing to the Father. The day will come, but it is not here yet, when men will go more and more to the Source of life and light and health and strength for all they want. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If ye have faith as a grain of mustard seed, ye shall say unto this mountain of disease, trouble or perplexity, be thou removed and cast into the sea, and it shall be done.

"WONDERS NEVER CEASE."*



"THE DAWN." From the "Harbinger of Light."

Mr. W. Britton Harvey's work in the grand cause of the dissemination of Spiritual truths is widely appreciated by all who realise the immensity of the gap between the millions still under the influence of materialism and medieval theology, and the pioneers who are showing the way of life to humanity.

In his latest work, "Wonders never cease," Mr. Harvey appeals in his bright, cheery and interesting way to the reasoning faculties of the average man or woman who has not gained access to the stores of spiritual knowledge and progressive thought contained in the magnificent literature of this new movement. He brings those gifted champions of the present day —Sir Oliver Lodge, Professor Larkin, Ralph Waldo Trine, Prentice Mulford, Edward C. Randall, Dr. Alfred Russel Wallace, and others, into close touch with his readers. In "Wonders Never Cease," a novel and pleasing method has been adopted for accomplishing the author's purpose. As a Christmas booklet it is unique, for in addition to its breathing forth universal goodwill as befits the festive season, a new Christmas spirit to most people is introduced—namely, the victory of life over death, the glorious certainty of immortality, and the entrancing prospect of a future career of unlimited spiritual development. An imaginary discussion amongst a small party of conscientious, well-equipped and thoughtful truth-seekers is the mode adopted of introducing these great themes. These are "The Seer," "The Elder" (who represents the average thinking layman), "The Dean," and "The Deacon." In their exchange of ideas many interesting questions arise, and are mostly answered by The Seer. In this way the "Power of Thought" is dealt with, and a series of remarkable photographs of thoughts and psychic forces taken by the famous Dr. Baraduc forms a particularly attractive feature of the book. The frontispiece of the book is a tasteful reproduction from the block which originally appeared in the "Harbinger of Light," of the striking picture—"The Dawn"—by Mr. Taylor, a celebrated Sydney artist, emphasising the Seer's remark that "Death is just a sleep and an awakening."

It is not surprising to find it very favourably reviewed by the press of Victoria.

Ballarat "Star" says:—"The titles and quality of the author's previous efforts warranted anticipations of original, interesting and meritorious work in his latest production, and these are fully realised. . . . The Christmas Eve meditations of the little coterie are set out in such a manner as to furnish ample food for serious and profitable thought, and the little work is one worthy of careful perusal."

Bendigo "Advertiser":—"Very tastefully produced, and the letterpress contains much food for reflection. . . . With a combination of science and religion, the booklet has been made interesting, and a healthy speculation is occasioned by photographs of good and angry thoughts, of prayers and curative force."

Melbourne "Punch": — "Beautiful Spiritual thoughts—remarkable evidence from a newspaper editor."

"Presbyterian Church Record" (Warrnambool):—"The subject matter must awaken widespread interest, and the opinions put forth by the Seer—the leading speaker of the book—will compel attention, even where they may, perhaps, evoke dissent. All those interested in the trend of modern religious thought will find something stimulating in this booklet."

We understand that the demand has been such that a serious inroad has already been made upon the number printed and consequently it may be desirable to secure copies early. "VERITAS."

*"Wonders never Cease." By W. Britton Harvey. E. W. Cole. 1/-; 1d. postage.

MR. E. DAWSON ROGERS.

PASSING OF A GREAT LEADER.

As founder of "Light," in 1881, of which the late Stainton Moses was first editor, one of the original Council of the Psychical Research Society, and President for many years of the London Spiritualist Alliance, the name of Mr. E. Dawson Rogers has been a widely known and honoured one among Spiritualists of every land. For some years it has been a source of regret that he was lying waiting for the summons to the Larger Life awaiting him in spiritual spheres, so it was not unexpected, and as he had been unable to leave his bed for about four years, thus without cause for mourning, that the news came that the valiant warrior in the cause of Truth had passed into spirit life on Wednesday, September 28th, in his 88th year. On Saturday, October 1st, his mortal remains were laid to rest at the East Marylebone cemetery, in the presence of a large number of friends and co-workers. At the preliminary service, in the chapel, the Rev. John Page Hopps, for many years a close, personal friend of Mr. Rogers, paid a high tribute to the sterling qualities of Mr. Rogers; and at the graveside Mr. E. W. Wallis, editor of "Light," spoke with great feeling of the intimate and close friendship that had existed between himself and the deceased, and of his long life of loyal and devoted service to truth. "I never stand beside an open grave," said Mr. Wallis, "without saying 'Thank God for Spiritualism,—for the strength and comfort derived from the knowledge of the presence and companionship of the deceased."

In the following number of "Light," October 15th, many personal testimonies are given, headed by one from Professor W. F. Barrett, F.R.S., who was with Mr. Dawson Rogers, one of the founders of the "Society for Psychical Research." "I had ever the warmest regard for him," says Professor Barrett; "and shall never forget the original impulse he gave to the foundation of the Society for Psychical Research." Looking at his career from a distance, it is seen that Mr. Rogers was in a remarkable way a representative of both the Older and Newer Spiritualism.

Gifted with the critical faculty in an eminent degree, he was always alert to the possible developments that must take place in any cause, and was not tied down to old methods and interpretations concerning the facts of psychic phenomena.

In "Light," of October 15th, there appears the first instalment of "The Life and Experiences of E. Dawson Rogers," as given when he was in comparatively good health, albeit with some reluctance, to his friend, Mr. David Gow, for subsequent publication. When these are completed a part or whole of this interesting matter may be given in these pages.

What the London Press says.

In the leading daily papers, headed by "The Times," of September 29th, most appreciative notices of Mr. Rogers' career have appeared. He was a journalist of high standing before he became a Spiritualist, and it is doubtless owing to this fact that his journal, "Light," has from the start taken a leading place in our publications. The "Morning Post" has a sympathetic notice of his work, and the "British and Colonial Printer" says:—"A well-known journalist of the past generation has just passed away in the person of Mr. E. Dawson Rogers, who was for many years editor of "Light," and president of the London Spiritualist Alliance. Born at Holt, in Norfolk, and educated at Gresham Grammar School, he began his work in life as a chemist. In 1870, on his advice, the proprietors of the "Newfolk News" started, under his management, the first daily paper in Norwich. The National Press Agency was established by him in 1873, in London, and immediately a number of interesting publications were issued from its premises. In his early days in London, Mr. Rogers was associated with Mr. William Saunders, the founder of the "Central News." A man of great personal charm, Mr. Rogers drew about him many distinguished writers for the National Press Agency, including Mr. Edward Spender, Mr. L. F. Austin, Mr. T. P. O'Connor, and Mr. J. Drew Gay, Mr. H. W. Massingham, Mr. Archibald Grove, and others."

Perhaps the newspaper reference which will interest readers in these southern lands more than any other is an "interview" with Mr. E. W. Wallis, editor of "Light," reported in the "London Star," of September 29th, as follows:—

Mr. E. W. Wallis, who succeeded Mr. Rogers as editor of "Light," told a "Star" representative that the dead Spiritualist was "one of the shrewdest and most cautious men I ever met. He was calm and matter of fact to a degree; a very level-headed man, not given to romancing, and would rather understate than overstate an incident."

Mr. Dawson Rogers, under whose management the "Eastern Daily Press" was started in 1870, and who founded the National Press Agency in London three years later, started life as a Wesleyan; but almost before he was out of his teens he began to have "doubts."

One day, whilst studying shorthand, he detected in some of the lessons which had been set him some theological peculiarities, and he said to his wife, "I wonder what Mr. Pitman thinks on the subject."

That same day he wrote to Mr. Pitman, who replied that, whilst busy at his desk on the date of Mr. Rogers' letter, he had had a strong impression to write to Mr. Rogers on the subject of the "Atonement," and explain his views.

This incident suggested to Mr. Rogers that there must be something in thought transference.

On the suggestion of Mr. Pitman, he became a Swedenborgian, and afterwards he was deeply interested in mesmerism.

Mr. Rogers was an expert amateur conjurer, and knew all the tricks of the trade, so that when his attention was first drawn to spiritualism he was inclined, like most people, to attribute it to conjuring.

At his first seance with Mr. D. D. Home, when the table was moving (he relates), he purposely slipped from his chair to the floor to see if he could discover any tricks. The table continued to move, but he found nothing.

At a seance at his house in Norwich, Mrs. Everitt (a London medium) and her husband and other friends were gathered round a good-sized table.

"Raps were heard on a small chess-table which stood on one side of the room (said the late Mr. Rogers in his description of the incident). On the name of the spirit being asked for, R-O-S-E was spelled out—that being the name of my little girl, who had passed on fifteen months before. She was asked if she could bring the small table up to the big one, and she did so. That is to say, the chess-table moved without physical contact. It was replaced by one of the sitters, and was again brought up to the seance table in the same manner. This occurred several times, and, taking place in a good light, was witnessed by all present."

The Psychical Research Society arose from a conversation the late Spiritualist had with Prof. Barrett, in 1882.

"I have had scores of seances in my own house, with Mrs. Everitt as the medium," said the late Mr. Rogers quite recently. "I have many times noted the marvellous rapidity with which Mrs. Everitt's spirit-writings were executed. A sheet of paper, initialled by the persons present, was laid on the table, with a pencil, and the light having been turned down, for a few seconds was heard the rustling of the paper as it was taken up in the air, followed by what appeared to be only a few ticks. The pencil has then fallen down, and we have lighted up and found a written communication on the paper.

On one occasion we had 900 words written in six seconds—a rate of 150 words per second. The question would naturally be asked, What was in all these messages? People often say that they are only trivial. In this case the writings dealt with the authenticity of the Christian religion, with quotations from ancient writers, and extracts from the old authors, who had written in Latin. Most of the quotations —as we knew—were far beyond any information possessed by the Everitts, or any other of the persons present.

Mr. Rogers founded "Light" in 1881, its first editor being Mr. Stainton Moses. Mr. Rogers became editor in 1894, and remained in the editorial chair till a few years ago, when he was succeeded by Mr. Wallis. Starting with a circulation of a few dozen copies, "Light" now runs into thousands each week, and is sent all over the world.

MRS. BRIGHT'S "AT HOME."

