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DEVOTED TO
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AND
SPIRITUAL PHILOSOPHY.

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The Editorial Chair.

Spiritualism and Its Critics.

"He that answereth a matter before he heareth it, it is folly and shame unto him." (Proverbs 18: 13.) This proverb was written thousands of years ago, and the very fact that it was written suggests that the prevailing tendency that exists to-day was in active operation in the days of antiquity—the tendency to regard every "new" idea with suspicion, and to pronounce judgment prior to investigation. It exactly describes the mental attitude of the preponderating mass of the people towards those marvellous and thought-stirring phenomena associated with the much-derided cause of Spiritualism, and at once reminds us that human nature has, through all the ages, been pretty much as we find it to-day. The self-same spirit confronted Paul and Silas when they preached the risen Christ to the Thessalonians. They were regarded as obnoxious disturbers of the mental peace of the community, and we are told that the Jews were not only unbelieving, but actually got together a crowd of "lewd fellows" and "set all the city in an uproar." They also "assaulted the house of Jason," in the belief that Paul and Silas had taken refuge therein, and dragged Jason and certain brethren unto the rulers of the city on a charge of having "turned the world upside down." These prejudiced and intolerant Thessalonians were the prototypes of millions of similarly conservative and narrow-minded individuals of the present day. They knew nothing of the transcendent theme about which Paul and Silas desired to speak, and coarsely resented the well-intentioned attempt of these ardent preachers to enlighten them. Precisely the same spirit is operative to-day towards the truths of Spiritualism. The vast majority knows nothing of the subject, and, as a rule, laughs it to scorn. These victims of the closed mind are, of course, more to be pitied than blamed, and we have to endure them with all the patience we can command.

But what a different mental attitude Paul and Silas found among the Bereans! "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. THEREFORE many of them believed." These ancient Bereans were like the minority at the present time in respect to the spiritual truths that are being vouchsafed to the world in this twentieth century. This minority approaches the claims of Spiritualism with "readiness of mind," or, as it is usually expressed, "an open mind"; they "search" to see "whether these things are so," and as a result of their investigations "many of them believe." Whether those constituting this minority are "more noble" than the majority, it is not for us to say, but it may certainly

be said that their ATTITUDE is far more noble, more rational, and more in conformity with what we understand as common-sense. They, at all events, do not "answer a matter before they hear it," and it is a very significant fact that rarely do we find the sincere and conscientious inquirer fail to receive the conviction that Spiritualism represents a great and undeniable truth—the truth that life is continuous and that the incident of death does not entirely cut us off from communication with the friends we have left on earth.

Among no section of the community has this spirit of unreasoning prejudice been more manifest than among the very men who, of all others, ought to possess "an open mind"—the Scientists! There are, of course, many exceptions to this rule to-day, but the majority still holds aloof and positively declines to take the trouble to inquire. Well, let them hold aloof! We, at all events, have the satisfaction of knowing that no Scientist has yet investigated the phenomena under notice without acknowledging that, whatever be their origin, they are indubitably real and genuine. And most of these men, the shining lights in the Scientific firmament, have candidly voiced the conviction that these amazing happenings represent the operations of spiritual men and women who were once enrobed in mortal form. The Scientists who most rabidly oppose this declaration admit that they have never studied the phenomena and have never been in the presence of a medium in their lives. They, therefore, "answer a matter before they hear it," and consequently their attitude is "folly and shame unto them." They will undoubtedly be put to confusion as times goes on, and so will the vast army of other "irreconcilables" who have deliberately closed their minds to these transcendent spiritual facts. They are men and women who "darkeneth counsel without knowledge," and are often very glib in their criticism of those who do know. Ignorance is always blatant, and there are always those ready to charge more advanced souls with attempting to "turn the world upside down." This has been the experience of the pioneers of "new thought" in all the centuries. It was the chief offence of which The Christ Himself was guilty in the eyes of His opponents. He was a disturbing factor in the community. He not only propounded Spiritual truths which were foreign to the teaching of the orthodox Church of His day, but was positively Socialistic in some of His doctrines, and consequently aroused the antagonism of the representatives of "vested interests." He was, moreover, declared to be "beside Himself," or, as we should describe such a condition to-day, "off His head." Spiritualists, therefore, can point to a great Exemplar when they are accused of "unsettling the minds" of the people, and of having "a bee in their bonnet." They must expect these knocks, and consider themselves favored in being "counted worthy" to endure odium for the sake of Truth.

