

THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe

Registered as a Newspaper.

Vol. 47. No. 569

MELBOURNE, JULY 1st, 1917.

SIXPENCE.

LEADING FEATURES OF THIS ISSUE

ABRAHAM LINCOLN, Statesman and Spiritualist.
By Annie Bright; with Portraits.

WHAT IS TRUTH?
By the Editor.

BEFORE CAIAPHAS: THE CLOSED MIND.
Remarkable Article from "The Times."

BEHOLD, I SHOW YOU A MYSTERY.
Trance Address.

Some Essential PRINCIPLES of SPIRITUALISM
By Dr. Peebles.

MORE MESSAGES FROM THE BEYOND.
The Editor's Psychic Diary.

WHEN WILL THE WAR END?

KOSMON CHURCH (The Confraternity of Faithists)

Australian Headquarters—SYDNEY

Public Services as advertised each Saturday in the "Sydney Morning Herald."

Inquirers and Oahspe Students are invited to communicate with the Hon. Sec., Mr. J. M. Robinson, 16 Burt Street, Rozelle, Sydney, N.S.W.

ASTROLOGY AND ANCIENT SCIENCES.

DR. ISIDORE KOZMINSKY, D.Sc., F.R.C., etc.

In consequence of the extremely heavy demand on his time, Dr. Kozminsky is accepting private pupils only.

Terms for 10 Lessons from £4 4 0

Interviews strictly by Appointment only

31 DALGETY STREET, ST. KILDA.

YOUR EYES

are yours—to look after, or—to neglect. You know what you should do, but—are you doing it? Why not consult us? This is our speciality.

W. DONAHAY, 181 COLLINS ST.,
Melbourne.
OPTICIAN PHONE 6772

COLE'S BOOK ARCADE :: Melbourne

Your Health—Colds in the Head and Chest, or How to Become Hardy, by H. Bjelke-Petersen.—(The book is excellently and clearly written, well illustrated, and the author, a well-known teacher of physical training, puts forth a well-thought-out method of prevention of colds by means of special but easy exercises for hardening the respiratory organs and increasing their powers of resistance. This useful book is in no sense a mere advertisement for the author's own job.—*Bulletin*.) Boards, 4/-; Paper Cover, 3/6; postage, 1d.

The Touchstone of Mental and Physical Health.—A book combining the best points of new thought philosophy and physical culture and hygiene, with 30 diagrams of easy exercises to promote health and strength. 4/-; postage 2d.

Half-Price, 4/-, postage 3d. A **Short History of Europe**, from 1896 to 1914, by C. S. Terry, Professor of History in University of Aberdeen. Read this book to help you in understanding the present position of Europe.

A Fine Edition—Shakespeare's Complete Works, in three volumes, divided under proper heading of Comedies, Tragedies and Historical Plays, with the Sonnets. In large, clear type, with notes and glossaries; about 3,700 pages; artistically bound in green cloth. 10/6 the set (postage 1/- extra).

MISCELLANEOUS.

British Education after the War, by F. J. Gould. 1/6; postage 2d.

In Quest of Truth: A Study of Religion and Morality. By H. Stansbury. 1/6; postage 2d.

A Religion of this World, being a Selection of Positivist Addresses, by P. Thomas. 1/6; postage 2d.

The War and the Churches, by J. McCabe. 9d.; postage 2d.

Two Million Books! Two Million Pieces of Music!

Send for Lists on any subject. Write early and often, you will get what you want.

E. W. COLE, BOOK ARCADE, MELBOURNE
and 346 GEORGE ST., SYDNEY

Melbourne Progressive Spiritualistic Lyceum



THE TEMPLE OF THE HIGHER SPIRITUALISM

Founded by Mr. W. H. Terry

ODDFELLOWS' HALL
Victoria Street.

Subscription, 2/6 per quarter
Finest Library in Australia

Investigators and visitors to Melbourne can obtain all information regarding reliable mediums, Free Literature, etc. Speakers and Mediums from England, America, and other States are requested to communicate with—

CHAS. CHATFIELD, Secretary
25 Peel Street, Windsor

Brunswick Progressive Lyceum and Spiritualistic Church

Victoria Street East.

Meets every Sunday. Afternoons 3 p.m. Study of Oahspe and Mediums' Meeting (alternate Sundays).

Evenings, 7 p.m. Lecture and Spiritual Delineations.

Membership, 2/6 per quarter with use of Library.

An 'At Home' is held every alternate Saturday.

Visitors welcome.

President—WILLIAM GILHAM.

ARTHUR CLARKE, SECRETARY,

"Oahspe," 5 Warburton Street, East Brunswick.

MELBOURNE THEOSOPHICAL SOCIETY.

The Empire. 268 Flinders St.

Book Depot and Lending Library.

Works on Theosophy, Occultism, Comparative Religion, Psychology, Education, Child Welfare, &c., &c.

Subscription, 2/6 per quarter or Deposit System

The Lotus Library for Young People, 1/6 per quarter

Open Daily, 11 a.m. to 5 p.m. Fridays, 11 a.m. to 8 p.m.

Monthly Lists on application to—

Hon. Manager and Hon. Librarians, Book Depot

The "ANNIE BRIGHT" At Home

At V.A.S. Rooms (Basement), 117 COLLINS ST

WEDNESDAY, JULY 4th.

Guest—Mr. J. KEIR.

Magnetism and the Human Body Demonstrated.

A New Book by

The REVD. ARTHUR CHAMBERS

(Vicar of Brookenhurst, Hants)

OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know more on this subject than is commonly expressed in Christian Belief?

Price, 1s. 6d. Postage 2d.

"The Harbinger of Light" Office, 117 Collins St., Melbourne

RATES OF SUBSCRIPTION

"THE HARBINGER OF LIGHT"

Per Annum (postage included):

Commonwealth and New Zealand, 6/6

Great Britain - - - 7/-

The United States - - - 1dol.75c.

Half Year - - - 3/6

Subscriptions begin at any date and are payable in advance.

Published Monthly :: Single Copy, 6d.

VICTORIAN ASSOCIATION OF SPIRITUALISTS

Established 1870 by Mr. W. H. Terry.

The Home of True Spiritualism

President—MR. O. WASCHATZ.

OBJECTS:

"The Investigation and Advancement of Spiritual Truths and Purposes."

The V.A.S. Conversazione, once a month:

V.A.S. Social Evenings alternate Saturdays

V.A.S. Developing Class, Wednesday evening, 8 p.m. Hon. Psychic Leader, MRS. WASCHATZ.

Sunday Evenings, 7 o'clock, Austral Buildings.

V.A.S. Mediums' Circle, alternate Sunday Afternoons, at 3.

V.A.S. Conference Meetings, alternate Sunday afternoons, 3 o'clock.

Mr. J. BLOOMFIELD, Service Conductor.

For SPEAKERS see Saturday's "Age" and "Argus."

Visitors to Melbourne may obtain reliable information as to Psychics, Classes, and Spiritualistic Work generally from the Offices of the V.A.S.

A Hearty Welcome to all Visitors

Crystals, from 12/6, and Planchettes, from 3/6, for Sale

Subscription (which entitles Members to the use of Library).

2s. 6d. per quarter; with use of No. 1 and New W. H. Terry Memorial Lending Library, 5s. Catalogues Free.

New Pamphlets, and "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," Free on Application.

Enclose postage.

V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between the hours of 1 to 5 p.m. week days. Sundays 5 to 6.30 p.m. 6c.

M. J. BLOOMFIELD, Hon. Sec., 117 Collins Street, Melb.

WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered

NEW CENTURY HALL, KENT TERRACE.

Public Meetings every Sunday at 7 p.m.

Thursday at 8 p.m. Children's Lyceum at 3 p.m.

All country visitors made welcome. The Society has a splendid Lending Library.

P. R. RUSSELL, President. THOMAS W. BLAKE, Hon. Sec.,

1 Home St., Kent Terrace, Wellington, N.Z.

The International PSYCHIC GAZETTE

THE POPULAR PSYCHIC MONTHLY

Edited by JOHN LEWIS

Price 6d. net. Annual Subscription, 7/- Post Free

Always contains Most Interesting Articles by the Ablest Writers on Spiritualism, Spirit-Photography, Clairvoyance, Psychometry, Astrology, and other Psychic Studies.

It is BRIGHT and BROAD in OUTLOOK

Get it from your Society Bookstall, or send 7d. stamps for sample copy to Publisher, 26 Bank Buildings, Kingsway, London, W.C.

LETTERS OF BARNABA

(All rights reserved)

A Suitable GIFT for the orthodox Mourner as well as the Spiritualist.

A charming series of letters written to a soldier friend at the Front by Barnaba (Daughter of Consolation)

Net Proceeds in aid of Soldiers' Repatriation Fund.

Price 6d.—postage 1d., "Harbinger of Light" Office

P. DONECKER,

(Successor to W. H. TERRY),

Importer of BOTANIC MEDICINES,

Barks, Roots, Seeds, Gums, Fluid Extracts, &c

All Mr. Terry's preparations kept in Stock.

Mr. Terry's Prescriptions Dispensed.

Medicines forwarded by Post.

Second Floor.

Take Lift.

Austral Buildings,

117 Collins St., Melbourne

SPIRITUAL RESEARCH SOCIETY

Meets every SUNDAY, 7.15 p.m.,

at Scourfield Chambers, Collins Street.

Lecturer, MR. J. M. MOOREY, N.Z.N.A.S.

The Harbinger of Light.

JULY 1, 1917.

CONTENTS:

<i>The Editorial Chair</i>	121
<i>Wayside Notes</i>	122
<i>Before Caiaphas, the Closed Mind</i>	125
<i>Behold, I show you a Mystery</i>	126
<i>When will the War end?</i>	128
<i>A very Gifted Woman</i>	128
<i>Some Essential Principles of Spiritualism</i>	129
<i>Abraham Lincoln—Statesman and Spiritualist</i>	130
<i>Psychic Science and Christianity</i>	132
<i>Spiritual Healing</i>	133
<i>Socrates as Trance Medium</i>	133
<i>Leaves from my Psychic Diary</i>	134
<i>The Student's Page</i>	136
<i>A Thrilling Psychic Novel</i>	137
<i>A Voice from the Spirit World</i>	137
<i>The Kingdom of Heaven is Within</i>	138
<i>Reports of Societies</i>	139

The Editorial Chair.

What is Truth?

Nothing is more patent to the student of religious thought of to-day than that the beliefs of mankind are in a state of confusion and flux. There is a great process of revision and reconstruction going on. Nobody knows exactly where he is—or, rather, no THINKER cares to dogmatise in reply to the perplexing question, "What is Truth?" What others may think, or say, does not count for much. But, unfortunately, the "others" constitute the preponderating majority. This has always been the case. The "thinkers" have been in the minority throughout the ages, and they are certainly in a hopeless minority at the present time. They represent the advance guard of human enlightenment, and the advance guard of an army is always a very small body in proportion to the numerical strength of the main force. Their function, however, is of paramount importance. They lead the way. And the others follow in due course. The chief stumbling-block that has invariably obstructed the progress of the forerunners is what is known as Orthodoxy, and this self-same obstacle is still an impediment to spiritual advancement. The motto of those who are apparently more concerned about the preservation of orthodox doctrines than the ascertainment of what is really Truth, may be summed up in the words: "We have the truth, the whole truth, and nothing but the truth; there is nothing more to be revealed; therefore leave things alone!"

This position at once raises the question as to what constitutes an "orthodox" doctrine, or, in other words, by what process is a doctrine determined to be orthodox? The word "Orthodoxy" is, of course, derived from two Greek words—"Orthos," signifying "right" or "true," and "Doxa," signifying "opinion." An orthodox doctrine is, therefore, alleged to be an expression of belief based upon Truth. The early Christian Church held what were called Oecumenical Councils, or Parliaments of the Churches. The more important of these assemblies were those of Alexandria, Nicea, Toledo, Constantinople, Ephesus, and Trent. They were constituted of archbishops, bishops, and other leaders of the Church, and these bodies gave out from time to time the doctrines which were to be regarded as "orthodox." The chief of these Convocations was that of Nicea, at which the Trinitarian controversy between Arius and Athanasius, which had caused such schism and unrest in the Church, was settled in 325. Arius was Bishop of Alexandria, and maintained that Christ, the Son of God, was the most noble of all things created, but was INFERIOR to God. Athanasius, on the other hand, declared that the Son had perfect EQUALITY of essence with the Father.

It was around this divergence of view that the battle raged furiously. Hundreds of prelates assembled to debate the point, and such boisterous scenes of disorder followed that the Council had to be adjourned time after time to enable these ecclesiastical combatants to recover their equilibrium. It was, therefore, anything but an ideal Christian assembly, and a touch of irony was added by reason of the fact that it was presided over by Constantine—who was so filled with the Christian spirit that he subsequently had his wife and son put to death. What, in the Parliamentary language of to-day, we know as "lobbying," seems to have been resorted to by both sides to its fullest extent, and Constantine, as Emperor, made full use of his position to induce waverers to oppose the Arian conception. Eventually the point in dispute was put to the vote, and the Creed as we have it to-day was framed. That was how this vital question concerning the Trinity was finally settled. And this doctrine has remained the "orthodox" doctrine of the Church ever since.

Should it be suspected that we have not presented an impartial view of the settlement of this momentous question, it may be as well to quote the declaration of the Rev. G. P. Fisher, D.D., LL.D., Professor of Ecclesiastical History in Yale University, in his "History of Christian Doctrine," which is to-day a Text Book used in connection with the Presbyterian Church for examination of candidates for the ministry. Dr. Fisher says:—

"THE NICENE CREED WAS CARRIED IN THE COUNCIL BY THE PRESSURE OF IMPERIAL INFLUENCE, AGAINST THE JUDGMENT AND INCLINATIONS OF THE MAJOR PART OF THE BODY," and he further tells us that Arius, with the Egyptian bishops who stood with him, were banished, and later, Eusebius of Nicomedia and Theogius of Nicea, who refused to break off with Arius, were likewise banished."

Moshien, the impartial ecclesiastical historian, speaking of these times, remarks that "there was nothing to exclude the ignorant from ecclesiastical preferment; the savage and illiterate party, who looked on all kinds of learning, particularly philosophy, as pernicious to piety, was increasing," and, accordingly, "the disputes carried on in the Council of Nicea offered a remarkable example of the GREATEST IGNORANCE AND UTTER CONFUSION OF IDEAS, particularly in the language and explanations of those who approved of the decisions of that Council." In commenting on these extraordinary methods of formulating orthodox doctrines, Draper—John William Draper, M.D., LL.D., late Professor in the University of New York—in his "History of the Conflict between Religion and Science," declares that "the will of the Council was determined by a majority vote, and, to secure that, ALL MANNER OF INTRIGUES AND IMPOSITIONS WERE RESORTED TO, AND THE INFLUENCE OF COURT FEMALES, BRIBERY, AND VIOLENCE WERE NOT SPARED. THE COUNCIL OF NICEA HAD SCARCELY ADJOURNED, WHEN IT WAS PLAIN TO ALL IMPARTIAL MEN THAT, AS A METHOD OF ESTABLISHING A CRITERION OF TRUTH IN RELIGIOUS MATTERS, SUCH COUNCILS WERE A TOTAL FAILURE . . . and the consequence was that Council assembled against Council, and their jarring and contradictory decrees spread perplexity and confusion throughout the Christian world. In the fourth century alone there were thirteen Councils adverse to Arius, fifteen in his favor, and seventeen for the

semi-Arians — in all, forty-five." So much, then, for the origin of the orthodox doctrine of the Trinity!

All the different Churches of Christendom have their "Confessions of Faith," and the views therein expressed are designated "orthodox." Those who differ from these views are generally looked at askance, and often regarded as "heretics." This, of course, is intended as a term of opprobrium. But, as a matter of fact, the heretic has a peculiar knack of having Truth on his side, and consequently precious little orthodoxy. For Truth and Orthodoxy are by no means synonymous terms, and as Truth must in the end prevail, we find to-day that certain doctrines hitherto held as rigidly orthodox are being allowed to go by the board. The question asked by Pilate—"What is Truth?" has never been, and never will be, fully answered, for Truth in itself is absolute and infinite, and consequently man's conception of it is, and always will be, relative and progressive. But although we, as finite beings, cannot grasp absolute Truth, it nevertheless lies within our power to endeavor to discover error by careful research and earnest study. **THERE IS NO FIXED CRITERION OF TRUTH.** Succeeding generations revise the beliefs of a former age, "for the minds of men are widened with the process of the suns," and this mental expansion lies at the root of all intellectual and spiritual progress.

Draper points out that "when, at the dawn of science in Greece, the ancient religion was disappearing like a mist at sunrise, the pious and thoughtful men of that country were thrown into a condition of intellectual despair. . . . And the general conclusion to which Greek philosophers came was this—that, in view of the contradiction of the evidence of the senses, we cannot distinguish the true from the false; and such is the imperfection of reason that we cannot affirm the correctness of any philosophical deduction. . . . If discord and distrust were the conditions of PHILOSOPHY three hundred years before the birth of Christ, discord and distrust were the condition of RELIGION three hundred years after His death." And it was the function of such Councils as that of Nicea to set these disputes at rest, and arrive at finality in some form or other as to what was, and what was not, Truth.

