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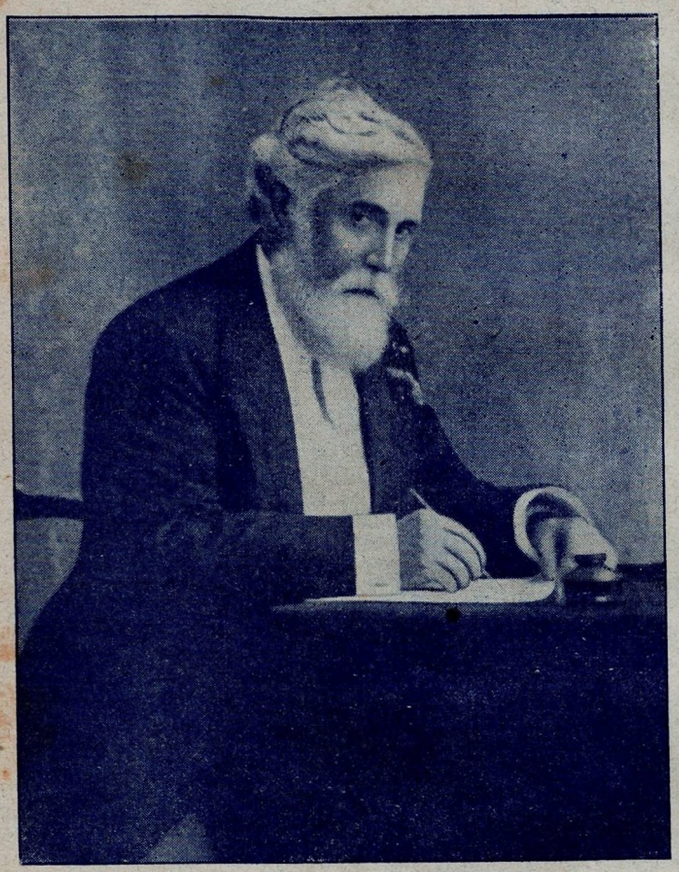
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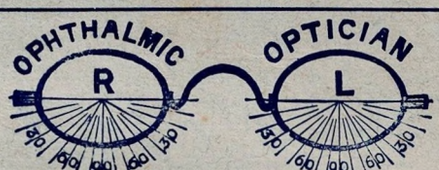


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DECEMBER 1, 1911.

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EDITORIAL NOTES.

It was a great pleasure to receive Dr. Coates' remarkable volume, "Photographing the Invisible," noticed on the next page, as it is still another scientific illustraion of the Unseen Powers at work, and how rapidly these psychic forces are becoming capable of ocular demonstration. There is no doubt that every form of spiritual manifestation has its origin in radio-activity, as pointed out by the late Professor Lombroso, and that on this speck of earth we may, and do, get infinitesimal flashes from the great Central Source of Light and Love and Power. At Mr. Stanford's circles the extreme limit of time that this power —this radio-activity—is present in the medium is about an hour and a half. However much those who know nothing of these things may hint that all these wonders occur to order, it is one of the most salient facts that as the "power" becomes exhausted, no more phenomena, whether of "apports," tree growing, or addresses can take place. When Mrs. Piper, the great American medium, is in trance and giving her wonderful automatic writing as testified to by Myers, Hodgson, Hyslop, and other investigators, it is said that her brain and arm are illuminated, and that as this light diminishes, the writing stops. Spirits who wish to communicate seek, they say, for what they call a "light"—that is, when a sensitive is illuminated and able to receive their messages. Gradually, however, this infusion of light will grow in a natural way in the human organism, and as the "sixth sense" develops, people will themselves get into touch with the spiritual spheres and see some of their glories for themselves. This is indicated by the many investigators, who with no special brief for spiritual verities, are proving the existence of the invisible world by purely scientific methods.

Just as the X rays only show what to the clairvoyant vision of medical diagnosers like George Spriggs has been described for the last half-century, so Dr. W. J. Kilner, a London physician, has in his just published book, "The Human Atmosphere," shown how, by looking through various screens, which he has invented, the human atmosphere or aura surrounding every human body can be seen. This has been described by spiritual investigators almost from the time that the "Rochester Knockings" first awakened a materialistic world to a knowledge of unseen and unsuspected spiritual beings behind the scenes of mortal life. Dr. O'Donnell, of Chicago, has, by the aid of similar screens to Dr. Kilner's, enabled physicians to see the aura of the patients they examined, and he is said to have photographed the vital spark leaving the body of a dying man. Dr. Baraduc, of Paris, approached more closely to Andrew Jackson Davis' description of the soul leaving the body, given close on half a century ago, by photographing the soul of his son passing out of its earthly covering, by the same process as that by which he showed the soul emanations in his now famous experiments. Dr. Maxwell, in conjunction with Dr. Baraduc, experimenting in a dark room by the aid of an apparatus, states that 250 out of 300 persons present saw emanations from a person's fingers. It follows, therefore, in natural sequence, that spirit forms, freed from material limitations, should be able, under proper conditions, to show themselves on the sensitive plate.

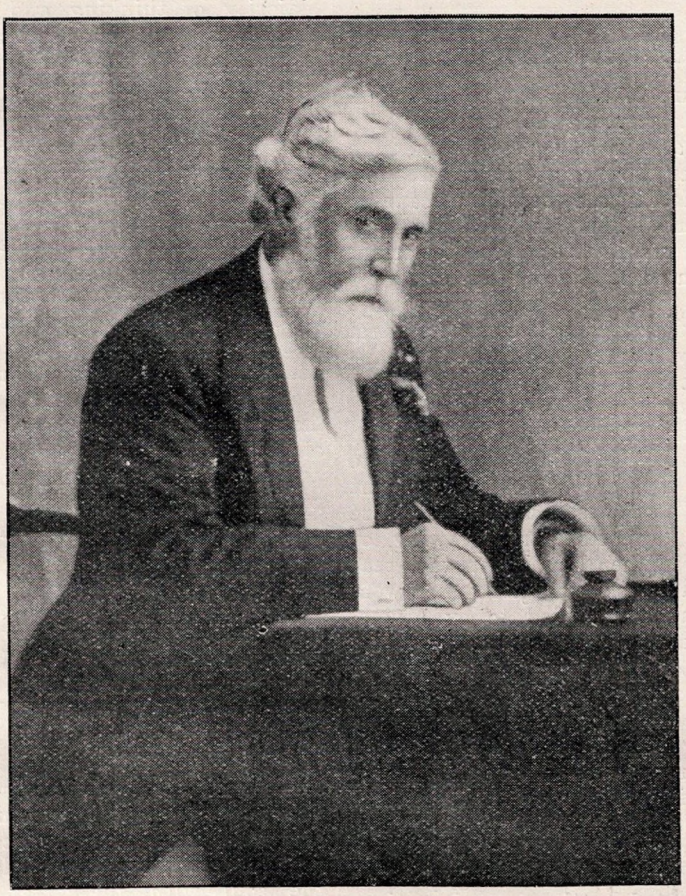
That a knowledge of these spiritual facts would cause a revival in the half-comatose sects around us goes without saying. It would also prove a basis for a religion that would commend itself to the vast majority of thinking and educated people outside church walls who have relegated orthodox ideas to the scrap heap of obsolete material. It is the only thing also that would attract the masses and give them an ideal more satisfactory than the craze for sport and amusement now rampant everywhere. Rev. R. J. Campbell, at the recent Autumnal Session of the Congregational Union of England and Wales, said that "all the churches are realising the strain of effort required at the present time to keep up the standard of attendance at worship. . . There was never," he said, "greater efficiency in pulpit ministration, never more vigorous organisation, and yet the condition of church attendance and membership is demanding special discussion in the most progressive of ecclesiastical assemblies." He says: "A new kind of man is arising in whom the religious faculty was atrophied. They do not feel the need of worship, and they are not at home when listening to a spiritual appeal." Strangely enough, Mr. Campbell adds that "the cure for this is not so much in the hands of men as in the hands of God." It is going back to the Pagan idea of a "*Deus ex Machina*," if people are to wait for divine interference, instead of setting to work to remedy the evil themselves. God helps those who help themselves, and before this century nears its meridian it is tolerably certain that a new order will have arisen, who, led by scientific investigators and spiritual teachers, will have evolved a soul-satisfying religion instead of the make-believe that is the sole reason for declining faith and empty churches. What people call worship will be a thing of the past. Its place will be taken by a soul-satisfying knowledge of at-one-ment of the soul with the great spiritual forces called by whatever name, which can alone satisfy the craving of the human heart. It was on a memorable evening, now nearly 30 years ago, that a vivid realisation of the nearness of the spiritual world showed me that it was for lack of this knowledge that the churches were languishing. "This is what the preachers, many of them earnest and spiritual men, are striving to teach the people, but fail for lack of knowledge," I exclaimed. It is the unseen which is the real in this wonderful universe, and the realisation of God within that constitutes true religion. It is good to find that many contemporary writers recognise the truth of what is advocated in these pages. In the "Occult Review," for November, the editor, after a very appreciative notice of this paper, says that there is a "recognition" in its pages "that the knowledge of God can enter into the consciousness . . . . that individuals and nations perish for want of the Divine Vision, which is thus attainable; and that the realisation of the very presence of God in the soul is the heart of all religion." It is, I believe the one reality of the universe.

> Is it a dream?
> Nay but the lack of it the dream,
> And failing it life's lore and wealth a dream,
> And all the world a dream

JAMES COATES, Ph.D., F.A.S., And His New Book, "PHOTOGRAPHING THE INVISIBLE."*

By Annie Bright.

By the latest English mail came advance sheets of Dr. Coates' most valuable and interesting volume just issued, entitled "Photographing the Invisible." In a previous work, "Seeing the Invisible," Dr. Coates devoted his attention to a history of Psychometry, Thought Transference and Telepathy, while Spirit Photography of every kind is placed before the reader in his present volume, with ninety photographs of results actually obtained. Spirit photography is, however, merely an extension of natural powers now attested by scientific experiment on every side. It will be remembered that Emmanuel Vauchez—who was not only a prominent worker in the separation of Church and State in France, but an untiring disseminator of the truths of Spiritualism — considers that photography will eventually prove the means whereby unassailable evidence of the continued existence of those who have passed Beyond the Veil will be given to the world. This opinion is shared by a large number of investigators, and in his important work, "Photographing the Invisible," Dr. Coates supplies an up-to-date account of what has been so far achieved. A prize of 50,000 francs has been offered by a French committee on the subject for the invention of a photographic apparatus able to produce spirit photographs without the presence of a medium. But Dr. Coates says that so far as his own experience has gone that "in no case can these photographs and paintings be obtained except through suitable mediums — still few in number." But who may limit the possibilities of the future in this or any other direction? On the material plane the application of the X-ray photography to the exploration of the muscles, of fractures of bone, is really showing "the invisible." Astronomical photography has revealed stars in the dark recesses of the midnight sky that no human eye could reach. But Dr. Coates asks, "Can apparently *immaterial* (invisible) objects be photographed?" and replies that "those who have investigated thought and psychic photography say *Yes.*" And for himself he adds, "I am compelled (slightly varying the emphatic statement of the world's greatest living scientist, Dr. Alfred Russel Wallace) to say I see no escape from the conclusion that some spiritual beings . . . have produced their recognisable impressions on plates and canvas."



JAMES COATES, Ph.D., F.A.S.

How the Subject is Treated.

For clearness Dr. Coates indicates three natural sections in his subject, "The Historical." "Modern Spiritualism made its advent in Rochester, New York State, in 1848, and the first spirit photograph was obtained by Mumler in Boston, U.S.A., in 1861." "The Evidence or statements of Reputable Persons either known to Dr. Coates or his correspondents," "The results of Experimentalism carried out in Dr. Coates' home with Mr. Edward Wyllie, California, with the Testimony of the Sitters and the Nature of the Tests conducted." Of what is called spirit photography, he maintains that "it is impossible to doubt that such photographs have been honestly produced or obtained by Sir William Crookes, Mr. Traill Taylor, Mr. Glendinning, Rev Stainton Moses, Madame d'Espérance and others." Besides these there are what are called Psychographs, such as those sent to this paper by Ven. Archdeacon Colley and printed as supplements. These include portraits of departed persons, replicas and writings, similar to what are termed spirit photographs, but which come on the plate without the use of the camera and light necessary in photographic procedure. All these are treated in the fullest and most satisfactory manner in this remarkable work of 400 pages.

The First Medium Photographer.

It was in the early sixties that Mumler discovered that he was a medium for the production of spirit photographs. He was a resident of Boston and not a photographer. He was not a spiritualist, although not ignorant of the subject Mr. Coates has only been able to reproduce three spirit photographs obtained by Mumler, owing to the extreme faintness of those available. These are a picture of Mrs. Lincoln and her husband, President of the U.S.A.; the second of Mr. Moses A. Dow and Mabel Warren; the third, Emma Hardinge Britten with psychic extra, Beethoven. As Mr. Mumler's achievements had created some stir among the better class of investigators, Andrew Jackson Davis engaged Mr. Guay, a practical photographer, to investigate Mr. Mumler's procedure, whose report appears in *The Herald of Progress*, of which A. J. Davis was then editor. Is runs as follows:—

"Having been permitted by Mr. Mumler every facility, I went through the whole process of selecting, cleaning, preparing, coating and silvering, and putting into the shield the glass upon which Mr. M. proposed that a spirit form should be imparted, never taking off my eyes, and not allowing Mr. M. to touch the glass until it had gone through the whole of the operation. The result was that there came upon the glass a picture of myself, and, to my utter astonishment—having previously examined and scrutinised every crack and corner, plate-holder, camera, box, tube, the inside of the bath, etc.—*another portrait.* Having since continued, on several occasions, my investigations, as described above, and received even more perfect results than on first trial, I have been obliged to endorse its legitimacy."

So great was the interest excited that Mumler was prosecuted for alleged swindle, but most valuable evidence was given by Judge Edmonds, one of the foremost jurists in the States, Mr. C. F. Livermore and other important witnesses, that Judge Dowling, "having heard counsel, decided that the prosecution had not made out a case to go before a jury, and discharged the defendent.

First Medium in Great Britain to obtain Spirit Photographs.

It was in 1872 that the first spirit photograph was taken in London by Mr. Hudson, a photographer interested in spiritualism, though not a spiritualist, and the friend of Mr. and Mrs. Guppy. On the first sitting in response to directions given through table-tipping at the home of the Guppy's, Miss Houghton,

8 *"Photographing the Invisible," by James Coates, Ph.D., F.A.S. With 90 photographs. London, L.N. Fowler & Co., Chicago, U.S.A. The Advanced Thought Publishing Co. 1911.