And, after all, what does it matter what mere men think of us? We should each realize that we are a law unto ourselves, so far as our consciences are concerned, that we are individually responsible to our Creator alone, and that the passing judgments of our fellows are of very little moment. Our plain duty is to be true to ourselves, and to "let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." That is a text which Spiritualists would do well to take to heart. They are not all shining lights by any means—some of them, in fact, emit a very murky glow. And many of them are not consumed with such an overmastering desire to perform "good works" as to lead others to "glorify" God on account of their example. They ought, however, to be eminently practical men and

women in living out the Christian life, and unless they are prepared to conform to this standard, the Cause would undoubtedly benefit by their withdrawal. There are hypocrites in the ranks of Spiritualism as elsewhere. Black sheep are to be found in almost every fold, and when we find them in the Spiritualistic enclosure we should peremptorily "chuck them out."

Whether we like it or not, the fact has to be faced that Spiritualism is not considered to be too clean today. That, however, is not the fault of Spiritualism any more than it is the fault of the Christian Church that some of its members besmirch its escutcheon. The fault lies with the individuals themselves, and is generally traceable to some regrettable moral "kink" in their nature. They must, therefore, either be made to reform or be thrust aside as unclean. The fruits of Spiritualism should manifest themselves in Purity, Love and Truth. Dressed in this attractive garb they will command respect, and impress the unbeliever with the effectiveness of its teachings in the production of a lofty character. Dressed in the raiment of uncleanness and "shady" transactions, they will repel and invite the finger of scorn. A great responsibility therefore rests upon every professing Spiritualist, and he or she should see to it that his, or her, light burns with a brightness that shall allure, and at the same time shed a radiant lustre on the Cause.

Wayside Notes.

Conditions of Mediumship.

The widespread bereavement produced by the war is inducing tens of thousands of grief-stricken souls to seek solace in the teachings and phenomena of Spiritualism. There is consequently a greater tendency to-day than ever before to seek the services of mediums. The inquirers are for the most part totally unfamiliar with the subject, and have no idea how to proceed when, for the first time, they have a "sitting." For their guidance, therefore, we invite their attention to the following suggestions:—

1. Excessive grief on the part of the sitter may make it impossible for the departed friend to communicate at all, as it creates an atmosphere which he cannot enter without injury or disturbance to himself. Uncontrolled emotion, or too intense desire for communication, may also prove a hindrance.

2. When the medium gives descriptions of the appearance of various persons, the sitter should listen attentively and answer carefully any questions that the medium may ask as to recognition of descriptions, &c., giving, however, as little information as possible, lest it spoil what would have been evidential matter later on, which the communicator would regret. The sitter should take accurate notes of all that is said by himself and the medium and verify every point, where it is possible, either at the time or later.

3. If the sitter is sceptical on the subject of communication, or even hostile to the idea, he should be willing to lay aside his scepticism or hostility during the time of the sitting, as such an attitude affects the medium, and renders communication difficult or impossible.

4. Test questions to establish proof of identity are generally found to be inadvisable, and sitters are advised to keep their minds open, alert, passive and calm. The best conditions are ensured by quiet, affectionate thought directed towards the departed friend, or by the resolute suppression of selfish thoughts and desires.

5. When sitting with a trance medium, the sitter should be careful to leave him undisturbed (by talking or agitation) whilst entering or leaving the trance condition. An attitude of quiet, restful consideration for the medium's welfare during this process is the best help that the sitter can give.

With regard to the 4th suggestion, the sitter will naturally require certain evidence to establish the identity of the friend purporting to communicate. But the sitter would do well not to press this point

too far at the outset. It is the experience of all investigators that THE BEST TESTS COME UNSOLICITED. The writer of these lines, however, confesses that he is preaching that which he failed to practise when commencing his inquiries. He was exacting to a, perhaps, unreasonable degree, and was rebuked by certain controls for too rigidly insisting on the information he demanded. He is quite convinced now that he was too insistent, too impatient, and admits that his most conclusive experiences, demonstrating the reality of communication with invisible friends, were received when he least expected them. For this reason he advises others to be less anxious than he was himself for tests at the outset, and can assure all earnest investigators that if they are content to go slowly for a while they will realise their heart's desire in time.

Clairvoyance in Antiquity.