No Council of the Church, however, can settle such points for the man who insists on exercising his reason and arriving at conclusions in accordance with the dictates of the "still small voice within." That which a man conscientiously believes to be true, to that man that is Truth. It may not be, as a matter of fact. But how is he to know that? He brings the issue to the Court of Reason, prays for enlightenment and seeks divine guidance, and as a result of these combined processes he forms certain convictions, and to that man those convictions certainly represent Truth. They may be radically unorthodox. But that makes no difference. They are Truth to him all the same. We have each to solve the problems of life and death for ourselves, to "seek" and to "knock," and above all else declare "I am the captain of my soul"—not a mere pawn in the hands of others, to be domineered over and made to swallow all kinds of credal draughts simply because a certain body of doubtless worthy and conscientious men have chosen to label them "orthodox." Thinking men and women, in fact, have grown heartily sick of the very sound of this word. And, so far as Spiritualists are concerned, that feeling is not likely to be relieved by the antagonism of the Churches towards the distinguishing plank in their religious platform—the possibility of communication with friends in the Beyond.

A man or a woman may be quite orthodox in their religious beliefs, but if they venture to add to the catalogue, belief in the possibility of holding converse with those who have "gone before," they are regarded as "doubtful" at once, and sometimes described as "dangerous." Why? Simply because

it is not the teaching of orthodoxy! This attitude on the part of the Churches is deeply resented by many earnest Christians. They are being turned into antagonists in consequence, and the time is coming when the Churches may possibly have reason to regret raising up a veritable army of opponents who, under different treatment, would have proved themselves amongst the best friends the Churches ever possessed. The Spiritualist, who is at all worthy of the name, is essentially a religious man or woman, and practical at that! And it is because of this religious vein in their nature that they ponder over serious questions, and are often far more concerned about the salvation of the race than many of those whose religion consists mainly in the recital of creeds and the formal observance of certain rites. They are out to win the world for Righteousness and Truth, and will not take, "lying down," the assaults of men who arrogate to themselves the right to sneer at or attack their concepts. They realise that this was the identical attitude assumed by the orthodox Church of His day towards One who was decried as the greatest heretic of His time, and, like Him, will fearlessly face their opponents and "endure all things" for the sake of what they believe to be a divine and inspiring truth. They may not be able to answer the question "What is Truth?" to the satisfaction of dogmatic minds, but they know what they themselves believe to be true, and will not haul down their colors at the command of any Church or any other organisation of men. They will rather accept such conduct as the signal for a fight, and will continue the conflict as long as opposition lasts.

Men enslaved to rudimentary conceptions, mentally imprisoned in traditional dogmatic definitions, mainly based on mistranslations of the Greek Testament, interpose their theological barriers and dare to limit the power of the Infinite Mind to carry out His own purpose.

ARCHDEACON WILBERFORCE.

Wayside Notes.

A Red-Rag Word—"New"!

The opposition displayed in all periods towards almost every "new" conception in Science and Religion represents a very interesting psychological problem. How is it that men—particularly most of those ecclesiastically associated with the Christian Church—have through all the ages exhibited a spirit of antagonism to every "new" idea, and revelled in persecuting the champions of intellectual and spiritual advancement? History, of course, abounds in instances of the kind. The facts cannot be gainsaid. But it is not such an easy matter to analyse this attitude. The progress of physical science has been hampered at every turn; the "advanced" religious views of daring souls have been, at times, fought with relentless ferocity; and in the present "enlightened" age we find the self-same spirit of intolerance exhibited towards Psychical Research. All along the line there has been nothing but conflict and persecution. And in spite of it all, the remarkable fact stands out in incontestable clearness, that the advocates of these "new" ideas have always won in the end.

Similar opposing forces have been encountered and overthrown in the realms of Philosophy, Politics, and the amelioration of the social conditions of the masses. In whatever direction we turn we discover this cankerworm of opposition at work. The reactionary element has always been present, and has always raised its threatening head against those who have had the courage to deviate from the beaten track. Any idea, or form of belief, that varied from the pre-conceived notions of men of the time, has always been ridiculed and fought—not because it represented a departure from Truth, but because it was "new," and consequently antagonistic to the generally-accepted conclusions of the day.

The "old" must be right, for the simple reason that it was "old." That appears to have been the attitude of the human moles who obstructed the pathway of the pioneers of advancement. It presumably never occurred to them that the only alternative to progress is either stagnation or retrogression, and that if this attitude had been maintained from antiquity they would have been enumerated with those who were worshippers of the Sun. We must either go ahead, stand still, or go back. "Let us stand still!" That has been the motto of these obstructionists in all the centuries. And that is precisely the attitude of most of those who are to-day fuming and raging against the phenomena and teachings of what is known as Modern Spiritualism.

It is history repeating itself. The whole trend of enlightened thought, however, is dead against these non-progressives, and they will eventually find themselves utterly powerless to stem the tide. History will then be repeated again, and the comparatively few in the vanguard to-day will be acclaimed as having Truth on their side. The heretic of one generation has often been proclaimed the bearer of the torch of Truth by the next. And this is destined to be the verdict of mankind in respect to those who are derided to-day as Spiritualists, in much the same manner as the early Christians were scoffed at as devotees of a "new-fangled" religion. But the Christian won all the same!

Sir Oliver Lodge Hits Out.

The foregoing comments were suggested by a letter from the pen of Sir Oliver Lodge, which appeared in a recent issue of "The Saturday Review" on "So-called Sorcery and Persecution." *Inter alia*, he says:—

"Efforts have been made before now to suppress unpopular beliefs and new branches of knowledge by first calling them opprobrious names and then prosecuting or tormenting those who hold them. Not to speak of religious persecutions, the investigation of ordinary physical science was at one time considered heretical and was taboo both to the ignorant populace and to the Church.

"Physical Science in its many branches has now at length established for itself a secure position, but the spirit of persecution remains, though it has altered the focus of its activity, for only a short time ago I was informed in a semi-friendly manner that A DETERMINED EFFORT WAS GOING TO BE MADE TO PUT DOWN THE STUDY OF PSYCHICAL SCIENCE WITH A STRONG HAND, and that I had better be warned in time and relinquish the pursuit, inasmuch as the effort was going to be an energetic one.

"The threat is in truth no idle one, for in this investigation we are dealing with sensitive organisms. We are confronted with all the difficulties natural to a little understood branch of inquiry, and a constant menace may stop phenomena. A bare threat has often had a deleterious influence.

"In a rational state of the law, the opponents of a new study would have little power beyond the use of the well-worn weapon of scandal and ridicule, but strange to say, we are living under the jurisdiction of certain Acts—an amended Witchcraft Act of George II. and a Vagrancy Act of George IV., which together appear to confer upon a magistrate the power of imprisoning anyone guilty of occult practices. So has the law been recently defined in court.

"A charge of this nature must certainly have been brought against Roger Bacon and many another worker in advance of his time, for every fresh fact must have been occult at one time, else no discovery would have been needed. But it is strange to realise that even now history is repeating itself, so that whenever unrecognised psychical facts are brought to light the Church calls out 'devilry,' the average man 'fraud,' and the law 'pretended witchcraft, conjuration, or sorcery.'

"The attempt to burke inquiry is A DISCREDITABLE REVIVAL OF WHAT OUGHT TO BE AN EXTINCT THEOLOGICAL ATTITUDE, for either the things asserted are true or they are false, and from every point of view the more they are examined the better. It is high time that more of the antiquated clauses in these Acts were repealed.

"Obstruction of this kind, however, is what is desired by a banded coterie of pseudo-scientific, pseudo-religious dogmatists, who having made up their minds as to what is possible and what is not possible, are determined to prevent discovery of anything which runs contrary to orthodoxy and that does not commend itself to their common-sense.

"This useful and most respectable faculty they seem to regard as the standard or form to which the universe must conform on peril of their displeasure. Yet surely even they might admit that the universe is a bigger thing than any of us have as yet any conception of, and that the only way to understand it by slow degrees a little more is to examine it reverently, to explore it patiently, and to be guided strictly by the facts."

So far as the references to the Church, made by Sir Oliver, are concerned, this religious institution will probably soon find itself called upon to more definitely define its attitude towards the subject referred to. We know, of course, where the Roman Catholic Church stands. But what about the great Churches of Protestantism? Will their edict also be against all personal investigation of the phenomena of Spiritualism? There are admittedly many individual exceptions among the clergy of the various denominations, but the general tendency at present seems to be in this direction. There may, therefore, possibly be a fight ahead, and before it is entered upon in earnest the Churches concerned should give careful thought to the weight of the forces they will inevitably find arrayed against them. Spiritualists do not, or rather should not, fight—except when provoked! Then they feel compelled to emulate the example of The Master and vigorously defend that which to them, at all events, represents divine Truth. And whether they may be considered right or wrong, it is no business of anybody else!

Mediums in the Churches.

We allude in the foregoing Note to the "exceptions" among the clergy who are coming out prominently as exponents of Spiritualism. Among these the Rev. Charles L. Tweedale, F.R.A.S., Vicar of Weston, England, is taking a foremost place. His book, "Man's Survival After Death, or the Other Side of Life," in the light of Scripture, human experience, and modern research, is a remarkable volume, and one of the most able and attractive presentations of the case that has ever appeared. Writing in a recent issue of our London contemporary, "Light," the rev. gentleman says:

"The present organised attack on professional psychics may be a blessing in disguise. No one will regret the suppression of the rogue and charlatan, while all will rejoice to see genuine mediumship honoured, recognised and rewarded. The labourer is worthy of his hire, and we cannot expect to have fine psychics available for nothing. When the Archbishop of Canterbury refuses to receive a money payment for his services, it will be time to expect the medium to do likewise.

"With regard to the advertisements of mediums, I may say that I once, when investigating, received most valuable assistance from them, several mediums picked out at random giving me splendid evidence, part of which is set forth on p. 276 of my work, 'Man's Survival after Death.' This experience was all the more evidential because I was able to go direct and unknown to the mediums without introducing the weakening link of previous inquiries.

"Failing an alteration of the present law which classes the true and the false together as 'rogues and vagabonds' with a lofty indifference, born of ignorance, the best way out is, undoubtedly, the one

recently mentioned in these columns, the affiliation of mediums to societies, and—might I also suggest?—as I have advocated for years past, to CHURCHES.

"The law does not, and dare not, engage in religious persecution. I LOOK FORWARD TO A TIME WHEN A RELIABLE AND TRUST-WORTHY PSYCHIC WILL BE IN ATTENDANCE AT MOST CHURCHES. Some time ago I had the idea of attempting something of this sort in connection with my own church, but the difficulties were too great.

"The message given through St. John in the Isle of Patmos was to be passed on to the 'angel' of each of seven churches (Rev. ii.). I have not yet seen a satisfactory explanation as to who this 'angel of the church' was. 'Angelos' means a messenger or messenger spirit, but messenger spirit evidently cannot be the meaning here, as the message has to be passed on it writing from St. John to some other person in the flesh.

"I think it extremely probable that 'the angel of the church in Smyrna' and the other six churches mentioned was in each case some person with psychic or spiritual gifts (1. Cor. xii.) attached to that church. I look forward to a time when such an 'angel of the church' will be a recognised institution in the religious life of this land, and form that CONNECTING LINK which is so much needed between the things that are seen and temporal and the things that are unseen and eternal."

This is pressing the point closely home. With the "atmosphere" or "conditions" provided in a Church, and given the presence of a highly-developed and spiritually-minded medium, the manifestations would probably be of a very impressive character, and the congregation might at times be electrified by a deliverance similar to that once listened to by Dr. Alfred Russel Wallace, and which he declared he had never heard equalled for lofty sentiment and purity of diction from any pulpit or platform in the land. But this is probably looking a long way ahead. Revolutions do not occur in a day, and this would certainly be a revolution in the history of the Church. Such a development, however, would very quickly fill the Churches to overflowing, and a veritable army of Spiritualists would clamour for admission.

How Can the Church Be Rescued?

Lady Glenconner is evidently an active agent in the dissemination of the Spiritual Philosophy. She is particularly anxious to bring the Church "up-to-date," and in a letter addressed to "The Spectator," one of the most ably conducted journals of the London Press, sets out to show how it is "hampered" as an effective force in the moral and spiritual life of the people.

"Ecclesiastical religion," she declares, "is fossilised. . . . A scholar can accept all the creeds of the Church by skilful interpretation, but religion should be for simple folk as well as for scholars; and for simple people the theological system of creeds is barren and meaningless." She asks: "How can the people rescue the Church?" and thus replies to her own question:—

"They can do it only if the Church is willing to learn. They must spread the knowledge they possess without any claim that it furnishes a basis for a fully satisfactory religion. It PROVES the basis of all religions, that of the existence of a spiritual world, and one so closely adjacent that it promises neither harps nor haloes, but a homely continuation of such conditions as are apparent here. This teaching opens a door which materialism had shut, and which THE CHURCH, IN CLOSING HER EYES TO THE PROGRESS OF PSYCHICAL RESEARCH, HAS HELPED TO BAR. There has been true progress made in this direction during the last twenty-five years, and progress far above the level of mere physical phenomena, which is a lower expression, and useful only as means of a preliminary freeing of the mind. It is this teaching that, were

it studied and adopted, would flow like life-blood through the veins of the moribund Church. Our preachers would then tell of immortality with an assured and joyful voice, they would speak of man's survival of death with a knowledge of his discarnate condition, and laying aside their attitude of trustful patient ignorance, they would tell of the living hand-clasp that may be felt beyond the grave."

The Church is being counselled from all sides to-day to bestir itself—not by any means in a spirit of carping criticism, but from a sincere desire to stimulate it into recognition of the demands of the modern mind and the need of providing the masses with real spiritual food in the place of barren husks. Women are playing a very prominent part in this movement, and their influence will undoubtedly tell in time.

Advertisements of Mediums.

Spiritualists in all classes of society in England have endorsed the action taken by our contemporaries, "Light" and "The Two Worlds," in omitting from their columns all advertisements of professional mediums in consequence of the great injury threatening the Cause by the recent prosecutions of psychics and the failure of the law and the general public to discriminate between the genuine and the false. The National Union of Spiritualists, the Midlands Union, the London Spiritualist Alliance, and all the other leading Societies in the kingdom are likewise unanimous in their expressions of approval of the course pursued, and the more highly-developed and reputable mediums themselves recognise that, although they may suffer in the meantime, it is a step in the right direction.

The "Harbinger of Light," as explained in the June number, has fallen into line with its English contemporaries, and a number of letters has been received congratulating us on the stand taken. Some of the writers point out that they have for a long time realised that the publication of advertisements of the character referred to was operating prejudicially to the interests of the magazine, and assure us that new subscribers will now be forthcoming who could not otherwise have been obtained.

A Queensland supporter writes: "God bless you, my friend, for your decision. The aim must ever be the purest and the highest, and in no sense must the divine be overshadowed. Do let me bear just a trifle of the loss by accepting the enclosed £2/2/-. "The Harbinger" will not suffer, and there are many to whom, I am sure, your decision will appeal, as it has to me."

A New South Wales friend kindly offers to recoup us the amount we would have received from one of the excluded advertisements for a year.

In reply to another sympathiser, we may state that the sacrifice of revenue entailed by the "clean sweep" policy amounts to about £25 annually. It is substantial, of course, in these times of greatly increased cost of production, but we prefer to face it rather than continue to prejudice the journal and, consequently, the Cause of Spiritualism.

PLEASE PAY UP!

Most of those of our Subscribers who are considerably in arrear with their subscriptions were apparently not greatly impressed by the appeal made to them, in the June issue of this Journal, to "render unto Caesar the things that are Caesar's," as early as possible. At all events, they have not responded as generally as we were justified in anticipating.

Perhaps this repeated reminder will be followed by more practical results. They should try to remember that our expenses are continuous, and that consequently we require a continuous flow of revenue to meet our liabilities.

Your copy of "The Harbinger of Light" is really not yours until you have PAID for it. Be independent, then, and do not impose upon us a burden we should not be expected to bear!

BEFORE CAIAPHAS—THE CLOSED MIND.

A REMARKABLE ARTICLE.

From "The Times," London.

The Tragedy of the Crucifixion involves a judgment for all time upon certain historical characters and institutions. It took place in an organised society which had its religious system, as well as its political order. The Church entered into the scene as well as the State. Caiaphas and the Jewish Church are revealed as representatives and trustees of a religious system, face to face with a reformer, who appeared dangerous; a new voice was heard, and condemned at once as blasphemy. Caiaphas is for ever at the bar of history, but for what? Not so much for failing to admit the new claim, but for his refusal to listen. His sin was the sin of THE CLOSED MIND; but it was more than an intellectual sin; his mind was closed for fear of the consequences which would follow if the claim were granted. His mind refused to consider the possibility; he stopped his ears and cried "Blasphemy!"

Caiaphas, in the name of his Church, had to try a reformer, whose claims involved great changes in the established order which was second nature to the High Priest. The dread of change; the shrinking from disturbance; the creed, "let well alone!" are always dangers in religious societies; they prevailed in that court. THE SIN WHICH CONDEMNED OUR LORD, MAY BE PERPETUATED IN THOSE WHO BEAR HIS NAME. How often the trial before Caiaphas has been repeated with the parts changed—with the representatives of the One, condemned in Jerusalem, now in the part of persecutor! IT IS THE SIN OF THE CLOSED MIND THAT HAS OFTEN BETRAYED THE CHURCH, AND IT MAY STILL LEAD THE CHURCH TO MISS ITS HOUR.