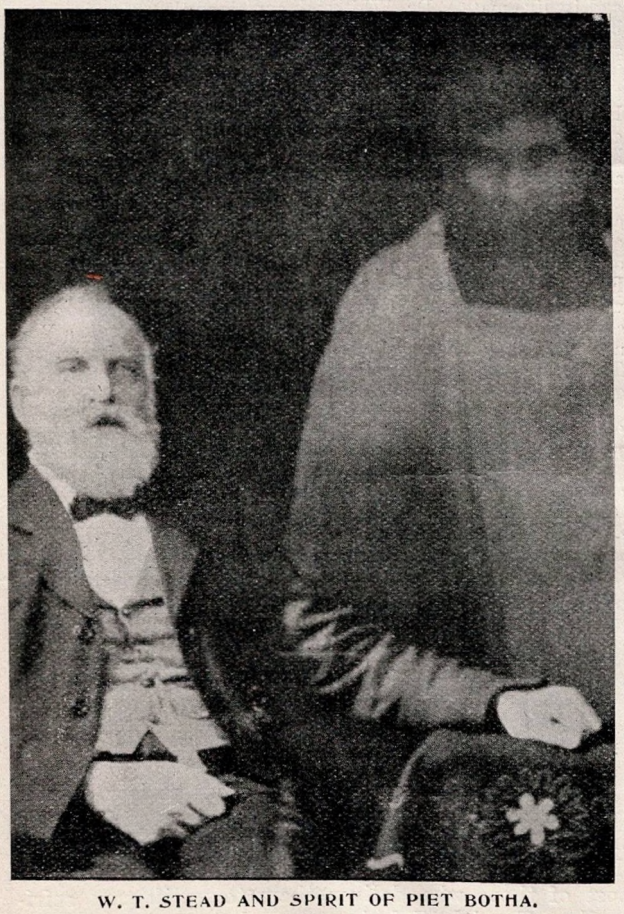
author of "The Chronicles of Spirit Photography," was the sitter. On the first plate there was beside herself a veiled spirit form or white-clad figure with a hand resting on Miss Houghton's shoulder. Among the noted sitters at that time was Dr. Alfred Russel Wallace, and one of the pictures supplied is that of the veteran naturalist and the spirit picture of his mother. Several pages are given of Dr. Russel Wallace's experience. After describing the precautions taken and saying that if any pictures came he expected it to be that of his eldest brother, who had sent messages to him through Mrs. Guppy, Dr. Russel Wallace says: "I saw all the plates developed, and in each case an additional figure started out the moment the developing fluid was poured on, while my portrait did not become visible till perhaps 20 seconds later, the third plate contained 'an unmistakable portrait of my mother.' On a copy being sent to Dr. Wallace's brother in California, who, with his wife, were both prejudiced against spiritualism, they both recognised the likeness at once, although not told whom to expect. Rev. Stainton Moses, Mr. Traill Taylor, and many others gave testimony, all of which is to be found in detail and is well worthy of careful perusal."

Mr. David Duguid.

Perhaps the most interesting pages are those devoted to the mediumship of David Duguid, the author of "Hafed, Prince of Persia," and personally known to Dr. Coates. There are most interesting illustrations to this chapter, accompanied by letters and testimony from Mr. James Robertson, Mr. John Auld, Mr. Andrew Glendenning and others.

Mr. Boursnell.

Two chapters are devoted to the late Mr. Boursnell's mediumship, whose name is more familiar than any others to "Harbinger" readers, through the remarkable photo. of Mr. W. T. Stead and Piet Botha, reproduced on this page, and also the experiences



W. T. STEAD AND SPIRIT OF PIET BOTHA.

of many others in Australia. Under date of March 16, 1910, Mr. Stead gives to Dr. Coates his testimony as to the truth of spirit photography in a letter that covers two pages of the book. He says: "My faith in the reality of some spirit photographs is invincible, and for this reason:

'Fraud can do many things, conjurers can deceive the eye of the most vigilant observer, but there are limits to fraud and conjuring, and this limit is reached when a photographer is confronted without notice by a sitter, who asks him to take a photograph and produce the portrait of a deceased friend or relative on the same plate. The photographer has no means of knowing whether the relative desired is a man or woman, adult or child. If in these circumstances the photographer can then and there produce an authentic portrait of the spirit form of the deceased friend or relative of his unknown sitter, then I say that such occurrences cannot be explained by any conceivable hypothesis of fraud or conjuring.'

In the case of Mr. Boursnell contemporary evidence is so strong that after perusing the chapters devoted to his work it is not possible to conceive fraud or to come to any other conclusion than that psychic forms appear on the plates."

Photographing the Double.

One of the most remarkable experiences is that of Rev. Stainton Moses, who succeeded in having a photograph taken in a Paris studio by M. Buquet, a spirit photographer, when he was lying in a deep trance in bed in London. Stainton Moses says in "Human Nature" concerning this: "The action of the incarnated spirit beyond the limits of the body which it occupies is a familiar fact to me. It seemed then that a plan might be arranged to obtain on a sensitised plate a permanent record of the presence of any embodied spirit apart from its physical body It was arranged that at a certain time that Mr. Gledstanes should sit in M. Buquet's studio to obtain this. Stainton Moses writes:

"I turn now to my own part in the experiment. At the time when the photographs were taken I was lying in bed in London, in a state of deep trance. I had a half-consciousness of awaking at 10.25 a.m. I fell into a state of dreamy listlessness, between sleep and waking. The sound of the church bells fell upon my ears, and I had a flash of recollection of the experiment proposed for eleven o'clock. Complete unconsciousness supervened before that hour. When I regained consciousness it was 11.47 a.m. About this interval I have no recollection whatever. It is an absolute blank, as is all the time during which I am completely entranced. So it was on this occasion."

Stainton Moses concludes as follows:—

"I have recorded with literal exactness the facts connected with this remarkable phenomenon. All comes to this. *Here is the photograph of the spirit of a living person taken in Paris while the body in which it is incarnated is in London.* I may be excused if I estimate highly the value of this experiment. I may lay personal stress on the evidence, which, so far as it concerns this world, is perfect, and which, so far as it concerns the invisible operators, is assured to me by those whom I have never found tripping yet. . . . That *it is a fact* I am as certain as I am of anything."

It is not possible to overestimate the importance of this fact, for the first step to be taken in drawing attention to spiritualism should be the proof of the soul's separate existence apart from the body and of its inherent powers. Gabriel Delanne has an interesting example of photographing the double in "Evidences of a Future Life," and gives an instance similar to that of Stainton Moses, but simply through an ordinary photographic apparatus used when one friend showed himself to another as previously arranged, although many miles apart. Another experience of photographing "the double" is given in the three chapters devoted to "Experimentation with Mr. Wyllie," the latest and most verified of all. These are really the most satisfactory of all spirit photographs, and go far to prove the possibility of friends out of the body being able to show themselves on the sensitised plate. They prove also as nothing else can that this body of ours is only the envelope to the real Ego, and that it is possessed of powers we are only just beginning to get glimpses of.

Value of the Investigation.

It is because all experiments of this kind are lifting spiritualism above its ordinary channels, in which message-giving and fortune-telling are considered by the outside public as its main features, that Dr. Coates' work is to be so heartily welcomed. It is the "facts" that want to be obtained and given to the world, and these must sooner or later be investigated by

science, and will lead to a revolution in the current religious ideas and bring about a reformation greater and more soul-uplifting than any previous one. It is not possible to notice many other quite as interesting phases of this class of work; indeed, it is only by careful and close study of its pages that anything but a cursory view can be obtained, and readers everywhere are urged to do this for themselves. A most commendable feature is the absence of dogmatism as to the source of these psychic appearances. Just as in the "passage of matter through matter," the fact of this is all that is wished to be proved. It will remain for science presently to take this matter up shortly, and then it will be seen that all is the result of some natural law not yet fully revealed to mankind, but which, like "wireless telegraphy," only points to the spiritual basis of what we term matter, and the occult and still unexplored forces of this marvellous universe. Of the unknown forces which Dr. Coates says operate in spirit photography through the medium and in conjunction with the sitter, he says in his concluding chapter:—"Whatever these unknown forces are, be they intelligent beings, human but discarnate, who indicate their presence by raps, lights, and other modes directing the medium or sensitive, or forces emanating from the medium, spirits, or both, neither I nor anyone else can positively say. What we really do know is this, that there are Intelligences at work, that the light that produces the psychic pictures, signs, symbols, and portraits, identifiable or not, is not the ordinary light by which the embodied sitter is taken. It is conjectured that there are spirit photographers and chemists on the other side, using not only the unknown X forces on their side, but supplying others. It may be only conjecture, but it is a reasonable hypothesis." These are the conclusions that all intelligent people form who have without bias or prejudice investigated any phase of psychic phenomena under test conditions. And best of all it leads on to a realisation of the meaning of Life, its duties, its responsibilities and its great destiny, as nothing else can. It is the deathlessness of Life and the Soul that is thus affirmed.

> "The Soul secured in her existence
> Smiles at the drawn dagger and defies it point;
> The stars shall fade away, the sun himself
> Grow thin with age, and nature sink in years,
> But thou shalt flourish in immortal youth,
> Unhurt amidst the war of elements,
> The wrecks of matter, and the crash of worlds."

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

By Annie Bright.

At Christmas time there is a great deal of superstitious idolatry in church services everywhere, whether in the imposing Cathedral celebrations, those of the Salvation Army or any of the other sections of the Christian church. All of these are indeed a sharp contrast to the extremely simple spiritual teaching of the teacher whom they desire to honour, whose mission was solely to show us our own at-one-ment with the great spiritual force of the universe. It does not matter by whatever name the Divine Mind at the back of the changing phenomena ot Nature is designated. To be truly religious we must realise that all are but parts of the great stupendous whole, and partakers of the Divine Spirit which is the basis of everything we call matter, whether it be "this too solid flesh" that Hamlet talks about, or the ever-changing panorama of Nature—whether in tree or flower, or animal or stone. It does not matter in the least whether Jesus was actually born at the time stated, which was also a festival among the inhabitants of the northern hemisphere to celebrate the recommencement of the journey of the sun towards its zenith in the heavens, giving light and life on his way to the earth waiting for its beneficent beams. What does concern us is that the Gospel teachings have appealed to the heart of humanity across two thousand years, and are as true and comforting as when given to the crowds who listened to the Sermon on the Mount in ancient Galilee. That this was possibly the gathered fruit of thousands of years does not detract from its genuineness, but simply attests the indwelling spirit of God in the human heart. It is not only in the Egyptian "Book of the Dead," the key to whose hieroglyphic writings was only found during the last century, that the same teaching, and almost word for word, is found as in the Gospels, although many thousands of years older than any of our Gospels; but every nation has had its expounder of similar truths—Confucius in China, Buddha in India, Zoroaster in Persia, Jesus in Palestine, all drew their inspirations from this great central reservoir of Light and Love, and so all gave what is the veritable word of God.

In a recent number of the "Christian Commonwealth," T. Bruce Wallace, M.A., in the closing address of the "Alpha Union Summer School" held in August, gave a similar idea with respect to present-day spiritual development. He said: "There is a great wave of spiritual quickening rolling over the world, east and west, north and south. Its various manifestations should not be regarded as opposed to one another. They are the working of the one spirit adapting itself to the needs of various types of men and various races. Something is to be learnt from them all."

This is the spirit of eclecticism inculcated in the addresses given by the various speakers at Mr. Stanford's circles. Before another issue is printed, the Christmas season will be upon us, and Professor Denton's address on "The Mind of Christ" seems singularly appropriate for this number, and is cordially recommended for the careful perusal of our readers.

The following is a condensed account of addresses and apports received since our last issue:—

169TH SEANCE. October 28th.—Address by Dr. Witherow, "Behold I show you a Mystery," Phenomena. Tablet with seal and figure of a Babylonish king. Nest containing dead bird and its live mate. Dr. Whitcomb explained that the dead one had been killed by a venomous insect. The faithful mate had sat beside the body, the Hindoos said, for about three days, and it was now brought to Mr. Stanford's aviary, "the home," as they said, "of strayed or widowed or lost birds." Tablet from Babylon similar to one mentioned above. Short address of greeting on re-opening of circles by Professor Denton. Invocation by Rev. J. G. Wood and closing prayer by Dr. Robinson were also given to mark this event.

170TH SEANCE. November 2nd.—Address by Signor Valetti, entitled "Life in Two Worlds." Phenomena. Spear head in clay from North Australia. Quantity of Buckwheat showered on medium while sitting in cage. For the past four years the Hindoos have brought for Mr. Stanford some of the new crop which is now grown in India. Seed of plant brought and grown several inches in a pot of earth by a new Hindoo present, a Yogi named Haji. It was called the Temple tree, and its creamy flowers are used for decorating the temples. The plant is now growing in Mr. Stanford's conservatory.

171ST SEANCE. November 9th.—Address by Dr. Robinson, "Guardian Angels." Phenomena. Tablet from Babylon; Dr. Whitcomb said it was a good tablet with an inscription stating it belonged to Amadu, a priest of Lagash. Tablet brought in full light. It has a seal and a crescent moon on it, representing the worship of the moon. A worshipper is standing in front of this leading another by the hand. Native dress photographed in this issue. It is one of three that are to be brought from Santa Cruz, and made of beaten bark. It belongs to a native councillor, a poor man. The third will be that of the Prime Minister.

ADDRESS BY PROFESSOR DENTON:

"The Mind of Christ."

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

You have from time to time a great variety of subjects, treating on the spiritual life from a scientific or archaeological standpoint, but in all the discourses that you receive here, it is the intention and the purpose of those who deliver them to uplift you spiritually. To-night I desire to speak to you for a short time concerning the Mind of the Master, which is the title I gave to Dr. Whitcomb. This is a progressive age in which you are living. People desire to know the why and the wherefore of all matters, and I com-

mend them for it. A man or woman who is afraid to examine both sides of a subject is neither just to himself or to other people, nor to any cause whatsoever it may be. When I was upon the earth plane I took a delight in reading both sides of a subject, no matter what it might have been. If I were criticised, I liked to read the criticism, no matter how unfair, and unless you are prepared to do this in the spirit of inquiry you cannot be truly progressive.

The World is Growing Better.

Man has made much spiritual progress during the last hundred years. Clergymen are constantly deploring the fact that it is a materialistic age. Then I have met others who say that the whole world is going to pieces, to chaos. But I am one of those who believe and teach that the world is getting better every day. The world in which you are living is a good place to live in, and many of you are treated far better than you really deserve. Just cast your mind back for a few generations. Not one of you would have then had the courage to come to a place like this for spiritual investigation. Why? Because man was bigoted and sought to bind burdens upon the consciences of others which they were not prepared to carry themselves. It was the heterodox, the unbeliever, the inquiring man, who broke away from the old systems and had the courage to give vent to his unbelief. When I think of all the terrible things that have happened to mankind in the past I wonder that he has made so much progress. I visited a particular museum in Europe many years ago when I was upon the earth plane, and I saw there a great many things made by the hands of men from the rudest instruments and weapons of offence and defence. I saw a log of wood hollowed out just a little in the centre—a primitive canoe in which our forefathers battled across the creeks. Then I saw a much better one made of bark and, as I compared the two, I said, "Here is great and glorious evidence of man's progress in one direction. And you can follow that progression right up to the present time. What a glorious comparison it is when I look at the steamships now sailing upon your waters and think of that primitive hollowed-out boat. It is only as man has mingled his thoughts with his labour that he has progressed. He has also made some spiritual progress. I think I have told you in a previous lecture that originally man almost universally worshipped the sun. There cannot be any doubt about that. In fact, right down to Roman times Mithras was worshipped among the cultured Romans and many statues and temples to Mithras have been found of late years. You can well understand why the children of men worshipped the glorious sun. It was the source of light and heat and life to them. He could not understand the forces of Nature that destroyed his hut and wrought such damage in the forest. He imagined there was some powerful being behind these forces, and so he made haste to propitiate him with sacrifice, offering the best that he had. I believe that to be the beginning of sacrifice, even human sacrifice. The most precious thing that a man possessed would be his own flesh and blood and there are not wanting evidences in the Old Testament that among the Jews human sacrifices were offered. Sacrifice necessitated someone to offer that sacrifice and here we have the genesis of the priest. In Moses' time the rude people who lived in Palestine—and I want to disabuse your minds of the idea that the Jews were cultured people in those days—were little better than barbarians. That is very evident from their tribal wars. Jehovah was a tribal god, and they attributed to him the like passions which they themselves possessed. But to-day thousands of people refer us to the Jews and to the god that the Jews worshipped.