It is only during recent years that some of our leaders of Science, and other intellectuelles in different fields of endeavour, have recognised the reality of the faculty possessed by many people known scientifically as "a sixth sense," and more commonly as clairvoyance or second sight. It is generally regarded, in fact, as a "new" discovery, and yet we are reminded in an issue of our ably-conducted French contemporary, "La Revue Spirite," just to hand, that the existence of this faculty was acknowledged thousands of years ago. A translation of the article will doubtless be read with interest:—

"This power was known by the ancients. One even finds examples of it in Greek drama, which seems to indicate that these 'visions at a distance' were common enough to be utilised for dramatic purposes. There is in the Choephoroi of Aeschylus an admirable scene where Cassandra, possessed by the Spirit of Python, relates to the awe-stricken Chorus all the steps in the murder of Agamemnon, at the very moment when Clytemnestra and Aegisthus are perpetrating it.

"Again, Philostratus in his 'Life of Apollonius of Tyana,' relates that that celebrated thaumaturge, being at Ephesus, suddenly stopped, looking far into space, and then was heard to exclaim 'Courage! Strike the tyrant.' Recovering himself, he announced to his students their deliverance. The fact came out some days later that at the very hour when these words were uttered, the Emperor Domitian fell beneath the dagger of the freedman, Stephanus.

"For those who might regard these examples as too far off, here is a more recent case, absolutely certified to by the famous Kant. It concerns the illustrious philosopher and savant, Swedenborg. Finding himself at Gothenburg, at the house of one of his friends, where he was lunching, he suddenly went outside, stayed out a moment, and came back much pre-occupied. A little later he again went out, and the third time his face had regained its calm, and he announced to those present that a terrible fire had just broken out in Stockholm in the street where he lived. He followed its progress, described its ravages, declared that the house of one of his friends had been destroyed, but that, thanks to God, the devouring flames had been mastered, and had stopped three houses off his own. Messengers arriving next day corroborated the absolute exactness of the description given."

Exploitation of Spiritualism.

We are hearing much in these times of the very serious extent to which Spiritualism is being traded upon by a host of unconscionable charlatans, and all well-wishers of the Cause will rejoice at the efforts that are being made in England and elsewhere to rid the movement of these shameless imposters. They are, of course, all classified as "Spiritualists" by the man in the street, and yet their practices are as far removed from Spiritualism proper as are the clumsy tricks of a conjuror from genuine psychic phenomena. It is this widespread misapprehension that has done incalculable harm to Spiritualism in the past, and is

still operating as a factor prejudicing the Cause in the eyes of the community generally.

No cause can hope to flourish whilst laden with this incubus of deceit and fraud, and consequently we welcome every endeavour to purify the movement from this detestable taint. All the leading Spiritualistic journals in foreign, as well as in English-speaking countries are denouncing these imposters, and calling upon Spiritualists throughout the world to assist in the cleansing process. "La Revue Spirite," our Paris contemporary above referred to, recently alluded to the subject in drastic terms in an article headed "Mediums de Contrebande," and as will be seen from the following translation, takes up a similar attitude to that adopted by "The Harbinger of Light," and its English contemporaries:—

"There is in progress in various countries at this moment a campaign against professional mediums who traffic in spirit communication 'to order,' and who parade themselves in shameless advertisements. That has a smack of charlatanism about it that must rejoice the enemies of Spiritualism, while furnishing them with ready arms to use against it. . . . The name of Rasputin, that Russian adventurer, masking his depredations under a veil of mysticism difficult to define, is still fresh in all minds. This Sybarite, twisting all teachings to gratify his own sensual desires, has brought to their final ruin some statesmen, honourable Spiritualists, who had believed in him with his show of sincerity, as an apostle. . . . So. What do we see? An outcry arises from all sides demanding that justice be done against this exploitation of Spiritualism. Jesus chased the traders from the Temple; let us too chase these traffickers from ours. IT IS THE MEDIUMS THEMSELVES, REVOLTED BY THIS INDISCRIMINATE PRACTICE WHICH DISCREDITS THEIR HIGH MISSION, WHO HAVE RAISED THE CRY OF ALARM."

Unfortunately Spiritualism lends itself to imposition in a very peculiar sense, and it behoves all Societies, and supporters of the movement generally, to scotch this tendency at every possible turn. That, at all events, is the attitude of this journal, and that attitude will be maintained. Honorable Spiritualists, with a reputation to lose, cannot be expected to treat this hideous and devitalising cancer with unconcern! And unless it is drastically eradicated many of them may wash their hands of the whole business!