It will not be denied that new truth may come to the Church for judgment. It will come, as truth always comes, in some living person. It may be an ancient truth, conveniently forgotten, and now restored in some burning experience. It may be some brave attempt of faith to express itself in the new language of a new age. What is the danger of such an hour? It is not that the Church should decide, after weighing the claim honestly, that it cannot be received. "Prove all things, hold fast that which is good" is still the wisest counsel for our age, as it was for the Apostolic Age. The Church with the closed mind may always plead that it is moved by jealousy for the Truth; but there is need to guard against the bias which may be given to the intellectual judgment by the love of ease or self-interest or mere expediency. It is unlikely that Caiaphas knew why he was condemning our Lord. And the Church to-day may silence the new voice without knowing why.

New Demands on the Church.

The age that is beginning will make new demands upon the Church. There will be many before its

bar, some impostors, others prophets of the Truth. In the face of all such claimants the Church can never forget that it holds its deposit as a sacred trust; but it cannot be too scrupulous to keep the mind open; it cannot watch its motives too jealously; when it is acting "for the glory of God," it may be moved by love of ease, and the desire to evade the Cross: *ne crux evacuetur*.

Deep fissures in the Church have often been made through the failure of its leaders to face simply and honestly some fearless apostle with his demand for reform. The closed mind of the Church has created bitterness and exaggeration on the other side; the truth, which the reformer has seen, becomes separated from other truths and distorted; it is lost to the Church for the time and there is unrest and division, which might have been avoided. FEW RELIGIOUS SOCIETIES CAN BOAST THEMSELVES FREE FROM THIS SIN.

Now, since Truth in all its appearances has hitherto proved disturbing, it is unlikely that its coming will be otherwise to us. The war has come, we are told, to break up one order and to bring in a new and better order. IS THE CHURCH PREPARED TO LISTEN IN SUCH AN HOUR? To refuse a hearing to new claims is not a proof of faith; it means that the spirit of adventure is lacking, and faith has become timid and dreads the cold. To listen may bring dangers; it must imply that the Church holds lightly to many of its advantages in the world, and that it is ready, if needs be, to suffer the loss of much that once seemed good. BUT TO REFUSE TO LISTEN MAY MEAN TO FALL OUT OF THE LIFE OF THE COMING AGE.

The Church must be free to listen; it cannot play its part if, like Caiaphas, it will not receive any new truth because it will not allow the existing order to be modified. In some hours the supreme demand, made upon the Church, is for courage of intellect, allied with that courage of the will without which there can be no faith. This is one of those hours. THE CHURCH ONCE MORE WILL HAVE TO HEAR NEW VOICES, AND NEW CLAIMS; will it be moved by no love of glory and state, by no sloth and no love of ease, but by a pure and burning passion for the Truth of God? Then the Church may suffer loss, but it will save its soul, and the soul of the nations.

SAVED—BY WHAT?

One of the most remarkable cases of etheric communication recorded in history is told in Aubrey's "Miscellanies" (1696) of Dr. William Harvey, discoverer of the circulation of the blood. Harvey had gone to Dover to cross the Channel, but when he presented his pass he was apprehended by the Governor, and, despite his protestations, he was detained until after the vessel on which he intended embarking had sailed. A storm came up, and all on board the transport went down. In explanation of his conduct, the Governor declared that the night before he had experienced a vision of Dr. Harvey, whom he had never seen, and a warning to stop him. Thus a valuable life was saved to science, and by what?—Dr. J. D. Quackenbos in "Body and Spirit."

BEHOLD, I SHOW YOU A MYSTERY.

THE SPIRIT OF GOD.

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

By the Rev. Dr. Witherow.

THE INVOCATION

Our blessed Father, we approach Thee with all solemnity, and with a sense of our unfitness. We know that we have not reached unto that perfection which is in Thee, but we desire it, and Thou hast promised to give unto those who seek, and hast said that those who ask shall receive. Grant this night, we beseech Thee, that Thy witnesses be in possession of the power which Thou dost give to those who serve Thee. We shall demonstrate that there are still signs and wonders among the children of men.

Grant, we beseech Thee, that Thy servants of this place may be built up spiritually. We ask also that the giddy throng shall receive the message that goes forth from this place. We rejoice in the knowledge that many have received the word of truth and have applied it to their souls, and to-night they are rejoicing in Thy spiritual kingdom.

We pray that each one here may be true to themselves, true to Thee, true to the Cause which they have championed. Help each one to live the life well pleasing in Thy sight—that true nobility of manhood, that character, which Thou Thyself delightest to observe in Thy children, may each one cultivate it, may they strive after it, may they work for it, we beseech of Thee.

Help, we beseech Thee, in a way that Thou knowest we know not, those who mourn and those who are of sorrowful hearts. Grant that Thy comforting spirit and Thy spiritual messengers may hover round those who have lost awhile some loved soul—may they have the consciousness that they are still with them, though unseen. Forgive the shortcomings of Thy children, that which is done in ignorance, for we are but imperfect creatures, and we know that as a Father pitieth His children, so the Lord pitieth those who seek after Him.

Send Thy mighty power, send Thy spirit to the hearts of men, especially those who labour for Thee, regenerate them that they may show forth the fruits of the spirit. Grant all we pray for, we beseech of Thee, for the good of Thy kingdom and for Thy glory now and ever.

Amen.

THE ADDRESS

I am exceedingly pleased to communicate with you. If I were speaking to children in the faith, I should give them the sincere milk of the word; but as I am truly speaking to those who have advanced along spiritual lines, to "fathers in God," I give you the strong meat of the word. So to-night I desire to speak to you for a short time on the subject, "Behold, I Show You a Mystery." I am going to speak to you concerning the spirit of Truth—the spirit of God, if you like.

First, I desire to speak about the spirit of God and its work in the hearts of men, work for the regeneration of the human race. I have met with a large number of people who are particularly ignorant concerning the spirit of God, and its work in the human heart. The spiritual man needs to be armed in every point, to know all mysteries. Not only must he collect knowledge concerning the world in which he lives, but more particularly so concerning the world in which he must eventually enter as his final home, about the inhabitants thereof, the manners and customs, the laws, and, above all, the will of the Father, who is the Governor, the King, the Ruler of the whole universe.

The Spirit of God in the Old and New Testaments is personified: "When He, the Spirit of Truth, shall come, He will lead you into all truth." Take note, that Wisdom also is personified: "And when Wisdom hath builded her house," and so on. I believe it is in Tichendorff's Version that we have the correct rendering: "And when IT, the Spirit of Truth, shall come."

What is the divine Spirit—the Spirit of God? What does it do among the sons of men? I have not time to-night to speak about the wondrous works

of the Spirit of God in the Universe, of its wondrous power in creative acts. I have not time—and your finite mind would fail to grasp the subject, even if I had the tongue of an archangel to speak to you concerning the infinite power of that spirit which renews and keeps sweet the whole Universe of God, so that we can truly say, "Thy mercies are new every morning."

In the Old and New Testaments we are told that the spirit came upon certain people. The spirit of God is an emanation, it is part of the Divine Essence, the All-Father, it is to be found in every part of the Universe. Will you note that if the spirit of God was a personality, it would be utterly impossible for Him to be omnipresent; but God is omnipresent by His spirit—"Whither shall I fly from Thy spirit: if I go to the uttermost parts of the earth, Thou art there, oh, my God: or if I descend into Hades, there will I find the spirit of the living God."

The Instruments of God.

Now, we are told that the spirit entered into the hearts of men, and caused some of them to speak with new tongues, to prophesy, to work wonders, called miracles. It has been assumed that the spirit of God entered only into the hearts of very good people, sanctified personages, but this is not true. The spirit of God worked upon Cyrus the Persian, and he was used in liberating the Jews; and often, times innumerable, has the spirit of God entered into the hearts of men and women who have not been associated with any sect or denomination, who believed in no creed or dogma, and they have been used for the glory of God and the advancement of humanity.

In the New Testament it is recorded that there is one Spirit. By that beneficent Spirit there were a multitude of gifts. The spirit in operation produced certain effects. The Nazarene was endowed with power from on high, which means that he had the spirit. Paul, once speaking to the early Christians on an article of doctrine, said, "And I believe I have the spirit." On the day of Pentecost, the power of the spirit was beheld as tongues of fire upon the heads of those assembled: it was a physical manifestation of the spiritual power that was about to take possession of their souls, and the Spirit of God bears witness with our spirits that we have consecrated our lives to His service. And let me say that if that spirit is in the work, no matter what it may be, it must advance.

What has contributed to the success of these meetings? Various causes. A conductor, who has given his time, money and talent, working assiduously; the co-operation of friends, equally desirous of advancing the cause of Truth; a sensitive that we could use very easily; but above all this, and apart from it, your meetings could not have been so successful only that the Spirit of God is in this work, in these meetings, and in the hearts of many of those who take part therein. And while I am on this subject, my friends, let me say that a man, during his short span of life, cannot always tell what will be the result of his work. Sometimes it appears to be disappointment. You, however, receive some encouragement; and I believe that long after you, our Brother Stanford, have passed to the world of spirits, thousands will rise up to call you blessed.

But the work oftentimes is hard, and the way long and weary, and the spirit is weak. But, if you have the consciousness that you are upheld by the Eternal Spirit you cannot falter or look behind. You cannot always judge from what you observe. Who is He with bowed head that comes from dark Gethsemane? It is the Lord, the Nazarene, who is on His way to the place of the Skull, who is followed by the yelling, excited crowd. Just immediately round about Him are a few servile people

who are following Him to the place of execution, and from there to the place of sepulchre. They had such faith and hope in Him! Did not they say, when they saw His body being laid to rest: "We had hoped it was He who should have delivered Israel." There stretched before them the bleeding corpse: it seemed as if everything was lost. Desolation had taken possession of their hearts: they were scattered and left comfortless.

The Origin and Spread of Christianity.

That is how it appeared to the handful of followers of the Nazarene! But the spirit of God came, and He returned from glory. Meeting with the few in His glorified state, He said, "And the Father shall send the Comforter," and in the name of the Father, and under the influence of the Comforter, they, too, did many mighty works. Already the seed was germinated, the work was started; away in distant Rome, the mistress of the world, there arose a power which finally overthrew the Roman Empire. He who had signed the death warrant of the gentle Nazarene was banished in exile, disgraced; Tiberius, in whose reign it happened, died a violent death on Capri's Isle; Christianity sprang up in the catacombs, and at last sat upon the throne of the Caesars, and after nearly 2000 years there is a grand company of people not ashamed to be called by His name, and in His name do many mighty works, many royal works of mercy. So to a few who followed Christ in their despair it appeared as if all was lost. When we look back during the centuries we find what really had taken place.

Now, the Spirit of God, as we have been told, convicted men of wrong doing. "He shall convict men of sin." Everyone here, I feel sure, realises that at some time or other in their lives they have been spoken to, they have been influenced by the Spirit of God. Some of you say, "Ah, that is what you call conscience." What do we mean by conscience? Just this—that it is something in relation to our mode or manner of life which we agree upon. You have agreed to conduct yourselves like ladies and gentlemen when you are here—you have a conscience one towards another. What men call conscience is the voice of God in the soul. When you have done a mean action, something within spoke to you and condemned you: when you have done what was right, the still, small voice has blessed you. Have you not heard of men who have committed a crime, and the spirit of God has not left them until they have confessed? How do you account for men who have sent conscience money? Because the Spirit, striving and working with them, compels them to do so.

We read in the New Testament that there was a sin which was blasphemy against the Holy Spirit. It is possible to commit such a sin. The Holy Spirit strives with all men to lead men in the right way. Supposing you shut up your heart against the inward monitor; suppose you say, "I am determined to violate the laws of God, to live for pleasure, a selfish life." After a time the voice, the influence will cease to strive or speak with you, and will leave you. Then you are in danger of becoming a prey of obsessing evil—you have committed a sin against the Spirit, and we are told that neither in this world, nor in the world to come, is there forgiveness. This sounds terrible, and I will explain the true meaning of it.

I think you will be satisfied that while it is serious, it is not so awful as some would make it out to be. If you resist the striving of that Spirit, and it goes from you, you are left to yourself, and there is no forgiveness. To be forgiven you must acknowledge your error, and as the Spirit has ceased to strive with you, you are still in your evil state. You go on in the way you have lived, and you are not forgiven in this world. The translation is wrong. The word should be "æon." It may be two, twenty, or two thousand years, but it is "an age" only, and it comes to an end. Neither in this world, nor in the age to come shall a man be forgiven who wilfully

turns away the Spirit of God, who prefers a life of evil, and who violates his conscience and the laws of God, in preference to following purity and spirituality.

The Phenomenal and the Spiritual.

This Spirit of God is working to-night, manifesting, in many ways—through the production of certain phenomena which were produced through like sensitives in the days of old. But realise this, that while the phenomena produced are a means to an end, they are not the most important. Long after the phenomenal has ceased the spiritual remains, and that is the reason why this work prospers. There is a combination of the two, but you do not rely upon material objects, but upon spiritual teaching, which goes forth to lighten the lives of mankind. This Spirit of God will be with man so long as there are any upon the earth plane. He giveth not that Spirit, we are told, by measure, and if a man is taken possession of by the Spirit of Truth, it bears witness with his spirit that he is a child of God. The man who is continually doubting, who believes to-day and doubts to-morrow, is not grounded and rooted in the truth—the Spirit has not taken up its abode with him.

The Spirit bears witness wherever you may be; you feel that you might have done better, but you have the consciousness that you have done what you could with the light that you had. You may have many infirmities—it may be an irritable temper—but when you seek to overcome that weakness the Spirit bears witness that you have the approval of God, and you are therefore His Son. The Spirit of God bears with it the love of God. How great is the love of God towards His children! He has prepared a home, a spiritual house, and while you are upon the earth plane you cannot partake of those heavenly goods. You may, however, rest content and satisfied, looking for the appearing of that kingdom which is not made with hands, but is eternal in the heavens.

No matter in what state you may be, the Spirit of God may reach you, and for that reason any work undertaken under its guidance will succeed. The Spirit of God worked mightily with Buddha, Confucius, Socrates and Plato: it has used men in all sorts and conditions of life. So much the better if you have your life consecrated to His service—He can use you so much more mightily. The puny effort of man to do work on such lines cannot end in failure; you have put on the shield and the buckler, and the forces of darkness, though they are legion, cannot prevail against you. Realise those blessed truths, and no matter in what department of life you may be, how humble you may be, if you have the spirit of God you are truly invincible.

I have to thank you for your attention. I do not desire to proceed further, though I might do so; but I have said enough so that you may know that it is your privilege to be indwelt by the Spirit; and if you are conscientious and true to yourself you will be indwelt all along the wayside journey, until you are landed safe within.

Precious promise God has given,

To the weary passer-by:

All the way from earth to heaven,

I will guide thee with Mine eye.

CLOSING PRAYER

We thank Thee, O Father, because so many have arrived at home over there, and that they are satisfied. And these, Thy children, will also be satisfied. Take away all fear from them. May they not have fear of man, nor fear of death, for no evil can befall them, for Thou art with them. If they lose their loved ones it will be just for a little time: they are not indeed lost, just hidden from sight of the fleshly eyes, and so at last will we be bound together with the cords of Love, and shall acknowledge Thee as the Father of all, the Universal God, Friend and Brother.

May great peace rest upon these, Thy children; may they have the ministry of angels, to keep, to comfort and to guard, and Thy spirit to revive them every day, to preserve them until they hear the "Come up higher." Lord, answer these our petitions, for we pray in Thy name, and in the name of Truth for Thy children's good, now and ever. Amen.

WHEN WILL THE WAR END?

ANOTHER REMARKABLE PROPHECY.

From the "Roscommon Herald."

Don Sante Monti, a learned priest of Como, Italy, who is president of the local historical society and director of the civic museum, has a seventeenth century book containing a collection of letters, verses in Latin and Italian by uncertain authors, and other documents. The book evidently belonged originally to the writer Paolo Giovio.

Among other things it contains a curious prophecy about the present war attributed to St. Malachy, Archbishop of Armagh, Ireland, who died in 1148.

The war prophecy in the Como book is written in Latin in the same handwriting as other documents, and in all probability it was copied from some earlier manuscript in the seventeenth century. It is dated 1469, over three centuries after St. Malachy's death. There is no doubt, however, that the prophecy was written three hundred years ago, and its interest is, therefore, undiminished despite the fact that it is wrongly attributed to St. Malachy.

The following is a careful English translation of the prophecy from the Latin original:—

"Great wars will happen and many will perish.

Prophecy of the Blessed Malachy, 1469.

"When the first number will find the ninth and both will join the first and the sixth numbers (1916), in the sixth month (August), when twice four and twice ten days are passed (the 28th), then the head of that terrible beast which for two years and a month has already filled the world with blood and slaughter, devastation and death, shall be crushed. From the Book of Prophecies of the Blessed Malachy in the year 1469.

"When the first number finds the ninth and both are joined with the first and sixth numbers, in the sixth month, when twice four and twice ten days have passed the new people called from Romulus (the Rumanians) will rise and conclude an alliance with the powerful people. Then that ferocious beast that since two years and a month had filled all the world with blood and slaughter, with devastation and death, surrounded on all sides and wounded, vainly roaring, will seek whom to devour and find none. There will be great devastations during all the time, when new moons will rise and set three and ten times: then on the fifth day, when the sun comes out of the sign of the Lion, he will die of the worst death, and a Virgin whose name is composed of two iotas (i), two alphas (a), with a tau (t), and a lambda (l), will crush his head, and his spoils will be divided among the Latin people.