The Mind of the Master.

On the spirit side of life we do not worship the god of the Jews as represented in the Old Testament. It is not my intention to offend the religious susceptibilities of any person, but I am speaking the truth as I know it, and I say this in all reverence. The Jews are a fine, clean, progressive people, who have suffered great persecutions from so-called Christian nations. All the talk about prophecies being fulfilled in the persecution of the Jews does not and never did appeal to me, because it is untrue. Any one with common sense and in a spirit of reverence taking the Old Testament and reading it as any other book, will be forced to admit that the character of Jehovah as depicted there is not calculated to arouse a feeling of reverence or love for such a deity. There is no need to refer to specific acts on his part or instructions given by him to his generals, Joshua, and others. In fact, the learned men who have taken so much time to revise the Bible—some of them have been called the higher critics—have plainly told us that we must not take it as literal history. But we find notwithstanding that there were men in those days who were inspired—not as some people understand inspiration—but as other great and good men have been inspired down to present times to write certain things that have had an ennobling effect upon humanity. For example, some of the beautiful psalms, the Book of Wisdom, and even in that dolorous book of Job many of the utterances are sublime and full of wisdom. It is not necessary for a man to believe the old legends and fables as you now know them to be, neither is it necessary that he should believe them before he can enter into the kingdom of heaven. He should read and separate the wheat from the chaff. That which is good he should take out and put on one side that which is error.

How shall we Know the Mind of the Master?

We are told that the Nazarene, the Christ, was sent of God, and I believe this, but I believe also that other men have been sent by the Father. I believe that Socrates and Plato were sent by God to the people of those ages. There were seekers after God then as at the present time, but they could not receive the strong meat of the word and they taught simple truths as they were inspired to teach them. I believe also that Confucius, the apostle of the Chinese, was inspired of God, and it is a strange fact that nearly all the Chinese of to-day are true spiritualists. They may not indulge in low-class phenomena, but they understand perfectly spiritual communication and the laws that obtain between the spirit world and the earth plane. I desire now to point you to certain acts in the life of Nazarene, believing that every man, whether he be Jew, gentile, or anything else, can find something good and ennobling in the sayings and in the life of this particular teacher who was sent to God. Certain people at the present time tell us that if Christ came upon the earth a second time He would be a socialist. That all depends on what they mean by socialism. That His sympathies were with the poor, the downtrodden and oppressed, everyone knows. At the same time, He did not set class against class, nor did He alone take the side of people who were possessed of your world's goods. He was just and delighted in justice, and I gather from His teachings that if a man desired to be saved, his salvation depended upon himself, and that he must work out his salvation in fear and trembling. There are a large number of people to-day who think they have nothing to do at all—they have simply to believe and just let everything go. I read in the Bible, however, that men should be judged not by what they believe, but by their actions and by their lives. I think everyone will agree with me that this is right, proper and just. Paul told the Corinthians that everyone should have the Mind of Christ. It is no use for people to say that they are good spiritualists, good Anglicans, or good Roman Catholics, unless they show forth in their lives the fruits of the Spirit—and you know well what that fruit is. A man who is unjust, who is not true to himself and to others in his everyday life and conversation, no matter how much he may frequent

churches and cathedral, has not got the "Mind of Christ." He will never deceive the world at large, for people at the present time are not taken by what you say, but by what you do. The cause of spiritual truth must have free course and be glorified through a consistency in its adherents which I do not find. I have been taken to task for speaking in this strain. That there are thousands of royal-souled spiritualists I know, but taken as a whole there is too great a tendency towards the materialistic side of spiritualism. Such are, in fact, spiritists and not spiritualists. A man will not make his mark in this world by professing great sanctity, because I have found this to be in a great many cases only cant and hypocrisy. I have come across many people who have never entered the door of a church, who, I am certain, will stand at last justified in the kingdom of heaven. Their whole lives have been spent in well doing and they have not let their right hand know what the left has been doing.

To be Spiritually Minded is Life.

It is quite an erroneous idea to suppose that a man must be a spiritualist to inherit all the joys of the spiritual kingdom. I do not care what a man believes on the earth plane if he is consistent and true to that belief. It has not been given to all to have the same knowledge that you have received. Unbelievers ask what do you know? May you not be deceived? They suggest a great many things to account for what you know to be real truth. They say may it not be the subconscious mind at work? People know very little about it. A few years ago the world at large knew nothing about the subconscious mind. They declared that people had one mind, and that most people were out of that one. So I ask you as spiritualists, if you desire to convert people to your way of thinking or to the truth, which is a better expression, that you live consistently and uprightly. He who lives in the spirit will receive a measure of the Spirit of God which will enable him intuitively to know that there is a life beyond the grave and that just as men of old communicated with the departed they can do so to-day. It is strange that so many thousands believe that in days long ago men in the flesh were able to communicate with the spirit world and deny it to-day. I was once talking to a man on the deck of a ship, and he told me of a strange experience he had, and feared that he had in some way deceived himself. But people are not self-deceived. He told me about a certain phenomenon that took place in the forests of South Africa. It is known all over your earth plane as the Midnight Axe, and there are very few people upon the earth plane able to explain it. In certain places in Europe, Asia, Africa. and Australia not only the savage nations of every land have heard it, but civilised people, too. Reports of it have been written to various journals in the United Kingdom by all kinds of people. Somewhere in the forest at midnight there is heard the strokes of an axe with that sharp, biting sound as it enters deeply into the wood. Afterwards comes the crashing of the falling timber and hundreds of people have gone out and investigated, and there has not been a stir in the forest and they have not been able to account for it. But spiritual science has begun to prove that there is not so much to laugh at after all. The Midnight Axe is produced by Nature Spirits. Oh, says some, we do not believe in Nature Spirits! Don't you? Remember that God is the God of the universe. God is Spirit, and that Spirit of God permeates the whole universe, and if there be Spirit in man in the body of flesh, might there not also be a spirit in the tree, not identical perhaps with that spirit in the body of man, but adapted to that inanimate thing which you call tree or plant? Hence, as the tree has life the spirit of life is represented by Nature Spirits, who are able to cause sounds which you people call the Midnight Axe.

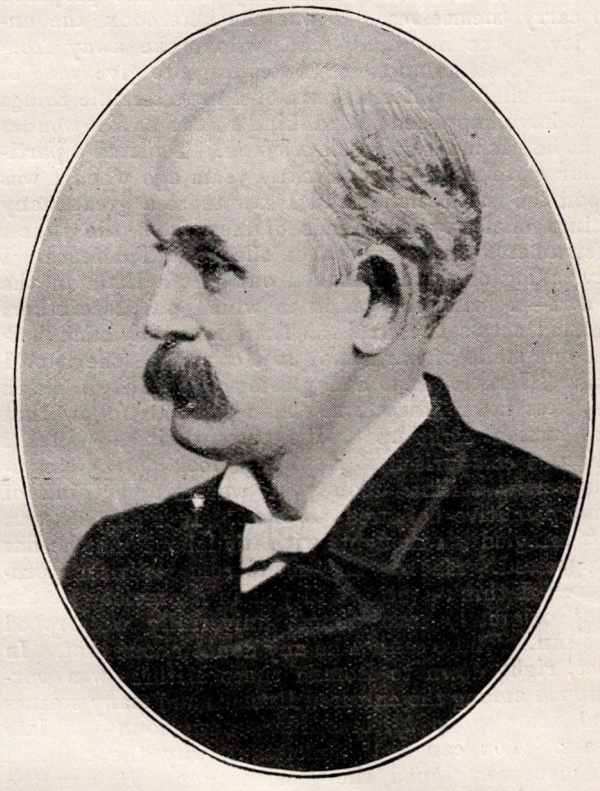
In Conclusion.

To prosecute successfully a work of the kind you are engaged in, not only must the best evidence be placed before the public, but your lives must back up the testimony. It is reported of the early Christians, even by their enemies, that they were a meek, inoffensive people. They were falsely charged with killing children and other enormities, but there is no truth in it. They met in the houses of the brethren and sang hymns unto Christ and to God and then had a lowly meal and afterwards a collection was taken up for the poor. Their lives were the best testimony to their faith, and to the genuineness of their belief. When the times of persecution came there were not wanting men and women who gladly laid down their lives for the truth in which they believed. I thank you for your attention.

EDGAR LUCIEN LARKIN.

WITHIN THE MIND MAZE.

A New Book Containing a New View of Mind, Man and Life.



By last American mail came a letter from Professor Larkin, announcing the publishing of his new book, "Within the Mind Maze," and advance sheets of some of the chapters sent for insertion in the "Harbinger of Light." It is a volume of close on 400 pages, and represents his latest spiritual development, destined, as readers will see, to become the ultimate finding of scientific research. It is not only Professor Larkin who announces "Directivity" at the back of this marvellous universe, for all the foremost men like Professor Thomson, Lord Kelvin, and Alfred Russel Wallace, Desertis among psychic investigators have come to the same conclusion. We are no longer orphans in a world of cold abstractions, but component parts of a great living universe, which responds to the appeal of every living creature and every atom composing it. As Browning says, "All's Love and All's Law," and it is the mission of real spiritualism to place this great truth before the world. In their rightful place, phenomena which will bear the scrutiny of scientific test, are of the highest importance, opening the eyes as nothing else can, to the potencies of the unseen world, lifting the mind above the narrow horizon of blank materialism. It is this which will eventually claim the attention of the world, placing each individual into personal direct communi-

cation with the invisible universe. This is what is meant by being "In Tune with the Infinite."

It will be gratifying to Professor Larkin's friends to hear that his health is now perfect, and that he may soon begin "to grow younger." "Within the Mind Maze" is posted free to any country within the postal union for 5s. 3d. Orders should be sent direct to Professor Larkin's new address, P.O. Box No. 1643, Los Angeles, California. Money-orders made payable at Los Angeles.

From New Book: "Within the Mind Maze."

AN APOSTROPHE TO MIND.

Written upon a Summit in the Sierra Madre Mountains in Southern California—Primordial Mind, Eternal Mind, Creative Mind, Directive Mind, Master Mind—Mind.

The adjectives scarcely lend power to these expressions. Without them the word Mind stands in supreme majesty like a monument of pure white marble above the clouds. As I write here upon this mountain peak, a vast expanse of snow-white cloud extends from the mountains out over all Southern California, and above the distant sea—the Pacific Ocean. Suppose that a shaft of marble, whiter than the clouds, extended far above them even to the altitude of this summit. The base would be invisible; yet we know, are conscious that the heavy mass "hath foundation." The colossal base rests on solid earth; we are naturally aware of this fact, although we cannot see either earth or the huge stones supporting the pillar. Distant peaks, huge piles of stone, rising above white clouds, present a peculiar aspect: they seem to be without foundations; or at least appear to stand on vapor. Should a gigantic pillar of marble suddenly appear above the pure white expanse the mental impression would be remarkable: a shaft of great weight cut off and apparently at rest upon thin clouds, fairy-like wisps of watery mist. Compare the shaft rising in majestic and imposing grandeur, impressive, beyond our powers of thought, of Mind primeval, Mind eternal, Mind sublime—to Mind. Let the area of cloud wastes be of infinite magnitude; be infinitely wide, then but two objects would be visible to a distant eye, the absolutely pure white pillar and the white expanse below. Let the eye viewing this marvellous scene be a human eye, conveying impressions and images to a normal human mind functioning in a human brain. And let the brain be that of a trained mathematician, but endowed with higher mathematical powers than those now possessed by any living mathematician, or by any or all who have lived and labored in the past. Then both pillar and clouds, and all else in existence in the capacity or form of matter could vanish; but with this inexplicable result: the mathematician would still retain in the mind the vision, image, form or impression of pillar and cloud area. The fact is called memory and cannot be explained in the present state of knowledge of personality. This simile is selected because the expanse of clouds is so beautiful and impressive now. Imagine that all scenes of matter are annihilated and that mind takes the place of the pillar and infinite space that of the clouds. Then the question arises, what are the relations between mind and space? Or can the words of any language now spoken by man be employed in attempted explanation, in any form of theory, hypothesis or metaphysical speculation; or must this problem be considered to be insoluble? Is it utterly useless for mind or elements of mind now manifesting in the human phase, to try to study original mind? Often have I given up the very attempt as hopeless, and ceased thinking on the intricate subject; stopped the study of mentonomy and taken up a book on calculus, or astronomy, electricity, physics, chemistry, or biology. Inextricable labyrinths in these mighty sciences have often been traversed; differentials and integrals explored; the recesses of chemistry peered into; and chambers in the palace of electricity opened—doors just ajar: and life questioned saying: "Whence comest thou?" All corridors, winding ways, labyrinthine passages, stairways, tunnels, rooms leading through slightly open doors to others and these to others and still others, lead into the inner chambers of a maze profound. Within this hidden room there is one person, one personality, and that is Mind. The room is the sidereal universe and all it contains. For every science, every line, lane, pathway and road leads directly to a Universal Mind. That is, we approach mind, but the impression comes, it is not central. Infinitude has no centre. Then mind cannot be located in space. Space itself is the throne-room, the home, the maze in which mind resides. Then mind is cosmical. We then become integers. Do we? May we not be decimal fractions of mind primordial? Already our lines have encompassed personality: we cannot escape ourselves; we become involved at once; we study human cosmic things. And local? No, the fractions are concrete, integral personalities. We are centres—if we know how to use our minds, centres of mental radiation, of mind energy. Personal equation centres here: some astronomers can think of the star Canopus and then of the Polar star within the one-hundredth part of one second; others within one-eithtieth, one-fortieth, one-twenty-fifth, to one-tenth. The distance in between these two two huge suns is not less than four quadrillion miles. But these same men require the same lengths of time to think of one object, and then of another one-eighth of an inch from it. Where is the mind? One-eighth of an inch and four quadrillion miles are the same to mind. Would that some pillar would rise in space at the mind centre of Nature, that we could fix our gaze and look in the right direction.

If mind has no centre of radiation, it becomes infinite. Let a mathematician weigh the sun, Jupiter, the earth and extend the process to other suns, weigh Alpha Centauri, Sirius or Arcturus. The methods and "I" represent? Who wills; who makes up his mind? These phrases in universal use, are inexplicable; they both may be errors; yet what sentence can be substituted for "I made up my mind?" The nature of the personality is unknown. Subliminal, sub-conscious, unconscious, super-conscious minds are obscure, and no attempt has been made at elucidation. The forty centuries from Badarayana to James, appear to have been whiled away in studies of mind. No ray was seen by the Hindu philosopher. Prof. James gave no explanation of what mind is nor a hint of the nature of personality. But fountains of the great deep were opened and illumined streams burst forth when electrons were discovered and isolated. These are the created units. From these all existing things are assembled. They appear in every existing object or form. How they became assembled into bodies, objects, forms, shapes, gases, liquids, solids, phases or elements of what is called matter is a question upon which now is clearly seen to be standing the colossal pillar representing Science—the real science, of which all others are branches, the majestic and imposing Science, Mentonomy—the law of the mind. The corner-stone of mentonomy is that all forms in which matter is assembled are preceded by thought-forms or patterns, specifications, or models. And these are elements or portions of mind. Thoughts are portions of mind, and precede all structural forms or bodies.

EXTRACT FROM WITHIN THE MIND MAZE.

