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

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JUNE 1, 1911.

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EDITORIAL NOTES.

There could not be a stronger contrast between the teachings which real Spiritualism is giving to the world and the pabulum set before the attendants at ordinary church services than to scan the page of the "Herald" which contains every Monday some account of the services preached the day before. Of real religion—the religion that means, as the world implies, our relation to that invisible world all around us, and to the immeasurable Universe whose Centre is Love, and in Whose power we live and move and have our being, there is little indication. We are so sunk in Cimmerian Darkness that we may well echo John Page Hopp motto on his beautiful journal, "The Coming Day." "Watchman, what of the Night? The Day cometh" to give courage for the fight in which the world has as yet scarcely entered. For to the average man as yet, Spiritualism stands only for fortune telling or something equally materialistic. "Give us the name of the winner of the Cup, and we will believe in you; or, as a prominent citizen said once at Mr. Stanford's circle, when a live fish was wriggling on the table brought through Bailey's wonderful phase of mediumship, "I will believe if you will bring a shark." These manifestations are only one means of arousing people to a knowledge of what sort of a universe they are living in—then if they will go on to a study of the philosophy they will gradually get their eyes opened to the light which sooner or later must penetrate to the darkest recesses of man's nature. A mere hunting after phenomena is soul-debasing, and, unfortunately, many so-called Spiritualists stop there. Almost the first desire is to be saved the trouble of deciding on any course of action, or to be foretold the future. However much the world is indebted to real mediumship, and many are the inquirers whose eyes have been opened by a visit to some of the gifted mediums in our midst, they were never meant to usurp the individual will which should be the supreme and final authority. Everyone has what may be called crises in their affairs, but although I am in what I realise as telephonic touch with the Spiritual spheres, I am invariably told that no word of advice will be given me, but that if I ask the Divine guidance, at the critical moment inspiration for the course of action will come. This is the difficult lesson to be learned. It is the foundation of all true religion—it is the lesson that John Page Hopps insisted upon in every page of his writings. One can understand what he meant by saying, "the phenomena have nothing to do with the Spiritual life," when this is understood. It cannot be too strongly emphasised that no one can save you but yourself. Those that profess to be able to give you a passport into heaven,

or, as amongst occultists, to have some special mode of intercourse with spiritual spheres, are only men and women like yourselves and who cannot do your work for you. There is no limit to individual spiritual progress. Each one may become a god or goddess in those ethereal worlds to which we are all hastening.

Meanwhile the work of enlightenment must go on. Greatly as will the late John Page Hopps be missed, it must be remembered that he was simply a forerunner of the type of teacher Spiritualism is, I hope, to have in the future. He will doubtless join one of those great spiritual conclaves who direct the work of enlightenment from the spheres. This is what the orthodox know nothing about. Their ideas of the next state are either a visionary one of an unnatural existence shorn of all interest in mundane affairs, or is too vague to cause a ripple on their consciousness. But the great mission of Spiritualism is to give proof of a life beyond more real, more full of interest than this one. It is only passing through a cloud, as it were, to find a world so much like this one that many doubt at first if they have really passed over. That those who are desirous of helping the work of the world's enlightenment after they have passed over do so, there is no manner of doubt. Although this is known to many who attend Mr. Stanford's circles, the addresses themselves are a standing proof of their spiritual origin. By the last mail came a letter from Mr. James Robertson, of Glasgow, the author of "Spiritualism, the Open Door to the Unseen Universe," and a constant writer to the press. "Those addresses through Mr. Bailey," he writes, "always charm me, there is so much of valuable thought in them. Who could doubt but that they are the expressions of great souls gone on. Emerson, Carlyle, and so many of what we call normal teachers have been fed from the same source, though they knew it not. They were touched and quickened, and then translated what was given them into common speech, though they said no sociable angel ever dropped a word to mortals from the world which really supplied them. It is our consolation that this spiritual gospel will link together many things that now seem far apart." After speaking of the great loss to him personally through the passing over of John Page Hopps, he says, "We might think the cause would suffer, but of this there is no fear. Others will be raised up for the work who will go higher than even the great ones who have gone. Our strength is great because we know of the love and power which is being sent down continually to gladden the world."

In the great work that lies before us, men and women will take an equal part. A friend, who is a University man of high culture, said to me the other day that there is no career for a woman. He has, as I told him, grown out of the old theology but has not yet imbibed the spirit of the New Reformation. Let people read Olive Schreiner's magnificent book, "Woman and Labour," and they will see that it is simply lack of training, lack of opportunity that has reduced her to her present status. From all we have learned of that great Republic of Law and Love on the other side of Life, men and women are equal, though as Tennyson says "distinct in individualities."

"And so these twain upon the skirts of Time,
Sit side by side, full summ'd in all their powers,
Self-reverent each and reverencing each
Distinct in individualities,
But like each other ev'n as those who love."

OLIVE SCHREINER
and
THE FUTURE OF WOMAN.

BY ANNIE BRIGHT.

It has long been my desire to write something in these pages on a subject that is but dimly understood, but which is the most important of all to the race. To those who think deeply on the mysteries of Life and the Universe, it is evident that the question of sex is interwoven throughout all nature. There is, moreover, some subtle spiritual basis of attraction between the sexes that transcends the question of parenthood which does not convey its highest deepest meaning. But it is most difficult to convey to the mind of the average individual that Love—the spiritual force of the Universe—and lust are wide as the poles asunder. In those wonderful sketches by Olive Schreiner, called "Dreams," in the chapter "Three Dreams in a Desert," no more truthful and incisive exposition of the Woman question is to be found in the English language. There it is shown how the two can only advance together, and also the long and weary pilgrimage the woman has to make before she can stand free and equal beside her heaven-intended companion—man. But before she starts on her journey she has in this allegory to take from her breast that cherished counterfeit of real Love—Passion. "He will be in the Land of Freedom before you," says her guide, "Reason." "Those who reach the Land of Freedom, the first hand they see stretching down the bank to help them shall be Love's." In Olive Schreiner's greatest book, "Women and Labour," just published, this is set forth not in allegory, but in such a conclusive statement of the case that will surely mark an era in the upliftment of Woman in the scale of humanity. It is shown, too, that she must be her own saviour.

HOW "WOMAN AND LABOUR" WAS WRITTEN.

In an admirable review by Mr. Stead of this remarkable book, he tells of his early meeting with Olive Schreiner some two years after she and Mrs. Fawcett had procured the signatures of nearly all the foremost women in England to a manifesto affirming their approval of what he had done in his world-famed articles, "The Maiden Tribute of Modern Babylon." "The last time I met her," says Mr. Stead, "was many years later in South Africa. The war was over, but the scars of that fratricidal combat were only too visible. Olive Schreiner had become Olive Cronwright Schreiner. The girl who wrote 'The Story of an African Farm' had ripened into the matron, . . . and the sombre memories of the war lay heavy upon her heart. But she was Olive Schreiner still," he adds, "one of the greatest women on earth." Even then she had ready for the printer the MS. of this book, "Women and Labour," and she waited seven years, although earnestly entreated by Fisher Unwin to give him a volume for publication before the psychological moment for its appearance arrived. Mr. Stead says, "It is a great book by a great woman;" while Fisher Unwin declares it to be the "Bible of the Woman Movement."



OLIVE SCHREINER.

Strange to say, like Thomas Carlyle's "French Revolution," the first manuscript was destroyed by fire. In the Boer War, when Olive Schreiner's home at Johannesburg was looted because she had wielded the pen of Genius in the cause of Liberty and Right, it was ruthlessly destroyed. In 1899 Olive Schreiner was living in Johannesburg, when through ill-health she was ordered suddenly to spend some time at a lower level. At the end of two months the Boer War broke out. In the following passage she tells in her own words what happened:—

Two days after war was proclaimed I arrived at De Aar, on my way back to the Transvaal; but martial law had already been proclaimed there, and the military authorities refused to allow my return to my home in Johannesburg, and sent me to the Colony; nor was I allowed to send any communication through to any person who might have extended some care over my possessions. Some eight months after, when the British troops had taken and entered Johannesburg, a friend, who being on the British side, had been allowed to go up, wrote me that he had visited my house and found it looted, that all that was of value had been taken and destroyed; that my desk had been forced open and broken up, and its contents set on fire in the centre of the room, so that the roof was blackened over the pile of burnt papers.

In the ashes were some charred fragments of her *magnum opus*.

Then she knew that the book into which she had poured the best thought of her life was destroyed. Four months after the war was over Olive Schreiner obtained a permit to visit her house in Johannesburg. There she found nothing but the leathern back of her book intact. A few fragments of the leaves were left brown and charred, mute witness of the fate that had befallen the book. Then she hoped she might at some future time re-write the entire volume, but she found that impossible, and she had not the "health even," she says, "to fill out and harmonise this little remembrance of it." And she adds, "with considerable pain I give out this fragment." Mr. Stead, always on the side of freedom and justice, says

with his marvellous eloquence, "It is a fragment so precious that I seem to see Olive Schreiner descending the slopes of Table Mountain like Moses descending from the Mount with the book of the law in his hands. And like the Hebrew law-giver, she wist not that her face shone as the face of one who has talked with the Lord face to face."

HOW THE BIRDS GAVE HER THE KEY TO THE
WOMAN QUESTION.

When quite a child she found the clue to the sex question in a bird's nest.

After describing the facts she had observed, showing that sex relationships may assume almost any shape on earth as the conditions of life vary, she says:—

"And above all, this important fact, which had first impressed me when as a child I wandered alone in the African bush and watched cock-o-veets singing their inter-knit love songs (they have only one answering love song between them, the male sounding two or three notes and the female completing it with two or three more), and small singing birds building their nests together, and caring for and watching over, not only their young, but each other, and which has powerfully influenced all I have thought and felt on sex matters since; the fact that, along the line of bird life and among certain of its

species sex has attained its highest and aesthetic and, one might almost say, intellectual development on earth; a point of development to which no human race as a whole has yet reached, and which represents the realisation of the highest sexual ideal which haunts humanity."

"In the case of the little kapok bird of the Cape," she goes on, "a beautiful, white, fluffy round nest is made by both out of the white down of a certain plant, and immediately below the entrance to the cavity in which the little female sits on the eggs is a small shelf or basket, in which the tiny male sits to watch over and guard them. It is among certain orders of birds that sex manifestations appear to assume their most harmonious and poetical forms on earth."

In relation to this, Mr. Stead says:—

If the birds taught Olive Schreiner where to find the realised ideals of her dreams, the insect world supplied her with the most appalling symbol of the ultimate fate of the parasitic female who, as kept wife, kept woman, or prostitute, contributes nothing to the active and sustaining labours of her society, and is the most deadly microbe which can make its appearance on the surface of any social organism.

THE DIVINITY OF SEX.

Those who have followed Mr. Stead's work from the time he made the world resound with the cries of the children of tender years, immolated on the altar of lust in that great city of London, he has ever been the exponent of what the sexual instinct is destined to be. From it now, he says, "springs all that we know of art, poetry, romance, religion, and God. . . Olive Schreiner looks forward to the time when man and woman, equally free and equally independent (economically), will be able to choose a mate according to the untrammelled law of attraction and affection." Then, as Olive Schreiner says, "sexual love, after its long pilgrimage in the deserts, will be enabled to return at last a king crowned."

It seems as if all my life I have been waiting for some genius to arise who should voice the underlying truth of this great question, with clarion voice. There is no subject that needs elevation more than this, the deplorable ignorance of which strews our boasted civilisation with hopeless wrecks. Olive Schreiner, with the insight of a seer, says in the following passage:—

That as humanity and human societies pass on slowly from their present barbarous and semi-savage condition in matters of sex into a higher, it will be found increasingly that over and above its function in producing and sending onward the physical stream of life, sex and the sexual relation between man and woman have distinct aesthetic, intellectual and spiritual functions and ends apart entirely from physical reproduction. That noble as is the function of the physical reproduction of humanity by the union of man and woman, rightly viewed, that union has in it latent, other, and even higher forms of creative energy and life-dispensing power, and that its history on earth has only begun. As the first wild rose, when it hung from its stem with its centre of stamens, and pistils, and its single whorl of pale petals, had only begun its course, and was destined as the ages passed to develop stamen upon stamen and petal upon petal, till it assumed a hundred forms of joy and beauty.

And it would indeed almost seem that, on the path toward the higher development of sexual life on earth, as man has so often had to lead in other paths, that here it is perhaps woman, by reason of those very sexual conditions which in the past have crushed and trammelled her, who is bound to lead the way, and man to follow. So that it may be at last that sexual love—that tired angel who through the ages has presided over the march of humanity with distraught eyes, and feather-shafts broken, and wings drabbed in the mires of lust and greed, and golden locks caked over with the dust of injustice and oppression, till those looking at him have sometimes cried in terror, "He is the Evil and not the Good of life!" and have sought if it were not possible to exterminate him—shall yet at last, bathed from the mire and dust of ages in the streams of friendship and freedom, leap upwards with white wings spread, resplendent in the sunshine of a distant future, the essentially Good and Beautiful of human existence.

HOW THE EQUAL RIGHT TO LABOUR WILL REDEEM THE RACE.

Now that the machinery and inventions of every kind are reducing domestic work to a minimum, and the old forms of domestic labour are slipping from her hands, Olive Schreiner points out that unless

woman rises from the inevitable condition of absolute dependence forced upon her, she will sink into a condition of complete and helpless sex parasitism. For this reason, she pleads earnestly that "fitness not sex" shall decide who is to fill any position, and for the opening of all doors for remunerative employment to women, and chief of all, for the development of all their faculties by education and training.

"Always in our dreams," she says, "we hear the turn of the key that shall close the door of the last brothel; the clink of the last coin that pays for the body and soul of a woman; the falling of the last wall that encloses artificially the activity of woman and divides her from man; always we picture the love of the sexes as once a dull, slow, creeping worm, then a torpid, earthly chrysalis, at last the full-winged insect, glorious in the sunshine of the future."

This is also the burden of the concluding passage in that chapter in "Dreams," on the equality of the sexes. She says there:

"I dreamed I saw a land. And on the hills walked brave women and brave men, hand in hand. And they looked into each other's eyes, and they were not afraid.

And I saw the women also hold each other's hands.

And I said to him, beside me, 'What place is this?'

And he said, 'This is heaven.'

And I said, 'Where is it?'

And he answered, 'On Earth.'

And I said, 'When shall all these things be?'

And he answered, 'IN THE FUTURE.'

WHAT HAS SPIRITUALISM TO DO WITH THIS?!

