

THE HARBINGER OF LIGHT

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PSYCHOLOGY, OCCULTISM,
AND
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"LIGHT, MORE LIGHT."—Goethe

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SIXPENCE.

LEADING FEATURES OF THIS ISSUE

CHRISTIANITY AND SPIRITUALISM.

By Rev. G. Vale Owen.

"A DAMNABLE HYPOCRISY."

By the Editor.

A SEANCE WITH VICTOR HUGO.

By Dr. Peebles.

TRIUMPH OF TRUTH.

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CONTENTS:

<i>The Editorial Chair</i>	81
<i>Wayside Notes</i>	82
<i>A British Minister</i>	84
<i>A Seance with Victor Hugo</i>	85
<i>Spiritualism Booms</i>	85
<i>The Triumph of Truth</i>	86
<i>Pre-Historic Spiritualism</i>	88
<i>A Practical Supporter</i> 88	<i>The Hidden Forces of Nature</i> 88
<i>What We Mean by Immortality</i>	89
<i>Personal</i>	89
<i>Christianity and Spiritualism</i>	90
<i>"Captain Mac"</i>	92
<i>Two Anniversaries</i>	93
<i>Leaves from my Psychic Diary</i>	94
<i>The Student's Page</i>	96
<i>The Privilege of Motherhood</i>	97
<i>Reports of Societies</i>	98

The Editorial Chair.

"A Damnable Hypocrisy."

"CHRISTIAN SPIRITUALISM IS A DAMNABLE HYPOCRISY, SINCE, IN REALITY, IT IS THE FOE OF THE CHRISTIAN FAITH."

This is the very gracious language of a professed Ambassador of The Christ—the Rev. O. Machattie, Baptist minister at Gore, New Zealand. This usually peaceful town has recently been the scene of a very discreditable outburst of religious bigotry, following on a Spiritualistic mission conducted there by Mr. Anderson. The Press reports indicate that feeling ran to bitter lengths, and that the respective combatants conducted a lively controversy in the columns of the local paper. What were alleged to be the religious teachings of Spiritualism were denounced from pulpit and platform, and if half of what was said was true, then Spiritualists, of all men, should feel the "most miserable." Having regard, however, to the source of this offensive tirade, we are more inclined to feel gratified than offended at the coarseness of the language used, because it seems to place us in the category of those of whom it was said: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake! Rejoice, and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you. Ye are the salt of the earth. Ye are the light of the world." Ignorance and evil-speaking usually go hand in hand, and in this particular instance we are sufficiently forbearing to give this earthly messenger of the Most High the benefit of the extenuating circumstance that he probably possessed very little knowledge of what he was talking about. For his enlightenment, therefore, we may inform him that Spiritualism has no fixed, cast-iron creed, and that its adherents are simply open-minded men and women ever ready to accept the progressive revelations of Truth. There are certain general principles, however, to which they may be said to subscribe, and perhaps the greatest and most authoritative exponent of those principles at the present time is the cultured and universally-honoured veteran—J. M. Peebles, M.A., M.D., Ph.D., who says:—

"Spiritualism, originating in God, who is Spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact plus reason and conscience, a fact relating to moral and religious culture, a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly. 'The fruit of the Spirit,' said the Apostle to the Gentiles, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Spiritualism, by whatever name known, without the fruit of the

Spirit, without religion and moral growth, is but the veriest rust and rubbish. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. **THEY ACKNOWLEDGE THE LIVING CHRIST**; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions, and they open their seances, many of them, with prayer. Evidently man is a trinity in unity, constituted of a physical body, a soul or soul body, and a conscious, undying spirit—one uncompounded, indestructive divine substance—the Divine Ego. **SPIRITUALISM, WITH ITS SIGNS, WONDERS, VISIONS AND HEALING GIFTS, WAS THE RELIGION OF THE APOSTLES**, of the post-Apostolic Fathers, and of the primitive Christians up to the reign of Constantine, the murderous Roman Emperor. Men reap what they sow—punishment follows sin as cause and effect. There is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus and other martyred Reformers still preach to undeveloped imprisoned spirits. The door of mercy is not shut—there is ever the opportunity of progress from darkness to light. God is love: Spiritualism is of God, and the mightiest, divinest word in the universe, except God or The Christ of God. The corner stone, the foundation pillar of Spiritualism, is Spirit, and God is Spirit essential and immutable. The philological scale runs thus: Spirit, spiritual, Spiritualism. Spiritualism, in its broadest sense, is a knowledge of everything pertaining to the spiritual nature of human beings. **SPIRITUALISTS, BEING BELIEVERS IN THE CHRIST, HAVE THE NEW TESTAMENT PROMISED GIFTS**—the gift of converse with the so-called dead, the gift of healing, the gift of tongues, the gift of clairvoyantly 'discerning the spirits,' and other gifts spoken of in the ancient Scriptures. Spiritualists believe in the great law of evolution. They teach that there is sweet reward for well-doing, and certain punishment for every wrong action, and that all the good and divine that is attained here will be retained when entering the spiritual world—that we are building now, by our conduct and characters, our homes in the future state of immortality. When the genuine Spiritualism is generally recognised and becomes, as it will, the universal religion, it will no longer be selfishly said, 'mine, mine,' but 'ours, yours.' This is the resurrection—a spiritually exalted resurrection state in this present life. **IT IS CHRIST—THE LIVING CHRIST WITHIN**. It is divine altruism. Then, when this Christly Spiritualism abounds, will the soil be as free for all to cultivate as the air to breathe; gardens will blossom and bear fruit for the most humble; and orphans will find homes of tenderest sympathy in all houses. **THIS IS SPIRITUALISM, PURE, SIMPLE AND PRACTICAL.**"

We submit the foregoing statement to the consideration of the public of Gore and elsewhere, and solicit their verdict as to whether it contains a single doctrine or sentiment deserving of being stigmatised as "damnable hypocrisy." It certainly does not comply with all the requirements of the Baptist Church, but does that fact alone warrant the use of this grossly offensive language? Is it not sufficient that it embraces all the **ESSENTIALS** of the teachings of The Christ? And what are those essentials? Perhaps our reverent abuser has never heard

of the Rev. H. W. Momerie, M.A., D.Sc., L.L.D., Professor of Logic and Metaphysics in King's College, London, who declared, in relation to "Christ's Christianity":—

"I say CHRIST'S CHRISTIANITY, for there are plenty of other Christianities in the world. BUT CHRIST'S CONSISTS ENTIRELY IN MORALLY AND SPIRITUALLY PERFECTING THE INDIVIDUAL CHARACTER. HIS SALVATION IS NEITHER MORE NOR LESS THAN SELF-DEVELOPMENT. Christ's plan was a very simple one—it is all summed up in a single word. He taught that men were to be saved by LOVE. And if you look into the rationale of this, you will see that His plan of salvation is profoundly philosophical, perfectly in harmony with the best ethics and the highest metaphysics of to-day."

Have we not shown that Spiritualism insists on "morally and spiritually perfecting the individual character." And inasmuch as such an eminent ecclesiastical authority as Professor Momerie declares this to be "ENTIRELY" the Christianity of The Christ, what explanation—apart from ignorance and presumption—has this clerical satellite of Gore to offer for daring to voice his impious epithets? It is noteworthy, we hasten to add, that almost invariably it is the small men, the obscure men, in the Church who thus "rush in where angels fear to tread." The men of intellect and spiritual illumination, the men who are admittedly leaders, are taking the broader view, and many of their sermons preached in the pulpits of the United Kingdom are often more acceptable to Spiritualists than many of the discourses delivered on their own platforms. Apparently, reports of these sermons never reach the confines of Gore! This is the trouble with so many of the clergy. They are not keeping abreast of the times. The most amazing spiritual manifestations are taking place in all portions of the world to-day, and they know no more of these wondrous happenings than the ostrich knows of its environment when it deliberately sticks its head in the sand. Yet this is peculiarly "their business." This point was recently emphasised by the Rev. Percy Dearmer, D.D., who, in reflecting on the clergy for not informing themselves of the marvellous phenomena of Spiritualism, declared:

"These things concern us clergy very closely; we can no more understand the spirit of man without their study than we can understand his body without the study of physiology. After all, the study of spiritual phenomena is OUR business, and well-digested information on the subject is one of the things our congregations expect us to give them." And he effectively contradicts the dictum of our New Zealand traducer—that "Christian Spiritualism is the foe of the Christian faith"—by emphatically asserting of the thousands who have of late been "made more certain of the fact that their dead are speaking to them, than they are of their own existence," that "GOD HAS BECOME TO THEM THE GREAT REALITY AND THEY ARE CHRISTIANS AS THEY NEVER WERE BEFORE."

The reader may now take his, or her, choice between such weighty authorities as Dr. Peebles, Professor Momerie and Dr. Dearmer, on the one hand, and the Rev. O. Machattie—whoever he may be!—on the other. To the last-named gentleman we commend the advice of St. Peter, "To your faith add KNOWLEDGE," and we should think that the President of the Baptist Union of New Zealand would consider it his duty to sharply rebuke his erring colleague for using language that brings disgrace upon his Church and consequently reflects upon the entire denomination. We have no desire, in any unfriendly spirit, to rake up the past; but perhaps it may exercise a deterrent effect in the future if we remind this abusive adversary that a very ugly stain besmirches the escutcheon of his own Church

for its altogether inhuman and un-Christlike attitude in VIOLENTLY OPPOSING THE ABOLITION OF SLAVERY in America at the hands of that noble and inspired "Christian Spiritualist," and consequent party to this "damnable hypocrisy"—Abraham Lincoln! "By their fruits ye shall know them!" Was the attitude of the Baptist Church on that occasion dictated by its acceptance of the "Christian Faith"? If so, the less we have to do with it, and the more we have to do with the "Faith of Lincoln," the better will it be for the moral and spiritual development of the race. A church that was capable in those days of producing men who vigorously championed this dreadful traffic in human lives, and split itself in twain in the process, is apparently equally capable in these more modern times of furnishing a man here and there imbued with a similar spirit of intolerance, lack of control, and other un-Christian behaviour. Fortunately, however, for this particular sect, their number is small, otherwise much harm might be done to its interests and much friction created in many communities to the detriment of the Christian religion.

"Other sheep I have, which are not of this fold," said the Master, but He did not upbraid them, He did not call them adherents of a "damnable hypocrisy," but tenderly added, "Them also I must bring, and they shall hear My voice and there shall be one fold and one shepherd." We commend these loving sentiments to this New Zealand transgressor of the divine command, "Judge not that ye be not judged," and would advise him to "cast out the beam" from his own eye before he attempts to "cast out the mote" which he imagines he sees in his brother's eye. In other words, he should endeavour to inculcate the Christ spirit, go into the Silence, become as a little child, and pray for spiritual light; and it may not be inappropriate to accompany this advice with the warning words of Him, who was the fullest and sublimest manifestation of the Godhead that has yet appeared in mortal form—"Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Wayside Notes.

The Spiritual Body—Reply to Correspondent.

We occasionally receive letters expressing surprise at the interpretation we place on certain Scriptural texts. And the correspondent generally adds, in effect, "This view has never been presented to me before, and yet, somehow, I feel it is true." The latest communication of this character comes from a lady, who explains that she commenced to subscribe to "The Harbinger of Light" at the beginning of the present year. She expresses amazement at what she is good enough to describe as the "conclusive case" made out in the Editorial in the April issue of this journal, demonstrating that in the Bible the terms, "men, angels and spirits," are used interchangeably, and goes on to say that, although she is of a religious turn of mind, the fact pointed out had never been grasped by her before. "Things are so plain now," she adds, "and I shall read by Bible in future much more intelligently, and with much more interest, than I have ever done in the past."

But there was one statement made by us which evidently brought the lady up with a round turn. It was made in relation to the quotation from Paul—"There is a natural body, and there is a spiritual body." We stated that "the two bodies develop simultaneously, the one within the other—they are, more or less, exact duplicates. The spiritual body is not a vehicle waiting for us to 'get into' when we reach the Other Side. We have it with us, here and now, and when the death of the physical body takes place, the spiritual body emerges automatically, and we straightway function within it."

Our correspondent says this view is so "new" to her, and so "deeply interesting," that she has been "thinking about it ever since." She always thought that the spiritual body was "prepared for us in Heaven." She wishes to know if she should speak to her clergyman about it. We advise her to do so, by all means, and to show the gentleman the article referred to. If he took exception to the interpretation, she had our authority to invite him to reply through our columns.

The point, of course, is as to whether we are a DUALITY or not. Have we, at least, TWO bodies, here and now—the one visible, called the physical, or natural body, and the other invisible, called the spiritual body? We maintain that Paul speaks in the PRESENT tense, and, perhaps, it will be of interest if we quote the passage from three different versions of the New Testament—the Authorised, the Revised, and the Weymouth, the last-named being the work of the late Richard Francis Weymouth, M.A., D.Lit., and which is admitted to be a masterpiece of scholarship:—

AUTHORISED VERSION: "There is a natural body and there is a spiritual body."

REVISED VERSION: "If there is a natural body, there is also a spiritual body."

WEYMOUTH: "As surely as there is an animal body, so there is also a spiritual body."

If these quotations do not mean that the spiritual body is interwoven with the physical body, then all that can be said is they are so misleading that no value can be attached to them at all. "It is sown a natural body; it is raised a spiritual body"—the latter issuing from the former. If this is not so, where does the spiritual body come from? By the way, Paul seems to have been asked that question: "But some men will say, 'How are the dead raised up? and with what body do they come?' Thou fool, that which thou sowest is not quickened, EXCEPT IT DIE."

That is a very significant statement, and has a direct bearing on our contention. It means that the physical body must die before the spiritual body can be released. Freed from the encumbrance of the flesh, the spiritual body becomes "quickened," and straightway enters upon the "more abundant life." There is no indefinite interregnum. "Absent from the body, present with the Lord," expresses the process exactly, if we do not place a wrong interpretation upon the concluding portion of the verse. We shall not all be immediately "present with the Lord" in a strictly literal sense, but, like Judas, shall each go to our own place, and that place will be exactly and inexorably determined by the degree of our moral and spiritual development—in other words, by the CHARACTER we have formed during our pilgrimage on the terrestrial plane. "Salvation is character," declared the late Archdeacon Wilberforce, "not a scheme successfully to elude well-merited chastisement. There is no royal road to character. 'To Him that overcometh,' is the promise."

Spiritual Messages in Morse Code.

Although the responsible and most influential section of the British Press has extended a sympathetic reception to Sir Oliver Lodge's latest book, "Raymond, or Life and Death," other journals, whose criticism carries far less weight, have, in certain instances, displayed a lamentable ignorance of the various phases of psychic phenomena, and adopted a carping tone. For instance, London "Truth" says:

"How can the good faith of the spirits who rap out messages with the assistance of a table be guaranteed? Like the Moonstones and other spirits who act as 'controls' of the mediums, they would seem to be spirits of a very primitive type of intelligence. They always have to spell out a message letter by letter in the most cumbersome fashion, rapping the whole alphabet through until the letter is reached. Yet, by this time, millions of occupants of the spirit world must be well acquainted with the Morse code.