Imagine that the Creator, the Master Mind, desires to form matter from electrons, at any point in this cosmic sphere. A mighty problem arises. Mind exists in electrons enabling them to form mathematically exact crystals, or it is sent or directed to them. The question is, where does Primordial Mind abide? If two electrons originally know how to build an atom of matter, then they all possess this knowledge; all know how to form into silicon, carbon, gold, vanadium or any other element. Unless they differ, but electrons are all alike, so far as is known; then they must possess omniscience, a great improbability. If electrons know how to build a crystal, say of silicon, at any

one point in the sphere, they might commence there. So might billions of others at as many points simultaneously, quintillions of miles apart. This activity all unknown to each other, theoretically, could convert all electrons into silicon, carbon, iron, copper, or matter in any phase. The entire universe would then be all silicon, all gold, all iron, all hydrogen, as the case might be. For unless each electron be absolutely omniscient, it would not know what all others were doing. This is the logical result of inherent activity. Not aware what all electrons were forming, there would be excess or diminution of the proper elements of matter. In this case it might occur that a balance in Nature would not obtain, that so delicate an entity as life might appear in turbulent cosmic wastes on worlds in space.

No, surely activity is not the watchword of Nature. Argue these basic problems as one may, there is no escape from the fundamental law of universal directivity. Mind as at present manifesting in the human brain is totally unable to think of itself, or origin of anything whatever; of the Creator, or of the meaning of the words, end of existing things. Yet, since science appeared in the minds of men, there has not been a more persistent demand for an overruling Mind—the Creator, the Master Mind. Electrons are surely and positively directed to build up atoms, molecules and masses called matter. The omnipotent directing force is absolutely and positively Mind. And this assertion cannot be upset. It is self-evident and requires no proof. Mentogeny, Mind genesis, Mind creating, forming, making, directing, building, is the basis of all science to-day. Electrons certainly do not wheel themselves into atoms and these into matter of their own volition.

Mind performed the seemingly impossible in measuring the velocity of light, a speed of 11,182,800 miles per minute. Now is there a thought-velqctiy? Does thought travel from Sirius to Vega in the one-hundredth part of a second? Or, are mental images or concepts of both stars side by side in the Mind? And is there a fundamental law here, just beyond reach? Mind, has by means of its impetuosity and restless onslaughts, stormed the very battlements and the very base of the sidereal structure, the, to Mind enmeshed in the brain of man, or imprisoned therein, practically infinite. Infinitely large; but this Mind manifesting along the human way has also peered into the depths of the to it, infintely small.

The Microscopic Universe of Life.

Mind has made the ultra-microscope. Beside this instrument of almost infinite power, all other microscopes are indeed finite. Particles whose diameters are so minute that 250,000 side by side would form a line one inch long are seen by means of this powerful instrument. And living microbes have been photographed in the midst of their rapid motions, of excessively small dimensions. These photographs were taken at a rate 33 per second or 1980 per minute. By moving these films before lenses illuminated by strong electric light, projections of an almost infinite world of intensely active life are thrown upon a white screen, magnified from 10,000 to 20,000 diameters. The eye of man has scarcely rested upon scenes more wonderful; millions of these incredibly minute living creatures are observed darting to and fro with amazing activity. A drop of blood from a living mammal, so small as to be almost invisible to the unaided eye, is a marvel in this microscope. These are the ultimate of life, so it now appears; and how minute are their parts? Imagination is submerged when striving to imagine how minute these living things are. The word universe may as well be applied to the invisible and infinitely small, as to the visible and invisible infinitely large. It seems that infinity is gauged by capacity limits. Thus one hundred is infinitely large to a mentality unable to comprehend more: likewise one thousand. The discovery of "Invar," an alloy of metals one of which is nickel-steel, has placed in the hands of physicists a substance of priceless value. This metallic compound has an expansion and contraction so small as to be insensible within all changes of temperature in natural air. For centuries, if an accurate physical measurement of length had to be made, troublesome computations were required to determine the changes in length of foot, yard and meter rules; and of all surveying tapes and rods. All this world of trouble and sea of errors is now avoided by the precious and changeless invar. And seconds pendulums have been made which measure one second of time to within an error of one part in 500,000. This implies that the length of the pendulum had to be made with equal accuracy. This work is also a measure of the force of gravitation with like precision. Cut up a one-grain weight into 3222 parts: then chemists weigh one of these within minute limits of error. The measurement of speed of light, 186,380 miles per second, has ever been considered a very high achievement of Mind; but the time required for it to move 75 feet has been measured. Mind directs hands to make fine rulings with diamond points on glass and metals as many as 25,400 in one inch.

But all these delicate measures are crude compared with refined determinations made in electricity. Vacuum tubes, glass bulbs from which all air is removed to the limit of possibility, permit matter to assume what Crookes called the fourth state—ultra gaseous. Excessively small particles fly from electric terminals with terrific speeds. Mind has discovered the quantity of matter in a number of kinds of these, and the minuteness at once surpasses all human powers of imagination. These, the smallest particles in existence, are pure electricity and are called electrons. A row of them side by side, one inch long, would contain 12,700,000,000,000. All these now known wonders and many more within modern science realms have been revealed to humanity by the research and skill of Mind. The reader will observe that in every instance mentioned here, of triumph of Mind over material difficulties and discovery of law and facts, was brought about and consummated by the aid of refined instruments, mechanical appliances, lenses, spectroscopes, bolometers, the wondrous ultra-violet light microscope, the retort and, greater than these —mathematics. "Invar" and all these, sense nature in her mystic modes.

SIR OLIVER LODGE.

Is He Coming to Australia?

Sir Oliver Lodge has been so overwhelmed with correspondence on matters pertaining to psychical research that he finds it quite impossible, he states to a Victorian correspondent, to deal personally with such communications. He has accordingly "arranged with an experienced, judicious, and sympathetic friend," Mr. J. Arthur Hill, author of "New Evidences in Psychical Research," to take charge of this branch of his work. Some months ago a paragraph appeared in a Melbourne journal, stating that it was unofficially reported that Sir Oliver Lodge would visit Australia next year and deliver a series of lectures. Sir Oliver was questioned on the point by his Victorian correspondent, and in the course of his reply, received a few weeks ago, Mr. Hill says:—

"Many thanks for your interesting letter. Your experiences have indeed been very remarkable, and I think the results you have had are very convincing. I doubt if Sir Oliver will get to Australia next year, as he is very fully occupied. However, it is possible; we shall see."

It need hardly be added that this fearless champion of the truths of spiritualism would meet with a great reception if he could find it practicable to visit these southern shores. Let us hope that he will come!

WHAT AND WHERE IS THE SPIRIT WORLD?

In our last we presented some brief descriptions of areas in the summer land devoted to and occupied by doctrinal religionists who, for the time, still hold to the faith that was dear to them on earth, but will be ultimately superseded when their aspirations for advancement bring them in contact with the denizens of a wisdom sphere where doctrine is unknown. Meantime they are in a heaven consonant with their desires, which could not be improved upon until they became dissatisfied with their surroundings and yearned for more light, when the way would be opened for them to obtain it on a more eclectic plane, like the following glowing word-picture illustrates. This is Andrew Jackson Davis' description:—

"The flashing rivers of light flow out of the darkness of distance. They surge with pulses of undying music. Far away they flow among the flower covered lands in our Heavenly Home. Overhead, behold the ever-rolling suns, and the ceaselessly turning planets. Through the boundless dome forever sweep the dazzling comets, enveloped in glowing splendors, like the flaming angels of God. Like a glorious dream arise the fragrances of millions of the loveliest flowers. A delightful crystalline light, subdued by the shadows of overhanging trees, spreads everywhere from the bosom of the rivers. Broad and grand is the landscape on every side. Mountains filled with immortal splendors; among them the homes of unnumbered brotherhoods. Stars rise and set, like suns and moons, over very remote lands. Beautiful birds, bright representatives of affections, pour their music through the soft summer air, making even the sweet-breathed roses tremulous, and sending musical throbbings through the fragrant hearts of the whitest lilies. Mounts and streams glow with the warmth of overflowing love, and the laughing rivers shine with the deathless light of divine wisdom. Behold! there is something of importance, situated on the right hand, near the river that flows earthward. 'Invisible!' you exclaim. What impression do you receive? Oh, the beautiful warm world! The fruit-laden trees and heavenly groves are dwelling-places for the children of God; and the velvety moss-covered ground is a life-imparting floor beneath their beautiful feet. And yet, listening, do you hear? There is there, a high school, a college, a university. There is a vast congregation of persons associated with artistic, literary, and scientific attractions. They are bound together by grateful and profound recollections. Mental freedom, graceful moral culture, scientific knowledge, and free discussion characterise this august organisation. There is an inner group among them whose use is to report tidings recently received from a more interior universe. A beautiful and accomplished goddess is the presiding divinity. Centuries ago most of them lived on earth—in France, Greece, Rome, Germany, England, Scotland, Italy. It is a very ancient association, and yet see how youthful the wisest appear! Ah! there are recent arrivals from the earth—clergymen, editors, artists, writers, lawyers, statesmen—who, strange to say, really appear older than those who lived in the days of Plato and Pythagoras. . . . Now you behold the gracefulness of the best-mannered and most unfolded people. Persons you observe naturally act from their thoughts, thoughts spring out from feelings; feelings arise from their private spiritual condition. Graceful manners are more beautiful than handsome faces or glittering garments. What a charmed association is this heavenly host. They gracefully aid all visitors, and the newcomers, and with equal grace they help mankind universally. Children throng and play among the blooming groves in the rosy background. Their tender imaginations are fed and nurtured in this natural home of pets and poetry. There you behold many associations of mothers, watching over and waiting for their unascended children. They lean their faces with sweetest touching affectionateness against the laughing little beauties; and they seem to be half listening for infant tones and looking for faces long-remembered. But yet (oh, how wisely!) they love and laugh with these happy hearts; and although thinking most lovingly of their own, they nevertheless unrestrainedly join the glad groups with joy and song. The rich significance of the woman soul, as angel friend and mother, is poured like elemental wines into every child's bosom. But, behold, every childish face and eye is now lovingly, yearningly looking with a touching, adoring familiarity (as the highest angels are supposed to look at God) toward a lovely lady whose very presence is a beauty and a benediction, and whose beaming face is quickened and radiant with a divine illumination. . . . 'Ma-abo-sha' is the name I have just heard. What does it mean? 'Mother of the gods,' is whispered through the tranquil heavens. Angel mother, I behold your holy families all along the slopes of the distant musical mountains. Where you are, there are no orphans and no one is homeless; all are free and happy. . . .

"Looking southwards beneath the fruit-bearing trees is an assemblage, a nucleus of some vast congregation, of very different characters. Does it seem possible that they were once of the earth, earthy? Can you believe that each one of them walked upon the burning sands of Egypt? Would you think they had once heard the desert's call and the river's ripple in the Oriental part of the earth? It is true. They lived before Homer taught his song; before were built the hundred gates of Thebes; before Pompey's pillar was erected; before Cephrenes and Cheops planned the pyramids; before the magi of the earliest kings acquired the power of holding converse with spirits. They lived in the dawn of the pyramid building age, Osiris, Apis, Isis were reigning divinities; and the star-strewn sky was the field of their contemplations. They were the first of earth's astronomers.

"Behold that central figure! He was an embodiment of youth and beauty (yet older than the pyramids). His right hand holds the most ancient symbol of universal harmony, the lyre; his long hair flows back, and a sacred wreath adorns his brow. His adorable person is religiously regarded as specially divine. He is the Prince Apollo among the many recognised authorities in this particular brotherhood. He is the recognised leader among many peers in this celestial association—a prince, a discoverer, and a prophet, a warrior against wrong, a saviour of wanderers, the bountiful and quick promoter of Light, Poetry, Art, Music. This angel prince, with his associates, first aided Poland. They helped that now mournful country to become (four hundred years ago) one of the noblest and most cultivated countries of Europe. Kopernic (who by the Latins was called Copernicus) was born and cultured under this prince's special guardianship. Under his aspiring and magnanimous influence the youthful Polander made rapid growth in a spiritual direction. In 1503, he divided his time between the duties of the Ministry, in acts of charity, and in studying the system of the stars. As Moses loved and sought the solitudes of Sinai, so this spiritual man loved the retirements of the Carpathian mountains. He at length erected a tower for the double purpose of interior communion and astronomical research. And now commenced the manifestations and benefits of this prince's guardianship. He succeeded in so illuminating the reasoning faculties of Copernicus, that before the invention of the telescope, and in advance of the inductive demonstrations of Galileo he plainly unfolded the substantial truth concerning the underlying principles of planetary revolution.

"'Ha-pri-a-nos' comes into my ear, and into my thoughts the meaning—'Morning Ambassadora,' which is the true name of this august spiritual prince.

"Continuing to observe this beautiful company, I discover that they still have beneficent designs on Poland and Russia. They stimulate astronomical research and all the finest branches of educational advancement. They are angel-ministers out of the sky to whomsoever can receive aid from them. Ambassadors of peace among professional warriors; bearers of glad tidings to the bowed down and mournful; messengers of good words, passing to and fro between heaven and the people of the north. Their system of religion is sidereal. The starry realm, overhead and all around them, is the Temple of the Infinite. Their ideas of heaven, like their views of hell, are profoundly astronomical. A local heaven or a local hell, they say, is 'impossible.' For they reason that the universe is as profoundly deep as it is high; that in every direction it is equally boundless and intercoherent; that nowhere is there any place wholly and exclusively appropriated to punishment of vice or the reward of virtue.

"These are some of the doctrines of a people who lived and died on earth prior to the immemorial pyramids! There is among them not one 'undevout astronomer!'"

The pictures of life and customs in the vast summerland that we have presented, are sufficient to indicate the infinite variety of conditions that prevail, fitting the taste and necessities of all humanity, and assuring happiness to the vast majority. We might include among these a class that the seer calls the "Diakka," that is, the self-sufficient and oratorical, who, in their community, find ample scope for the expression of their ideas and pleasure in the facilities offered for their expression both amongst themselves and in communication with people on the earth. Are not the descriptions more rational and natural than any of those presented by the various theologians of the day and more in accord with the conception of a just and loving God? The seer who saw and recorded them has an unblemished reputation, and the inci-

dents of his development are lucidly recorded and attested from his infancy to the termination of his ministration. His twenty-six volumes devoted to the harmonial philosophy cover every aspect of spiritualism, and "Nature's Divine Revelations" spoken through him in the presence of witnesses, and recorded by the Rev. Mr. Fishbough, has through a large and expensive work reached its thirty-eighth edition.

W.H.T.

REV. B. F. AUSTIN'S CONUNDRUMS FOR THE CLERGY.

After the appearance of Mr. Austin's "Open Letter to the Orthodox Clergy and Some Conundrums for Them to Answer" in the notable July issue of the "Harbinger," it has been sent broadcast over the Commonwealth of Australia and New Zealand. Many are the criticisms concerning the pamphlet that have reached this office, but the only letter that formulated any categorical answers to some of the conundrums was from Rev. Hume Robertson, of Brighton, and even he only ventured to select six out of the number. These were, however, a direct challenge to the correctness of some of the statements, and Mr. Robertson's letter was sent to the Rev. B. F. Austin, Rochester, New York, for that gentleman's reply, as he would have the necessary data at hand, and was qualified to do so. A more virulent onslaught and personal attack appeared in the Australian "Christian World" in the shape of two articles by a prominent clergyman in our midst, from whom better things might have been expected. These have also been forwarded to Rev B. F. Austin to deal with, and a reply will probably be shortly forthcoming.