A Visitor writes:—A very large and select company filled Mrs. Bright's spacious rooms at her "at home" on November 9th, to listen to the addresses of Mrs. Morrell, Messrs. William Stanton and Drs. Abramowski and Turner. Mrs. Morrell gave some remarkable experiences in Spiritual healing, which were greatly appreciated. Then Mr. Stanton, a healer of wide experience, spoke eloquently upon man's oneness with God and the power of suggestion, concluding with a most interesting account of some remarkable cases he had recently and locally treated. Mrs. Morrell then gave incidents in her own life on the influences of the unseen, followed by Mrs. Withers, who related a few personal instances of spirit control. Dr. Turner then spoke upon the danger of untrained healers engaging in the work, and announced that he would shortly open a class for giving instruction. Mrs. Bright's happy and good-natured remarks contributed greatly to the success of the afternoon. Altogether a most delightful afternoon was spent.

Mr. J. Lepper, of New Zealand, sends an account of the satisfactory experience he has had in communicating with his wife in spirit life through the agency of "Julia's Bureau." In January issue a short account of this may find place.

A NOBLE PIONEER.

Among the numerous eminent scientists who are frequently referred to as successful investigators of Spiritualism, we miss the name of Robert Hare, Emeritus professor of Chemistry in the University of Pennsylvania, graduate of Yale and Harvard, associate of the Smithsonian Institute (the equivalent of the British Royal Society), and member of various learned societies. Professor Robert Hare, however, not only antedated the British and Continental investigators, but excelled them in thoroughness. Like most of his confreres, he approached the subject skeptically, and investigated on similar lines to those adopted fifteen years later by Professor Crookes, inventing no less than seven instruments to prevent the possibility of human intervention, or fraud on the part of mediums simulating phenomena by muscular or mechanical means. But unlike many who followed him, he did not rest there, when he had proved the phenomena, but followed with a philosophical investigation of what the phenomena suggested, conferred by the unseen intelligences behind them. Having thus obtained a revelation of the future life, endorsed by spirits who first proved their identity and competence, and whose intercourse commended itself to his unbiassed reason, Professor Hare had the courage and felt it to be his duty to make known his experiences to his fellows.

Pulpit and press were up in arms against him; his scientific reputation was at stake, yet he did not flinch, but announced a public lecture wherein he would justify his position. This was held in the Melodeon, New York, at that time the largest hall in the city, and attracted an audience of three thousand. Here he gave an account of his investigation, illustrating it with the instruments referred to, which had been the means of forcing conviction upon him of the reality of the spiritual origin of the various phenomena. He knew, he said, that his acknowledgement would seriously damage his scientific reputation, yet, though that was dear to him, "Truth was dearer," and so he became a martyr to the truth, and was duly ostracised by his confreres.

Though he had the reputation of being an agnostic, he says, "I became a believer in God solely from my intuitive perception of the existence of a governing reason." His conception of the objects of religion was—"To furnish the best evidence of a supreme Deity and of his attributes; to convey a correct idea of our duty towards that Deity and our fellow creatures; to impart that knowledge of a state of existence beyond the grave, which will be happier as we are more virtuous in this life, and more miserable as we are more vicious, this knowledge affording the best consolation amid temporal sufferings of the righteous, and the strongest restraint upon the vicious indulgence of passion in the unrighteous; finally, by these means, to promote morality and the happiness of man in this world, and to prepare him for a blissful position in the world to come."

The existing system of religion he says "fails to give any evidence which can be subjected to the intuition of each generation successively. It rests on the alleged intuitions of human beings, who existed ages ago, and one of the pre-eminent blessings of spiritual philosophy will be its bringing religion within the scope of positive science; it starts from the same basis of intuition and induction from facts."

As soon as he was convinced that the phenomena were due to the shades of the dead, he looked with eagerness for some consistent information of their mode of existence, of the theological doctrines entertained by them, and the actual diversities of their situation consequent on various degrees of moral and intellectual development or merit, but he could find nothing satisfactory, precise or connected, and no satisfactory statements as to the location and nature of the spirit world. Urging this deficiency on the spirit friends, his father, who had been a denizen of the spirit world for half a century, and a prominent man of high culture when in the body, undertook to qualify himself to answer a series of questions by consultation with spirit teachers from the higher planes. He devoted some months to the enlargement of his knowledge, and then in about sixty paragraphs described the conditions of the after-life lucidly and comprehensibly, though the elaboration of them would fill volumes, but in the condensed form are worthy of publication, and an extensive circulation would be of great value to investigators.

In his apology for his change of opinion and belief in the existence and agency of spirits, Professor Hare says in reference to the moral influence of spiritualism—"The great features of the spiritual religion are, as I understand them, as follows:—'Its foundation is laid in the belief of an all-good Deity, whose power is manifested to us by the immensity, profundity, sublimity, ingenuity and adoption of the means to the ends, in the creation ascribed to the co-operation, if not organisation of his mind. The Bible of the Spiritualist is the book of nature—the only one which by inward evidence can be ascribed to Divine authorship'" and concludes by affirming that spiritualism has the merit pre-eminently, not only of furnishing a knowledge of immortality beyond the grave, but a precise knowledge of the spirit world in lieu of the silence of the Pentateuch and the vagueness and inconsistency of the gospel.

The large volume* of the details of his investigation, spiritual teachings, and reflections thereon, was published nearly sixty years ago, meantime man has been continually asking more or less directly the question, "If a man die shall he live again," whilst indubitable evidence has been within his reach of an affirmative answer. Many who have come in contact with spiritualism, and never thoroughly grasped it, could have done so by the aid of this valuable work. Unfortunately for humanity, though not for himself, Dr. Hare had passed the ordinary limit of human life before commencing his investigations, and soon after the publication of the fourth edition of his book he left his mortal body and became a denizen of the spirit world. The publishing firm was subsequently dissolved, and the book became out of print, and its valuable contents were lost to the present generation. The copy in our possession contains illustrations of the various instruments used by him to test every phenomenon, and has, in addition, a striking portrait of the professor, which is suggestive of a strong but harmonial character. He, like Judge Edmonds, was a martyr to Spiritualism, but has doubtless found his reward.

A. P. Sinnett has given in letters to "Light" his able justification of the cabinet performances held by the Tomsons in London. Most untrue statements had been made by Sir Hiram Maxim and others as to an alleged confession of fraud by Mrs. Tomson, indignantly denied by her in the columns of "Light." The attacks are evidently as unfounded as those made on the medium Charles Bailey, and show how unscrupulous opponents are when these occult forces are demonstrated.

*Experimental Investigation of the Spirit Manifestations. Demonstrating the existence of spirits and their communication with mortals. Doctrine of the spirit world respecting heaven, hell, morality and God, also the influence of Scripture on the morals of Christians, by Robert Hare, M.D., etc., Partridge and Brittan, New York, 4th edition. 1856.

OAHSPE.

For the "Harbinger of Light."

By J. Nelson Jones.

There seems to be a disposition, in some quarters, to object to the book named "Oahspe," because it, in the opinion of one, is too much like the old Bible, with its "Jehovah said," etc., and by another that it must be received in a very guarded manner because its "authenticity" as "special revelation" can be questioned. All this sort of talk presupposes that the book sets up superior claims for consideration than other revelations. This is most decidedly, exactly what the book does *not* do. It claims to be a direct communication given from the spiritual world, for the purpose of correcting error and setting up truth; it is given in plain language, which certainly has not been manipulated by any priestly authority whatever. Its initiatory utterance is:—

"Not infallible is this book, Oahspe; but to teach mortals *how to attain to hear the Creator's voice*, and to see His heavens, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death."—Oahspe, p. 2, v. 24.

This is explicit, it announces the whole scope of the book, without any assumption of superiority whatever. In opposition to those who object to the expression "Jehovih said," it is necessary to point out that Oahspe shows us the spiritual worlds as being peopled by innumerable hosts, of one time mortals, who have risen to posts of honour, dignity, and rule to such a degree as to be termed Gods and Goddesses; but these are all distinct from Jehovih, the Uncreate, whom none can See, but His Voice can be heard by all; and most correctly heard by these exalted intelligences. Thus, when it is said, "God said" in the book, the utterance is from a one-time mortal, now highly placed; but when it is said "Jehovih said" the idea is that the lofty spirit who gives the utterance, hears the Creator's Voice, and is impressed to give it in lingual expression:—

"My Voice is with all men, saith Jehovih. Whoso is admonished against wrong-doing hath heard Me. By that shall he know My Presence. The man of Uz (the world) crieth out in mockery: who hath heard Jehovih? Do the Faithists say, they have heard the Creator's voice? How can empty space speak? But I am sufficient unto all My creations. The ant heareth Me, and the bee, the bird and spider, and all manner of living things which I created. How think ye they hear Me, learning to do my will? Go I to them with lips and tongue, or with a trumpet? I am Spirit; I am the Soul of things. By way of the soul is My Voice unto every creature that I created. But man locketh up his soul, and will not hear Me."— et seq: Oahspe, p. 828, v. 2 to 8.

When it is added that the whole teaching of the book is that man must submit all things to the crucible of his own judgment, and liberty is accorded to him to judge even his Creator, it must be conceded that Oahspe does not seek to force its teachings by means of overbearing assumptions.

"For I give liberty even unto Mine enemies." Book of Es, p. 747, v. 30.

"Because I hold man responsible, even so should he have liberty to choose. . . . Liberty, first of all, unto all people; then discipline and harmony, and then the improvement of all the talents I created with all . . . to contend not, nor to be stubborn and positive as to the righteousness of one's own opinion. For I created no two men to see alike the same thing on earth or in heaven . . . the highest wisdom is to suffer all men to have full liberty to think on all subjects in their own way."—Book of Es, p. 730, v. 8 to 14 et seq.

This is the burden of the song throughout the whole book. What then can be the possible objection to a certain phraseology that has become familiar in consequence of its use in earlier inspirational books. Indeed, let the objectors tell us in what other form the highest of all intelligences could reach us. If the Gods in the heavens hear the Voice, so too may we in our degree, and that, with an ever-expanding scope if we Obey the Voice we hear.