Why do none of them select this much more rapid means of communication? It is ludicrous to imagine the great intelligences which have demonstrated their powers in this world, when they have been transferred to another and been there long enough to know the ropes, being unable to hit upon better methods of communication than Moonstone or a table."

Apparently the writer of these comments, has never heard of the experiences of Sir William Crookes, and consequently he will be surprised to learn that his idea is by no means original. This eminent scientist, in the course of his very thorough and extensive investigations, was one daysitting at table, upon which was placed a pencil and some sheets of paper, and during the proceedings the pencil, with no visible agency touching it, stood up on end, and tried to write. The attempt was not successful. Thereupon a small wooden lath, which was lying upon the table, "slid towards the pencil, and rose a few inches from the table. The pencil rose again, and propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third time, the lath gave it up, and moved back to its place." Continuing his narrative, Sir William says:—

"On another occasion the same lath moved across the table to me in the light, and delivered a message to me by tapping my hand, I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table some distance from the medium's hands. The taps were so sharp and clear, and the lath was evidently so WELL UNDER CONTROL OF THE INVISIBLE POWER WHICH WAS GOVERNING ITS MOVEMENTS, that I said, 'Can the intelligence governing the motion of this lath change the character of the movements and give me a telegraphic message through the Morse alphabet by taps on my hands?' Immediately I said this, the character of the taps changed and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message, but I heard sufficient to convince me that THERE WAS A GOOD MORSE OPERATOR AT THE OTHER END OF THE LINE, WHEREVER THAT MIGHT BE."

This is a quite sufficient reply to the critic in our London contemporary. If a message in the Morse code can be rapped out once, it can be done on other occasions, provided the necessary conditions obtain. As a matter of fact, a whole book has been received by this process. It is entitled, "Clytina—Two Thousand Years in Spirit Life." But it will be obvious to the most casual reader that it would be useless for a Morse operator on the Other Side to use this telegraphic method unless the receiver of the message on this side had some knowledge of the code. The communication could not be received. Sir William Crookes was, in some degree, acquainted with it, but was not sufficiently expert as a receiver to enable him to keep pace with the rapidly-arriving dots and dashes. Possibly Sir Oliver Lodge does not understand the code. That, in itself, would be an adequate explanation why the process was not adopted by the communicating intelligence.

But what does it matter what method is adopted—whether it be table rapping or any other system? The point is that intelligent and convincing information is received by means of raps, as one of the various modes of communication, and although it is a somewhat tedious process, it is the experience of tens of thousands that it serves the purpose remarkably well. If the critic in "Truth" prefers the Morse code, why doesn't he learn it, and experiment himself?

Tennyson and Spiritualism.

Students of the poetical works of Tennyson cannot fail to detect, here and there, expressions very suggestive of the teachings of the Spiritual Philosophy. Some light is thrown on the secret of this tendency in the "Life of Alfred Lord Tennyson," by his son,

whose disclosures explain clearly enough why his illustrious father was one of the founders of the Society for Psychical Research. Inter alia, the author states:—

"Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward visible Universe, and of the actual immanence of God in the infinitesimal atom as in the vastest system. 'If God,' he would say, 'were to withdraw Himself for one single instant from this Universe, everything would vanish into nothingness.' When speaking to me on that subject, he said to me: 'My most passionate desire is to have a clearer and fuller vision of God. The soul seems to me one with God, how I cannot tell. I can sympathise with God in my poor little way.'

"In some phases of thought and feeling his idealism tended more decidedly to mysticism. He wrote: 'A kind of waking trance I have frequently had, quite from my boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into the boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life.' 'This might,' he said, 'be the state which St. Paul describes, 'whether in the body I cannot tell, or whether out of the body I cannot tell.'

"He continued: 'I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment when I come back to my normal state of 'sanity,' I am ready to fight for 'mein liebes Ich,' and hold that it will last for aeons of aeons.' In the same way he said that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time."

"May all love,

His love, unseen but felt, o'ershadow Thee,
Till God's love set Thee at his side again!"

And—

The ghost in Man, the ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other through a dawn
Stranger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark."

Physical Phenomena in the Past.

Some remarkable statements were made at a recent meeting of the London Spiritualist Alliance by the Acting-President, Mr. H. Withall, who invited his hearers to allow their minds to go back to the days when the Society was formed, and to remember the good men who were associated with it at its commencement.

He wished on that occasion to refer to one in particular, a man of great culture and ability—Alfred William Drayson. In his youth he joined the Army, where he rapidly gained promotion. He went to South Africa, and later to the United States. Then for a long time he was stationed in India, and there through overwork he developed the seeds of consumption. Happily he learned from a yogi the secret of deep breathing, and when he retired from the Army as Major-General Drayson, he was stronger than he had ever been. He was a man of hobbies, one of which was astronomy. He read papers before the Royal Society, and although some of his statements were not received, all the things he advocated during the twenty years or so of his civilian career had since become acknowledged facts. He took up the subject of Spiritualism, and had many wonderful experiences, of which he gave an account in "Light."

At that time physical phenomena were of a much more pronounced character than they are now. In a sitting with a medium in his own drawingroom, the piano being closed and locked, he asked for a

tune to be played on it, and it was done. He had materialisations in his own home. At one seance spirit visitors spoke in the Hindustani and Kaffir tongues. But the form of manifestation with which Major-General Drayson's name was most associated was that of apports. Of one of the sittings he wrote, "No sooner did we sit down than we had a shower of apports."

Having been in his early days a pupil of Faraday, he devised a method by which his observations might be rendered of more service by systematising the phenomena. He got his seance-room associated with one in the United States and another in Spain, and such was the power manifested that there was no difficulty in getting objects transferred from one of the three circles to another. A receptacle in the room, empty at the commencement of the sitting, would be filled with new-laid eggs. Amongst other things some splendidly embossed leather curtains came as apports from Spain. The plan was to put into the receptacle two articles to be taken away and their place filled by two other articles—one from Spain and one from the States.

These phenomena were difficult to credit, but as Major-General Drayson was a man of the highest reputation, and such things were more common in those days, we might rely upon it that his statements were perfectly true.

A BRITISH MINISTER.

Message from his Fallen Soldier Son.

Striking Public Confession.

Referring to the death on active service of his son, Brigadier-General Walter Long, C.M.G., D.S.O., Mr. Walter Long, Colonial Secretary in the British Ministry, at a War Loan meeting in Westminster City Hall, said:—

"It is no secret that an event has occurred in my domestic circle which in ordinary times would have led me to choose seclusion rather than to appear on a public platform. I have, however, felt it my duty to be here, and have yielded to the entreaties of both my wife and my daughter-in-law, that I should be present and say that their thoughts at this moment is that the people of this country should not hesitate to do their duty.

"I HAVE," HE ADDED, "A STILL STRONGER INCENTIVE, IF POSSIBLE, IN THE KNOWLEDGE THAT THE SON WHOSE LOSS I SHALL DEPLORE AS LONG AS I LIVE, BIDS ME COME, IN A MESSAGE, PERHAPS SILENTLY GIVEN, BUT NONE THE LESS CLEARLY TO MY MIND, TELLING ME THAT HE WOULD WISH ME TO BE HERE, AND TO LET NOTHING PREVENT ME FROM DOING MY DUTY, AS NOTHING PREVENTED HIM."

"The question that we should ask ourselves every day when we get up and when we lie down to rest at night," added Mr. Long, "is, 'Can I do something more than I have done yet to help in the prosecution of the war?' Sacrifice? Yes, we are called upon in these days to make some sacrifice, but what are our sacrifices compared with those made by our gallant dead, or by those who lived in Belgium, Serbia, and other lands overrun by the enemy? Until we realise at home that the issue of this war depends upon ourselves and the sacrifices that we are prepared to make, we shall not see the termination that we wish to see—a termination triumphant and immediate."

We have received the last issue of "Tolerance," published under the auspices of the Spiritualistic Council of Victoria. We congratulate the conductors on the enlargement of the paper to double its original size, and anticipate that this improvement will considerably extend the scope of its operations.

A SEANCE WITH VICTOR HUGO.

By J. M. Peebles, M.A., M.D., Ph.D.

In the course of my world-wide travels and privileges, I have been honoured with meeting many distinguished men and women, such as Emerson and Carlyle, Queen Victoria, the previous King of Siam, and that illustrious French celebrity, Victor Hugo.

Stopping a week in Paris on my third missionary tour around the world, I learned by accident, if there be any accidents in this universe of immutable law, that Mrs. Hollis-Billings was in Paris giving seances. This information delighted me because, knowing Mrs. Hollis in America, and being at one time her guest for two days when her son was just starting off for the Naval Academy, naturally I hastened to meet her, for universal, international or fraternal as people may be, it thrills their souls with patriotism to meet their countrymen in foreign lands.

Informing us that on the next evening she was to have a seance for the literati, she most graciously passed into my hand a ticket of admission. The evening time had come. There were some twenty present and seemingly there was a kind of social stiffness in the group. This may have been more imagination than real. The whole conversation was in French. It may be here remarked that there is naturally a sort of quiet sacredness in a rightly prepared seance, where an atmosphere of heavenly influences is supposed to be in the ascendant over the earthly.

Mrs. Hollis-Billings, gifted with clairvoyance, trance and writing mediumship, entering the splendid drawing-room, soon took her seat. A few words from the leader and a prayer was offered. The medium passed into the superior state, recognised messages began to come in abundance. There was now a few moments of silence. A new influence controlling this sensitive lady called for paper, writing rapidly in French. And here was the marvel, the wonder of wonders. Mrs. Hollis-Billings writing in French, when in her normal state she could neither speak nor write this language.

The message, when finished, was passed to Victor Hugo. The light in the room was suddenly increased and Victor Hugo reading it became so affected that tears streamed down his face. "THIS IS FROM MY FRIEND, MY DEAREST FRIEND," he exclaimed. All was silence again. Others received messages of profound interest.

The seance closed. I had never met a more social and cultured assemblage. Introductions were in order and friendly exchanges of thoughts and friendships were the reigning force of the hour, too late for good health. Retiring early lengthens life.

Hugo was not physically a large man, but solidly built, straight as an arrow, with full eyes and a large high brain. His hand-clasp was warm and his voice rich in the good will of a really great man—a Spiritualist.

In my work of nearly 300 pages, entitled "What Is Spiritualism and Who Are These Spiritualists," I give nearly three pages of quotations from the works of the immortal Victor Hugo, including the following:—

"I feel in myself the future life. I am like a forest that has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

"It is marvellous, yet simple. It is a fairy tale, and yet is it historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. MY DAY WILL BEGIN AGAIN THE NEXT MORNING. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."

Such is the grandeur, the glory and the unspeakable blessedness of Spiritualism, that religious Spiritualism that glows in the ministry and immortality of Christ's Christianity.

SPIRITUALISM BOOMS.

Never before in the whole history of the Spiritualistic movement have the tokens of serious public interest been so widespread and conspicuous. Journals that formerly maintained towards us an attitude of haughty reserve have broken through their old traditions. The "manifesto" of Sir Arthur Conan Doyle in these pages, states "Light," the appearance of "Raymond; or Life and Death," Sir Oliver Lodge's now famous work, came each as a climax in the movement of the world's thought. The respectful and sympathetic way in which these utterances have been received by some of the greatest writers in the periodical literature of the world was impressive and significant not so much by reason of what was actually written as by what was implied—viz., a great change in the attitude of the thinking portion of the public. That attitude, reacting in some psychometric fashion on the leaders of opinion, gave them a "mandate."

In the old days before literature had become a business and the artist had been reduced to artisan, the prophet of unpopular truth was less rare a figure than to-day, when too often the great writer has to keep an observant eye on his paymasters, the public for whom he writes. He outrages their feelings at his peril. He can no longer be shorn of his ears in the pillory, but he can be punished by the creation of an aching void in his banking account. And the means of livelihood having been shifted from the natural basis of commodities and the fruits of the earth to the artificial basis of money (it is now being moved vigorously back again by the whirligig of war), the appeal to the purse has become an even more effective deterrent than the appeal to the whipping post.

So far, then, as popular reception of our facts is concerned, we may be well content. It is not, as time goes, so very many years ago since a few articles descriptive of psychic phenomena in a popular magazine had such a damaging effect on its circulation that the proprietors had to bring them to a sudden close to avoid destroying the magazine altogether. We have travelled far since then, and in a year of tribulation, of wars and famines, we are able to record what so far may be regarded as the highest point of achievement in the popularisation of what is the greatest truth in life—the existence of a world, a real and natural world, beyond the grave. The famine of the body has brought something like a feast of the soul. The union of the two worlds—a marriage made in heaven—has in a manner inverted the idea expressed in Shakespeare's well-known lines, and we see something like a wedding feast prepared to furnish forth the funereal tables.

Our discoveries in the domain of the occult sciences are very imperfect, because they are made merely at the portal of our senses, but little as we know of them, they are of the more value because those studies have reference to Divine things.—Aristotle.

THE TRIUMPH OF TRUTH

SUPREMACY OF THE SPIRITUAL.

TRANCE ADDRESS AT MR. T. W. STANFORD'S
MELBOURNE CIRCLE.

By Dr. Channing.

THE INVOCATION

All power is from Thee and all truth and all light—in Thee is no darkness at all. Thou hast made Thine angels ministering spirits to be sent forth unto them that shall be heirs of salvation. We rejoice to-night with joy unspeakable because we know that the ministering spirits have gone, and are going forth, to the earth plane, and that thousands and millions are accepting the truth. We rejoice to-night because there is a great revival going on, and what we have prayed for, worked for, aspired unto, is coming to pass rapidly. The strongholds of error are being cast down, the glorious standard of truth is being set up, and men are crowding into the kingdom of our Father God.

The world is going to be better. Progress is slow, it is true, but the Unseen will bring it about; hence we say unto those who are present to-night: "Work and labour on, faithful servants," for the time is at hand when they shall see some here in the flesh embracing the truth as the results of their labours, and they shall later see the great and glorious fruits in the spirit and rejoice with exceeding great joy, and receive honour and power for having worked faithfully to bring men unto a knowledge of the truth. But let them also beware that the perfection of the spiritual life is the crown of all—it is greater and grander than the production of phenomena, it is better than anything under the sun.

Yet a little time and some who are present will be removed from these familiar scenes to brighter and better ones, where there will be greater scope for their powers. May they remain faithful unto the end, realising that those who once have received the truth, and then turn back, are like unto the sow that was washed and returned to wallow in the mire.

We pray for the sons of men everywhere, that men and women may be raised up with special powers. The day of materialism is passed, with its questionings, its darkness, and its cold negations—these things have passed forever, and the spiritual light now shineth, a beacon unto lost and fallen humanity. We pray for the sick and the suffering, and those that be of heavy heart. Some weep because they have no knowledge of the glorious truth, their minds are clouded and befogged with fables and old wives' tales—may they learn the truth that shall make them free and release them from sorrow and from sighing, and plant their feet upon the rock eternal, which is indeed the truth. Amen.

