

THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe.

Edited by Annie Bright.

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SIXPENCE.



B. F. AUSTIN, A.M., D.D.

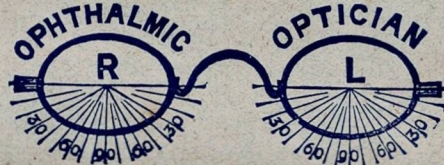
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JULY 1, 1911.

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EDITORIAL NOTES.

In no previous number of the "Harbinger" has the great future of Spiritualism been more graphically portrayed than in the present issue. Mr. B. F. Austin's "Open Letter to the Orthodox Clergy," with "Some Conundrums for them to Answer," which forms the supplement, is abreast of the Biblical criticism which has withstood the clerical opposition of the last half-century, and formed the basis of "The New Religion," as set forth by Dr. Eliot, President Emeritus of Harvard University, and other great leaders of thought. In this "Open Letter" the result of the criticisms of men like Voysey, W. R. Greg in his "Creed of Christendom," Bishop Colenso, and the great scientists, are manifest with the added lustre of the Spiritual philosophy which A. J. Davis, Alfred Russel Wallace, Stainton Moses, Frederick Myers, Desertis and others too numerous to mention, have given to the world. For modern Spiritualism is not limited to any book, as so well stated by Stainton Moses in his "Spirit Teachings." It is because it is always looking for the new light coming from the spirit world as never before that it is so exactly suited to the needs of the men and women around us. It must always be remembered that those who wish to grow spiritually must learn to rely solely on the powers within, ever seeking for fresh inspiration from the source of all Light and Love. Frederick Myers, speaking of the folly of seeking for light among ancient writings and mysteries or accepting as authoritative present day messages from people who are just mortals like themselves, said, "Men must set their hearts on what lies before." Not to do this is to keep the soul in bondage and to foster a kind of insidious priestcraft and ecclesiasticism which cannot be too strongly reprobated. In the teachings of Jesus, Buddha, Confucius, Zoroaster, the utmost simplicity prevails. Think of the teaching of "The Good Samaritan" and "The Prodigal Son." Here is taught "The Fatherhood of God" and "The Brotherhood of Man" in its beautiful simplicity. The test of every teaching, of every creed and church, is how much Love it has put in the heart of its votaries. Many an illuminated soul rises above its environment just as Cardinal Newman's hymn "Lead Kindly Light" is sung by churchman, dissenter and spiritualist alike. These gifted souls are the forerunners of the time when a church universal, entirely freed from creeds and dogmas will prevail.

Meanwhile a great responsibility rests upon Spiritualists to dissociate themselves from everything that tends to lower the movement. And the most important factor is the general raising of the idea of what Spiritualism is, and what it means to the world, and to the individual. All great movements start from the centre. It is folly to suppose that Spiritualism can be raised in any other way than

by the spiritual development of the units who compose it. Alexander M'Ivor Tyndall says, in an extremely able lecture given by him at Chicago lately, that "no other subject in the world to-day has had to endure such a storm of ridicule and abuse as Spiritualism." He points out that the truths contained in what is called "New Thought" are really "Advanced Spiritualism," and shows that the frauds and worldly self-seeking of many of those who trade on the name, have nothing to do with Spiritualism itself. "There can be," he says, "no fraud in Spiritualism," and M'Ivor Tyndall is editor of the "Swastika Magazine," which is considered an organ of the New Thought movement. "There is a mistaken belief among those who are prejudiced against the word Spiritualism," the writer goes on, "that all communications purporting to come from the so-called dead are trivial and inane. That is because those who have passed the stage of physical phenomena are reticent about their experiences. If the messages heard in the average seance—either public or private—are foolish and un consequential, is it to be wondered at when we consider the motive that actuates the average seeker after the unknown. . . .

We cannot expect angels of light to answer some inquiry whether it will rain to-morrow or the lottery ticket we have just purchased will win. . . . All improvement and all progress must come through the individual. That is the one essential of spiritual philosophy, that it teaches practical progress."

One of the most difficult lessons to be learned by the new investigator is that spirits do not become omniscient on passing through the portals of the next life. Also that there are two distinct kinds of mediumship. The one of the ordinary psychic, which is mostly unaccompanied with any spiritual development, and that which is the heritage of the whole human family and which comes from a natural spiritual development. Then you can never be deceived. "Look for personal individual wisdom from the highest phases of spiritual existence and you will receive it through your own Ego," is the concluding sentence of M'Ivor Tyndall's important deliverance.

And this all brings us back to the simplicity that is at the heart of every cult that has swayed the world at different ages, and is the interpretation of that little understood saying of the Master, "The Kingdom of God is within you." This is practical mysticism—the spiritual philosophy made the rule of daily life. And there is only one road to it, namely, to get in touch with the Great Directive Force of the universe, which, if called upon, will supply every need of the soul. More loving and tender than the response of any earthly father is that which comes from the spheres in answer to real prayer.

And as the strongest appeal for help is made in times of anguish, so is it true that "through much tribulation" we gain spiritual strength. "What are these which are arrayed in white robes?" asked John in the Book of Revelation. "These are they which came out of great tribulation," was the significant response. "Great is the mystery of godliness" as revealed to the true mystic when he gains a glimpse of the Promised Land, after traversing the road which led to the summit—often with bleeding feet and eyes dimmed with tears.

"You heard the words men may not hear
You saw the trail
Of glory far beyond this sphere,
Through the rent veil . . .
Only I know that ere your eyes
Could see that Light,
You journeyed where the darkness lies
Deeper than night."

B. F. AUSTIN, M.A., D.D.,
 Pastor Plymouth Spiritual Church, Rochester,
 New York.

BY ANNIE BRIGHT.

In the supplement to this issue there appears from the pen of Mr. Austin one of the strongest indictments of orthodox religion, founded as it is on obsolete creeds and dogmas, that has ever appeared in these pages. From every point of view it is admirable. Couched in forcible but courteous language, it doubtless gives the main reasons that led to his surrendering an honoured position in the Methodist Episcopal Church of the United States, over ten years ago. Some four years since a short notice of Mr. Austin's work appeared in this journal, but so many new readers have sprung up since then, who know nothing of the career or conspicuous ability of this remarkable man, that it was decided to make this a special "Austin issue." Mr. Austin is, moreover, always on the upward grade, as his latest achievement, the writing of a first-class novel, "The Mystery of Ashton Hall," shows. He is, besides, editor of *Reason*, one of the best monthly periodicals issued in the interests of the highest spiritual philosophy, and founder of the "Austin Publishing Co.," of Rochester, New York, which is now taking a prominent place in the production of high-class literature. It is to this publishing house that we are indebted for the new edition of A. J. Davis' works, and the purchase of the plates from the former publisher. By last mail was received the latest volume issued by the Austin Publishing Co., "The Submerged Atlantis Restored," written, as Mr. Austin states, by one of the best known American psychics, who claims to have received it clair-audiently. Of the pamphlet which forms the supplement to this issue, 20,000 copies have been already sold in America.

Similar activities prevail in Plymouth Church, which seems to be run with the same energy as the Publishing House. In a recent letter Mr. Austin says they are starting, in connection with the Church, a school of General Culture, which is called "The Rochester Institute of Progress," in which all the arts and sciences, including Psychic Philosophy, will be taught.

EARLY LIFE AND TRAINING.

It was at Brighton, Ontario, Canada, that B. F. Austin was born on Sept. 21, 1850. He gave early promise of the strong intellectual powers that have led him so far afield, and in 1871, when just of age, he was ordained Minister of the Methodist Episcopal Church, but continuing his collegiate studies graduated with the B.A. degree in 1877, B.D. in 1881, and was finally granted D.D. by the Victoria University, Canada, in 1892. Shortly after gaining the distinction of B.D., in 1881 he was elected Principal of Alma College, St. Thomas, Ontario, which position he held for sixteen years, resigning the chair in 1897, when he removed to Toronto, and in conjunction with ministerial work, began to publish books and magazines. He is a born publisher and omnivorous reader, and being attracted by the vast

literature on psychic subjects, began to investigate. Having received sufficient evidence to produce conviction, he had the manliness and moral courage to stand up before the public and defend the truth as he knew it. This famous declaration was made in a sermon preached at Toronto in January, 1898, which led to his celebrated trial for heresy, a full account of which has been published in book form. When Dr. Peebles was in Australia the last time he gave some details of this remarkable trial, Mr. Austin being one of his most valued and intimate friends. In an address of two hours he defended his principles before the Bishops and Ministers of the Methodist Church, reminding one of Luther's defence of the principles which led to the Reformation before the prelates and ecclesiastics of the Roman Catholic Church, for Mr. Austin is doubtless one of those destined to work for this later and still more important Reformation in proclaiming the truth of spirit return. So eloquent and inspiring were Mr. Austin's words when speaking before the Methodist Council, that when he sat down a number of his fellow-

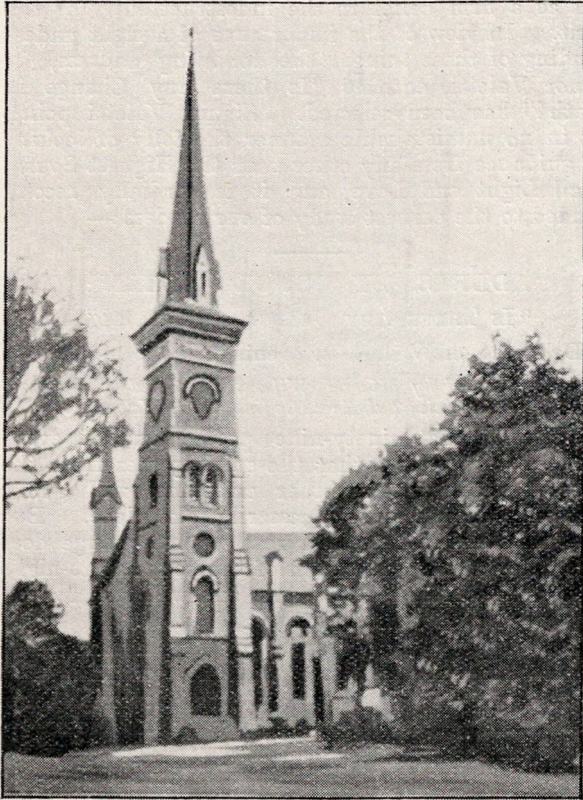
Ministers gave him the hand of fellowship expressing their conviction of his honesty, and regretting his departure from among them. So strong, however, are the bonds that creeds cast around the human mind, that Mr. Austin had to retire from the orthodox Church just as many another courageous and truthful Minister will have to do before man is freed from antiquated and soul-slaving creeds.

WHAT SPIRITUALISM
 MEANS IN THE FUTURE.

Besides his constant work as Minister of the Plymouth Spiritualist Church, Mr. Austin is also actively engaged in lecturing in many places on advanced spiritualistic ideas. He is always greeted with large and enthusiastic audiences, showing how ready the world is for a Religion within Nature, of which Spiritualism will be the corner stone. There are many of these settled Ministers of spiritual Churches in America, showing that the tendency of the movement, although directly opposed to ecclesiasticism, is towards a religious ideal that can satisfy thinking men. At every synod, assembly, or congress of orthodox religionists held in Australia, the prevalent topic is the Religious Outlook and how to get people to take a genuine interest in the work of the Churches. Here and there large congregations are to be met with, made up chiefly of people attached to no church, who are attracted by the eloquence of the speaker or the beauty of the service, but whose interest in the doctrines is absolutely nil. It is useless to deny this, and quite as useless to point to causes and remedies which are proving valueless all the time. In the discussion last month at Ballarat at the sittings of the Baptist Union, when the state of the Churches on the continent of Europe and the Roman Catholic position was discussed by their most brilliant speaker, not a word was said of the gradual honeycombing of that Church's influence and of orthodoxy everywhere by the rapidly-advancing tide of a belief in an Unseen World through the labours of scientific investigators in every land. Those who leave the Catholic Church in European countries are not always or even generally



B. F. AUSTIN, M.A., D.D.



Plymouth Spiritual Church, Rochester, N.Y.

Agnostic as was stated. In France a large and important body of seceders are Spiritualists of the most advanced kind. In Paris alone, it is stated that half a million Spiritualists, headed by men like Camille Flammarion, Leon Denis, Gabriel Delanne, Emmanuel Vauchez, and a host of others, are disseminating the facts of spirit communication broadcast. Vauchez, who had more to do than any other man in the division of Church and State in France, is a devout Spiritualist, and in every way possible engaged in having the rising generation taught the essential truths of Spiritualism. In Italy, Spain, Germany, Austria, Belgium, Holland, the utmost activity prevails, and first-class spiritualistic publications are issued in an ever-increasing ratio. But clergymen in Australia are absolutely dumb about this new light that in many forms is just deluging the world. Christian Scientists claim their millions of devotees; Theosophists form another large section of believers in direct inspiration to the individual from the spheres, apart from any Pope, Priest, or Minister. All these are potent workers in the spiritual field, and under whatever name, are all engaged in combating the materialism of the present day, which is as much in evidence in the Churches as elsewhere. Here and there a clergyman, no longer able to preach the old doctrines or keep back what he has learned from psychic investigation, comes out, but the majority remain blind leaders of the blind, weakly ignoring the rising tide that is even now at the very doors of the Churches.

THE NEWER SPIRITUALISM.

In Mr. Austin's "Open Letter to Orthodox Clergy" will be found all that is implied in the term, "The Newer Spiritualism." This takes us to the very heart of the teaching of the Gospels, which insists that the "Kingdom of God" is to be sought and found within each individual soul. In a remarkable address given in Chicago lately by Dr. A. J. McIvor Tyndall, editor of *The Swastika*, the following sentence occurs, which fills exactly the position taken in this paper. He says, "The new Spiritualism recognises the fact that all knowledge, all progress—to be of permanent value—must be developed from within, and that no Intelligence from the spirit world, or from any other plane of consciousness, can do more than help the unfoldment of the individual. No teacher can give a pupil the faculty of comprehension.

He can only point the way." This is true of Astrology, or Theosophy, as well as Spiritualism. Whatever star you are born under takes nothing away from your own personal responsibility of self-training and development. Remember, as Cassius says:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

By developing our own powers, by each becoming his or her own medium, which, as McIvor Tyndall says, is "the key to spiritual progress," we shall help to bring about what B. F. Austin is so heroically working for. One thing is certain, that through the practical teachings of Modern Spiritualism the mysteries of life and death will be unravelled as never before. In leaving orthodoxy, B. F. Austin, like that other great worker, Frederick Myers, entered on a path that has led him onward to a great success in a worldly sense, as his beautiful church and present outlook shows, and also to a belief that has for ever taken away the fear and gloom of death. In a remarkable appreciation of Myers by Arthur C. Benson, son of the Archbishop of Canterbury, in the *Cornhill Magazine*, he says what would equally apply to B. F. Austin as follows:—"How many men there are who would rigidly condemn his creed, with its absence of all dogmatic and theological elements, as vague and unsatisfying! Yet such men have died in fear and uncertainty, while he went to his rest as though attended by a heavenly music, as catching the melodious notes of the trumpets that, as in the old allegory, were sounding for him on the other side." To give the world a knowledge like this is worth laying down one's life for, as B. F. Austin and thousands of other great leaders are doing.