The Medium and the Bishop's Wife.

One of those mediums who have lately suffered imprisonment for "fortune-telling" relates that while she was in Holloway gaol, London, with other female prisoners condemned for the same offence, the wife of a well-known bishop visited the prison and addressed them on the subject of Joan of Arc. She descanted on the wonderful experiences of Joan in hearing voices and seeing spirits, and having traced her career and the marvels she did in assisting to overthrow the enemies of her country, she related the sorrowful end of the Maid of Domremy, remarking on the unenlightened state of civilisation at that period.

Having improved the occasion with these and other moral reflections she concluded her discourse, afterwards shaking hands with the prisoners, one of whom—the medium who tells the story—remarked that she was thankful not to have lived in those days, "because," she said, "to-day, instead of being burned at the stake I have only been given three months' imprisonment as one who sees spirits and 'hears voices'!" That the lady visitor was considerably nonplussed by this remark goes without saying. The whole episode is an eloquent satire on the attitude of the average religious mind towards the facts of psychical science.

Our informant adds the interesting information that having, when asked for her religion, replied that she was a Spiritualist, she was at once assigned to the Church of England! It is quite appropriate, since so many Spiritualists are devout members of that Church.

Spiritualism in the Pulpit.

Many Spiritualists appear to imagine that their Societies and Churches will some day supersede all the Churches of all the denominations in Christendom—that there will, in short, be one Church only, and that it will be called the Church of Spiritualism. We, however, do not harbour any such delusions. The day when all the existing sects will be merged into one homogeneous whole is altogether too far off to come within our present purview. It would be sheer waste of time to discuss it. What we do expect, and discern signs to-day of eventually realising, is the spiritualising of the Christian Church by the gradual permeation throughout its teachings of the inspiring truths of the Spiritual Philosophy, and a recognition of the spiritual origin of those amazing phenomena which are fast robbing death of its sting and the grave of its victory. That is all we anticipate, and that is really all we want.

We have from time to time quoted extracts from sermons showing that this tendency is becoming increasingly prevalent. During the past three years—that is, since the war began—this development has become so marked as to be extremely gratifying to the great body of sincere Spiritualists, whose principal desire is that the teachings of Spiritualism should be given out from the pulpit, and who are quite indifferent whether the preachers label those teachings by any particular name or not. The chief thing is to spread a knowledge of these truths. By whatever denomination they may be called is quite a secondary matter. These remarks have been suggested by a sermon recently preached, and reported in the "West Lothian Courier," by the Rev. E. Sherwood Gunson, M.A., of New Monkland, who took as the subject of his address, "ARE THE DEAD ALIVE? CAN WE SEE THEM, OR CONVERSE WITH THEM?"

The rev. gentleman took as his text, 2 Kings 6: 17, "And Elisha prayed, and said, Lord; I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." "These are the days," said Mr. Gunson, "when we often wonder things about the unseen world—about the other life. Many a heart cried out—Oh, that it were possible that we could hold converse with the dead; it would bring to our hearts such comfort, such joy, such hope, to have the assurance that they were living, and know that we could get into touch with them. A friend of mine, a very prominent man in Glasgow, began to absent himself from church. He had been a very constant church goer, and so I visited him, and told him I was amazed to find that he had stopped attending church. He then told me that twelve months before he had lost his wife. They were much attached to each other. For six months after her passing he attended church regularly, hoping to hear some word of comfort and hope, but during all that time his minister had never referred to the future life, and, so far as he was concerned, there might never have been a life beyond the grave. Of course, his friend was wrong in leaving the church, but he also felt that his minister was wrong too. He had often thought that with the vast amount of teaching in the Old and New Testament about the dead, it was wonderful how ministers managed to avoid so thoroughly the theme altogether. And instead of being those to lead in this matter, they were content in most cases to leave to others to mislead and misread the Scriptures."