THE ADDRESS

I desire to speak to you for a short time on "The Triumph of Truth."

Looking around on the bewildering number of sects and denominations, one feels tempted to follow the question pertinently asked by Pontius Pilate: "What is Truth?" At times one feels almost in despair. There are hundreds of sects and denominations at the present time which claim to possess the truth, and some point to their hoary antiquities as proof. While it may be granted that each has a measure of truth, no sect or denomination has complete and perfect truth, for complete and perfect truth has not been revealed in its entirety. As Signor Valetti told you last evening, God is still revealing Himself, therefore the truth, the whole truth, has not yet been revealed unto mankind, for the reason that man is not able to receive such strong meat: he is not able to receive, digest, or assimilate it, hence the spirit world does not give more than man can make use of.

For a long period of time men have been led by others. The priest has sat between man and his God, between the conscience of man and his God. "I am delegated to minister unto your spiritual needs: God will answer through me." And man has become careless: he relegates to the priest ultimately his conscience and his power to think, or in other

words, he permits priests to think for him, and the result has always been disastrous.

I am not going to-night to dwell upon the weakness and infirmities of mankind. Man's life has been a continual struggle, a struggle towards the light it is true. The human family is in some respects just like unto a little child learning to walk. There he is toddling along the floor, rather nervous that he will injure himself, and then in his efforts to walk straight and upright he stumbles and falls. This is the history of mankind from the beginning—stumbling and falling and rising again. Long periods of time, however, have passed, and it has caused some thinkers to say: Is the world getting better in reality? Is man, with the knowledge that he now possesses, really getting better?

I answer that question in the affirmative, my friends. I, for one, and other members of the spiritual world, believe that man is getting better. I have only to draw your attention to the state of society in what was known as the Middle Ages—crime and vice were rampant; so vile had Rome, the centre of ecclesiasticism, become that it was a shame and a reproach for a respectable woman to visit that city. These are facts which every man cognisant with history knows to be true, and we sum it up in explanation by saying that it shows forth the weaknesses of human nature. When man turns from the spiritual guides unto the arm of flesh he must necessarily stumble and fall.

The New Age in which we Live.

I have often read with interest the text, or the passage, said to have been uttered by one of the old seers: "Put not thy trust in men, and repose not thy confidence in princes, for the arm of flesh is weak, and weak indeed." You are living in a goodly dispensation—a new age has dawned upon the world. You are not persecuted for your belief; a man may worship according to his conscience without being strapped upon the rack or condemned to death. True it is that man may suffer some little loss in society; but what, my friends, is the value of the good opinion of society when cast into the balance against all that man receives from the spiritual world? When he loses that little, which so many hundreds and thousands of people strive and clamour to obtain, it is found to be a bubble reputation, soon passed and gone. Is it riches? They fail to satisfy. We have on our side of life a man who was very rich in the flesh, a man who tried to do right according to his light. I have had many conversations with him in the spirit, and he has told me that his riches did not bring to him peace—spiritual peace and comfort and satisfaction. It could buy many things which pander to the animal, to the physical: it gave him horses and carriages, it gave him much that makes life on earth enjoyable; but it could not give him that which remaineth and abideth when all that is mortal fadeth into oblivion.

The true, then, is the pearl you prize, and it is the truth, and the truth only, that is worth having. Error is worthless to all, and I just want at this juncture to say something to you about the spread of truth at the present time: it may encourage those working to spread the truth. I wish to warn you, as spiritual investigators—do not be deceived. Spiritualists themselves have much to learn; they have not all the truth, though some arrogantly claim that they have. Bless me, you are just picking up a few bubbles or shells on the shore which borders the great ocean of infinity and eternity. There has been a reaction during these last twenty years. Previous to that time orthodox people delighted to tell the world that there was a great revival of orthodoxy: more Bibles were being issued,

more churches built than at any period of the world's history, and this statement is substantially true. But during the last twenty years there has been a reaction—they may have built many churches and issued much literature, but they are losing adherents. There has been a turning away from the Church and its teaching, and if we inquire why this has been so—calmly, philosophically inquire—all unbiassed persons must admit that it has been brought about by the spread of knowledge which has been scattered abroad in the minds of mankind through the agency of men who hitherto have been despised and rejected by the Orthodox Church, men who have been stigmatised as heretics.

It is nearly always the heterodox person who makes a step forward in the path of progression. Had orthodoxy continued on its way rejoicing, as they tell us, man's progression would have been slow indeed. But the unbeliever, the heretic, steps out into the unbeaten path and opens up to view new joys, new lights in the realms of mind. The advancement of science, the discoveries and the inventions of the past twenty years, also have tended to liberate the mind of man from the thralldom of the past. All these things are working for good, because they are bringing about a state of things whereby the truth shall have free course and be glorified. It is not wise to prophesy or prognosticate, but coming events cast their shadows before, and the thinker can clearly see that unless the Church falls into line with progressive thought, her pews will remain empty, her doctrines, her creeds and her dogmas discarded.

"By their fruits ye shall know them."

Research has shown that we should not put our faith in those antiquated doctrines and dogmas which have been given to the world in the past as the very truth of God. "By their fruits ye shall know them," and the fruit they have borne in the past has been evil, has been the barring of man's progress. The time is coming when the truth, the pure unadulterated truth, will make rapid strides, and I wish to draw your attention to this fact, my friends, that even the secular newspapers, which for so long a time have spitefully rejected and maliciously spoken evil of the truth, are now becoming tolerant. Many of the daily papers in my own country and in English speaking lands have become tolerant during the past ten years, and some even will permit a letter or a few paragraphs about psychic matters or occultism, while there are some which devote whole columns to an exposition of the truth. These are good signs, and they are signs of the times.

I have been speaking with a clergyman well known in this city, I believe, just come over to the spirit side of life from the earth plane—Rev. J. A. E.—. I have his permission to give his name. He said that he had investigated the phenomena of Spiritualism a little while on the earth plane. At first he felt inclined to reject it entirely, but he was drawn ultimately towards it and became tolerant for the reason that it seemed to have a wonderful power over those who were bereaved. Note, this is one phase that attracted his attention. His ministrations among the sick and the bereaved were not provocative of such good results as the spiritual teaching uttered by, perhaps, some unsophisticated person, medium or teacher; and he was struck by the fact that it brought peace and comfort and consolation to the bereaved, and by many such signs the truth has been brought home to the hearts and minds of mankind.

There is one danger, however, which I would like to point out to those who investigate Spiritualism and go forth as teachers to enlighten their fellow men, and I am never tired—I am very earnest, I assure you, on the question—I am never tired of trying to impress upon you that Spiritualism may be used for good or evil. If you come to its investigation with an impure mind, or if you use it solely for the purpose of making money or assisting you to rise in the social scale, undoubtedly it will bring you sorrow instead of joy. There are depraved influences around you as well as good influences, and they are

seeking to take up their abode with some congenial soul, and if you pander to them, invite them, they will make their home with you and your spiritual state will be a sad one indeed. This is all-important.

The World is Ripe for the Truth.

Now, I declare that the truth will be triumphant in the future, for the reason that there are evidences at present that the world is ripe for the truth. Sick and tired of the old teaching, many returned to materialism and agnosticism, but they cannot there gain any comfort or consolation—it is utterly impossible. Man is a social animal: he has hopes and aspirations, he knows that he came from somewhere and that he is going somewhere, and the religion that can give him proof of a life after death is the one religion that will make headway. Wonderful are the discoveries and the advancement of science at the present time, and I would like to say, my friends, that the spiritual messengers are going forth to teach men concerning the unseen, the powers of the mind, the unseen influences working round about you. The discovery of the X rays, that will penetrate through a solid plank, or through clothes and bones of men, is reckoned as a very wonderful discovery; but I wish to tell you that the time is not far distant when man, receiving knowledge from the spirit side of life, will be able to do far more wonderful things than that: they will become as gods because they will be in tune with the Infinite.

Man then will become more merciful, he will have more righteous laws upon the statute book than at present, many ills that afflict society must take wing and fly away. A better state of things will obtain, and they are fast coming. Man has become more charitable, more merciful, and his widening vision helps him to that state. There was a time, my friends, when people, hearing those awful denunciations that we read in the Bible, the terrible threats of punishment for those who disobeyed God, inwardly praised God, but now the majority of men turn away in abhorrence—they are too noble, they are too merciful, too charitable to applaud such sentiments or believe such doctrines and teaching. The truth, therefore, is permeating society, and man is getting better on every hand.

Spiritualistic bodies and societies must send forth missionaries when directed from the spirit side. At present there is enough work among the heathen at home, and when you can triumphantly say that the majority who live round about you have accepted the truth, then it will be time to go forth and try to convert the heathen—but the so-called heathen are far in advance of orthodox people. This is the truth. God, the Father of Spirits, is over all, working for the good of mankind, sending forth His missionaries and His messengers; by many devious paths is the truth being carried to humanity. His character has been cleared. The character of God has been blackened by those who profess to teach in His name. Men who have thought over the matter no longer stand in awe of the God of all Spirits and the Father of the universe, but they regard Him as the Source of life and light, love and mercy, full of power, full of righteousness. And to-night you can exclaim with Shakespeare—

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven upon the
place beneath:
It is twice blest, it blesseth him that gives and him
that takes:

It becomes the throned monarch better than his
crown."

I will answer the Stingy with liberality;
I will answer the Liar with truth.—Buddhist Text.

The greatest piece of good fortune is that which
corrects our deficiencies and redeems our mistakes.
—Goethe.

PRE-HISTORIC SPIRITUALISM.

By J. Arthur Hill.

[Mr. Hill is closely associated with Sir Oliver Lodge in the great work the latter is doing in connection with Psychical Research.]

Now that we seem to be re-arriving at the belief in an after-life which closely resembles the present one, it seems specially regrettable that the Druids of two thousand or two thousand five hundred years ago did not write down their philosophy. We picture the Ancient Briton roaming about with nothing on except woad-stain and a possible sheep-skin; but it is probable that our island was really a home of learning, and that our Druid priests had truer ideas on many things than the Greeks and Romans at their zenith. These Druidic religious ideas were derived from pre-Celtic and non-Aryan sources (according to Professor Rhys) connecting with Iberian, Basque, and perhaps Neolithic men; and the recent discovery of elaborate cave-paintings in south-western Europe is additional indication of great knowledge and ability at a surprisingly remote date.

Caesar describes Druidic worship with much respect, and says that "many youths go to the Druids for tuition"; apparently they were the equivalents of clerical university-professors, and they were also judges. Their teaching was too sacred to commit to writing—though they knew the Greek alphabet—and their system of religious education involved the memorising of a great number of verses, probably something like the Indian Vedas; and this occupied some pupils twenty years. It is likely that the intense concentration brought about an opening of spiritual sight, which accounts for the Druid's after-life doctrine. Caesar says that "beyond all things they are anxious to inspire a belief that men's souls do not perish, and they hold a great many discourses about the nature of things and the power and might of the immortal gods." Various sorts of magic arts were also attributed to them; probably they developed psychical faculties beyond what are at present known to us.

Jusserand, in his "Literary History of the English People," also has interesting remarks on the subject. Speaking of Ancient Britons in general, he says:—

"Horace's saying concerning the Gaulish ancestors applies equally well to Britons: never 'feared they funerals.'"

("Te non paventis funera Galliae
Duraque tellus audit Hiberiae.")

"The grave was for them without terror; their faith in the immortality of the soul absolute; death for them was not the goal, but the link between two existences; the new life was as complete and desirable as the old, and bore no likeness to that subterranean existence, believed in by the ancients, partly localised in the sepulchre, with nothing sweeter in it than those sad things, rest and oblivion. According to Celtic belief, the dead lived again under the light of heaven; they did not descend, as they did with the Latins, to the land of shades. No Briton, Gaul, or Irish could have understood the melancholy words of Achilles: 'Seek not, glorious Ulysses, to comfort me for death; rather would I till the ground for wages on some poor man's small estate than reign over all the dead.' (Odyssey xi.). The race was an optimistic one. It made the best of life, and even of death.

"These beliefs were carefully fostered by the Druids, priests and philosophers, whose part has been the same in Gaul, Ireland, and Britain. Their teaching was a cause of surprise and admiration to the Latins. 'And you, Druids,' exclaims Lucan, 'dwelling afar under the broad trees of the sacred groves, according to you, the departed visit not the silent Erebus, or the dark realm of pallid Pluto; the same spirit animates a body in a different world. Death, if what you say is true, is but the middle of a long life. Happy the error of those that live

under Arcturus; the worst of fears is to them unknown—the fear of death.'"

But it was not "error." It was the Roman who was wrong. Modern research is establishing the truth of the Druidic belief held in these islands and in what is now France, thousands of years ago—probably long before the days of Greek and Roman learning. Greece and Rome stood for intellect and practicality and busy-mindedness, as modern Germany does: Ancient Britain and Gaul stood for intuition and the spiritual side generally; and history seems to be partly repeating itself, for the advance in psychical affairs during the last few decades has been almost entirely due to French and English workers. Italy has done something in the physical-phenomena line, and there is much general Spiritualistic activity and interest in Russia; but England and France have been the leaders. If I believed in reincarnation I should think that some of those Gaulish and Britannic Druids had "come back" in the nineteenth century.

A PRACTICAL SUPPORTER.

(To the Editor of "The Harbinger of Light.")

Sir,—I have to-day received your April number, which is, as usual, interesting and helpful. I suppose you are, as are most other periodical publications, feeling "the stress of the times." You have my sympathy and good thoughts, and I enclose you £5 as a little help towards the printers' bill.—Yours gratefully,

"WELLWISHER."

[Cheque for £5 received, and we sincerely thank our correspondent for his very practical help.—Ed. H. of L.]

THE HIDDEN FORCES OF NATURE.

(To the Editor of "The Harbinger of Light.")

Sir,—As a subscriber, I received the March copy of your magazine to-day, and one of the first things I noticed was a brief article headed, "The Force of Rising Sap."

In the June number of the "National Geographic Magazine" (published at Washington) is a very interesting article entitled "The Wild Blueberry Tamed." It is written by Fredk. V. Coville, Botanist of the U.S. Department of Agriculture. He says (inter alia):—

"The buds are pushed open by enormous internal pressure. Along with the formation of the sugar, and caused in part by its accumulation, there develop within the minute cells of the plant enormous internal osmotic pressures which enable the plant to push its buds open. These pressures are frequently as high as seven atmospheres, or more than 100 lbs. to the square inch—a stress that would start a leak in a low pressure steam engine. The pressures may become as high as 30 atmospheres, or 450 lbs. to the square inch—a force sufficient to blow the cylinder off of a thousand horsepower Corliss engine. The reason that the plant does not explode is because it is broken up into many extremely small and strongly built cells instead of having one big interior cavity. These minute chambers are often as thick walled, proportionately, as an artillery shell, and, in the case of the starch storage cells of the blueberry, are clearly of such construction as to be able to withstand enormous pressures."