By the last American mail Rev. B. F. Austin forwarded his answer to Rev. Hume Robertson, whose letter and Mr. Austin's are inserted in full below. Everyone interested is greatly indebted to Mr. Austin for his prompt reply, and this opportunity is taken of tendering special thanks for this and many other kindly and courteous actions.

REV. HUME ROBERTSON S LETTER.

To the Editor of the "Harbinger of Light."

Madam,—In your issue of July 1 there appeared in a supplement some conundrums for the clergy. May I venture to answer numbers 14, 15, 16, 17, 18, 19?

No. 14. "Who made the Canon of Scripture? Where did the makers get their authority for rejecting some books and accepting others? Was the selection infallibly inspired? What proof can you offer to the world?" Answer: The Canon of Scripture grew. As Westcott says, "The extent of the Canon was settled by common usage and thus the testimony of Christians becomes the testimony of the Church." The Christians in the common usage of sacred books were governed by the Holy Spirit of God acting in and through the Christian community. The proof I offer to the world is the continued common usage of these sacred writings and their power of speaking to men's hearts. The Bible is the most widely read book in the world. It has survived all assaults.

15. "Was the Council of Nice, which settled the New Testament Canon, convened by Constantine and presided over by him? a man who murdered his father-in-law, cut the throat of his twelve-year-old nephew, and in the very year he convened the Council (325 A.D.), beheaded his eldest son and put Fausta, his wife, to death?" Answer: The Council of Nice did not settle the New Testament Canon. It passed no decree about the Canon and did not even discuss it. Constantine as Emperor convened the Council of Nice (325 A.D.) to settle the Arian question, for political reasons. I hold no brief for Constantine, but as a matter of historical accuracy it may be pointed out that his father-in-law was condemned for rebellion and, deserted by those he had deceived, he took his own life. As to Constantine's son Crispus and his nephew, their trial and death were buried in mysterious obscurity. It was the year after the Council of Nice that Fausta was accused of infidelity, and Gibbon says there may remain some reason to suspect she escaped the blind and suspicious cruelty of her husband.

16. "Is the inspiration that would come to a Council presided over by such a monster likely to be 'plenary' and 'divine' and 'infallible?'" Answer: No Protestant claims "plenary," "divine," or "infallible" inspiration for any Council or body of men. Constantine did not preside over the Council. After giving a brief address he gave the assembly into the hands of the presidents.

17. "Is it true that to that Council 2048 bishops came, and that their meeting resulted in a general quarrel and that Constantine, as moderator, dismissed 1730 of the bishops and left but 318 to settle the questions of the deity of Jesus and the Canon of Scripture?" Answer: No. It is not true. There is, as far as I have been able to find, no historical record that Constantine dismissed any bishops. As stated, he did not preside. As to the number of bishops, Athanasius and Theodoret say there were 318. Eusebius gives the number as 250, and Socrates as 300. There were only 1800 bishops in the whole of Christendom. I can find no historical record of a general quarrel.

18. "Are you sure that the decision of the Council on these two questions, the 'deity' of Jesus and the Canon of the New Testament would have been the same had all the bishops taken part?" Answer: The Council made no decision as to the Canon of the New Testament. The question was not raised. No bishops were disfranchised. Constantine had no power to prevent bishops voting. As to the decision about the deity of Jesus, I cannot guess what would have happened if something had happened which did not happen.

19. "Is it true that there were 50 Gospels submitted and only four accepted, and that Luke had a majority of one vote only? What if the bishop representing that vote had been one of those dismissed by Constantine?" Answer: It is not true. No Gospels were submitted. St. Luke's was not discussed. No bishops had been dismissed. The hypothetical assumptions needed to answer the latter half of the question are beyond me, as nothing depended on one vote, and no bishops were disfranchised. I quote the words of Professor G. A. Smith, quoted in question 39—"The Church made the Canon and the Church has as much right to make a new Canon to-day as it had to make the old one." But may I add the words of Professor Denney:—"The Canon has the authority of the Church, while the divine message which it brings to us has the authority of God. Yet that antithesis is not absolute. The Church is Christ's creation and did not proceed at random in constituting its Bible. However, in details the judgment of the Christian community may have wavered—and we know there were fluctuations not quite unimportant—the result proves that it was divinely guided on the whole." "The perennial impulse which Scripture and Scripture alone communicates to spiritual life and spiritual thought is always sealing its pre-eminence anew." "The precise limits of the Canon are, of course, no matter of faith." From these words it will be seen that "the Church" that made the Canon is the judgment of the Christian community which may or may not be expressed in a Council or Assembly.

I have ventured to answer these questions because they mainly refer to historical facts. Some other conundrums betray similar curious perversions, but in regard to the teaching of the Bible, it is difficult to take them seriously.—I remain, yours, etc.,

Brighton. HUME ROBERTSON.

REV. B. F. AUSTIN'S REPLY.

To the Editor "Harbinger of Light."

Rev. Hume Robertson has become interested in the "Conundrums for the Clergy," and out of 100 of

these has selected six worthy of consideration, with which he proceeds to deal—after his fashion. Let us—for the instant—consider these six demolished. What is Mr. Robertson, as a champion of orthodoxy, going to do with the ninety-four?

It does not seem to me that Mr. Robertson seriously attempts to grapple with the real issue in these conundrums, but debates incidentals, rather than the main objections urged against orthodox views of the Bible and religion. As to the number of bishops present at the Council, whether or no Constantine presided for all or a part of the time, whether the bitter and acrimonious discussion of the bishops be fitly named a "quarrel" or, in deference to its pious environment, should be styled a pious symposium, whether Constantine murdered Fausta a year before or a year after the Council—these are "herrings drawn across the track" calculated to mislead as to the real issues.

Certainly Constantine called the Council together, opened it, and took part in its discussions. He was its presiding genius throughout. Granted that only about 320 took part in the deliberations; this by no means settles the number of bishops that were summoned and that gathered there. The Catholic Commentary—an authority not favourable to liberal views—asserts that no one knows the number, and admits that some authorities quote 2000 as the number. Let the question remain unsettled—no one doubts who called and practically ruled the Council, nor questions the fact that this royal murderer's hands were stained with the blood of wife, son, nephew, and father-in-law. Was such an inhuman monster guided by the Holy Spirit in convening, presiding over, and advising the Council of Nice?

Mr. Robertson states truly that the Council was called to settle the Arian question—but that was not its only work. In addition to shaping the Christian creed, it passed canons, indited a hymn to God, and according to an ancient tradition dealt with the Canon. St. Jerome declares that it "computed the Book of Judith among the sacred Scriptures."

In answer to my questions: "Who made the Canon? Where did the members get their authority for rejecting some and accepting other Gospels? What proof?"

Mr. Robertson declares the Canon grew. So did the Canon of the Hindoo Scriptures. So did that of the Egyptian Scriptures and of the Persian Scriptures. Max Muller points out how "canons" of Scriptures grow—using the history of Buddhism as an illustration. But growth implies conditions and laws, but no miracle. The ordinary person will fail to see how the growth of a canon of Scripture proves its divine authority. Perhaps Mr. Robertson can.

He quotes Canon Westcott—who has grown into an authority with orthodox believers, very much as New Testament writers did with the Church—to prove there was "common usage" of the Scriptures. Mr. Robertson reiterates this "common usage," and asserts that the Holy Spirit of God guided the Christians into this "common usage." Here is Mr. Robertson's proof that the selection of the books was infallibly inspired: "The continued usage of these sacred writings and their power of speaking to men's hearts. The Bible is the most widely read book in the world. It has survived all assaults."

Let us see.

Johann Soloms Semler one of the most influential theologians of the eigtheenth century, declares:

"The Christian doctors never brought their sacred books before the common people—during the first ages they were in the hands of the clergy only." So there was no common usage at all in the "Christian community" during the centuries in which the canon was growing into existence.

And further—among the clergy and the bishops there was the widest disparity of views as to what constituted inspired Scriptures, and this disparity of view is seen in the fact that nearly every Church leader had a canon of his own, differing in essential points from others, either including some books which others left out, or leaving out what others included.

If the Holy Spirit of God guided the fathers and leaders of early Christianity in any selection of books, it certainly guided them in opposite directions.

Eusebius (315 A.D.) gives a list of books he considers canonical, which leaves out the following books now in the Canon:—Epistle of James; Epistle of Jude; the second of St. Peter; the second and third of John.

Origen (215 A.D.) accepted as inspired the Epistle to Barnabas; the Ascension of Moses; the Doctrine of Peter; the Book of Enoch; the Pastor of Hermas—not one of them is in our canon. Each church father believed in and quoted some of the present canonical books, and many of them quoted books not accepted to-day. There was wide disparity of view and practice. The Synod of Laodicea (363 A.D.) left out the Book of Revelation.

All the books now constituting the New Testament Apocrypha—a large volume—were accepted by some of the various persons and sects and had their advocates and defenders as inspired Scriptures.

Ireneus, who was more responsible than any other man for the selection of four gospels, tells us gravely: "It is impossible there could be more or less than four. For there are four climates and four cardinal winds, etc., etc."

In addition Masheim testifies to the vast number of lives of Jesus that appeared after his departure full of pious frauds and fabulous wonders. Many of these were imposed on the world as works of the Apostles. And Dr. Conyers Middleton says that "several of these forged books were frequently cited and applied to the defence of Christianity by the most eminent fathers, as true and genuine." But enough. The "common usage" was very uncommon, and the assertion of Mr. Robertson that "the Holy Spirit of God" guided to an infallible selection of the books, must be taken for what it is—mere assertion and not proof.

Nor is the fact that the Bible "speaks to our hearts," or is widely read, or has survived all assaults, any proof whatever that its books are inspired or the selection of the books guided by the Holy Spirit of God. All these assertions can be freely made of the great Bibles of other religions, and of many books besides.

Apologising for the length of this and thanking you for space,—I remain, sincerely, B. F. AUSTIN.

Rochester, N.Y., October 2, 1911.

MR. W. BRITTON HARVEY.

Originator of the Egg Contributions to Hospitals throughout Victoria.

Many of our readers, more particularly those resident in Victoria, will have heard of the Hospital Weekly Egg Day movement, which has been such an extraordinary success throughout the State, and will doubtless be interested to learn that the scheme owes its origin to Mr. W. Britton Harvey, whose name will be readily recognised as that of an occasional contributer to the *Harbinger* on the scientific aspects of spiritualism, author of "Science and the Soul" and other booklets. Mr. Harvey is the editor of the "Warrnambool Standard," and the scheme was, in the first place, initiated in the columns of that old-established and widely-read Western District daily paper. Finding the project promised to be a great success locally, he suggested to the Melbourne Hospital authorities, in a letter which appeared in the "Argus," that they should at once adopt the scheme. The committee of that institution was prompt to respond, and from that time the movement spread like a bush fire throughout Victoria, until 50 hospitals, benevolent asylums, and other philanthropic agencies were brought within its scope. The harvest of eggs reaped by these public bodies has been simply wonderful, and must, we are sure, altogether transcend the most extravagant anticipations of the originator.

The Melbourne Women's Hospital is the most conspicuous instance in point. That very deserving institution received no fewer than 50,000 eggs in one week, contributed mainly by the children attending the State and Catholic schools in the metropolitan area. The schools all through the State have been, in fact, heavy contributors to the different hospitals, and in this way the scholars have been taught to be considerate and mindful of others. The Warrnambool Hospital has benefited to the extent of 20,000 eggs; several other institutions have over 10,000 to their credit; and the remainder seem to range from 3000 to 5000, and now and again up to 8000. What the grand total is can only be conjectured at present, but from the returns published in the Press it must amount to close upon a quarter of a million. This is a striking result, and will confer inestimable benefits on hundreds who are sick and infirm. There is no doubt, after this remarkable initial success, the scheme will be revived annually during the prolific portion of the laying season, and an abundance of eggs be thus secured for these worthy institutions all the year round, as a very large surplus has, in each case, been "preserved" to tide the hospitals over the period of scarcity, when eggs are too expensive to buy in any appreciable quantity. It is very gratifying to find one of our supporters, who, while deeply interested in spiritual realities, is, at the same time, not unmindful of the material requirements of those who need our sympathy and practical aid in a very peculiar degree, and we offer our hearty congratulations to Mr. Harvey on the phenomenal success of his Weekly Egg Day scheme.

A JAPANESE SCIENTIST.

CAN PHOTOGRAPH THOUGHTS.

In a little flat at 209 Dickman-street, Manhattan, furnished in the Oriental fashion, lives (says the "Inter-Ocean," of New York), Dr. Minosuka Yamaguchi, a graduate of Yale in the class of 1909, and more recently of the medical school of the Western Reserve University in Cleveland.

Dr. Yamaguchi is living in New York with his family to pursue certain psychotherapeutic studies at the medical school of Columbia University, and to make certain experiments in which he is interested, and which he can carry on here better than anywhere else in the world.

The father of hypnotic suggestion in Japan, and having established the Emanuel movement in that Empire four years before Dr. Worcester undertook it in Massachusetts, he has carried his researches into the field of mental telepathy and subconscious action, till now he announces that it is possible to take impressions of thoughts in the mind of a person in the hypnotic state on photographic dry plates and exhibit them to the world.

Furthermore, he said that following a course laid down by himself in the years of his study and investigation, this has actually been done, and he exhibited copies of prints taken from such dry plates.

"The value to science, to investigation, to criminology, and to society in general," he said, "can hardly be estimated in words. It establishes for all time the fact that the mind of man is a physical organ, producing thoughts that are physical matter and that successful telepathy is only a matter of a short time.

"If by concentrating my mind on a given thought and casting that thought abroad I can make some other person with a brain attuned to mine receive it and experience the same thought, does it not prove that something actually went from my brain to that other person's brain? Does it not prove that something was actually matter?

"Nothing that is non-existent can have a being. If my mind produces thought, then the thought exists.

"Light is matter. Electricity is matter. Ether is matter. So, if thought is the product of the brain and exists, it must be capable of catching and analysing, of dissecting."

The foregoing is interesting, of course, because it corroborates the experiences of the late Dr. Baraduc, the celebrated medico-scientist, of Paris, who succeeded in obtaining many such photographic impressions of thoughts as those which this enlightened Japanese scientist has, apparently, secured. A series of Dr. Baraduc's pictures was reproduced in "The Harbinger" a considerable time ago, and it may be mentioned that several of them illustrate in a very clear and effective manner the booklet, "Wonders Never Cease," by Mr. Britton Harvey.

SPIRITUAL TEACHINGS FROM "OAHSPE."

There is so great an inquiry for copies of "Oahspe," a further supply of which in a cheaper edition will soon be available, that in response to many requests a small excerpt is given below to show how man's redemption depends solely on himself. It is hoped that at the beginning of the new year the series of "Thaumat-Oahspe," by J. Nelson Jones, will be renewed, suspended temporarily and unavoidably, to the great disappointment of many of our readers.

The following is from

"THE BOOK OF JUDGMENT."

Consider thy corporeal body as a ship, in which thy spirit is sailing across a wide sea of water. Better that thy spirit learn to acquire strength whilst it hath a corporeal body to ride in. After death, it floateth in the direction thou hast shaped it. Neither hast thou power to go against the current.

Remember, O man, these are the lessons of thy Creator, which he gave unto thee, to learn to master the elements of thy surrounding.

Stretch forth thy hand unto thy Creator, and swear thou unto Him, thou wilt conquer every passion that is unclean, and every habit not conducive to the purity of the growth of thy spirit.

This is the beginning of thy resurrection; and thou shalt be thine own judge and master.

Neither shalt thou call out: God, God, exalt my soul! or, O Lord, save me and raise me up!—until thou hast first begun to do something for thyself.