Everything. If there is one thing more than another that discloses a Republic of Love and Justice and Law, it is what we learn when we have grown in touch with spiritual spheres. There equality of sex reigns supreme. There all the chaotic conditions of earth life that are brought about by the lust of power, the lust of possession, give way to the nobler conditions that will peradventure prevail in the earth life, as Olive Schreiner predicts, when man and woman are on equal terms, socially and economically. This last is the one that will lead to the other. At the root of all women's dependence is the lack of equal right to the disbursement of the income. A long and weary way has to be trodden before that can be attained. Women have first to grow in mental stature. As Olive Schreiner points out, this present state is not the ideal one. Many a battle will have to be fought before "the heaven" of the future will be attained. Many will drop by the way in the struggle, their bodies forming a bridge for those of future generations to cross to the Promised Land. But it *will* come, and in this, as in every other reform, true Spiritualism will lead the way. In that most valuable work, "Psychic Philosophy," by Desertis, he says, what all who have got into touch with spiritual spheres have long since learned. In his chapter, "The True Romance," Desertis says, "That the fact of sex remains after the change called death, there is experimental evidence. Those who return to earth and manifest themselves, do not come as sexless forms, but as the men and women we knew in earth life, and they speak of themselves, and others, in the same way."

"But there, we are told, is the most perfect and absolute equality. Relieved from the necessity of supplying material needs, there persists only the necessity for meeting the needs of the soul, and for this women are as well equipped as men. No man can dominate or compel a woman there, for she is bound to none either by law or necessity, but only by choice. . . . There, as here, each is necessary to the other. . . . Here as there, souls are the same, the masculine the more intellectual and active, the feminine the more emotional and receptive. . . . This is the clue to the problem—they are complements, not rivals; halves, not units."

"The woman's cause is man's; they rise or sink

Together, dwarf'd or godlike, bond or free:

Till at last she set herself to man,

Like perfect music unto noble words."

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

By ANNIE BRIGHT.

It is only a matter of time for the world to accept the spiritual origin of the universe as set forth by all the advanced writers on the subject. That it has to be fought for every inch is evidenced by the attitude of ecclesiastics throughout the centuries at every advance made by science towards a more rational view of the universe and man's relation to it. This has never been more satisfactorily set forth than in Desertis' "Psychic Philosophy," which embraces every phase of what Spiritualism is doing now and may be expected to do still more fully in the future towards the enlightenment of the race. "How does it come to pass," says Desertis, "that ecclesiastics fought with all their power against the . . . publication of the Scriptures, and the mechanics of Galileo, . . . against the science of geology, against Darwin's biologic facts, against psychological facts? How comes it that in France, in Italy, and in Spain, where the church had undisputed control of education, nearly the whole of the intellect of the country is ranged under an opposing flag? Are physical and biological and historical science not parts of God's truth? . . . The plain man, who desires only to see truly may well refuse to accept the little static cosmogony of orthodoxy while in full sympathy with the principles which stand behind the symbolism. He has seen the light of all-pervading Law rising higher and higher on the mental horizon of the age, showing one mind animating all nature, from the bacteria in the soil to the soul of man, revealing the cause of morality as rooted in all life as gravitation is rooted in matter because Soul is omnipresent and immortal."

In confirmation of such world-compelling truths the address on "The Heart of the Universe," given at Mr. Stanford's circle on December 7th, 1910, has been selected as showing that the highest spiritual teaching is in absolute union with the latest and most striking scientific discoveries. This is also set forth in Sir W. E. Cooper's "Spiritual Science," and it may be said that both these writers coincide fully with such an address as that reproduced below.

ADDRESS BY SIGNOR VALETTI:

"THE HEART OF THE UNIVERSE."

Delivered on Wednesday evening, Dec. 7th, 1910.

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

Evolution is true, and I believe that the most advanced thinkers upon your earth plane accept evolution. We all owe very much to that grand scientist, Charles Darwin, who so patiently investigated and ultimately triumphing gave forth to the world the results of his researches. How fierce the opposition he received you all well know. But I am speaking to people to-night who believe that evolution is true. I desire, moreover, to show you that evolution is not only true in regard to creatures upon the earth plane, but that the law of evolution reigns throughout the universe of God. Bear with me for a short time while I speak to you concerning Deity. It is such a profound subject that one hesitates even from my side of life to attempt to define or to expound Who and What is God. Perhaps I will not be able to give you a great deal of light upon the subject because you are yet in the flesh, but I will attempt to do so in plain, simple language. You must first realise that Spirit is Mind, and Mind is Spirit. The critic will argue, of course, "But what is Mind?" This I have not time to-night to attempt to define, but I think that all present will understand what is meant by Mind. It is that which is in operation through matter. The brain, we say, is but an organ of the Mind, and behind is the soul or the Spirit—Spirit and Mind are identical. In the sense that it cannot be seen or felt, it is immaterial, except in such circumstances as do not obtain

upon the earth plane. But they do obtain in a world just as real as your own, into which you have not entered, and to which, therefore, you are a stranger.

SPIRIT HATH NEITHER BEGINNING NOR END.

Mind or Spirit is eternal. Realise that we cannot suppose a beginning or an ending. Many of the ancient nations sculptured upon their monuments a circle to illustrate that which they called the Eternal. The statement in the Bible that God is from all eternity to all eternity simply means that he always existed and always will exist. That possibly you cannot understand this is only to be expected, because you are finite creatures, who find it hard indeed to comprehend the Infinite, so hard that it is almost impossible. As you have to do every day with matter it is very difficult to comprehend even in a measure that there is something which has always existed and always will exist. That matter is eternal is a statement very often made by scientists, and I am not going to deny it. But it is only in one phase. As an evolution from Spirit it is eternal, but matter cannot exist eternally apart from Spirit. It is just here that some of your world scientists join issue with the Spiritualists, but there is a reaction setting in when such men as your scientist, Sir Oliver Lodge, affirms what I am affirming to-night. God is Spirit. We say that He is possessed of certain attributes—speaking of Him as a personality—and it is quite right to do so. The writers of the Scriptures, the founders of religion, and others have to use language wherewith to clothe their thoughts so that you may understand. To convey ideas of power and might and knowledge, it is necessary that Spirit, or Deity, should be personified. As a fact, we find that wisdom, an attribute of the Deity, is personified in the Scripture. Spirit, Universal Spirit, Deity, must of a necessity exist from all eternity unto eternity. He must comprehend everything, for in Him are all things comprehended. He must be present everywhere, not as a person, because that is impossible. It is just as impossible for God as a person to be present everywhere as it would be for you. Nevertheless, He is present everywhere through His Spirit. You can see its manifestations on your earth plane, in the flower, in the forces of Nature, in the speck of matter, in a grain of sand. Unthinking people have called matter inert, but there is no matter which can truly be said to be inert. The woods, the trees, the streams, everything is permeated with the spirit of life, the marvellous spiritual force which is the salt of the whole universe, purifying and keeping it sweet. I need not dwell on the attributes of God any further. It is sufficient to say that the true God—the Father of spirits—possesses these attributes. That the old God of the Jews as represented in the Bible did not possess those attributes I am willing to concede. A God who did a certain thing at one time and repented some time later could not know everything—a God who changed His mind could not be all wise.

DEBASING IDEAS OF GOD.

God exists throughout all eternity. In Him, we are told by Paul, the teacher, everything is comprehended, that from Him, and through Him, and out of Him came all things. That this statement is true is an important fact, because those terrible doctrines, so erroneous, so defamatory, so libellous, on the character of the great and good God, which have been a curse on humanity, cannot be true. Spirit, being all powerful, contains a germ of everything that exists. In Him it is perfection. After it evolves from Him, it may be subject to changes which produce that which you call error and evil, while in Him all is perfection and purity. You cannot have anything greater than the Perfect. You cannot have anything better than the best, can you? It is difficult to understand, and I sometimes think how grand it would be if I could just enlarge the minds, the capacities of men in the flesh. If I could do so you would

not stop grovelling among the things of earth, but would rise up as on eagles' wings and revel in those spiritual duties to which you will one day attain. Away back in the past—we cannot by figures give you any idea of how far back it happened—Universal Mind desired to accomplish something, and from out of Him there came forth the nucleus, the germ of the universe, of which you have knowledge. You will note that I say "The universe of which you have knowledge," because there is a portion of the universe of which you are entirely ignorant. It is impossible for me to describe or to even help you to comprehend the process of spiritual evolution whereby that which can be seen and felt and comprehended by the sons of mortals came forth from the Father. It is hard, even for a man in the flesh, to fully comprehend how, from tiny little specks, there comes forth the worm, then the chrysalis, then the beautiful butterfly. You know all the stages through which it passes. And forth from the Father there came as the germ was in Him, the worlds that you know something of and the illimitable universe, part Spirit and part matter—not the matter with which you come in contact and of which you have no knowledge whatever. Scientists, by persistent research, have been enabled to get upon the fringe of the subject, but let me make a statement which would be almost universally ridiculed at the present day. It is that most of the surmises and that which passes for science, are errors. Investigators have been able to get upon the fringe of the subject, and that only. Their curious speculations as to whether the planes above you are inhabited sounds to the illuminated, progressive person like the babble of children. Think of the illimitable, vast universe totally unlike that which you come in contact with daily, and yet as real, as glorious, only a million more times more so than that which you have a knowledge of. Many people have attempted to describe or to account for the origin of your world. Think of all the old theories, the fire mist, and a great many others which I have no need to speak of, as it is but wasting time. As one generation passes, there arise other scientists, who disprove the theories of the previous one.

HOW THE WORLD WAS EVOLVED.

A few years back, when I was upon your earth plane, the scientists gave out to the world a statement which was partially true. Realise, my friends, that there are thousands of solar systems. Oh, how vast and wonderful is the universe in which you live; it belongs unto my Father! The scientists said that the sun cast off a long time ago a portion of its mass—molten mass glowing incandescently—which was held in space by those wonderful laws of attraction and gravitation. After a time a cooling process set in, and then it began to crack and to crumble. The outer crust began to thicken and to harden, and the internal fires were at various times liberated. How beautiful and glorious is the war of the elements! How puny is man in the face of the world being prepared for his existence! Think of the enormous force that was liberated when the eternal fires spouted out time and again. Over the surface of this red hot, glowing mass there was a heated atmosphere. After a time the gases liberated from the internal portions of the earth came in contact with the cooler strata of the air, and a wonderful thing happened. Condensation took place, and a gentle mist, almost imperceptible at first, began to float gradually, and to descend through the warm earth atmosphere. Vortices were formed, and the cool air rushed in; the gentle rain began to fall, and covered the hot surface with a moisture which caused a gradual condensation. But still the old crust upheaved and sank, upheaved and sank. Volcanoes of molten matter cast into the atmosphere, falling back with the most awful reverberations, produced hills, valleys, and chasms. The moisture caused the surface to cool more rapidly. Then at last water became the conqueror, and began to trickle and then to run

and roll and roar down a thousand chasms, until there were rivulets and streams and Laurentian seas, warm and placid. Ah, who among you will believe that the Mind of the Infinite existed before this actually happened? Who will believe that out of that wonderful Power, the Essence of all there is, Universal Mind and Spirit, there came these worlds which dot the universe of space! It is true! Have we finished? Nay. Somewhere in those dim Laurentian seas, as Signor Denton once called them; life commenced. How? Life is always passed on. The germs of life, the spirit of life moved upon the face of the waters. Just for one moment let me say that many people have laughed and scoffed at the statement in the first chapter of Genesis. Let me say that while I do not accept all that is frivolous in that chapter, there are many statements literally true, and this is one of them. "The Spirit of God moved upon the face of the waters." The breath of life moved upon the face of the waters, and what happened? Evolved out of the water, evolved out of the matter which had evolved out of Spirit, there appeared at length that which should be a covering—a body for something which you call life. Call it protoplasm, if you like, a speck of jelly, evolving from the water which covered the face of the globe, and the germ of life entered that protoplasm. Life had commenced upon another world; it is everywhere. If you go to the uttermost parts of His dominions, you will find life; if I seek in every part of the tiny speck on which you live, it is there. It came from Him, and out of Him, it was evolved. In that speck of protoplasm the spirit of God had passed, and it commenced in a little while to multiply by fission or division, first two, then two hundred, and then two hundred million, and so on. When we look again, we see that in the speck of protoplasm there is a streak. Something else has evolved. It is the nucleus of the vertebrates. Oh, give praise to Him Who is the Author of our being! He has set the process upon its way, stop it who can! From it we trace the evolutionary process up through the reptiles—the slimy creatures which grope and crawl—those creatures with teeth and fangs, those which walk upon four legs, and ultimately those which stand upright. And as we look further we find that the spirit force has developed until to-night I look here in this room and find creatures who came up from the lower orders, but who are the crown of creation, as some people are pleased to call man. You also possess this Spirit of God, which is capable of evolution or progression, and the progression will continue after dissolution. Oh, do not be so childish as to talk of it stopping at the bars of the grave! God Himself is responsible for the evolution of the Universe. It is true that when evolution commenced it was subject to many changes, and some of those changes have not always been in the right direction. I am not able to explain the why and the wherefore of this, but I know that the law of evolution is so grand and true that the crooked shall be made straight, that which you call evil will be made good, because the great heart of the universe is God!

LIFE IN THE HUMAN BEING.

The chief organ of the body is the heart. It pumps blood every second to the extremities, to the brain, and to the feet. After going through innumerable blood vessels, it passes through finer ones called capillaries, and is returned by veins to the heart, thence to be purified in the lungs. It is then pumped through the arteries to every part of the body, to build up and repair the waste that takes place every moment of time you live. Every thought breaks down some tissue, every action produces waste. It is the heart which does this. Let it stop but for a second, and dissolution takes place. It is sending forth life to every part of the body, it is sending forth comfort and cheerfulness. God is the great heart of the universe. To that which is spirit, He is sending life and power; to that which

is matter, He is sending pabulum to repair the waste which takes place in the universe of matter as well as in your physical organisation. It is from God that we came; it is therefore to Him that we must look for our sustenance, and the man or woman who thinks he or she is living without God, is a fool. It is only "the fool who hath said in his heart, There is no God."

LATE RESEARCHES IN THE SIDEREAL STRUCTURE.

By EDGAR LUCIEN LARKIN.

In the address given at Mr. Stanford's circle on "The Heart of the Universe," printed on another page, it will be seen that Signor Valetti has much the same to say of our limited knowledge of the universe as Edgar Lucien Larkin. "You will note," says Signor Valetti, "that I say 'the universe of which you have knowledge, because there is a portion of the universe of which you are entirely ignorant.'" And again: not the matter with which you come in contact and of which you have no knowledge whatever."