This short extract will give us some idea of the silent unseen forces of nature, which exert just such pressure as is necessary at the right time to burst the buds and so produce foliage, fruit, and flowers in spring and summer time for us. Scientific pruning takes advantage of these pressures and reduces the growth of trees, so as to give the best results.

Your grape vine experiment is interesting; but the blueberry of the U.S. is startling, to say the least of it.—Yours, etc.,

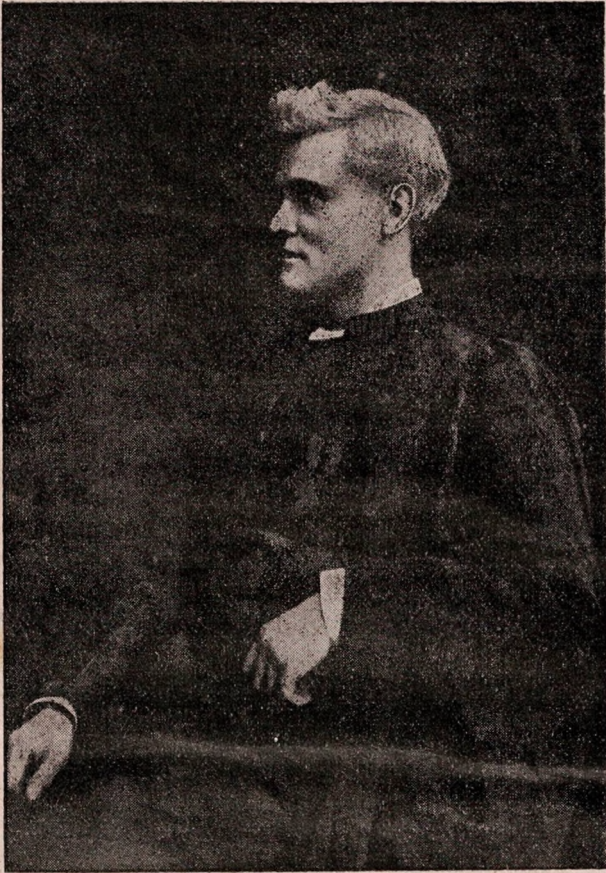
T. A. TANNER.

Launceston, Tas.

What We Mean by Immortality.

THE PERSISTENCE OF THE INDIVIDUAL SELF.

By Rev. R. J. Campbell.



REV. R. J. CAMPBELL.

"It is utterly indifferent to us that, throughout eternity, our body or its substance should know every joy and every glory, undergo the most splendid and delightful transformations, become flower, perfume, beauty, light, air, star—and it is certain that it does so become and that we must look for our dead not in our graveyards, but in space and light and life—it is likewise indifferent to us that our intelligence should expand until it takes part in the life of the worlds, until it understands and governs it. We are persuaded that all this will not affect us, will give us no pleasure, will not happen to ourselves, unless that memory of a few almost always insignificant facts accompany us and witness those unimaginable joys."—Maeterlinck.

Yes, quite true: we do not feel that an immortality which fails to carry with it the continuity of individual self-consciousness is of much value. The elements composing my body at this moment were in existence a million years ago, and will be forming new combinations a million years hence, some of them doubtless far more elaborate and wonderful organisms than I have ever been, but they will not be ME. (Forgive the colloquialism; it is badly wanted, and will be good English some day.)

And what would it matter to me if the mysterious life that is mine now were to be withdrawn into the universal life out of which it came, and my pin-point of consciousness be merged in an infinite consciousness, if at the same time I lost all memory, all recollection of myself as myself? To all intents and purposes I should be as dead and done for as if life ended at the grave.

And, moreover, all that to our experience at present makes life livable is bound up with this. If it is not spiritual it is worthless. As human beings we

truly live in our relations with each other; and all the words that to us connote great, beautiful, and inspiring ideals are words that assume these relations. What meaning would honour, fidelity, tenderness, sacrifice, have apart from these? And where would be our humanity without them? It would not be humanity at all.

So it really comes to this, that WHEN WE TALK ABOUT IMMORTALITY WE MEAN THE PERSISTENCE OF THE INDIVIDUAL SELF WITH ITS MEMORIES, LOVES AND FELLOWSHIPS. We do not mean simply going on. Still less do we mean that life as a whole goes on, that the substance composing us goes on. We know it does, but the fact does not interest us much. Do WE go on?—the 'we' who mingle together in all those attachments, services, mutual associations and affinities that are the stuff out of which all our highest hopes and dreams and ends and aims are constituted.

And if we individually go on, do we take up the thread of earthly relationship anew in the sphere beyond death, whatever it may be, or is death the finish of all that? Shall we know and love again in some brighter world the people we have known and loved here?

The only Immortality worth knowing.

I repeat that this is the only sort of immortality that is really worth knowing. And I re-emphasise the point that all that is best and noblest in us looks to this kind of immortality or to none. We have no other sort of experience that makes the prospect of an immortality denuded of these things in the least attractive. It does not follow, of course, that the mere fact of surviving the shock of death implies immortality. We might wake up on the other side of death and go on for a while and then flicker out. It is at least conceivable. But the presumption is that if we—the real we—can survive physical dissolution at all we shall continue to survive for ever.

The principal point on which we want to be convinced is that **THE DEATH OF THE BODY IS NOT THE DEATH OF THE MAN.** There may be great changes, immense changes, in the quality of the consciousness that survives. It may go on changing and enlarging for ages, but if we could really be assured that, as the Bishop of London once said, a man is much the same person five minutes after death that he was five minutes before, we might fairly take for granted that he will continue to know himself the same person for ever after, even if he grows to be a demi-god.

It would be no comfort to anybody to be told that the person or persons he or she loved best in all the world were still living after death had claimed them, but that they no longer had any knowledge or recollection of those who mourned their loss on earth, or indeed of anything that had to do with earth. They might just as well be extinct. If the old friendships are dead they are dead too. If memory is gone they are gone. They are as completely new beings as if they had never existed before.

Now, having said all this, I want to add as clearly as I can that we have the best possible ground for believing that the immortality I have been describing as alone desirable is a fact, and therefore that **REUNION AFTER DEATH IS A FACT TOO—AN INDEFEASIBLE FACT, AS MUCH A FACT AS THAT I WHO WRITE AND THOSE WHO READ THESE WORDS EXIST NOW.**

PERSONAL.

The Rev. Thomas Downs, late of 44 Juliect-street, Enmore, has removed to 30 Juliect-street, where he will be pleased to see old, as well as new, clients.

Mrs. S. E. Morrison has now recovered from her recent illness, and has returned to New Zealand, where after a few months' rest she intends to complete her engagements.

CHRISTIANITY and SPIRITUALISM.

A REVIEW OF THE GENERAL SITUATION.

“Our understanding of old Truths is undergoing a Very Mighty Transformation.”

By REV. G. VALE OWEN, Vicar of Orford, England.

The publication of “Raymond,” by Sir Oliver Lodge, has brought forth, from the bolder sort, declarations of their belief in the possibility of inter-communion between those on both sides of the veil. Sir A. Conan Doyle, Sir W. F. Barrett and Mr. Marriott Watson, among others, have lent their great influence to the support of that which they believe to be true and helpful to their fellow men. All honour to them and to their fearless action.

Yet, perhaps, after all they have written, and written so well, there is still room for a further consideration of the matter, and I venture, therefore, to ask the readers of “Light” to consider some of the lessons which we may learn from the “signs of the times,” especially as to those aspects of Spiritualism and Psychic Research which face towards the Christian religion, either in sympathy or in challenge.

Let me preface what follows by saying that if I write as a Churchman, using such phraseology as is current among Churchpeople, I do so in no spirit of arrogance. I am used to such phrasing, and can write more freely and unconstrainedly in what has become, more or less, to me as a mother tongue, leaving it to men of goodwill, who hold other creeds than mine, to discount my terms and adapt them to their own habit of thought, albeit in the kindly spirit of wide tolerance which I also will endeavour to employ.

I think it is safe to say that all Christians deprecate materialism. The antithesis is Spiritualism, which word I use in its simple, primary meaning. Materialism implies a state of mind which exalts matter into first importance, and adopts, at least, an agnostic attitude in regard to the condition of all beings and all things spiritual. Spiritualism, while allowing the reality of things material, asserts that these are but phenomena of the spiritual which alone is potential and of first importance to that spiritual entity, “man.” This latter postulate is that which is fundamental in Christianity, whose divine Founder bade His followers lay up for themselves treasure in Heaven and not on earth.

The Materialism of Christianity.

Christianity came to us from the East. But the more we come to know of the Eastern peoples the more the fact is borne in upon us that religion, as practised and taught by them, is MORE SPIRITUAL THAN CHRISTIANITY, as practised and taught by us of the West. The Buddhist or Mohammedan has a more positive and actual belief in the reality of the world of living spirits around us than the average Christian has. Why is this? Is it because Christianity is more materialistic than other systems? No; it is because we have imbued the system with our Western materialism. Christianity, as taught and practised by the Apostles, who were all Orientals, is as spiritual as any other Oriental system. But, as it is with accepted science, so it is with religion. As we come westward, the spiritual element gradually gives place to the material, until in England to-day belief in the communion of saints, for example, has become more a pious

memory than an actual, living reality of daily life.

Say what we may, and believe what we will, of the religions of China, Japan and India, they are more other-worldly than the Christianity of Russia. And the Christianity of Russia is much more other-worldly than the Christianity of Germany or of England. We have instinctively endeavoured to serve God and Mammon, and have failed to serve them equally. The consequence is that, as Mammon, the material, has enlarged, the spiritual has, in the same ratio, been minimised in our daily life and practice. We still hold to the forms of expression which have come down to us from the ancient East, where Christianity was born, but we have emptied them of much of their original content and meaning. The declaration (in the present tense) that “the glorious company of the Apostles, Prophets and Martyrs praise Thee” can mean but little in the mouths of those who believe that these are asleep and bodiless until the great Judgment Day, when, “soul and body reunited,” they, with the rest of their brethren, will awake from their sleep and be living men, complete with body, soul and spirit once again.

“Thou didst open the Kingdom of Heaven to all believers” means—what? It is difficult to say what most people mean when they sing these words; certainly not that the way between the two states—that of the earth sphere and that of the heavenly spheres—is open so that we may hold communion one with another, WHICH IS THE COMMUNION OF SAINTS OF THE EARLY CHRISTIANS. For “communion” has been denuded of its active sense and endued with passivity, so far as practice is concerned, at least. Any active interpretation of this article of the Christian faith is to-day accounted impossible, and if possible, then wicked.

The Church has lost its Spiritual Gifts.

The Prayer Book of the Church of England, like the Bible from which it was hewn, is filled, from cover to cover, with truths full of spiritual meaning embodied in phrases which have come down to us from the earliest times. But the Church, HAVING NEGLECTED THE USING OF ITS ORIGINAL GIFTS OF THE SPIRIT, LEFT BY OUR LORD JESUS THE CHRIST IN HER CARE, her members now shrink from reading into these phrases the fulness of their meaning. For Christians are slow to understand that the Church, as it is to-day, is a degenerate Church, and that these gifts have been lost, so far as they have been lost, as a consequence of, and in ratio to, her degree of DEGENERATION AND FAITHLESSNESS, as the visible glory of Jehovah, the Shekinah, grew dim over the Mercy-seat, and gradually faded away, as the faith of Israel, with the passing of time, grew more and more dim.

The Church was left by her Lord a living thing to develop and grow, and to know more and more of her heavenly nature and origin. In some things she has grown, and that is good. But in the realisation of the present condition of those who have passed over into the spirit life and of our communion with them, we have not only not progressed; we have gone

back a long way. And those who have proclaimed this ancient truth have been, and still are, reviled and mocked and ridiculed and held up to scorn, a byword and a laughing-stock—TREATMENT IDENTICAL WITH THAT METED OUT TO OUR LORD AND HIS APOSTLES—and for the same reason—namely, that they denounced the materialistic tendency of the accepted orthodox theology of their day, and taught the reality of the spirit world, present here in our midst, and because they “had dealings” with the spirits in a degree beyond the ability of the materialistic rabbis to understand, and therefore beyond the pale of their tolerance. These were unable to realise that anything they could not comprehend, and did not accept, could be in any wise good. So when He and His disciples had traffic with the spirit-people, good and bad, they said He was mad, had a devil, and so on—as it is this day.

Spiritualists may be Christians.

If this be a fair estimate of the present situation, what have we to do to help in the mending? Conscious of my own limitations, I would merely suggest a few items which it may, perhaps, be helpful to keep in mind. It may be well for Christians, and for Spiritualists, and for those who are BOTH, to remember that, in our present very lowly estate in the innumerable spheres in the wide realm of God, it is not possible for any one of us, nor for all the sum of us, to know the whole truth. If this sound too simple, and a truism, then I would suggest further that we school our minds to consort with our belief and acceptance of this truism, and then we shall have less dogmatic assertion on either side to the offence of the other. Also, while we may, without any such offence, dogmatise on facts generally accepted, yet on theories it is unwise to dogmatise at any time.

This is where, as it seems to me, the Church has transgressed. Philip the deacon baptised the Ethiopian official on the assurance that he believed Jesus the Christ to be the Son of God. To-day, having accumulated dogma, the Church requires the candidate for admission into her pale to declare that he believes “all the articles of the Christian Faith” (including the resurrection of the flesh). A candidate for baptism stands as a beginner on the threshold of the faith and, as such, can only give a blind assent to a body of accumulated dogma, a system of theology, which a long lifetime is too short to master, and so to attain to a reasonable faith in the same.

Further to illustrate my meaning, I will refer to the article by Sir A. Conan Doyle, in “Light” of December 2nd, by way of showing that for the opponents of dogma also there is a danger of falling into that very fault which they themselves rightly condemn. He says:—

“One message, which I have found to be constant, is that all religions are absolutely equal there; that formal dogma or practice counts for nothing one way or the other, and that the welfare and advancement of the spirit depend entirely upon the degree of refinement and goodness produced by the discipline of earth.”

This is an assertion of fact and, as such, is justifiable; the fact being not that “formal dogma or practice counts for nothing,” but that Sir Arthur finds this assertion “to be constant” in those messages which he has read or received from the spirit-world. His conclusion he also has a right to give, and does so. It is that “this message is too broad to confine itself to Christianity, but extends itself to all creeds or no creeds, so long as an individual result is attained.”

We who read his words also have an equal right to hold or reject or, as I myself do, to modify his conclusion, which seems to me to be quite applicable to the lower spheres of the Heavenly Realm, so far as we at present understand them, but does not seem to me to be adequate to express the ideas

of those who have progressed to spheres more advanced. In regard to that opinion also I have no right to dogmatise. It is only my opinion, and it is apparently not the opinion of Sir Arthur. My chief reason for holding this opinion I am free to confess. It is BASED ON MESSAGES which were given by One who, some of us believe, came from a very high sphere, and whose teaching on this particular point may be summed up in a single sentence, “No one comes to the Father but through Me,” a dictum which it is possible, after reading his article I so conclude, Sir Arthur may not be able to co-ordinate with the universality of the Fatherhood of God, but which to the present writer presents no such difficulty, to whom the words bear not an exclusive significance, but are inclusive of every individual of the whole human race who, in his progress from age to age, from sphere to sphere, from glory to higher glory still, at last reaches that high abode, the Christ Sphere which, surrounding and including within itself all those spheres which are to itself inferior, must, of necessity, be passed through in aspiration towards the abode of the Father Himself.