That Oahspe takes the title "A New Bible," in any other sense than that of being a new revelation, of old but buried ancient truths, is absurd. If we divest our King James' Bible of the glamour that ecclesiasticism has built around it and regard it just as we do the Koran, the Vedas or the Zend-Avesta, the idea of authenticity or authority vanishes. "Ta Biblia," which has no other signification than the books, conveys no idea of authority other than that of Constantine, the Council of Nice of A.D. 325, and the Roman Church which took its rise upon the Scriptures and creeds then authorised. It is a little difficult how anyone who has got away from the bondage of such things should demand an authority for Oahspe. What authority is there for any inspirational writings or utterances that ever came into the world other than the inner sanction of the Voice in each individual breast? To ask for an authority for Oahspe that cannot be obtained for any Bible in the world is absurd, and indicates that they who make such a demand have not yet got out of the mesh of things woven in the ages of darkness.

. . . . . .

Since the above was written, a leading article has appeared in the "Harbinger of Light," for November, signed W.H.T., which seems fully to justify what has already been said, because that article is inaccurate and is calculated to give an impression of the Book which it does not deserve.

The writer states that it was given automatically through the hand of the late Dr. Newbrough. It was written by a type-writing machine. There is a decided difference. In the "Harbinger of Light," for October, 1908, is a detailed account by Mr. Newbrough himself as to the manner in which the work was written. The following is an abstract:—"I was directed to get a type-writer, which writes by keys like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on these two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both my hands on the back, and they went for the type-writer, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same power came and wrote (or printed, rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window, and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialised; behind me stood another angel with her hand on my shoulders. My looking did not disturb the scene; my hands kept right on, printing, printing.

For fifty weeks this continued every morning, half a hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe.

There is nothing more to be said; this was not automatic writing, and we have as much right to accept it as a true record of a revelation from the spiritual world, as to receive the account of Moses descending from the Mount with the tablets of stone, his face aglow with a spiritual radiance.

The caution about receiving the teachings of Oahspe in preference to other inspirational works, and without sufficient evidence of authenticity is wholly irrelevant in the case of Oahspe, because the book does not come into competition with any other books, but distinctly repudiates every description of mental coercion and persistently maintains the right of man to

judge all things for himself. Here is the Preface to Oahspe:—

"When a man holds up a book and says 'You must believe this, because it says, "Thus saith the Lord,"' should we not pity that man? Does he comprehend the liberty of man to acquire knowledge?

"Any book that imparts knowlege of the life and destiny of man, is a good book. Any book that unfolds the character and person of Jehovih, and the wonder and glory of His creations, is a good book.

"When a book gives us information of things we know not of, it should also give us a method of proving that information to be true. This book covers that ground.

"The day has arrived, when man will not accept proclamations and assertions; he wants plausible reasons, or substantial proofs, that the authority be not merely a pretence, but a demonstrable fact.

The time of man-worship is at an end; readers no longer accept a book as good and great, merely because any certain one wrote it. The book must have merits of its own, otherwise it will soon pass out of existence.

"If a book were to fall down from the sky with the signature of Jehovih to it, man would not accept the book on that account. Why, then, should any thing be said about how this book was written? It is not a destroyer of old systems or religions. It reveals a new one, adapted to this age, wherein all men can be brethren."

Thus does the book regard itself, not as an "unchallengable Word of God," but as a new Revelation adapted to this Age, with the complete liberty of all men to bring its utterances up for judgment at the bar of one's own individual powers of intelligence and perception.

In proof of what has been said, numerous quotations could be made from the book itself did space permit; the following few passages may suffice:—

"God said: Man, thou shalt judge thyself as to what thou shalt do. Within every man's soul, Jehovih hath provided a judge that will soon or late become triumphant in power."—Book of Ben, Chap. V., v. 27, 28.

"But man, having heard and seen, shall judge what he will do; he shall believe, or not believe; and do, or not do, according to his own judgment. Because I hold man responsible, even so should he have liberty to choose."—Book of Es, Chap. II., v. 7 and 8.

"What ye can do, that shall ye do; nor shall any but yourselves judge yourselves."—Book of Es, Chap. XII., v. 19.

"A perpetual judge created I thee, not only to judge thyself, and all the world beside, but thou shalt judge Me, thy Creator. I have given thee many sacred books, and I said to thee: Save thou judgest them, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men, nor angels, nor gods. But thou shalt rely on thine own inspiration from thy Creator."—Book of Inspiration, Chap. IX., v. 7 to 10.

SOME FOREIGN CONTEMPORARIES.

There is so much coming to this office from all parts of the world that it is not possible to notice, but all papers and books are most welcome, enabling the editor to give an up-to-date view of the movement in all parts of the world, and grateful thanks are here tendered to the senders.

By last mail came the 1st number of a new French journal:

"Revue du Psychisme Experimental."

The names of M. M. Gaston Durville and Henri Durville, fils, are given as directors with an editorial committee that includes leading magnetic healers, literary men and others from many European countries and the United States. The name of M. G. Durville is well-known, even in Australia as Professor of the School of Magnetism, Paris, editor of the "Journal du Magnetisme," and author of many books on the subject. His son, Henri Durville, who is editor-in-chief of the new journal, is also Secretary of the Magnetic Society of France. It is published at 30 Boulevarde de Strasbourg, Paris, and sent post free to every part of the world for 10s. or 12 francs. It is a valuable exponent of all the mostly invisible forces of humanity, which is one of the studies of the votaries of the New Psychology. It is becoming even more prominent than before in Theosophical journals to write as if the students of the universe on the occult side were all contained in Theosophical ranks. This journal has been one of the most pronounced exponents of this side of Nature, showing that the Spiritual foundation of matter is the first lesson students should learn, and also that we are all but Spirits materialised for a season. All our great leaders of thought, Sir Oliver Lodge, the late Prentice Mulford and others emphasise the study of these occult powers. And here we have a new magazine full of articles on this all-engrossing theme, M. G. Durville in the opening article showing that the lights seen by sensitives from the fingers of persons filled with magnetic force, much as Eusapia Paladino sees in her fingers when manifestations occur, also from the magnet, are realities. M. Durville says these are facts, but wishes to elucidate what their part is in psychic manifestations. M. Durville writes also on "Suggestions," and Dr. Michaud on Hypnosis, Dr. Henri d'Embriles on "The Basis of Astrology," and B. Bonnet on "The Radiations of Metals." This, with book reviews and numerous other articles on divers aspects of Magnetism, make up an important addition to contemporary literature.

Charles Bailey.

In the "Revue du Spiritisme," of which Gabriel Delanne is the distinguished editor, notice is taken of the last echo, as it is called, of the Grenoble affair. It is one of the hardest things to get people to see that it is the "passage of matter through matter" that is the one point to be inquired into. This was accomplished at Grenoble in spite of the most adverse conditions, and for the rest, it is quite certain that "apports" are not bought here, and all the latest inquiries point to the conclusion that they were not bought in Grenoble. In the episode regarding the "Tomsons" in London, equally untrue stories were circulated. It only makes it more necessary than ever to work for the world's enlightenment. Gabriel Delanne has for leading article "What is Spiritualism?" a most able exposition of the work up to date. "To work to spread a knowledge of Spiritualism," says this distinguished writer, "is to liberate the human mind from the yoke of dogma, to dispel the terrors of death, and to open wide to the soul the doors of the Universe."

La Revue Spirite, Revue du Spiritisme Moderne, Le Progres Spirit, are all excellent papers and show the remarkable progress in France, particularly, of psychic investigation.

Harold Begbie in his review of Frank Podmore's posthumous work, "The Newer Spiritualism," says, "Thinking men no longer admit the authority of that dogmatic and commercial materialism which was at its height in Mr. Podmore's most impressionable years. . . The truculent atheism of the seventies and eighties which flourished so exceedingly under the fighting cock-sureness of Huxley's banner is now moribund."

Edward Clodd, whose status as a writer and personal knowledge of Huxley, give weight to his opinion, says in a letter to the London *Daily Chronicle* that what Huxley laid stress upon is that the ultimate nature of matter is as profound and inpenetrable a mystery as that of mind." The trouble is that the pride of intellect prevents men like Huxley from finding a solution of the so-called "inpenetrable mystery" by a study of psychic phenomena. Lombroso, Myers, and other scientists found a solution in the "derided phenomena" when all their intellectual flights had failed.

CORRESPONDENCE.

Professor Falcomer, of Italy, writes of the late Cavalier James Smith as follows:—

To the Editor "Harbinger of Light."

Belluno, Italy,
Aug. 19, 1909.

Dear Madam,—The death of our much esteemed James Smith has left a great void amidst the pioneers of Spiritulism throughout the world; a large volume would be necessary to speak of him. He was a man of amiable disposition and loving nature, of broad views and noble sentiments, and of great activity. You have written of him worthily in "Harbinger of Light," and you have done well to publish his portrait in that journal. I was his friend for twenty years, and the sympathy and friendship which we entertained for each other would make it appear that we have been companions in the struggle for Spiritualism in another life. Together we promoted and arranged the journey of the medium C. Bailey, to Italy, and together, each one in his own country, has fought for Spiritualism both scientifically and morally.

I would request you, Madam, who contribute so largely to "Harbinger of Light," to make his loss less felt in the Rivista by the death of our mutual and illustrious friend, by publishing best parts of his manuscripts left behind in the paper in which he wrote for so long. Pray excuse the expression of this thought of mine.

Our illustrious friend was well-known amongst believers in Spiritualism in Italy, such as Cavalli, Marzorati, Zingaropoli, etc., and all very keenly feel his loss, though he may be now amongst the light of the exalted spirits, who so greatly inspired him when he dwelt amidst us.

My salutations to him, together with my best wishes for his happiness and a pansy*—an everlasting one—to him.

I take this opportunity, Madam, to send you a pamphlet which I beg you to accept. It is a defence of the medium Miss H. Cook.

With best regards, Believe me,
Your affectionate Confrere,
(Signed) M. FALCOMER.

P.S.—You are at liberty to make known in "Harbinger of Light" my sentiment towards my never-to-be-forgotten friend, Cavalier James Smith

To the Editor "Harbinger of Light."

Dear Madam,—I have been very much struck by reading an address given by Signor Valetti, through the mediumship of Mr. Charles Bailey, which appears in your issue of October 1st. Had your valuable journal nothing more to recommend it to the public and the press, than this wonderful address on the "Dwellers in Heaven," it would stand out as an unique publication, and an able authority on Spiritualism, and the wonders of phenomena as exhibited through the medium Bailey. Surely such tests must offer an explanation to the mind of the most uninitiated, and the man of unbiassed judgment must acknowledge that an unlettered man, ignorant of the philosophy that is taught and conveyed in fine and delicate language in this address, is not the medium's, but that behind him there is an intelligent force that controls for the enlightenment of mankind, gives out the lessons so soul satisfying, so comforting, to the wanderer through this vale of sorrow.