Professor Larkin takes us almost beyond the power of thought, but it is based on actual scientific knowledge, and who shall limit the universe of God?

Professor Larkin says:—

The question now awaiting solution is: will modern astronomical science equal its subject? Or, is the spark of divinity in man, reigning in its throne-room, the human brain, in the form of mind, able to grasp the fullness thereof? Is it possible for the minds of trained mathematicians to commence to think of a quantity of matter sufficient to form thirty-two billion suns like our own, which is known to contain 333,426 times more matter than exists in the earth? It is known by laws of celestial mechanics and of universal gravitation, what quantity of matter is required to impart by force of attraction, any given velocity of translation of any cosmical body at any assigned distance. This demonstration is complete, for all great mathematicians have often solved all possible phases of the gravitational problem; the specific speeds of worlds, moons, comets, meteorites and flying suns within space deeps. The velocities of suns so far measured range in between four and eighty miles per second. A few so far exceed this eighty mile motion, that they form a class by themselves, the best known being the "runaway" star, the giant sun No. 1830 in the catalogue of Astronomer Groombridge. Many observations have been made on this rapid star, and extended computations show that at a certain definite distance, the quantity of matter in existence necessary to attract with force sufficient to establish this high speed, say, of 200 miles per second, is at the very least 11,000,000,000,000,000 times greater than that now forming our home—the earth. Calculus of probabilities has been applied to more than 50,000 large photographic negatives covering the entire celestial sphere, based on representative counts of the number of minute points all images of huge suns, on plates chosen from thickly strewn star depths, thence ranging through all averages down to sparsely settled regions. The result is that, with additional rate of increase of stellar points on sensitive bromide plates, by known increase in time of exposure, there would appear about one thousand million, or one billion tiny points formed by light of inconceivably distant stars—all colossal suns. But an eye more penetrating and powerful than any lens, whatever its aperture, than any focussing mirror, however wide, of chemic plate, however sensitive, to faint light, and of any possible time of exposure—the imperturbable all-seeing eye of high mathematics has peered and gazed with steady vision into interstellar abysses, into cosmic depths and discovered at least, thirty-two times more matter than that now condensed into these possibly and probably visible, one billion suns.

CONDITION OF MATTER NOT CONDENSED INTO SUNS.

Enough to make thirty-one billion suns must eventually be accounted for and explained before astron-

omy will be finished; or, perhaps, merely commenced. The total quantity concentrated into planets like our earth, Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune, and into all satellites, comets and meteorites, may be almost ignored as an infinitesimal. Suppose that each of the one billion suns be surrounded by planets and moons exactly like those revolving around our sun, then the whole of them, inhabitants and all, if suddenly annihilated, would not be missed. The suns would move onward as before, not even mathematics being able to detect any perturbation. For the mathematical symbol of the earth, its mass and diameter is nought, or zero, nothing merely, strictly an infinitesimal, when compared to the mass of the Universe, visible and invisible and one (1) Unity, when compared to our own local sun.

And the astronomical name of our solar globe is little star. For, take along the large telescope up here, go into space at the rate of one mile per minute during two hundred million years, turn and look back this way, then the sun would look like the shining point of a very fine needle, like hundreds of millions now glittering in the band supernal—the Galaxy or Milky Way. All habitable planets if such exist by other millions like our own here in the solar systems, are totally unknown to astronomers, invisible, and too minute to be weighed by that most sensitive and delicate balance, mathematics. But the entire sidereal structure, the magnificent edifice, the temple of the billion stars, is impressed and immersed in shimmering and faintly shining nebulae. This universal cosmical mass is always visible from mountain observatories, after fog, rain and wind have cleared the air of dust, and dry, pure atmosphere succeeds. This colossal cosmical mass, as wide as the entire universe of suns, is called a gas by spectroscopists, because it emits light due to matter in a gaseous state here on earth, under terrestrial conditions. The question arises, how can this mass of rare gas be so immense that from it could be condensed thirty billion suns? And another, how can this gas emit light as brilliant as that by the vast nebula in Orion, or that in Andromeda? For suns rush through this gas at enormous speeds without noticeable perturbation of motion. Perspective lends enchantment to these splendid views in the sky of solitary mountain nights. Many stars appear to be closely surrounded by this delicate pearl, this shimmer and sheen; others seem to be in between the earth and nebula, while still other millions apparently shine through this substance, this phase of cosmical matter, as through the streamers of comets, without diminution of light. Immense as the primal nebulae may be, it does not seem that it contains matter enough to make thirty billion suns. There must be gigantic masses of rare invisible matter. Cosmic dust, some call it, or thinner still, interstellar gas that is dark. The difference in state between this non-luminous gas, if such exists, and the luminous cannot now be discovered by spectro-chemistry.

WHAT THE SPECTROSCOPE CAN DO.

The spectroscope is an instrument of astonishing power; it analyses light, separates the tiny waves, and determines one of the 88 elements into which matter is now divided, is sending out the rays. So far 44 elements recognised by chemists in terrestrial matter have been detected glowing in our own and a number of other suns, sending us light intense enough to pass through the lenses, prisms and from diffraction gratings, and impress either the retina of the eye or the still more sensitive, new photographic plates. A few elements only have been seen shining in the brighter nebulae such as hydrogen and others, and one whose spectral lines have not so far been detected here in earthly matter to which the name nebula has been applied. And now spectroscopists are ransacking our little earth to find it; for helium was observed incandescent in the sun, long before it was discovered and isolated here on this terrestrial ball; having been found in the mineral

cleveite. For the discoverer of nebulum will be cremated and the ash remains put in an urn in some public sepulchre; while the name, if that of a man, will be printed in some catalogue of immortals—not if the classic discovery happens to be made by an intellectual woman. See Curie-radium.

WHAT INFINITE SPACE CONTAINS.

Colossal spheres—dead suns—may exist in the deeps of infinite space—entirely invisible—and these make up the required quantity. If so, not one of these is at present anywhere near our own solar system, for not even distant Neptune is perturbed in its stately and harmonic orbital motion. Thirty-nine new stars have suddenly appeared and succeeded in getting their descriptions into the history of astronomy, ancient and modern. Two huge dark masses making impact with combined velocities of, say, one hundred miles per second, would liberate an intensity of energy appearing as heat and light sufficient to attract the attention of all astronomers in every direction within a range of two or three quadrillion miles. Collision of huge cosmic masses well accounts for the sudden apparition of new suns, blazing up with unutterable splendour, to remain temporarily and then, after dissipation into nebulae, vanish completely. The new sun in Perseus, bursting forth in magnificence in 1901, was seen from this observatory at noon, with the unaided eye. The latest sun to make outburst is not nearly as brilliant. It is in the Constellation Lacertæ. And one of late was discovered by Mrs. Fleming, of Harvard College Observatory—her thirteenth discovery of these cosmic upheavals and displays, and this in the Constellation of Anæ, far and away toward the south celestial pole. If two live suns, each the centre of an encircling family of inhabited worlds, should collide, then all the people would begin to burn to death within a few minutes; 8 minutes 19 seconds out here on our world if our sun should collide with another. If so, an astronomer on a world revolving around Sirius or Procyon, Aldebaran, Arcturus or Altair, would scribble two or three lines and numbers in a catalogue—that is, if he happened to be photographing out this way at the real psychological moment, to catch the little spark—the flash of two gigantic suns, and maybe sixteen inhabited worlds at instant of vanishing into original nebulousity.

MENTONOMY—A NEW SCIENCE.

Mentonomy is the name of a science, the law of the mind. So far mentalists have not advanced farther than the name. If one trace of one law could be discovered, that might lead to another, and to still others, then some calculus could doubtless be applied to find whether mind now functioning in the human phase will ever be able to think of one million. At present, the ablest and most profound mathematicians carefully trained from youth are wholly powerless when called upon to grasp one million units. What shall be said of quadrillions? Stars are as far apart as quadrillions of miles. These contain our familiar chemical elements. Some suns are from one thousand to one hundred thousand times the dimensions of our modest star—the majestic sun—and its diameter is 866,000 miles, and volume 1,310,000 times that of the earth, and 1000 times that of Jupiter with all its moons added as infinitesimals. No great mind of mathematician ever tries to think of the infinite, whether of space, duration or quantity of any description. What a waste of time, when not even one million can be sensed. Mentonomy may remain an empty name, for it now appears to mentonomists—mere seekers and searchers—that mind cannot think of itself. Then, of course, no law can be discovered. An obscure hypothesis arises from this—the mind now expressing as human, being unable to think of itself, may be an integral part or portion or emanation of Primordial Mind, Creative Mind—the Creator. If so, and the literature now teaching this theory is on an increase, phenomenal in rapidity, then the explanation is had as to why we cannot think of ourselves—that is, why mind cannot think of mind. One seeking mental flights as a pleasing exercise may commence

thinking of one hundred; and when imagining that he has included that number, try one thousand, then a million, billion, trillion, then trillions up to one quadrillion, and then on to quadrillions. Then imagine that the faintest and most minute points on plates are images of gigantic suns, so small that high power microscopes are required to see and count them; are of an order of distance so great that light moving with the known and measured speed of 186,380 miles per second, requires 50,000 years to traverse, making the actual photograph of universe at least 100,000 light years in diameter, and keep up the process of imagining until the mind ceases to respond to mandates of the will. Then the diameter of the sidereal universe, beyond doubt, would not even be fully imagined—the reality being probably greater.

Lowe Observatory, Mount Lowe, Calif., U.S.A.,
March 3rd, 1911.

SIR OLIVER LODGE ON SCIENCE AND RELIGION.

At a meeting of the National Free Church Council, at Portsmouth, on the 9th inst., Sir Oliver Lodge, dealing with "The Christian Revelation from a Scientific Point of View," spoke out as clearly and emphatically as the most ardent Spiritualist could wish, when he declared that "he had no doubt that the departed could hold intercourse with the living." He is reported to have said:—

Part of our experience was the connection of spirit with matter. We were conscious of our identity, our own mind and purpose and will. Through the mechanism of the brain we could influence the material world; we were in it, but not of it. Why seek to deny either the spiritual or the material? Both were real, both true. In some higher mind, perhaps, they might be unified.

After a close and searching investigation, said Sir Oliver, he had come to the conclusion that there was a range of beings, extending up from man to the Deity, who were able, in certain favourable conditions, to hold communication with each other. He had no doubt that the departed dead could hold intercourse with the living. This opened out a vast field for further psychic investigation, and he called on the young scientists of the coming generation to devote themselves to this fascinating study. We should not imagine that existence hereafter would be something so wholly remote and different, as we could not learn by the testimony of experience here. Sir Oliver said the bare possibility of the existence of the miraculous had been hastily denied. It was not necessary to object to miracles on scientific grounds. They need be no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants or bees. (Loud cheers.)

Dealing with the real simplicity of apparently most complex things, the speaker said the idea of God was essentially simple. God could be depicted as a powerful and loving friend, with whom our spirits might commune at every hour of the day—One whose patience and wisdom and long-suffering and beneficence were never exhausted.

"No matter how complex and transcendently vast the reality must be, the Christian conception of God is humanly simple. It appeals to 'the man in the street,' and this is always the way with the greatest things. The sunshine is not the sun, but it is the human and terrestrial aspect of the sun: it is that which matters in human life. It is independent of study and discovery, it is given us by direct experience and for ordinary life it suffices." (Cheers.)

Sir Oliver concluded with a few sentences which made a deep spiritual impression:—

"Thus would I represent the Christian conception of God. Christ is the human and practical and workaday aspect. Christ is the sunshine—that fraction of transcendental Deity which suffices for the earth. Jesus of Nazareth is plainly a terrestrial heritage. His advent is the glory, His reception the shame, of the human race." (Cheers.)—"Light."

MIND CONTROLS MATTER.

Under the title "Mind Controls Matter," the "Progressive Thinker" for March 11th publishes an interesting article on the universality of soul force. Assuming the general recognition that man has a soul which is the animating principle in the human body, the writer, W. Van Waters, postulates a corresponding soul in the vegetable and animal kingdoms, which prompts their development. Pointing for illustration to a tree, he remarks on its habit of sending its roots long distances in the direction where water can be obtained, even if a stretch of dry soil intervene, while materially limiting its growth in the opposite direction; another tree grown in a spot sheltered from the wind does not grow much to roots, whilst a tree exposed to frequent winds sends its tap root far into the earth, and gives its surface roots a wide range. Then again the vine and other climbers reach out their tendrils to grasp supports, considerable distances from their stem; certain plants allure insects with a tempting spread of honey, then grasp and devour them. Soul, he affirms, it is that builds the oak from the acorn, or produces the flower from the seed. As a parallel he refers to the soul of man which is subconscious, yet acts on the physical substance of the body in the repair of fractures, for instance, "when the two ends of a fractured bone are brought into position, the circulation immediately begins to assemble the white blood corpuscles around the break in large quantities. The process is continued until a ferule of considerable length and thickness has been formed about the two ends of the fracture; this surrounding substance gradually solidifies into a bone callous; the ferule remains in place until the broken parts are thoroughly knit together, when it is gradually absorbed and carried away by the circulation," and he asks, "Does not this point to method and intelligence?" Instances of the apparently automatic action of the various operations of the assimilative and recuperative processes which need not be elaborated are attributed to the sub-consciousness or intelligent soul.

The argument for a certain amount of intelligence manifest in the vegetable kingdom seems rational, and might be supplemented by reference to the insect world by the operations of the common outdoor spider, who builds his house and trap on geometric principles, and promptly repairs any damage thereto, and by the small fly of the wasp order, that attacks and renders insensible the large tarantula spider to provide a home and sustenance for its progeny, dragging and partly burying its unconscious victim. Indeed, the processes of nature in the vegetable kingdom are marvellous; they are manifestations of divine intelligence even as the human creature, and it is as reasonable to conceive a degree of intelligence in the soul force which builds up and develops them as the larger degree recognised in the human form; the power and potency of the oak is in the acorn, and of the flower in the minute seed. The main object of Mr. Van Waters' article, however, is to demonstrate the latent power in the individual to stimulate the action of the subconscious mind. A courageous, confident, active, mentality, imparts like characteristics to the nerve centres throughout the body, and enables the individual to emit superabundant vitality and by concentration transmit it to another who is suffering from pain or disease. This is the root of mental healing christened by Mrs. Eddy "Christian Science," though it is

described and elaborated by Andrew Jackson Davis in his "Principles of Nature," published many years before Mrs. Eddy's name came so prominently before the public. Mental healing and Christian Science are parts of Spiritualism. The subject's mind being brought into a religious or harmonious state, is passive or receptive to the influx of vital or sanative vibrations. There is no miracle, or necessary aid from disembodied spirits, though this is often added. Hypnotism and auto-suggestion may become factors in mental healing, but putting ourselves in harmony with advanced spirit friends in time of need, and thus permitting them to impart healthy magnetism to our nervous system enhances the power latent in ourselves to heal or to be healed.