Indeed, this would seem merely to be producing Sir Arthur's opinion of the position held by Christianity among religions in this present world into the higher spheres of the life beyond, when he says that “the real inner spirit of Christianity is the highest moral development of which we know.”

The Great Spiritualistic Movement.

Many will also agree with him when he speaks of the present great Spiritualistic movement as a true science which, while it cannot affect the truth itself, can, and must, modify its corollaries and also the form of its expression. The truth that the material creation is not the resultant of a “fortuitous concourse of atoms” had been held and propounded from time immemorial. Theologians put it in their own phraseology, thus: “In (the) beginning God created the heavens and the earth.” Darwin and Wallace superimposed a theory which, at length, in its broad outline at least, came to be generally accepted under the term “evolution.” This did not touch the central fact of creation, but modified our ideas as to the process of development of the various forms of living creatures.

In like manner the Copernican theory changed men's notions in respect of the solar system from the geocentric to the heliocentric. In both cases it was a question of the subjection of ancient beliefs to the test of modern scientific methods, by which old truths were shown in a new and greater light, and re-interpreted according to the advance made in knowledge since first those truths were propounded in old-world phrase and with the limitations of old-world knowledge of Nature.

To-day scientific methods are being applied, ever more and more searchingly, to such old truths as Heaven, Hell, Judgment and Spiritual Communion. These truths stand untouched; THE MANNER OF OUR UNDERSTANDING OF THEM IS UNDERGOING A VERY MIGHTY TRANSFORMATION, and the result now emerging bears promise of an outlook for the human race much more sublime and uplifting than that which went before. Wherein also is exemplified another old dictum, that “the new is better than the old.”—“Light.”

The contributor of Pulpit and Pew, in a recent issue of the “Birmingham Illustrated Weekly Mercury,” says: “As there were and are frauds in Christianity, so there were, and probably are, frauds in Spiritualism. But, in my judgment, the moral character and the mental grasp of the Spiritualist Church are at least equal to those of the average member of the Christian churches popularly esteemed as orthodox.”

"CAPTAIN MAC"

A FAMOUS AUSTRALIAN SALVATIONIST.

SPIRITUALLY GUIDED ON BATTLEFIELD.

Tribute by Harold Begbie.

A breezy and intensely interesting article has been published in "Lloyd's Weekly News" from the pen of the well-known journalist and author, Mr. Harold Begbie, the champion of the Angels of Mons. The subject is "Captain Mac—A Famous Australian Salvationist," and no doubt what the writer has to say about him will be read with great interest by parents and others whose families are represented at the front.

"Of all the ministers of religion on the battlefield, here, I think, he is the strangest and most romantic. He is neither meek nor mild. He is neither tender nor gentle. And as for theology, I'm inclined to think that you could knock him head over heels with the first pamphlet of the Rationalist Press Association which happens to come into your hands.

"But, as you value your life, don't try to knock him over with your fist—for, believe me, Captain Mac is a fighting man.

"Theologian, no; saint, in the old meaning of the term, certainly not; but fighting man—well—

"It is one of the mysteries of the character of Jesus that he attracts all sorts and conditions of men—a mystic like St. Francis, a scholar like Newman, an unimaginative Englishman like Dr. Johnson, and a great hearty fight-loving Australian like Captain Mac. What a mystery is the attraction of Jesus!

"This Captain Mac is a big, solid person, with a brown Australian skin, black hair, black eyes, a black moustache, and a voice that would fill the Crystal Palace. His eyes shine and burn and twinkle with an animation so excessive that you cannot imagine how he doesn't explode, or how he manages to sit still for two minutes together. And his smile is of the kind that makes everybody else smile, and that gives energy to the feeblest, and bestows good spirits on the saddest. A great, big hearty man, overflowing with the joy of existence, bursting with energy, and longing, always longing, for a fight.

"They gave you the Military Cross? I asked him. What was that for?"

"Ah! that's telling," he replied, and shook his head.

"But surely you can tell me?"

"But surely I won't." Again he shook his head, smiling, and looking away from me. "Let's talk of something else. For instance . . ."

"I've heard rumours about Gallipoli," I persisted.

"A lot of stories have gathered round that!"

"But tell me."

"All right, I will." He squares his shoulders, ready to make a clean breast of it.

"It was like this. They were giving Military Crosses to a lot of our Australians one day, and at the end of the ceremony there was one over. I happened to be passing at the time, and so they gave it to me!"

"You should have heard his laughter. It shook the tea things.

The Anzacs Love Him.

"Captain MacKenzie was born in Scotland, full in every vein of fighting blood. 'I wanted to enlist in the Seaforth Highlanders,' he told me; 'my Highland blood sang for it; but it wasn't to be. I was taken as a child to Australia, and there I soon began to push fortunes.' All the piety of his Scottish ancestry was forgotten. He thought only of one thing—the main chance. But one day he came up against the Salvation Army. It seemed to him, all of a sudden, that here was a chance for a fight, and the grandest fight in the world—first of all (for he was a wild, strong man) with his own soul.

"You can imagine that to such a man as this the war came as a trumpet blast. He signed on as chaplain. He is by rights Chaplain-Colonel MacKenzie, but the Anzacs have dubbed him 'Captain Mac,' and Captain Mac he'll stay in their hearts till the end of the chapter. Scores of those gallant fellows have slipped into the next world out of his arms, his voice the last of earthly voices to reach them in the darkness of death, a kind, confident, masculine voice—good old Captain Mac! One can believe that if an angel challenged any of those Australian souls on the other side, they must have answered, 'Captain Mac sent me.' The men love him—for he is as valourous as the best of them, and tender, too, when it comes to comforting the dying.

"He came into their hearts in this way: When the Australians were waiting for orders in Egypt, creeping sons of the devil got among them with whispers of certain secret things to be seen for a little silver. I cannot even give you a hint of those things. It is enough for you to know that on this earth nothing more hideously and loathsomely vile can be seen by eyes of man.

"Some of the Australians slipped away to see these shows. Drink of a poisonous kind got hold of them. They were boys in a strange land. It was not difficult for a wily and insidious devil to lead them away from the camp, to drag them down, before they knew it, to the abyss of iniquity.

"Well, into those vile places strode Captain Mac, scattering confusion and pulling out his boys. 'What 'ud your mother say to see you in such a hell of a place?' 'Boy, how will you look your sister in the eyes again?' And not only this. He went to Authority. What! is this the reception prepared for pure and healthy boys going to face death for the Mother Country?—is this the glory of the British Empire?—is this the best that England can do for her sons? It was explained to him that England's power is not soveran over all Egypt, that there have been 'concessions' to other nationalities, that—this, that, and the other thing. But the end? Captain Mac got his way. Those concessions, do you remember? were abolished. The iniquity was wiped out. Well done, Captain Mac, and well done, Colonel Unsworth, also of the Salvation Army. (The cleansing of Egypt will one day be a story well worthy to be read.)

His Guardian Angel ever Present.

"Captain Mac has AN INVISIBLE COMPANION, and is conscious of the fact that there are moments when this companion speaks to him. He is told that he is to do certain things, or he is told that he is not to do something to which he is just about to set his hand. This voice is not only a voice from outside himself, but a voice so authentic that Captain Mac never dreams of disobeying it. You would say to look at him that here is one of those strong and healthy men to whom all spiritual things must seem unreal, for whom the visible must have a tremendous significance, for whom appearance is the only reality which matters, and with whom materialists would get on far better than mystics. But you would be wrong. In spite of his hearty ways, his loud voice, his delight in his life, and his lust of fighting, here in sober truth is a man who lives with angels.

"What is this voice?"

"He cannot tell you. All he knows is this: That sometimes the voice is gentle, sometimes it is imperious and urgent, and that always it is a real voice. IT HAS SAVED HIS LIFE AGAIN AND AGAIN.

"On his way to bury a poor lad lying out in No Man's Land the voice will suddenly halt him, with the command, 'Turn back!' And as he turns, a shell will fall a foot away from the dead body. This has happened not once, but many times.

"And the voice has urged him to go to certain places, to which he had never thought of going, and there he has found someone who needed him. This, too, has happened again and again.

"It is characteristic of the man that he should not like to speak of these experiences. But the

voice is the great reality of his life. He laughs, he jests, he boasts, he tells story after story of heroism; and never once, unless you drive him to it, will he speak of things deeply sacred to him; but his life is what it is, his joy is what it is, chiefly because he is convinced of a spiritual companion.

"What a romance! Think of the battlefield—the air above filled with a deafening clatter like the roaring by of innumerable express trains; the ground ploughed up by exploding shells; the sharp splutter of machine-guns stabbing through the roar from above; the stumbling charge of pale and breathless men over broken ground; the hideous work of the bayonet; the rain of bombs; the cry of the wounded; the reel and fall of the slain—think of this, and then imagine to yourself a big brown-faced man in khaki, facing that hell with joy and triumph in his heart, listening, always listening, in the midst of the tempest—for a voice from Heaven!

"If only the Kaiser would be still, and listen for a voice from Heaven! But perhaps a man must have a heart like Socrates or Captain Mac before the voice can make itself heard.

"There are conditions."

THE LOVE THAT COUNTS.

Whatever differences of opinion there may be about the practical value of teachings of the great Russian, Leo Tolstoy, no one can question the noble common sense of these words, which Monsieur Romain Rolland heard him say and has recorded in his life of Tolstoy:—

"The greatest modern sin is the abstract love of humanity, impersonal love of those who are—some-where out of sight.

"To love those we do not know, those whom we shall never meet, is so easy a thing. There is no need to sacrifice anything; and at the same time we are so pleased with ourselves. The conscience is fooled.

"No. We must love our neighbours—those we live with and who are in our way and embarrass us."

COURTING A TROUNCING.

The "Yorkshire Evening Post" recently quoted from the "Church Times" a paragraph holding up seances to ridicule, and stating that the spirit of a Serbian soldier did not speak Serbian probably because a Serbian was among the sitters. The "Post" has since printed a reply from the Rev. Charles L. Tweedale which quite takes the wind out of the sails of our ecclesiastical contemporary. He quotes effectively the testimony of Count Miyatovich that at a seance with Mrs. Wriedt his own mother came and spoke to him in Serbian; and finally that a Croatian gentleman who had come with the Count was addressed by a spirit friend in the Croatian language. Mr. Tweedale adds that he has himself heard several languages spoken by returning spirits at Mrs. Wriedt's seances.

IF

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"BEAR YE ONE ANOTHER'S BURDENS."

TWO ANNIVERSARIES.

A YEAR AGO.

A year ago I was walking on air. I lived for green envelopes. I sent roses to Flanders. I got roses back. Pulled sometimes at the risk of a dear life, but all the sweeter because of it.

For my love had gone forth to fight, like so many other women's loves, and my pride in the manliness of him had conquered my fear for him. My pride, yes, and his splendid optimism.

Nothing would dampen his ardour; nothing would weaken his faith that in God's good time he would come back to me. And this very faith made me happy, too. I believed just as he believed, that nothing in Heaven or earth could part us for long.

That was only a year ago.

* * * *

The lonely days of his absence crawled into lonely weeks, the weeks into lonely months. But I gloried in the loneliness. In giving him to his country I had given my all, and so in longing for him, in missing him, I was taking my share of the Great Burden.

He was my own true knight, and I pitied all the other women who were knightless.

Summer goldened into autumn with its shorter days and growing sadness. Yet I was happy still. As long as a green envelope swished regularly into the letter-box nothing else mattered. Which is as it should be when a man and woman love.

I forgot he was facing untold danger. I forgot he was enduring untold hardships. He might have been on a happy holiday for all I remembered. He told his love for me so often, and so simply, that the wonder of him made me forget the setting of our idyll.

The idyll itself was all sufficing.

Even when he sent as a souvenir a spent shrapnel bullet that had burnt his overcoat at Loos I experienced no horror. I loved having it just because it had touched his overcoat. And I was annoyed because, owing to Government orders, he was not allowed to send me his cap-badge—"to give away Government property," as they put it.

* * * *

Then the time came when he might get leave, and I forgot all the loneliness in the thought of reunion.

"Shall I wait for you at home, dear, or meet you at the station?" I wrote, knowing the answer.

For, jealous though I might be of someone else greeting him on arrival, I knew so well he would want our first glorious moments together to be *ours* and *ours* alone. Just as I did.

And it was so.

The days slowed past, and the nights grew longer. "Soon, soon, dear love," he promised, "I shall be with you again."

A YEAR TO-MORROW.

Then a year to-morrow came, as it has come to thousands, and I laid red roses on the idyll, as red as the roses he had sent me from Flanders.

But I will not think of him as gone, for I believe, as we both have always believed, that nothing in Heaven or earth can part for long two souls in love.

He has only joined the Greater Adventure a little ahead of me, and he still cares. Just as all other dear men who have died in the service of their country, care for the loved left behind. Just as all the dear dead throughout the ages have always cared for those they loved.

And that is why I shall still be happy a year to-morrow. Happy, yes, and proud that he belonged and still belongs and always will belong to me.—*Home Notes.*

Act upon this prudent plan:
Say little and hear all you can.—Cowper.

LEAVES FROM MY PSYCHIC DIARY.

AN AUSTRALIAN JUDGE ON CAPITAL PUNISHMENT.

By THE EDITOR.

These communications were received by automatic writing through an exceptionally well developed Psychic, and are published in continuation of previous instalments. We may repeat that they are being given to the world solely because of the character of the teachings they contain. The identity of the teacher cannot, in many instances, be proved, because he or she—as the case may be—died too long ago. In many other cases, however, we have been able to fully verify the statements contained in the messages—having made hundreds of inquiries in various parts of the world for this purpose—and obtained sufficient evidence to justify the belief that the question of identity had been amply established.

AN AUSTRALIAN JUDGE.

SEPTEMBER 29th, 1912.

I have often used this medium to speak in the past to your coadjutor, The Scribe, a very old and valued friend in earth life and one in whose company I often find myself.

I have still the same objections to capital punishment as I had even as a judge upon the bench, and I am only too pleased, when I get the opportunity, of saying something upon the subject, when I can find a medium of expression to do so. I have often said, and I cannot too often reiterate it, that one criminal jerked into spirit life by the hangman's rope only causes a great increase of crime of the same kind.

THE SAVAGE IMPULSE OF REVENGE CAUSES THE CRIMINAL TO REPEAT THE CRIME THROUGH THE UNCONSCIOUS MEDIUMSHIP OF ANOTHER MORTAL WHO HAS IN HIM, OR HER, THE LATENT CRIMINAL INSTINCTS ONLY AWAITING A KINDLING SPARK FROM A KINDRED CRIMINAL MIND.