There is no greater proof of the continuity of life, than is conveyed in these addresses that appear in your columns, and Mr. Stanford must feel that he is doing a good work, that one day will bring its own reward. For these weekly addresses delivered in his rooms, teach the marvel of the universe and man's destiny, and we become aware of the Spiritual World, of the life-long struggle of the soul, and the power of the unseen is exemplified.

*A Pansy in Italian mears a violet of thought—an everlasting memory.

Amongst the Logia discovered by the explorers of the Egypt Fund, there was one of which part was already known to have occurred in the Gospel according to the Hebrews, and which I now quote. It runs as follows:—"Let not him that seeketh cease from his search until he find, and when he finds he shall wonder: Wondering he shall reach the Kingdom; when he reaches the Kingdom he shall have rest."—

Yours, etc.,
CECILE H. CAMPBELL.

PERSONALS.

Havelock Ellis has a noticeable article in the "North American Review" for September, on "The Logic of Dreams." It is another example of the tendency among our deepest thinkers to perceive a spiritual origin of the Universe. "The phenomena of dreaming," he says, "furnish a delightful illustration of the fact that reasoning, in its rough form, "is only the crudest and most elementary form of intellectual operation, and that the finer forms of thinking involce much more than logic. "All the thinking in the world," as Goethe puts it, "will not lead us to thought." So we often find the most intellectual people without a scintilla of real illumination.

Rev. Dr. Singleton, of Fosdyke, preaching at Boston Harvest Festival on "The Ministry of Angels," related two remarkable experiences within his own knowledge of Spiritual interposition preventing accident. He advised his audience "not to be frightened if people sneer at your own spiritual experience, even if they go so far as perhaps to express doubts of your sanity." Clergymen are beginning to see that the demonstration of the Spiritual realities of the universe is the only way to restore the fading faith of the Churches.

Miss Lee, lecturer of London University, speaking at the Bath Theosophical Society, England, on "Theosophy and Spiritualism," said that "while Theosophy admitted the usefulness of such investigation, it regarded it not so much as an end, but as a means to an end—one of the many means, but not the best—it did not necessarily advance spiritual development a single step." As this has been the teaching of all advanced Spiritualists or New Psychologists for many years, it is rather late in the day for such a statement to be made as pertaining to Theosophy. There is no higher religion than that attained by men like F. W. H. Myers—a religion destined to move the world. And yet we find Mrs. Besant in her volume "Theosophy and the New Psychology," lamenting that Myers did not go to the Theosophical Society for an explanation of psychic facts. It is time for all such fallacious teaching to be appraised at its true value.

Aleister Crowley, of "The Equinox," and founder of a new religion, "The Rites of Eleusis," has been creating a sensation in London by his seven ceremonial opening services. One hundred seats only were available, and the rent of these seats for the seven ceremonies was five guineas. A column is devoted in the "London Evening News" to a description of one of the mystic ceremonies, intended, it is said, for people who have discarded creeds but not religion, and a full-page picture is given in the "Onlooker" of "The Guardian of the Flame," "one of the chief hierophants.

Mr. Stead says: "As for what Mr. Smith, in "Contemporary Review," calls 'the trivial and commonplace talk of supposed spirits,' I have had a great deal of experience in communications with spirits, incarnate and discarnate, and I must say that, speaking for myself, the communications from the beyond are neither trivial nor comonplace. On the contrary, they have often been among the most inspiring that I have ever received from any source" As to the allegation that 'sensitives' will always re-echo the opinions and carry out the desires of those by whom they are

surrounded, Mr. Stead says that it is 'absolutely opposed to the results obtained at Julia's Bureau,' and that frequently messages are given 'which are in diametrical opposition to the views, wishes and beliefs of the members of the circle.' Here again Mr. Stead emphasises the experiences which are well-nigh universal among Spiritualists."

Mr. E. Dawson Rogers, whose passing to the Higher Life is fully noticed in another column, has been the cause of remarkable spiritual manifestations through Mrs. Everitt, the most prominent medium in England, closely associated with Mr. Rogers in the past. Mrs. Everitt said how she had seen her husband, Mr. Dawson Rogers, Mr. Stainton Moses, Mr. John Lamont, Dr. Finlay, and other old leaders, and all sent messages to those present at a meeting of the London Spiritual Alliance to the effect that they were all working together for the advancement of that association.

Mr. John B. Shipley, associate editor of "Light," and one of our esteemed correspondents, passed away suddenly in his sleep from heart failure during the night after being present at the meeting mentioned above. Dudley Wright, editor of "Annals of Psychical Science," and others, write of his charming nature and the loving regard in which he was held by his associates. All of which we can endorse.

L. N. Fowler and Co., publishers, London, send a most useful little pamphlet by J. Wallace-Clarke on "The Simple Life; or keeping well without doctors or drugs." It is written on most sensible lines, and should be in the hands of all who desire natural health. It is published at 6d. net, and orders should be sent to E. W. Cole, Book Arcade. Price in Australia probably 9d.

Edward B. Warman's "Personal Magnetism" of the Psychic Science Series, is also sent by L. N. Fowler and Co., publishers, London, in which the author acquaints his reader with the three kinds of personal magnetism, and how they can be developed. It is most lucidly and charmingly told.

Mrs. Withers, who for long has been known throughout the Commonwealth and New Zealand as Miss E. R. Hinge, the proprietor of the Occult Book Store, 178 Little Collins-street, wishes to announce that her business will be carried on as usual at the old address, and the name by which it has been so favourably known—E. R Hinge. Will correspondents kindly notice this?

Ven. Sasana-Dhaja, the Buddhist monk and popular lecturer, who spent one month in Melbourne re-recently, preaching in the Australian Church and lecturing in the Melbourne Lyceum, and afterwards went to his Monastery in the Sagaing Hills, Burma, is now once more returning to Australia, where he is due in Sydney the first week in December. After giving a few lectures in Sydney, we believe it is the intention of the monk to make an extended tour, lecturing in the cities and large towns of New South Wales, Queensland and Tasmania.

Dr. Abramowski and Mr. Stanton, a most experienced and successful healer, announce in our advertisement columns that they are to be consulted at 32 Collins-street, Melbourne. Hours, from 9 a.m. to 9 p.m.; Sundays excepted.

Mr. W. H. Lumley, who, as the conductor of M.P.S. Lyceum is well-known, draws attention, by advertisement, to his practice as herbalist, mental and physical healer, at 193 Bank-street, South Melbourne. Mr. Lumley is a member of the Australian Union of Herbalists, and a most successful practitioner.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Dec. 14th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mrs. S. E. Morrison will be the guest on her return from New Zealand. Dr. Turner, will speak on Healing with Discussion. Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

On Sunday, Nov. 20th, A. E. Vonn, Ph.D., gave the last of an interesting series of lectures on Spiritualism throughout the ages, which have been greatly appreciated by all. Mrs. S. E. Morrison, who has so long been associated with the V.A.S., resumed her work on the platform of the V.A.S. on Sunday, Nov. 27th. Mrs. Morrison returned from New Zealand after a successful tour, speaking at the chief centres with great acceptance.

At the Temperance Hall on Sunday mornings at 11, the Children's Lyceum is conducted by Mr. Feinaigle, who has shown himself peculiarly adapted to this important work.

A successful picnic for the children attending the Lyceum and friends was held at Middle Brighton on Cup Day.

Mrs. Engman holds Developing Class free to members of the V.A.S. every Wednesday evening at 8 at the V.A.S. Rooms, Austral Buildings, and on Wednesday evenings at 119 Hoddle Street, Richmond. Mrs. Waschatz holds Occult Class, to which all inquirers are cordially invited.

MELBOURNE P.S. LYCEUM.

Mr. Charles Chatfield, Hon. Sec., writes that the month's work has been most successful, and gives the following details:—

"Mornings—Nov. 6th, Mrs. Morrell spoke on 'Peace'; 13th, Mr. Isherwood on 'From Whence did Man Emanate?'; 20th, Mrs. Campbell on 'How to Live'; 27th, Recitation Sunday.

Afternoon Circles were conducted by Mrs. Morrell, Mrs. Hegarty, Mrs. Reaburn, Mrs. Werber, Madame Orion, Mrs. Kent, Miss Schiebel, Miss Mantel, Mr. Sampson, and Mrs. Hartley.

Evenings—Mrs. Morrell gave her farewell address on Nov. 6th; her subject was 'Gifts of the Spirit,' followed by psychic readings, which were unique, inasmuch that she comes down from the platform and goes to those for whom she has messages. On the afternoon of the 6th Mr. Isherwood gave an address on 'Religious Freedom,' making reference to the Sunday Entertainment Bill now before Parliament.

On Sunday evening, the 13th, Mr. Isherwood lectured, and gave messages and poems. Mr. and Mrs. Morrell also spoke a few words of farewell, and thanked all for the kindnesses and sympathy extended to them, also to Mrs. Bright, the editor of *H. of L.* They go to the Church of Seers, Sydney, for three months. 20th, Mr. Isherwood spoke on 'Some Phases of Healing—Christian and Mental Science and their Relation to Spiritualism.'"

SPIRITUALISTIC CHURCH OF VICTORIA.

The most noticeable event of the month was the 7th Anniversary of the foundation of the Chucch, which was opened in the Masonic Hall in 1903 under bright auspices. At the afternoon service Mr. Adams, of Richmond Church; Mr. Drake, Brunswick Lyceum; Mr. Lumley, M.P.S. Lyceum; and Mrs. Redfern gave addresses; Mesdames Parsons and Thompson and Messrs. Arthur and Delderfield. In the evening Mr. Delderfield gave an inspirational address on "Spiritualism," followed by psychic demonstrations, and this gentleman begins a course of lectures for the Church, which should prove most successful.

It will be heard with regret that Mrs. Prince, who has been one of the most faithful adherents of the Church, is seriously ill, and our kind and helpful thoughts of a speedy recovery are sent by the editor of this paper and others who hold her in high esteem.

It is reported that the Developing Class, under the direction of Mr. E. M. Knight, is making excellent progress.

SPIRITUAL CHURCH OF JESUS,

GLADSTONE HALL, 86 VICTORIA ST., NTH. MELBOURNE.