"A single instant more than the allotted time will not pass before the events above written come to happen."

The prediction of Rumania's intervention for August 28th, 1916, has come true, as this date corresponds to Germany's declaration of war against Rumania, and the period during which the war has been in progress, namely, two years and one month, is also substantially accurate, since from the outbreak of the war in the beginning of August, 1914, to the end of August, 1916, the date of Rumania's intervention, two years and a month passed.

The virgin referred to in the prophecy is evidently meant to typify Italy, since the Greek letters composing her name correspond to two i's, two a's, a t and an l, which form the name Italia. Evidently, according to the prophecy, Italy is destined to play a decisive role in the war and bring about its end.

The end of the war is clearly predicted, and as there was a new moon on August 28th, 1916, counting thirteen lunar months from then and taking into account the fact that the sun crosses the sign of

the Lion in summer, it is comparatively easy to calculate approximately that, according to the prophecy, the war will end toward the middle of next September, until when "great devastations over all the world will happen."

[The reference to August as the sixth month is doubtless explained by the old Calendar.]

AN ASTROLOGICAL FORECAST.

The editor of "The Occult Review," in the May number, ventures to make the following statements in the course of comments on the prospects of the war:—

"The Kaiser may possibly be able to retain his throne until August; but the ensuing three to four months will undoubtedly involve the overthrow of Germany's military power, and by the height of the summer the problem that will loom largest of all will be that of the ultimate terms of peace, and the persons who will be authorized by the enemy powers to negotiate on their behalf. Lord Kitchener's prophecy, that the present war was likely to last three years will, I have no doubt, prove to be an exceptionally correct forecast, and show that from a military point of view he accurately gauged the situation. The figure for the autumn equinox and the stationary position of Jupiter immediately following, hold out hopes of the signing of terms of peace; but we may have to wait until the early days of the New Year for the final readjustment—possibly at the hands of a Congress at Constantinople—of the map of Europe. The entry of Jupiter into the sign Gemini at the end of June will relieve America of all further anxiety with regard to her menaced merchant shipping. The position also contains a promise of not far distant peace for Belgium—also under the same zodiacal rule."

To all of which we can only reply—"We shall see!"

A VERY GIFTED WOMAN.

I am interested, and you are, too, I expect, in anything and everything that reveals to me more of the glory and the mystery of that wonderful pilgrimage between birth and death that we call our daily life, so that when I heard that Miss Lindaf-Hageby was to address the members of the London Spiritualists' Alliance on "The Hidden Psychology of Daily Life," I determined to hear her, and I did. What intriguing personalities (to use an Americanism) these monthly gatherings of the Spiritualists' Alliance bring together! As I sat in the beautiful salon of the Royal Society of British Artists last Thursday, I found myself wishing very much that I was clairvoyante and able to read the human experiences written in cipher upon the striking faces and remarkable heads all around me. Miss Lindaf-Hageby is one of the most accomplished orators of our sex in this country. It makes one a little envious for the reputation of British women that she should be by birth a Swede. However, by election she throws in her lot with us. She was naturalised in 1912. I expect many of you have heard her speak and can confirm my praise of her eloquence. Her fame as an orator was widely bruited in the Press during the libel action which she conducted in defence of the Anti-vivisection cause against the "Pall Mall Gazette" in 1913. Miss Hageby, as you remember, defended her own case, and was complimented by the judge.—"Christian Commonwealth."

It is related that on the night previous to an enemy bombardment on the Kent coast a woman in a small house, having a premonition of trouble, took refuge in the dwelling of a neighbour, and that the house she left was one of the two which were struck by shells. Whether the premonition was in the nature of a direct and special warning or a flash of prophetic vision we have not sufficient information to be able to judge.

SOME ESSENTIAL PRINCIPLES OF SPIRITUALISM.

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

By the direct purpose of God whose ascribed attributes are love, wisdom and will, I descended years ago from the invisible into this visible realm of matter, for observations and almost myriad experiences. This was my first birth, occurring in stormy March, 1822, on the foothill of Vermont's green mountains.

But the Master said, "Except a man be born again, he cannot see the Kingdom of God." This language in style oriental and prophetic embodies a beautiful truth—a truth of the material vision into the spiritual.

My second birth, called "the new birth," occurred in 1847, while pastor of a popular church. A member of my congregation, Mr. Partelo, brought to me a book to read, entitled "Nature's Divine Revelations," the teachings of which constituted a great surprise. Almost at the same time, a cultured lady in my church, Miss Fuller, a family relative of Milard Filmore, then president of the United States, became unexpectedly a writing medium. Her messages were inspirations, if not miracles, and my neighbour, a good Quaker preacher, had visions, seeing and conversing, he said, with the dead. Evidences, proofs and testimonies increased till I was forced to believe—morally forced—to positively KNOW that the dead are alive and around us as certain as the light of the sun.

Every cell in my brain seemed on fire. I was thrilled with unspeakable rapture and ecstasy. I was born again, born into the Invisible Church of God, into that new dispensation of knowledge, denominated Spiritualism. The minister who ordained me into the Christian Church, pronounced me a lunatic. He said I was crazy—"as crazy as a loon," and I have been growing crazier these seventy years since the publication of "Nature's Divine Revelations"—a veritable influx from the unseen through the Seer A. J. Davis, and yet not infallible. For the absolute, the omnipresent, the infinite One is only infallible in this measureless universe and the embodying wisdom and love, our Father-mother, is Spirit—Perfect Spirit, and Spiritualism, of and from God, is the antithesis of materialism.

The Real Spiritualism.

I make a marked distinction between Pagan Spiritualism popular in China, Japan and the Pacific Islands, and a pure, exalted Spiritualism, which in essence is divine.

In those early times of this spiritual movement, press and pulpit pronounced the phenomena "toe-joints," "imagination," "secreted machinery," "detached portions of electricity," "the medieval devil," and a "nine days' wonder." And yet, right in the face of these oppositions and journalistic toe-joint expositions, Spiritualism marched on from conquest to conquest, comprising thinkers, scholars, statesmen, archaeologists, scientists, biologists, metaphysicians, clergymen, jurists and philosophers, the cream of the world's erudition. Our foundation is now as firm and abiding as the stars, and all the combined forces of materialists and orthodox secretarists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper, as to think of checking the mighty march of this great and glorious truth.

As aforesaid, Spiritualism is the antithesis of materialism, and was the heaven-inspired and angel-commissioned instrument for turning back the inflowing tide of German materialism, and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority, or any contradictory phenomena; but upon the moral and spiritual constitution of man, upon conscience, reason and the soul's divinest intuitions. The phenomena alist, the skirmish line, the attacking column, and the

great, broad-minded leaders, all have their work. There should be no rivalry, only as to who will enlighten the most minds and bring the most polished stones to the divine temple of truth.

Inspired, earnest and educated speakers are indispensable. There is no virtue in ignorance. "Feed my sheep," was an old command. No dry stale food will do. It is neither digestible nor nourishing. Thirsty flocks rush to the living waters. If spiritualist committees will employ worthy, cultured and eloquent speakers and secure excellent music, their edifices will be thronged each Sunday. The day for wretched, discordant singing and dull, ungrammatical illogical lectures through the sickly organism of half-developed mediums in dusty, ill-ventilated cobweb-decorated halls is passing away. Bid it good-bye with gladness. The number of Spiritualists is legion; and they should rise to the occasion, securing neat, appropriate buildings, temples or church edifices for their religious services. They should decorate the desks with lilies and roses, and consecrate the whole structure to sacred seances, conferences, lectures and mediumistic gifts, saying, like a seer of old, "this is sacred ground."

And further, it is not wise, in our opinion, to have the inspired speaker and the test medium upon the platform at the same time. They have each a different work to do. They have different auras, different spirit-influences and different purposes in view. These necessarily divide the sympathies of the people. Milk is good and vinegar is good, but it is neither good nor wise to mix them in the same bowl.

The atheist, the materialist, wants tests; and let him have his Sunday hour or hours to receive them. The advanced Spiritualist wants science, religion, philosophy, and uplifting inspirations from the infinite fountain of love and wisdom; and he should have them instead of wordy, ungrammatical slush and bitter, scrappy sentences against Christianity.

Spiritism is not Spiritualism.

Understand me, legitimate phenomena have their uses. Rigidly employed, they are royal ladders leading, in consonance with evolution, up to that higher religious Spiritualism, summed up in love to God and love to man, and which, with the Golden Rule effectually practised, would transform Europe's warfields, crimsoned with human blood, into purpling vineyards; her lands into harvest fields of plenty and her groves into gardens of perpetual flowers.

Under no condition would I confound promiscuous SPIRITISM and religious SPIRITUALISM. The one is of the earth, earthy, and the other of heaven, heavenly; and void of all mercenary motives.

Do I hear some committeeman saying, "test mediums draw the best." This may be so in your location—and quite probably, too, some mythic mermaids, some Siamese twins, or an erratic trance medium standing on his head with feet revolving in the air like a buzz-saw, while lecturing, would draw still better. But is Spiritualism only a "draw," a ten-cent show—a phenomenal wonder to be gazed at? To me, and to others it is a truth, a science, a philosophy, a religion, the only true and sacred religion of the ages.

And notwithstanding the anti-Christ spirit of the murderous wars in the East, and the bigoted mediocrity of America, notwithstanding the derelictions and grossly shameful deviations from the morally uplifting teachings of the Christ, the so-called Christian nations of the world are to-day its leading nations. They are its agricultural nations, its commercial nations, its exploring nations, its scientific and inventive nations, and, in the broadest sense of the word, the intellectually enlightened nations of the earth. And, further, all the world's great progressive nations and empires, in their better moments and higher purposes, unite in a common homage to Christ's Christianity, the purifying and uplifting synonym of which is pure Spiritualism.

ABRAHAM LINCOLN, Statesman & Spiritualist

THE UNSEEN WORLD AND EMANCIPATION OF THE SLAVES.

By ANNIE BRIGHT.

[Just four years have elapsed since Mrs. Bright ceased to edit "The Harbinger of Light." Her name, however, will be for all time associated with the conduct of this journal, which she controlled for seven years, and during which period she enthusiastically devoted her physical and mental energies to the progress of the Cause to which she had consecrated her life. Her memory is cherished by thousands of our readers, to whom her contributions were a source of great delight, and from which they derived no small measure of spiritual illumination. It is fitting, therefore, that we should recall her loyal and self-sacrificing efforts for the enlightenment of her fellowmen and women, and on this recurring anniversary of her transition to the higher life, we lay our homage at her feet, and wish her continued progress through those celestial realms in which she dwells to-day. As a tribute to her memory we reproduce the accompanying article from her pen, which appeared in "The Harbinger of Light" for May, 1909, as a peculiarly appropriate selection at this particular time, when the land of Abraham Lincoln is once again experiencing the throes of war in a cause equally just as that in which this most distinguished of all its Presidents played such a prominent part. In so doing, we shall doubtless afford gratification to our readers, and at the same time furnish a concrete instance of the literal truth contained in the words—"She being dead, yet speaketh."]



THE LATE MRS. BRIGHT.

It is one of the signs of the times that when the centenary of Abraham Lincoln's birth was lately celebrated in America, the "Chicago Tribune" should give a lengthy account of the great President's spiritualistic seances at the White House, Washington, with a wonderful girl medium, Nettie Colburn. All the impressive incidents that occurred were recorded in a volume published in 1891, by Mrs. Nettie Colburn Maynard, this medium's married name, and it is from this work, entitled "Was Abraham Lincoln a Spiritualist?" that the "Chicago Tribune," one of the great dailies of the United States, gives such copious and striking testimony. In the "Progressive Thinker," of Chicago, the greater part of the article from "The Tribune" is reproduced by its able editor, Mr. J. R. Francis, and it is from this source, and a most interesting article on the great President, run-

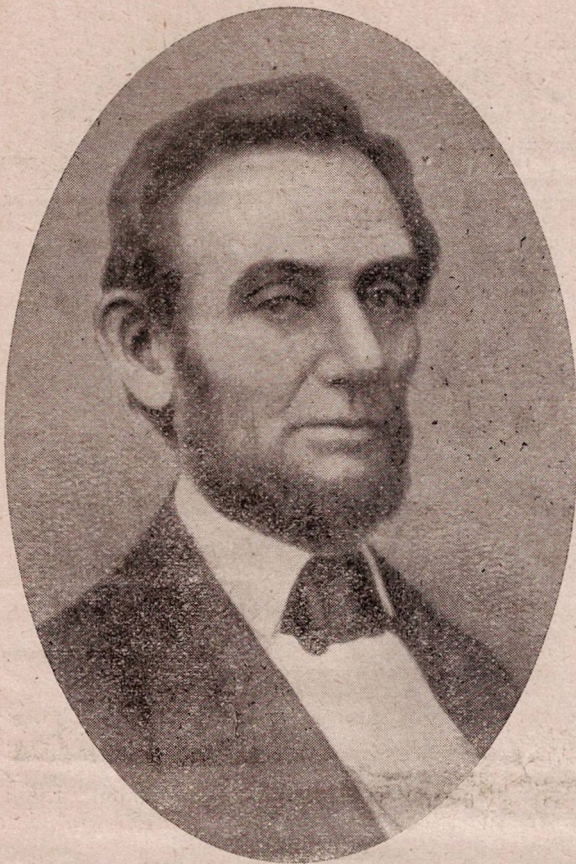
ning through four numbers of London "Light," by H. Blackwell, that many of the following intensely interesting items are gleaned.

It was on February 12th, 1809, that Abraham Lincoln was born, and he was ushered abruptly into spirit life by an assassin's hand on April 15th, 1865, at the early age of 56, and when with his great work of emancipating the slaves accomplished, and the civil war at an end, he could look forward to years of peace and further unselfish labour in the cause of his beloved country. Even his murder by the dastardly shot of Edwin Booth as he entered Ford's Theatre, New York, on that mournful night, had been foretold, and although on previous occasions he had acted on similar friendly warnings these were disregarded, and he fell a martyr in one of the most righteous causes ever fought and bled for in the world's history.

First Seance at the White House.

It was in December, 1862, that Nettie Colburn was first taken by friends to the White House on the invitation of Mrs. Lincoln, where she was kindly welcomed and at once put at her ease by the genial President's remark, "So this is our little Nettie, is it, that we have heard so much about." Soon after she passed under control, and for more than an hour a strong and vigorous voice from the spheres, which Lincoln thought to be that of Daniel Webster, spoke through that frail little body on matters of supreme importance, including the Emancipation Proclamation. Mrs. Nettie Maynard's description of the scene must be given in full:—

"While the President was still speaking," she writes, "I lost all consciousness of my surroundings and passed under control. For more than an hour I was made to talk to him, and learned from friends afterward that it was upon matters that he seemed to fully understand, while they comprehended little until that portion was reached that related to the forthcoming emancipation proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the end of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counselled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in nowise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an



PRESIDENT LINCOLN.

overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realise that some strong, masculine spirit force was giving speech to almost divine commands.

"I shall never forget the scene around me when I regained consciousness," writes Mrs. Maynard. "I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. At last he turned to me and, laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand. I must leave you all now, but I hope I shall see you again.' He shook me kindly by the hand, bowed to the rest of the company, and was gone."

Lincoln Urged by Spirit Intelligences to Go to the Front.

On another occasion, quite unexpectedly to the friends assembled, though a little spirit messenger had declared that "the long brave" was coming, Mr. Lincoln attended a seance, having been suddenly impressed to do so at the conclusion of a Cabinet meeting. The message he then received was both important and weighty. A vivid picture was drawn of the terrible state of affairs at the front, where the troops were dissatisfied and demoralised. "Can you suggest a remedy?" queried the anxious President. "Yes," was the reply:—

"Go in person to the front, taking with you your wife and children, leaving behind your official dignity and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers and seek the tents of the private soldiers. Inquire into their grievances; show yourself to be what you are, 'The Father of your People.' Make them feel you are interested in their sufferings, and that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and their numbers have been depleted. It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of

steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once and disseminated throughout the camp of the army of the Potomac. Have it scattered broadcast that you are on the eve of visiting the front."

Lincoln's response was: "It shall be done."

The next day was Sunday, and the papers announced in big letters, "The President is about to visit the army of the Potomac."

It is a matter of history that the spirit counsel given to President Lincoln proved to be heaven-inspired. The soldiers greeted him with enthusiasm, their grievances were inquired into, and redressed, and when he returned to the seat of Government he left behind him a loyal and contented army.

Last Message From the Unseen.

Another scene at the White House shows us the President enjoying a little relaxation, and being solaced by messages from the Unseen. Kindly and generously he gave his hand to the young medium, and said, "I thank you, Miss Nettie, for obliging us, we have deeply enjoyed our little circle." During this evening he quoted from his favourite poem:—

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

'Tis the wink of an eye—'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
Oh! why should the spirit of mortal be proud!

Having to leave Washington owing to her father's serious illness, Miss Nettie called at the White House to say good-bye, and give what proved to be her last message. The reply to the question, "What do our friends say of us now?" was: "What they predicted for you, Mr. Lincoln, has come to pass, and you are to be inaugurated the second time; but they also reaffirm that the shadow they have spoken of still hangs over you." He replied somewhat wearily:—

"Yes, I know. I have letters from all over the country from your kind of people warning me against some dreadful plot against my life. But I don't think the knife is made, or the bullet run, that will reach it. Besides, no one wants to harm me. However, Miss Nettie, I shall live till my work is done, and no earthly power can prevent it. And then it doesn't matter, so that I am ready—and that I ever mean to be."