If hanging acted as a deterrent—and that is its object—it would have died out (murder) long since, but the murderer never thinks of the hangman's noose, because, if he felt that he would be detected, he would not do it. As a matter of fact murderers, and most criminals, assume, when they commit a crime, that they will be too clever to be found out, and so the crime, in by far the most instances, is committed without a thought of the penalty its detection involves, being considered seriously.

I often had grave misgivings when on earth, in my judicial capacity, of passing sentence of death, and many an anxious night have I passed; but my duty was to pronounce sentence, and I had no alternative but to comply with the law. I HAVE MET MANY OF THOSE I HAVE SENTENCED TO DEATH, and have been the means of teaching them something of the life beyond the earth-sphere, where they reside but a little way from the earth, and have had great influence with them, because they know I have nothing but good-will to them, and, still influenced by earth conditions, they pay great attention to what falls from the lips of a Judge. This influence I make the greatest use of in my missionary work—a work which engrosses my whole energies in the spirit world, and the band of workers with whom I am affiliated.

Martin Luther is with us in our work. He is a very magnetic, forceful spirit, and is here a great leader among missionary spirits. John Knox is also another spirit who takes great interest in the work of regeneration of the earth criminal, or, rather, I should say, SPIRIT criminal.

The most scientific way of reforming the criminal is to reform those on the earth side, and so cut off the stream at its source. When will earth's scientists recognise this great occult law, which is only occult because of men's prejudices and ignorance born of these prejudices.

AN ACTOR WHO COMMITTED SUICIDE.

NOVEMBER 12th, 1911.

An actor who finished his life terrestrial by suicide—by the way, a mean thing to do! It is always better for any man to face it out and not turn tail like a mangey cur. Of course I had, what I thought, cause. But enough of that. I have gone over that ground before, and why recount it? I am not the only one by many thousands who have been so unwise.

IT IS THE GREATEST OF FOLLY IMAGINABLE, FOR WHAT IS THE USE OF A MAN COMING INTO THE BIRTH-WORLD, FOR THE PURPOSE OF FINDING THERE EXPERIENCE TO ENABLE HIM TO BETTER HIS SPIRITUAL CONDITION, AND THEN TO FAIL IN GOING THROUGH HIS "MATRIC"? If he does so, he is sure to fail in his "Finals," and has to go back again and have the same labour over again.

No, my friends, it is better, to quote the hackneyed saying—"Better to bear the ills we have than rush to others that we know not of." The feelings of the suicide here is that of self-contempt, and the unavailing regret that he did not face it out manfully possesses him continually, and the effort to work out his destiny from this side is very disappointing and painful in the extreme, I can assure you.

I feel much interest in those who, like myself, do so unwisely, and my chief duty here is to help all those who, like myself, have erred in like manner. In this work there are many spirits like myself, who have the same ideals, and I have often felt, over and over again, by sympathetic attraction, the feelings of the mental state of the would-be suicide.

Of course all suicides do not suffer alike. The mental suffering will depend upon the circumstances which surround the case, as the amount of selfishness in the act is more or less. Indeed, there are some instances where it may be almost meritorious—where the motive has been to benefit someone who has been very dear.

Circumstances alter cases in everything. My great duty is to try and influence all those who contemplate such an act, against its performance, or, when failing to succeed in this, to enable such to realize their true position in their altered environment, and to lead them higher.

ROBERT BURNS.

JUNE 2nd, 1912.

I am not at all surprised at the low ebb of intelligence in Australia, for the hereditary trait of crime still hangs about the city of Sydney, and the present vulgarity is the result of the convict element, for the influence hangs about the old places where criminals resorted, and this it is which operates upon the young men and women in the streets and influences them to insult and sometimes openly attack inoffensive pedestrians who may chance to be passing. They themselves do not know what it is that prompts them,

but they act on impulse, and that impulse is from the evil influence of the past, combined with the idle lives that many of them lead; so true is it that "Satan finds some mischief still for idle hands to do."

I am sure that in the country, in the almost primeval bush, the truest manhood and womanhood will be found, for the atmosphere is not tarnished by the convict influence, and where men live close to the heart of Nature, there will be found the truest characters, rough in exterior, but innately noble and good.

It may be said that many evilly-disposed people, convicts and the like, took to the bush, and some of their descendants will be found there to-day. That is so, but the bush is so vast, that the SPIRITUAL FOG does not gather and accumulate, but it clears away before the health-giving magnetism of the gums and other plants, trees and flowers; but in the city the spiritual miasma accumulates, instead of dispersing, by reason of the closely populated areas becoming more and more congested, and the evil atoms therein gathering greater strength and volume as time goes on.

Then, there is little wonder that Australians are not fond of Art, in a general way, although fine artists do come from there, and some of these do very deeply regret that the land of either their adoption or their birth, as the case may be, is so low in the scale of culture and refinement, and in disgust these leave the shores of their native land, for they cannot live where there is no patronage.

That Australia has produced some poets is natural—the expansiveness of the country and the loveliness of the climate, will assuredly produce an effect upon highly sensitive organisms, and the birth of a poet here and there must surely occur. Then there are those who incarnate from the higher spheres in order to uplift the mass of the dwellers on lower planes of life. Of course their mission is often misunderstood, and the poor poet, or artist, is metaphorically crucified.

I am always interested in my fellow-creatures and aid anyone who may need my poetical assistance, to develop their poetical or mediumistic powers, and then I almost live again in them a life, for the time being, which, at first, was rather pleasant, when I first passed over, but I am now becoming weary of it, and restrict my influence now to fewer mortals than before.

In time I shall leave the earth for a while, but this cannot be done till I have so purified myself and eliminated from myself that grossness which makes me heavy and prevents me rising, **FOR IN THIS WORLD MORAL EFFECTS ARE WITH US AS PHYSICAL EFFECTS ARE WITH YOU MORTALS, AND WE MUST BECOME LIGHTER THAN THE EARTH'S MORAL ATMOSPHERE BEFORE WE CAN RISE.**

GEORGE MACDONALD.

JULY 10th, 1910.

[George Macdonald, poet and novelist, died in September, 1905. He was just over 80 years of age. He gave up the pulpit for literature, and the religious spirit runs through many of his novels.]

I often spoke to your late friend, known as The Scribe, not that he is less your friend than formerly. He has gone for a time from this earth sphere, but will, in course time, I do not doubt, make you aware of his presence in some way.

How little does the material mind grasp the real fact of existence? How many are dreading death, and the fear of a sulphurous hell to follow. To you who are Spiritualists it seems so childish, that one can scarcely understand how any sane man or woman could ever have believed in such a fetish. A great change is, however, coming over the world, and mankind will grow better and wiser in time, with the spread of the spiritual knowledge which is coming fast.

When will people realise that this is A REAL NATURAL SPIRITUAL WORLD—quite as real to us, as the material world, in which you live, ever was. I am still what I was upon earth—poet and novelist, and write poetry and novels here, which are reproduced through the brain of a mortal, for the world's benefit. Of course, they do not come from the brain of the instrument chosen just as they are received from us—only in very rare exceptions.

The greatest genius is the most dependent of mortals, and is never scarcely himself, although he appears to be to the outside world. No one has so little really to plume himself upon. Many think that the supremely-gifted person, who is mediumistic or, in other words, a genius, should not take money for his work, as it is a gift from God. But, then, are not the muscles of the blacksmith or ploughman, whereby he earns his daily bread, or his night's repose, just as much a gift from God as the power to foretell the future or to diagnose disease or give a message from the so-called dead? Truly the labourer is worthy of his hire—no matter what the labour may be.

You are very impressionable, my friend, and can be used very much for writing from the other side of life.

ANTHONY TROLLOPE.

OCTOBER 31st, 1909.

[Anthony Trollope, the popular author, needs no introduction to the reading public.]

You have had communications from me before—not often, but I often look in upon you, for your study is a quiet retreat: a place for weary spirits to rest in. It may seem strange for me to make such a remark—strange to you, I mean.

"Do spirits ever become weary?" you ask. Yes, they often do. Weary in SPIRIT, that is the only weariness we know, and this is with us analagous to weariness of the physical body, and much worse to bear.

We find that going about the earth in pursuance of our mission into uncongenial atmospheres is very fatiguing, and we gladly repair to such places where we can replenish our magnetic power, instead of repairing always to our spirit homes, where there is often the temptation to linger and to neglect our earth work for a time.

It is almost like saving time, if I may use the expression, to come into your study for a rest instead of going home. So many spirits do the same, and your study is largely made use of for that purpose by a great concourse of spirits, because you have made the conditions by your habitua lmode of thought and your literary pursuits.

We often meet here and have a conference quite unknown to you, except when you take a short nap, as you often do, then you join us and you feel quite refreshed. As you say, "The nap has done me good." So it has, for it afforded you the opportunity of getting spiritual help from us.

A MILLIONAIRE SUICIDE.

JULY 31st, 1910.

A poor millionaire. Pray for me. I became a suicide. I feared I should lose my wealth, and could not bear the thought of poverty. I thought death ended all. But I am mistaken.

I am in darkness and cannot tell exactly where I am. I was led here by some strange wonderful power, and it is the only ray of light I have seen since I took my life.

I am poor and in misery. No one thinks of me, only as a mean and miserly millionaire who did no good with his wealth, either to himself or to others.

How long will my sufferings continue? How long before I find peace to my soul?

GOD PITY THE POOR MILLIONAIRE!

The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

It is significant that Russia, ruled by Aquarius, should be the first great country to overturn the governing classes, and to establish the rule of the people. Truly "coming events cast their shadows before." The Aquarian age is only just beginning, and we are now at the iron gate of Mars, signifying re-adjustment by force. Aquarius is iconoclastic, democratic, fraternal, fixed. It is the "coat of many colours," and stands for all that is contained in that symbol, for before the age of Aquarius has passed all peoples will be mingled together and universal love will teach the secret of the white, the black, the red and the yellow, and the vari-coloured garment will fit all mankind.

When the mind wanders over the list of strongly autocratic Czars, of Ivan the Terrible, Peter 1st (called "the great"), Catherine (called "the great") and others, it wonders how the firmness of Czardom could ever be shaken. It would not be difficult for the student with a knowledge of the celestial periods, following the methods of the prophets of the Biblical and post-Biblical times, to tell us that the Aquarian age will witness the passing of present business methods, forms of government and unconstitutional rulers. We have to go back a long, long way to the time indicated by the wonderful Sphinx of Egypt—the Leonine age—when autocratic kingly power and the power of gold swayed and gave its energy to the thousands of years to come; but Aquarius is exactly opposite to Leo, and that which was right for Leo is wrong or opposite to Aquarius. At the present time it is needless to continue farther, but thoughtful students can follow this hint and so obtain from the shadow the knowledge of things to be.

In my book on "Numbers" I noted the traditional belief that evil befitting kings whose names were followed by the number 2 (page 9, etc.). The name Nicholas is followed by this affixture, and there is another Emperor as autocrat as any Czar whose name is followed by the number 2, and in whose glass of destiny the sands are running low.

* * * *

A lady reader draws my attention to the Sydney "Sunday Times" of March 4th, in which is about three columns of matter reproduced from an American magazine, headed "Astrology's Forecast." The writer admits that he is an amateur in the art, and the "Sunday Times" prints his remarks for "what they are worth." What I protest against is the labelling of an article of this kind "Astrology's Forecast." It is nothing of the kind. It is an opinion of one who himself admits that he is not an astrological expert, and at the present time no newspaper need go very far to find skilled students of the art. The majority of leading Australian newspaper editors usually send me such matters as this for my opinion before publication, but although I am frequently consulted by the "Sunday Times" regarding outside studies and subjects, this "Forecast" was not submitted to me. If it had been, I would have had no alternative but to recommend its exclusion.

* * * *

Mr. Oldershaw, of Nottingham, England, sends me the following extract from an English newspaper:—

"Mrs. Nott, of Southfield Park, Pinner, writes to the "Daily Express":—

"Like countless other mothers, I am fretting for a word of my son 'somewhere in France.' I sought a New Year's greeting last night, and, opening my Bible by chance, I read these words: 'I will give peace.' Startled, I read the context (Haggai, chap. ii., v. 1-9, inclusive).

"The first verse gives the date:—'In the seventh month, in the one-and-twentieth day of the month'—in up-to-date language, July 21. Thus directly, and almost uncannily, came my New Year's greeting:—'On July 21, 1917, I will give peace.'"

I sincerely trust peace will come as early as July 21st. Anyway the actual fighting will terminate this year so far as we are concerned, but the overturning of old ideas, methods and systems will continue and disturbed conditions will prevail for many years to come.

Using the Bible as an instrument for foretelling the future is a very old practice known amongst occult students as Bibliomancy. The usual plan is to open the Bible with a gold pin, the eyes being tightly closed, and to let the pin settle at random on some part of the page, then to open the eyes and read the words which are on or about the point of the pin. There are several other forms of Bible divination, such as the key and the Bible, values of letters in various verses and chance openings, such as described by Mrs. Nott in the above extract from the "Daily Express."

* * * *

I regret having kept "A.G.," New Zealand, so long. He refers to a paragraph in the February number which I said had been termed "a problem in occult mathematics." After the words "The answer is always 5," a note of exclamation was placed by me, but overlooked in the final proof. This makes all the difference. Of course, if any even number be substituted for 10 and the same process employed the final result is always half that number. The extract was sent in by a correspondent who headed it "A problem in occult mathematics." I said it had been "termed" a problem, etc., but did not regard it as giving any special virtue to the number 5, nor indeed to any other number. Occult mathematics is a serious study, not a frivolous trick.

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A few months ago I received a letter from that great French occult scholar, Monsieur le Comte de Glenstrae, drawing my attention to a new occult magazine, "Azoth," edited by Mr. Michael Whitty, and published at New York City, U.S.A. The first number of this journal has now reached me, and I must congratulate Mr. Whitty on its excellent "get-up" and the interesting articles which fill its 60 odd well-printed pages. There is one article on "Rosicrucians, True and False," which will repay readers interested in this great body of occult scholars whose "meeting places are secret," who "do not advertise," who "never ask anyone to join," and who can only be found by the sincere searcher who is prepared to seek wisdom in the closest study and application.

In an article on astrology, Mr. Howard Underhill writes that: "It is impossible to make a serious study of astrology without deriving benefit from it. Many have taken up its study in order to disprove it, and have become its ardent advocates. Astrology teaches you what line of work or business you are best fitted for and whether you would be more successful working for others or in business for yourself." Mr. Whitty, in his introductory article, thus writes of astrology: "It is a fascinating study, and is without doubt based upon the definite operation of law. In astrology we have the promise of a branch of occult science which may be of inestimable value to mankind. Therefore its study is well worth while."

An excellent article by Catherine Howard Thompson on "The New Aquarian Age" concludes as follows:—"All tears shall be wiped away," for there is to be co-operation and brotherhood, one form of government, one language, one flag and one religion, and our new economic conditions will make it easy for man to experience the last prophesy of Jesus, "You must be born again, not of water, but of spirit," and there will be no more death, nor hunger nor thirst, for the former things have passed away," and "the last enemy to be conquered is death," when the sun recedes into Capricorn 2000 years from now."