Mr. E. Tozer, President, writes:—

"We are deeply indebted to our Leader and consistent helper, Mrs. M. A. Redfern, for the many beautiful and

instructive addresses delivered by her. It is the aim of the Church to give the esoteric and real spiritual meaning of the Scriptures, and Mrs. Redfern's addresses are specially devoted to the inner meaning of the ministry of Jesus. Our meetings at Gladstone Hall have been fairly attended, and as a means of bringing those who attend into closer social union, we will hold an evening's entertainment in the near future. Mrs. W. J. McLennan's friends will be glad to hear that her health is improving in Brisbane, and that she will probably return to Melbourne before Christmas. Mrs. Credgington, our late Hon. Sec., sends greetings from London to all friends.

I close with hearty greetings to all workers in the cause, and wishes for success."

LYCEUM MENTAL CULTURE SOCIETY.

On Oct. 29th at Furlong's Rooms, the above Society held a Humorous Night, under the direction of Miss A. Edelsten. Piano selections, songs and recitations were given by members, and a dialogue by Misses K. Adams and Edelsten brought out the humorous side of life, whose cares for the time were forgotten, merriment reigning supreme during the evening.

On Nov. 10th a pleasant evening was spent by members and friends. Dramatic Sketches and Open Scenes under Mr. Mann's direction. These were given by the following :—Scene from "William Tell," Misses Edelsten and Adams and Messrs. Mann and Edelsten. "King John" was rendered by Messrs. Alwell, P. Boden, Mann, Edelsten, and Miss K. Adams in good style. "My Turn Next" proved very laughable as portrayed by Misses A. and N. Edelsten, O. Williams, and Messrs. Mann, Alwell, Edelsten and Boden. A vote of thanks was passed to Mr. Mann. The next meeting will be held on the 24th, when friends are cordially welcome.

CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes :—

"It gives me pleasure to report good attendances since my last. The platform has been occupied by Mrs. Sullivan (Farewell), Annie Turner (Farewell), Mr. and Mrs. Weeks (Welcome), and Mrs. Morrell, who opened to a good audience on Nov. 20th. The evening speakers were Mr. and Mrs. Weeks, who related their experiences during their tour in New Zealand, and also lectured on 'Christian and Rational Spiritualism,' followed by psychometry by Mrs. Weeks, who gave some very exact readings; Mrs. Morrell, who opened to a good audience with 'True Spiritualism. What is it?' Our Lyceum is progressing under the conductorship of Madam Elise. Mrs. Morrell's visit to Lyceum was much enjoyed. Cordial greetings to all."

CHRISTIAN SPIRITUAL CHURCH OF PROGRESS, SYDNEY.

Mr. H. M. Moore, Hon. Sec., writes :—

"Increased attendances have been the rule during the month. Speakers were Mesdames Briggs, Tindsley, Kruger, Turner, Love and Terrey, Messrs. Gibson, Touzalin, Ruthvan, Briggs, and Malcolm; spiritual descriptions by Mrs. R. Turner and Mr. F. Neal.

A special feature of our work during the month was a memorial service, which was very well attended the church being nearly filled, in remembrance of Miss K. Gleeson, who passed into the Higher Life twelve months ago. Appropriate addresses for the occasion were given by Mr. Ferguson and Mr. Briggs, and Mrs. R. Turner was controlled by the One who had passed beyond the veil, and gave a little of her experience to her sister who was present. A solo, 'O dry those tears,' was rendered by Miss Johns, and Mr. Johns and family rendered 'I know He will,' and 'He wipes the tear from every eye.'

Our thanks are due to those friends who artistically decorated the Church for the occasion Hearty greetings to self, co-workers, and paper."

IPSWICH SPIRITUAL SOCIETY, QUEENSLAND.

Mr. W. F. Reichart, Hon. Sec., writes :—

"During the month Miss S. Venables has occupied the platform with great success. She has lectured on several week-nights, and has concluded with Psychometric tests and medical Diagnoses, which brought several suffering ones under her care for treatment. Cordial greetings to all co-workers, yourself, and success to your paper."

SPIRITUAL CHURCH OF PERTH, W.A. (REGISTERED)

Mr. W. D. Campbell, president of the above church, writes of the regret felt at the illness of their minister for the last four years, Mrs. M. Edwards, who has had to resign her position and return to Melbourne. Mrs. Edwards' strenuous, faithful, and successful work has evidently brought on the breakdown, making rest imperative. It is an uphill fight in Perth, as the population is an ever-changing one, officers of the church in the midst of successful work being called upon to move to distant parts of the State in connection with their business. However, by Mrs. Edwards' exertions, the debt that hampered the church was cleared off, and excellent progress made.

The *West Australian*, of Perth, gave the following report of Mrs. Edwards' valedietory meeting :—

"The members of the Spiritualistic Church held a meeting on Thursday evening at the Temperance Hall, Museum-street, to bid farewell to their minister, Mrs. M. Edwards, who is obliged through ill-health to return to Victoria for a complete rest. Speeches were made in appreciation of her efforts on behalf of the church, and general regret was expressed at her departure. The president then handed Mrs. Edwards a purse of 20 sovereigns that had been subscribed as a parting gift, and also a neat leather handbag from the members of the Children's Lyceum, which was accompanied by a valedictory letter. Several letters from absent friends were also received by Mrs. Edwards expressing gratitude to her for her ministry and regret at her illness."

SPIRITUALISM IN NEW ZEALAND.

It is with pleasure, as direct news of the doings of the National Association and Wellington Association of Spiritualists, N.Z., comes but seldom, that the following letter from Hon. Sec. of both societies, Mrs. S. Moore, is given in full.

NATIONAL ASSOCIATION OF SPIRITUALISTS OF NEW ZEALAND. (REGD.)

Wellington, Nov. 14, 1910.

My Dear Mrs. Bright,—

Just a few notes of our doings at the Century Hall. For six months we had the services of the Rev. S. Barnett, who has now gone on to Auckland. Before leaving our worthy President, Mr. McLean, presented Mr. Barnett with that wonderful book, "Oahspe," with which he was greatly pleased. For three Sundays Mr. Boucher occupied the platform. He is an able lecturer, and has some very ancient and impressive guides. Now we have Mrs. Schutze of your city; she is an attractive speaker, with good personality, and her spiritual messages and psychometry are good. She remains with us for some little time and her mission here will doubtless do much good, but I am looking forward to the time when our Sunday services will be free of test work, except in the case of sickness or any trouble that needs immediate help.

I am delighted to read in this month's *Harbinger* further news of Julia's Bureau. May that brave man, W. T. Stead, be long spared to continue his noble and important work. Many have said it had died a natural death. I am also forwarding you a report of a Dinner that our Political Society gave here, as so many of the members were spiritualists. It was suggested that I send papers to you to show that we also take a keen interest in the political welfare of our Dominion. You will see Mrs. Schutze was with us, and had the pleasure of toasting our League, and spoke well. The Prime Minister, who was the only man among us and came as

a surprise, asked the names of the speakers. Miss McLean, one of the speakers, is our president's daughter.

Before closing, I must tell you that the badges issued by the National Association of the "Oahspe" symbol are in great demand, and our President, Mr. Nation, is kept busy with correspondence from far and near relating thereto. The work of the National is growing, and is fast becoming an important factor in upholding genuine mediumship and genuine spiritualism. Wishing you health and God-speed to continue the good work through the *Harbinger* that you so ably edit, and to all societies, sending best greetings and wishes for their success,

Believe me in the cause of Truth,
Yours sincerely,
S. MOORE,
Hon. Sec. of N.A. and W.A. of S.

CHRISTCHURCH SPIRITUALISTIC ASSOCIATION (Registered).

H. H. L. Whiteher, Hon. Sec., writes:—

"Mrs. Steinman, who is greatly liked, still continues to have successful meetings, the church being full at 6.45.

On Monday, Oct. 17th, the Association held its Annual Meeting, which was well attended. The Treasurer's report showed that the Association was never in a better position, as the last year had been most successful. The following are the officers for the ensuing year:—President, Mr. C. J. Champness (re-elected unopposed); Vice-President, Mr. J. H. Fabling (re-elected unopposed); Hon. Secretary, H. H. L. Whiteher (elected unopposed); Treasurer, Mr. Fryer (re-elected unopposed); General Committee, Mesdames Chapman, Thomas, Davis, Rodmill, Hayton, Messrs. Wellington, Coombes, Rowlands, Kelly, Webley.

We are expecting a still better year, and I know you wish us all success. Accept greetings for all co-workers in Australia and wishes for continued success to the paper.

CHURCH OF SPIRITUAL PHILOSOPHY, AUCKLAND (Regtd.)

Dear Mrs. Bright,—

Sister Estelle has resumed full charge of the services of this Church, and some excellent inspirational addresses have been delivered, the "Passion of the Cross," being exceptionally good, was pronounced most logical and reasonable. Some remarkable messages have been given. Many have come from friends who have passed over, the victims of recent calamities, giving details of a rather sensational nature.

Mr. J. Ewart's Orchestra still maintains a high standard of music from the great composers, his Orchestra being a grand acquisition to this Church. We are pleased to record a steady increase in membership and attendance; and many are working diligently to make the Bazaar a great success.

Yours sincerely,
MRS. W. MASON, Hon. Sec.
H. BOYLE.

UNITED CHURCH OF SPIRITUALISTS, AUCKLAND.

Haslett St., Eden Terrace, Auckland.

Dear Mrs. Bright,—

Mrs. J. F. Thorburn has resigned from the position of Secretary to the United Church, to our great regret. She has been a splendid worker, a good organiser, and well up to the duties of her position as Secretary.

Mr. Moorey leaves us on the 18th December to spend Christmas with his family in Melbourne, and we have no speaker as yet after that date. Mr. W. Jacques, 3 City Road, Auckland, takes over the duties of Secretary, and is also Leader of the Lyceum in conjunction with Mrs. Jacques.

I am pleased to tell you we netted £30 through the Bazaar, which was opened by Mr. J. M. Moorey on Oct. 28th. Great credit is due to *all* who worked so well, both members and non-members, and especially the stall-holders. We also have to thank the Secretary and Treasurer of the Bazaar Committee (Messrs. Wm. and Jas. Aggers for their untiring labours. With kindest thoughts to yourself, and best wishes for the *Harbinger*,

Yours very truly,
MATTHEW TALBOT.