W.H.T.

SCIENCE AND KEY OF LIFE.

Volume 7 of Mr. Henry Clay Hodges' "Science and Key of Life," which includes Planetary Influences and Stellar Palmistry," is presented in an attractive form, well printed and bound, with a portrait of the author, from the press of the Astro Publishing Company of Detroit, Michigan, U.S.A. In the introductory chapter, it is plausibly argued that the Science of Astrology makes one tolerant of all, and this is an opinion which no student of the Divine Science will oppose, for he will by his learning agree with Mr. Hodges that "this knowledge naturally calls for charity in 'criticising' those who manifest follies, and that in the horoscopes of every individual there is ever some cross to bear, some colour vibrations that tend to mar the purity of the whole. There is no doubt that astrology leads its student to right thinking, and to the full appreciation of the Heavenly mandate, "Judge not." Mr. Hodges shows how the formation of continents is dependent upon subterranean processes, which are dependent upon combined planetary influences, and reasonably argues that it is the individual without free will who is forced to do things, not the one who is exercising it. In the chapters devoted to Stellar Palmistry, the chironomancer will find much of real use, whilst the casual student will be entertained and instructed. Further additions to this work will no doubt appear in continuous editions, and they will be welcomed by those thinkers who will not be forced to believe that no effects perceptible on this earth can follow the movement of the great worlds in whose powerful vibratory movements are concealed the magical mysteries of cause and effect.

Heat, light and colour produce their sensations through the etheric vibrations, and sound through atmospheric vibrations, each bearing some affinity or relation, one with the other, and with the seven primary celestial orbs, assuming different scales of manifestation, according to the plane of operation, differing in degree of potency, character, and quality, according to the mental or physical state, acting through the mental nervous system of the human frame upon the organic functions. Red is found to operate as an excitant or stimulant, answering to the material influx. A familiar instance of the influence is the effect of this colour on animals of the bovine species. Orange is found to act as a tonic answering to the solar ray. Yellow acts as a laxative or aperient, and corresponds to the Venus ray. Green is a passive or mediating influence, forming a link to go between, and answers to the lunar rays.

IN MEMORIAM.

Entered on the Higher Life on May 12th, 1911, from 21 George St., Fitzroy—Mrs. Elizabeth Ellis, in the sure and certain hope of re-union with loved ones gone before. Aged 73. A good mother, and a loving friend.

"Still do we walk with her, and keep unbroken
The bond which nature gives,
Knowing that our remembrance, though unspoken,
Can reach her where she lives."—A.C.

SPIRITUALISM IN NEW ZEALAND.

Although Spiritualism in the Commonwealth of Australia and South Africa is making a notable advance, New Zealand is the only country in the Southern Hemisphere where it is organised, and has a National Association, incorporated by the Government. Moreover, its prominent officials, Mr. Nation, President of the National Association, and Mr. W. McLean, President for over 20 years of the Wellington Association of Spiritualists, and possibly others whose names have not reached us, are registered by the Government for marriage, funeral, and baptismal ceremonies. Wellington Spiritualists possess a fine hall of their own, the "New Century," and Christchurch Society is also in a highly flourishing condition.

THE NEW ZEALAND PRESS.

It is possibly due to the substantial progress made in the Dominion that the Dunedin press gave special notice to the work of the Convention. The proceedings were fully reported in the "Otago Daily Times,"

received in broad and tolerant Christian spirit, worthy of a Christian people, who join with them in the hope that they might be vouchsafed further light upon the road they so persistently follow."

It is not possible to give all the resolutions in detail, as they referred chiefly to N.Z. work, but the following abbreviated report contains much of interest to all.

It is to be regretted that the names of the delegates and others forming the group reproduced here were not sent with the picture. On the front row, however, can be easily recognised Mr. Nation, Mr. W. McLean, and Mrs. Harris-Roberts.

NATIONAL ASSOCIATION OF SPIRITUALISTS OF NEW ZEALAND (INCORPORATED).

FIFTH ANNUAL CONVENTION.

Opened at Dunedin, on Good Friday, April 14, 1911.

REPORT OF PROCEEDINGS.

The Fifth Annual Convention of this Association was opened at the Club House, Moray-place, Dune-



Delegates at Conference, N.A.F., N.Z.

a column and a-half being devoted to this, with brief notice of all the speeches, business transacted, and officers elected. A leading article in the same paper states very fairly the position of Spiritualism throughout the world, and of the N.Z. section says as follows:—

"There is no gainsaying the fact that the Spiritualists of the Dominion are an ever-increasing, conscientious, hard-working body, and that they meet in Conference with the very best intentions. Many in our midst may not agree with the tenets they held, the principal of which is that it is within the law to prove all things and hold fast that which is good, even to the extent of proving that death is no longer death, but merely transition. If they can do this, it may be claimed not vainly on their behalf that they are doing much to lighten the burdens of many who to-day remain uncertain and in doubt; and we know not to what extent those who have to live after us may be indebted to them. In the past, history has again and again given us instances of reform having met with nothing but opposition—in fact, has been ridiculed one day only to be found of great value the next. This may be given as one reason why, in this age of broadened view and enlightened understanding, the members of the Association, while sitting in Conference in our city, should be

din, on the morning of Good Friday, April 14, 1911, and was brought to a conclusion on the following day.

OFFICERS AND DELEGATES PRESENT.

Officers.

President, Mr. W. C. Nation (Levin); Vice-President, Mr. C. J. Champness (Christchurch); Secretary, Mrs. W. E. Moore (Wellington); Treasurer, Mr. T. McNicholl (Wellington).

Delegates.

- Wellington Association of Spiritualists—Mr. Wm. McLean.
- Christchurch—Mrs. J. R. Chapman, Mr. F. Wellington.
- Wellington Lyceum—Mrs. Harris-Roberts.
- Progressive Association of Spiritualists, Auckland—Mr. and Mrs. P. Sorensen.
- Levin Association of Spiritualists—Mrs. S. A. Sigglekew.
- Dunedin Society of Spiritualists—Mr. G. D. Gibbs.
- Southland Association of Spiritualists, Mr. M. Butterfield, Mr. A. A. Low.
- New Plymouth Society for Spiritual Progress—Mr. A. Thompson, Mrs. Appleyard.
- Napier Association—Mr. Shaw.
- Christchurch Lyceum—Mr. Champness.
- Societies of Great Britain Mr. John Wilson.
- Melbourne Progressive Lyceum—Mrs. Schutze.

The proceedings were opened with singing and prayer. The minutes of last annual meeting were read and confirmed, and the retiring president delivered an address.

ELECTION OF OFFICERS.

Then followed the election of officers, with the following result:—

President, Mr. W. C. Nation (re-elected).
Vice-Presidents, Mr. C. J. Champness (re-elected), Mr. McLean.
Secretary, Mrs. W. E. Moore (re-elected).
Treasurer, Mr. T. McNicholl (re-elected).
Trustees, Messrs. G. D. Gibbs and F. O'Neil.

ARISEN WORKERS.

The President feelingly referred to the loss the National Association had sustained by the passing onward of Brother Jamieson. He moved—

That we hereby place on record our appreciation and gratitude for the loyal and earnest service rendered to the National Association of Spiritualists of New Zealand by our late brother and vice-president, James Jamieson, whose name will ever be remembered as one of the founders of this Association; and that a letter of sympathy be sent to Mrs. Jamieson and family.

Mr. Champness spoke to the motion, and Mrs. Harris-Roberts read an inspirational poem on the work of the arisen brother. The whole assembly then stood with upraised right hand, and the motion was carried amid deep silence.

Mr. McLean, in a short speech, moved—

That we remember with affection those pioneer workers who during the last twelve months have passed on to their reward—John L. Francis, Hudson Tuttle, Lyman C. Howe, Margaret Gaule Redinger, Carrie Twing, Moses Hull, Harrison D. Barrett, and Mrs. Lillie, of the United States; E. Dawson Rogers, of England; Cavalier James Smith, of Melbourne; and others in foreign lands.

This was seconded by Mr. John Wilson, who also paid a tribute to these whole-souled workers, and the motion was carried by all standing and raising the right hand.

A BILL FOR PARLIAMENT.

Mr. McLean read a Bill which he had prepared for presentation to Parliament, having for its object State recognition of Spiritualists, and the protection of their legitimate and genuine mediums by the suppression of quacks, frauds, and other unworthy persons.

The Bill was discussed at length, and a motion passed agreeing with the provisions of the Bill, and its preparation for presentation to Parliament.

THE NEXT CONVENTION.

Mr. Sorensen proposed, Mr. Wellington seconded—

That the next Convention of the National Association of Spiritualists of New Zealand be held at Auckland.

A GREETING TO AUSTRALIAN WORKERS.

Proposed by the President, seconded by Mrs. Harris-Roberts—

That Mr. William McLean be commissioned to convey, during his visit to Melbourne, to Mrs. Bright, editor of the "Harbinger of Light," the appreciation of all Spiritualists in New Zealand, of her most noble work in propagating the truths of Spiritualism by means of her valuable paper; also to Mr. Stanford for his untiring efforts to draw the attention of the scientific world to Spiritualism through the instrumentality of the medium Charles Bailey, and that it is the earnest hope of all present that these two earnest and genuine workers in the cause may be long spared to continue their great work.

Proposed by the Secretary, seconded by Mr. Wellington—

That this Association sends hearty greetings by Mr. Wm. McLean to Melbourne Spiritualists, and expresses the hope that the Victorian and New South Wales Societies will take steps to organise on similar lines to the National Association of New Zealand.

MR. W. McLEAN IN MELBOURNE.

After attending the Convention at Dunedin, Mr. McLean took steamer to Melbourne via the Bluff, and made his visit to this city memorable by his vigorous addresses before the Victorian Association of Spiritualists on two successive Sundays, and the Melbourne P.S. Lyceum. Before his second and

concluding lecture, under the auspices of the V.A.S., Mr. McLean took the opportunity of presenting to the editor of this paper a special gift from the Wellington Association of Spiritualists. It was one of the beautiful travelling rugs of N.Z. wool and manufacture, from Petone, in exquisite colouring in soft shades of pastel green, with initials embroidered thereon, one of the conditions being that it was to be presented publicly. In a speech full of sympathy and loving messages from the senders for the persistent advocacy of all that is highest and best in the great cause, that all have at heart, and the setting forth of its claims for the consideration of all intelligent thinkers, Mr. McLean said he might say that its editorial work was carried out in what he must term a masterly—he was going to say "manly"—fashion, and yet with the life and vigour of a girl of nineteen. Mrs. Bright said, in reply, that greatly as she valued this beautiful gift as a personal tribute, she preferred to think of it as a recognition of the aim she had had from the first issue of the paper under her editorship, when Sir William Crookes and the "Law of Vibrations" formed the chief subject. It was because they saw with her what Spiritualism really meant as a religious factor in the world, when it should join with Science in demonstrating the wonderful spiritual force at the back of the universe, and what we call matter, and our relation to it, that she appreciated it so highly. When Telepathy was declared by F. W. H. Myers, and his co-workers, in 1888, to be a Law of Nature, not yet understood, it was seen that this marked an era in Spiritualism, not generally dreamed of. When W. T. Stead announced a few years later that he could get into communication with persons at a distance, still in the flesh, as well as those passed over the Borderland, this indicated latent powers of the soul that are only just beginning to be dimly conceived. In conclusion, she asked Mr. McLean to convey to the Wellington Association her heartfelt gratitude for their warm appreciation of what was an arduous though at all times a delightful work. Mrs. Bright also spoke of the generous assistance given to her at all times by Mr. Terry, who had been the regular leader writer for nearly 6 years, and her unflinching helper in every way. It had only been made possible to her to give these later developments by the solid work of over 30 years of Mr. Terry, as founder and editor.

MR. McLEAN'S PROJECTED BILL FOR THE REGULATION OF MEDIUMSHIP.

In one of the many delightful chats with Mr. McLean, he kindly outlined the chief points of the Bill he hopes will shortly become law in N.Z. It is to protect honest mediumship and to give a recognised status before the law of its every phase—healing, clairvoyance, and other psychic gifts. Its chief points are:—

1. To elevate Spiritualism
2. To protect genuine mediums.
3. To put down fraudulent practices of every kind.
4. No person to act as medium, trance-speaker, healer, etc., without first obtaining a certificate from the Attorney-General.
5. No person shall advertise in a newspaper nor exhibit any door-plate, sign, etc., without first obtaining a certificate.

The Attorney-General may issue a certificate on receiving a certificate from the Executive of the National Association of Spiritualists.

An appeal against the decision of the Executive not to grant a certificate may be made at the next meeting of the same.

Any person acting contrary to this law shall be liable to a fine on conviction of 40s.; 2nd, not exceeding £5; 3rd offence, imprisonment, not exceeding 12 months.

The draft of the Bill can be seen at the office of this paper. It may be mentioned that action of this kind is only possible when Societies are incorporated and recognised by law, as in N.Z.

TRANSITION OF THE REV. JOHN PAGE HOPPS.

Although we knew at the time that Mr. Hopps was failing, we did not realise how brief an interval would separate the appearance of Mr. James Robertson's article and the transition of its subject to spirit-life, to rejoin his old comrade and friend, Mr. E. Dawson Rogers, the late editor of "Light." Mr. Hopps's call to "promotion" came on the 6th inst., after an illness of only a few days. The recent severe weather affected him, and for a week or more he was voiceless, but he fully anticipated that he would be able to preach at Finchley on Sunday, the 9th inst. However, it was not to be, for although he seemed to be much better on Tuesday and Wednesday of last week, he was taken worse in the night and suddenly passed peacefully away, from heart failure, on Thursday afternoon.

Mr. Hopps was born in London on November 6th, 1834, and was therefore in his seventy-seventh year. He was a man of the loftiest ideals, and was unflinchingly faithful to truth and right. Only a few days before he passed away some of us had the privilege of listening to him and of feeling our hearts stirred within us as he testified to the joy with which he hailed the prospect of an agreement between the United States and England to settle all disputes by arbitration. We shall not readily forget his eloquent and hopeful words. As a constant and valued contributor to "Light," and as a member of the Council of the London Spiritualist Alliance, Mr. Hopps for many years has been a faithful worker for Spiritualism in London. As Mr. Robertson well said: "The Spiritualists who have heard his voice or read his thoughts have recognised him as one of their standard-bearers, whose buoyant, cheerful spirit has helped them on their way. Among those brave souls who have laboured loyally and well for the spiritual reformation, there are few indeed who have done better than the inspired teacher, John Page Hopps."