O, that thou knew where the virtue of prayer beginneth! And that he that practiceth the All Highest he knoweth, hath the ear and the hand of his God! Wherein the prayers of the righteous accomplish, whilst the prayer of the ungodlike is void as the wind.

Certain men were down in a deep well, and they laid down and shut their eyes and prayed to be taken up, yet, they would not even raise their eyes to look upward. And others, at the top of the well, let down ropes, and they called down to them beneath to look up, and catch the ropes, but they would not. And, in course of time, they at the bottom said: Alas! our prayers are not answered!

O man, that thou wouldst put thyself in the way of thy God! To put away the uncleanness of the body first, and the uncleanness of thy spirit afterward.

To seek for things that are pure and good, instead of criticisms and philosophies, that rise up out of thy contaminated flesh-house.

Whoso desireth resurrection, let him begin to resurrect himself.

Make not thy confessions, which are betwixt thee and thy Creator, before men; but covenant thou with Him, within thine own soul, saying nothing of this for the laudation of men.

Thy spirit is as seed of a beautiful tree, which thy Creator planted; give thou it good light and a clean soil, that the blossoms and the fruit thereon may glorify thy Creator and thee.

Such is the resurrection of the spirit of man. Wait not for a Saviour to save thee; nor depend thou on

words or prayers; nor on hearkening to good sermons, flattering thyself, thou hast done well; but begin to save thyself.

By purifying thy flesh, by purifying thy thoughts, and by the practice of great works done unto others, with all thy wisdom, love and strengh.

For through these only is there any resurrection for thee, either in this world or the next.

PERSONALS.

Dr. James Coates' new book "Photographing the Invisible," which forms the subject of the opening article in this issue, is most interesting reading. It contains 90 photographs, and the most careful and conscientious description of photographs obtained. Dr. Coates' personal experiences with Edward Wyllie, of America, are most important. A portrait of Mrs. Coates, who is her husband's co-adjutor in all his investigations, forms the frontispiece to the volume, as it was through her psychic impressions acted upon by her husband which resulted in Edward Wyllie's visit to Great Britain. He was in ill-health on his arrival caused by death of his wife, from shock, at the time of the San Francisco earthquake, and the disappearance of his son in that terrible upheaval. His death took place not many months later.

Dr. Kilner, of the Royal College of Physicians and Surgeons, is the scientific discoverer of the "aura" of human beings, and has invented a glass screen, or set of screens, by means of which the aura is made visible even to laymen. "Science Siftings" for September 16th has an interesting article on it.

Henry Proctor has in his just published book, "Evolution and Regeneration," shown what a really valuable factor in human development is the spiritual force of the universe—which is Love. He quotes what Paracelsus says as to the spiritual influence on the body, realised by all those who have learnt to draw the life currents to their organisms. "Regeneration," says Paracelsus, "is not an entirely spiritual process, but is productive of great changes in the physical body. The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is ultimately connected with the physical form." So it is seen that all our modern cults of spiritual healing are but restatements of ancient verities. This volume comes from L. N. Fowler and Co., London, and will be noticed in January issue.

Mr. J. J. Morse, editor of the "Two Worlds," is doing valiant service in publishing Dr. Coates' vindication of Charles Bailey's mediumship. Mr. Morse was a sitter at Mr. Stanford's circles when he visited Melbourne some eight years ago, and speaks with authority. Our thanks are tendered to this good friend for his timely action and generous words.

Mrs. Wriedt's mediumship, as recorded in November *Harbinger* in an article kindly sent by Mr. Stead, whose guest she was at "Julia's Bureau" during her recent visit from America, has been read with the greatest interest. There are two chapters in Vice-Admiral Usborne Moore's work, "Glimpses of the Next State," giving his experiences with her in America. In many respects her mediumship is unique, and she is, moreover, not a self-seeking woman. It will be remembered that Edward C. Randall's experiences recorded in "Life's Progression" and "The Future of Man" were also through the direct speaking voice, in a similar way to that given through Mrs. Wriedt's trumpet.

Madame Lion, whose book, "The Black Pearl," was reviewed in these columns some months ago, has another volume, "La Devadasi," a story of Indian mystery, in the press. It is on spiritualistic lines, and will be reviewed in January issue. This and her first work are both published by George Robertson, of Melbourne, and it is interesting to know that Her Majesty the Queen "has graciously accepted a copy of "The Black Pearl," thus showing her interest in Australian authors. Madame Lion writes under the pen name of "Noel Aimir."

Mrs. Annie MacDonald's dainty volume of verse, also published by George Robertson and Co., of Melbourne, lies on our table to be reviewed later on. It is entitled "At the Sign of the Southern Cross," and has three illustrations. One is of Margaret Baskerville's charming piece of sculpture, "The enfolding arms of Love." Douglas Richardson's paintings, "The Birth of a Soul" and "The Soul's Guide," are reproduced, and a charming poem, "The Progress of the Soul," in two parts, illustrates the pictures. The volume would form a beautiful Christmas gift, and is on sale everywhere at 3s. 6d. a copy. Some recitations from this volume will be given at Mrs. Bright's "At Home" on December 13th, when Mrs. MacDonald will also give a brief account of her work.

H. Daragon, publisher, of Paris, sends his latest publication by Irmin Sylvan, entitled "Le Monde des Esprits." The author shows how the testimony of spirit communion is to be found throughout ancient and modern writing. The author quotes a verse from Daniel on the title page to show how we are surrounded with a cloud of witnesses. "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before him." This book is on the reading table at "Harbinger of Light" office.

Stella Norman has just issued a remarkable volume, "On Higher Planes." She is a Melbourne lady, and the book is published by C. W. Burford, Millplace, Flinders-lane, Melbourne. It is a purely inspirational volume, and an indication of the remarkable development everywhere of psychic powers.

"Leaves from a Life of Melody" is also the production in blank verse by a Melbourne lady, but who styles herself "A Member of the Order of the Tamstack Sononi." One of the desirable things is that writers should affix their own names to anything that is deemed worthy of publishing. All anonymous contributions are excluded from the columns of this paper.

Miss Verrall, one of the ladies who took part in the recent cases of "cross correspondence," the late F. W. H. Myers communicating, gave a lecture on "Psychic Research" in London. She referred particularly to two of the directions in which the Society has been pursuing its investigations, namely, the actions of people in a sub-conscious or hypnotic state, and the phenomenon of thought transference, and stated a case of two lady friends of hers. They both agreed to think of the same article at a certain time, the article being a little brown jug; and she said that the recipient explained to the friend with almost mathematical accuracy the object, its colour and shape.

Miss Gertrude Kingston was to preside at Mr. Raymond Blathwayt's lecture at the Gallery of the Royal Society of Painters in Water Colours, 5a, Pall Mall East, on Wednesday, the 18th of October, at 8.30 p.m., on the commencement of the Autumn Session of the International Club for Psychical Research. A reception at the Club-house, 22a, Regent-street, S.W., will follow immediately after the lecture.

Miss E. R. Hinge, of No. 3 "The Block," sends a list of books on sale suitable for Christmas gifts, and has, besides, a large and beautiful selection of cards, booklets and other things, which she cordially invites her friend, to inspect.

Mrs. Campbell, of Abbotsford, one of the oldest workers in Melbourne, has sustained a sad bereavement

in the death of a beloved granddaughter in South Africa, a most attractive and loving child. Friends will extend deepest sympathy to her in this sad time.

Mr. H. R. Rippen, of Heilbron, South Africa, one of the most earnest of spiritualists and a valued correspondent and subscriber, writes of the great interest taken in "Oahspe." After he had read his own copy through he sent it to a friend in Johannesburg, with the result that 40 copies are on order from a bookseller there. Mr. Rippen says he is interested in "Oahspe" from "cover to cover."

Mr. M. J. Bloomfield, Hon. Sec. V.A.S., announces just as the *Harbinger* is being printed that he is leaving for New Zealand on a business tour, but will combine with it special lectures for the various spiritualistic societies, any proceeds from which he will devote to a dissemination of literature wherever possible.

Mr. Joseph Isherwood writes from London under date of October 10th that he is leaving England on Nov. 16th for Australia in the P. & O. s.s. "Ballarat." His address is 201 Oxford Street, Darlinghurst, Sydney, where all letters should be sent. He had the pleasure of hearing Rev. R. J. Campbell in London (then leaving for a three months' visit to America), and Miss Lilian Whiting at a meeting of the London Spiritual Alliance.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Dec. 13th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. "A Literary Afternoon." Mrs. Annie MacDonald, author of "At the Sign of the Southern Cross," and other spiritualistic writers and speakers. Cordial invitation to all.

J. J. MORSE

Editor of "Two Worlds," says in the latest issue to hand:—

"When in Australia it was my privilege to frequently meet Mr. T. W. Stanford, who has so faithfully sustained Mr. Charles Bailey. At his (Mr. Stanford's) invitation, it was my fortune to attend twelve consecutive sittings with Mr. Bailey in Mr. Stanford's business offices in the centre of Melbourne. My published account of what took place was printed in a contemporary, and subsequently reprinted by Mr. Stanford, and largely circulated throughout the Commonwealth. In spite of all that has been said *pro* and *con*, nothing has yet transpired that in the least way impairs the validity of the phenomena witnessed upon the occasions in question. The foregoing remarks have arisen through the receipt of a copy of *The Oakland Tribune* (California) of the 3rd inst., wherein it is stated that Mr. Stanford has undertaken to give a complete set of works upon Spiritualism to the Stanford University at Paola Alta, California. The *Tribune* thus refers to the gift: 'An offer by Thomas Welton Stanford, a brother of Leland Stanford, to endow the Stanford Library with all the leading books on Spiritualism has been accepted by the Board of Trustees, and when the books are received the Stanford Library will be one of the best equipped libraries in the United States on the subject. Mr. Stanford has also offered to endow the University with a chair of psychic research.' Mr. Stanford has shown the way—who follows?"

ARCHDEACON COLLEY AT THE CHURCH CONGRESS.

"Archdeacon Colley had a very busy five days' work during the week of the Church Congress, October 2nd to 7th, at Stoke-on-Trent, Hanley, Fenton, and the neighbourhood, in overseeing and helping in the distribution among the clergy of the specially ecclesiastical Part V. of his 'Ritual of Family Worship in Spirit-Communion with our Departed Friends.' Also, at the Masonic banquet given by the Earl of Dartmouth at Fenton, and the lodge meeting afterwards at Stoke Town Hall, was shown to the Earl, as provincial Grand Master, and Col. Walker, P.G.D., England, with other brethren, a most remarkable Masonic psychographic message to Archdeacon Colley, developed by him on July 6th in the presence of six friends at Stockton Rectory, on plate iii. from an unopened packet of quarter photo-plates. This is making a great stir in the Masonic world, and the exceeding perplexity will be, for Spiritualists and materialists alike, to account for the psychic disclosures of Masonic secrets up to and even beyond the Eighteenth Degree of the Archdeacon's attainment, mixed up with allusions to, and bearing on, family matters known only to the Archdeacon and his Masonic son, Capt. Colley, Royal Field Artillery. The circulation of Part V. of the Ritual referred to has had the effect of bringing enquiries from the clergy relative to the other seven parts of 'The Order of Family Worship in Spirit Communion with Our Departed Friends'—the whole eight parts, chorally set, with accompanying music, being published (6d. post free), by the *Courier* Printing Works, Church Walk, Leamington."

BISHOP OF LONDON ON DEATH.

The Bishop of London recently delivered an address at the Church of St. Lawrence, at a service in connection with the Commercial Traveller's Christian Association, when he said, "There is no subject on which Christians are so much mistaken as on that of death. Death is mistaken for the pain which sometimes precedes it. Being born into another world is probably like being born into this. The supposed horror of death is founded on nothing more than a delusion. Death is an incident that takes place in a continuous life, and the idea that the spirit sleeps after death is a complete delusion. There are six things revealed to us about the life after death—that the man is the same five minutes after death as five minutes before it, except that he has passed through one more experience in life; that his character will grow; that he has memory; that he will become a Christ in Paradise; that there will be mutual recognition; and that he will still have a great interest in the world he has left. Such thought ought to make one careful not to do something on earth which he will be ashamed to remember five minutes after death."

TO CORRESPONDENTS.

Will American correspondents kindly remember that the postage between United States and Australia is 2½d., or 5 cents.

The editor has to crave the kind indulgence of friends whose letters remain unanswered through great pressure of work and business engagements.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Local speakers have occupied the platform during the month, whose addresses are followed by clairvoyant and psychometric descriptions by Mrs. Trew. This lady is the medium also for the Tuesday night meetings at the V.A.S. Rooms, Austral Buildings, attended always by excellent results.

There are week-night classes open to members of the V.A.S.; full particulars of which can be obtained on application to the Hon. Sec., Mr. J. Bloomfield, 117 Collins-street. No notice of special work had reached this office at time of going to press.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. W. H. Lumley, Conductor, writes:—

Since last report, much good work has been done at the Lyceum, with large attendances. Mr. and Mrs. J. Wilson, Mr. Edelsten, Mrs. Knight McLellan and Mrs. Hegarty have been the speakers at the morning meetings. On Recitation Sunday, a full programme of songs and recitations was provided, and fourteen prizes for the past six months were distributed by Mrs. Wilson, on behalf of the Lyceum.

All the afternoon meetings have been well attended, and special thanks are given to the mediums who kindly give their services.

Mr. John Wilson has proved himself an exceptionally fine lecturer. His subjects have been "The Woman of Endor," "The Kabala," "The King's Daughter," and "Objections to Spiritualism," and listened to with rapt attention. From both the Old and the New Testaments, Mr. Wilson showed when speaking of occasional darkness at seances in the last mentioned lecture, that all the principal spiritual events had taken place in clouds and darkness. Mr. Wilson, however, advised all developing classes to be held in the light, and in every other circle it should become possible to display phenomena in at least semi-darkness. Mrs. Wilson devotes half an hour after the lectures to clairvoyance and a demonstration of other psychic powers.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield writes:—

During the month, the seventh anniversary of this society was celebrated. At the afternoon meeting representatives from the various societies were present, and extended kind greetings and wishes for success in the coming year. In the evening, Mr. Delderfield gave an address entitled "The Pathway to Freedom," and musical items were given by Misses P. and R. Garvin and Mr. Delderfield. Mr. Delderfield devotes one evening a month to questions dealing on spiritual, religious matters, with good results. The choir practice is held on a Friday evening at 8 o'clock. New members are invited. Mr. Delderfield's developing class is held on Sunday afternoon. The annual meeting for members, was held on Thursday, Nov. 16th, when the election of officers and other business was brought forward.

PRAHRAN SPIRITUALISTIC CHURCH.

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

We have to report continued progress and interest in the Children's Lyceum. The Mediums' Circles have been well attended, and highly successful meetings have been held.

The Church platform has been occupied by Mrs. Knight McLellan, with splendid address, and clairvoyance, Mr. T. Harber and Mr. Du Vergier. Addresses with clairvoyant descriptions and readings, by Madame Orion. A splendid address was given by Mr. Toomath, from Wellington, New Zealand. A large number of our members attended the united picnic at Brighton, on Cup Day, and thoroughly enjoyed themselves. Our thanks are due to all our friends who have assisted in the cause.

CHURCH OF SPIRITUAL SCIENTISTS.

Royal Arcade, Melbourne.