It is only justice to the young medium to mention that she declined any remuneration for the services which she was able to render at the White House, and that she also gladly helped the poor in the same generous manner.

What the World Thinks of Lincoln.

As the years roll on the world's appreciation of the great President grows. What other man but he, in a similar position, was ever so free from the thought of possible consequences to himself as when Lincoln signed the great deed of Emancipation for the slaves, whose anguished cry from the rice-fields of the Southern States had filled his great soul with pity? In his second inaugural address, the lofty motives that ruled him stand out in words of deepest meaning and fiery indignation at the wrongs perpetrated on a defenceless class. He never made long, laboured speeches, but every word tells, as in the following when, with the slaves freed and the great war at an end, he said:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil, shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, the judgments of the Lord are true and righteous, altogether." One who heard this great speech says: "As I looked upon him and heard him utter these sentiments, Abraham Lincoln appeared the most solemn, the most dignified, the

most majestic, and at the same time the most benignant human being I ever saw."

Another great utterance was that at the dedication of the National Cemetery, Gettysburg, on November 19th, 1863. "Edward Everett had made a speech so long, so eloquent, so scholarly, so full of classic allusion, that the audience was supremely dull and tired out," says Alice Hubbard, in "The Fra." "Lincoln's speech was not five minutes long. . . . It was simple, plain, direct from the heart, and it touched the hearts of those who listened, while tears of sympathy rolled down their cheeks." Among the words of burning eloquence that fell from his lips these are the best remembered as showing the grit and purpose of the man in conducting the strife for freedom.

"We here highly resolve," he said, in view of the newly-made graves of the fallen soldiers, "that these dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth."

Similar Crises in Australia.

It is not impossible that in these great southern lands similar crises will arrive to those that confronted Abraham Lincoln. And let it be remembered that it was from a log-cabin that this saviour of his country rose step by step by his indomitable will, superb courage, and unflinching integrity of purpose to the highest office in the State. That he was greatly aided in this by his deep religious feeling and his prayerful aspiration to do the right is attested in the eloquent Centenary address given by President Roosevelt last February.

"Lincoln," he says, "saw into the future with the prophetic imagination usually vouchsafed only to the poet and the seer. He had in him all the lift towards greatness of the visionary without any of the visionary's fanaticism. . . . The goal was never dim before his vision, but he picked his way cautiously, without either halt or hurry, as he strode toward it, through such a morass of difficulty that no man of less courage would have attempted it, while it would surely have overwhelmed any man of judgment less serene."

Those who know anything of Spiritual direction will agree that the knowledge of "the guiding hand" obtained from spiritual sources was a most potent support to Lincoln in times of stress and hours of danger. It will not be until men have realised, like the prophets of old, that it is only righteousness that exalteth a nation that we may expect leaders of the calibre of Abraham Lincoln. Such men draw all hearts to them by the simple power of goodness. "Could a vote be taken," says a recent writer on Lincoln's Centenary, "throughout the civilised world on the question, 'Which man born in the nineteenth century is the most universally beloved?' surely the name of Abraham Lincoln would tower far above all others."

THE BIBLE AND AVIATION.

Ezekiel described a vision in which he saw angels equipped with flying machines. Those unacquainted with this curiosity in aviation may be interested in referring to the Book of Ezekiel, chapter i. The first Pan-American Aeronautics Exhibition, recently held in New York, included among the exhibits a model of the aircraft described by Ezekiel. By means of this model the designer attempts to prove that ideas relating to flying machines date back 2500 years. The device is ten feet high, and it is claimed to have all the parts described in the vision. This, by the way, is the second time an attempt has been made to build aircraft according to Ezekiel's specification. The first attempt was made by an American in 1901, but, according to information available at the time, the machine refused to leave the ground. Another exhibit was the first practical aeroplane made by the Wright Brothers, which, in 1903, made its longest flight of 850 feet.—"Launval," in the "Referee."

PSYCHIC SCIENCE AND CHRISTIANITY.

Comments by Sir Oliver Lodge.

A remarkable gathering took place recently at the London residence of Lady Glenconner, to listen to an address by Dr. Ellis T. Powell on "Psychic Science as a Re-interpretation of Christianity." Sir Oliver Lodge was among the company, and at the conclusion of the address was invited by Lady Glenconner to comment on the views expressed.

Sir Oliver, in the course of his remarks, said it was a remarkable sign of the times to hear an address of this kind from a man of weight and influence in the City of London. Dr. Powell had dealt with some difficult topics and with a form of theology to which many had been tending, but he would hesitate to go quite as far as their lecturer had gone. Still, the great facts remained, and Dr. Powell had brought out very eloquently at the beginning the magnificence of the Universe and the very small part of it which was embraced in our knowledge. The things which we called incredible were illustrated or illuminated by the things which we now knew to be true. A great many incredible things were now discovered to be true. We had been afraid of the magnitude of our imaginations. An example of this was found in the case of Herschel, who thought some of the nebulae might be whole, fresh, independent systems of stars lying far beyond the Milky Way, which constituted our system, our Cosmos, so to speak—that in the depths of space there might be other Universes stretching away into infinity.

"In my youth," continued Sir Oliver, "it was found that some nebulae were vast masses of gaseous matter in process of condensation; and so it became thought that the idea of Herschel was too great. But I do not myself consider that any idea of which humanity is capable is either too great or good to be true. The imagination of the creature must always be below the imagination of the Creator and never above it. And quite recently this hypothesis of Herschel has been confirmed, for the distance of the cluster of Hercules has been shown to be so vast that the time taken for the light from it to reach the earth can only be expressed in geological periods longer than human history."

Thus we got another hint of the inconceivable vastness of matter, space, and world systems, and learned to appreciate how intensely insignificant was our own corner of the Universe. So also when we were told that it was incredible that there should be other planes of life about us, a universe of non-material existence in which dwelt **THOSE WHO COULD MINGLE WITH US UNSEEN AND WITH WHOM WE COULD CO-OPERATE**, we might reflect on the danger of closing the mind to any idea on the score that it was too great or too good to be true.

We spoke of "new" discoveries, but the things we discovered had been there all the time. Radium was not new: it was only new in our knowledge. So it was with every discovery in the psychic world—our eyes were being opened to the contemplation of beings above man, whereas it had been supposed that man was the highest being in the Universe. And as to the Universe itself—as Heraclitus had said, it was a "becoming," a flux, a growth and not a being; i.e., it was subject to growth, improvement, evolution. But whether that could be held to apply to the Deity was another question. God might be a Being, in the absolute sense, even though the Universe was but a "Becoming." But there were beings above man, in higher and higher gradations; and one step taken above man, there was no stopping till we reached infinity.

If telepathy could not have been used to discredit a spiritistic hypothesis it would have to-day no more general acceptance than does the spiritistic theory.—Professor Hyslop.

SPIRITUAL HEALING.

A REMARKABLE CASE

[The writer of this article resides in Victoria. She is a close relative of the Editor of "The Harbinger of Light."]

About four years ago, when feeding my fowls on a damp morning, my foot slipped and I fell heavily in such a way that my arm severely strained the muscles of the shoulder and right side of my chest. It was very painful and, notwithstanding the use of liniments for about a month, I could get no relief, and at length I was unable to raise my hand to do my hair. The pain was always present, and the place very tender to the touch.

Then I decided to go for a change to St. Kilda. This was in April, 1913. I spent much of my time by the seaside, and one day went down to Black Rock. Walking over the rocks, I had to be very careful, as the least strain on the right arm and shoulder caused severe pain. I sat down on the rocks at the edge of the sea, of which I am very fond, and remained there for about an hour.

On rising carefully to walk on further to call upon a friend living in the vicinity, I was astonished to find that the pain had left my side. I could not understand it, and lifted my arm aloft to see if it was true. There was no pain whatever. It had entirely gone, and I have never felt it since. On examination of the spot that night there was no trace of pain, and not the least tenderness, whereas previously, for a month, I had been unable to put the slightest pressure upon it. I consider this sudden restoration to physical soundness and the removal of all pain was the direct result of spiritual healing power.

A similar, but even more remarkable experience, came to me this year. I have a high-spirited daughter who is fond of a romp, even with her mother. Early this year, in one of these high-spirited and romping moods, she caught me in her arms and lifted me just off the ground. The strain caused some muscle to give way on the left side of the ribs. It felt as though a muscle had been partly ripped off the bone. It was very painful, and remained so for a fortnight.

As the injury did not seem to heal and the pain remained stationary, I decided to go down to the seaside at St. Kilda again. The pain, instead of getting easier, then became much worse and caused me considerable anxiety. I used to go down to the pier and sea every day, and about the end of the first week I was strolling quietly along the sea shore, on the hard sand by the water's edge, as the tide was falling. Presently I stopped on a patch of beautiful, smooth sand, just made so by the wash of the receding tide. I was looking over the sea, and admiring its beauty just at the edge of, but beyond the reach of the waves. My light sunshade was in my hand, its point resting on the sand. I was not thinking of anything in particular. Suddenly I looked down on the sand at my feet, when I noticed my sunshade make a slight circular movement, and discovered that it was tracing the last curl in writing the letter "e" at the end of the word

"ROSE."

I was so astonished to find this word clearly and beautifully written on the clean, hard sand, only recently covered by the tide, that I was for the moment spellbound. But there was no mistake about the name so clearly written on the sand, and as I had just seen my sunshade being moved over the last letter "e," I could not doubt, for a moment, that my hand and sunshade had been used automatically by an external intelligence. I then tried to write the name of Rose myself like the "copy" before me, but I could not succeed, my "Rose" being a very poor imitation of the "copy."

Rose was the name of my eldest sister, who has been in spirit life for fifteen years, and I have not written the name for many years. As I looked again

and again at the writing, I wished I could photograph it, or dig it up intact. However, there was nobody about as it was a cold day, and eventually I had to leave this name of my sister written at the edge of the water, by—I believe—herself.

As I pondered over this remarkable manifestation during the day, my thoughts reverted to my previous visit and healing at Black Rock four years before, for the pain in my left side, caused by my daughter's embrace, was still there.

When I retired to rest that night, my ribs and side were exceedingly tender to the touch. Suddenly the thought came to me that Rose might be able to get spiritual help in the spiritual spheres to heal my side, as my right side had been healed at Black Rock four years before. Next day, therefore, I took the tram to Point Ormond, near St. Kilda, and sat on the seat overlooking the sea, where I asked for spiritual healing to cure my side. I noticed no material difference on leaving the spot, but that night I found that the pain and tenderness were considerably lessened.

Next day I decided to go down again, and this time I sat on the rocks close by the sea. I think I dozed off into sleep for about a quarter of an hour. When I awoke I got up to walk on, but, strange to say, forgot all about my side, and I did not fully realise that I had lost the pain until some time later. When I retired to rest that night I was astonished to find that there was not a trace of pain, and not even the faintest tenderness in my side. Pressure made no difference, the pain was gone, the spiritual healing was complete in "two consultations," and I have never felt the slightest recurrence of it.

I believe that my sister Rose wished to notify me by her writing on the sand that she was aware of the injury to my side, the pain I was suffering, and that she adopted this means of assuring me of the reality of the next life, and of the fact that our relatives and friends who have passed on, are still around about us, anxious to help us in all the pains and perplexities of this life.

SOCRATES AS TRANCE MEDIUM.

A learned friend lately confessed his surprise to hear that Socrates occasionally delivered his discourses in a state of trance. We ("Light") referred him to Plato's beautiful "Phædrus." In that dialogue Socrates commences a discourse by calling upon the Muses to inspire him, and at its close remarks, "By the way, my dear Phædrus, do I appear to you as I do to myself, to have been speaking under some influence divine?" And then this conversation follows:—

Phædrus: There certainly can be no doubt, Socrates, that an unusual kind of fluency has come upon you.

Socrates: Harken, then, in silence to my words, for in very truth the place where we are sitting seems holy ground. So that if haply in the course of my oration I become entranced by the spirits of the spot you must not marvel thereat. . . .

A little later in the conversation the sage desires his companion to listen to the remainder of his discourse, saying that this time he may escape the trance. It is in the Phædrus, by the way, that Socrates is described as demonstrating by reason the nature of the soul. "Every soul," said he, "is immortal—for whatever is in perpetual motion is immortal." The passages which follow are of the fine flower of philosophy—sayings the truth of which is apprehended instantly by the intuitions. We do not forget that the dialogues were written by Plato. The main point is that utterances in trance are clearly recognised.

If we are happy we must hold the lamp of our happiness so that its beams will fall upon the shadowed hearts around us.

God makes all things good; man meddles with them and they become evil.—Rousseau.

LEAVES FROM MY PSYCHIC DIARY.

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.

FATHER DAMIEN.

OCTOBER 15th, 1911.

[The noble and self-sacrificing work of Father Damien among the lepers, is too well known to require comment.]

Leprosy is an awful disease, and one that mortals may well dread. It is, indeed, a living death for those who are afflicted, and certain death to those who are stricken with it. But, awful as it is, it is not nearly so dreadful as LEPROSY OF THE SOUL, for the death of the body puts an end to all the sufferings of the afflicted one; but with leprosy of the soul it is very different, for the cure takes so much longer and the suffering is more terrible. The sufferings of the earth malady are not so dreadful as most persons imagine. Very little physical suffering is endured at all. It is nothing to be compared to the dreadful agony of cancer, for example. Indeed, the suffering, like that of his more afflicted spirit brother, is mental. It is in watching the voracious disease eating up the body slowly, but surely, with its gaping ulcers, which causes the mental agony, knowing that the body must surely die and that all hope of cure is vain.

But with soul leprosy there is no physical death to look forward to, by which an end can be made of the terrible affliction, for the spiritually-diseased think that their sufferings are eternal, and are a punishment for their wrong-doing inflicted upon them by the Almighty, and their sufferings are terrible to behold.

Such awful scenes I here behold, for these spiritual lepers are as loathsome in appearance to us, and to themselves, as the lepers are upon the earth, for ALL THE SPIRITUAL IMPERFECTIONS SHOW THEMSELVES IN THE FORM OF AN EARTH DISEASE OF THE BODY.

It is among the spirit lepers I am now engaged with as much ardour as I displayed among the lepers of earth. See that you do not contract, by evil living, the spiritual death!

LEONIE LEON.

JUNE 1st, 1913.

How many are there in the sense world who understand LOVE in its highest and noblest sense? It is not often that man and woman on the earth meet in perfect rapport. After all, marriage, as understood at present upon the earth, is merely upon the passional plane, and is merely a union of bodies only—not a spiritual union in affinity with the spirit sex.

I was, when on the earth, torn in soul between what the world called moral and the spiritual magnetism which drew me to the man for whom, in the mystery of God and Nature, I was created part of himself—Gambetta.

I admired the soul of the man, and desired no union of the body with him. I saw in him my soul's affinity, and felt I knew that my destiny and his were one, and that my finer sensitive organism was to be used to inspire him to raise up France after her crushing defeat by the "Man of Blood and Iron." My life, from the first meeting, was joined to his, to

sustain him, to furnish him with the direction from the patriotic souls of France in the unseen.

Man can never, by himself, fulfil his destiny upon earth. He is but half a man who does not find his finest efforts inspired by a sympathetic woman, who, if not his absolute affinity, is in a very great degree in sympathy with him. The finest inspirations, the greatest flights of oratory, were due to my spiritual influence acting upon his vibrating nervous system.

I was quite content to remain unknown. I did not care for myself. The glory of Gambetta was all that I cared or thought of, from my first meeting with him. The world did not know, only a few of his dearest friends knew, of my existence, and even they did not realise to what extent I influenced his policy.

THOUGH OUR SOULS HELD CONSTANT COMMUNION WITH EACH OTHER, WE BUT SELDOM MET. When a woman loves, she thinks nothing of herself but everything of the adorable one. I felt that if I were constantly near him, my influence would not be so unselfish or so beneficial to him, as we were but human, and dalliance with me would more than likely have unfitted him for his mighty task.

It was my task to inspire him with spiritual inspiration, and cheer and console him when depressed with his disappointments and failures, which, notwithstanding his great success, often greatly saddened his noble heart, in which there was no trace of self-seeking such as disgraces the public life of most politicians of your country.

France is but a small part of the world, and Gambetta and myself work not merely for France, but equally for Germany, for THE WORLD MUST ULTIMATELY BECOME ONE COUNTRY, WITH ONE RELIGION—the new religion. "A new commandment I give unto you that ye love one another." So, then, the world must ultimately be one country with one religion. The vital principle of all religions is LOVE, and to the establishment of this religion Gambetta and I are working, and one race, with one Government and one religion, will eventually be the end of all this political and warlike turmoil, which shakes the world to-day.

COQUELIN, THE YOUNGER.

FEBRUARY 14th, 1909.

[Coquelin the younger, to distinguish him from his uncle, the more famous actor of the two, died on 28th January, 1909, only a few days after his relative. What he says on the cause of madness is corroborated by many others.]

Coquelin Pere came and spoke, or wrote, a few days since, and now I am come, and through him, as an interpreter, so to speak, I am able to communicate with you.