We cannot do better, just now, than let Mr. Hopps himself speak to us in the words that he recently employed in a memorial address on "Death, the Refinement of Life," which he delivered recently at the funeral of a lady friend, Miss Ellis, and which appeared in his "Coming Day" for April. We take the following extracts:—

What has happened is not death. What has happened is one more stage, and that a supreme one, in the far-reaching intent of evolution. It is a kind of transfiguration; and to mourn because of it would be like mourning for the moisture of the common earth when transformed into the beautiful and harvest-creating clouds.

Self-possession in an unending ascent is the working out of a heavenly law. It is so here, though we fail to grasp it. At this very moment we are living in the midst of the flow of a great inevitable order; and, in Nature, the inevitable is the steadfast, the faithful, and therefore the beneficent and the beautiful, because it is in harmony with the merciful continuities of law; and, even when the law works passing misery and seeming destruction, it is beautiful, for it is a consequence of the faithful keeping of the gates; and one of those gates is the gate we call "death." But the approach to that is a culmination, not a catastrophe.

We have long been blind to the blessed order, the beautiful necessity, and we have too long been afraid of the great all-enfolding mother which some call "Nature," and others "God." Is it not an entirely reasonable thought that these beautiful minds and loving spirits which Nature is producing are intimations of something superior and of some destiny superior to the merely animal world? Surely these refined presences that bless us here and light up these dim ways are impressive and winning arguments in favour of the existence of a world where such spiritual lovelinesses are freed from the gross physical limitations, and are not the exception, but the rule. The

men who know tell us that these refined and beautiful bodies are the late developments of grades of structure that were terribly ugly and uncouth; and so with speech and conduct, and occupation and music, and art and the sense of justice, and the love of the beautiful—all the slow but overmastering results of evolution and the survival of the fittest. So I resent the faithless inference that this is a wasted life, a soul destroyed, a spirit annihilated just when, at such cost, it had reached its consummate flower. No; that shocking waste is not true. It is promotion, not death. It is passing into a finer grade of being, not a cessation of it: it is a passing of the refined into the refined: it is promoted life into "the life that is life indeed." So she is not dead: she is emancipated; she is within the finer range of being: and yet she may be here.

We have been calling belief in these things "faith," but I think the time is coming when "faith" will be felt to be an inappropriate word; when the higher life will be one of those mighty mastering scientific inferences which are taking possession of us. All the master-powers with which science deals are only inferences; and God and the soul are as much the inferences of a sane and illuminated mind; and the laboratory and the church are in the same case, as dealing with tremendous inferences which land us at borderlands where sense falters and tests fail, and yet where the supreme realities are, convincing us of their necessity but convicting us of utter inability to follow them into such subtle and stupendous paths; but, on that very account, making these master-inferences the greatest certainties of all.

So we utter no moan to-day. We have no dull regret. Our only regret is that earth has no music ethereal enough to express our wonder, trust and joy.—"Light."

THAUMAT-OAHSPE.

THINGS TO BE HEEDED BY READERS OF OAHSPE.

By J. NELSON JONES.

For *Harbinger of Light*.

A friend, writing recently, said:—I must confess, however, that from what excerpts I have seen from "Oahspe," it seems to be written in an entirely new language."

As few have the whole book, and therefore the greater number will have seen only "excerpts," it may be desirable to devote a page or two to explanations that may aid readers to a comprehension of the wonderful book.

It has already been said that its historic parts are "transcripts from the libraries in the heavens." This alone would account for some of those singularities, which our correspondent calls "a new language," and is at the same time a sort of collateral confirmation of the claim of its writers, that these historic utterances are copied from records in the heavens, embracing all the most ancient languages of the earth, for the spelling evidently follows the usage of some of them. The following may be cited as a few examples: Egupt (Egypt), Uropa (Europe), Vind'gu (India), Par'si'e (Persia), Giratama (America), etc., etc.

From what has been said of the ether of space being the veritable heavens and hells as to location, and these being stupendous "principalities and powers," with appointed rulers under Jehovih, it follows that they have innumerable names never heard of before, nor is it necessary to attempt to learn off by heart these long and difficult lists. For a faithful transcript, and to enable us to get a more transcendent idea of what these Spiritual or etheric realms really are, we may assume that it was necessary to give them in full.

Another point which tends to make the Oahspian style a "new language" is the following fact, which should be carefully noted by students: it is that there is but one Infinite Supreme, Jehovih, Ruler

over all, but there are an enormous number of Gods, Goddesses, Lords, and other rulers in the innumerable etheric realms, all of whom were "at one time mortal." The etheric realms are mapped out and named, and lengthy lists of the names of the official rulers (for a season) are given.

This conception is so different to the ordinary one, in regard to God, heaven and hell, that it cannot be too strongly impressed that in Oahspe, God, Lord, etc., etc., never means the Supreme Creator, but always, a one-time mortal who has risen to power and rank, in the course of long and faithful service. There is but one Uncreate, named variously in the different regions of the earth, and in different ages. Jehovih is the name mostly used in Oahspe; being formed from the "sounds the wind uttereth: E-o-ih." A few quotations will put this matter into its proper light and remove the ambiguity that prevails with all who entertain the old ideas, and are unacquainted with the real characters of the multifarious heavenly Kingdoms and their rulers, who are termed Gods, Goddesses, Lords, Orion Chiefs, Nirvanian Chiefs, and were at one time mortal. These are appointed to a ruling position for a season. It is important to heed this because it is a key to unlock much and it disposes of the old doctrine of Angelology and Demonology which assumes distinct and separate creation:—

"Hear the words of thy God, O man—I am thy brother, risen from mortality to a holy place in heaven: profit thou in my wisdom, and be admonished by my love. For as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty."

"Hear thy God, O man, and distinguish then that the twain, God and Jehovih, are not the same one, nor more is thy God than what thou shalt be in time to come."

"Nor is this all: for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into Etherca, midway between the planets—the highest of all heavens—over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes."

These passages will illustrate the subject and account for much that looks like a "new language."

A great number of ancient words also are used for which no exact equivalent is to be found in English. They seem to come from the Panic; the language of the continent of Pan, submerged in the Pacific Ocean, the northern portion of which still remains, and is called Ja-pan at the present day. These words are given in a glossary in the book itself, and it would be well to give the meanings of them in brackets, when quoting isolated passages:—Such words are "A'ji," first degree of density of an Atmospherean world; "Ji'ay," second degree of density of the same; "Su'is," clairaudience and clairvoyance (seership, mediumship). "Sar'gis," a materialised angel, or a materialising medium; "Hidan," highest light; "Dan," light regions; "Dan'ha," time from dawn of one period of light to the succeeding one. These periods or "arcs" are mapped out in the book for the last 24,000 years, 8 arcs of about 3000 years' duration. The present arc of "Kosmon" was entered in 1848. This most remarkable year is noted by what is known as the "Rochester Knockings" which really inaugurated what is known now as modern spiritualism.

One of the great merits of the book is that it is written in plain and unmistakable English, so far as that was possible in dealing with a world history of some 80,000 years ago. Moreover, this plain English is now exactly as given by the angel messengers only a few years since. It has not undergone the inevitable errors incidental to hand-copyings from scroll to scroll; of translations into countless tongues and re-translations in countless numbers; of excisions and interpolations innumerable to suit

the needs of priestly doctrines; in fact, we have it unadulterated, and in its purity. It is given as a revelation for this advancing age of "Kosmon." Its religion is one Infinite Creator, who is "Father," hence all men are brethren. Its ethics are of the very highest, being the eternal truths, and ever the same, whether given to an ignorant world by Abram, Moses, Confucius or Jesus. Its discipline and rules for life are sublime, and if put into practice would quickly revolutionise the world. Its freedom and liberty for all is intense. All are children of one Eternal Father. Man is free; but he shall judge himself and his Creator. Yet this book is regarded by many very good people with doubt, horror and contempt. Why? Because it is outside the current "Orthodoxy" of the day. Does this matter? Right is right; purity is purity; whether it comes from this source or that other. Every man must judge for himself and apart from priestly authority.

Ararat, May 17, 1911.

PERSONALS.

Rev. John Page Hopps, whose life and work was the subject of the chief article in the May issue of this paper, passed peacefully to the higher life—just stepped across the boundary—on April 6th. The "Daily News" gave the following kindly notice in its issue of April 8th, with portrait.

By the death, at the age of seventy-six, of the Rev. John Page Hopps, there has passed away a very forceful and very distinctive personality.

Mr. Hopps, who was of London birth, began as a Baptist minister in 1855, but he moved rapidly from the Non-conformist orthodoxy. At the end of the fifties he was a colleague of the then famous George Dawson, of Birmingham, and later had charge of Unitarian churches in several large cities. He left Leicester, where he had been a pioneer of the working men's Sunday afternoon meetings, for Croydon, and during his closing years ministered to Little Portland Street Chapel, formerly renowned as Dr. Martineau's London church.

In another column a brief extract from "Light" of April 15th shows how this great expounder of the faith died in harness after a few days' illness.

The Ven. Archdeacon Wilberforce, whose belief in the facts of Spiritualism gives charm to his wonderful books, and who knew Mr. Hopps well, writes in "Light" of his departed friend: "He was (is) a courageous soul, and has turned many to righteousness. There will be much for him to do on the other side."

Mr. James Robertson, of Glasgow, whose recent article on John Page Hopps in "Light" suggested the notice in May issue, writes by last mail: "I am much depressed at the loss of my dear old friend, John Page Hopps, and I am sure he met the change with gladness. What a tender, sweet soul, he was, a divine influence to many. "A life like that of John Page Hopps should show scoffers and those who persist in confounding Spiritualism with fortune-telling that it is leading thousands to a vital religious belief that is almost unknown in orthodox churches.

Dr. Alfred Russel Wallace and his latest and most important book, "The World of Life," is the subject of a leader in the "Argus" of May 6th that makes one wonder at the dense ignorance of writers in that paper. None are so blind as those who will not see. The writer, after commenting on the "new knowledge" regarding man's place in nature, based entirely, as those who read Wallace's book know right well, on his belief in the facts of Spiritualism, says:

"His strange trust in Spiritism, his habit of restraining his critical faculties when dealing with the evidence supplied by mediums and other practitioners of this modern form of sorcery, make readers who best appreciate the strict logic of his regular scientific interpretation wary of accepting as grounded upon science any conclusions he may offer upon subjects really beyond the scope of science, such, for instance, as the existence and nature of a spiritual force or of

spiritual forces behind the observed world of physical things. These mysteries will, too, he believes, furnish mankind with 'the materials for a religion founded on knowledge, in the place of all existing religions, based largely on the wholly inadequate conceptions and beliefs of bygone ages.'

Professor Lombroso's "Life," when reviewed in the "Argus" a few weeks ago, was also made the subject of an attack on his Spiritualistic belief—a most gifted (the most gifted in Europe in his particular line of study); but, as in the case of Dr. Russel Wallace, showing decided weakness by his acceptance in his later days of Spiritualism. Lombroso relates in one of his books how the scientists of Italy averred that if he were convinced they would think there was something in Spiritualism. After his published account of his conversion, these same scientists said "Lombroso was weak on this subject."

Rev. A. H. Collins, of Parkside, South Australia, had some trenchant remarks to make at last Baptist Conference on the decline of attendance at the churches of every denomination. "In New York," he said, "out of a population of 3½ millions it is estimated that over 2 millions have no interest in religion." In Liverpool, out of a population of 700,000, only one-seventh of the number attended church. The Catholics of Liverpool found that attendance at their churches had declined 30 per cent. In London about 16 per cent. only attended public worship." And yet if anyone shows that it is for lack of the real belief that a knowledge of Spiritualism can alone bring that the churches languish, they are denounced by the Scribes and Pharisees exactly as in the time of Christ. He is crucified anew by professing Christians everywhere.

Rev. W. Patison speaking at the half-yearly meeting of the Congregational Union of New South Wales held recently at Katoomba, said, in speaking on "Evangelisation," the subject for the evening's discussion that "the apathy among the people in the country districts to spiritual things was absolutely appalling." His remedy was to take the "Gospel of the Churches" to these out-back districts. But those in close contact with nature would resent more than city people the introduction of dogmatic teaching shorn of all evidence and in conflict with the common-sense of mankind. When will the time of awakening come?

Professor Edgar Lucien Larkin sends a most cheery letter and a new portrait of himself, which will appear in July issue. It indicates great spiritual development since or through his illness, and shows the massive head uncovered. He says, "My health is perfect now, and I am apparently as young as 30 years ago. Science is now in a state of intense activity everywhere, and physical science is surely coming around to a belief in an original Mind, else I am unable to read the signs of the times."

Rev. R. J. Campbell is announced to start on a tour round the world, and Australia will be visited in due course. He will get a reception here that will be more than regal from those who have watched his spiritual development and his courageous utterances with regard to Spiritualism. In a recent number of the "Christian Commonwealth," he says: "There is a new kind of Liberal Christianity growing up, a liberal Christianity which no longer tries to explain Jesus in terms of humanity, but to explain humanity in terms of Jesus." In a later issue he says: "Who knows what invisible friends are active on our behalf from the side of the Unseen?"

Mr. G. P. Young, president of the Spiritualist Society of Scotland, has been taking part in the correspondence in the "Clarion" on "Life after Life." He says, "To discuss man's survival of bodily death it is necessary to be familiar with the facts of psychical research." Summarising the work of Myers, Crookes, Hare, Lombroso, these prove—1, that man possesses faculties which link him to a spiritual world; 2,

identity remains unchanged by physical death; 3, manifestations of a material order demonstrate that intelligences in another order of life interact on this life. Professor James declared that "on earth we live only at the surface of our being. Death, then, is a liberation, an awakening."

Mr. G. W. Carter, president of the Burwood Lyceum, New South Wales, "writes in appreciation of the leader in May issue on "Clairvoyant Descriptions at Sunday Services," by W. H. T. People are beginning to see generally that phenomena, unless looked on as a means to an end—that is, the development of the spiritual life—are worse than useless.

Mr. J. Nelson Jones, who has been suffering from a severe attack of influenza, is now convalescent, with mind as vigorous as ever, as his contribution, "Thaum-Oahspe" in this issue, and written in the sick-room shows. Readers will send sincere congratulations and the earnest hope for his complete recovery.