WHAT IS THE FUTURE OF SPIRITUALISM?

In the sixty-three years that have elapsed since the "Rochester Knockings" startled the world by proclaiming the presence around us of those who had passed through the portals of the other life, the spread of Spiritualism has been phenomenal. Sir W. E. Cooper says in his volume, "Spiritual Science," that its adherents number thirty million. It has opened the way also for divers interpretations of the spiritual forces within man as in Christian Science, New Thought—both numbering their followers by millions—and Theosophy, all doing valuable work in breaking down the materialism that had shrouded the world for so long, and pointing to the time when the God within will be recognised, and there will not only be healthy soul growth, but a corresponding purification of its fleshly covering. In that wonderfully illuminative volume, "The Gift of the Spirit," by Prentice Mulford, one chapter, "The Immortality of the Body" foretells that the development of the psychical part of man taking him closer to the Borderland will bring about the time when Spiritual beings and those still in the flesh will pass and re-pass that transparent dividing line. Then shall those sufficiently evolved see spirits face to face, and converse with them. For we are all mediums and can develop on natural lines, like Swedenborg, until we gain access as he and countless others have done to the spiritual spheres. This is no idle dream. In scientifically demonstrating "The Ether in Space," Sir Oliver Lodge is making us familiar with the source of what we term Matter in the Universe, that wonderful spiritual force which feeds not only the souls, but the bodies of men when they make themselves receptive. When this is known and also that each individual has his or her own development to do, all the divers sects that have grown out of Modern Spiritualism will merge into one universal church. It is not generally known that in a quiet way John Page Hopps, in establishing what he termed "Our Father's Church," a purely spiritual brotherhood, in many lands, had done this. Its only basis was "The Fatherhood of God and the Brotherhood of Man," which simple teaching fills the pages of the Gospels. The most distinguishing feature of this Church, invisible to mortal eyes, was that "its members have no officials,

no rules, and never meet." It will be seen, then, that names are barriers, sectarianism of every kind something to be outgrown, as these often separate kindred souls. Shun, therefore, as you would the pestilence, every attempt to fetter the soul, which is an integral part of that Universal Spirit, which permeates Nature and gives life to every sentient being.

HOW ARE WE TO GROW TO THIS HEAVENLY STATURE?

Simply by prayer and aspiration, which form the spiritual lever of the universe. The love of parent to child, or of two souls in unison is only a reflex of the great Love which controls the universe. Let it be fully understood that no one can do a work like Rev. B. F. Austin unaided. Whether we know it or not, these great spiritual movements are directed from the spheres, and just as an angel was beside Jesus in the garden of Gethsemane, "strengthening him," so angels are sent in every hour of trial to sustain those who are doing God's will on earth. As

"Star to star vibrates light; may soul to soul
Strike through a finer element of her own?"

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

By ANNIE BRIGHT.

If there is one subject more than another which needs the most persistent and open discussion, it is that of attaching an undue importance to supposed messages from those who have passed to the other side of life. As long as communications from whatever source are taken as authoritative and allowed to supersede the divine-given reason of man, so long will Spiritualism remain in its present unsatisfactory condition in the eyes of intelligent, cultivated people. They confuse fortune-telling with spiritual philosophy, and are quite unaware of the daily-growing army of believers who look upon psychic phenomena as the foundation of a rational and soul-satisfying religious belief. In an article on "Things Occult," in "The Gentlewoman," for April 22nd, a writer on this subject, after affirming the growth of a belief in the Unseen World, and the truth of its inter-relation with this mundane one, deplors the army of charlatans and impostors, and the dependence of individuals on instructions given, even by mediums, as they say, "with genuine psychic power," instead of relying on their own God-given faculties. This writer says that "anyone who has had a wide experience of these things knows that there is contradiction and sometimes fraud:—

"Yet women, and sometimes men, often make a practice of consulting them before taking any decisive step in business or in anything else. That these so-called seers have forecasted wrongly on previous occasions makes no difference. Such a habit as this, apart from its expensiveness and its folly, is infinitely weakening to the character. Women who are addicted to it often lose all self-reliance and cease to use their own intellect and judgment. They are rendered quite unable to come to any decision. Not only that, but credulous and weak-minded women not infrequently confide all their private and personal affairs to such people, many of whom may not hesitate to make use of the information for their own ends."

That this has nothing to do with real Spiritualism cannot be too often pointed out. Dr. Peebles says, in one of his books, that some of the best Spiritualists he has ever known had seen no phenomena; while, on the other hand, Frederick Myers obtained through what he termed the "derided phenomena," an assurance of a future life that the creeds and dogmas of the churches had entirely failed to give. In a noteworthy article on Myers in the "Cornhill Magazine" for April, Mr. A. C. Benson, a son of the late Archbishop of Canterbury, and a well-known author, writes how these psychic studies of his had brought not only faith in the Unseen World, but actual joy at the thought of entering it. Mr. Benson says: "When Myers came to die . . . that he faced the last passage . . . not with courageous endurance . . . but with an irrepressible and exultant joy." But this comes from "living the life" as

well as a firm belief in the indestructibility of the spirit. In view of the importance of a right understanding of these things, the following address, by Signor Valetti, entitled "Is there any Change in Death?" has been selected. Signor Valetti points out in no unmistakable manner the folly of looking for guidance from any other than the Highest Source of all Light and Love, and it is cordially recommended to the earnest study of our readers:—

ADDRESS BY SIGNOR VALETTI:

"IS THERE ANY CHANGE AT DEATH?"

Delivered on Wednesday evening, Feb. 8th, 1911.

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

I suppose that ninety-nine people out of every hundred who believe that the spirit passes from the body at death to some other existence, will admit that some change must necessarily take place. But few, I believe, understand really what change does take place at the dissolution of the body, so to-night I desire to correct a few errors, and will take for my subject, "Is there any Change at Death?"

It is supposed by a great many people that a bad man can be changed into a good one, providing that he does certain things even at the eleventh hour. There cannot be any question that such teaching is calculated to do a great deal of harm, because it incites men to live a careless life, always with the hope that at last they will have an opportunity for a death-bed repentance. We have to bring spirits from the world of spirits to show that such an idea is erroneous and false, some who have passed evil lives upon the earth plane and entering into spirit life have been shown that as the tree falls so it must lie. It would scarcely be just, I take it, if a murderer, for instance, after having sent his victim, without a moment's warning, to limbo or to torments upon the other side of life should be himself given time. For a few moments or a few days perhaps he prepares himself according to the rites of Mother Church, and then thinks that he wings his way to the abode of bliss, to enjoy that of which he deprived one of God's creatures. There is no justice in such priestly teaching. But we have to inquire to-night what change really takes place. Is there change in the personality? Is there any change wrought by that which you call death which will make a good man out of a bad one? Let us for a few moments think about this great change called Death. What does it really mean? By a great many people, it is viewed as an enemy. Some people, however, court death; others do not fear it at all, and they are not church-goers. They are not even Christians. I have met with men in my own country, who had absolutely no fear of death. Then again, sometimes life becomes so hard, the way is so rough, that people often long for the presence of the Great Destroyer. That it is feared by a man in health, when surrounded by his friends and relatives, I know, and can well understand. Death is, then, an enemy because it is cutting him off from present enjoyment, and sending him to a world about which he knows nothing. The body, the house, the tabernacle of flesh, which you—the Ego, the true man inhabits, is made up of various chemical elements, and gases, all of which are found in the earth and in the atmosphere, for the component parts of your body once lay quiescent in the earth. The body is the product of a great many things which are round about you on the earth plane. Man plants in his garden a peach stone, the tree grows, and as he eats the peaches they become part of his living tissue. So it is with whatever you eat. Nature gives it to you to build up and sustain the earthly houses in which you dwell.

SPIRIT THE CONTROLLING POWER.

The incoming of the spirit took place before consciousness had evolved, and so you were not able to know anything about it. And Mother Nature at the

moment of dissolution will produce a similar effect. For a very short time an unconscious condition will take place, and that which seemed so awful to contemplate, you will know nothing about. There will be a failing of the faculties, and if you are suffering great pain through disease, it will cease before death, for just before dissolution Nature, applying her anaesthesia, will take away all pain, and you will sink into a kind of unconsciousness. It is like a veil drawn over everything during the passing of the spirit, and when you wake to consciousness it is to a knowledge of the spiritual life. Sudden death is just the same, only that one moment you are conscious of the world around you, the next change is unconsciousness, and then comes the realisation of a spiritual existence. So you see there are three stages—the loss of consciousness, the transient sleep, and the awakening. It is, however, so very rapid that it might appear to some of you that you had become conscious on the spirit side, and there had been really no interval.

EVIL-DOERS MUST SPIRITUALLY DEVELOP

There are thousands of people who believe that the change called Death will work for good, even if they have been bad. Let me say to those self-deluded ones that it is a mistake. The spirit is the Mind, it is personality, and it is carried over to the outer side. When you awake—call it the resurrection, if you like—you will have memory both quickened and sharpened, so as to remember the solemn things of life. Do not forget that, my friends—"to remember the solemn things of life." Not the trifling, trivial things, but all which is most important, and especially those things which relate to your moral and your spiritual nature. For a long time we have been taught that faith in the finished work of one man—Jesus Christ—would fit the blackest soul for a long life of happiness. That teaching, while containing a certain amount of truth, is not all true; it has been wrongly taught and expounded by ignorant people. If I have faith in the finished work of a man, if I have faith in this person, be He God or be He man, I must conform my life to His teaching, or else I am the veriest hypocrite that ever lived. I know good, and I do it not. I should be an outcast, spurned by humanity, to say nothing of the heavenly inhabitants. If I believe in God I must transform my life, I must get "in tune with the Infinite." If I do not, then I am a rebel, I am untrue to myself, and to what I believe. But there is something more than this. Faith is dead without works, and if my belief in a person's teaching does not produce good works, which will help my fellows, it is all in vain, and I have to begin anew. Whichever way, then, friends, you look at it, you will see that it is impossible for the change alone—the actual passing from the body of flesh—to work any change in the spiritual nature of a man. That would be a stupendous miracle. Such things do not happen. Christ Himself warned the people that they should be careful, as the law of compensation demanded that every evil done should be paid back to the uttermost farthing. That is sufficient for those who so believe. It is a warning that they should be careful how they live.

SUDDEN CONVERSION NOT POSSIBLE.

Is it possible, therefore, for a man who has given most of his days to wickedness, and looking back, feels repentant, is it possible for him to pass away and be received into some of the highest spheres? No! it is not; but I tell you what may, and does, take place. A man who has given his life up to folly and has come to his last hours, and looking back has become repentant, sees how foolish he has been, and feels that if he had the time over again perhaps he would have been different, becomes truly repentant. He says, as did Peter on one occasion to his Master, "Depart from me; for I am a sinful man, O Lord." He passes to the spirit side of life, and angels bear him to his sphere. He would be justified, because he had passed judgment upon himself while in the flesh, he had weighed himself in the balance and been found

wanting. He had performed an act of justice to himself, and the royal law was satisfied as far as that went. But he had to follow the progressive life. The law of compensation would work out in his case perhaps not so heavily. If he had gone down to the grave impenitent, and, like some, wished he had life to spend again riotously, he would fare differently.

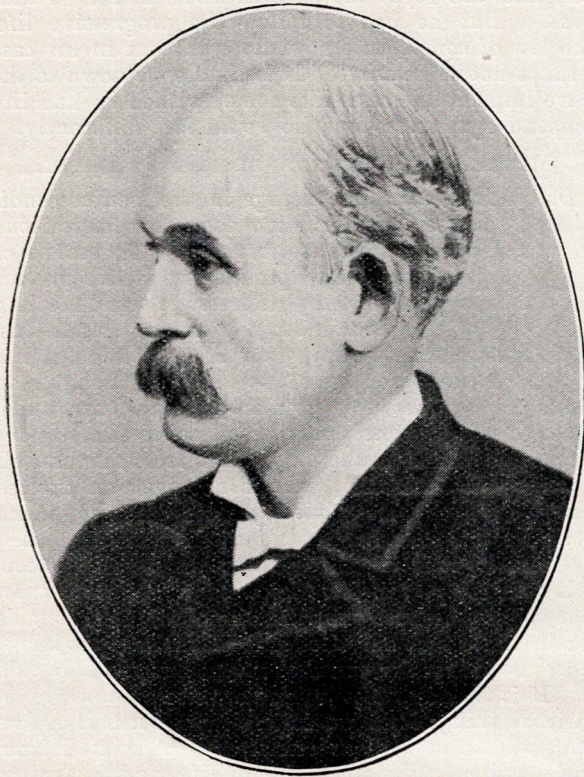
MENTAL CONDITION NOT CHANGED AT DEATH.

Does death work any change in the mental condition, as regards wisdom, knowledge, or education? That is a very important question. Thousands of people calling themselves Spiritualists at the present time are befooled, fooling themselves, and fooling others by not understanding Spiritual conditions. They expect a man passing to the spirit side of life to come back—perhaps he was a very ignorant man—but they expect him to answer questions which would puzzle a philosopher; they expect him to have knowledge which could only come from Archangels or from God Himself. He is not even an exalted spirit, and they may have greater knowledge and greater power than he, because of their purity. Ah, my friends, it is time for you to wake out of sleep. It is time for you to have knowledge, and not expect poor spirits, because they are disembodied, to be able to tell things that only God and His archangels know, and to do things for you that only Omnipotence could do. It is time to wake up and acquire a knowledge of spiritual things, lest we injure those with whom we communicate as well as ourselves. An intellectual man, passing to the spirit side of life, and returning, would be able to answer you intellectually, and had he made spiritual progress he would have also added knowledge, and would be able to give you valuable teaching. But the great mass of people desire and expect knowledge from those who return, irrespective of their status upon the spirit side of life, irrespective of their mission on the spirit side of life, and it results in foolish, contradictory messages, and very often misleading ones. There are earth-bound spirits who may delight to tell you wrongly, but the majority are only speaking in their ignorance. It is this which has caused the truth to be reviled, and the name of Spiritualism to be ridiculed and frowned at. The contradictions are many, but you are responsible for a great number of them, for instead of going to the Fount of All Knowledge, you choose the weakest. Then you blame Jehovah, God.

DEATH A BLESSED CHANGE TO THE SPIRITUAL-MINDED.