After a long and prosperous career as a jester on the public stage, I am dead at last—died mad—and yet am as much alive as ever I was—indeed, much more alive, very much more!

What caused my malady? Many reasons. One was overwork—the principal cause, because it ran my

nervous energy low, and by thus weakening my resisting power IT MADE IT POSSIBLE FOR THE INFLUENCES WHICH MADE ME THE COMEDIAN I WAS TO GRADUALLY OBTAIN PERMANENT POSSESSION OF MY BRAIN AND BODY. When a man is strong in vital force, or, as you say, magnetic force, and his will is strong, he can send these servants of the unseen world away when he has done with them; but when his vital force is low, his will becomes weaker because the obsessing power is gradually obtaining a stronger hold upon the sensitive until it, in time, controls him with absolute power, and the person so afflicted is considered insane. Why do so many professional fun manufacturers die of melancholia, which, you will observe, is the exact opposite of gaiety?

Laughter and tears: I shall try and explain it. The philosopher seldom laughs. Why? Because, being serious, and looking below the mere surface of things, he sees far more to cry about than laugh over. As like generally attracts like, and people wish to be amused and made to laugh, the comedian, in the very nature of his calling, must attract, not philosophers, but, in the main, FRIVOLOUS SPIRITS, who are only too delighted to aid the comedian's efforts in making people laugh, as it whiles away the dreadful monotony of their earth-bound existence, and they feel happy for the time in their earthly environment, and have no desire to leave—indeed, would not leave were it not for the will of the actor, who, by his thought, dismisses them when he has played his part.

So there is a struggle going on in the magnetic aura of the comedian between the different influences and himself which he, of course, does not comprehend, and eventually he feels the struggle and the influences around his brain, and does indeed think it is affected—as indeed it is. This gradually gets worse, and owing to his own ignorance and the ignorance of his obsessors, who, when they have got complete possession of the machine—the brain of the actor—do not know what to do with it, for they realise that in some mysterious way this will and knowledge of the actor himself were necessary for full exhibition of the phenomena, and that without his intelligent co-operation, which they have deranged, they cannot experience the pleasure which they had fondly expected when they had accomplished the full possession of the actor. Thus they are unhappy and would leave the afflicted one if they could, but this they cannot do, finding it much easier to obtain ingress than egress.

The actor himself is in a like predicament. He cannot dispossess his body of the influences, and has no power or knowledge how to do so. This accentuates the malady, and you can quite imagine the mental torture of both obsessor and obsessed. Both are the victims of their own ignorance, and **COULD BE FREED BY A MORTAL WHO UNDERSTOOD THE TRUE POSITION**, for the spirits who aid cannot generally exorcise them without the assistance of an intermediary to work through.

I should like to say more upon this subject, but my limited experience does not at present admit of my so doing. I should not have been able, were it not for my interlocutor, to have said this much, as I am puzzled to understand how to influence a sensitive intelligently.

By nature I am very clear-headed, and now I am free from the body and those "barnacles" which clung to it, I can see what caused my malady very clearly—perhaps more clearly than most would do, even though longer in the spirit world. Besides which I have had the assistance of intelligent spirits to explain these things to me when I have not been completely able to understand them myself.

I feel much more calm and relieved in my mind since I have been able, through these kind spirits, to communicate in this way.

AN ANCIENT GREEK.

OCTOBER 27, 1912.

I have several times communicated through this medium, and will do so again when inclined and opportunity serves.

What distorted ideas humans have of the spirit-life, whence all have come, and whence all must return. Even Spiritualists have but very imperfect notions of life after earth-life, and this cannot be helped, either, in the present state of man's knowledge.

HOW VERY HUMAN ARE THOSE STILL WHO HAVE PASSED INTO THE BEYOND! They still retain their earth ideas and passions, in varying degree; diminishing as the higher planes are reached. Men and women are what they were when living their earth life, and it is from these that by far the greater mass of men obtain information from the other side of life. What, then? Should it surprise you, that errors should be many and contradictions rife? When a vastly superior spirit does give information, he can only do so through a medium, who is, at least, approximately spiritually developed, for to give knowledge unto those whose minds have not been sufficiently developed to receive such knowledge would be futile, and when occasionally this does happen, the world doubts, and the scoffers say: "He is beside himself. He hath a devil."

Therefore, it was that in the ancient Mysteries the greatest secrets were inviolate because of the ignorance of the common people. Moreover, the exponents would have been considered mad had they revealed them, and would have been imprisoned or put to death. These Mysteries have always been in existence, of which modern Freemasonry is the lineal, but hollow, descendant, for it has lost the secret under a mass of symbolism, and is really ignorant of the thing behind the symbol.

Religion is the same in every respect, and in every country—an empty form. Christianity is nothing more than the relics of the ritualism of the old Pagans, and its adherents have, as the Freemasons have, but the empty form of the thing symbolised.

TRUE CHRISTIANITY IS SPIRITUALISM, and its founder a divine philosopher of the Essenes, who, thinking to reform the world which he thought moved all too slowly, gave the teaching of the inner circles of the Essenians to the world of his day, and with his disciples sought to reform society. The result was, as you know, failure, for the world was not ready to receive the teaching of the Order, and they killed him because of his strange message, which they could not comprehend, and which even at the present day is not understood, and is not even observed in the letter, and certainly but seldom in the spirit.

WHEN CHRISTIANITY, AS TAUGHT BY CHRIST IS PRACTISED, then there will be no need of law-givers, for the law of Christ is simple, and has been summed up in all the ancient world religions as: "Do unto others as ye would they should do unto you."

I am not in a very high sphere, but I am able to teach the earth-dweller something he is ignorant of concerning the life after death, or decay of the earth body. It is well to know as much as possible before leaving the earth life, of the spirit world, as it helps a mortal greatly and prevents much confusion and agony of mind.

It is always much better to die a death from the cause of Nature, than to pass out by an accident full of physical life and vigour, for it is then difficult to detach oneself from the body entirely, and hovering half conscious upon the border-land is a painful experience. Such an experience was mine when I died the death of the body and was torn in pieces by dogs as I walked absorbed in contemplation in the forest.

It was some time before I could leave the earth, and the shock was painful, but more painful that I should be aware of my inability to free myself from matter, and regain my spiritual consciousness.

The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

MYTHOLOGY AS AN AID TO ASTROLOGY.

It does not concern us now whether the gods and goddesses of antiquity had any real existence on this troubled earth—an assertion keenly advanced by many scholars and inspired psychics. What we might consider is the nature of the planets in astrology as indicated in the characters of the deities which bear the names, so familiar to us to-day. This, I think, is a pleasant and agreeable way by which the student can gain easy knowledge of the planetary spheres which, like our world, keep perpetual motion in the mysterious blue of space, reflecting their beautiful colours amidst the starry maze.

We will just take the great god, Apollo—known also as Phoebus and Helios, etc., amongst the Greeks. Mythology tells us that Apollo was ever radiant and beautiful, and his statues represent him as an extremely handsome and well-formed young man, exceedingly graceful. He is the god who blesses the earth, who warms into life the herbs of the fields; the healing physician, who causes healing things to spring forth; the god of music, harmony, warmth, and light, the god who banishes night and darkness, and brings brightness over the earth; the assertive god to whom belongs strength, endurance and eternal youth. He defeats the demons of plagues, of unhealthy earth moistures, and he discharges his arrows with irresistible force and fury. Here we have the lordly Sun personified, the Sun, whose brightness can never be dulled, nor whose beauty will ever change. It is the Sun who, after his return from the land of the Hyperboreans (whence, as the myth says, he journeys in the winter when the trees were bare of leaves and the poets sang their farewell songs)—stimulates the flowers, fruits, trees, and grasses into life again, and man and animals into health and vitality.

Every eighth year in Thebes the festival in honour of Apollo, called the Daphnephoria, was celebrated. During this holiday the Kopo—a branch of olive adorned with 365 wreaths—the number of days in the year, and pictures of the sun, in the midst of the planets, stars and moon—was carried in procession. The festival taking place at new moon, the positive lunar number 7—the number of the moon when it is going from new to full—is sacred to Apollo, especially at this time.

Apollo was the god of the prophets and oracles, and one story has it that he caused his favourite, the inspired Epimenides, to sleep for 56 years, and then to awake with the gift of prophesy so highly developed that Epimenides was incapable of error. It is significant that 56 should equal $2(5 + 6 = 11 = 1 + 1 = 2)$, the number of the negative waning moon, a time for the forming of plans, for secrets, for silence; and that 5 should be the number of Mercury and 6 the number of Venus. This may be interpreted as follows:—Study in silence and develop yourself well, so that when the time for action arrives you will not be found wanting. Neglect not to learn as much as is possible for you to learn, and to train and develop your mind. But neglect not to let love in, for without love intellect and learning are cold and dry and of little real worth. Love fires learning with potential spirituality, and then the favourite of Apollo is capable of anything.

Apollo, as the god of Music, carried the magical lyre which Mercury specially constructed for him. He was also the god of athletes, and the Pythian games which commemorated his victory over the dragon Python were held in his honour. The victory of Apollo over Python is symbolical of the defeat of the miasmal vapours and moistures of the earth by the Sun's

natural action. This is illustrated in the many myths which adorn the national legends, including the fight of our St. George for Merrie England with the dragon. England is astrologically ruled by the sign Aries, and St. George in his attribute as a Sun god is, like the Sun, exalted in that sign of Mars. Apollo, as the healer of those who prayed to be cleansed of crime or disease, was known as the father of the god and father of medicine, Æsculapius.

The numbers of the Sun are, as readers of my book on numbers will know, one and four—one is positive and four is negative. Apollo, as driver of the Chariot of the Sun, is represented in an ancient piece of relief work found at old Troy as a charioteer with flowing draperies and long, wavy hair. Behind his head is a solar disc from which issue 10 large rays and 10 small rays. He drives 4 horses. Ten is a very powerful solar number, and in old Quabbalistic philosophy is symbolized as the Finger of God, whilst the driven horses represent that side of the Sun which is termed negative in planetary numerology.

In concluding these brief remarks on the Solar god I recommend students to study the horoscopes of people born with Leo, the sign of the Sun rising, the Sun in Leo, the Sun rising or in angles. One of the well-known prophets just passed from earth, Charubel, was born with the Sun rising in Scorpio. Chopin, the musical composer, had the Sun in the 7th house in Pisces. Cobbe, the great anti-vivisection advocate, had the Sun rising in Sagittarius. Coleridge, the poet, had the Sun near the mid-heaven in Libra. Miss Florence Cook (Mrs. Corner), the famous medium, who assisted Sir William Crookes in his investigation, was ruled directly by the sun. Culpeper, the great doctor of medicine and astrology, had the Sun in the mid-heaven in Scorpio. Charles Dickens had the Sun in the 4th house in Aquarius. William Shakespeare had the Sun near the mid-heaven in Taurus, etc. I could continue the quote names of those great ones whose bright destiny it was to bring light into this world, but I will leave this task to curious students, who will find that such research will be instructive, enlightening and interesting. In my next month's notes I will continue further.

* * * *

Reply to "Lucky Charm," who asks concerning the Scarab of Old Egypt.—The Scarab was a copy in faience, gold, crystal, carnelian, amethyst and other stones of the large black beetle (*Scarabeus Sacer*). It was known in ancient Egypt as Khepera (he who turns), and besides symbolizing the eternal return of the Sun after the night reign had passed, it represented the everlasting progress of life, and as such was not only inserted in the place of the heart in the bodies of the dead, but was placed in the tombs also. Then it was worn by those living on earth as a symbol of everlasting life and good luck, and was especially prepared as a talisman by the priests of the various temples.

Throughout Egypt this sign of immortality was ever before the people. It was used in government offices bearing the Pharaoh's cartouche, carried in battle by soldiers, attached to the clothes of children and adults—in fact, it entered into the very lives of the people, telling them ever of the power of the deathless spirit which is everlastingly progressive and which moulds dull matter to its will continually. Hence the Scarab was the ideal luck charm, the mere sight of which reminded man of his divine origin, and it was said that the very soul of Ra impressed the seemingly inert matter which composed the Scarab and gave it a life which ages could not destroy.

Amongst my notes of many years I have some strange accounts of scarabs, accounts which are generally explained in every way but the right one. The ancient Egyptians were essentially a religious people, and their knowledge of the continual life might be one reason, at any rate, for their existence as a nation for so many thousands of years—an existence only terminated by excess of luxury and the dominance of materialism by which so many great nations have been destroyed.

A THRILLING PSYCHIC NOVEL.

There are novels—and novels! For most of the books classified in this category we have very little time. But when we are introduced to a literary production that is the work of a scholar, that has “cleverness” stamped on almost every page, that is decidedly educational as well as entertaining, and that has a vein of thrilling romance interwoven with the startling psychic phenomena narrated, we extend to it a breezy welcome, and feel we have partaken of a veritable intellectual feast. Such a book is “The Weird Adventures of Professor Delapine of the Sorbonne,” by George Lindsay Johnson, M.A., M.D., B.S., F.R.C.S., who left London a few years ago to reside in Johannesburg, on account of his wife’s health.

In the preface the author tells us that when travelling in France a few years ago during the summer vacation, he made the acquaintance of a professor of world-wide fame, and that among the subjects they discussed was Spiritualism. This led to the professor introducing him to some amazing phenomena at a celebrated Paris hospital, where he witnessed “all the phenomena of suggestion, second-sight, clairaudience, hypnotism, dual-consciousness, telepathy, the movement of objects without contact, and many other occurrences of such a surprising nature that in our present state of ignorance they appeared to be altogether outside the laws of Nature as we understand them, and I went away entirely convinced that certain people possess powers such as we ordinary mortals have never even dreamt of.”

The Professor subsequently narrated to him the extraordinary history of Professor Delapine, which he assured the author was true, and at a later stage he had the pleasure of meeting Professor Delapine himself as well as several of the other characters mentioned in the book, and what they told him “certainly bore out the adage that truth is stranger than fiction.” He thereupon decided to work up the facts into a novel and to “clothe them with a halo of romance, and thus, without detracting too much from the truth, to render the story much more interesting to the reader.”

What that story is like, we leave the reader to discover for himself. We may add, however, that we fully endorse the conclusion of Sir William Barrett, F.R.S., who, in a critique of the work, says that “So far as my knowledge goes, it is the best story that has yet been written, based upon the supernatural,” and that “the reader will be unable to put the book down until he has finished this exciting and entirely wholesome story.”

“Few men enjoy such singularly versatile gifts as Dr. Lindsay Johnson,” continues Sir William Barrett. “His works on Colour Photography have had a wide circulation, and are the standard books on the subject. But his most valuable contributions to science have been his splendid original researches on the structure of the retina and the field of vision in men and animals. The Royal Society of London published in their “Philosophical Transactions” a few years ago Dr. Lindsay Johnson’s great monograph on the retina of the eyes of various animals which he had examined at the Zoological Gardens in London. The coloured plates illustrating this monograph would have made the author famous and conferred upon him honours in any country where scientific research is more esteemed than in England. How he managed to use the ophthalmoscope to reveal, and minutely draw and colour, the retina of the eyes of living lions, tigers, alligators, and other carnivorous beasts, is almost as thrilling a story as that he has given us in the adventures of Professor Delapine. He modestly says nothing of the risks he incurred in the monograph referred to, but I hope he may be induced to contribute some of his adventures in the pursuit of science—especially how, when examining the retina of an alligator, in the locked enclosure in the Zoo, he was stalked by the

alligator’s mate and his hairbreadth escape on that occasion.”

The book, which covers 350 pages, is published by Routledge and Sons, London, and the price is 7/6; postage within the Commonwealth 3d., New Zealand rates double. Orders for copies may be forwarded to the office of “The Harbinger of Light,” and will be executed immediately our parcel comes to hand. It will interest our readers to learn that this distinguished author is “doing his bit” in the world-wide war as a Captain in the South African Army Medical Corps, and that he is devoting his spare time to writing a second novel entitled “The Land of the Little Moons,” which will be a sequel to “The Weird Adventures of Professor Delapine of the Sorbonne.”

A VOICE FROM THE SPIRIT WORLD.

By Mrs. E. Francis, Wellington.

A dear, bright young spirit passed very suddenly from the earth plane. The night following the morning she passed from her physical frame, I was roused out of sleep and saw her stand by her mother’s bedside. She seemed unable to gain her mother’s attention, and quite distinctly I heard her talking, telling her mother that “everything was quite right—there was no need for worry or sorrow—that she would never be far from them—that she loved them all, just the same as when in a physical body.”

Then she said, “And, mother, I have all these dear little children to care for,” and there were quite a number clinging round her. I learned from her mother later that her wish on earth was to be in a children’s ward in hospital work. Later, she came again to me and showed me a flight of stairs, and said, “Do tell them I have only gone upstairs, and shall often come down and see and be with them.”

Another morning she sat on the side of my bed and talked of the heaven land. As she was talking she stopped short and said, “Oh, come and SEE for yourself, I can’t TELL you what it is like,” and with that I seemed suddenly to be transported to the most glorious land. It is impossible to describe the joy and beauty and light and music of that land. The very air seemed a chime of most glorious music. It was all harmony and peace and love; music seemed to vibrate in sweetest, softest strains from everywhere, and there was perfect peace.