A FRIEND'S TRANSITION.

It is not possible to bring out this December number of the "Harbinger" without reference to the passing over of its printer for over 30 years, Mr. J. C. Stephens, who, just as the November issue was being printed, passed away, after a brief illness, to the unspeakable grief of his family and friends. Mr. Stephens was more than the printer of this paper, for although a member of the Anglican Church, he took almost a personal interest in the oversight of its production, and was not only my esteemed friend, but most able co-adjutor in bringing it out punctually, and as perfect as possible, from a printer's point of view. His loss is greatly felt, and all will send thoughts of sincere sympathy to Mrs. Stephens and family in their great bereavement.

TO CORRESPONDENTS AND CONTRIBUTORS.

It has been found advisable to make a rule that all articles intended for insertion in the "Harbinger," must be signed with the name of the contributor. There are many remarkable phenomena occurring, also many inspirational writings are given, all doubtless convincing to their recipients, but, if anonymous, valueless to the outside public. It must be remembered that articles like Mr. Stead's would be shorn of more than half their value if anonymous. It is the name that gives weight, and the accounts of the Bailey seances would not take the place in the world, which they do, at the present time, if they had not been guaranteed by the name of Mr. Stanford. These truths are so important that those wishing to help in enlightening their fellows must effectively do so by signing in full their names to any articles sent in. Space can be filled over and over again by signed articles, and will be reserved for these alone.

PSYCHIC TRUTHS.

"TOLD IN THE AFTER LIFE,"

By EDWARD C. RANDALL,

Author of "Future of Man," "Life's Progression"

The life of the race is lived again by each individual. The history of the human race repeats itself in each human being. Childhood loves the romantic, the monstrous and the mysterious, and is charmed with fairy kings and queens, with happy elves, and all the airy creatures that inhabit Fancy's picture world. So, in the infancy of the race, man loved the marvellous, the miraculous, and mysterious, and was enraptured with lovely visions and golden dreams. He lived in a world where cause had little to do with effect.

When chilhood's morning merges into manhood's noon, judgment is reached, intelligence is gained and reason is used, reason that dispels the myths and fables, the visions and dreams of childhood's rosy morn. And so, when the race has passed its infancy, and has reached civilisation's dawn, superstition and ignorance die, and science and art, poetry and music, the useful and beautiful, are born.

There is not in the universe a single great problem that man can truthfully say he has mastered, and concerning which nothing remains to be found out.

The earth is yet so crude; our senses are so dull and our vision so limited, that we fail to realise those emanations and movements of refined matter about us, or the subtle and incessant play of forces around us.

From a single ray of light shoot millions of electrons and corpuscles, the basic constituents of matter, smaller than the atom of hydrogen, striking blow upon blow, passing by and through us in their incessant warfare with the night, but we feel them not.

We do not realise the quivering and bending of the earth's crust under our feet, caused by changes

of temperature and the pressure of atmospheric waves, nor do we hear the fermentations and oxidations of the soil in changing seasons.

We see the action of gravitation, but know nothing of the medium through which it operates. We hear the wind soughing among the trees; but we do not hear the roar of sap up trunk and branch, the bursting of the buds as they bombard the air, or the speech of growing trees and flowers and grass among themselves; yet life, wherever found, has language.

The vibrations from out the abyss of space would reach our ears if they had more and higher octaves, or if our capacity for catching sound were immeasurably intensified.

We do not hear the clang of the planets as they ring down through their orbits, the explosive detonations of the sun, the wild dance and chant of the nebulae, the comet's note of warning, or the rush of wandering matter, of which worlds are made, which must send out impulses and tremblings through the ether to this planet of ours. We are at all times in a great sea of intensely active forces and potentialities governed by a law of which we have little conception.

Those who, through ignorance or prejudice, decry a new discovery, and so prevent fair consideration, are enemies of civilisation.

Truth has neither youth nor age; it is, and ever has been, a brother to reason; it does not need the assistance of fame or science; it has never been in the keeping of any particular class of men; it is the heritage of all who live.

I look into the future and see the creeds and dogmas, that for centuries have enslaved the human race, dead and obsolete laws in life's great statute book. I see knowledge take the place of faith and superstition; I see the awful fear of death banished from every human heart and mankind at peace. I see a world of thinkers, honest and free, teaching the gospel of truth, the religion of nature, and philosophy of meta-psychics, the new science of matter.

Let this fact sink deep into every human heart: the individual thought must at all times be kept clean and pure, for this wondrous and ever active mind of ours is from day to day throwing the shuttle through the web of life, incessantly weaving the fabric of condition that will clothe the naked soul on the threshold of the after-life, and those in the great beyond watch beside the loom.

In all ages Man has pursued happiness by countless paths and innumerable roads. Some have thought that within the hollow crown that rounds the mortal temples of a king, it kept its seat; some have thought that on the throne it sat and smiled, and have waded through seas of blood to reach it; some have thought that behind the walls of splendour it made its home; others, despairing of finding it there have pictured a world beyond, where happiness could be found perfect and complete. But know, there is but one royal road that leads to happiness, and that is to practice the plain, old, yet incomparable maxim, "Do unto others as you would have them to do unto you." These sacred words six hundred years before the alleged birth of Christ, in different form, fell from the lips of the great Confucius, and are to-day found in nearly every sacred volume of the world.

Love justice and long for the right, love mercy and pity suffering, assist the weak, forget wrongs and remember benefits, utter honest words, love the truth and be sincere. Love wife and child and friend, and make a happy home, love the beautiful in nature, cultivate the mind, be familiar with the mighty thoughts that genius has expressed and all the noble deeds of all the world, have courage and cheerfulness, and make others happy, fill life with the splendour of generous acts, the warmth of loving words, practice patience, have hope, discard error, and hold no prejudice, receive new truths with gladness, see the calm beyond the storm, the dawn beyond the night, do the best that can be done, and then be resigned. This is the New Religion.

This is the final instalment of "Psychic Truths," and the whole will be issued immediately by E. W. Cole, Book Arcade, in pamphlet form, as a Christmas booklet, with portrait of the author, E. C. Randall, whose books, "Life's Progression" and "The Future of Man," have placed him in the front rank of writers on man's spiritual destiny. Orders can be sent at once to E. W. Cole, E. R. Hinge, or Office of thi paper. Price, 6d., Postage 1d.— Ed. H. of L.

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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.

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A Christmas Supplement

.. TO THE ..

Harbinger of Light.

MELBOURNE, DECEMBER 1, 1910.

What ANDREW JACKSON DAVIS says in "Nature's Divine Revelations" concerning Bible Prophecies and Jesus.

There is an inexhaustible store of Wisdom, Spiritual Insight, and logical reasoning in Andrew Jackson Davis' works; set forth, moreover, in such a broad-minded and gentle critical spirit as to commend itself to all genuine seekers after Truth. In his great generalisations is everywhere emphasised the supremacy of the individual spirit, and its duty to accept or reject whatever is offered for its acceptance. Above everything else Andrew Jackson Davis stood for freedom of thought, and strongly deprecated the idea of any individual assuming leadership or attempting to subjugate the intellect of others by supposed messages from the Unseen. At a time when on every hand are springing up new leaders, who profess to have a special mission, and in some way or other to have a superior access to spiritual spheres, it is necessary to keep the judgment clear and to rely solely on the inspiration that comes from the "Divine Mind," as A. J. Davis terms it, to every waiting soul. Priestcraft of every kind is still rampant in our midst, and dies hard. Those who, like Dudley Wright, editor of *Annals of Psychical Science*, have shaken off the trammels of early training in the Roman Catholic Church, declare, as Andrew Jackson Davis also implies throughout his writings, that a priest or anyone assuming the functions of a priest, by attempting to come between the soul and its Creator, is an impertinence that cannot be too strongly reprobated.

By the kindness of an unwearied helper in disseminating these great truths, it has been made possible to give this Christmas Supplement to our readers with his abundant good wishes.

After speaking of the divers books of the Bible, A. J. Davis writes as follows of

Zechariah's Prophecies.

But I am impressed to speak of the following book, entitled Zechariah, with more caution and gentleness, because of the author's very beautiful and truthful vision concerning Him who was to come. It appears that Zechariah was generally beloved because of his amiable character and superior judgment. He nevertheless had all his feelings and affections involved in the sufferings of his countrymen. He records his prophetical reflections with great warmth of feeling, and displays peculiar force in his expressions. He appears to have written under the influence of a sanguine spirit, characterised by a peculiar positiveness and determination, the same being modified by a kind and affectionate disposition. He also relates a variety of visions; but these are of a local nature, though they are of such a character that they can be applied to more than the then-existing circumstances.

About one-third of this book is closely connected with the subjects dwelt upon in previous ones; and the other two-thirds are devoted to meditation, and to prophetical allusion concerning the birth of Jesus, which pure and perfect personage was ultimately to arise among the Jewish nation, but whose teachings would be applied and fulfilled only in subsequent generations, even near the present time. I would refer the reader to the sixth chapter and twelfth verse, wherein are recorded some brief thoughts concerning him and this era. I would also refer to the ninth chapter, ninth and tenth verses, which intimate quite as strongly the ultimate relief of the Jews, Gentiles, and all the inhabitants of the earth, from ignorance, mental slavery, and physical disunity.

It would be well for those who have speculated upon the subject, to very cautiously read, and reflect upon, the expression here made use of, to represent Jesus and his social and spiritual government. He is here called "The Branch"—which is indeed one of the most perfect and truthful expressions contained in the Primitive History.

Many theologians have conceived, from observing superficially other isolated passages in the Bible, that Jesus was a being expressly destined and created for the purpose of redeeming the race from a fallen and degenerate condition. Others have supposed that he came merely to establish a connection between the spiritual nature of man and the Divine Mind, and thus to serve as a medium through which spirits from this rudimental sphere might approach the presence of Him who made from internal Essence, the Universe. Others have supposed that he was a material organisation capable of receiving the Divine Mind itself, and that as such he came to reconcile and elevate the spiritual nature of man to a degree whereby perpetual communion with holiness and righteousness might be established.