Will Death work any change in you? If you have worked and lived spiritually, it will work a most blessed change in the fact that you are pure as far as your knowledge and spiritual life have enabled you to live a pure and holy life. Entering into the spirit side of life, you will receive the benefit of all the work you have performed. It will be credited to you, and you will receive the reward, not because you have done certain things, but you will receive that Crown of Life which comes to those who are faithful, and is the natural consequence of a spiritual and holy life. That change, and that change only, will death make in the individual, but it is sufficient. It gives unto everyone the grand opportunity for being truly spiritual, and it points out that in future, no matter how ignorant a man may be, if he be sincere, that on the spirit side of life his progression starts. He is judged according to his works, and in that beautiful life to which you are all passing, he finds an all-sufficiency for his spiritual growth and development. He renders this unto God, that he lived according to his light and conscience. He has been judged according to his works, and men and angels and archangels are joyful when such a soul enters into the kingdom of heaven. These are the changes which death makes. No others are possible. If you like to waste your time and your opportunities, if you have not sat in judgment upon yourself, there awaits you the judgment of God, for, as Paul tells us, "It is appointed unto man once to die, but after this the judgment."

EDGAR LUCIEN LARKIN.



In the letter accompanying the following article came the recent photo. of Professor Larkin, reproduced here, and a letter which, as it indicates the leading idea of this article may be quoted from: "My health is perfect," he says, "and I am as young apparently as at the age of 37, or 30 years ago. Science is now in a state of intense activity everywhere, and physical science is surely coming round to a belief in an original Mind, else I am unable to read the signs of the times."

In the great and impending spiritual development of the race, psychic research and physical research will meet, and go hand in hand in the direction indicated. Writers like Lord Kelvin and Alfred Russel Wallace, Sir Oliver Lodge and Lilian Whiting, Macfie and Deseris are already doing this. We are truly on the eve of "A Great Awakening."—Ed. "H. of L."

THE LAST OR FIRST ANALYSIS.

BY EDGAR LUCIEN LARKIN.

I started to write this note for the "Harbinger of Light" with the title "The Last Analysis." When writing the word "last," the overwhelming thought came that this analysis may as well be called first. The first of matter, a state in which it existed in its beginning, and a state also in which it is possible it all may end, the condition, namely, of complete dissociation into original electrons. The word electrons is as common in scientific literature now as is the word evolution. Many estimates of the dimensions of electrons have been made by others beside J. J. Thomson and Ernest Rutherford, and perhaps a mean of all determinations is that a row of electrons side by side one inch long would contain the enormous number of 12,700,000,000,000. The electrons in one cubic inch of saturated space, placed in one line, would reach from the earth to the most distant star visible in our huge telecameras, a line whose length is measured in quadrillions of miles. I read this in a highly scientific book, strictly physical: "The Universe is mysterious," and in another, "All Nature has a celestial side." No imagination, not even that of the world's mighty mathematicians, can commence a line of thought regarding an electron. It is known to be electricity; but the nature of electricity is totally unknown, for we cannot think of electricity when isolated into discontinuous electrons. These have

been defined as immaterial centres of force. This does not settle any question or problem, for it surely is a fact that we cannot begin thinking of force without thinking, or attempting to think, of Mind—an impossibility. Mind is unable to think of Mind. Electrons quiescent in the vast primordial sea of electrons are not matter. If two electrons side by side move in straight lines together, strictly parallel, the result will be, so far as the imagination of man is concerned, a current of electricity, providing they move with the set, fixed, specific speed of 186,380 miles per second. If these two flying electrons should fall on the retina of an eye, the sensation in the brain called light would be experienced. If one electron revolves around another, one atom of what has been for centuries named matter, from the word mater—mother, appears in cosmic space. This atom is the simplest form—the most primitive element, and the first to appear. Now, double the speed of the revolving electron, another kind of element will be formed—the term be formed is used advisedly. The first atom was formed, not created, for electrons only were created. And it is hopeless to think, not really think, but trying to think, of the word create without striving to think of Mind. Inevitable, because this is the set specific nature of the phase of Mind now functioning in the human brain cells and filaments. Keep the speed of revolution the same, but vary the distance between the two electrons. Then another phase of matter, called an element, will be made or formed. The term "be made" is used intentionally. Electrons were not made, formed, or evolved—they were created, and created by Mind, the only Creator. Formed, evolved, made are here employed interchangeably. The Master Mind, Mind Majestic, Mind Supreme stands far above any of these phrases and terms, words, and expressions. Let two or more electrons be in the centre of the orbit of the revolving one, then another kind of matter, an element known to chemists, will be formed. Really, formed is a better word than evolved. But a greater than numbers and distances of electrons is known—the standing mystery of the entire sciences of physics, chemistry, and electricity.

THE INSCRUTABLE MYSTERY OF DIRECTION.

Let revolving electrons revolve in directions from right over to left, and call the force exerted by the resulting atom positive. Then the astounding fact stands out that if another electron revolves around another from left over to right, the atom thus formed will be negative. Attraction and repulsion, the two inexplicable mysteries of the entire Universe, will be called into existence. Right over to left means, raise the right hand up before the eyes and lower it to the left hand. When the first electron revolved around another, the first atom appeared, was formed; and the second atom likewise. Instantly one of the fundamentals of the Universe existed, the despair of all science, for full explanation, namely, induction. Thus, let electricity be flowing or moving in, or in adjacent space around a wire; and let another wire, with ends in contact, thus forming a separate circuit, be entirely free from the first; then suddenly open or close the circuit, then an impulse or current of electricity will be induced through space in the secondary wire. No contact, the secondary current is established by influence of the primary acting at a distance. But the induced flow is in the opposite direction from that of the inducing. Now, induction is one of the makers and builders of the Universe. It is the cause of rotation on axes of all revolving or rotating suns and planets. Direction is therefore a basic mystery of physical science. One is scarcely able to offer explanation of this great and powerful effect, due simply to a fact one would almost overlook—direction only. It is accounted for in textbooks by phenomena of motion of space waves. Obscurity hangs over this mysterious property of electricity. But the cardinal fact appears, induction due to direction is the origin of polar forces, i. e., positive and negative, plus and minus. Polarisation,

direction of axes of rotation, also direction of revolutions around axes, establishes attraction of atoms into molecules, and these into masses, up to meteorites, worlds, and suns. Nebulas in space-deeps act by induction on each other, and start rotations on axes. First and last analysis is that electrons only were created. Then the capital problem arises, did the Creator impart Mind to electrons, once and for all, that is, so that they should forever know how to build themselves into atoms, or does the Creator continually direct them into structural forms, the atoms of all the 88 elements now known to chemists. For electrons either know how to build themselves into complex mathematical forms, as in crystals, or still more intricate in all colloidal or organic types; or, are incessantly directed by an immanent Director. In either case, the action of a Master Mind is on perpetual display. The hypothesis adopted here in this article is that the Primordial Mind directs. Mind first created, and then directed. And Mind now directs the entire Universe, and all things and activities within.

Lowe Observatory, Mount Lowe,
California, U.S.A., April 5, 1911.

THAUMAT—OAHSPÉ.

"THE HEAVENS AND THE HELLS."

For Harbinger of Light.

By J. NELSON JONES.

In the address given by Signor Valetti at Mr. Stanford's circle, "Is there any change at Death?" published in another column, it will be seen how this earth life is only a seed time, and that endless spiritual development goes on at the other side of Life. So readers will find in the following description of the marvellous activities of the ethereal realms much that will interest, especially those who realise that evolution is the order of creation, and that our feeble attempts in earth life at organisation are but shadows of the Great Reality that death will reveal.

J. Nelson Jones writes:—

As it is important for students of Oahspe to note its teachings in regard to Gods and Goddesses, so is it equally so to note what is said of Heavens and Hells.

The old "orthodox" idea of *one* very anthropomorphic heaven, with its suggestion of everlasting monotony, and of one hell of eternal torments is utterly exploded. There are myriads of Gods and Goddesses, myriads of heavens wherein they rule. No monotony but *work*, intense and perpetual, glorious *work*, in which the spirits of men can delight. A life of uplifting others, and of being uplifted, and so an eternal progression for *all*. Heaven is order, organisation, love, peace, and joy. Hell is disorder, confusion, anarchy, hate, discord, and misery.

Swedenborg says, every heaven has its *opposite* hell. This is not only conceivable, but rational, for every virtue and truth has its opposite vice and falsity.

The following quotation from Oahspe will be found in the Book of Osiris, page 162, Chap. VII. It is so beautiful that it is to be hoped it will, in conjunction with what has been already said about the Ether of Space, serve to throw a new light upon the important question of heaven and hell.

"Who shall tell the story of the Gods of heaven! Their mighty kingdoms overspreading the whole earth! Hundreds and hundreds, and thousands! Their libraries of records of valorous and holy deeds! A council chamber of half a million souls! Hundreds of departments, thousands! Here a board to select young students to the colleges of messengers. Another board to select students to the colleges of arts. Another to select students to mathematics. Another for prophecy. Another for great learning. Another for factories. Another for compounding

and dissolving the elements. Then come the departments of the cosmogony of the stars; then of the ethereal worlds; then the roadways of the firmament; then a'ji and ji'ya, and nebulae; then se'mu; then hi'dan and dan; then the dawn of dan; then histories of corporeal affairs, and of the affairs of the heavens far and near; then genealogy of thousands of Orian Chiefs; the creation of mineral, vegetable, and animal kingdoms. Yea, but to enumerate the half of what cometh before a God and his council would itself fill a book. Who, then, O Jehovih, shall venture to tell the labour and wisdom of Thy ethereal Gods! How shall the second resurrection give up its mysteries? Shall Thy recorder follow the young student for messenger, and disclose the training put upon him? How like a carrier dove he is taught to go from place to place, but holding the message in his head? Then follow the student in another department, and make a record of how he is taught? And of the multitude of questions that come before the council from far-off places. Then the rites and ceremonies, and the unending variety and magnificence of the music. Can a man describe a million men and women and children? A hundred million! A thousand million! Five thousand million! Who hath seen so great a man to do this! And yet this is but Thy lower heaven, O Jehovih! A strange voice riseth up from the earth, saying: Have they anything to do in heaven? O, ye Gods! And one-half of the earth-born coming hither in infancy! And the countless millions who know little more than the beasts of the field! To be falsely taught that these unfortunates would skip off to paradise and possess great learning in the hour of death! O, that their understanding could be opened up to Thy kingdoms, Thou All-Extending Creator! That their eyes could look upon the greatness of even Thy lower heaven! To behold a thousand departments reaching as wide as the earth! And then the hundreds of thousands of branch departments, of hundreds of grades, adapted to every soul that riseth up from the earth.

O that they could look into the dark places in Atmospherea! That they could see a million souls plunged in chaos by terrible war! Crazy spirits, wild and battling! Not knowing they are dead! The ceaseless toil of a million nurses and physicians, labouring day and night with them! O, the darkness upon them! O, the glory of Thy exalted ones! Who is there, having seen the magnificence of Thy glories, will not bestir himself every moment to lift up his brother, and point the way to Thy throne, O, that they could see Thy swift Gods of dawn! How they hear a hundred tongues at one time, and frame answers to them all, and by a motion of the hand, dispatch messengers to fulfil the same in words! How they select officers, to know a hundred at a glance, and know where to place them; and that everyone shall fit his place! Who is there, O Father, can frame into words the proceedings of heaven, so that mortals can comprehend even a fraction of Thy great glories! Shall a man light a candle and say it representeth the sun? How, then, shall they find the affairs of mortals comparable to Thy kingdom? O, that they knew the meaning of the difference betwixt all Light and the darkness of man's judgment! O, that they knew Thee, Thou Central Sun of all Light! They have put away Thy Person, and they go in any direction. Thy Great Gods are but myths to them, because of the darkness of their souls. Behold, they look for a small man with a large sword! The power of great wisdom they know not. That they could behold the coming and going of thousands of messengers, from far-off kingdoms, before the throne of Thy God! How he hath answered their matters suddenly! And the while heeded the voices of a thousand marshals! O, that man knew the glory of Order! The power of Harmony! They have seen a clock with a hundred wheels, and the eye of its maker overseeing its every part in motion, and they call it wonderful! But

how can they know Thy councils, O Jehovih? Thy millions? And Thy God on his throne, mantled in Thy Light, overseeing a whole heaven! What majesty of words can make mortals comprehend his wisdom, and power, and great labours!"

Space forbids further addition, with the exception of a glossary of a few words employed in the above quotation.

A'ji—First degree of condensation of an atmospherean world.

Ii'ay—Second degree of same.

Nebulae.—Third degree of same.

Atmospheria—The worlds near to the earth, the nearest being carried round with it (the lower heavens).

Se'mu—The jelly fish. Green scum. (Gy. protoplasm, the beginnings of life.)

Hi'dan—Highest Light.

Dan—Region of Light.

Dawn of Dan—Commencement of a Light cycle. Several of these periods are described in the passage of the Solar Phalanx through the ethereal heavens during the past 24,000 years. These heavens are named and charted.

Ararat, June, 1911.

REVIEW.

*ATLANTIS RESTORED.

This is a book of 800 pages, in which the links which connect the drowned continent of Atlantis with the historic world are fully detailed. The writer states that his information is derived from the spirit world, some former inhabitants of Atlantis, describing the various links which connect the Atlantean and the modern development. These are detailed in plant, flower, tree; in geographical, ethnological, and religious matters; in architectural, literary, and musical growth; in alphabetic growth; in fact, almost all possible subjects, of course including air ships and the strange power which has since been lost. The various races of mankind and their location on the globe, both in Atlantean days and in historic times, have very full attention. The forms of religion are stated to be various, from so-called idolatry to far higher conceptions of the Supreme Being. There was a widespread recognition of the guidance of spirits, but we hear little or nothing of the "black magicians" so much spoken of in certain quarters. The writer exhibits an extensive acquaintance with modern art and literature, and uses it for comparison with Atlantean developments in that direction. But it is hard reading owing to the scribe's fancy for using words of the old language, even his chapters being headed "Teltzie I." onward. Perhaps further study may make it easier, when we will return to the subject. The printing and binding are a credit to the publishers, but the proof-reader has mistaken his vocation.

R.H.R.S.