Mr. Isidore Kozminsky asks special attention to be called to the change of hall for his lecture on June 12th. It is to be held in Australian Church Lecture Hall, instead of Furlong's rooms, as more seating accommodation is required.

Miss E. R. Hinge notifies the removal of her Occult and Spiritualistic Book Store to No. 3, The Block Arcade, near Collins-street. It is expected that the removal to the centre of the city will be appreciated by her many patrons and friends.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, May 11th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. "An hour with Oahspe." Mr. E. W. Nicol interprets. Cordial invitation to all.

CORRESPONDENCE.

TO THE EDITOR "HARBINGER OF LIGHT."

Main-street,

Bairnsdale,

May 22, 1911.

Dear Madam—

In reading Professor Larkin's admirable article on "The Master Mind, the Creator, and Mentoids" I was much pleased to find similar ideas expressed that I had tried to express in my pamphlet, "The Soul, Whence and Whither." At page 3, "He, Whom the world by common consent calls a Divine Incarnation, said, 'God is a spirit,' and also, 'Our Father,' consequently we partake of His spiritual nature. So man may be described as a projected thought from the Divine Mind, becoming a living soul, an entity, spiritually capable of intelligence, wisdom, and love, all of which are Divine powers." That man is an embodied thought from the Divine Mind, so well expressed by Professor Larkin in "Mentoids, thought bodies," at opposite sides of the globe, tends to show the source from which the ideas came. I have no recollection of their being so expressed before. Still looking for more,

I am, yours for Truth,

LEVITE.

OCCULTISM IN THE PULPIT.

The Ancient Mysteries and Modern Masonry.

By REV. CHARLES H. VAIL, 32°, New York.

This book contains a series of Sunday evening lectures to the members of a Masonic Lodge, and the congregation in the Pullman Memorial Church at Albion, N.Y. The lecturer begins by sketching the mysteries of Persia, Greece, and Rome, insisting that they were planned by Adepts to keep the higher spiritual knowledge alive among mankind. Passing to Christianity, he points to the evidence of the early Christian Fathers, that there were Christian mysteries, which were communicated only on proof

of worthiness, and that these survived for a long time among the Templar Knights and some sects, probably becoming attenuated with the progress of time. He has little about Hiram Abiff, Solomon's Temple, etc., but thinks that the operative masons may have had something to do with Freemasonry, so far as handing down traditions. Admitting that he is not able to trace Freemasonry beyond the 18th century, he appears to claim that the Masons of high degrees have some claim to consider themselves the successors of the hierophants of ancient times. But in this respect, he is very modest for a 32deg. Mason, and he leaves the impression that he knows the vessel is extremely near emptiness. Very noticeable is the fact that he quotes largely from Annie Besant and Leadbeater, when Tertullian, Justin Martyr, and Clement of Alexandria would be better witnesses as "men of the time." But the lectures are a sign of the times, when a minister can speak from his pulpit of the mystic Christ and the mythic Christ, and use other phrases which smack of modern Theosophy.

R.H.R.S.

"THE MYSTERY OF ASHTON HALL."*

By B. F. AUSTIN.

A copy of "The Mystery of Ashton Hall," the first piece of fiction from the pen of the Rev. B. Austin, minister of the important Spiritualist Church at Rochester, New York, editor of "Reason," and head of the "Austin Publishing Co., has reached us. It is a story of absorbing interest, with just a little clairvoyance or thought-transference intermixed. Several friends have read it with great interest, and Mr. Stanford has been good enough to write a few lines of appreciation, with the recommendation to all to read it who can. Mr. Stanford says: "I wish to state my high appreciation of its contents. The reading of it gave me continuous pleasure and profit, for the story is unusually interesting; the language refined, and the composition exceptionally good. The hunger of mind to arrive at a solution of the mystery in which the plot is enshrouded entices one to read long after the clock on the mantel has indicated the time for retiring." This is high praise from one who finds no pleasure in the average novel, and desires reading of a superior class.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

There are two notable events for the month to record: the visit of Mr. McLean, President of the Wellington Association of Spiritualists, who gave two stirring addresses; and the lectures of Mr. F. Highett of Mansfield, a prominent worker in the Anglican church. Mr. McLean's first lecture was given in the Guild Hall—the subject the same as Mr. Stead's celebrated pamphlet, "How I Know the Dead Return." Mr. McLean had so remarkable an experience some 25 years ago when on two separate occasions a saintly woman, wife of a Presbyterian minister in Scotland, who had adopted him when a boy, appeared twice in her bodily form as in life and recognition took place between them. From that time dates Mr. McLean's whole-hearted devotion to the exposition of the truth of Spiritualism. He resolved to take no money in the exercise of any spiritual gifts he might possess, or for any of the multifarious duties he has fulfilled in his mission, not allowing either personal disadvantage to stay his work. This has resulted in the Wellington Spiritualists possessing a beautiful hall—the New Century—and also in the recognition by law of their status, power to celebrate marriages, etc. On the second Sunday evening of his stay in Melbourne he lectured in the V.A.S. Hall, Austral Buildings, Collins Street, previous to his address presenting Mrs. Bright with a beautiful gift from the Wellington Association of Spiritualists, noticed fully in another column.

Mr. Highett's lectures, dealing with the message of the Great Pyramid of Egypt and its relation to the Biblical prophecies, attracted audiences for whom sitting accommodation could not be found. Mr. Highett claims to have a special revelation from spiritual spheres and his experiences generally corroborate this. No report to hand.

A noticeable item was the combined session on April 30th, of Brunswick, Prahran, Richmond and V.A.S. Ly-

*"The Mystery of Ashton Hall," The Austin Publishing Co., Rochester, New York.

ceums at the Temperance Hall on Sunday morning. A similar visit was paid to Prahran on Sunday, May 21st. The week night classes conducted by Mrs. Engman and Mrs. Waschatz are highly appreciated.

MELBOURNE P.S. LYCEUM.

A remarkable success has attended the meetings of the above since the amalgamation with the V.A.S. was rescinded, as the half yearly meeting held on May 4th, at the Oddfellows' Hall, shows. The report and balance sheet, audited by Mr. Pyke, professional accountant, were adopted, the latter showing a credit balance of £50 after paying expenses incurred in the temporary union with the V.A.S. A resolution was passed expressing confidence and appreciation of Mr. Lumley in his action concerning the closing of accounts between the two societies, which is now settled at the urgent request of Mr. W. H. Terry, trustee for the whole of the societies concerned.

At the evening services Mr. J. M. Moorey's lectures cause unabated interest and his readings are said to be marvellously correct. On Sunday 30th April, Mr. McLean, of Wellington, N.Z., gave an afternoon address which was largely attended and highly appreciated. He advised the managers to resolutely clear off the mortgage on the land and then the building could be at once commenced. Collection books are being distributed among members and it is anticipated that the £500 required will soon be obtained.

At all the meetings, Lyceum morning sessions especially, a great growth in attendance is noted. The Sunday afternoon meetings are crowded, and Mr. Moorey's lectures tax the seating accommodation, and it is expected that a larger hall will have to be secured.

At the Lyceum, interest has been aroused by special prizes for the best "Pearl" to children on "What is Spiritualism?" awarded to Mabel Williams, Alice Williams, and Kathleen Adams in order named. The speakers Miss Codling, Mrs. Hornblower, and Mr. Lumley have taken the platform in the morning.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield writes:—

Our evening speaker for the month has been Mrs. K. McLellan, through whom has been given several interesting and instructive addresses, followed by clairvoyance and clairaudience. There are several vacancies in the developing class under Mr. Knight to be filled and workers in the Lyceum, both conducted in the afternoon. We are very sorry to announce that Mrs. G. Prince, senr., has again had a serious illness, but we sincerely trust that she will be soon well again. The half yearly meeting was held on the 18th, a fair number of members were present. Yours most sincerely, with good wishes to all workers.

PRAHRAN SPIRITUALISTIC CHURCH.

Our Lyceum is making good progress. On April 30th we paid a visit to the V.A.S. Lyceum together with Richmond and Brunswick, and on May 28th had a visit to Prahran from the same Lyceums. The Medium's Circle Meetings have been well attended, Mesdames Orion, Werber, Stevens, Millar, Ellstan and Mantel taking part. On alternate Sunday afternoons the "Oahspe" class by Mr. Crisp is held. The Church platform has been occupied by Miss Scheibel, Mrs. L. Stevens, address and clairvoyance; Mr. J. Jennings, address and Psychometry, and Miss Codling, address "Service" from a Vedanta standpoint. Miss Codling also conducted a memorial service for Mr. H. Kidner, an officer and worker who has just passed to the higher life. We thank one and all of those who have helped us during the month.

T. K. MARSHALL, Hon. Sec.

THE SPIRITUAL CHURCH OF JESUS.

Edgar Tozer, President, writes:—Our services throughout the month have been fairly attended. Excellent addresses were given by Mrs. Redfern at Gladstone Hall, and Mrs. Hopewell, a new arrival from England, took the latter part of the service on one evening and delivered spiritual messages to those present. The first part was occupied by an address delivered by Mr. E. Tozer (from "The Harbinger of Light"), given by Signor Valetti, of Mr. Stanford's circle. We wish to tender our sincere thanks to Mr. T. W. Stanford for his kindness in sending spiritualistic literature for distribution and which was highly appreciated. Our weekly circle is progressing favourably. Mr. W. H. Terry's letter appertaining to tests, etc., in the last issue was very interesting; our meetings are conducted on these lines, and we find the earnestness of our members is on the increase.

BRUNSWICK LYCEUM.

Reports of excellent work come from the above, which has a splendid band of earnest spiritual workers. On alternate Sunday afternoons Mr. E. W. Nicol has a class for the study of "Oahspe." At a recent lecture in the evening the speaker took for his subject "What a spiritualist is." The endeavour was to show that the majority of spiritualists to-day were content with their present knowledge of it and could only be attracted by what might prove of phenomenal interest, instead of helping to give the light to their fellows. Active workers in the cause, trance speakers, mediums proved the minority. But the great majority were urged to "do something" to help in the cause.

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

Mr. A. J. Bush writes:—

I have to report good attendances at the meetings of the Church of Seers since my last. The platform has been occupied by Mrs. E. Hegerty (Melbourne), Miss Walton, Mme. Elise, Mr. P. Morris, Mme. Elise and Mme. Levorna. The evening platform has been filled by Mrs. Kitty Hayes, "Astral Experiences," Mr. A. J. Bush, "The influence of environment upon thought," Mrs. Hegerty, "What must I do to be saved," and Mr. T. H. Betteridge, "Personal magnetism," with Mme. Levorna and Mrs. Kitty Hayes as demonstrators. Cordial greetings to all co-workers and best wishes for self and paper.

CHRISTIAN SPIRITUAL CHURCH OF PROGRESS, SYDNEY.

Mr. H. W. Moore, Hon. Sec., writes:—

I have to report that the attendances have been exceptionally good this month. The speakers for the month were Mesdames Gardiner, R. Turner, Kitty Hayes, Messrs. Mugglestone, Tonzalin, Buckland, Robert White, Brown and Hanlin. Spiritual messages by Mrs. Gardiner, Mrs. R. Turner and Mr. F. Neal. The Friday evening meetings have been a splendid success, and we have to thank the different mediums for their kind assistance. The Auburn Church has just started to make a little headway; the speakers for the month were Mrs. Gardiner, Messrs. Weeks and Brown. Hearty greetings to co-workers, paper and self.

BURWOOD PSYCHIC SOCIETY.

Mr F. C. Tanner, Hon. Sec., writes:—

It is some time since I sent a report from my Society. Progress has certainly been made, but the need of a hall of our own is very much required to help the cause along. A place for choir practice, Lyceum marches, preparation for concerts, reading room, meeting room, is greatly needed, and I am pleased to say the reserve fund for this purpose is steadily growing, and I hope to report greater progress in this direction later on, as we are very much alive to this requirement.

At our annual meeting and election of officers, Mr. G. W. Carter was re-elected President, Mr. Dodimead Vice-president, Mrs. Bonwick Treasurer, re-elected, Mr. Tanner Secretary, re-elected, and as a Standing Committee Messrs. Wright, Jones, Knight, Haines and Trevena, with Mr. Dodimead as corresponding Secretary for same. He will attend to platform requirements and lectures. Please note Mr. Dodimead's address, Burwood Road, Burwood. A Ladies' Visiting Committee was also appointed, viz., Mrs. Dodimead, Miss E. Basford and Mrs. Bonwick. We had Mrs. Morrell on our platform for two months, and much good was done during that time. Our old friends Mrs. Pybus, Mr. Hanlin, Mr. Weeks, Mr. Brown, and Mrs. K. Hayes have spoken for us from time to time, and our thanks are herewith extended to them. Our library has been added to, and in many ways we have gone ahead. Fraternal greetings to all kindred societies and a hearty welcome to any of their members if in Sydney, and with best wishes for the success of the "Harbinger" and its Editor, with whom we are all in spiritual sympathy.

At our annual meeting I was requested to convey to the Editor the best thanks of the Burwood Psychic Society for the "Harbinger" sent monthly for the library.

The Balance Sheet attached shows a sound financial position.

SYDNEY LYCEUM.

Mrs. A. Matthews, Hon. Sec., writes:—

Our Lyceum is progressing well, and on the first Sunday in May, being Recitation Sunday, Mr. Bloomfield's prizes for the best recitations were awarded to Master B. Pierce and Miss Garlic. At a Garden Party held on May 5th, Mr. W. Adams, the great pioneer worker in Lyceum and Life Conductor, was the guest of honour to celebrate his 74th birthday. An illuminated address was presented to Mr. Adam by the two youngest and two eldest of the Lyceum children, Mrs. Cormack, the Conductor, making a brief speech on behalf of the friends, group leaders and children. A social and concert will be held on May 24th in aid of the Lyceum funds. Prosperity to the "Harbinger" and its Editor.

WORK IN BRISBANE.

Mrs. R. Weeks writes of successful meetings at Brisbane, where she is endeavouring to bring the higher aspects of spiritualism before the public. "The best converts," Mrs. Weeks writes, "are those who have been attracted in the first instance by the philosophy." Mr. Terry's article in the May issue of the "Harbinger" was greatly appreciated, advocating the presentation of the religious side of the movement on Sundays. On May 21st, Mrs. Weeks was to exchange platforms with Miss Venables, the speaker at Ipswich. Best wishes from all for the success of the "Harbinger."

SPIRITUALISTIC CHURCH OF W.A.