Mr. Sneesby, Hon. Sec., writes:—

Since our last report, the platform has been occupied by Mr. McLeod-Craig, with the exception of one night, when Mr. Crisp, of Prahran, was the speaker. Mr. McLeod-Craig has been giving a course of lectures on "Oahspe," which proved to be most interesting, hundreds of people being turned away. He also presented four gold Spiritualistic "Oahspe" medals—one to our Treasurer, Mrs. Sneesby; and another to Mrs. Edgar, the pianist. The other two went to Mrs. Butler and Mrs. Mohr, two veteran workers in the cause.

A special feature of our work is the "Healing Class," from which healing vibrations are sent to the sick and suffering, at whatever distance, every Thursday night. Mr. Craig and Mr. Sneesby will concentrate for anyone who is sick in mind or body, through the class, if they will communicate with us at above address.

Mr. Craig has also given over 100 free diagnoses to the poor, and we invite any of your readers in need of assistance to come and see us, and we will gladly help them. We send greeting to yourself and all other co-workers.

SPIRITUALISM IN NEW SOUTH WALES.

THE CHURCH OF SEERS.

Mr. T. Downs, President, writes:—

I am pleased to report that our society still continues to grow, both in numbers and interest, the membership now being about sixty. The platform has been occupied by able and willing workers of the cause, many of these being members of our society.

On the 15th November, a grand social was held at Leigh House, on behalf of Madame Elise, an old and earnest worker, who leaves on the 20th for America. The social was a pronounced success throughout. The Lyceum and Church of Seers made a combined presentation to Madame Elise of a gold medal of beautiful design, and suitably inscribed. The church also presented Madame Elise with credentials, and a farewell address, composed by the President, and suitably framed and inscribed.

Greetings to all kindred societies, and best wishes for your own welfare, and that of the valuable journal you conduct.

SPIRITUALIST MISSION, STANMORE.

W. D. Morrell, Hon. Sec., writes:—

During the month, much earnest work has been done, and many troubled souls have received messages of consolation and guidance from their Spirit-friends. In the developing classes, there are a large number of promising psychics, and the most advanced are given the opportunity of occupying the platform once a month. Our speakers were Mr. Jas. Brown, Madame Malu, Mrs. Morrell, and others.

An impressive farewell service was held in honour of Mrs. Pybus (Mme. Malu), who has undertaken a missionary tour through New Zealand. Mr. Alex. Cooper, on behalf of the congregation, presented Mrs. Pybus with a beautiful golden chain and cross, and in a few brief, earnest words, alluded to the high esteem and love in which she was held by all who knew her, and how heartily everyone wished her the best possible success while upon the mission. The congregation then rose and sang "God be with you till we meet again."

CHRISTIAN CHURCH OF SPIRITUAL PROGRESS, SYDNEY.

Mrs. R. Turner, Hon. Sec., writes:—

It is gratifying to record that the attendances for the last month have been very satisfactory, and steady progress is being made. The platform has been occupied by Mesdames Burton, Raeburn (Melbourne), Turner, Gardiner, and by Mr. G. W. Carter, of Homebush, who all gave excellent addresses.

SPIRITUALISM IN QUEENSLAND.

IPSWICH SPIRITUAL CHURCH.

The President, W. J. Kerlin, writes:—

Since my last report, we have maintained a steady forward march. Mrs. Weeks has been speaking with much success to good audiences, and is doing her best for the cause. Last Sunday, our platform was occupied by Mrs. Turner (Sydney), who is a highly gifted and spiritual medium, who wins the heart of the people by her beautiful philosophy, and wonderful healing powers. This medium is one of the few who does not put a price on her work, realising the necessity of placing her gifts before the public for the good of mankind. We pray that her stay in Queensland may be productive of much good. Our cordial greetings to ali co-workers, and best success to yourself and beautiful paper.

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BRISBANE SPIRITUAL CHURCH.

Mr. S. B. Elkin, Hon. Sec., writes:—

Our platform during the last month has been occupied on one Sunday by Mrs. Weeks, of Ipswich; the other Sundays, Mrs. Turner, of Sydney, was the Speaker. Both gave us very interesting lectures.

Since our last report, Miss Venables has gone to New Zealand. She gave a farewell lecture to a large audience, her many friends wishing her God-speed in her mission. The meeting terminated with "God be with you till we meet again," sung by the audience.

The last social was a great success, the attendance being very large, and the programme an exceptionally good one.

Our best wishes to all co-workers.

THE SPIRITUALISTIC CHURCH OF W.A.

Mr. B. Hewitt, Hon. Sec., writes:—

The Sunday services have been maintained as usual during the month, with addresses delivered by the minister, Mr. W. T. Horsley, assisted by the vice-president, Mr. R. M. Hamilton, who gave an important address on "Worship and the Church," dealing with the ideal of a service, what worship means, and the results flowing from united thought.

The following Sunday Mr. Hamilton read Emerson's essay on "Worship" to an interested audience.

The last few Sundays has shown a marked improvement in the attendance, while the efforts of both officers and members for the cultivation of higher spiritual desires is a step which must show good and lasting results.

Mrs. Mitchell, who has returned to this State, is making every effort for the well-being of the cause in the Church.

SPIRITUALISM IN NEW ZEALAND.

Steady progress is reported in private letters from New Zealand, but there are no direct reports from societies, with the exception of a newly-formed association in Auckland, called

"THE PROGRESSIVE ASSOCIATION OF SPIRITUALISTS" (Incorporated).

The Hon. Sec., Mr. Ward, writes:—

Commencing with a small number, there is now a satisfactory roll of membership, and steady progress is being made. On November 4th, a social was held to bid farewell to Mrs. Sorensen, who has been speaking for the society for four months, and to welcome Mrs. Pybus, of Sydney, who has been engaged for three months. Mrs. Harris Roberts was in the chair, and on behalf of the members, presented Mrs. Sorensen with some beautiful and useful gifts, and wished her God-speed to the departing guest. Mr. Stepherson was also welcomed, and the three guests suitably responded. Mr. Collier, President of the United Church of Spiritualists, Auckland, was present, and added to the general feeling of good fellowship by a short address of sympathy with the aims and objects of the society. All unite in best wishes to all co-workers, and for continued success to the "Harbinger."

MRS. MORRISON IN INVERCARGILL.

Great success attended Mrs. Morrison's illustrated lectures on spiritual themes in Dunedin, and the Victoria Hall had to be secured for the last two lectures to accommodate the people. At Invercargill, the audiences have grown so interested that Mrs. Morrison has been asked to pay a return visit, which she intends doing after her projected stay in Auckland. Letters regarding engagements should be sent to G.P.O., Auckland.

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MELBOURNE, DECEMBER 1, 1911.

. . A Christmas Greeting . .

The Future of Spiritualism.

LIGHTS AND SHADOWS BY THE WAY.

BY ANNIE BRIGHT.

As this issue was being prepared for the press a great desire came to me to say something in its columns of many things I would fain speak of face to face with my readers. First of all, as it is out of my power to send cards of Christmas greeting, I ask friends everywhere to accept my warmest thanks for the many tokens of love and goodwill shed upon my path. From every part of the Commonwealth and New Zealand, from South Africa, America, and Europe come these missives of hope for the upliftment of spiritualism, making a very real and potent influence in my daily life. But for this, the six years of incessant work without a single holiday, solely sustained by the importance of the work set before me in a wonderful way by Unseen Helpers, and the unfailing power of the Spirit, could not have been accomplished. And all the while the paper's circulation grew until one pair of hands, however willing, could not compass all that was waiting to be done. While the outlook of the paper was brighter than ever, physical strength began to flag and everything pointed to a new departure.

A Delightful Holiday.

It might not have been possible to write this, as a time of lowered vitality does not lend itself to brilliant visions of the future, but that at a few hours' notice after the November issue was posted, a trip to the Gippsland Lakes was arranged by a friend, and a happy party of Nature-lovers in all her changing aspects started in search of health and recreation. Beautiful as is the scenery I had been accustomed to in New South Wales, the Blue Mountains, the enchanting view of ocean and harbour at the South Head, Sydney, all seemed to be surpassed by the exquisite panorama stretching on all sides from the "look-out" at the heights above the Lakes' Entrance at Kalmina House. With every breath of the flower-laden air came renewed life and vigour, and the days of almost despairing weakness are now a thing of the past.

It had been necessary to take steps to relieve the growing pressure of work, and on my return piles of letters showed that every burden would be lightened and the way made clearer than ever. Words fail to express my grateful thanks. As all my innermost thoughts go in the "Harbinger," so this charming holiday had to be recorded. It was a week of "heavenly days that cannot die."

What Has Come During the Year.

About three months ago came a letter from Lilian Whiting, enclosing an article from "The Spiritual Journal" of Boston, for August, 1911, entitled "With the Mystics," by Lilian Whiting, "Number Five, Annie Bright," with a few lines expressing her pleasure in writing it. From the first book that I read of Lilian Whiting's, I had been strongly attracted to her. It seemed as if we had, in some way, although at different sides of the globe and had never met, gained the same celestial outlook. And so it was with mingled feelings of grateful love and spiritual sympathy that I read how in some subtle manner—by that invisible telepathy that binds kindred souls—she had appreciated so generously the little I had been able to do in this part of the world. There is only one copy of this article available in Australia. Friends who have read it write requesting me to let others see it in the columns of the "Harbinger;" my children in three different States would like to read it, and, best of all, it might help the work along. In an ordinary way, it could not appear in the "Harbinger" columns. There is no room for personal matters. But this Christmas supplement is just a personal greeting, and so I want Lilian Whiting, whose writings have been so stimulating to myself, to speak to Australian as well as American readers. First of all, however, must be put a delightful address given by Miss Whiting at a conversazione of the London Spiritualist Alliance, and reported in the issue of "Light" of October 21, just to hand. The chair was taken by Mr. Henry Withall, vice president, who spoke of the pleasure it gave them to welcome Miss Whiting, who had come from Paris specially to speak to them on this important subject.

The Value of Spiritualism.

Miss Lilian Whiting said: The "value of spiritualism" is simply measured by the value of life itself, using the term in its most complete and far-reaching significance, as including both the life which now is and that which is to come. When this theme was first suggested, I mentally demurred, as it seemed to me to have that insuperable obstacle of the obvious. To discuss its value seemed like discussing the value of learning to read and write, or the value of intelligence and morality. "The solar system has no anxiety about its reputation," says our Emerson, and spiritualism need have as little, for its philosophy is the explanation of the vast and stupendous problem of human life; its faith is the expansion of religion; its conception of the profound significance of that phase of experience which lies between birth and death is the conception that absolutely agrees with the teachings of Jesus, the Christ, and which is substantiated and illustrated by the entire teachings and records of the Bible from Genesis to Revelation. Still, even the obvious sometimes fascinates us into some degree of analysis. Let us, then, after focussing its significance in one strong, brilliant ray that illuminates the entire workings of the universe, submit it to a sort of spectrum analysis. Is not, perhaps, its initial value that of giving to us a clear and accurate conception of the relative significance of the duration of that part of life we are now living, that which begins with birth and ends with the change which we call death? It is as disastrous an error to ascribe undue importance to this period as it is to under-estimate its importance. It might be compared to the educational phase which lies between the primary school and the University. If the student in the Grammar or the High School conceived of the University as being the really determining and important thing in his educational progress, and thriftily resolved not to tax himself with any particular application to study until he entered the University, why, obviously, he never would enter. For all progress is a series of sequences, and if the series is broken at any link, the progress is checked until that link is restored. So one salient value of spiritualism is the just and due—never the undue—importance that it ascribes to life in the physical world. Jesus came to bring life and immortality to light, and He makes the immediate future after the transitino

into the ethereal world absolutely clear to us in proportion as we are able to lay hold of and interpret the divine laws.

Another vital value in spiritualism is that of the regenerative power of hope. The spiritualist, if he be true to his faith, never despairs. Darkness and disaster and calamities may come upon him; but he knows that nothing is final, nothing is fatal. As a churchwoman, I could always say from the depths of my heart, "Faith is enough, however blind and ignorant I may be of the ways through which I am led;" I could always, with all the power and fervour of which I am capable, say "Thy grace is sufficient for me." Nevertheless, I find no less an authority than St. Paul counselling us to add to our faith knowledge. When knowledge is added, faith is not less, it is even more profoundly significant. If a blind man were being led through an interesting and beautiful region by a friend in whom he had complete trust, he would walk by faith; yet, were his sight restored, he would add to his faith knowledge, he would have an increased understanding and appreciation of the miracle of divine law, as seen in Nature; his spirit would expand; he would be more fully a companion and friend; he would be able to enter still more deeply into those sacred relations of the spirit to its Creator.

As the true spiritualist never despairs, he is in the position to conquer evil and misfortune, knowing they are but temporary phases of life, and that all evil, whatever its guise, can be overcome with good. In the beautiful expression in the Bahai literature, he can say, "My calamity is my opportunity; it is not fire and vengeance, it is Light and Love." He will not be driven to the awful spiritual disaster of suicide. In the wave of suicidal mania that has, of late years especially, swept over the United States, and perhaps equally over this vast and noble Empire, how one has longed to preach the gospel of spiritualism in a universal way—to teach the simple truth that whatever the suicide evades by his severance from the physical life, he precipitates himself into conditions far worse, out of which, by the divine law, he must emerge with terrible suffering and trial before he can even regain the place that he so rashly quitted, much less attain to something higher. It is not that God punishes evil, but that evil carries within itself the germ of its own bitter consequences. The despair out of which the suicidal mania springs is closely allied to lunacy; it is on the direct road to it; and this tendency could be, and would be, corrected by some understanding of spiritual laws. To realise that our Heavenly Father acts through His messengers; that He, "to whom all hearts are open" and "from whom no secrets are hid," will send our own nearest friends, or other intelligencies, if better suited to the work, to help and uplift us; that the parent, the brother or sister, the husband or wife, the friend most precious, who has withdrawn from the physical body, is not gone from us, but is nearer than before; and, far from being lost, is gained; that the more or less imperfect relations of love and friendship on earth are perfected and rendered still more vital, and even practically efficacious, by the release from the trammels of the physical body, is to have that serene and living faith in Christ, and in His teachings of immortality, that transfigures our human life.

A few months ago there came to me a message from the Rev. Dr. Edward Everett Hale, whose name needs no introduction, which seemed to me singularly illustrative of the absolute continuity of consciousness. Last spring Dr. Hyslop, than whom no more earnest and faithful researcher into spiritual laws has ever lived, was in Boston having a prolonged series of seances with Mrs. Minnie M. Soule, the most remarkable transmitter of significant messages that I have known. It is she with whom Dr. Hyslop is carrying on a work not yet given to the public, and of which I must not say more. But one evening Dr. Hyslop said to me, "Did you know Dr. Hale?" "Oh, yes," I replied. "But I mean, did you know him at all intimately, in any familiar way?" I still replied that I did. "Well," continued Dr. Hyslop, "he sent you the queerest message at this morning's sitting; I can't understand it. He said: 'Tell Lilian Whiting I have met Kate Field, and that she is the most adventurous spirit I have ever seen in a feminine body.'"

"But I quite understand this, Dr. Hyslop," I returned, "for the beginning of that message lies fifteen years in the past. Miss Field died in May of 1896. I was in Paris, and apropos to nothing on my part, I had a little note from Dr. Hale that began: 'Susan (his sister) tells me that the death of Kate Field will be a great grief to you. I want to tell you how sorry I am. I did not know Kate Field: I hope I shall know her.' Now Dr. Hale passed into 'the life more abundant' thirteen years after, in the June of 1909, and do you not see, Dr. Hyslop," I continued, "how he has taken up that kindly interest in Miss Field, whom he had never met here, but hoped he should meet? He has met her now and, recalling the little note he then wrote to me, says, naturally, 'Tell Lilian I have met Kate Field,' and then he adds the impression she had made on him of being, for a woman, an 'adventurous spirit.' How perfectly simple and natural it all is." So Dr. Hyslop also thought, and I promised to find the original note, of 1896, which Dr. Hale had written, to go, with the record, into Dr. Hyslop's archives.