MR. HIGHETT ON THE PLATFORM

Mr. Frank J. Highett delivered a series of three addresses in the hall of the Victorian Association of Spiritualists, Collins Street, Melbourne, the subjects being the "Two Dead Witnesses," "The Bible and Great Pyramid," "Jesus, the Corner Stone." This he demonstrated with the aid of a large diagram of the Pyramid, showing it was in absolute agreement with the Bible, but, like the latter, it was not yet understood. The subject and historical literature being entirely new, created considerable interest and discussion, much of which has formed the subject of his writings in the columns of the *Mansfield Courier* during the past three years under the heading of "Mesmerism and Hypnotism." Mr. Highett spoke to the Spiritualists in very plain language, telling them that if they wanted the public to take notice of their philosophy they would

have to adopt more scientific methods. At present they were simply chaotic and their societies nonprogressive, but he hoped his lectures would be the commencement of a new era, and that they would not only see their mistakes, but endeavour to at once right them. The difference between himself and them was that he had used their mediums and they had not, giving striking examples: That they had stood at the door only, but that he had stood at the door and knocked; that through this he had discovered how to tell the colors of his spiritual garments, their meanings, and apply them to his life, but they had not; that he had discovered the secret of a long, happy and useful life; how to avoid pain, accident, sorrow, and sickness, and gain long life and perfect health. Some of them, like some unorthodox church people, will, at death, enter a very high sphere, yet neither of them knew it. Both were totally blind as to the degree; but, speaking generally, unorthodox good-hearted church people take the highest place. The lecturer then explained the seven steps in development, demonstrating how it was given in symbol in the first three chapters of Genesis, partly interpreted to E. Swedenborg. Three things were required to gain power: 1. Trust in God. 2. Purity. 3. Usefulness to others as well as to self. The two first, no good without the latter; the two last no good without the first, to make the perfect man and to unfold his God-sent spiritual gifts, now dead.

Mansfield Courier.

ASTROLOGY THE MOST ANCIENT SCIENCE.

A lecture on the above subject was delivered by Mr. Isidore Kozminsky, F.R.H.S., etc., at the Australian Church Hall, Monday evening, June 12th. The Hall was filled to the doors by an intelligent audience, who were interested by the immensity of the subject so clearly dealt with by the lecturer. The tremendous age of the science was first considered, and its transit through the various old lands into Europe carefully explained. The lecturer then spoke at some length of the known and recognised effects of the moon on the tides, on human beings, animals, plant life, and animate and, so termed, inanimate nature. This included some facts little known by the generality of people to-day, and the simplicity of the experiments instanced by Mr. Kozminsky created much attention and interest. Besides this, the value to medical men, and healers in general, of working in conformity with the moon's progress through the various signs of the Zodiac and the moon's changes and aspects with the planets, was emphasized as was also the effects of medicines taken at various times. Solar influences were next instanced from the sunstroke to the effects of sunlight. From the moon and sun the planets were logically considered, and numerous interesting examples were adduced to prove the value of the science and to illustrate its far-reaching influence. Simplicity was the keynote throughout, and the care of the lecturer in presenting so complex a subject in a form so easily followed met with much appreciation. At the conclusion Mr. Kozminsky was recalled, amidst great applause. Mr. Kozminsky will lecture on "Fate and Destiny" for Occult Students early this month, and on Friday evening, August 4, he will give his highly interesting lecture on "Magic and the Power of Thought," by special request, at the Athenæum Hall, Collins Street.

Amongst the advertisements in this issue will be found that of the "Mentalist," a vigorous little "New Thought" paper, which is edited by Mr. P. O. Bryen Hoare and published at the School of New Thought, Adelaide, where Mr. Hoare is attracting large audiences. He comes to Melbourne at the beginning of August for six lectures on New Thought and Spiritual Science. As a good speaker on these subjects, he should be assured crowded houses. Mr. Hoare, whose address is Victoria Square, Adelaide, will be pleased to hear from persons interested.

*Submerged Atlantis Restored, or Links and Cycles. By J. Ben Leslie. Austral Publishing Company, Rochester, N.Y.

SPIRIT TEACHINGS.

In our leading article for May, 1910, based on the affirmation of Jesus, that "the kingdom of heaven is within you," we endeavoured to show that where this was realised and the necessary conditions given, the latter day teachings of the communicating spirits were in entire accord with the tenor of the teachings of Christ. It was shown that they differed only in the doctrines founded upon them by theologians, which are repugnant to reason and frequently antagonistic to the conceptions of the creator and sustainer of the universe pictured by "the man of God" as a God of love and mercy. As an illustration of this we presented a specimen of a series of spirit teachings received in Melbourne many years since; and, incidentally, referred to similar teachings received by Judge Edmonds and by the late William Stainton Moses, M.A., Oxon. The tendency of would-be investigators at the present day is to inquire for the latest date publications, expecting to get a complete knowledge of the tree from a new branch without a study of the root, trunk and essence which are disclosed in the teachings referred to, which present a God more in harmony with the teachings of Jesus and with our highest conceptions of power, justice, mercy and love. The communication which we have selected from the series received through the hand of W. Stainton Moses, the sixth and memorial edition, published 1907, speaks for itself and requires no garnishing.

W. Stainton Moses writes:—

"Religion, the spirit's healthful life, has two aspects—the one pointing to God, the other to man. What says the spirit creed of God?"

In place of an angry jealous tyrant, it reveals a loving Father, who is not loving in name alone, but in very deed and truth; into whose dealings nothing but love can enter; who is just and good and full of affection to the lowliest of his creatures.

It does not recognise any idea of propitiation towards this God. It rejects any notion of this Divine Being vindictively punishing a transgressor, or requiring a vicarious sacrifice for sin. Still less does it teach that this omnipotent being is dethroned in a heaven where His pleasure consists in the homage of the elect, and in view of the tortures of the lost, who are for ever excluded in quenchless misery from light and hope.

No such anthropomorphism finds any place in our creed. God as we know Him in the operation of His laws is perfect, pure, loving and holy, incapable of cruelty, tyranny and other such human vices; viewing error with sorrow and knowing that sin contains its own sting, but eager to alleviate the smart by any means consistent with the immutable moral laws to which all alike are subjects. God, the centre of light and love! God, operating in strict accordance with those laws which are a necessity of orderly existences! God, the grand object of our adoration, never of our dread! We know of Him as ye cannot know, as you cannot even picture in your imagination; yet none has seen Him; nor are we content with the metaphysical sophistries with which prying curiosity and over-subtle speculation have obscured the primary conceptions of God amongst men. We pry not. The first conception with you even is grander, nobler, more sublime. We wait for higher knowledge, you must wait too.

Of the relations between God and His creatures we speak at large. Yet here, too, we clear off many of the minute points of human invention, which have been from age to age accumulated round and over the central truths. We know nothing of the election of a favoured few. The elect are they who work out for themselves a salvation according to the laws which regulate their being. We know nothing of the potency of blind faith, or credulity. We know, indeed, the value of a trustful receptive spirit, free from the littleness of perpetual suspicion. Such is Godlike and draws down angel guidance. But we abjure and denounce that most destructive doctrine that faith, belief, assent to dogmatic statements have power to erase the traces of transgression; that an earth lifetime of sloth and vice and sin can be wiped away, and the spirit stand purified by a blind acceptance of a belief, of

an idea, of a fancy, of a creed. Such teaching has debased more souls than anything else to which we can point.

Nor do we teach there is a special and potent efficacy in any one belief to the exclusion of others. We do not believe that truth is the perquisite of any creed; in all there is a germ of truth; in all an accretion of error. We know, as you know not, the circumstances that decide to what special faith a mortal shall give in his adherence, and we value it accordingly. We know exalted intelligencies who stand high in spirit life, who were enabled to progress in spite of the creed which they professed on earth. We value only the earnest-seeking after truth which may distinguish the professors of creeds, the most widely dissimilar. We care not for the minute discussions which men delight in. We shrink from the curious prying into mysteries transcending knowledge which characterise your theologies. The theology of the spirit is simple and confined to knowledge; we care not for sectarianism, save that we know it to be a mischievous provoker of rancour, and spite, and malice and ill will. We deal with religion as it affects us and you in simpler sort. Man—an immortal spirit, so we believe—placed in earth life as a school of training, has simple duties to perform, and in performing them is prepared for more advanced and progressive work. He is governed by immutable laws, which, if he transgresses them, work for him misery and loss which also, if respected, secure for him advancement and satisfaction. He is the recipient of guidance from spirits who have trod the path before him, and who are commissioned to guide him if he will accept their guidance. He has within him a standard of right which will direct him to the truth if he will allow himself to be guided to keep it and protect it from injury. If he refuse these helps he falls into transgression and deterioration. He is thrown back and finds misery in place of joy. His sins punish themselves; of his duties he knows by the instinct of his spirit as well as by the teachings of his guardians. The performance of those duties brings progress and happiness, the spirit grows and gains newer and fuller views of that which makes for perfect satisfying joy and peace.

This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame.

The consequences of deeds of good are similarly permanent, and precede the pure soul, and draw around it influences which welcome and aid it in the spheres.

Life, we teach you, is one and indivisible. One in its progressive development; and one in the effect of all alike of the eternal and immutable laws by which it is regulated: none are excused as favourites; none are punished mercilessly for error which they were unable to avoid. Eternal justice is the correlative of eternal love. Mercy is no divine attribute. It is needless; for mercy involves remission of a penalty inflicted, and no such remission can be made save where the results have been purged away. Pity is God-like. Mercy is human.

We know nought of that sensational piety which is wholly wrapped up in contemplation to the neglect of duty. We know that God is not so glorified. We preach the religion of work, of prayers, of adoration. We tell you of your duty to God, to your brother, and to yourself—soul and body alike. We leave to foolish men, groping blindly in the dark, their curious quibbles about theological figments. We deal with practical life; and our creed may be briefly written:—

Honour and worship your Father God.

Help your brother onward in the path of progress.

Tend and guard your own body.

Cultivate all means of extending knowledge.

Seek for fuller views of progressive truth.

Do ever the right and good, in accordance with your knowledge.

Cultivate communion with the spirit land by prayer and frequent intercourse.

Within these rules are roughly indicated most that concerns you here. Yield no obedience to any sectarian dogmas. Give no blind adhesion to any teaching that is not commended by reason. Put no unquestioning faith in communications which were made at a special time and were of private application. You will learn hereafter that the revelation of God is progressive, bounded by no time, confined to no people. It has never ceased. God reveals Himself as truly now as of old, He was revealed in Sinai. God does not shut off the progressive revealing of Himself in measure as man can bear it.

You will learn also that all revelation is made through a human channel, and consequently cannot but be tinged in some measure with human error. No revelation is of plenary inspiration. None can demand credence on any other than rational grounds therefore to say of a statement that it is not in accord with what was given through a human medium at any stated time, is no derogation necessarily from the truth of that statement. Both may be, in their kind, true, yet each of different application. Set up no human standard of judgment other than that of right reason. Weigh what is said. If it be commended by reason, receive it, if not, reject it. If what is put before you be prematurely said, and you

are unable to accept it, then, in the name of God, put it aside and cling to aught that satisfies your soul and helps its onward progress. The time will come when what we lay before you of divine truth will be valued amongst men. We are content to wait, and our prayers shall join with yours, to the supreme and allwise God that He will guide the seekers after truth wherever they may be, to higher and more progressive knowledge, to richer and fuller insight, into truth. May His blessing rest upon you."

The foregoing is an elaboration of what is known as the Higher Spiritualism. That we understand to be the religion of spiritualism based upon the scientifically demonstrated evidence of the fact of spirit phenomena and intercourse. The creed, if it may be so called, is exceptional from that of other religions, inasmuch that it is absolutely free from dogma and is truly philosophical.

W.H.T.

SPIRIT PHOTOGRAPHY.

THE TRANSITION OF MR. EDWARD WYLLIE.

BY JAMES COATES, PH.D., F.A.S.,
Author of "Seeing the Invisible."

From time to time have come notices of spirit photographs obtained through the mediumship of Mr. Edward Wyllie, notably by those reliable investigators, J. J. Morse, editor of "Two Worlds"; Mr. G. P. Young, president of the Spiritualist Society, whose headquarters is Glasgow, and Mr. James Coates, all testifying to the reality of his gifts. It was not known that Mr. Wyllie's health was in the precarious state that was followed by his death on April 10th, and Mr. Coates's sympathetic and interesting article concerning him is inserted with much satisfaction.

Mr. Coates says:—

As it has fallen to my lot to record the arrival in this country from the United States of Mr. Edward Wyllie, it is now mine to make the fact of his departure from this life in his sixty-third year known to your readers. Mr. Wyllie passed to the higher life on April 10th. He had been in delicate health for some time, and his eyesight, which had been failing when he came to Rothesay, caused him much trouble, as much as his work indicated, and latterly incapacitated him. He suffered great pain at times, but he plodded on as long as he could. Suddenly Mr. Wyllie was taken ill for the worse, and being in the London district was removed to Hampstead hospital, where he had every care to the end. He passed away peacefully, cheered by the loving care of his brother, Colonel Wyllie, who was unremitting in his attention.

It has been my lot to know the late Mr. Wyllie as few in this country could, and to know that while he looked forward—with barely concealed joy—to meet his relatives in the flesh, he was also pained beyond measure lest his connection with Spiritualism and his mediumship should prove unpleasant to them. So far from this being the case, the human heart proved to be greater than "isms," and he was cordially welcomed by them, and might have rested from his labours. But his sterling sense of independence and of his obligations made him anxious to carry out and complete the work for which he was engaged.

Although little over a month with us during September and October in Rothesay, it was long enough for us to appreciate his quiet heroism and his genuine, but fading, medial gifts. That he was a most gifted psychic I possess the most reliable evidence; that he was a sadly abused man, on account of his gifts, I also know. From experimentation in our home, I gleaned a keen insight to his character and defects, and our sympathies, unasked, went out to him. That he had hoped for a cordial reception and fair play in the old country I also know, but I grieve to think he had little of either. His general reception, with notable exceptions, was one of chilling reserve and suspicion, more detrimental to the exercise of his psychic gifts than our harsh climatic conditions, from which he also suffered greatly. Com-

ing from the summer land of California, although in moderately fair health when he arrived in Rothesay, he soon suffered severely from the cold weather, and almost perpetual rain and fog, which he experienced during his stay in Glasgow. There he had an attack from his old enemy, malarial fever, contracted many years ago, and in Edinburgh he was again attacked with influenza, and he went an invalid to Manchester, and never really recovered.

As a medium, I often wondered how he succeeded in getting results when our local photographers, as well as those in Glasgow, refused to take portraits.

Mr. Wyllie, after an eventful and most varied life and considerable prosperity, till he became a medium, was at the zenith of his power as a psychic, when he lost all save his life and his mediumship at the great San Francisco earthquake. Due to that and the exposure and hardships in the public park, Mrs. Louie Wyllie, his devoted wife, died shortly afterwards, and all trace of his son, Willie, was lost since the disaster. Mr. Wyllie, although he concealed the fact, it is evident never got over the mental shocks sustained.

I am inclined to think that we in Rothesay, and perhaps the friends in Glasgow, obtained whatever was best in his mediumship, but after the illnesses contracted in Glasgow and Edinburgh I do not think he ever was the same. A man of his stamp was not readily understood, and he himself was not aware that his defective sight, and failing memory accounted for much that was unsatisfactory in his work as a photographer and in his business methods. Much inconvenience would have been saved had he had assistance in his work, especially in correspondence.