The first opinion is in a measure true. He *was* a destined medium and agent to unfold a higher degree of perfection than had been before possessed by man; but, for this purpose, he was created, as all the human family are created, by the workings of the laws and elements of Nature. But the supposition that he came to redeem the world of mankind from a fallen condition is exceedingly contrary, both to the laws of Nature and the teachings of the Primitive History, and is derogatory to the unspeakable perfection of that Essence which has breathed life and animation throughout space. By the word *redemption*, the mind is instantly led to conceive of something being *lost*, or *forfeited*. I am impressed that nothing has been forfeited as pertaining to the spiritual nature of man, so as in the least degree to require a supernatural restoration to a position which man once occupied. If mankind had *once been* socially united by an understanding of the laws which breathe unity, harmony, and consequent happiness, then would they, by means of that knowledge, have perpetuated that unity through all generations down to the present day. But mankind have not pre-occupied the position they now sustain; and therefore the race has *not* fallen and degenerated, but was merely misdirected in youth, and now only requires gentleness of instruction, and the attainment of a pure and useful knowledge, to effect its elevation. Therefore the opinion is without foundation, that the race was once pure, perfect, and united, and that it afterward degenerated, because man partook a little of the fruit of the tree of Knowledge. Nor is the opinion any more true that a being was expressly designed and adapted to destroy the deleterious effects of this transgression, and to restore mankind to the position they once sustained.

The *second* opinion, namely, that Jesus is a medium through which mankind may ultimately receive forgiveness, and be admitted to higher spheres, is also unprofitable to entertain. We can not conceive of any work planned and formed by Divine Love and

Wisdom, being so incomplete as to lose all connection with the law of progressive development.

The *third* opinion is exceedingly derogatory to the character of the Divine Mind, and absolutely charges him with a want of foreknowledge and predetermination, when his living energies were engaged in creating and organising the Univercoelum. For the supposition that he ever instituted laws (*which are the very elements of his Will*, and which are as unchangeable as his Divine Essence), and afterwards found himself incompetent to carry them out, and to perfect the System he had erected—is a supposition exceedingly unrighteous, and altogether opposed to his celestial dignity; and therefore it should be discarded and never more promulgated to the children of men.

But Zechariah has spoken the truth, and calls him a BRANCH—that is, of the Great Tree, whose Body is composed of the whole world of Mankind He is a Branch of the great Creation, and a putting-forth and development of its interior qualities. And what the world should be thankful for and delighted in, is, that this Branch has produced such delicious fruit. It does not follow that this Branch originated and controlled the Great Tree of Human Existence, but it was produced from the qualities contained in the germ of the world, which were absorbed by the roots of this Great Tree, and thus the latter became developed through all the successive stages of its growth, until it became prepared to unfold a BRANCH which would bloom with the immortal fragrance of interior purity and exterior gentleness. And this Branch is JESUS, the elements of whose soul breathed peace on earth and good-will to men.

This, then, is the Branch alluded to with so much feeling and elevation of thought in the book of Zechariah. And this should be considered the most truthful and significant expression that can be applied to the great moral Reformer.

Succeeding Zechariah is the book of Malachi. In this is contained some superior prophecy concerning this Branch, which was unfolded upon the Tree of Mankind, whose roots extend through all lower creations down to the incomprehensible Vortex from which Love and Wisdom perpetually flow. This great Branch is by Malachi called "THE SUN OF RIGHTEOUSNESS"; and truly might have been called the flower of material and spiritual perfection that would bloom with healing qualities, the application of which would exalt and make happy the whole Body of Mankind.

Such expressions found in this book as "The day cometh that shall burn as an oven," etc., are ambiguous comparisons designed to typify the great calamity that was to befall the Jewish nation at the destruction of Jerusalem. These very severe and indefinite denunciations have conveyed to the world many unprofitable impressions, for they have been interpreted in a most unrighteous manner. The expressions—"The day of the Lord"—"the visitation of the Lord"—"the day of judgment"—"the vengeance," and the "consuming fire of the Lord," and many similar ones—were used by ancient writers, and especially the writers of the manuscripts now composing the Bible, in a very unguarded and indefinite manner. The Jews had been so long in bondage, and had experienced so many devastating invasions, that they were unable any more to repose confidence in their own power of ever procuring relief. So they fled for refuge to the God of Abraham, Isaac, and Jacob, who, they believed, possessed sufficient power and spirit of retaliation to revenge them of their enemies. Hence occur those frequent expressions throughout the Old Testament, and especially in various passages in Malachi.

Malachi intimates that one was to be created who would be king over all the nations, and thus would relieve the then-enslaved inhabitants from their extreme suffering and wretchedness. Him he calls Elijah—who has been supposed to represent the great Reformer of whom I have spoken. I discover no use in this application, nor do I discover any such interior meaning in the passage.

I forego, then, all further comment upon the books of the Old Testament. I have noticed particularly all prophetical allusions to the birth and teachings of Jesus, and shown that they were all general and anticipatory, but not particular, isolated, or circumstantial. To have made them so would have been beyond the reach of prophetic powers.

It is well to remark, also, that all intimations of the coming of the Messiah were suggestions developed from the then-depressed situation of the various nations of the earth. And it was in order to console minds labouring under the prevailing affliction that this event was generally appealed to; and the prospect in some measure restored confidence and energy, and inspired their minds with hope and brilliant anticipations. Aside from this, the writers of the Old Testament professed mostly to relate mere historical truths; and many of their expressions and illustrations are strictly mythological, being derived, as has been shown, from prior and early-imbibed theological opinions. We have seen also that many books in the Old Testament are absolutely useless, because they rather promulgate immoral and unrighteous principles than that purity and celestial refinement which would naturally be expected as coming from the Divine Mind. In some books, however, there are very many beautiful conceptions—figures that admit of literal or spiritual correspondences, in the language of which the ancient inhabitants spoke of themselves and all things created. To this style of communication they became universally habituated; and they would express all their thoughts in an allegorical manner, always relating the *representative* as though it were true, instead of the thing or thought represented.

If, however, all the sayings in the Old Testament were clothed in a spiritual interpretation, it would not be of any possible use to the world, inasmuch as the world needs new and elevating instructions which will produce corresponding results, as affecting their physical and spiritual relations. A spiritual interpretation of these sayings would be positively useless, because it would be incapable of a profitable application. The Bible, thus robed, would not supply the physical requirements of the human race, neither would it soothe the affliction, of the suffering nor be fit food for the widow or the fatherless. Nor would it reform the arbitrary and unholy governments that now exist in various portions of the earth. It could not wipe tears from off all faces, nor banish pain and sorrow from the earth; nor could it produce a social resurrection, the superior results of which would be spiritual happiness and exaltation.

Moreover, a *literal* interpretation of all the sayings of the Old Testament, for the purpose of collecting materials to sustain a very unrighteous theology, would not have any tendency to produce the good results which are called for from every department of the civilised and uncivilised world. Yet the voices and supplications of Nature cannot be hushed, until the things called for are given in abundance; and Nature, dwelling within living forms, speaks, and loudly calls for amelioration from ignorance, vice, imbecility, and every species of social iniquity, transgression, and disorganisation. She has unfolded her choicest qualities in some noble forms of the human family, which breathe the very elements of charity and philanthropy. They exercise a benevolence unbounded—an affection and sympathy comprehending the many requirements of all who suffer in pain and poverty.

As the Old Testament, then, pretends only to be a history of circumstances and events of the ages in which it was written, and as the men called prophets pretended to nothing more than expressing hope and anticipation of relief, some of which expressions can be distinctly applied to the life and character of Jesus; and as the books have been collected and ar-

ranged by the agency of interested compilers; and as the fixing of the chronology, the positions of the books, and the divisions of the same into chapters and verses, have all been merely the work of those who were commanded by rulers to collect and arrange them; and as they cannot, though generally true, essentially benefit the race, in any particular, it would be well to consider the Primitive History *in its primitive meaning*, and thus let it repose. Mankind should forsake all dogmatism—all sectarianism—all mythology—all unrighteousness—and become at once associated branches of the great Tree of Righteousness. Then the whole world of mankind may fully experience the ennobling consequences arising from a proper development of their inherent qualities. Then, indeed, will the earth bring forth her choicest beauties; and then will man be competent to appreciate the excellency of her productions, and thus be happy.

Other Ancient Books.

Among the Hindoo and other eastern tribes, the *Shaster* is supposed to be of divine origin. They consequently venerate its contents, strictly adhere to its teachings, and endeavour, by all kinds of persuasion, to inspire faith in the minds of those who disbelieve, and also to spread widely its doctrines and precepts. They entertain the highest respect for the writers of their religious book, and believe that they were inspired by good spirits to communicate such a divine revelation. They suppose that the world refuses to accept it because the world is alienated from the favour of their deities, and therefore is not permitted to enter into the enjoyment of their holy religion, which they venerate with the highest devotion.

Such also is the case with the Persians with reference to their religious book; with the Mohammedans, and with the portions of the civilised world who have received, and reposed confidence in, the superficial interpretation of the Primitive History. All sects that base their origin upon things contained in this history, suppose that the reason why all are not as they are, is, because *they* have ascended to a higher degree of knowledge, and, therefore, are permitted to enjoy these divine teachings, exclusively, while others are groping in darkness of the most degrading character, unstrengthened and unassisted by that Mind who created them and the Universe. All sects see the superiority of their own religious possessions, and suppose that their light so far transcends that of all others, as to render the latter absolute darkness. It has been, therefore, most seriously believed and promulgated by the adherents of every sect and system of religion, that the reason why all are not as *they* are, is because all besides themselves are under the indignation of that Mind who instituted their own peculiar sect or religion.

It is improper, therefore, as is manifest from these considerations, to regard believers in the Primitive History with any more esteem and affection than those who seriously believe the Shaster, the Koran, or the Zend-Avesta, for all are alike devoted to the faith early impressed upon their minds, and therefore are alike subjects of custom, education, and misdirection.

The New Testament.

I now proceed to a consideration of many principles and sayings recorded in the New Testament which have been most unjustly interpreted, and the interpretations of which are sowing the seeds of error and sectarian dissension throughout the civilised and uncivilised portions of the earth.

The first opinion that is well to investigate is, that the New Testament was suggested by the Old—that the prophets foresaw and prophesied of it, and that it came to do away with the old law, and to establish a new one in its stead.

In searching among the writings of the Old Testament, there will not be found one slight intimation in favour of this idea. The prophets nowhere speak of a new law that was to be thus written and placed before the world, and by which mankind were to be universally directed. They nowhere intimate that such a thing was ever intended, or that it would be of the least possible use to subsequent generations upon whose amelioration from bondage of a social and mental nature they so feelingly and explicitly prophesied. When they alluded to the dawnings of a new era, and the establishment of the spiritual Zion upon whose summit would bloom the Tree of Righteousness, they in no case intimated that this would be a result caused by any such written record as the New Testament.