Continuing his discourse, the preacher said, "The Bible gave a beautiful view of the dead. He could not go into it fully that day, it would take weeks to deal with the subject in its entirety, but he would just outline the subjects. THE BIBLE TELLS US THAT THE DEAD ARE AS LIVING AS WE ARE—EVEN MORE SO. That in that other life they have a conscious existence, that when they are at home with God, brother recognised brother, a

husband his wife, and a wife her husband, parents their children, and children their parents. In that House of many Mansions they served God in His Temple, day by day, in a state where pain and sorrow has ceased and death is no more. That was a brief, a most inadequate summary of the glories attaching to the hereafter, which Christ in His Gospels told us about. Now he, the preacher, had always himself strongly maintained that CHRISTIANS WERE ALL SPIRITUALISTS in the best sense of the word; nay, that they were the only Spiritualists who throughout the ages had maintained our paramount belief in the resurrection of our Lord and the life beyond. No man could be a Christian and yet not believe that the spirit within him would never die—that after it passes from this body it retains a recognisable conscious form in the life beyond.”

“This, then, is my message to-day,” concluded the speaker: “THERE IS NO DEATH. IF WE CANNOT SEE THOSE WHO HAVE GONE, IF WE CANNOT SEE VISIONS OF THE UNSEEN, IT IS NOT BECAUSE THEY DO NOT EXIST, BUT IT IS BECAUSE OF OUR MATERIALISTIC WAYS. We require, before we can either see or hear from those beyond, to develop a sense of spiritual presence. We require a deeper spiritual life, to pray constantly, and live constantly for God. If we develop ourselves on spiritual lines as thoroughly as we do in developing the muscles of the body, we would get nearer to God and the unseen. Paul’s visions were the result of a man of prayer. Joan of Arc led French soldiers to victory because she heard and listened to the voices from the other side. Elisha was guarded and helped by the unseen hosts. If we love God, and serve Him with righteousness, we need fear nothing. Our eyes will be opened. Our foes will flee in the twilight. If God is with us, who can stand against us?”

Generally speaking, it is from Church of England pulpits that we hear views of this character expressed. To hear them from a Scots Church suggests that the war is beginning to work miracles! But, there, no matter what the denomination, the church that does not give out these teachings in the future will not be wanted. It will be dubbed out of date, and the chief occupation of the caretakers will be brushing the dust off the unused seats!

SPIRITUALISM IN THE PULPIT.

The “London Advertiser” of recent date contains reports in extenso of Dr. Norwood’s sermons on Sir Oliver Lodge’s book, “Raymond,” in which he boldly avows himself a Spiritualist, denies the Christianity of those who deny the truth of Spiritualism; calls it the World’s Comfort; says he has looked upon the discarnate dead; says that since his early boyhood he has been conscious of the presence of a spirit-playmate, companion, friend, guardian; and claims that Spiritualism is in complete harmony with the Bible, Christianity and the teaching of Jesus. He thinks London needs a highly developed medium and declares it is as natural for one to return from the Beyond as for a father to return to his family from daily business.

A correspondent writes:—“The mystical number seven has seldom come to more appropriate prominence than by the arrival of my little daughter at seven o’clock on the seventh day of the seventh month of the year 1917. My house is No. 7, and the address S.W. 7. The telephone number begins with a 7. The baby weighed 7 lb. 7 oz., and received her first meal seven hours after birth. The surnames of the parents and nurse number respectively seven letters.”—“Daily Telegraph,” London.

“REVELATION ON REVELATION.”

“Revelation on Revelation, and These Latter Days,” by Rachel J. Fox, author of “Rays of the Dawn” and “More Rays of the Dawn,” is a most extraordinary book, and will probably evoke the comment from most of its readers: “I don’t know what to make of it.” As its title signifies, it deals with the contents of the Book of Revelation, and their bearing on recent developments in relation to the war. Its bewildering feature is associated with the writings of Joanna Southcott, the Devonshire prophetess of 100 years ago, and the mysterious box which has remained sealed since her death, and which is to be opened some day in the presence of thirty Bishops. Mrs. Fox pleads for the opening of the box, but, apparently, the Bishops are not at present forthcoming.

Mr. J. W. Sharpe, M.A., of Woodroffe, Burnemouth, and formerly Senior Fellow of Gonville and Caius College, is one of those not too common instances of a high degree of intellectual ability being combined with fine psychic powers. Mr. Sharpe has a gift of clairvoyance the reality of which he has frequently demonstrated to his friends. Recently his attention has been turned to the writings of Joanna Southcott, in connection with which certain visions have come to him, a brief account of which has been published in “Light” for the information of those interested in the question.