In Rothesay and in Glasgow, with the few who got into touch with his real self, he made lasting friends. In Mr. George P. Young he had a sincere friend and a moral and sympathetic supporter, and in Mr. J. J. Morse, of Manchester, Mr. A. W. Orr, Didsbun, and Mr. W. Walker, of Buxton, gentlemen who know something of mediumship and photography, he had sympathetic friends. In London, Mr. Wyllie, except receiving the right hand of fellowship from the late Mr. Andrew Glendinning and Mr. H. Blackwell, was left to know the sadness, emptiness, loneliness, and heartlessness of the heart of the world. There were none to welcome him, no friendly hand extended to him. Official Spiritualists either left him severely alone or demanded tests, but as human beings these preachers of our lofty philosophy and the rest of it had no interest in him. If he could get spirit photographs, well and good, but health and mediumship failing, he was nobody, and what became of him was not their business. The visitor was only welcome so long as he had something to give.

He concealed his ill-health and circumstances to the last from his relatives, and wrote a pleasant letter to his sister a short time before his last attack. Throughout all his trouble he remained the quiet sufferer and the gentleman. He showed the qualities of the hero and the soldier characteristic of his people. Indeed, had his lot been different, he might have held His Majesty's commission. He was of the Scotch family of Wyllies who, as statesmen and soldiers, have been connected with India for over a hundred years. The late Lieut.-Col. Sir W. H. Curzon Wyllie, K.C.I.E., C.V.O., who was shot in London, was his cousin. Mr. Wyllie was born in Calcutta in 1848, his father being the late Colonel Robert Wyllie, of Elderslie, North Devon, who was for many years Military Secretary to the Government of India. His brother, Colonel Wyllie, although retired, holds a commission in the British Army. Another brother, an artist of ability, resides in Newark, New Jersey. I understand that he has two sisters living, one of whom I know was deeply attached to Mr. Wyllie, and it is from her—from her affectionate letters to Mrs. Coates—I learned the particulars of her brother's cutting off. On hearing, I wrote to Mr. H. Blackwell, who says: "The news does not surprise me, and considering his health, it is better

so. His last letter to me a month ago said, 'I have to thank you again, over and over again, for your kindness to me, but I do not feel that I will ever take another photograph—my race is run, my time has come!' I tried to cheer him up. I am glad he has been released."

While sympathising with his friends, I also echo this. With his departure the last of our gifted mediums for photography is gone. Mrs. Coates and I will ever cherish pleasant recollections of this lonely but misunderstood and gifted man.—"Hindu Spiritual Magazine."

DR. J. M. PEEBLES' FIRESIDE MUSINGS ON HIS EIGHTY-NINTH BIRTHDAY.

For Harbinger of Light.

It will be a pleasure to Dr. Peebles' friends in these Southern lands, whose name is legion, to read his cheery meditations on his 89th birthday, forwarded by last American mail:—

* * * * *

"Good-bye eighty-nine years!—years of change, of struggles, and, I trust, of progress—years of sunshine and shadow, and of defeat and victories. Largely laying down the burdens of eighty-nine years, I start off on this 23rd day of March, 1911, cheerily, healthy, and happy on the pathway of anticipated thorns mingled with roses, towards the ninetieth milestone.

Looking backward across this chequered pilgrimage of mortality, I have no ugly thoughts to immortalise, no regrets to weep over, and no enemies to punish. Mistakes I have made, and yet, those with their results, were disciplinary lessons. All in the ultimate is right, and as God is infinitely good, there is no room in this measureless universe for absolute and endless evil.

There comes to my memory just now these soul-stirring words of my personal friend, the poet Walt Whitman:—

"All seems beautiful to me; I can repeat over to men and women,
You have done such good to me, I would do the same to you;
I will recruit for myself among men and women as I go,
I will toss a new gladness and roughness among them;
Whoever denies me, it shall not trouble me,
Whoever accepts me, he or she shall be blessed and shall bless me."

Rich indeed is the blessing of health. My muscles were never stronger, my appetite never better, my hearing never more acute, and my eyesight is such that, with the most perfect ease, I can read the magazines and the constant inflow of new books. Stated in a few words, my health is excellent—and why? How often am I asked, "Doctor, how do you keep so well and so vigorous?" Three plain words tell the whole story: I Behave Myself! Or, otherwise expressed, I obey so far as possible the laws of nature, which are the inexorable laws of God.

Calvinistic orthodoxy, with its tremulous faith in the future; Agnosticism, with its dreary doubts; Materialism, with its dread of annihilation; and Infidelity, with all its serpentine, Christ-hating ramifications, shorten—yes, shorten—human life.

Usually I rise early in the morning. This morning, at five o'clock, I was out on the porch, engaging in deep breathing. I have eaten no animal flesh for about sixty years, no tobacco, and seldom do I taste of tea or coffee. These all have medicinal properties, and are injurious as well as expensive. At tables, whether in America or in foreign lands, I eat no pork, nor pickles, nor black pepper, nor catsup, nor mince pies, nor hot cakes, nor old cheese, nor greasy boiled cabbage, nor any of those spiced luxuries which conduce to gradual suicide. My diet, similar to that of the noted Dr. Tanner, who is nearly my age and famous for his forty days' fast many years ago, consists of coarse wheat bread, oatmeal, cracked wheat, corn, rice, and other grains; milk, cream, butter, eggs, nuts, and the delicious fruits that grow and ripen in the sunshine. Nothing

could tempt me to eat the corpse, fresh or salted, of an old, grunting, filthy, scrofulous-tainted hog. Digested foods make the blood, the blood makes the body, and the body affects the brain; and there is beastly selfishness enough in the world without putting more of the animal into the system to break out later into brutality and war.

Another matter that I conscientiously think has concurred to my personal longevity is an unbounded faith in God as the Infinite Presence and goodness of the universe, in my exultant faith in those Divine Principles that "make for righteousness," and my ardent religious faith in those angel ministrations that demonstrate a conscious life beyond the physical death, where, using the Apostle's words, "We shall see face to face, and know even as we are known."

And still another matter has added in my excellent health. I refer to keeping self-centred, maintaining, as far as possible, a calm equipoise of mind under all circumstances, and the cherishing of kindly feelings towards everyone, seeking to find the good that shines with diamond brightness down deep in every human soul.

In my extensive writings, I have sometimes employed, using the late J. R. Francis's words, "The tomahawk and the sledge hammer," yet each blow was meant to be tempered with justice and charity, and under it, there nestled the emotions of kindness, fraternity, and heart-felt brotherhood. If in thoughtless haste I have wronged anyone, it was more of the head than the heart, and I gladly, bravely plead forgiveness, and will cheerfully make all possible amends. Wisely it is often said, that to err is human.

It has been my earnest endeavour for over seventy years in public life to educate and morally benefit the human race, conscious that under whatever skies, we are brothers all. To me, the field is the world, and I am too busy to think of death, which is only emigration to a better country. As yet, I have just begun to live, to comprehend, and life was never so joyous. Lofty heights daily rise before me; I almost feel that I am swimming in an ocean of infinite love. The future is golden.

And here I am reminded of that magnificent birthday congratulation in Australia in my 80th year. The crowd that assembled in the Masonic Hall, the several Lyceums, with their banners, the address of welcome by W. H. Terry, the select music, the display of flowers, and the greetings, all beggar my description. Here are three stanzas from the poem by the Rev. George Walters, pastor of the Unitarian Church, Sydney, Australia:—

Eighty long years! The valley, sure, is passed;
He feels the heavenly sunshine on his brow!
He fears no "hell"—he searches for no bliss;
The heaven of joy and love is with him now!
Brother,—my hand; and with it goes my heart,
My fervent wishes for a happy time.
God keep you, e'en amid the things of earth;
God bless you—in the brighter, better clime.
Smile on us! Speak words of high import.
Point us the way to the celestial shore.
We follow! Ah,—my heart is beating so—
I cry—God bless you—and can say no more!

Neither can I forget the splendid birthday reception given me on my 87th anniversary. Though entirely unexpected by me, it was a grand success. In the floral decorations of the hall, the excellent music, the fraternal greetings of friends, I was charmed. Mrs. Mary E. French excelled as hostess, while Brother A. B. French thrilled the audience with a most stirring enthusiasm by his brilliant and eloquent address. And all this was wrought through the inspiring genius of Mrs. French. Such anniversaries are among the oases in mortal pilgrimages. They brighten human life, revive and sanctify old friendships.

While recalling the past, these natal-day gatherings refresh our minds with the moral beauty of unselfish friendships, and help us to more fully realise that benevolent deeds and sweet charities are the

polished stones in the soul's temple — that kindnesses, voiced in tones tender as angels use, become wandering minstrels of mercy, blessing millions; while charity, heaven-inspired charity, purest, sweetest of all the heavenly graces, constitute the brightest gems in the crowns of both mortals and immortals.

Appreciating the purposes of these natal-day anniversaries, I accept with gratitude the valuable presents tendered me, as well as the heart-felt greetings of the many well-wishers, both in our homeland and from our devoted friends in other climes and nations. In return, I can only say, health and peace be unto you—and heaven's holiest blessings and divinest benedictions rest upon and abide with you till the end of your mortal pilgrimage.

As for myself, the public life of over seventy years has been upon the whole exceedingly enjoyable, and to-day is absolutely lovely. God and myself are the choicest of friends. In Him I have unbounded faith. Believing in the sacredness of labour, I am still lecturing Sundays and often week-day evenings upon my foreign travels, or upon some of the reforms that are making radiant the early years of this twentieth century. Reflecting upon the past, I never say, "It might have been." God knew best. The future rises before my vision bright and golden—a vision that looks forward and upward towards a moral kingdom of infinite possibilities and unspeakable glories.

Especial thanks are due to Mrs. Belle Peebles, wife of my brother, Lorenzo R. Peebles, for the most excellent manner in which she provided for the assembled guests. Mrs. Peebles' home is literally strewn with roses and lilies, provided by the ladies of the Rose Circle, Mrs. Roberts, Mrs. Morgan, Mrs. Keese, Mrs. Matteson, and others for this latest birthday celebration.

After the sumptuous feast and the reading of the foregoing, Mr. Robert P. Sudall entertained the guests with a rendition of the appropriate solo, "The Old Musician and His Harp." Precious will be the memories of this family union, because of the presence of my only surviving brother, Lorenzo R. Peebles, and my sister, Mrs. C. C. Beach, also Mr. C. C. Beach, and my niece Mrs. C. C. Warden.

In the words of the poet Walt Whitman:—

..... "Lighthearted I take to the open road
Healthy, free, the world before me,
The long brown path before me, leading wherever I
choose;
Henceforth I ask not good fortune—I myself am good-
fortune;
Henceforth I whimper no more, postpone no more, need
nothing;
Strong and content I travel the open road."

FREDERICK MYERS.

AS UNDERSTOOD BY ARTHUR C. BENSON.

In "Cornhill" for April Mr. A. C. Benson selects Frederick Myers as the seventh among "The Leaves of the Tree." He says that Myers was a sensitive and deeply affectionate child, thoughtful beyond his years, and extraordinarily impressionable. The sight of a dead mole crushed by a cart gave him an intense emotion at the age of six. When his father died and left a widow with two boys, she happened to suggest to the boy that men who lived bad lives on earth were possibly annihilated at death. His brain reeled under the shock. So early is seen his urgent claim to continuous and conscious personality.

At seventeen he went to Trinity College, Cambridge, and experiencing a sort of "conversion to Hellenism," found in Plato, Virgil and Marcus Aurelius the abiding support of his faith and the foundation of his creed. Yet he regrets the mistake he made of flinging himself so insatiably into the joy of the past. "Men must set their hearts on what lies before."

THE INFLUENCE OF JOSEPHINE BUTLER.

Then came on a period of satiety and weariness:—

He now came under a strong and eager Christian influence. He met Mrs. Josephine Butler, who combined

with an intense spiritual fervour the sympathy which cannot rest without a lavish sharing of its joy with others, and who possessed that ardent instinct for seeking the lost which made her influence a turning-point in many wayward lives. She led him to the faith, he wrote, "by an inner door; not to its encumbering forms and dogmas, but to its heart of fire."

In this period he wrote "John the Baptist" and "St. Paul," which failed to win the University prize for poetry. His "St. Paul," with "all its rush of feeling and its gorgeous wealth of work-music," has played a notable part in the emotional development of many men and women. Then followed a period of agnosticism and materialism. But on a starlight walk with Henry Sidgwick in 1869 came the first glimpse of his lifelong quest. He asked, and Sidgwick answered, that from observable phenomena, ghosts, spirits, whatever they might be, some valid knowledge might be drawn as to a world unseen.

HIS LIFE-WORK.

In 1880 he married Miss Eveleen Tennant:—

He plunged into his great book on Human Personality, and found fresh happiness in the intensity of his convictions. "My researches," he wrote, "have at any rate made me very happy, and I want to make as many other people follow the same line of happiness as I can; though we are all booked for such a good thing in the next world that it matters comparatively little how we fare in this."

GREETING THE UNSEEN WITH A CHEER.

This ecstasy of peace stood the test of some of the darker experiences of life:—

And when he himself came to die, I have been told that he faced the last passage, when he knew that there was no hope of life, not with courageous endurance and lofty self-forgetfulness, but with an irrepressible and exultant joy, waiting to march in triumph through the gate into a world where all the best of life awaited him, freed from all the limitations and encumbrances of human existence. How many men there are who would rigidly condemn the creed of Myers, with its absence of all dogmatic and theological elements, as vague and unsatisfying! Yet such men have died in fear and uncertainty, while Myers went to his rest as though attended by a heavenly music, as catching the melodious notes of the trumpets that, as in the old allegory, were sounding for him on the other side.

SPIRITUALISM A CONSOLER.

In a recent address at Rochester, N.Y., U.S.A., the Rev. B. F. Austin dealt sympathetically with the consolatory aspects of Spiritualism. He said:—

Spiritualism is based on Nature's divine revelations, human experience, and demonstrated truths. It brings us into the sunlight of certain principles which are definite, intelligible, and in harmony with experience and reason.

Despite the fact that this is a good world to live in—and some say the best possible world for man's present conditions—and despite all the teachings of optimism, the world is full of burden-bearing, suffering, sorrows, bereavements, and trials, which set humanity looking for consolation. The world to-day is in search of a religion of comfort.

Spiritualism is, in our view, especially, a religion of consolation. It teaches that all suffering, sorrow, trials, and so forth are temporary; all good in human life eternal. It declares that all human suffering is educative and spiritualising, and the whole trend of evolution in Nature is toward fuller and diviner expression in human life.