Moreover, it is neither correct nor profitable for mankind to believe that the Divine Mind ever instituted laws that he subsequently repealed. There exists no evidence to convince the discerning mind that a single law which once controlled and actuated Nature, has ever been repealed or in any way changed; but there exists universal and unequivocal testimony, both in the general manifestations of Nature, and in the united experience of all mankind, that no established law, physical or mental, has ever changed in the least possible particular. It would be as consistent and as righteous to believe that the Divine mind had created *physical* laws to govern generations past, that he afterwards discovered to be incapable of performing all he at first intended, and that he therefore annihilated them, and created new ones to govern the same beings. It would be as proper to suppose that the physiological laws actuating and governing man's physical constitution, are now entirely different from those controlling the forms of previous generations—that the law governing digestion was originally gross and imperfect, while food corresponded thereunto; and that now the same law is changed to an exquisite degree of delicacy to perform the same office, because food is differently compounded and transmitted to the stomach. If these things had ever happened, they would present unequivocal demonstration that a law once instituted by the Divine Mind, can be changed, and a new and different one occupy its position to perform the same office.

Therefore the belief that the law given by Moses to govern the Israelites was of divine origin, and was to be to them a constant and unfailing code of government, and that afterward this law was repealed and annihilated to give place to a new and different combination of actuating principles—is a belief in that which is contradictory of the celestial purity of that Divine Creator, who, like his laws, is unchangeable. Nothing is more unrighteous than limiting the extent of divine knowledge, and circumscribing the movements of Him who communicates life and animation to the whole Universe.

Moreover, if the laws instituted by Moses had been of celestial origin, then their *effects* would have absolutely corresponded. It is well to inquire of those who are familiar with the early ecclesiastical history of the world, whether such effects were universally experienced and manifested? If those laws originated in the Vortex from which Nature sprang, then their effects would have been in accordance with the divinity of the *Cause*, even as Nature unequivocally shows to be the case with herself. Again, if those laws were of *human* and *imperfect* origin, then their effects would manifest imperfection. It is well to inquire of those who reflect, whether this is not according to the unvariable experience of all who are governed by arbitrary and human laws?

The proposition, therefore, that the code of laws contained in the Old Testament was instituted by the Lord, and that, being no longer useful, it suggested the establishment of new laws, which are given in the New Testament, is founded only upon a metaphysical speculation upon the relation which these Testaments sustain to each other, and upon a superficial apprehension of their teachings. Furthermore, the *partial knowledge* relative to the teachings of the Bible is very much against the soundness of the proposition under review. For while theologians have

defended the doctrine of the Divine origin of the primitive code of laws, they have at the same time limited the application of those laws to the favoured nations of the Jews and the Israelites, while at the same time the great majority of the inhabitants of the earth were influenced and governed by an entirely different set of principles. An admission of these views would circumscribe the Love and Wisdom of the Divine Mind to a very narrow sphere; while on the contrary, *Nature* positively forbids such teachings and such a belief.

Many have supposed that these arbitrary laws and customs were established by the Divine Mind among those only who were capable of receiving their teachings and obeying their requirements, while all the Asiatic world (which contained over two hundred millions of the earth's population) were left in ignorance and imbecility, and were therefore excluded from the Divine favour. But it is manifest to every person of discernment, that any system of worship producing such effects, and being enjoyed with such marked exclusiveness, must have originated in the *human* and not in the *Divine* Mind. Those who enjoy such supposed celestial privileges, believe that it is because of partiality to them in the Divine favour, that they are thus enlightened and blest. It is plain that if these laws came to man from the Deity, they would flow directly among those who need instruction, and therefore the portion of the world that are not enlightened would soon become the receptacles of wisdom and Divine government, the results of which would correspond in their purity and perfection.

Neither is it righteous to believe that the Deity would breathe forth thoughts to a select number on earth, with the intention that those thoughts should be universally believed and made useful, and meanwhile leave their distribution to be governed by the ten thousand contingencies controlling all circumstantial things, and which, though Man may *generally*, he can not *individually* control. Nor is it right to believe that any system of Divine teaching can exist in one land, and be entirely unknown and unenjoyed in another; or that if it ever extends to other lands, it will depend for its dissemination upon paper, accuracy of printing, prudence of men, well-constructed ships, favourable weather, or upon any contingencies which are capable of preventing any artificially-embodied teachings from extending any further than to the small portion of the earth's inhabitants among whom they may now exist. Those who have an exalted conception of the Divine character and government, repose confidence only in that which is beyond the influence of contingencies or circumstances, and which even the constitution of Nature cannot oppose or reject. And such believe that all laws emanating from the Divine Creator are such as comprehend all living intelligences, such as know no bounds and manifest no exclusiveness in their application, but breathe a universal security and Divine benevolence.

Again, it has been supposed that the Primitive History is divinely originated, and is the centre of all moral and righteous truth to which even Reason —the pure promptings of the judgment—Nature, and all things, should be considered as subordinate; and that the truth therein contained is not universally taught and believed because the greater portion of the world is yet in ignorance. This supposition is also founded upon a want of due confidence in the potency of *Truth* For any law, substance, or organisation, that is divinely originated, will be the same under all circumstances and conditions, and also will be manifested alike, universally. Remember the earth revolved, though the whole world of mankind was at the same time in ignorance of the fact. But with the same propriety might it be said that the earth revolved not until man ascended to a proper degree of mental refinement to receive this truth, as that any other truths have been concealed in the same way for want of mental capacity to receive them.

It is useful to remark also that the productions of the vegetable and animal kingdoms are constant and unfailing, and are not affected by the mental convictions of man in the least particular. Nor has one physiological law been arrested in its operation by a universal ignorance of its nature and mode of action. For the Laws governing the Solar System, developing the vegetable and animal kingdoms, and perpetuating physiological operations in the human constitution, are Divine and Eternal, not affected by belief or disbelief; and thus they proclaim the universal and immutable principles emanating from the bosom of the unchangeable Creator. If any system of religion has the *same* Origin with these laws, then will its effects be as pure, as unfailing, and as universal.

All arbitrary laws that ever existed upon the earth originated in the human mind. And I do not exclude the laws of the Hindoos derived from the Shaster, the laws of the Mohammedans derived from the Koran, the laws of the Medes and Persians derived from the Zend Avesta, or the laws of Moses derived from the Primitive History. Nor is it proper to exclude any of the diversified modifications of these existing in any other portions of the earth; because their influence is partial, and their tendency is to restrict the teachings of the Universal Law as displayed in Nature and in man, and they are therefore unholy, imperfect, and positively unprofitable.

From these considerations it becomes equally just to suppose that all religions and superficial systems of worship have originated also in the human mind. And I do not exclude the system of the Chinese, or the Hindoos, of the Mohammedans, of the Persians, of the Jews, or of any who derive all their distinctive impressions from teachings of the Primitive History. Any belief that has a tendency to destroy the natural benevolence of a noble mind, or to restrict its movements and circumscribe its sympathies and affections; or any belief which infringes upon the high moral susceptibilities of mankind, and compels man to forsake the pure and divine promptings of Nature, or those manifestations of the Divine Mind, which are *general* and *restricted*—is evidently demoralising, retarding to mental and spiritual progress, and tends to generate sectarianism and unrighteousness, and is indeed not worthy of the most contracted place in the human affections, or among the approved tenets of the judgment.

Those who have speculated upon the imaginary relation which the teachings of the Old Testament sustain to those of the New, should reflect seriously upon all the grounds upon which this speculation is founded. They should also consider that if the Bible is of celestial origin, its *effects* would have been pure and celestial. And if it is of *human* origin, its effects must have been, and will continue to be, in exact correspondence. Let these reflections always constitute a step to be taken before the affections are bestowed upon any system, and before the judgment assents to the truth or falsity of any production.

It will be seen from past investigations that the Old Testament is without a single intimation concerning the production and revealments of the New; that the prophets never intimated that such a book would be written, or once mentioned the name of Jesus, or referred to the account of him which would be given to the world in the New Testament. Nor is there any allusion to the proposition urged by theologians, that the law of Moses, given by the Lord of Abraham, Isaac, and Jacob, was to govern the children of Israel only until a new law and a different set of principles were given to take its place.

This, therefore, is the inevitable and legitimate conclusion of these investigations; that the Divine Mind never institutes a law in one age, to be superseded in another, and by a different law; that Nature everywhere proclaims and demonstrates this truth, and that even the Bible makes no pretensions to the contrary.

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



As specimens of the diverse nature of the articles brought by the Indian controls the two "Apports" photographed above are unique. The larger one is a Quiver made from the skin of a Cheetah, and formerly in possession of a Red Indian Chief, "Big Tortoise," who, after it had been brought into the Cage by "Abdul," the Indian control, took possession of the Medium, and after the cage was unlocked, walked down to the "Great White Chief," as Mr. Stanford is termed by the Red Indian band of controls, and formally presented it to him. It is about 4 feet long, and a "Tortoise" which can be distinctly seen in the photograph, shows the Big Chief's ownership. This was said to be brought from Mexico, and it certainly could not be procured in Australia.

From quite another part of the globe, from an old well near Lake Baikal in Siberia, the remarkable document photographed above with a Dragon on the large seal, was said to be brought. Earlier in the evening Dr. Whitcomb said, "I have asked the Hindoos to bring to night a very important apport. It is a decree written on the skin of a beast, a Mongol decree of extermination of the Thibetan people. It is made of the skin of the Yak, and Dr. Robinson, who has examined it, says, it is of the utmost importance to secure it." At the request of Dr. Whitcomb, it has been photographed closed, and in a later issue a second photo is to be presented of the opened document, and translation of the decree by Dr. Robinson. Although it is the passage of matter through the walls of the seance room, that is the main object of demonstrations such as these, the impossibility of procuring these objects and their condition, especially of the Document which bears traces of being in the old well as stated, are evidence that they are brought from the places named. Gradually materialistic ideas are being broken down, but such are the denseness and incredulity of the multitude, that deliberate untruths are made concerning these things, both here and elsewhere—as witness the Tomson's apports in London—when unassailable evidence is given of this wonderful phase of Mediumship.