Then I seemed again to return to earth, and she said, “Go and tell them of the glories of this land; TELL THEM NOT TO GRIEVE FOR ME, for, when I return to earth from this abode of light and love and joy, it hurts me if I come in touch with sadness or sorrow or gloom. Tell them just to send out thoughts of love to me, and that will help me, and help them, too.” Much more in this strain she gave to be sent to her loved ones.

Another night she came and brought a little lad who had passed away. She said, “Do you see who I have with me here?” I said, “Yes; it’s W—.” “Yes,” she said, “I have to mother him till he gets used to this side.” Another morning she came and said, “Come and see the ‘rest-home’ I am building.” It was the shadiest and most restful place imaginable for tired pilgrims—glints of sunshine through the cool creepers, easy lounges, and an atmosphere of perfect rest. One feels, after such an experience, that, indeed, it will be good to be there. She was the embodiment of love while on earth, and still she loves to make others happy.

If we could only understand that CEASELESS SORROW MAKES IT IMPOSSIBLE FOR OUR LOVED ONES TO MANIFEST, as it erects an impenetrable cloud, then surely we would recognise that they are not lost, and by sending out LOVE to them, they could still often be near us.

THE KINGDOM OF HEAVEN IS WITHIN.

By Horatio Keeler, M.D.

All the religions have pointed the way to a promised land. They have all taught of happy paradises. They have indicated the vanities of the world in comparison with the glory of heaven. O Paradise, who doth not crave for rest!

"I'm but a stranger here," sings the Christain; "heaven is my home." To the bereaved and broken-hearted the consolation offered was heaven. To the poor and needy the joys furnished were heaven. To the forlorn and friendless the happiness named was heaven. To all the distressed, whether of body, mind or estate, the healing was heaven.

Just as the destitute who have sunk to society's lowest levels in the old world journey to a new in quest of better conditions; just as the bereaved seek heart's ease in change of surroundings; just as the children of Israel who were bondsmen in Egypt set forth to the promised land of liberty and delight, so every devotee of every religion, would, weary and sick at heart, in environs alien to his ease, look with the eye of faith toward the golden gates of the New Jerusalem for the fulfilment of his peace. This is by a natural law of happiness. For when one environment proves unfortunate, men naturally and rationally try their fortunes elsewhere. The martyr who burns at his stake has no happiness on earth, but he expects it in heaven. The pietist who gives all his goods to feed the poor has no earthly riches, but he expects them in heaven.

Jesus said, "The kingdom of heaven is within you." This is the key to the Scriptures. It is within our own hearts that lies the place of peace. It is there that we find rest for the weary and heavy-laden. It is when we relinquish as our stays the world our eyes see, our hands touch, our feet walk on, and withdraw into the quiet places of the heart that we find our ease. Hitherto the noises that disquiet, the strife that jars, the cares that fret, the partings and pains that distress do not penetrate. Here tumults are hushed and the agonies are stilled.

This is the secret of a happy life. To find the heart's Holy of Holies which is the kingdom of heaven. To find the land of pure delight where saints immortal reign. To experience the pleasure that vanisheth pain. To enjoy the everlasting spring that abides with never fading flowers. The hymn says that "death like a narrow sea divides this heavenly land from ours." This is the death to the higher life. This is the irresponsiveness of the subtler and sweeter vibrations that thrill through the universe. Only by being alive in the higher man and living his higher life do we enter into the sanctuaries of the heart.

Only by answering to the spiritual music can we understand the sweet songs of the soul. It is in elevating consciousness to such a pitch that it strikes the new key that we are born into the higher life. It is in attuning the consciousness to such subtle vibrations that the ordinary sounds of the world fail to waken the ear. It is in raising the consciousness to such a height that the laws of the world below do not control it.

Vibrations that would stun another have no effect upon those who have betaken themselves to the inner places. Sorrows which their eyes bewail, their hearts interpret as joys. Pains their bodies writhe under, their souls discover to be joys. The kingdom of heaven is not far to seek, for all its joys and beauties are within our own heart.

If a man fears he is likely to contract the infectious disease which is in the neighborhood, the auto-suggestion of fear has a deadening and depressing effect upon the life processes, the general vitality is lowered and with it the natural powers of resistance, and the probability of his contracting the disease is very greatly increased.—"Manual of Hypnotism," by H. Ernest Hunt.

ON GOING TO SLEEP.

"I have assumed that man is an organism informed by a soul. This view obviously involves the hypothesis that we are living a life in two worlds at once."—F. W. H. Myers, in "Human Personality."

If we are now living in two worlds, what should be our attitude towards the hours of sleep? We should realise that we are in a sense two men, living two lives, with two sets of interests, and that a fair and intelligent division of time and interest should be made between the two. The day is most largely for man as he functions in his physical body in this physical realm. Night is for man as he lives and moves and has his being in higher realms in his subtle bodies. What a perversion it is, then, when we burn the candle recklessly for passing things not worth our while, turning night into day, and defrauding the soul of its due. The later hours of the day should be given to greater temperance instead of larger licence.

We should come to sleep as to a sacrament, dismissing all discordant feelings and attuning ourselves to the eternal harmonies. "Let not the sun go down upon your wrath" is sound advice. We should not leave behind us one enemy, one antagonism, one antipathy, one small jealousy or ill-feeling when we pass through the Gates of Sleep. We should go fittingly, as becometh one who journeys to brighter realms. We should turn our thoughts from this realm of sense and fix them upon high and holy things. Every aspirant to a higher life should nightly raise his mind to the highest possible level before sinking into slumber, fixing his anticipations upon the realm to which he goes, for through the portal of sleep he may presently pass into very exalted company indeed.—W. G. Shepard, in "Esoteric Christianity."

THE GRANDEST THEME OF ALL.

Truth to tell, I am not greatly enamoured of the convention that places all matters of religious belief, the vital problems of Life and Death and the Beyond, outside the pale of popular discussion. It seems to me a form of mental and moral cowardice. In every other branch of human speculation, free discussion and inquiry have been the conditions of progress. Why, then, should we be silent on the grandest theme of all? "If a man die, shall he live again?" The question is the perennial cry of tortured humanity. Is Man mortal? Is Death the end? Shall Life endure? Is there room for comfort and for hope? . . . Such questions spring not from mere intellectual curiosity, but from the agony of broken hearts, from anguish of minds assailed by dark despair. They come from widows in their bitter loneliness, from parents faced with life's most poignant tragedy, from lovers robbed of joy and promise, from children who on the threshold of life have met the affrighting spectre of Death. The Great Enigma clamours for solution. . . . What is the truth?—Horatio Bottomley in the "Royal Magazine."

A JUST RECOMPENSE.

On page 255 of a volume of ten sermons by the late Rev. Dr. Pusey (1880) these words occur:—

It may be a sore loss, greater than we can imagine, that although confessing in our creeds the communion of saints, we for the most part have so little felt the privilege of being fellow citizens with the saints, and of the household of God, of belonging to a body of which such glorious hosts have been already perfected, of being struggling members of one body. Not realising that they now live to God, give a higher life than we, being freed from the body of this death . . . exalting ourselves as though we were the living, they the dead, we have received the just recompense in ourselves, and are abased.

GET UP RIGHT.

Get up right in the morning. Go to bed right at night. Start with joy in your heart, hope in the future, kindness in your purpose.

If it is a dark day, never mind, you will lighten it up. If it is a bright day, you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends.

If your enemies look up, pass them by, forget and try to forgive.

If all of us would bear in mind that happiness is from within and not from without there would be a wellspring of joy in every heart, and the sun would shine for ever.

Try it.

What is sacrifice? In reality, it is not pain, but joy. It is not really self-denial, it is self-expression. You only think of sacrifice as pain because you look at it from the standpoint of the body. Look at it from the standpoint of the eternal spirit, and you will know that his joy and delight is in pouring himself out, and that it would be in self-repression that suffering would be found. You realise yourself as you give yourself.—Annie Besant.

REPORTS OF SOCIETIES.**VICTORIA.****VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

The V.A.S. Committee have distributed a budget of free pamphlets during the past month, and will be very pleased to receive books or Spiritualistic literature from friends for free distribution, as we find so much good is done by these pamphlets, which disabuse the minds of the public in regard to the false statements spread about Spiritualism and its teachings. The Sunday night services are still crowded with earnest listeners, who come from far and near to hear our able lecturer, Mr. Bloomfield, whose lectures are full of knowledge and inspiration, the two which stood out this month being "The Greatness of Motherhood" and "The Dangers of Mediumship."

The conference circles are well attended, and Mr. Waschatz, our President, has taken the lead for the past few weeks. The mediums meetings, held on alternate Sunday afternoons, under the leadership of Mr. Bloomfield, are so crowded that many sitters have to be turned away for want of seating accommodation. Mr. Bloomfield is surrounded by honorary mediums, who are earnest in their work to help humanity. The following psychics have generously given their services during the past month:—Mesdames Waschatz, Botherell, Fear, Bryning, Marshall, Divers, Alderwick, Misses McKenzie, Furby, Messrs. E. O. Jones, Marshall, Davies, and many other private workers.

The Building Fund received another help from Mrs. Waschatz's afternoon, held at the rooms on Wednesday afternoon, 20th June, when she dealt with artistic hands. A caste of Dr. Peebles' hand was on view and explained by Mrs. Waschatz. After the lecture Mrs. Waschatz gave a few readings, which were most interesting. The Ladies' Social Committee report good attendances during the socials held for the Building Fund this month. The ladies in charge were Miss McKenzie, Miss Langson, Miss McTowler, Mrs. Goodenough, Mrs. Davidson and Mrs. Waschatz. Mr. Davies acted as M.C., and Miss Bentley, assisted by Miss L. Smith, supplied the music for same.

The committee have added 25 new books to the library, which is a total increase for the quarter of 173 new volumes. Mr. Bloomfield reports having seen 643 patients free during the past six months, and in many cases, through the kindly donations, has been able to give many who were not able to purchase their medicine, same free. A fancy dress social is listed for July 28th in aid of the Building Fund, when we expect a record attendance. Mrs. Waschatz reports good progress in the V.A.S. Developing Class.

There is still an increasing demand for "The Harbinger of Light" at our meetings; we distributed old numbers free amongst new investigators, and recommend other societies to do the same, as in doing so they help our Spiritualistic standard journal as well as themselves.

J. MONROE, Recorder.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The most interesting part of our work during the month was that of Mr. W. H. Lumley, the Vice-Conductor at the morning services, instructing the children on the "Story of Modern Spiritualism" and other particularly interesting subjects for the young. A few grand Spiritualists are working loyally and efficiently for the children in the Lyceum, where they are taught what we as Spiritualists know to be true; but, alas! the many sit with folded hands, and content themselves with saying,

"Too bad! Something ought to be done." Some day we apathetic ones who are letting our opportunities slip will awake with bitter regrets and bemoan our inactivity. Are we not culprits? The children are neglected, instead of being sent to the Lyceum to be taught truth in accordance with natural law, and as revealed to us through communication with advanced but unseen workers.

A children's tea party and prize distribution will be held on Monday evening, 16th July, and a presentation of Past President's certificate will be made by Mr. John McDonald. Spiritualists are cordially invited.

CHARLES CHATFIELD, Sec.

FOOTSCRAY ASSOCIATION OF SPIRITUALISTS

(Affiliated with the Spiritualistic Council of Victoria)

This month's report is again an encouraging one. The good work is becoming firmly established in Footscray. Unfortunately one of our most ardent workers, Miss Gledhill, has had to leave us for a time owing to ill-health, overwork being the cause; but we are hoping to have her back amongst us soon. May 20, we had with us Mrs. Plum and Miss Gledhill in the afternoon, and in the evening Mr. Casimir gave a very able address, followed by a flower reading by Miss Gledhill. On Sunday, May 27, afternoon spiritual messages by Miss Gledhill, and in the evening Mrs. Alleyn gave us one of her inspiring addresses, which are much appreciated in Footscray. June 3, we had Mrs. Hegety, Mr. Brown, of Ringwood, and Mr. Pugelthorpe, also Mr. Woods (magnetic healing), and in the evening Mr. Adams gave us a delightful lecture on "Science and Spiritualism," followed by flower readings. June 10, Mrs. Hegety again took the platform in the afternoon, and Mr. Kier at the evening meeting interested everyone with some of his experiences of his early life in Spiritualism and his lecture on "The Soul Forces"; their guiding power in our lives gave us all something to think about. On the whole, the report for the month is distinctly good.

S. RICHARDSON, Hon. Sec.

BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

I have to report good progress for the month. Our platform has been occupied by Mr. E. O. Jones and Mrs. Thompson. On June 10 Mr. Gilham took as his subject, "Ghosts," after which Mrs. Coulter gave some splendid spiritual readings. The "At Homes," which are held every alternate Saturday, are still well attended, and many enjoyable evenings are spent.

VIOLET THOMPSON, Recorder.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

The annual meeting was held on May 28, when a satisfactory report and balance-sheet was presented by the Acting-Secretary, Mr. Hazeldine, to whom the Society is much indebted for his work during the temporary absence from duty of Mrs. Adams. Mrs. Adams has now resumed her old position, and Mr. Hazeldine has been elected to the position of Vice-President.

Most of the old Committee were re-elected, and the following new members took the place of those who were not standing for re-election:—Mr. Acfield, Mr. Moorey, Miss Clara Brown, and Miss Grant.

Miss Codling gave a novel address during the month on the "Book of Prophecy," in the course of which she explained to an interested audience the occult meaning attached to the various markings on the ordinary playing cards, showing that in the hands of those who understood, some wonderful results could be obtained by concentration. On the following Sunday Mr. Moorey gave a splendid exposition of the fundamentals of Spiritualism, and in the course of his remarks pointed out that psychometry could be used to get the highest spiritual lessons, and that it was not the means used in giving readings but the mind that gave that determined their spirituality.

E. VROLAND, Recorder.

THE SPIRITUAL WORKERS' GUILD.

Meetings will be held at 160 Palmerston-street, Carlton, at 8 p.m., on July 7, 21 and 28, and all workers, officers and mediums are cordially invited. During the month the subjects discussed have been "Who is the Holy Ghost?" and "How to Progress." The attendance has been well maintained, and much interest taken, especially in some of the spiritual messages and healing treatments.

The control of our President, Mrs. Wood, on one occasion gave a short prayer and greeting in the Indian tongue, which was interpreted by Mrs. Love, and was very impressive as a proof of spirit control. When mediums are able to speak in an unknown tongue, and someone is able to interpret, it is always a most convincing sign of the genuineness of the truth that life is continuous beyond the veil.

Official visits have been made by members of the Guild to Richmond, Footscray, Carlton, Nicholson-street and Geelong, and the platform occupied on each occasion. This is one of the objects of the Guild.

A. D. BROWN, Press Correspondent.

NEW SOUTH WALES. STANMORE SPIRITUALIST MISSION.

Our services continue to be well attended, and the addresses through our leader, Mrs. Morrell, still command rapt attention. During the month the dedication of three infants to our cause—Freda Maude, daughter of Mr. and Mrs. Richards, and Alexander Anderson, infant son of Mr. (now on active service in France) and Mrs. Basford, junr., and his little cousin, David Anderson Basford (three years). The service, conducted by Mrs. Morrell, was very impressive and soul-inspiring. A very successful seance was held at Mrs. Bone's home in aid of the Building Fund, quite a large sum being raised; another is to take place in Mrs. Williams's home on the 15th June.

A big result is expected from the Jumble Sale to take place at our leader's home on the 30th June in aid of the Building Fund. The committee formed is a guarantee of a successful undertaking. The solo rendered by Mr. Ferguson on Sunday afternoon last was very much appreciated by all present.

JNO. K. BENNETTS, Hon. Sec.

SPIRITUAL SCIENTISTS, SYDNEY

During the month the following subjects chosen by our brothers have been most applicable to those who are in doubt or may be sceptical, and the attendance is still keeping up to the standard. Bro. S. E. Bradford took for his subject "The Spiritual Side of the Labour Question"; Bro. J. Marshall, "The Science of the Soul" and "The Law of Karma"; Bro. J. Oates, "New Thoughts on Old Problems." This selection has been sufficient to satisfy the thirst and hunger of those who are seeking for spiritual food. The various classes, occults, development and spiritual, are well attended. Saturday night's discussion class is causing considerable interest. Bro. Marshall, who is undoubtedly a thorough believer in "Reincarnation," has so far been able to fairly hold his own. Sister Miller, who, taking for her subject, "Why are we what we are?" was received and listened to with keen appreciation.

We believe in the old saying, "Honour to whom honour is due," and the majority have highly appreciated the stand that "The Harbinger of Light" has taken re the prosecutions of mediums."

E. H. HALDANE, Hon. Sec.

SPIRITUAL SEEKERS' CHURCH OF HIGHER THOUGHT, Sydney

Our services on Sunday evenings continue to attract a large congregation, and the inspirational addresses through our leader, Mrs. J. Bennet, maintain the highest standard, and the few demonstrations that are given as evidence of life's continuity are always impressive and convincing. The subjects during the past month have been "Individual choice and responsibility," "Arise, let your light shine," "Realisation of our power through Divine relationship," and "Desirability of Divine domination of man's faculties." Special musical items by choir and soloists and hearty congregational singing are still a strong auxiliary.

The class for spiritual enlightenment and mediumistic development is always fully attended, and applications for membership are more than we can at present gratify. An innovation has been introduced by making every sixth Tuesday a visitors' night, and this is a most satisfactory adjunct to our other methods for the expansion of truth.