It proves that our departed friends are not far from us in some "happy land, far, far away"—but about us, in realms invisible to ordinary vision. It declares that they have consciousness and memory, and are permitted to minister to their earth friends in many ways. They are still interested in human affairs, and still co-operate with mortals in many efforts for the good of the race. Finally, through mediumship, the living are brought into direct communication with the so-called dead. This is the very nectar of divine consolation to the bereaved. We may well challenge the world to produce another form of teaching, so cheering in all its phases, or another form of religious service so comforting to bereft and heart-broken mortals as that by which they are brought into this "communion of the saints."—*Light*.

PERSONALS.

Sir W. Earnshaw's book "Spiritual Science," which was largely reproduced in June "Harbinger," has met with most favourable reception by the English press. One reviewer says communication with spirits is no longer a debatable question, and quotes Sir William as follows:—Sir William lays down the law that in spiritual things every human being must be a medium. "We may become media whereby the most elemental 'spiritualism' of the ordinary seances and 'sittings' may be doled out to those who pay the small fee for admission, or we may become a medium of communication between the noblest and purest on earth and the highest of heaven's great Hierarchy! Each one of us, man or woman, forms a link in that vast chain which connects the visible with the invisible, and we can so forge and fashion our separate individuality and fit it into this universal chain that it may become helpful, strong, durable, or manipulate it so as to render it weak, useless, and even dangerous."

B. F. Austin sends the latest volume issued by the "Austin Publishing Co.," called "Atlantis Restored." A short notice of this important volume appears in another column.

Dr. Peebles' "Musings" on entering his ninetieth year are given in another column. A full-page portrait of our revered friend and brief account of his wonderful career appeared in a Los Angeles journal, as well as many other papers throughout the States. He seems to have entered on a new lease of life, and his friends in these southern lands send him most cordial and loving greeting.

W. T. Stead was announced as the principal speaker at the forthcoming Spiritualistic gathering in London, particulars of which may be to hand for a later issue.

Rev. Arthur Chambers, vicar of Brockenhurst, Hants, author of "Our Life after Death," now in its 107th edition, and other widely read volumes, gave an address before the London Spiritual Alliance at the Salon of the Royal Society of British Artists on April 27th. The subject was "Spiritualism and the Light it casts on Christian Truths." It is a most able address, and should be printed in pamphlet form. He speaks of the way that science is becoming the handmaid of Spiritualism. Thousands of people had written to thank him for his books, Mr. Chambers said, but an anonymous post card he received ten years ago shows the frame of mind into which a person can be brought who fails to perceive the truth of Spiritualism. It runs as follows:—

"Dear Sir,—I have just read your pernicious book, "Life After Death." In my opinion, the best thing that could happen would be for yourself to speedily join the departed." Mr. Chambers says that since that was written the whole outlook of vast numbers of people has been altered.

S. K. Chatterji, India, writes to point out that the description of vultures tearing the corpse to pieces at a funeral in India, as described in an address by Signor Valetti at Mr. Stanford's circle, in the January issue of the "Harbinger," does not apply to a Hindu funeral, where everything is reduced to ashes by fire, but to the Parsis of Bombay, who are Zoroastrians. For this information we are greatly indebted to our esteemed correspondent, whose other corrections deal chiefly with Dr. Peebles' "Five Journeys Round the World," who will probably notice them in another edition.

Mr. J. W. Hunt, after most valuable work from a business and social point of view, has now definitely retired from the active and strenuous life of so many years. His name will always be held in esteem and affection by the many whose efforts to help and enlighten their fellow creatures have always received such generous assistance. As president of the Victorian Alliance for over a quarter of a century he did

splendid work in the cause of temperance, and as one of the founders and vice-president to the present time of the Homoeopathic Hospital he was of great service to the community, his last act being the successful completion of the new wing for children and nurses occupation. On severing his connection with the building societies with which he had been so long connected, having founded the "Modern Permanent" in 1870, he was presented by the officers of the Fourth Permanent, of which he had been manager for over ten years, with his portrait in oils, beautifully painted by Mrs. Lakelands, a well-known Melbourne artist. It is a speaking likeness, and is valued most highly by himself and family. In the fight against the materialism of the age, Mr. Hunt, as a member for some time of the Theosophical Society, has done most valuable work, his eclecticism always ensuring the hand of welcome to every worker from the true spiritualistic standpoint.

Mr. Arthur Lillie, in his volume "Spiritualism and Psychical Research," although discounting the work of the latter, whose work has had a supreme value in drawing attention to psychic facts, has some excellent things in his book on what Spiritualism has done. This is one:—

"In a period of time strangely short the Devil and Hell, the bugaboo and the prop of all the churches, have been chased away. 'Americanism,' 'Modernism,' 'New Theology' are tapping at church gates with deadly energy, and church bigotry is sick unto death. 'I verily believe that these raps will go all over America,' said Mrs. Fox, of Hydesville. 'They will go all over the world,' said the dead pedlar."

Max Rittenberg has an important article in "T.P.'s Magazine" for May on "Telepathy Tested," full of illustrated successful experiments. The editor says in a foreword:—

Those who keep in touch with the progress of occult research realise not only that there is a whole realm of sensation outside what can be perceived by the ordinary senses, but that we are on the eve of great occult discoveries. But occultism is so hedged in by fraud that most people are wisely sceptical of its claims. In the following article, Mr. Rittenberg gives the results of tests in thought-transference, made specially for "T.P.'s Magazine," which should go a long way towards establishing the bona fides of the telepathist's "miracles."

Dr. Silvanus P. Thompson recently gave a remarkable lecture at the Friend's Meeting House, St. Alban's, Herts, on "Spiritual Vision." It was a pleading throughout for individual spiritual development apart from churches or creeds, or anyone speaking with authority, and contained the following striking passage:—

If all our churches were pulled down, if all our creeds were blown to the four corners of the earth, if all our Bibles were unfortunately burnt, there would still remain that which was the real and one essential thing, without which churches and Bibles and creeds were simply worthless—there would remain God Almighty in Heaven and the human soul, and God could reveal Himself directly if He chose. The proof of that was that long before there were any printed books or manuscripts of the New Testament, long before any of the orthodox creeds were drawn up by councils of bishops, and long before there were any bishops, Christ walked the earth and spoke among men, and founded that little society of Apostles and Disciples which was the beginning of the Christian Church. In closing, the speaker urged those whom he addressed to be faithful in the small things of life, and so to prepare themselves for a more complete revelation than had been already given them.

The London "Spectator" is opening its columns to discussions on psychic manifestations, and has numerous letters with testimony as to "Phantasms of the Living." Truly psychic enquiry is spreading far and wide.

Mr. E. W. Cole, of the Book Arcade, is making slow, but what is believed to be sure progress towards a complete recovery after his severe breakdown in health. His medical adviser says he has the constitution of a man of 50, and with all his bodily organs sound, there is every reason to hope that he may gradually regain his normal condition. Mr. Cole's

name is a "household word" everywhere, and even from South Africa came letters noticing the passing over of Mrs. Cole a few months back.

Mr. E. W. Nicol gave an address at Mrs. Bright's "At Home" on "Oahspe" of an hour's length, which gave so much pleasure that this must convey to Mr. Nicol the warm appreciation which is expressed on every side.

Mr. McLeod Craig was one of the speakers at the last "At Home," and writes to say how greatly he appreciated the afternoon. He wishes to draw attention to his changed advertisement, and the notice that he will leave for Auckland in September.

B. F. Austin's splendid "Open Letter to the Orthodox Clergy," etc., published as supplement to this issue, is being published in pamphlet form, and will be distributed broadcast throughout the Commonwealth and New Zealand. Societies can receive parcels on application to this office.

Mrs. Morrison, whose health is now restored, has changed her address, as will be seen in our advertising columns, and wishes to inform her friends and enquirers that she will shortly leave on an extended tour which will include New Zealand.

Mrs. Cobden, whose advertisement appears in another column, has met with much success as a certificated masseuse. Her address is corner of Drummond and Fenwick streets, North Carlton, where she can be consulted daily.

Mr. J. Isherwood writes from Durban of successful meetings crowded to the doors, and that he has promised to make a return visit to South Africa on his return from England. Accompanied by his friend, Mr. Brown, he was to leave for England on June 14 by s.s. "Miltiades," and expects to be back in Australia by next January. He desires kindest greeting to all friends. His English address will be found in our advertising columns.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, July 12th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. McLeod Craig and others. Psychic Demonstrations. Cordial invitation to all.

CROSSING THE GREAT DIVIDE.

FROM THE *Public*, OF CHICAGO, OF APRIL 7, 1911.

The following is an Editorial from this most up-to-date ideal newspaper:—

"Not to have seen 'The Return of Peter Grimm,' as played by David Warfield and his extraordinarily good support, is to have missed something. Yes, it is to have missed a good deal. The playing makes for clearer thought, better affections, and keener enjoyment of dramatic art. It is unique, for it succeeds in the task hitherto thought impossible of a convincing representation of spirit life on the stage in the midst of ordinary life, and as a scientific fact instead of fairy fable or a "spooky butting in." Since the play is billed by Mr. Belasco as his own in authorship, he must be accorded the possession of spiritual apprehensions and dramatic qualities of a kind not hitherto attributed to him. The play ranks in theme and charm with "The Servant in the House" and "The Passing of the Third Floor Back" while in detail, though fully up to their level, it is as different from both as is either of them from the other. As well as for excellence in acting, Mr. Warfield and his company deserve credit for their courteous but firm refusal to spoil their dramatic illusion by responding to curtain calls before the performance ends."

I send this to *Harbinger* as showing another side of Spiritualism.

J LEPPER

Hamilton,
New Zealand

GET A TRANSFER.

If you are on the gloomy line,
Get a transfer.

If you're inclined to fret and pine,
Get a transfer.

Get off the track of doubt and gloom,
Get on the Sunshine train, there's room—
Get a transfer.

If you are on the worry train,
Get a transfer.

You must not stay there and complain—
Get a transfer.

The cheerful cars are passing through,
And there is lots of room for you—
Get a transfer.

If you are on the grouchy track,
Get a transfer.

Just take a happy special back—
Get a transfer.

Jump on the train and pull the rope,
That lands you at the station Hope—
Get a transfer.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

During the month lectures have been given at the Guild Hall, by Mr. Buckley, of Queensland, which have attracted audiences for whom sitting accommodation could not be found. These were illustrated with fine limelight pictures, illustrating Spiritualism and its leading exponents.

A remarkable phase of mediumship has been shown lately through Mr. Buckley and his brother, which, later, may be made public.

The classes under the guidance of Mrs. Waschatz and Mrs. Engman, report satisfactory attendances and results.

At the Austral Buildings on Sunday afternoons, mediums' and conference meetings are held alternately, and on Sunday mornings at 11, the Lyceum meets, conducted by Mr. Feinagle. No report had reached this office at time of going to press.

MELBOURNE P.S. LYCEUM.

Mr. W. H. Lumley, conductor, writes:—

In spite of cold and wet wintry weather, the meetings of the Lyceum have been well attended, and the interest therein well maintained. The morning sessions show a gradually increasing attendance. A good programme was provided on the 28th May, Recitation Sunday. The speakers have been Mr. J. M. Moorey, Mr. Edelstan and Miss Codlin. Mr. Buckley visited us on the 18th June, and received a hearty welcome, and promised to speak to the children on the following Sunday morning. The afternoon meetings supply a want felt by members, and thanks are tendered to the many mediums who attend and make these meetings a success. The evening services, with Mr. J. M. Moorey as lecturer and psychic, afford conclusive evidence to many of the truths of Spiritualism, both in its philosophy and phenomena. The monthly social, on the evening of the 19th June, proved a success in every way. We have to record the addition to the Lyceum library of several new and valuable works on Spiritualism, by purchase, and also by gift from Mrs. A. Bright, and Mr. W. H. Terry, to whom we tender our grateful thanks.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield writes:—

The speaker for the month has been Mrs. Knight-McLellan, through whom some very interesting addresses have been given. One of the subjects discussed was "The Soul's Journey Into the After Life." All Mrs. McLellan's addresses are based on spiritual truths, and the address is followed by clairvoyance and clairaudient messages, which are always correct, and prove a great help to the persons fortunate enough to get them. Every Sunday afternoon, the Lyceum and developing class meet at 3. We sincerely thank Miss Garbin and Miss Donnelly for services rendered during the month. Mrs. G. Prince, junr., is now the secretary of this society.

SPIRITUAL SCIENTISTS.

ROYAL ARCADE, BOURKE ST., MELBOURNE.

We have to report splendid progress during the last twelve months. Mr. McLeod-Craig has been our speaker and psychic demonstrator the whole time, with the exception of three Sundays.

A special feature of our work is a healing class of 25 students, who will be pleased to send health vibrations

to any of the readers of your valuable paper, who are sick, either in mind or body, or who live away from Melbourne, and cannot see us personally. Mr. Craig, during the last twelve months, has given hundreds of diagnoses to poor people free, and we invite any who are in trouble to come along and we will help them.

With best wishes for the splendid work you and your paper are doing, dear Mrs. Bright.

Sincerely yours,

LESLIE SNEESBY,

Hon. Secretary Spiritual Scientists.

PRAHRAN SPIRITUALISTIC CHURCH.

Our Children's Lyceum is keeping busily on its way. In addition to our regular sessions, we have held our Monthly Recitation Day, and on June 24th, in company with the other Lyceums, paid a visit to Brunswick Lyceum. The alternate medium circles and Oahspe class have been continued, and have interested a large circle of investigators. During the month we have had addresses from our President, Mr. Du Vergier, on "What We Worship" and "Religion." Trance addresses, followed by clairvoyance, from Mrs. Werber and Mrs. L. Stevens, clairvoyance and readings from Mrs. Alleyne and Mrs. Cobden, Mrs. Miller, Misses Mantel and Ellstan, and solos from Miss Burston. We thank all our friends for their services.

T. K. MARSHALL, Hon. Sec.

VICTORIAN SPIRITUALISTIC UNION.

The manner in which the movement for union has been taken up during the past few months has caused the original workers in the movement to rejoice greatly. One more Melbourne society, the Spiritual Church of Jesus, has entered our ranks, and at least two others are considering the matter. We hope soon to be able to report great progress towards an organic unity or basis of co-operation amongst Melbourne and Victorian Spiritualists. On Thursday, July 6th, we would invite all our friends to Gladstone Hall, 86 Victoria-street, North Melbourne, to a conversazione, to meet Mrs. Bright, who has done at least as much as any single person towards union, and whose kindly attitude has often been an inspiration to us, while the knowledge of her work accomplished is a continuous incentive to us to move onward.

T. H. DRAKE, Hon. Sec.

SPIRITUALISM IN NEW SOUTH WALES.