THE PRIVILEGE OF MOTHERHOOD.

HOW TO TRAIN THE CHILD.

By Mrs. E. Francis Wellington.

How often we hear of the DUTIES of motherhood—its responsibilities, joys, worries—but seldom of its PRIVILEGE. Do we realise what motherhood means? Have you ever asked the question: "Where does the spirit come from?" Some years ago, while thinking on the difference between the physical and the spiritual, I sent out this question into the infinity of space, and the answer came back: "The spirit comes from God."

It is the mother's privilege to build a body from her own body and brain, for the spirit which comes from God. Just when the spirit enters the house prepared for it is a debatable question; it matters little. We know a living spark of immortality inhabits the little physical house, imprisoned in the fleshly envelope, that God lends us that little spirit, or gives us the privilege of helping that spark gain experience on this plane.

Sometimes the little spark flits back again to realms unseen, leaving only the envelope behind. We lay the body again in mother earth, but that is only the house needed for this plane—the spirit is immortal, it has always existed, it must always exist. The mother's privilege is to clothe these little Immortals with flesh, so that they may sojourn here and gain experience.

Each child is an atom of God-consciousness pent in clay. How can it be otherwise, when we read: "God breathed into man the breath of life, and he became a living soul." "In Him we live and move and have our being." All life is upheld by the life of God. "Ye are the temple of God," Paul said. "God was in Christ," and God is in all, waiting for the human brain and mind to recognise the Divine indweller and allow "Him to work in and through each, so that each may work out his or her own salvation."

Wordsworth wrote:—

Our birth is but a sleep and a forgetting—
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

Look for God in your little child. Parents often make mistakes in trying to make paths for their children to tread in, and in compelling them to tread in the paths they wish. Be very sure the path you mark out is the path in which that spark of immortality can best gain experience. Learn to let each soul "work out its own salvation." Remember that "it is God who worketh in each, both to will and to do." We may make the pathway very hard by unduly imposing our will on our children. Teach them high ideals, and teach them to cultivate their own individuality.

Individuality should be developed.

RECOGNISE THAT EACH CHILD HAS A RIGHT TO ITS OWN INDIVIDUALITY. This will not foster lawlessness, if you inculcate high ideals. Teach the immutable law of sowing and reaping—cause and effect. "Whatsoever ye sow, that shall ye also reap." "Tis only noble to be good." Teach them that we have a mission in life, to make the world more like heaven, and that happiness only comes by trying to make others happy. Teach them that we have come from Father God and Heaven Home to this planet to gain experience and transform this earth to heaven, and that we will again return to God when He wills.

Teach them to listen for the voice of God within, and having heard that voice, to obey. We may mar God's work if we do not help them to decide the right for themselves. This does not take away any parental responsibility; it rather increases it, for it must

teach us to listen for the voice of God, too, lest we hinder His will in another atom of His great human manifestation.

We must guide, we must talk things over with our children, and give them the result of our maturer judgment and experience, and then let God speak to each individual soul. ANSWER YOUR CHILD'S QUESTIONS. How often we may find that "Heaven lies about our children in their infancy." They may bring with them many thoughts of the bright spirit world, or they may renew their intimacy during sleep hours. TEACH YOUR CHILDREN TO TELL YOU THEIR THOUGHTS. Don't make them shut up within themselves by saying their thoughts are all fancy. Respect even what may appear to you as fancies or imagination.

This immortal spark to whom you have given a body may be one who has learned much spiritual wisdom. Your child's immortal part is a "trailing cloud of glory come from God, who is its home." Oh, how little do we understand these deep things of God. We look upon our children as OURS, instead of thinking of the privilege of giving these immortal sparks merely a body. The spirit is not ours to give—unless in the larger sense of the oneness of the whole. If God is the Father of all living, then all are one. We have been taught that we are grovelling worms of the earth. Nay, we are children of God. "Ye are the temple of God"—that is, our bodies are temples of an atom of God-consciousness. Dwell in that high thought, and it will purify and uplift and ennoble as no thought of littleness and unworthiness can ever do.

Love God by loving your children and others with whom you come in contact. See God in every other human being, often hidden by the rubbish of earth, but still there waiting recognition. Dwell in love, for he that dwelleth in love dwelleth in God. If we love not our brother whom we have seen, how can we love God whom we have not seen?

EACH CHILD HAS ITS GUARDIAN ANGEL. Take care that ye offend not one of these little ones, for I say (says Christ) that "in heaven their angels do always behold the face of their Father which is in heaven." I like to think of these guardian angels as one end of the sun ray—one part always with the Father, the other part functioning on the earth plane, pent in clay—the higher and lower self, each inseparable from the other, two parts of the composite whole. As the sun is in the heavens and sends his rays down to the earth, so the sun of each of these earth dwellers is in the heavens, too—hidden from most eyes or senses, and yet there at the other end of the ray, or life stream—all rays from the central throne, yet each one distinct, but at its centre, all Divine.

Pre-Natal Influences.

What a privilege for mothers to give to these Divine visitors the best physical organism possible, and to recognise the high honour conferred on woman as mothers. HOW SACRED, TOO, SHOULD BE THE FATHER'S RESPONSIBILITY to provide the very best conditions, so that the mother may give to the incoming Divine spark the very best. We, as yet, understand so little of this great work.

Quite recently I was struck with a thought in a life sketch of Ella Wheeler Wilcox. Her mother had ardent longings to be a poetess, but restrained the longing. She, while preparing the body for her gifted child, never penned a line, but built the latent gift into the organism of her child, whose poetry has blessed the world. Follow out this thought. Apply it to daily life and often you will find that, that which you restrain, you build into the fabric of the child's body, far more than that which you express.

Take another instance: A mother wished to have a child of angelic temper. She bottled up every impulse of impatience and irritation, hoping that if she did not express it, she would build a peaceful nature in her child. The result was contrary

to her wishes, and a great disappointment to the mother, but it conveys the great truth, that **THOUGHT IS STRONGER THAN ACTION.** If she had in some harmless way expressed or freed her body and mind from the impatience, she would have sent it out instead of building it into her child.

Take another familiar instance: Often a child, after birth, will cry unceasingly until some particular article of food will be given which will pacify—something for which the mother longed, but could not get, and that longing is built into the physical organism. Learn the lesson and restrain only that which you wish to build in—express that which you do not wish your child to be. It is your intense longings, your inner hidden life, which will most often appear in the physical form—brain and mind—of your child.

Live life at its highest at the centre. Be much in quiet meditation—alone with God. Dwell in the secret of the soul in the high and pure places, and you will build a body fit to be a temple of a thought of God. Remember your child is "a floating cloud of glory come from God, who is its home."

REPORTS OF SOCIETIES. VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. celebrated the 69th anniversary of Modern Spiritualism at their Rooms on Sunday afternoon and evening, April 1st, so as not to interfere with other Societies holding the anniversary on the last two Sundays of March. Mr. O. Waschatz, the President, presided, and gave an inspiring anniversary address, followed by Mrs. Waschatz, Mrs. Knight McLellan, Mr. E. O. Jones, and Mr. Roland. The music and solos were rendered by Miss Fleetwood, Miss Bentley, Mrs. Wilson and Mr. Marshall, and a most instructive evening was spent by members and friends. The Rev. Wyndham Heathcote, B.A., gave the address at the afternoon service. His subject, "The Mother of God," was handled in an intelligent manner, and gave much food for thought. Both meetings were crowded. Mr. Bloomfield is still our lecturer, and every Sunday night there are more people come to hear his great discourses than can possibly get into the hall. The hall was filled before 6.30 p.m. on two occasions during the month. The subject, "Automatic or Spirit Writings" (with practical proof), was so attractive that as many people were turned away for want of room as were in the congregation. The President announced after the lecture "That such an eloquent address should be published broadcast, and the Melbourne Town Hall was the proper place for its delivery." The Conference Circles are drawing many new sitters, and the subject, "Is Reincarnation Necessary to Evolution?" is being continued. Mrs. Waschatz, Mr. E. O. Jones, Mr. Biggs, Mrs. Dumbleton, Mrs. Gardiner, Mr. Nicholls, and many others lead the Conference Circle. The V.A.S. Mediums' Meeting, under the direction of Mr. Bloomfield, are still crowded, and the following Psychics generally give their services:—Mesdames Waschatz, Bothell, Alderwick, Bryning, Rickards, Werber, Dumbleton, Misses McKenzie, Furby, Kirby, Madam Orion, Messrs. E. O. Jones, Davies, Marshall, Morrison, and other visiting Psychics. Mrs. Waschatz reports good progress with the V.A.S. Developing Class, and many new sitters.

The Ladies' Social Committee held their first social for the season, in aid of the V.A.S. Building Fund, last Saturday night. The ladies in charge—Misses McKenzie and Longson—report a very successful night. Mrs. Harper, Hon. Librarian and Assistant Secretary, is donating from the profits a number of new books to the Library. Mr. Waschatz looks well after his holiday, and is active in forwarding the welfare of the Association. Mrs. Bloomfield, who is on a visit to her sisters in Sydney for five or six weeks, is missed by the friends at social functions, where she does so much to help make new members at home. The chair on Sunday evenings has been taken during the month by Mrs. Askew, Mr. Waschatz, and Mr. Jones. Mr. Bloomfield conducted a beautiful marriage service on Saturday afternoon, the 14th inst. The hall was filled with guests, and the three bridesmaids looked charming in pink frocks, while the bride was suitably dressed for the occasion. Miss Bentley officiated at the organ, and Mrs. Harper decorated the hall tastefully. A most beautiful spray of flowers was presented to the bride by the Committee of the V.A.S. Mr. Bloomfield may only be seen for free medical readings on Tuesdays and Fridays, between 4 and 5 p.m.

J. MONROE, Recorder.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

It has been an eventful and busy month with the Lyceum. The speakers at the morning services have been Mr. W. H. Lumley, Sen., and Mr. Wilson Forbes, who gave an eloquent address on "Honour" on the 18th March. Master Cyril Nicholson assisting with his violin during the hymn singing. The following ladies and gentlemen have taken part in the afternoon services:—Mesdames Mullis, M. Clarke, McDonald, A. Clarke, Hefernan, Alderwick, Miller, Bottrell, Plum, and Leonard; also Messrs. Wood, Stevens, Harris and Love.

On the evening of 18th March, Mr. Wilson Forbes lectured on "Shakespeare, Socialism, and the Present Political Crisis," and recited Henry V.'s "Soliloquy on the Battle of Agincourt," and Shakespeare on the "Liberties of the Commonwealth."

The 69th anniversary of Modern Spiritualism was celebrated on Sunday, the 1st April. At the morning service scholars and friends from kindred societies were present, and prizes were awarded for pearls of wisdom on "Duty"; also for platform work. The prizewinners were:—For pearls: Valmar Read, 1st; Lily Braefield, 2nd; May Burns, 3rd. Recitations: Lucy Burns, 1st; Lina Thomson, 2nd; Colin Kerr, 3rd. There was a large attendance at the afternoon and evening meetings. Mr. Wilson Forbes gave the anniversary address in the evening. A good musical programme was provided by Miss Burford, Mr. Evans (vocalist), and Mr. Will Lumley (violin). The excellent soul-stirring address and the music were greatly appreciated. The walls of the hall were, as usual, hung with paintings and photos of interest to spiritualists and sympathisers. A large quantity of literature was given away.

On the evening of 25th March, Mrs. E. Schutze devoted the evening to Messages and Psychometric Health Readings, with a large measure of success.

On the 8th April we had a visit from Dr. Clark Nikola, from Adelaide, who was a delegate to the Easter Peace Conference. He spoke in the evening on "Why I am a Peace Crank," and Mrs. Reid ably sang a beautiful solo, entitled "Sleep and the Roses."

M. BURFORD, Recorder.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

Since last report the second social for the season has been held, and the gathering was most enjoyable. We look forward to the next on May 1st, which is to take the shape of a fancy dress affair, with prizes for the best sustained characters.

Members are asked to take notice that the annual meeting and election of committee takes place in May, and to show their interest by attending as usual.

On Sunday afternoon, April 7th, Mrs. Plum gave flower readings, and Mr. Moorey devoted some time to character reading of various children who were brought for the purpose. These readings are most helpful, and if the advice given is followed, should save many mistakes.

The evening subjects have been varied. The infant son of Mrs. and Mr. Hazeldine was dedicated to the cause of his fellows on March 18th by Mr. Moorey. Miss Codling spoke on possibilities, and Mr. Moorey concluded with an appeal to parents to realise something of the responsibility involved in bringing children into the world.

E. VROLAND, Recorder.

SPIRITUALISTIC COUNCIL OF VICTORIA.

This body is now entering on the fourth year of its work, and feels that it is well on the way towards receiving the much-coveted State Recognition.

The 69th anniversary of Modern Spiritualism was celebrated recently at the Guild Hall. Mrs. Redfern made an appeal for a better understanding of what Spiritualism really meant. Mr. Moorey asked that Spiritualists should all join in an organisation, working together for the good of the Cause. Miss Codling, the President and Secretary, explained the objects of the Council, what it had already done, and what it hoped to do; and Mr. M. Blackburn, M.L.A., expressed his sympathy with Spiritualists in the work they were doing in heading back the forces of materialistic rationalism. He said that, in common with several others in the State Parliament, he was willing, and only too glad, to help to give recognition to Spiritualism as a religion.

There was a fine musical programme; the platform was beautifully decorated with palms and flowers, and the only thing wanted was that all societies should join in.

E. VROLAND, Secretary.

PRAHRAN SPIRITUALIST CHURCH.

Since last report our platform has been occupied by Mr. C. Casimir, B.A., Mr. Piessing, Mrs. Hegarty, and Mrs. A. Plum, and Messages and Descriptions from Flowers have been given by Mrs. Hegarty and Mrs. Plum. Mr. Casimir concluded his series of lectures, and is now in camp preparing to go on active service.

The Mediums' Circles have been held as successfully as ever, and we have to thank Mrs. Hegarty, Miss Vroland, Miss Stivey, Mrs. Gregory, Mrs. Plum, and Mr. Hamilton for their services.

The church is looking brighter and more attractive as the various improvements are completed, and the increased attendances show that they are appreciated.

T. K. MARSHALL, Hon. Sec.

BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

Since my last report we have been favoured with good attendances, both afternoon and evening. The speakers for the month were:—Mrs. Daniell, Messrs. Drohan, Gilham and Jones, all of whom delivered splendid addresses.

The Mediums' Meetings are also well attended, and the Messages given by Mrs. Thompson, Mrs. McGeorge, and Mr. Westbrook have given great comfort.

The Lyceum is still progressing, a goodly number of children attending. The "At Homes" are proving a great success, large attendances being the rule.

ARTHUR CLARKE, Hon. Sec.

GEELONG SPIRITUAL RESEARCH SOCIETY.

Inspiring addresses have been given during the month by Mrs. Alleyn, Miss Lambrick, Miss Vroland, and Mr. Kier, and their services to our Society have been keenly appreciated.