Mr. W. D. Campbell, President, writes:—

The Sunday evening services, conducted by Mr. W. T. Horsley, are showing a marked improvement in the attendance. On April 9th an impressive dedication service was held, when eleven new members were added to our number. On April 23rd, Mr. Hamilton delivered a highly interesting address, his subject being "Our Bibles, God's Immutable Law, The Son of Man." The Philosophy of Spiritualism has been the subjects of Mr. Horsley's discourses.

As several friends are anxious to join our Church, we have decided to hold a dedication service for new members early in June. Greetings to all.

SPIRITUALISM IN NEW ZEALAND.

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

Mr. Matthew Talbot, Hon. Sec., writes:—

We have thrown our platform open to speakers of different lines of thought and also the higher truths of spiritualism, vedantists, theosophists, etc., and have had some of the best speakers in these particular subjects. Like other Societies, not only in Australasia but in England, we have found that financially we have made a mistake, notwithstanding that our friends have given their services free, and to whom the Society are deeply indebted. On the last few Sundays the Church has been about one third full as the result of the Committee's effort to place higher truth before the public. It appears to be facts and proof they want. I am pleased to say the greatest harmony prevails within the Church. All looks bright for the future, and the finances are in a sound condition. The late send-off to Brother and Sister Wilkes, who are leaving Auckland, was a most unqualified success. May they have luck in their new home. Mrs. Schultze takes the platform first Sunday July, for three months. Best wishes to all.

At time of going to press no other notices had reached this office. Secretaries are kindly reminded that these must arrive by the 20th of each month to ensure insertion, also that pressure on our space necessitates brief and concise wording.

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TO CORRESPONDENTS.

In consequence of the great increase in the circulation of the paper and its correspondence, the editor claims kind consideration for delay in sending replies to the many prized letters that come from all parts of the world. It is hoped that means may be devised of relieving the editor of some of the business management which encroaches unduly on the editorial side.

Contributors are reminded that all articles must bear the name of the writer to ensure inclusion.

Several articles in type held over for want of space, including "Dr. Peebles' Fireside Musings on his 89th Birthday."

PUBLICATIONS RECEIVED.

<i>Light</i>	<i>Journal du Magnétisme</i>
<i>Progressive Thinker</i>	<i>The Great Centre</i>
<i>Two Worlds</i>	<i>The Sunflower</i>
<i>Self-Culture</i>	<i>Astrological Bulletin</i>
<i>Science-grounded Religion</i>	<i>Woman Voter</i>
<i>The Coming Day</i>	<i>Progress</i>
<i>Kalpaka</i>	<i>Commonweal</i>
<i>Health Record</i>	<i>Luce et Ombra</i>
<i>Mentalist</i>	<i>Luz y Union</i>
<i>Spiritualist Journal</i>	<i>The Teacher</i>
<i>Financial Gazette</i>	<i>Constancia</i>
<i>Zeitschrift für Spiritismus</i>	<i>La Verdad</i>
<i>Herald of the Golden Age</i>	<i>Message of Life</i>
<i>Le Progrès</i>	<i>Ejterat</i>
<i>Het Toekomstig Leven</i>	<i>La Vie d'Outre-Tombe</i>
<i>Psyché</i>	<i>Morgendämring</i>
<i>La Revue Spirite</i>	<i>Filosofia della Scienza</i>
<i>The Occult Review</i>	<i>The Book Lover</i>
<i>The Light of Truth</i>	<i>Astrological Magazine</i>
<i>Prabuddha Bharata</i>	<i>Theosophy in New Zealand</i>
<i>Les Nouveaux Horizons</i>	<i>El Paladin</i>
<i>The Stellar Ray</i>	<i>The Messenger</i>

The Star of the East—An organ of the Ramakrishna Vedanta movement, of which branches are established in the principal cities of Australasia.

East and West—From Los Angeles, Cal., this magazine comes as the organ of Hinduism brought to the Western world, with Baba Bharati as messenger. Both magazines insist strongly on the incorrect statement by missionaries of the position of women in India, and present Indian conceptions of religion in a widely different view from the old "heathen in his blindness, etc."

Malabar Quarterly Review is a scholarly presentation of Indian thought on social and religious questions. Some letters by an educated Malayali lady to a Zenana mission lady are simply delicious.

Theosophy in Australasia contains further statements as to the coming of a Great Teacher. There is also an explanation that Madame Blavatsky meant water when she said land at the North Pole, that the land is somewhere else unspecified, and that upon it spiritual evolution turns.

The Newlife Monthly is the first number of the official organ of Newlife, Newlongevity, etc. It promises to teach living to 500 years by the aid of classes, each of the graduates of which may teach again at one dollar to ten dollars, according to the wealth of the patient. The editor is Mr. New, and many of his statements are new.

The Antiquarian Gazette for May has several interesting articles, not the least being a narrative of discovery of the North Pole 25 years ago, with some Hebrew inhabitants.

World's Advance Thought is hopeful of early settlement of universal peace.

Hindu Spiritual Magazine has a report of a meeting in memory of the late Babu Shishir Kumar Ghose, the former editor of the magazine, and a testimony to his worth by Dr. Peebles. *The Mentalist* announces that next issue will be a "Peace" number.

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

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MELBOURNE, JUNE 1, 1911.

Spiritual Science Here and Hereafter.*

A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life.

By SIR WILLIAM EARNSHAW COOPER.

As this paper goes to far outlying districts of the Commonwealth, New Zealand, and elsewhere where books are difficult to obtain, it is hoped, in the following extracts from Sir W. E. Cooper's latest book, "Spiritual Science," to give some idea of the great strides that psychic investigation is making among all sorts and conditions of men. Living for 40 years in India, head of large business undertakings, he is already well known as a writer on social subjects. This latest volume, "Spiritual Science," must be read in its entirety to show how this clear thinking man has arrived at the same conclusion as all those who have deduced from spiritual phenomena a religion suited to the needs of the men and women around us, and which has been long waited for. Free from all mystery save that of godliness—the straight and narrow way which leads to eternal life—it is also found to contain the vital part of every religion that has made its influence felt, freed from accretions and man-made creeds and dogmas.

Readers of the "Harbinger" are indebted to an un-failing helper in the cause of enlightenment for an opportunity of knowing Sir W. E. Cooper's attitude in relation to this all important subject.

Sir W. Cooper says:—

It is now known that everything in Nature obeys certain universal laws which, although silent and unseen, are, nevertheless, irresistible. Matter is moved forward by some stupendous energy, and is obedient to its governance. Man, in his physical body, being matter, is in turn dominated and governed by this same dynamic force. The peculiar grey particles of the brain being again but matter, are likewise under the dominating influence of this supreme power.

Hence it follows that man's material body, being matter, is of itself incapable of life or motion, of thought or word or deed, unless it be vitalised and energised by some superior power.

This potent influence either stands outside our physical bodies and steps in for co-operative action as occasion demands, or enters in at birth and takes up its abode in its fleshly habitation during the latter's earthly existence. That the alternative position is the correct one is beyond doubt.

It is, then, with this superior inward power, this vivifying, invigorating, dominating influence, this Spiritual Body, with which we now have to deal.

It is, moreover, a question in which the entire human race, irrespective of creed, colour, or country, is equally interested; it is the one thing in life which is common property and in which every human being—prince or peasant, black or white, civilised or savage—has an equal share. It is an inheritance to which each one of us succeeds as we are born into the great human family, and, as it is the only possession we are permitted to take with us when we pass onwards through the gloomy portals of the tomb, it may well excite our interest and rivet our attention.

The question is ever in man's thoughts, ever the subject of hope and expectation on the one hand, as of doubt and despair on the other; yet he has never been able to solve it because, throughout the centuries, he has failed to find the key.

*"Spiritual Science," by Sir William Earnshaw Cooper, C.I.E. London, L. N. Fowler & Co. Price 4/6, Cole's.

Theocracy, with its great religious institutions in every country, of every degree of faith, has plied him with dogmas and surfeited with doctrines; Theology has given birth to many a platitudinarian who has waxed eloquent in the pages of innumerable works on mundane morality and spiritual ethics; man has been preached at and pleaded with; he has been burned at the stake by Rome; shut out of heaven by Calvinism; unsatisfied by Protestantism; and, after many weary centuries of vain strivings, he now finds himself stranded on the danger shore of Dubiousness!

Ecclesiasticism has, of itself, failed to feed man's soul-hunger by not indicating the precise position occupied by the super-physical in his physical life; its functions in the life after this—now termed by students of Spiritual Science the "Intermediate Life"—and its ultimate destiny in the Everlasting, because, lacking knowledge in itself, it discouraged research in others.

The great hand which moves across Time's mighty dial has marked much human progress in all the branches of sociology, and physical science has revolutionised man's material existence; but, alas! in regard to the soul-state he is practically where he was when history commenced to record his deeds. All else has progressed, but the flight of the centuries marks no progression in his spiritual condition—or, rather, in his intuitive knowledge in respect to that highly important part of his being, his spirit-body—the Super-physical in Man.

But hope has at length dawned! The narrow spiritual horizons which encompassed man on every side, and shut in his soul's flight as with walls of steel, have been rolled back, and a warm glow appears in the distance which is gaining brilliancy to an extent which will, in the near future, flood the earth with the dazzling radiance of the Everlasting Truth.

Briefly, it may be said that Religion and Science have, hitherto, not been able to see eye to eye; and although this was partly due to the fact that Science professed certain Agnostic or Materialistic beliefs antagonistic to certain Christian beliefs, Religion, on the other hand, assumed a "touch me not" attitude which rendered the breach between scientists and sacerdotalists wider than was necessary.

But the Master, whom both serve and reverence, said: "Let the dead bury their dead," and—so let it be.

Attempts on both sides have been made, in recent years, to reduce the cleavage and even to reconcile the seeming difference—for the difference is seeming rather than real.

Sir Oliver Lodge's book, "Man and the Universe," may be taken as representing the views of many physical scientists, who, although silent on the subject, nevertheless admit the independent existence of Spirit. This work, among other things, shows that the scientific conception of the world as part of God's universe is not incompatible with the view of it taken by Religion. This laudable effort on the part of a great scientist to close the breach between Science and Religion the laity will surely appreciate.

Physicists, while not seeking pardon for professed Agnosticism or Materialism, or explaining their past attitude of negativism towards Religion have, nevertheless, formulated certain dicta in respect to the part the superphysical plays in man's physical life, and to the continuity of life after the death of the physical body, which leave no doubt in respect to their present attitude towards this question of supreme importance.

Science and Common Sense, delving deep down in man's physical being, discover a second or psychic being which, yielding a well-defined super-physical body, is easily determinable in this phase of life, and not difficult to follow when, at death, it dissociates itself for ever from its twin companion—the physical body—and enters upon its next phase of existence.

It was this reconciliation of Science with Religion, this blending of the two great forces on this plane of life which makes for Truth Everlasting, that attracted my attention a few years ago, and induced me to look into the question of this super-physical body and the part it plays in this life and in the life to come.

I contended that there is either something in what spiritualists affirm in relation to the Here and the Hereafter, or there is not. They are either wrong or they are right. If wrong, I shall surely be able to prove it by careful investigation. If right, then I shall have acquired certain knowledge which, conceivably, may be of value.

The attitude I assumed here was precisely similar to that I have consistently taken up and maintained in respect to each one of my life's affairs, namely, an attitude of an open mind charged with expectancy and belief, for I have always held that without belief little or nothing of any real value can be accomplished in this world.

Scattered throughout the broad field of literature I found numerous works on the subject which dispelled doubt, infused hope, encouraged investigation, confirmed opinions, and fortified belief.

These works were not written by fervid emotionalists, but by keen, level-headed men of the world abiding in this country, as in every other civilised country. Scholars and scientists of many degrees, professional men of many professions—philosophers all—are the contributors to the verities of what men term the "occult" sciences; and where these great minds led, I, in my humble capacity of an unknown investigator, ventured to follow.

Along these paths, trodden before by wiser men than myself, I made bold to wander, seeking that peace I had failed to find in the more familiar tracks along which most men seek repose for their souls. Suddenly, a light appeared, cheering the way and illumining the dark places of my soul, till it unfolded to the radiant warmth as the flower expands under the fervent kiss of the sunbeam.

But the clearest evidence of the "Soul's Awakening" may be found in the great highways and byways of human life where dwell the people in their millions. From this direction will be felt the great spiritual impulse which, throbbing and palpitating with the consciousness of coming life, will burst asunder the thin shell of misunderstanding in which it is yet encased, and thus set the embryonic spirit free on its upward flight. Thus will be revealed to man his real self—the Super-Physical!

Fifty years ago the vast majority of the people would not have listened to the man who had something to tell them of the "Dead" coming back to communicate with the "Living," but to-day there are many who seek for the Truth in this as in all things else appertaining to our earth-life.

Fifty years ago there was, perhaps, not a single physical scientist who admitted the independent existence of Spirit, or that matter did not, in itself, offer

a complete explanation of life in every stage of existence. To-day, it is perhaps as rare to find among the world's *savants* a man bold enough to teach the doctrine of the supremacy of the Material over the Spiritual, of the Seen over the Unseen, or of the Here over the Hereafter.

These, then, are the "signs of a people's awakening," and these signs are clearly discernible to all who have eyes to see and ears to hear.

In common with my fellows I have constantly failed to find what I was seeking along the beaten paths prescribed by religionists, or among the many perplexing forms of creedal beliefs which have sprung up out of the polemics of doctrinaires and the dogmatisms of theologians, and I naturally turn to a quarter whence comes the long-expected succour. Spiritual Science, having lifted for me a corner of the veil which for ever hangs before the eyes of Orthodoxy, has permitted me to obtain a glimpse of what is erroneously termed the "Hidden," and I now feel constrained to press forward until I can thrust aside the curtain which hides man from Himself.

I have already satisfied myself that I should not be wrong in doing this from a moral and economical standpoint, and it now remains for me to ascertain if I should be equally justified in approaching the matter from a purely *spiritual* point of view.

Apart from the many ready-made doctrines in respect to what it has pleased man to call the Unknown, and the injunctions laid upon the laity, by certain of the priesthood, not to pierce the veil which is said to hang purposely between the earth-life and that other life just beyond this, and which is now known to interpenetrate with our own, I naturally ask the question: Is there warrant for inquiry, or is there not?

In answering the question I came to the irresistible conclusion that if I, a sane, rational human product of the twentieth century, neglected or assumed towards them an attitude of indifference, I should lose "that which all the world's a-seeking." I should, at the same time, betray the great trust to my own being; abstain from that which animated the men of old who stand out as great figures in the pages of history, and disobey the explicit commands of the Founder of Christianity.

Personally, I have no mind to follow those who, being spiritually guided, were led by unworthy ambition and sordid lusts to the pursuit of a policy ending in Destructive Hate.