Mr. A. J. Bush writes:—

Since my last, I have to report good attendances at the Church of Seers. During the month we have had some very interesting and important discussions on how to uplift the status of Spiritualists. The speakers have been Mr. Vald. Unmack, Miss Walton, Mme. Elise, Mme. Levorna, Mr. Sullivan, Mr. Penrig, and others. The evening platform has been occupied by Mr. Vald. Unmack, who on making his first appearance on the Spiritualistic platform, gave a most interesting series of four lectures on "The Human Double," with Mme. Levorna, Mrs. Pearce, and Mrs. Allison (London) as demonstrators. We send cordial greetings to all co-workers, and best wishes to yourself and for the success of "Harbinger."

CHRISTIAN SPIRITUAL CHURCH OF PROGRESS, SYDNEY.

The attendances at our services are satisfactory, and good work is being done. The speakers for the month were Mesdames Turner, Gardiner, and Patti, with an address also by Mrs. Kitty Hayes on "The Kingdom of God." Messrs. Hanlin, Neal, and Mr. Brown, who spoke on "Spiritualism and Its Critics." Spiritual descriptions were given by Mesdames Gardiner and Turner, and Mr. Fred. Neal.

Our Auburn branch is just commencing to make headway. The speakers for the month were Mrs. Stuttle, Messrs. Weeks, Brown, Hanlin, and Ferguson. Hearty greetings from the Church to self, co-workers and paper.

"UNITED SPIRITUALISTS."

BORONIA HALL, GEORGE ST. WEST.

Mrs. Kitty Hayes, Hon. Sec., writes:—"I have to report improved attendance at the above Society's meetings, the Sunday Anniversary Service drawing a full hall. The Social was also a great success financially, and was indeed a "gathering of the clans." The speakers for the month were Mrs. Rybus (Malu), Miss Mitchell, Mrs. Kitty Hayes, Mr. Brown, Mr. G. Hanlin, Mr. Johns. The Investigators' Class on Saturday evening, to which we invite all truth seekers, is doing good work for the "Cause" by proving by "demonstration" the Continuity of Life.

IPSWICH SPIRITUALIST SOCIETY.

Mr. W. F. Reichardt, hon. sec., writes:—

We are pleased to state that we have now among us Mrs. Weeks, who has been the speaker for the month. Her address last Sunday night on "Where are the Dead?" drew a good audience, and was attentively listened to. After the lecture, tests were given from articles to demonstrate the return of those who have passed on. Mrs. Weeks will start a class on Saturday next, for which a large number have already enrolled their names. Miss Venables is having a few Sundays' rest, which we hope will benefit her. Greetings to all co-workers, yourself, and success to your paper.

I am also asked to state that the Indian Missionaries, Ramunda Ommah and Mother, have been instructed by their solicitors to proceed home at once, as it is the wish of those at home to have them back. They have left Brisbane on their way to India, and had a good send off.

PERTH P.C. LYCEUM.

Temperance Hall,

Museum St., Perth, W.A.

To the Editor "HARBINGER OF LIGHT."

Dear Friend,—As the above Lyceum wishes all friends coming west to visit our meetings, and to know that there is a Lyceum in the West, I should feel very grateful if you will find space in the "Harbinger" for the following short report:—

"The Perth Progressive Children's Lyceum held their second anniversary at the hall in Museum-street, on the afternoon and evening of Sunday, June 4th. A record congregation was present at each service, and fully appreciated the instructive and comprehensive methods used in the instruction of the young folks—the coming Spiritualists. The services were enlivened by vocal and instrumental music, recitations, etc. The conductress (Mrs. J. Watson) stated that the Lyceum was progressing most satisfactorily, but that we needed more adults for group leaders and to form a "Summer Group." The membership had increased by 12 in the last 3 months, and we stood well financially. The vice-conductor (Mr. Jones, of Sydney Lyceum) gave a short, interesting address on "The New Religion" in the evening. The children on the decorated platform presented a pleasing spectacle, and acquitted themselves well. The singing was most hearty, and the anniversary a great success. The above Lyceum has great pleasure in extending a hearty welcome to all friends, whether old or young, coming out to the West, to our sessions." Thanking you in anticipation.—Yours faithfully,

GEO. F. RICHARDS, Hon. Sec.

At time of going to press no other reports had reached this office. Secretaries are kindly reminded that these must be in by the 20th of each month, and be written as concisely as possible.

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PUBLICATIONS RECEIVED.

<i>Light</i>	<i>Zeitschrift für Spiritismus</i>
<i>Progressive Thinker</i>	<i>O Pensamento</i>
<i>Two Worlds</i>	<i>Zichtstrahlen</i>
<i>Light of Truth</i>	<i>Luz y Union</i>
<i>The Theosophist</i>	<i>Luce et Ombræ</i>
<i>The Sunflower</i>	<i>Revue du Psychisme</i>
<i>The Nautilus</i>	<i>La Démocratie Vendéenne</i>
<i>The Kalpaka</i>	<i>Le Progrès</i>
<i>King Island Record</i>	<i>Psyché</i>
<i>Financial Gazette</i>	<i>La Verdad</i>
<i>Stock and Station Journal</i>	<i>Mitteilungen Psychische</i>
<i>Theosophy in Australasia</i>	<i>Revue Spirite</i>
<i>The Teacher</i>	<i>Les Nouveaux Horizons</i>
<i>Astrological Bulletin</i>	<i>Efterat</i>
<i>Reason</i>	<i>Alma e Coracao</i>
<i>Health Record</i>	<i>Filosofia della Scienza</i>
<i>American Globe</i>	<i>La Vie d'Outre-Tombe</i>
<i>Prabuddha Bharata</i>	<i>Revue du Spiritisme</i>
<i>The Book Lover</i>	<i>Les Pyrénées</i>
<i>The Balance</i>	<i>Le Devoir</i>
<i>The Occult Review</i>	<i>Le Radical-Socialiste</i>
<i>The Stellar Ray</i>	<i>Theosophy in New Zealand</i>
<i>The Commonwealth</i>	<i>The Swastika</i>
<i>Newlife</i>	<i>Journal of American S. P. R.</i>
<i>Atlantis Restored</i>	<i>Progress</i>
<i>Self-Culture</i>	<i>The Theosophist</i>
<i>Het Toekomstig Leven</i>	<i>Le Démocrat du Jura</i>
<i>Constancia</i>	<i>L'Echo de la Montagne</i>
<i>Le Messager</i>	<i>Tribuna Espirita</i>
<i>Sandhedssogeren</i>	

The *Hindu Spiritual Magazine* has a horrible ghost story, some realistic stories of Indian Yogees, and Dr. Peebles' Fireside Musings on entering his ninetieth year.

The *College Quarterly* is a record of the doings of the Working Men's College, very nicely printed.

The *Coming Day* records the passing over of the Rev. John Page Hopps, and the cessation of its publication.

Proceedings of the American Society for Psychical Research for April is a volume of 672 pages, almost exclusively composed of the examination into "A Case of Hysteria." A novel case, in which Professor Hyslop sees attempted fraud by other than the normal consciousness of the young woman sensitive, whose normal consciousness he acquits of any participation in deception.

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MELBOURNE, JULY 1, 1911.

An Open Letter to the Orthodox Clergy

And some Conundrums for Them to Answer.

By B. F. AUSTIN, A.M., D.D.,

Pastor Plymouth Spiritual Church, Rochester, New York.

There is no more able or earnest expounder of Spiritualism in the United States than B. F. Austin, the Pastor of the Plymouth Spiritual Church, Rochester, New York. Filled with an absorbing love of truth, he found himself, after twenty years' experience as an orthodox minister, unable to continue teaching, which, as he says in the following letter, "would have been a crime against truth and humanity." His secession from the Methodist Church, where he had held high positions, including a professorship at one of its colleges, has, however, led him into a remarkable success. It is, however, simply through strenuous work and endeavour that he has attained his present position. "The Austin Publishing Co.," founded by him, has grown into an important business, the latest achievement being the purchase of the plates of Andrew Jackson Davis' works, and the bringing out of a new edition at great cost. Plymouth Church, which Mr. Austin now occupies, was built by the Congregationalists at a cost of over £20,000, and is one of the most beautiful edifices in Rochester. A year or two ago the whole of the debt on the purchase was paid off, and Spiritualists now own a building which any congregation might envy.

In the attempt to put the "new wine" of Spiritualism into the "old bottles" of an effete theology, many ministers fail, and the message they give to the world is shorn of all its vitality. The facts given by Mr. Austin are unassailable, and should carry strength to many a half-hearted believer, both among the clergy and laity. It is in this hope that readers of the "Harbinger" are enabled by the unfailing generosity of a tireless worker in the cause to have the opportunity of reading Mr. Austin's important deliverance.

AN OPEN LETTER TO THE ORTHODOX CLERGY.

Dear Brethren :

Permit a few words of earnest remonstrance from one who for over twenty years stood in the ranks of the orthodox ministry and preached the Old Theology until the increasing light of this wonderful age, so fully revealed its unscientific character, that to continue such teaching would have been a crime against truth and humanity.

Few statements appeal more strongly to the sense of justice in every human heart than the words of the Nazarene implying where much is given much will be required. Great responsibility is upon the man who assumes to teach spiritual things to-day,—for the greater knowledge and greater opportunities of this age are ours. We cannot measure, then, our responsibility; nor should we compare our teachings with the standards of the past.

When the Old Theology had its birth men were in ignorance of their own history, of the world they lived in, of the heavens, and especially of the Supreme Power; believing themselves the product of fiat creation, the earth a flat plane, the sun a satellite of the earth, and God a monster who could be appeased with blood, and so cruel, and jealous, and warlike, that he could order the ruthless destruction of a race, the murder of innocent women and children, and the

sacrifice of pure maidenhood to the lusts of a brutal soldiery. In those days, before the brain of man had been as highly organised as to-day, before the birth of the natural sciences, before the steamboat, and railroad, and telegraph, and telephone and wireless communication between continents; in the days of man's childhood and savagery, your theology was born.

It sprang, it is true, out of man's inherently religious nature—out of that god-ward movement of the soul, that evolutionary force in man's spiritual being which has ever led him on, and out, and up—but it took its colouring and essential character from that ignorance and cruelty which has ever characterised all men not yet evolved out of the animal conditions of life.

Tell me, Teachers of the Old Theology, what other teachings save the religious which had their origin in the dim and distant days of human history, are considered worthy of being set up as a standard of faith and practice to-day?

To-day we know (and our fathers who constructed the Old Theology did not) that the earth with its 1500 millions of men, is but a speck of the material universe; we know that all religions are essentially one in origin and character; that all the worlds and systems of worlds have had one origin, and that all are governed absolutely by law; that there is no room, under the present conception of a universe governed by invariable law, for a Power outside of Nature, and that the conception of a personal God interfering with Nature's order by miracle or special providence is an absurdity; that under the conception of a God immanent in Nature, there is no room for a personal devil; that man originally was not a perfect and holy being, but a savage fighting for a bone; that man has lived on the earth hundreds of thousands of years, and not a paltry six thousand; that there never was an historical Adam or Eve—in short, that this and similar stories of Creation, the Deluge, the Tower of Babel, Giving of Law, the Exodus, etc., and the whole story of the Nazarene, are all paralleled in the religions of other lands, long anterior to the Bible times.

If these things be true, and few scientific minds deny them, is it not time to revise and reverse your system of teaching? Let me urge upon you a few reasons for discarding the Old Theology and accepting the new teachings of our age—brought to us by scientific study and experiment, and by revelations from the spirit spheres.

1.—The Old Theology is an essential falsehood. Man has not fallen; the world is not under a curse; man's spiritual nature is not vile and depraved; man cannot be saved by faith, nor damned by lack of faith; there is no dread judgment day—save the perpetual self-judgment of man under a constantly-operative law; there is no hell where the wicked are shut in, or heaven from which the wicked are shut out; there is no eternal separation of parents and children in spirit-realm, any more than here; the doctrine of a final state; a fixed moral condition: an unalterable destiny of woe, is the most damnable falsehood that human ignorance and intolerance ever

uttered—the cruellest of all the abominable brood of lies ever hatched out of the nest of superstition under the palsy of fear and dread. In the light of man's eternally progressive nature, the doctrine of man's fixed and unalterable doom is a scientific impossibility!

When you preach these horrible dogmas, remember, you are preaching what the scientist, the philosopher, the historian and, it may be, multitudes of your hearers, know to be false.

2.—These dogmas have no inspiration, courage, comfort and help for humanity.

They hinder, but do not help men; they discourage, but do not inspire men; they fill man's present with apprehension and his future with dread; they are at once irrational, unscientific and mischievous.

What possible good can come to men from hearing of a god like the Old Testament Jehovah? How can men be made better by telling them they are vile worms of the dust and unable, of themselves, to do the right and the good? Psychology to-day asserts that the way to make men better is by always and by ever asserting and suggesting the good in man. Your Old Theology is a constant assertion of weakness and vileness and diabolism.

Old Theology is summarised thus: death, despair, disease, depravity and the Devil!

The Spiritual Philosophy, on the other hand, shouts from the hilltops: life, light, love, happiness, hope, heaven, goodness, greatness, God—everywhere!

The Old Theology is the rankest pessimism—plunging the race into depravity at the beginning of human history and giving largely to the Devil the rulership of this world and the majority of the race as victims in the next world!

The Spiritual Philosophy is full of optimism. Goodness is everywhere: goodness is perpetual: the true, and beautiful and good are destined to triumph. Evil, and sin and suffering are vanishing shadows—soon to be swallowed up in victory for truth and justice.

The Old Theology is comfortless, and under its teaching the tenderest sympathies of the human heart are crucified daily. What comfort here—or what heaven hereafter—for the mother whose boy is eternally lost?

Do you know that this dogma of eternal separation of those who love each other here hangs like a pall of gloom over Christendom?

Why preach what you do not know to be true, and what is asserted to be false by the unanimous testimony of the spirit-world of to-day?

Do you know that if the ten thousand spirit-messages that the prophets of to-day are voicing from spirit-lands are true, there is no such heaven or hell in God's universe as you have been proclaiming to the world?

3.—Preaching the Old Theology is daily widening the gulf between the scholarship and intelligence of this age and the churches.

Your course is suicidal. As man's brain becomes more highly organised; as he masters the secrets of nature, and as he unfolds his higher consciousness, it becomes more and more impossible for him to accept the creedal teachings about man, and Nature and God. If you continue presenting these creedal ogres and hobgoblins and bugaboos (born in humanity's childhood) to your audiences, do not wonder if the more intelligent men and women of the community shun your ministry and if the very name "religion" becomes a synonym for ignorance and intolerance.

Study, I pray you, God's Word, where it is recorded in rock, and tree, and brain, and in human consciousness.