J. C. BREAKSPEAR, Hon. Sec., c/o Mrs. J. Bennet, "Station House," Rawson-place, Sydney.

NEW ZEALAND. NAPIER SPIRITUALISTIC CHURCH.

Spiritualism is more than holding its own in this town, and a united band of workers see to it that, wet or fine, the doors of our church are open to the public every Sunday and a capable speaker is on the platform to give out teaching that we all know to be a help and a stay to all who have grasped its reality. We are to be congratulated on the possession of officials who do not shirk; our President attends regularly sometimes at great inconvenience. Our organist has missed one Sunday (unavoidably) in three years, and the other members are equally painstaking.

Mr. and Mrs. Wilson, who have lately completed their term here, were very successful, and have taken with them the good wishes of all who met them. Our platform is at present occupied by Mr. Harding, one who speaks logically and forcefully, and whose demonstrations of public healing have shown us to what extent our gifts can be developed. We have meetings through the week for members and friends, at which the visiting mediums have kindly given and asked for assistance, and with the unity and harmony existing among us we can look forward to a still larger society, and can guarantee a substantial support to any reputable medium who cares to visit us. There are also several large private circles held, where some promising young mediums are developing their gifts, and in some cases are already making good use of them.

We have no difficulty in disposing of "The Harbinger of Light," and expect to increase our order before long.

E. REDSHAW, Hon. Sec.

WELLINGTON SPIRITUALIST CHURCH.

We are sorry to lose the services of Mr. John Page, who has done excellent work whilst with us. Mr. Leod Craig, of Auckland, has been engaged for six months, and we are looking forward for good time. During the month we lost the services of Mr. and Mrs. Miles and family, for many years true and faithful workers, who are now residing in Christchurch. The Lyceum and the Church tendered our friends a farewell social, and made a presentation of an illuminated address and gifts. Mr. Turner, who has been secretary for the past three and a-half years, has now resigned. He has rendered most loyal service to the church and cause, and has been faithful and constant in his duties, and done much in building up the church, and we wish him every success in the future.

THOMAS W. BLAKE, Secretary.

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

Our speaker, Mr. George, was called up in the ballot and passed as fit, but when he went into camp he was "turned down," so that he is taking our platform again, and we are all very pleased to have him, as he is a real earnest worker in our cause. Mrs. Rhodes is taking our platform for two Sundays, and she had a packed house last Sunday. We had a farewell social for Mr. George when he went away, and the members presented him with a shaving outfit, and the social was a most enjoyable one.

We are pushing the sale of "The Harbinger," and wish you every success in your good work.

J. H. THOMAS, Hon. Sec.

No other Reports had come to hand at the time of going to Press.

THE ANNIE BRIGHT "AT HOME."

Our welcome guest at the last At Home (Mrs. O. Waschatz) was, as usual, in great demand. Her subject, "Scientific Palmistry explained and demonstrated," attracted many new faces, and the demonstrations following were greatly appreciated. We heartily thank Mrs. Waschatz and all friends who so willingly assist us at these gatherings. On Wednesday, July 4th, Mr. J. Keir will continue his interesting lecture on "Magnetism and the Human Body." We trust all friends will be present.

Our Endowment Fund is progressing steadily, and we have to thank our kind friends for the many little gifts received for raffles; also those who so regularly give their services to assist us.

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

R. KNIGHT McLELLAN, Hon. Treasurer.

TO CORRESPONDENTS.

We must again ask some of our correspondents to kindly avoid discursiveness in the preparation of their reports. They should restrict themselves to facts concerning the past month's operations and eschew dissertations, as our space is always overcrowded, and reports of inordinate length necessitate the exclusion of more interesting matter to the general reader.

Our English contemporaries, "Light" and "The Two Worlds," have been compelled to exclude society reports altogether, as they cannot possibly find room for them. They also insist on notices of forthcoming Socials being paid for as advertisements, and we do not know of any reason why "The Harbinger of Light" should not adopt a similar course.

Perhaps this hint will be acted upon in future by those to whom it may concern.

IF

A Friend sends you a copy of "The Harbinger of Light" occasionally, and you feel that you would like it regularly, just cut out and fill in the Subscription Form on the third page of the cover.

If you live within the Commonwealth or in New Zealand, it will only cost you 6/6 a year. You will never miss this trifling sum, and by your action you will help us to help others along the chequered pathway of life.

"BEAR YE ONE ANOTHER'S BURDENS."

Rider & Son's Publications

Can be obtained at Harbinger of Light" Office,
117 Collins St., Melbourne.

The Problems of Psychical Research

By HEREWARD CARRINGTON,

Author of "Death: Its Causes and Phenomena"; "The Coming Science"; "The Physical Phenomena of Spiritualism"; "Eusapia Palladino and Her Phenomena," etc., etc.

This book discusses the problems of Psychical Research from a novel standpoint. Mr. Carrington assumes, for the sake or argument, that the main facts are established, and proceeds to discuss the interesting question: Granting their reality, how do these facts occur? Assuming telepathy, telekinesis, spirit-communication, etc., really take place, what are the details of the process? What is the nature of the intelligence lying behind and controlling these phenomena? Mr. Carrington holds the view that neither the spiritistic explanation, at least as at present held, nor the ordinary psychological explanation, is adequate to explain the majority of the facts before us, which he considers are of too complicated a character to be susceptible of interpretation by any single simple hypothesis. Many new cases covering physical and mental phenomena are published for the first time in this work. The book is theoretical and constructive in tone, and, on account of its speculative character, it is hoped that it may prove of value to future investigators.

SCIENCE AND THE INFINITE; or, Through a Window in the Blank Wall. By Sydney T. Klein.

Crown 8vo, 183 pp., cloth gilt, 4/-, post 3d., N.Z. 6d.

Contents in Eight Views.—Clearing the Approach—The Vision—Mysticism and Symbolism—Love in Action—The Physical Film—Space—Time—Creation.

"Though he deals with the most abstruse and difficult problems, the author succeeds by an admirable simplicity of language in keeping his meaning perfectly clear, so that no reader, though quite unversed in philosophy, will have the smallest difficulty in following his speculations. . . . A most fascinating and suggestive book.—"The Globe."

PYTHAGORAS and His System of Philosophy (The Delphic Mysteries) By EDOUARD SCHURE Translated by F. Rothwell, B.A.

"In this excellent translation the reader is familiarised with the life and philosophy of Pythagoras."—*The Daily Express*
Price 3/6, postage 2d.

PROBLEMS OF THE BORDERLAND.

An explanatory rendering of the introductory chapters of "The Book of the Elements." By J. HERBERT SLATER

Contents—The true explanation of the Fourth Dimension—Imperfections of the Times—The Thread of Communication—The Will and its Power—On the Threshold—The Rationale of Dreams—Dream Messages and Portends—The Action of Spirit upon Spirit—The Materialisation of the Spirit—The Lower Planes—Across the Bar—Some instances and explanations—The Reward of Them that Know. Price 4/6, postage 3d.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition

The publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spiritual survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away. Price 1/6, postage 2d.

KRISHNA AND ORPHEUS, the Great Initiates of the East and West.

By EDOUARD SCHURE. Translated by F. Rothwell, B.A.

"The work is learned and interesting"—*The Scotsman*
"Would get hold of the imagination of the dullest"—*St. James' Gazette*

"An admirable translation"—*Glasgow Herald*
Price 3/6, postage 2d.

THE PRIESTESS OF ISIS

An Occult Romance of the Days of Pompeii and Herculaneum.

By EDOUARD SCHURE, Author of "The Great Initiates," etc.

Translated by F. Rothwell, B.A.

New and cheaper edition. Crown 8vo, cloth.

"The scenes, which follow one another swiftly, are full of colour and force. . . . Powerfully written and well conceived, this novel is sure to interest a great number of readers."—"Daily Telegraph."

Price, 4/6. Postage, 3d.

"The Harbinger of Light" Office, 117 Collins St. Melbourne.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Cloth, 76 pages, 2/-, post 2d., N.Z. 4d.

HAFED, PRINCE OF PERSIA: His Experiences in Earth Life and Spirit Life.

Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. Illustrated by facsimilies of various Drawings and Writings, the Direct Work of the Spirits.

"Hafed," a Prince of Persia, lived at the commencement of the Christian era. His life-story is deeply interesting, and in the course of it much interesting information is given of the natives of the East as they were in his day; but the grand feature of the communications is what he has to tell us about the middle life of Jesus Christ. Hafed claims to have been one of the wise men of the East guided to Judea by the star Jesus is said to have spent years with him in Persia, and to have travelled in India, Egypt and Greece.

Popular Edition. Cloth, 580 pages.

Price 6/-, Postage 4d. within the Commonwealth; 8d. for New Zealand.

"THE HARBINGER OF LIGHT," OFFICE, 117 COLLINS-ST., MELB.

"SEEING THE INVISIBLE."

By James Coates

6/6, Post Free. New Zealand, 6d.

"Harbinger of Light" Office, 117 Collins Street

"HARBINGER OF LIGHT."

All Subscriptions are PAYABLE IN ADVANCE

SUBSCRIPTION FORM

POST FREE TO ANY PART OF COMMONWEALTH AND NEW ZEALAND

Per Year - 6/6 in advance Per Half-Year - 3/6 in advance

To the United States of America, 1 dollar 75 cents. Other Countries, 7/- posted

To the Editor of "Harbinger of Light,"
117 Collins Street, Melbourne

I beg to enclose Subscription.....for.....cop of
"Harbinger of Light" for.....year in advance.

Name.....

Address.....

Subscriptions begin at any date

BOOKS FOR THINKERS

Any of the following works will be promptly despatched on receipt of order at "The Harbinger of Light" Office, 117 Collins St., Melbourne. Remittances must accompany Orders. The postage quoted is to places within the Commonwealth. Double these rates must be allowed for in New Zealand Orders. United States of America double New Zealand Rates.

HAS W. T. STEAD RETURNED? By James Coates, Ph. D. F.A.S. Price 3/-, postage 2d.

SPIRITUAL SCIENCE, HERE AND HEREAFTER. By Sir W. Earnshaw Cooper. A Study of Spiritual Philosophy. 4/6 postage 3d.

WHERE TWO WORLDS MEET. By Sir W. Earnshaw Cooper. Bridging the Gulf between Matter and Spirit 5/- postage 3d.

CHRISTIANITY AND SPIRITUALISM. The history of the Gospels, the Secret Doctrines of Christianity, intercourse with spirits of the dead, the new Revelation. Leon Denis 4/6 postage 3d.

THE HUMAN AURA AND THE SIGNIFICANCE OF COLOUR. By W. J. Colville, 1/6, postage 1d.

PHOTOGRAPHING THE INVISIBLE by James Coates, Ph. D. Copiously illustrated, 6/-, postage 3d.

AFTER DEATH, Amanuensis, W. T. Stead. New and Enlarged Edition. Fifteen hitherto unpublished letters from Julia. Price 4/-, Postage 3d.

JESUS, THE LAST GREAT INITIATE, by Edouard Schure 3/6, postage 3d.

SCIENCE AND THE INFINITE, or THROUGH A WINDOW IN THE BLANK WALL. By Sydney Klorn. Price 4/-, postage 3d.

MORE RAYS OF THE DAWN, or FRESH TEACHING ON SOME OLD TESTAMENT PROBLEMS. By Rachael J. Fox. Price 4/6, postage 3d.

RAYS OF THE DAWN, or FRESH TEACHINGS ON NEW TESTAMENT PROBLEMS. By Rachel J. Fox. Price 4/6, postage 3d.

REVELATION ON REVELATION, and THESE LATTER DAYS. By Rachel J. Fox. Price 5/6, postage 3d.

THE INFLUENCE OF THE MIND ON THE BODY. By Dr. Paul Dubois. Price 1/6, postage 1d.

RELIGION AND MODERN PSYCHOLOGY. By J. Arthur Hill. Price 4/6, postage 3d.

THE CHIEF SCRIPTURE OF INDIA. By W. L. Wilmshurst. Price 2/6, postage 1d.

THE TRUE MYSTIC. By the Rev. E. Holden Sampson. Price 3/6, postage 3d.

SPIRITUALISM IN THE BIBLE, by E. W. and M. H. Wallis. 1/6, postage 1d.

PSYCHICAL SELF CULTURE by E. W. and M. H. Wallis 1/6, postage 1d.

PROBLEMS OF THE SPIRITUAL. By Rev. Arthur Chambers. Price, 4/6, postage 3d.

TALKS WITH THE DEAD. By John Lobb. Psychic Photographs. Price 4/-, postage 3d.

MINISTRY OF THE UNSEEN, by L. V. H. Witley 1/6, postage 1d.

LIFE WHICH IS LIFE INDEED. By L. V. H. Witley. Price 1/6, postage 1d.

LOVE FROM BEYOND THE VEIL, by L. V. H. Witley 4/6, postage 3d.

WORDS FROM WITHIN THE VEIL. By L. V. H. Witley. Price 1/6, postage 1d.

KRISHNA AND ORPHEUS. The Great Initiates of the East and West. A learned and interesting work, by E. Schure, 3/6, postage 2d.

PYTHAGORAS AND HIS SYSTEM OF PHILOSOPHY. The Delphic Mysteries, By E. Schure. 3/6, postage 2d.

PSYCHIC PHILOSOPHY. By V. C. Desertis. With introduction by Dr. Alfred Wallace. Price 4/6, postage 3d.

THOUGHTS OF THE SPIRITUAL, or ECHOES FROM A NEW FOREST PULPIT. By Rev. Arthur Chambers. Price 4/6, postage 3d.

SPIRITUALISM, A PHILOSOPHY OF LIFE. By W. H. Evans. Cloth 2/-, postage 2d.

THE GREAT PEACE, a Mosaic of Unrhymed Song. By James Leith Macbeth Baines. Price 1/-, postage 1d.

MAN AND THE SPIRITUAL WORLD. By Rev. Arthur Chambers. Price 4/6, postage 3d.

PROBLEMS OF THE SPIRITUAL. By Rev. Arthur Chambers. Price 4/6, postage 3d.

THE LADDER OF LIGHT. By E. George. Price 4/6, postage 3d.

SCIENCE AND THE SOUL. By W. Britton Harvey. Telling presentation of the case for the genuineness of Psychic Phenomena based on the testimony of the leading Scientists of the world. Price 1/, postage 1d.

A VOICE TO MANKIND. By and through Andrew Jackson Davis. The Poughkeepsie Seer and Clairvoyant Price 1/-, postage 1d.

THE MESSAGE OF THE SUN. By Rev. Holden E. Sampson. Price 2/-, postage 1d.

THE PRIESTESS OF ISIS. An Occult romance of the days of Pompeii and Herculaneum, by Edouard Schure 4/6, postage 3d.

CHEIRO'S GUIDE TO THE HAND. A practical book on Palmistry, based on the experience and system of Cheiro. With numerous illustrations. 4/6, postage 2d.

HOW TO KEEP FIT. By Alfred T. Schofield. 1/6, postage, 1d.

RAMA AND MOSES. The Aryan Cycle and the Mission of Israel. By Edouard Schure. Price 3/6, postage 2d.

THE WISDOM OF PLOTINUS. By C. J. Whitby. Price 3/6, postage 2d.

THE MAN OF TO-MORROW. By Floyd B. Wilson. Price 4/6, postage 3d.

ANCIENT MYSTERIES AND MODERN REVELATIONS By W. J. Colville. Price 4/6, postage 3d.

LETTERS FROM A LIVING DEAD MAN. Written down by Elsie Barker. Price 4/6, postage 3d.

PSYCHICAL RESEARCH. By Sir W. F. Barrett, F.R.S., 1/6, postage 1d.

LETTERS OF BARNABA. Price 6d. Postage 1d.

THERE IS NO DEATH (new cheap edition). By Florence Marryat. Price 1/6, postage 1d.

NUMBERS: THEIR MEANING AND MAGIC. By Isidore Kozminsky. With frontispiece portrait of author. Special Reprint Edition. Crown 8vo. Price 1/6, postage 1d.

WHENCE HAVE I COME? A Short Treatise on the Origin of Individual Being. By Reichard A. Bush. Price 3/-, postage 3d.

INVISIBLE HELPERS. By C. W. Leadbeater. Price 2/-, postage 2d.

PSYCHIC FORCE. By Gambier Bolton. Price 1/6, postage 1d.

GHOSTS IN SOLID FORM. By Gambier Bolton. Price 1/6, postage 1d.

FOUR GREAT RELIGIONS. By Annie Besant. Price 2/-, postage 2d.

RE-INCARNATION AND CHRISTIANITY. By a clergyman of the Church of England. Price 1/6, postage 1d.

THE PROBLEMS OF PSYCHICAL RESEARCH, by Hereward Carrington. Price 7/6, postage 4d.

THE PROBLEMS OF THE BORDERLAND, by J. Herbert Slater. Price 4/6, postage 3d.

SPIRIT PSYCHOMETRY and Trance Communications by Unseen Agencies, through a Welsh woman and Dr. J. D'Aute Hooper. Price 4/6, postage 3d.

OUR SELF AFTER DEATH. By Rev. Arthur Chambers. 1/6, postage, 2d.

AN IRON WILL. By Orison Swett Marden. Price 1/6, postage 1d.

THE POWER OF PERSONALITY. By Orison Swett Marden. Price 1/6, postage 1d.

THE HOUR OF OPPORTUNITY. By Orison Swett Marden. Price 1/6, postage 1d.