I have, however, every desire to be led by the spirit along that path wherein each human entity has it in its power to add even but one small stone to that great edifice of Constructive Love which so many men and women, in the wide arena of Reform, are now endeavouring to build up in this small corner of God's Illimitable Universe.

That path will not be found among the well-beaten tracks along which man has been wearily tramping onwards to his destiny for many centuries past, because the great light of human spirituality shines not in the dark atmosphere wherein abide sanctimony, pietism, lip-devotion, and pharisaic precisionism. These, and the other spirit-constricting properties arising out of a world-wide ecclesiasticism, have ended in the clearly defined and unmistakable *divum theologicum* of to-day, and man wearies of it all.

Nor, on the other hand, will the light be found along the byways of Materialism and Agnosticism, for the reason that such beliefs warp and constrict the soul in man just as much as the narrow formalism of the many unsatisfying, man-invented creedalisms invented by the mis-devotion of perfervid purists of all religions and in all countries during the centuries.

Beyond the twain, away in those realms of reason and common sense which the lay mind perceives, and is making for, shines the light which illumines the dark places of life and enables man to pierce the veil which has hitherto obscured his spiritual vision.

This light, although as yet far off to many, is steadily shining and increasing in lustre so that its beams will, in time, irradiate every nook and corner wherein lurks the darkness of ignorance.

This is the light which the so-called "occult" sciences shed upon the obscurities of reason and the darkness of the mind—upon the Soul-State, upon the spiritual condition of the Here, and upon man's incarnate state in the Hereafter.

This is the light which Theocracy has obscured, which Theology has banished, and which Orthodoxy and Ecclesiasticism have put out, only to be rekindled by Modern Spiritual Science, and set up on a high place for all men to see.

This light illumines the way for many millions of men and women to-day. It has lighted up the path so brightly that many of the world's greatest physical scientists have already found the way, and it will, in due season, flash and coruscate and fling abroad its beams in every direction so that every human soul, wandering aimlessly among the obscurities of many ambiguous creedalisms, will be enabled to find the right path leading straight to the Everlasting Truth.

Such is the mission of this New science; and as a sane man of the world, wishing to do the best for himself in the Here and Now, as well as in the great Hereafter, its evangel appeals to my common sense and satisfies my soul-hunger as no other spiritual mission has ever done.

Moreover, it neither estranges a man from his God nor leads him one step away from Christianity; on the contrary, the paths of Spiritual Science, converging as they do on Truth Everlasting, lead straight on to those "Many Mansions" promised by the Christ, and then always onwards by progressive stages to the Eternal.

There, in the pleasant domains of this old-world Truth, but which, in this levelling-up twentieth century, we call by its new name of "spiritualism"—or, better still—Spiritual Science—I find, albeit somewhat late in life, knowledge and wisdom and, above all, certainly in respect to that single possession which I brought with me into this life and which is the only one I am permitted to take with me into the life beyond the tomb.

But, it will be contended, "How do you know this; how can you be sure that this 'New Science' can give you such knowledge as will enable you to pierce the Hidden and watch your soul-flight through the wide expanse of the Great Beyond? How do you know that the super-physical in man is really the living, conscious personality you claim it to be in this life and in the other, and that it is capable of coming back to mortal man in intelligent form to help him in his earth-life?"

"How can you prove that the spiritual or super-physical body, immediately after the death of the physical body, does not enter upon the undefined condition set apart for it by the Church, dumbly awaiting, in some unknown corner of the universe, the Day of Judgment?"

These are admittedly perfectly natural and legitimate questions, and I propose to answer them in succeeding chapters.

IN CONCLUSION.

After 300 pages devoted to an exposition of the way Sir W. E. Cooper came to the light, he sums up in his final chapter, "A Synopsis," of which a few paragraphs are here given:—

The latest link in this endless chain of possibilities which binds the Physical together into one harmonious whole has recently been forged by Marconi! This advanced scientist has revealed to the human race a

new feature in dynamics whereby, without the aid of the denser forms of matter, man may communicate with man across the confines of the terrestrial.

This new discovery has come upon mankind as an astounding revelation. But we who know what this book reveals, you who have followed me through its pages, together with those many millions of earnest seekers after truth Eternal who are helping to establish the New Science herein treated of, know full well that Marconi has but tapped that Source Supreme—that all-enveloping and all-pervading etheric Medium which spirits use in calling, one to the other, across the vastness of the celestial!

He has caught the etheric waves and harnessed them to man's use, but in using the etheric he has tapped the imponderable, the silent, the Hidden, and so he has helped to join the Physical with the Super-physical, Matter with Spirit, Man with God. Thus has a physicist helped in building that Great Bridge linking up Two Worlds!

And, while recognising that it will serve no purpose here to attempt to discuss this latest discovery in the media of communication between man and man in the terrestrial, an excellent purpose will, nevertheless, be served in emphasising the way in which communication between the terrestrial and the celestial has been established, and how it can be maintained and extended!

* * * * *

May I ask you, who have been interested enough in this transcendent subject to follow me through this volume, whether you, too, awakening at length from the soul-sleep of ignorance, will now join forces with me in telling our brothers and sisters of the truths that we know of?

I ask this question because there is not a man or woman who, having read what this book contains, may not tell his or her neighbour that which I have told you, namely, certain truths of which he had never heard! You may not be able to write books, address meetings, or become clairvoyant; but, realising the eternal truth interwoven in the leaves of this volume and of many cognate works, you may impart it to others in a thousand different ways.

And never fear of your mission, because the vast majority of men and women nowadays want to know something of these great truths lying behind what they still term the "occult" sciences, but which we, you and I, friends, have elevated into a well-defined "Spiritual Science."

Indeed, they want to know so much about this new Spiritual Science that it will require many teachers to instruct the vast masses hungering and thirsting after the truth. They want to know, among other things, what every true Christian wants to know, namely, if this new science—this new religion, if you will—will lead them even one step away from Christ and God? They want to know if this "spiritualism" is a soul-ennervating cult, and if, as some foolish people seem to think, it leads to the downward grade and then to spiritual atrophy? Then, very naturally, they ask: "If I give up my present beliefs, my present form of Christian faith—faulty and unsatisfying though it may be—what do I get in return; what is my compensation; what my guerdon."

In replying, let me put this question to them: Is there a man or woman who, having read this book through, and pondered well over its meaning, can honestly say that its teaching tends to lead poor, suffering humanity away from Christ or God

* * * * *

This, then, is my answer; and although no other is needed, I will yet add: The Spiritualism taught in these pages leads straight to Christ, straight into the Everlasting Arms!

* * * * *

This, then, is the Message which this spiritual science has for us! This "message" appealed to me, as no other message from out the world's religions ever appealed to me, and I took it to my heart and

there kindled it into a warm, comforting faith, glowing through and through with the sparkling energy of a vitalised hope, and so I have secured sweet content and Peace!

Let us, then, keep well before us two supreme facts in the consideration, namely, that we are all "Mediums," and that each one of us is Inspired! Further, that the great power in the universe is Thought; that it is the creative principle alike of man and God, and we shall at once realise what a mighty power is ours.

* * * * *

May the Unseen Watchers of the Spheres Supernal inspire your thoughts and mine; and may Christ and our Father-God direct all our steps straight to the promised Homeland.

VALE.

The Here, interpenetrating with the Hereafter, renders communion certain between those whose thoughts are attuned to, and in affinity with, each other. "Each to each" and "like to like" is a law which ends not; and so it follows that affinities formed in this world cannot lose power of attraction in the next.

To some of my readers, the matters treated in these pages will come as a revelation, but be neither surprised nor perturbed; the philosophies are multifold; and of this rest assured—that that which is hidden to-day becomes revealed to-morrow!

In the life terrestrial man learns slowly—"Precept upon precept, line upon line," but he learns and, learning, understands. Some who watch the passing hours and note the signs they yield, learn useful lessons while living in the Here. Others there be whose eyes are blinded by the heavy fleshly screen, and only learn to see when this obscuring veil is rent and utterly dissolved by that fuller, stronger light which beats upon the soul discarnate.

Probationers are we, here, on this earth-plane. Probationers also shall we be on the next plane of life unless, perchance, realising our position as units in God's Mighty Scheme of Economy, we learn to play our part so as to claim our place in His Great Plan of Allocation.

As a man in after-life regrets the wasted hours and lost opportunities of his schoolboy days, so will that other part of our being, which we call our spiritual Ego, regret, in the next life, the lost opportunities of this life. And so, as life necessarily continues, because "there is no Death," you and I, friends, will surely meet again in the Now, or, if not Here, then in the Hereafter.

May the Master of Destiny direct us each to the other! Until then, I give you kindly greeting and bid you FAREWELL!

"SEEK AND YE SHALL FIND."

BY MARIE CORELLI.

I have found Thee, O God!

Not in cold temples built by human hands,
But in broad beneficence of skies,
And in the flowering-time of meadow-lands.

I have heard Thy voice,

Not in the pauses of a priestly prayer,
But in the tender whisperings of the leaves
And in the daily breathings of the air.

I have felt Thy touch,

Not in the rush of world's delight or gain,
But in the stress of agony and tears,
And in the slow pulsations of strong pain.

I have known Thy love,

Not when earth's flattering friends around me
smiled,
But in deep solitude of desolate days,
Then wast Thou very gentle with Thy child.

I have seen Thy face,

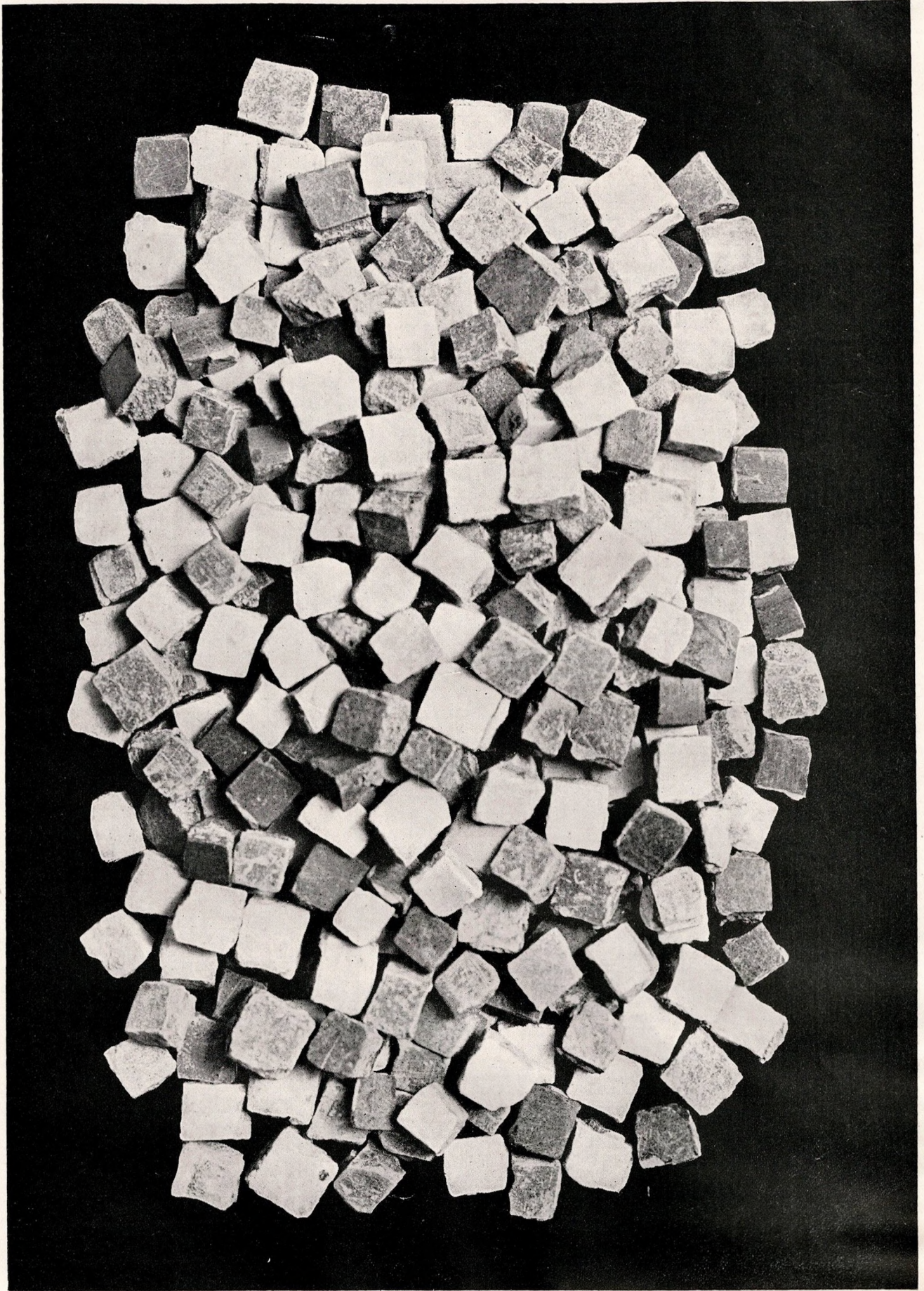
Not only in the great Light of the Cross,
But through the darkness of forgotten graves,
And the pale dawning, recompense of loss.

Yea, I have found, Thee, God!

Thy breath doth fill me with a strength divine!
And were a thousand worlds like this my foes,
The battle would be brief—the victory mine!



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



During a period of almost two years there was brought with what was termed "monotonous regularity" lumps of clay containing pieces of mosaic that had formed a tessellated pavement in Central America in some of the buried cities of a past civilization. These were carefully liberated from the surrounding clay, and out of the large number obtained, those photographed above have been selected as typical of the whole. Some are white, others of a greyish colour, and it was said by Abdul, the Indian control, that if a long piece of board were laid on the table of the séance room, that the original pattern of the pavement could be shown. Of all the apports in the museum, these bear in themselves unmistakable evidence of being brought from the place mentioned. They would, moreover, be impossible to obtain here in the condition in which they are brought.

In reference to physical phenomena, at which many people scoff, Desertis, in his "Psychic Philosophy," says what has been experienced in Melbourne and even at a great distance through reading about the circles as follows:—"It is a fact that physical phenomena have been the means of turning thousands from whom the creeds gained but a languid assent or a scornful indifference to the perception of the intense reality of the Unseen, thus opening their eyes to the dominant fact of human life, that man is in his inmost being a spirit, the child of one Father in Heaven, . . . and that life is one continual progress, from material phenomena to their causes, from Manifestation to God."

It is to exemplify this transcendent truth to the world that this phase of phenomena is unceasingly put before our readers.