What promised to be the keynote of a newspaper battle regarding Christianity (? Churchianity) was struck by the "Geelong Advertiser" recently in a leading article, and was replied to by us but, alas, the fires of controversy on this subject appear to be still smouldering, and the time for bursting into flame is not yet.

We, however, note with pleasure the general tendency of the Churches to impress on their adherents the urgent necessity for deepening their spirituality in order to be prepared for the advanced views, gathered from actual experiences, that will be held by our gallant boys when they return from the front. If Satan, through Spiritualism, is bringing the Churches to a truer sense of their responsibilities, then that much-abused character is doing good work for once, and we trust he may so continue.

"The Harbinger" each month evokes in our members considerable interest by its elevating and educational matter, and has our best wishes for the future.

WALTER TIPPLE, Hon. Sec.

BENDIGO PROGRESSIVE SPIRITUAL SOCIETY.

It is with deep regret that we have to report the loss of our beloved friend and President, Mr. C. Cattran, whose passing over was very sudden, and the shock to all concerned was only softened by remembering the gain it was to such an earnest and steadfast worker in the Cause. To sum up his life in eloquent brevity, "He was a man." Our gratitude for all that he did for us can only be shown to him by being equally consistent and persistent in working for our gospel of good news—religious freedom and exploration of truth. His widow has been prostrated by the shock, being in indifferent health preceding the blow. Their union was a truly rare one, being of so complete a nature spiritually, and we enjoyed its delightful harmony.

Mr. J. Kier officiated at the graveside, and delivered an address under control, as beneficial as it was appropriate. Mrs. Kier, who remained for a few days, has been unremitting in her attention to Mrs. Cattran.

Mr. Jennings, of Melbourne, will take the platform next Sunday.

H. GREIG, Hon. Sec.

THE SPIRITUAL WORKERS' GUILD.

For some time leading members of the Spiritual Churches in Melbourne have felt the want of some means by which a closer union of workers could be obtained for the seeking of a higher spiritual experience. This want is now met by the above Guild, the first meeting of which was held on March 25th.

The meeting, from the beginning, struck a high spiritual tone, the feeling being that the spiritual helpers from the other side will heartily co-operate in the endeavour of those seeking higher spiritual development.

Those taking part were Mr. Wood (President), in the chair, Messrs. Jenkinson, Tozer, Adams, Brown and Miss Vroland. The meetings will be held on May 13 and 27, at 8 p.m., at 160 Palmerston street, Carlton, to which all spiritualists are cordially invited.

A. D. BROWN, Press Correspondent.

NEW SOUTH WALES.

STANMORE SPIRITUALIST MISSION.

Marked attendance in our services indicates the interest shown, and denotes the addresses delivered through our leader, Mrs. Morrell, and others, are still maintaining the high standard of thought as in the past, and should be gratifying to all, and encouraging to Mrs. Morrell in her work.

At various times seekers are unable to find room, and, unfortunately, at the present time we are unable to secure a suitable place to enable us to accommodate every one, but hope to do so in the near future.

Since last report we have had on our platform again Dr. Turner, Mr. Luke, and Miss Lessing. Our Easter services were both bright and cheerful, the solo, "Abide With Me," by Dr. Turner, being much enjoyed. We are pleased to report again the admittance of a number as members at our last committee meeting.

JNO. K. BENNETTS, Hon. Sec.

CHURCH OF SEERS, SYDNEY

Our Circle Afternoons are always well attended, and the efforts of the various mediums are greatly appreciated. Our thanks are gratefully tendered to Madame Elise, Mrs. Joyce, Mrs. Dunlop, Madame Leone, Mr. Eldridge, and others who so freely give their services. The night platform has been taken by Mr. J. M. Sampson, Mr. G. Glover, Mr. J. Marshall, Mrs. Joyce, etc., who have also given their services freely at our North Sydney Branch, which is going along very nicely. I regret to say, the Lyceum at present is under a cloud, but that has happened before, and we hope to see a great improvement in the near future.

A. J. BUSH, Hon. Sec.

SPIRITUAL SEEKERS' CHURCH OF HIGHER THOUGHT, Sydney

Our Sunday evening services continue to attract large attendances, and the influence is manifesting in a satisfactory manner. The inspirational addresses through our leader, Mrs. J. Bennet, are maintaining the highest standard, the subjects for the past month being:—"The Attainment of the Soul's Satisfaction," "The Heart as Receiver and Distributor of Spirituality," and "Christ, the Greatest Demonstrator of the Continuity of Life."

Our leader took advantage of the Easter holidays to enjoy a well earned and much-needed rest and change of scene; and a special service in commemoration of Easter was held the preceding Sunday, when appropriate musical items were rendered by the Choir and soloists, and was greatly appreciated by the large congregation present.

The Class for Spiritual Development is always fully attended, and is attaining the objective desired.

J. C. BREAKSPEAR, Hon. Sec.

SPIRITUAL SCIENTISTS, SYDNEY

Since our last report we have held our half-yearly meeting. The reports of the Secretary and Treasurer were encouraging, and we must congratulate ourselves that, despite the war and other influences, we are in a fairly substantial position. The subjects chosen during the month by the various speakers were as follow:—Brother J. Oates, "Death and the Judgment Day," and "Is Spiritualism a Fallacy?"; Brother J. Marshall, "Christ said: 'Not My, but Thy Will Be Done,'" "Reincarnation," "The Aquarian Age," and "Soul and Spirit"; also Sister Pybus, who was here for the Easter holidays, and who chose for her subjects on Easter Sunday "The Divine Burden Bearer," and on 15th inst., "Where are the Dead?" Sister Elmore, on her return from Brisbane, after a most successful time, took for her subject on Sunday, March 11th, "Our Friend the Critic." It being her farewell address in Australia, there was a full house, and many had to stand. We all wish her God-speed. Sister Elmore's mission for many years in Australia has been the means of a very great number embracing the Truth and Light of Spiritualism.

The Thursday night message meetings, under the conductorship of Sister Kruger, have been successful; also the Development Class on Fridays, having for its leader Sister Grant. Saturday's Mutual Discussion Class has resumed after the Christmas holidays, and there is every prospect of great success.

G. H. HALDANE, Recorder.

KOSMON CHURCH, SYDNEY.

Kosmon Church was founded in London, England, about thirteen years ago by a few earnest truth-seekers, who, following on the lines suggested in that wonderful book, "Oahspe," sought to become affiliated with the "Angels of the Second Resurrection," who, having abnegated self and isolated labour, are now working as a Body of Light to help forward the enlightenment and progress of the human race.

Since its inception Kosmon Church has extended its influence into many different parts of the world, and four years ago, in Katoomba, N.S.W., its first foundation in Australia was laid. With very humble beginnings and many vicissitudes, the young plant yet showed that it possessed life and growth, and after its transplantation to Sydney last year its roots took a firm hold in the new soil. That such a body was needed was evidenced by the number of enquiries received from every State in the Union, as well as New Zealand and America.

A temporary meeting place has been secured at Room 22, Rawson Chambers, Sydney, where public services

are held every Sunday evening, but future arrangements will be announced from time to time in Saturday's "Sydney Morning Herald" and "The Harbinger of Light." The Hon. Secretary, Mr. J. M. Robinson, 16 Burt street, Rozelle, Sydney, is always glad to answer enquiries and put scattered Faithists in touch with one another.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

The annual meeting and pound night social of the Order of Light Christian Spiritual Church Association Incorporated was held at the Grand President's residence, "Tunis Poort," Halifax street, Adelaide, on Tuesday evening, 27th March, over 100 members and friends being present. Grand President Sister Lily Lingwood Smith presided.

The Hon. Secretary, Sister Katie Isaacs, presented the annual report and balance sheet for the year ended March, 1917, which were received and adopted, as follows:—

"It is our pleasing duty to record that another milestone, through God's help and guidance, has been successfully passed. Without seeming unduly boastful, we must assert that our Order supplies both material and spiritual food to many who, in this all too selfish world, would otherwise go through life without the needful help and consolation.

"The Church has drawn larger attendances than in the preceding year, and our beloved Grand President, Sister Lily Lingwood Smith, upon whom too much praise cannot be bestowed, is met weekly by a loving and sympathetic congregation. She has been assisted at various times by Brothers Gee Wah and A. Price, and Sister Nurse Grace, to whom thanks are hereby tendered. It is to be sincerely hoped that members and friends will help with contributions to enable the Order very soon to possess its own hall, wherein to hold its services.

"In June of last year a very successful concert and social was held at the Rechabite Hall, Grote street, which resulted in £8 8s. 6d. being added to our Building Fund. There were also two pound nights, held at the Grand President's residence, which also brought in a substantial amount. A social and bazaar has been arranged to take place in the Rechabite Hall at a date to be fixed in June. We are anticipating a good result.

"The Hon. Secretary, Sister K. Isaacs, still continues to do all that is required of her in connection with her office, and the thanks of the Order are offered to her for past services. The Library, with Brother A. Price as Hon. Librarian, contains 140 volumes, and it has been decided to open same to the public at the Grand President's new address, 157 Halifax street, at certain hours weekly to be advertised.

"The balance sheets show the Association and Church to be in a most flourishing condition. During the year £29 8s. was distributed in charity. The Developing Classes, under the leadership of the Grand President, continue to attract many earnest seekers.

"We cannot close this report without expressing a hope that God, in His extreme wisdom, will deem it fit to hasten the time when all the world will once more be at peace and 'war will be no more.'

The President, Officers and Society were congratulated on the splendid progress made. The business over, a good programme of vocal and instrumental music, with parlour games, was carried out; a plentiful supply of refreshments were handed round, and a most enjoyable evening was spent. Greetings were received from Sister Osborne, President of the West Australian Branch.

SISTER LILY LINGWOOD SMITH, Grand President.
SISTER KATIE ISAACS, Hon. Secretary.

WESTERN AUSTRALIA.

SPIRITUALISTIC CHURCH, PERTH

The Spiritualistic Church, Perth, has had difficulty in filling the platform, sickness and war being the cause, though we are quietly doing good work. We have to thank the following speakers for their services:—Mrs. Haynes, Mrs. Watson, Mr. Harris (late of Bendigo), Mr. and Mrs. Mitchell. Mrs. Mitchell's spirit messages being always recognised.

A feature of our work during the month was a floral dedication of two members' children by Mrs. Gentle, who dedicated them to Spiritualism in an impressive manner, and we thank her for her beautiful address and messages from flowers.

The Tuesday night seances, conducted by Mesdames Watson and Haynes, are a great success, the tests giving every satisfaction, and the proceeds are given in aid of trench comforts for our troops. A very hearty welcome is assured all visitors from the East.

M. A. HAYNES, Hon. Sec.

NEW ZEALAND.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

Mr. J. Page is with us once more, and, as of old, rendering excellent service by his logical and interesting

addresses. He has given three special lectures in reply to Dr. Gibbs, "Belief Versus Spiritualistic Facts." The rev. gentleman took upon himself the task of tearing to pieces Sir Oliver Lodge's book "Raymond." Mr. Page replied in a very effective manner. The Rev. Mr. North also came in for some attention, and has not taken up the challenge thrown out concerning his attitude towards Spiritualism. New Zealand is beginning to wake up, and Spiritualism is beginning to be felt all round.

The annual conference commenced in Wellington on Good Friday, and continued till Easter Monday. Delegates came from Waihi, Levin, Stratford, Auckland, Wanganui, Wellington, Christchurch, and Dunedin. A public welcome and social was tendered to delegates Good Friday evening, and special services were held all day Easter Sunday. A well attended farewell concert took place on the Monday, and was much appreciated. The conference was a great success, and much excellent work was done.

Office-bearers were elected as follows:—President, Mr. W. C. Nation (Levin), ninth year; Vice-Presidents, Messrs. Kirk (Auckland), Morris (Christchurch), Miles (Wellington), Thorpe (Waihi); Secretary, Mrs. E. Moore (ninth year), Wellington; Treasurer, Mrs. C. Morris, Wellington. Board of Management—Messrs. Turner (Wellington), Burnett (Auckland), Lewis (Waihi), Emerson (Christchurch), Page (Dunedin), Mrs. Darbyshire (Wanganui), Mrs. Birdsall (Stratford), Mr. Astridge (Levin), Badge Conductor, Mr. Kirk (Auckland), National Lyceum Conductor. We wish all concerned a successful year of office.

FRANK A. TURNER, Secretary.

DUNEDIN SPIRITUALISTS' CHURCH (Reg. N.Z.N.A.S.)

The attendance at our regular Sunday evening service is being fully maintained, and most gratifying results are accruing. The inspirational addresses, through our leader, Mr. Fred George, continue to be most instructive and uplifting. We had a farewell social for Mr. Harding, which was well attended, and everybody thoroughly enjoyed themselves. Our membership is still on the increase, there being at every monthly committee meeting a number admitted, making clear that many are becoming interested in, and finding a real comfort from, the teachings of spirit return.

J. H. THOMAS, Hon. Sec.

DANNEVIRKE SPIRITUALISTS' CHURCH.

Mr. A. Pickford commenced here on Sunday, 4th February, and remained with us till Easter Sunday, and during his stay we were successful in forming a church. Both Sunday and week-night meetings have been well attended; the convincing messages have caused many to think and investigate. Mr. Pickford has proved himself an able and earnest worker, and is working for the love of the Cause. His lectures and clairvoyance have been of a high order, and have been very instructive and helpful to many. We are very sorry to lose his valuable services, but trust to have him with us again. Societies in Australia would do well to get in touch with Mr. Pickford.

Our services are now being conducted by Mrs. Martin, who will be with us till the end of June, at which time we have Mr. and Mrs. John Wilson coming for three months. We have been very fortunate in securing the services of these mediums, owing to the scarcity of suitable platform speakers in New Zealand.

ARTHUR KERR, Secretary.

THE ANNIE BRIGHT "AT HOME."

We held a social evening on March 24th at the V.A.S. Rooms, tendered to Mr. and Mrs. H. Engman, which proved successful, there being a good attendance, a good programme, and a good collection in aid of the Cot. Our thanks are due to the ladies who provided the refreshments, also to the following artists, who willingly gave their services:—The Misses Smith, Hesselbar, Williams and Boden; also Mr. Ernest Knight, who amused the audience with his droll recitations, whilst Mr. Percy Boden's exhibition of conjuring was much appreciated.

A pleasant basket picnic was held at "Denroe," Chelsea, on Saturday, March 31st, which was, unfortunately, marred by the inclement weather.

The "At Home" was held on April 4th at the V.A.S. Rooms, where the friends present enjoyed the lecture given by the guest, Mrs. A. Clarke, and the Spiritual delineations were exceptionally clear and convincing. Our friend, if her health permits the strain, should have a very successful future before her as a psychic. The guest for the May "At Home" will be Mr. J. Keir, whose subject will be "Magnetism and the Human System." As the lecturer will make use of charts, this innovation will make the lecture more interesting and instructive. We trust there will be a large attendance.

M. A. BODEN, Hon. Sec., c/o V.A.S., 117 Collins st.
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