The value of spiritualism? Is it not the value of a rational, noble, and truthful conception of the nature of life in its wholeness—the life that now is, in its close relations with the life that is to come? Is it not the value of an increasing consciousness that there is no break in our dearest relations, no loss of precious companionships, no interruption of our expression—that, as Robert Browning says:—

"No work begun shall ever pause for death?"

Is it not the value of realising that the law of evolution, which pervades the entire universe, persists in precisely the same way over man's life; that death is but the withdrawal from the physical body, as we may withdraw from our apparel, with as little change, in any immediate sense, of individualism and with no break in consciousness? Robert Dale Owen, in a message through Mrs. Cora Richmond, described how, in the moment of transition, he saw, with equal clearness, the friends in both the physical and ethereal realms around him. "I was not surprised at this," he said; "it was in accord with what I had known for more than twenty years. But there was one surprise. I had never even faintly dreamed of the wonderful sense of exhilaration, and the feeling of a power to instantly achieve and accomplish anything, that I experienced on leaving the body."

This it is which prefigures itself to us as the value of spiritualism: the larger knowledge of the Divine law by which to shape and amend our lives; an extension of sympathetic and beautiful relations; that "closer walk with God" which comprehends all the faith and the longing of the Christian follower of the Christ: the recognition of spiritual companionship; and we hear again the ringing words of England's and of the world's greatest woman-poet, Elizabeth Barrett Browning, when she beheld her vision of poets:—

'Glory to God, to God,' he saith;
'Knowledge by suffering entereth,
And Life is perfected by Death.'

* * * * * *

Quite in accord with the noble teaching in the address on "The Value of Spiritualism" is Lilian Whiting's all too generous notice of my efforts to show this, both in my paper and book. It is the best Christmas card I can send, and will, I trust, stimulate both myself and all who read it to do still better in the coming year. In every way "1911" has been a record year in the annals of the "Harbinger of Light." That 1912 may be a happy New Year for us all is the earnest wish of its editor.

WITH THE MYSTICS.

By Lilian Whiting.

Number Five, Annie Bright.

Annie Bright, the author of one of the remarkable books of the day, called "The Soul's Pilgrimage;" the editor of "The Harbinger of Light," of Melbourne, Australia, a monthly journal devoted to the spiritual philosophy, is one of the most interesting and impressive figures in that realm of modern mystic thought whose influence is largely determining the progress of the world.

For if man could but feel—

"Not one day, in the artist's ecstasy,
But every day—feast, fast, or working day—
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

It is rather a curious coincidence that Dr. Anna Bonus Kingsford, Mrs. Annie Besant, and Mrs. Annie Bright, have all the same Christian name, and is calculated, certainly, to endear that name and stamp it with very unusual significance.

Mrs. Bright is doing a work that is of incalculable importance. Who can dream of estimating the potency of the published word that takes the wings of the morning and may be met in all the uttermost parts of the earth? In her editorial work Mrs. Bright infuses, by some divine necromancy of her own, such energy of suggestion and vitality of thought, such clearness of philosophic comprehension, such scholarly grasp of scientific results and so wide a sweep of the advance knowledge of the time, as to render her journal not only important, but absolutely indispensable to every thinker and worker.

In a recent article Mrs. Bright says:—

"On every hand are indications that the Newer Spiritualism, which, with its scientific basis, is destined to give a religion to the world at once suited to the religion and the soul of man, is already at our doors. It must be welcomed all the more, as side by side with its advance are all the fraudulent aspects of spiritualism so rife among us, which are too often thought to be identical with this great philosophy, and which have deterred many of the most gifted people from inquiring into the truth or falsity of spirit communication. . . ."

In a valuable paper on the Rev. John Page Hopps, of London, whose recent death revives in us all the realisation of his noble life, Mrs. Bright says of his interpretation of the Higher Spiritualism:—

"As the years pass on it becomes clearer than ever that spiritualism must be lifted above the region of phenomena hunting and the unworthy hands that only seek to use it as a means of worldly advancement, before it can take the position which awaits it as a necessary and vital element in the restoration of an almost defunct faith in man's immortal destiny. No one in the ranks of avowed spiritualists has done this so persistently, so effectually, and so ably as the Rev. John Page Hopps, during a long ministry of more than fifty years. It is over a quarter of a century ago," continues Mrs. Bright, "that I met Mr. Hopps when on a visit to my native land. He came to preach at the Unitarian Church, Nottingham, where some fifteen years earlier, when a young girl in my father's home in Nottingham, I had heard an address from him that the lapse of years has never blotted from my remembrance. He spoke of life's duties and responsibilities, of the daily burden that must be borne and often over the roughest paths which, however, became beautiful with the growth of the spiritual life."

Annie Bright has conspicuously presented the fundamental truth that psychic phenomena, scientifically demonstrated, will form the basis of the coming religion. This salient truth she presents with a significant and always increasing mass of testimony, carefully tested and selected, and, on the other hand, with such winning and lovely interpretations of the spiritual life, to be lived now as well as after the change called death, as to make her writings as influential in their ethical and spiritual aid, as they are convincing and unanswerable on the technical and scientific side. Mrs. Bright neither ignores nor unduly exalts the value of the phenomenal. She feels that it has a justly-recognised place, but a place that is, by its very nature, subordinate, and yet, in its place, it is of an absolute and undeniable importance. No more noble and universally helpful work can be done on earth than to place before the world this philosophy. Mrs. Bright has stamped it with the impress of her intellectual brilliancy and her ardent spirituality of life. She continually, also, makes clear the real nature of the change we call death, as really being that on which we begin to live in the significant and more real existence. Annie Bright would say with the poet,

"A death-blow is a life-blow to some,
Who until they died, did not alive become."

In Mrs. Bright's fascinating book, "The Soul's Pilgrimage," many readers feel they can trace something of the spiritual autobiography of the lofty spirit of its author. It is a book that should be with us all—

"The heart's sweet Scripture to be read at night,"

a volume that is singularly vital in its suggestion, and permeated with a noble philosophy.

Of "The Harbinger of Light," Mrs. Bright makes a journal so interesting as, in one way, to conduce to the selfishness of its readers, as no one can spare his copy long enough to lend it to any one else! It is so full of information and the latest word in science and in psychic science, that every subscriber feels he must have it where he can, at any moment, put his hand on it. Only the Mystic born, the Idealist by nature and grace, could impart to a periodical such irresistible magnetism. That word, indeed, expresses the quality of the work of Annie Bright—work that is magnetic, impressive, and infinitely stimulating. Mrs. Bright is contributing signally to the advancement of the age, and she has made Melbourne a very Mecca to all interested in the higher philosophy and nobler possibilities of life, and who are so fortunate as to visit Australia.

The Brunswick, Boston.

DR. JAMES COATES IN VINDICATION OF CHARLES BAILEY.

In a letter received from Dr. Coates, of Rothesay, whose successful seances with Mr. Charles Bailey were described by Mr. James Robertson, of Glasgow, in the October "Harbinger," he says that "had not Bailey been invited to Rothesay he would have left Britain as a 'suspect,' friendless and undefended. Since his departure, however, many attacks have been made on his mediumship, chiefly about the production of the birds at two seances, a photograph of which has been sent by Mr. Coates and is here reproduced.



It is Mr. Coates' intention to write a book in justification of Mr. Bailey, dealing with the material at his disposal, for the information of the British public, copies of which will be sent in due course to Australia. Meanwhile Mr. Coates has contributed to the 'Two Worlds,' whose editor, Mr. J. J. Morse, has throughout strongly defended Bailey's mediumship, a tenta-

tive statement as to the impossibility of Bailey's concealing birds either at his lodgings or on his person, as people have not hesitated to accuse him of. One witness, Mr. John Auld, one of the most highly respected of Scottish spiritualists, who was present at the seances, has, after careful and skilled examination of the birds, declared them, it will be seen in report below, "to be wild birds; in other words, birds that had never been caged before.'"

THE BAILEY SEANCES IN ROTHESAY.

Concerning Bird Apports, with Corroborative Testimony to the Correctness of Mr. James Robertson's Report.

By James Coates.

Certain comments in the press recently reflecting on the value of apports because they were small and easy of concealment, lead me to answer that mere size does not affect the value of a fact, size being merely an incident. The men of science who desired "a condor or an eagle," and the equally intelligent gentleman who suggests that Mr. Charles Bailey should trot out "a big, fine, fat, healthy, able-bodied elephant," instead of little birds, are alike grossly ignorant and manifestly incapable of the serious investigation of this rare phase of psycho-physics. As to the small birds—not larger than sparrows—obtained in Rothesay, I will admit they might have been concealed. In fact, it would be easy to conceal them from some people. Not only could they be concealed, and although Indian birds, they could be bought in London and Glasgow; but that they were either purchased or concealed there is not a particle of evidence. Although these are gratuitous assumptions, they have been made and require notice. That Mr. Bailey had birds concealed I know to be untrue, and that he purchased birds in London or Glasgow for production at the Rothesay seances I know also to be false

Anticipating these questions or suggestions would be raised, I prepared in advance sufficient vigilance in observation which would make detection easy. In addition to the measures taken within Glenbeg House, I had Mr. and Mrs. Bailey under surveillance before and after they entered into it. Of this—although the persons concerned were not aware that they were thus called to act—I will furnish, not conjectures and idle assumptions, but conclusive evidence.

Assuming that Mr. Bailey purchased the birds in London, one bird must have been one day and a half in his possession and the other two days before they appeared in Glenbeg House. Had they been purchased in Glasgow, then they were at least a day to one day and a half in concealment before we received them. No birds could be purchased in Rothesay without my knowledge.

We are told birds are so easily concealed. Yes, I know. I have seen a conjuror take a rabbit out of an empty hat, and a dozen eggs from a boy's mouth, but, for all that, I do not believe all I see, and I do not believe what a conjuror says either about psychic phenomena. It is not enough to tell me that these birds were concealed for a short time prior to their appearance as apports. I want to know where they were, and how were they kept alive, given air, water, and seed from the time of their supposed purchase in London or Glasgow till they appeared in my house? They could not in the interval be tied to or concealed on the medium's person.

Mr. Bailey left London on the morning of the 2nd August, arriving in Glasgow too late for connection to Rothesay. He stayed overnight at St. Enoch's Hotel, leaving Glasgow on the 3rd after mid-day, and arrived in Rothesay at 3 p.m., and with his luggage —no cage of birds—was driven from the pier to a house of non-spiritualists, selected by myself. Mr. Bailey arrived in Glenbeg about fifteen minutes to eight. At eight o'clock he entered the seance room and took, without demur, the seat I assigned to him. The first bird was received at 9.5 p.m. It was not in an exhausted state, for after it was placed in Mrs. Coates' hands it escaped, flew in a lively manner about the room, and settled on a curtain pole. At or about 10.10 p.m. it was captured and placed in a cage. It was an extraordinarily lively bird to be concealed on the medium's person in the cramped position suggested by Dr. Abraham Wallace in "Light."

On the following day, Saturday, the 5th, after the second bird came, my neighbour, Mr. John Auld, of Hazelcliffe, from a careful examination of the birds' plumage, wings and tails in particular, and of their feet, declared them to be wild birds; in other words, birds which had never been caged before.

The next fact I call attention to is that Mr. Bailey lived in the house of non-spiritualists. Had he been eccentric enough to travel about with birds, the proprietress must have known if there were any in her house. Not only himself, but his belongings were under observation.

The next point to consider is that two thoroughly alive and intelligent persons, viz., Mr. and Mrs. James S. Paterson, of Giffnock, Glasgow, having to stay in Rothesay several days to attend these same sittings, lived at Dunvegan House during the time Mr. Bailey was there, and had more than usually good opportunities for seeing, hearing, and reflecting upon the person and manner of the Australian visitor. They neither heard of nor saw birds in their possession. Possibly Mr. Bailey went carriage driving with the birds tied to his wrists or ankles, and possibly he did not.

I have no time for conjectures and suppositions so futile and impracticable as to imagine for a moment that Mr. Bailey managed to have concealed on his person two birds from one to two full days without the proprietress of Dunvegan House being aware of the existence of the said birds. I might go further and say I think it most improbable that Mr. Bailey —a stranger to Glasgow—should go out and find one of the few bird-shops there and buy these particular birds. Did he carry them away in his hands, or put them in his pockets after purchase? The theory of purchase will not stand examination, and the possibility of keeping the birds concealed and in perfect health for part of a day or for two days is one which a practical man experienced in birds and bird-life would reject with derision. The opponents and theorists rejecting the possibility of the phenomenon called "apports" present greater difficulties to explain away than they themselves can face.

In connection with the foregoing, I wrote two letters—one to A. A. Ferrier, Esq., Dunvegan House, Marine-place, Rothesay, where Mr. Bailey stayed, and one to Mr. James S. Paterson. The first-mentioned was the proprietor of the house where Bailey stayed, and Mr. Paterson, with his wife, were also visitors there from Glasgow at the time. In Mr. Ferrier's reply he says that his wife and daughter and the two maids emphatically declare that "it was impossible for there to have been any birds or animals in the rooms without noticing it," and that "the luggage was left most openly." Mr. Paterson gives ungrudging testimony to the genuineness of all he witnessed. Mr. Coates finishes his account as follows:—

Concluding these notes anent the purchase and concealment of these Indian birds, on the 4th September I had an interview with Mr. Ferrier, and he added to his letter the volunteered statement that his visitors were not only out most of the daytime, but that their luggage, which was not great, was invariably left open.

The seance room was not filled by a scratch company of superior persons who knew beforehand how everything would turn out, but by persons who were determined to stand by the facts. If dissatisfied, to unhesitatingly say so; and if fully convinced they had got at something demonstrative of the reality of the phenomena, to state without hesitation their convictions. Seventeen sane and intelligent persons present at the seances in Glenbeg are all ananimous that the phenomena were genuine. With these views I am fully in accord.

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



In another column will be seen Dr. Coates' splendid defence of Charles Bailey's mediumship as shown at the Rothesay circles last August, and, more especially, of the impossibility of the concealment of "apports" on his person, as all dense materialistic inquirers are so wont to assert. When once the spiritual basis of what we call "matter" is understood—which science is so rapidly demonstrating—this wonderful phase of mediumship is found to be simply one of nature's laws which those on the spirit side of life can set easily in motion. It is an apparent miracle to see a dress like the one photographed above lying on the knee of the medium as he sits in the cage in deepest trance. It was not there half a minute before, and has probably come in the light as so often happens when conditions are good.

This native dress is the first from a new place, Santa Cruz, and is said to be one of three belonging to native councillors of that island, which will subsequently be procured. ". . . This is one of three dresses we are going to bring," Dr. Whitcomb announced. "They are native councillors' dresses from the island of Santa Cruz, made of bark. This one belonged to a poor councillor; the second will be one in favour with the King, and decorated a little; the third will be that of the Prime Minister." It was stated that these are often found lying about, and are of no commercial value, being made by the women of beaten bark. But as Dr. Coates points out, it is the FACT of their being brought at all which concerns us, and their size or value is a minor consideration. It is good to know that competent observers at the other side of the globe are bearing testimony to the genuineness of this class of phenomena, destined to change prevalent ideas of mundane things, and to give an entirely new religious outlook.