Open your eyes and ears to the wireless telegraphy of to-day between the mortals and the spirit-realms. Listen to the messages of love and instruction that are pouring into human hearts and minds from the encompassing spirit-worlds; and learn this fact: that the world possesses greater prophets and seers, higher and fuller inspiration to-day than ever before. We

are making better bibles, performing greater miracles, unfolding and developing more Christs than in any preceding age. We are in no sense dependent upon the dim and distant past for truth, inspiration and salvation.

Break, then, the leading-strings that bind you and your people to the ignorance, and superstition, and cruelty of a dead age; and awake to the fuller and richer light and leading of our own glorious day.

Break your way, Brothers, out of the shell of Orthodoxy, and you will be amazed and astonished to learn how large and how glorious is the realm of mental and spiritual liberty.

"Art thou a master of Israel and knowest not these things?"

B. F. AUSTIN.

SOME CONUNDRUMS FOR THE CLERGY.

1. Does the history of religious dogmas warrant a conviction on your part that your present religious belief is a full and final statement of the religious question?

2. Does not history show an evolution of religious thought; and if so, is your present belief likely to be the one you will hold when you reach a higher plane of development—say, 100 years from now?

3. Does the present divided and distracted state of Christendom with its 157 churches and creeds, all more or less contradictory, warrant you in the belief that you have the Truth, while the others are in error?

4. Is there any other safe attitude of mind towards the Truth than a perfect willingness to discard error, however dear it may be from its associations, and to receive new conceptions of Truth, however much against our prejudices?

5. Do you believe, with the illustrious Bruno, that "No one is worthy of the truth who is not willing, if need be, to die for the truth"?

6. Are you willing to calmly and seriously consider the following questions, involving the correctness of so-called Orthodoxy, and to open your mind to more liberal and rational views, if these views can be demonstrated correct?

7. Can Truth ever be dangerous to humanity? Can error ever profit either teacher or hearer?

8. Is not all Truth equally sacred? Is the Truth written in a rock or in man's nature, not as sacred as anything written in the so-called sacred books?

9. Must not all Truths harmonise? Can two Truths ever contradict each other? If the Bible and Nature are both divine revelations to man, can they disagree?

10. Do you believe the Bible is "the Word of God"?: an infallible revelation of God's will to men?: given because necessary to show men the "way of salvation"?

11. If so, why was it not given for 4000 years after Adam and Eve fell into sin? Why was the human race deprived of its light and comfort for 4000 years or more?

12. If the Bible is the infallible "Word of God," how do you account for 157 churches and creeds all teaching different and opposing dogmas, professedly from this one Bible?

13. Why is there not a single passage in the Bible which claims for that volume the title, "Word of God"?—or one which claims for the Bible as a whole, divine inspiration?

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 the world?

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!

16. Is the inspiration that would come to a Council presided over by such a monster likely to be "plenary," and "divine," and "infallible"?

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 question of the "Deity" of Jesus, and the Canon of Scripture?

18. Are you sure 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?

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?

20. Are you certain that it is the plan and purpose of any Deity to save man from errors and mistakes in his religious ideas and practices any more than in any other department of human thought and activity?

21. Is not Nature's plan (everywhere apparent) to teach us by Experience, and are not our errors and mistakes our best instructors?

22. Are you sure of the truth of your dogma of man's depravity, and that it originated in Adam's transgression?

23. How many scientific minds the world over, unbefogged by early Orthodox teaching, believe in the literal story of Adam and Eve, and the record of the "Fall"?

24. How do you reconcile this doctrine with the "foreknowledge of God," the "justice" of God, the "goodness" of God?

25. Does not the preaching of depravity produce depravity? Does not the doctrine of hell make hell in human minds and hearts? In view of the power of Suggestion, as revealed by psychology to-day, is it not criminal to teach the doctrine of human depravity to children?

26. Do not the highest educational authorities to-day (and of past days, as Froebel), assert that human nature is inherently good in itself?

27. Which of the churches and creeds represents to-day the teaching and practice of the Nazarene?

28. If the Bible came from God and is a revelation of His will and love to men, how do you account for the evident mistakes, errors, contradictions, myths, fables, barbarities, obscenities, etc., which are found in its pages?

29. Do you really believe that the Old Testament Jehovah, who was described as "a man of war," and whose record throughout Jewish history is that of a blood-thirsty tyrant, is really the same God that Jesus proclaimed as our "Father in heaven"—the same as Faber sings about:

"There's a wideness in God's mercy
Like the wideness of the sea."

30. Is it true or false that this Old Testament Jehovah ordered the indiscriminate slaughter of the Canaanites: men, women, and innocent babes?

31. Is it true that He required, through His accredited mouthpiece, the murder of the Midianites, for alleged wrong-doing of their ancestors 400 years before?

32. Is it true that his altars reeked with blood, and that unnumbered innocent victims were slaughtered and burnt as a "sweet-smelling savour" to Jehovah?

33. Were not human sacrifices offered to him in the case of Jephthah's daughter, and Agag, and others, whom Samuel, his prophet, hewed to pieces "before the Lord"?

34. Is it a sufficient reply on the part of Orthodoxy

to these charges against the inhumanity and blood-thirstiness of Jehovah, to say the Israelites were at that time barbarous and uncivilised (remembering that this Old Testament economy is supposed to have come down from Jehovah's own lips)? Was Jehovah at that time a barbarian?

35. Is there not a striking parallel between the histories of Jesus and Buddha; both having their births foretold, both being virgin born, both being heralded by stars, both suffering for men, and both reappearing after death?

36. May not this parallel be extended to the founders of other great religions? As Buddha preceded Christ, is it not evident that the story of Buddha could not be copied from that of Christ?

37. Is it not true that in the Assyrian and Babylonian records there are stories of Creation, the Fall, the Deluge, etc., similar to, and antedating, those of the Bible? Does not this account more rationally for the Bible narratives, than any supposed revelation to Moses?

38. Is it true that the Higher Criticism has shown most of the books of the Bible to be without known date and authorship, in many cases compilations from previous records, and in all cases such as can easily be accounted for as of purely human origin?

39. Is it true that, as George Adam Smith declared in his recent Yale Divinity Lectures, "The attempt to interpret the Old Testament as history has been disastrous"? Also, that "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"?

40. Is it true that a publisher was actually convicted and fined for sending obscene matter through the United States mails, who had only circulated some selections from the "Holy Bible"?

41. Did Jesus teach Presbyterian, Methodist, Anglican, Baptist, or Roman Catholic doctrine? How many articles were in His creed? What were they?

42. Did He ever teach Adam's fall, human depravity, vicarious atonement or salvation by faith?

43. Could you not summarise the Nazarene's teaching thus?:

- a. God is our common Father.
- b. All men are brethren.
- c. Let us love and serve one another.

Have not the theologians buried Jesus beneath 2000 years of theological drift?

44. Does not the statement, "The Father is greater than I," and the self-assumed title, "Son of Man," plainly imply the humanity of Jesus?—and is not His claim of sonship with God perfectly reconcilable therewith, since "We are now the sons of God"?

45. Did Jesus claim any miraculous powers for Himself which He did not assert for His disciples? Did He not say: "The works I do ye shall do also, and greater works shall ye do"?

46. Did He not assert that certain signs should follow those that believe in Him; that they should lay their hands on the sick and heal them, etc.? Do the followers of Jesus to-day duplicate His miracles, and have they the "signs" proving their genuine discipleship?

47. Did He not commission His followers to heal the sick as well as to preach His gospel? Are the clergy of to-day healers of the sick?

48. What has become of the Nine Spiritual Gifts described in 1 Cor. xii.? Are they not as truly lost as the ten tribes?

49. Did not the possession and exercise of these nine gifts constitute the very life and power, and propelling force of primitive Christianity?

50. Were not these spiritual gifts in the early church, and were they not exercised generally for 300 years after the times of Jesus?

51. Does the Roman Catholic church claim the power of working miracles to-day? Can it not in many, many cases, demonstrate its claim to the possession

of the so-called miraculous powers of early Christianity?

52. Is it not evident, then, that the miracles of Jesus and of the early church, and the psychic healing of to-day—which is generally outside of the churches—are all of one origin? Is it not clear that they are all manifestations of psychic power, in accordance with the laws of the spiritual realm; laws so little known and understood that their operation is considered miraculous?

53. Is not this more clearly apparent, when you read the records of noted healers in other lands and among other nations in different ages?

54. Did you ever read the life history and work of the late Dr. J. R. Newton, the great psychic healer, who healed, it is said, 150,000 people? (His record surpasses that of any other healer known.)

55. Does it not seem eminently reasonable that what happened 2000 years ago, may happen now? Is not this passage a part of the "infallible" Bible?: "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun."

56. Why are there three irreconcilable methods of salvation given in the New Testament; as follows: salvation by faith, salvation by works, and salvation by election?

57. If men are "justified by faith," and also saved by "working out their salvation," what need of an election—"according to the foreknowledge of God"—which saves some, leaving the "vessels of wrath, fitted to destruction," to eternal misery?

58. In view of Romans ix. : 15-22, and the Westminster Confession, is not Burns' verse apropos?:

"O Thou who in heavens dost dwell,
Wha, as it pleases best Thyself,
Sends aye to heaven and ten to hell
A' for Thy glory;
And no for ony good or ill
They've done afore Thee."

59. Do you believe the statement in Hebrews, that the Old Testament is "the word spoken by angels"?

60. Can you deny that angels frequently appeared to men and women in early Bible times, and that nearly all the miracles of Old and New Testament times are in connection with, or a result of, angelic visitation?

61. Were not these angels, in most cases at least, the spirits of departed men and women? Did they not come in the form of men, speak like men, eat like men, and show by their language and conduct a sympathy with man that could only be born of common experiences?

62. In Genesis xviii. and xix., and many other passages; are not the terms "men" and "angels" used interchangeably?

63. Is not Gabriel styled both a man and an angel? And similarly, the "man" who appeared to Joshua with drawn sword? And likewise, is not the "young man" who appeared at the tomb of Jesus styled also an angel?

64. Does not Revelations xxii. : 9, expressly prove this point?

65. Does not Jesus declare the same doctrine in Luke xx. : 33?

66. If men who have passed through the change called death are "angels," or "equal to the angels"; and if angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation," may not all the so-called miracles wrought on our plane be the exercise of spirit-power through their ministry? The works of Edison and Tesla—though in strict accord with law—seem miraculous to the savage observer; is it strange that spirit-power exercised on our plane should seem miraculous to those who do not understand it?

67. Is it not true that angelic manifestations and displays of angelic power occurred only in presence of

those possessing certain natural endowment; and that such people were variously styled prophets, seers, apostles, oracles, mediums, saints, and in some cases wizards: according to the nature and character of the manifestation and enlightenment of the people?

68. Is not the Bible record full of significant dreams, visions, prophecies, angelic appearances, angelic voices, spirit-writing, miraculous healing, speaking with tongues, etc.; and are not these classes of spiritual phenomena found in every nation and among every people? Are they not very common among Spiritualists to-day?

69. Is there a form of so-called miraculous power in Old or New Testament history that is not duplicated in the presence of the prophets of to-day?

70. Are there not scores of classes of spirit phenomena to-day amply authenticated by expert testimony under test conditions that were unknown in Bible days? Have you ever seen a spirit-painting? Have you ever received a message on stone (slate), as did Moses? Have you ever seen one of these angel visitors, as did Abram? Have you seen them "vanish out of sight," as did Jesus, and as thousands have to-day in the modern seance?

71. Do you know that, under absolutely test conditions, you can secure spirit-messages, receive specimens of spirit-artwork, and witness the phenomena of spirit-materialisation?

72. If you went to a perfect stranger, thousands of miles from your home, and in a room well lighted received messages from deceased friends upon blank paper you had folded and held in your hands all the while—messages proving to you in language, thought and style the identity of the intelligences from whom they came—would you believe?

73. If you got messages you did not at the time believe to be authentic, but which afterwards proved to be true; if parties appeared whom you did not know, and you afterwards proved their identity by investigation; if your own friends came in presence of a medium who was a total stranger to you and to them; if some near and dear friend came and you recognised face, form, clothing, speech and had as much opportunity to identify as Thomas had when Jesus bade him thrust his hand into His side—would you believe? If you believed, would you be honest and bold enough to confess the truth?

74. Do you know that Alfred Russel Wallace, F.R.S., at one time believed there was nothing in the universe but matter and force; but after patient investigation, in his own home, was compelled to believe in spirit-return?

75. Do you know that the late Dr. George Sexton, the eminent scientist and lecturer, at one time an infidel, after fifteen years' investigation in his own home, found the truth of spirit-return through members of his own family?

76. Do you know that Sir William Crookes, F.R.S., the eminent English scientist, ex-president of the British Association for the Advancement of Science, investigated under absolutely test conditions, in his own home, and proved scientifically the phenomenon of materialisation? Have you read his "Researches in Modern Spiritualism"? Do you know that thirty-nine of the leading scientists of the world have investigated and endorsed the truth of Spiritual Phenomena?

77. Have you read Epes Sargent's "Scientific Basis of Spiritualism," Zoellner's "Transcendental Physics," and "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.S.?

78. Who should know about these spiritual questions if not those who are supposed to minister in spiritual things? If you have not read these Gospels of modern Spiritualism, or investigated fully or fairly the phenomena, are you fit to be a teacher in Israel? If the blind lead the blind, what will happen to both?

B. F. AUSTIN.

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



With the exception of the round Seal in the right hand corner of the bottom row in above picture, and three special tablets mentioned lower down, the above tablets have been selected for illustration as unique in the collection, and as having shown internal proof of being what was stated. Eight of the tablets are what are termed case tablets, which for better preservation are enclosed in an outer case of clay with replica of contents. They looked when brought like rough lumps of clay as can be seen in the middle tablet of the bottom row. It is shown with the clay carefully removed to get a glimpse of the enclosure which in every case proved to be correct. Two brought in 1906 were translated by Dr. Robinson, showing that Nabonidas was the last King of Babylon, not Nebuchadnezzar as stated in the Old Testament. "The large cylinder," Dr. Robinson said, "in the British Museum declares this also, and churchmen and others have tried to reconcile these two

accounts." The second tablet relates to the same incident—the taking of Babylon by Cyrus.

On the evening of June 3, 1909, George Smith, the great Assyriologist, was present at the circle for the first time, and to mark this event three special tablets were brought. These were said to be taken from a mound at Babylon pointed out by George Smith, and are also case tablets. Nos. 1 and 2 are at the top and bottom of the first perpendicular row. No. 3 is the middle tablet in the top row. The whole picture is a remarkable one, and the photograph is so excellent that the lettering and some figures of animals can be seen as distinctly as in the originals. They are highly typical of this wonderful phase of mediumship, the "passage of matter through matter," showing that the hardest stones can be reduced to their original ether under special conditions, and that the universe has a spiritual basis—ourselves a component part of the great whole.