Mr. Sharpe’s account commences with a reference to a vision (on the 3rd of February last) of celestial beings whom he beheld while he was holding in his hand some booklets relating to Joanna and her mission. And later he claims to have had a communication from Mr. W. T. Stead, who said that the opening of the box was an imperative necessity, “as a first step to emancipation.” Mr. Sharpe says that he had asked the question, “Do you know Joanna Southcott? Should she be listened to?” To which Mr. Stead replied, “Yes. Open the box. The new time is come. He is come, and men see Him not. The bars are being drawn on the debased ones for their good.” Then follows a description of the visions, the last of which was received on March 28th, 1917, at 10 a.m., as follows:—

“I find myself in the midst of a springing fountain of light, rays and drops of all colours. Around is darkness which melts away when the drops and rays invade it. Now there faces me a tall, grave, beneficent being, all of shining light, sometimes dense and white, sometimes perfectly translucent and clear. He raises his open hands, elbows at his sides, and from his eyes and the palms of his hands and also from the closed fingers, pour brilliant rays of light. The darkness has now all gone. From his head rise flames of brilliant light, and now his whole body appears to be formed of blazing light, and he becomes a dimly outlined form in the boundless light of true being. Now a man appears, very dimly only. Now in front of me stands a winged being, in a long robe of full and graceful folds, the wings rising, each of them, in a magnificent arch; she (for I think the form is that of a woman) holds up a scroll in front of her. The hair is very thick in heavy folds and is gathered in the neck in a heavy roll. Underneath the light of it the colour is seen to be a dark brown. (I am pretty certain that this angel is Joanna in her natural form as a messenger). Now the angel bursts into shining light, and upon the scroll there comes out the word ‘Victory’; then comes on the scroll ‘Truth’; then ‘Love’ (each word disappearing before the next forms). The angel now becomes impressive and urgent in her manner, and leans towards me: ‘LET THE BOX BE OPENED AT ONCE.’ (I see a small model of it on the table before the angel). ‘All is finished, all is done that the Lord, WHO IS COME, desires. Now let the BOX BE OPENED. This paper is to be sent to our messenger among you.’

A few copies of the book are procurable at the office of “The Harbinger of Light,” as advertised on the last page of the cover.

THE LOST ATLANTIS.

PLATO'S LEGEND SUPPORTED BY SCIENCE.

(From "The School World," London).

Concerning the fact that the great continent of Atlantis may once have existed, M. Pierre Termier, of the French Academy of Sciences, remarks in a recently published reprint from the Smithsonian annual report for 1915:—

"No affirmation is yet permissible, but it seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules, otherwise called the Strait of Gibraltar, and that its collapse occurred in the not far distant past. In any event, the question of Atlantis is placed anew before men of science."

To many minds Atlantis has been a fabled country, a part of the interesting mythology of the Eastern world, and an inexhaustible subject for poets from the days of Plato on, but now M. Termier says:—

"It may be, indeed, that the poets were once more right. After a long period of disdainful indifference, observe how in the last few years science is returning to the study of Atlantis. How many naturalists, geologists, zoologists, or botanists are asking one another to-day whether Plato has not transmitted to us, with slight amplification, a page from the actual history of mankind?"

From the Smithsonian pamphlet, in which M. Termier quotes a part of Plato's dialogue from "Timaeus," "Concerning Nature," the following facts, as stated by an old Egyptian priest, are derived:—

"Athens was destroyed by a singularly powerful army which came from an island larger than Libya, and even Asia, lying in the Atlantic Ocean beyond the strait called the Pillars of Hercules. From this island one could easily pass to other islands, and from them to the entire continent which surrounds the interior sea. In the Island of Atlantis reigned kings of amazing power, having under their domain several other islands also, and some parts of the continent, as well as Libya as far east as Egypt, and Europe as far as the Tyrrhenian Sea. All this power was once united to subjugate Athens, but the Athenians stopped the invasion and restored all the nations living on that side [east] of the Pillars of Hercules to independence. Later, with great earthquakes and inundations, in a single day and one fatal night, all who had been warriors against Athens were swallowed up, and the Island of Atlantis disappeared beneath the sea."

The author says that the above narrative has not at all the colouring of a fable, but an exactness almost scientific. It may be thought that the dimensions of the Island of Atlantis are slightly exaggerated here, but we must remember that the Egyptian priest did not know the immensity of Asia.

In another dialogue, "Concerning Atlantis," Plato describes the famous island:—

"According to the Egyptian tradition, a common war arose 9,000 years ago between the nations on this side of the Pillars of Hercules and the nations coming from beyond. On one side it was Athens; on the other the kings of Atlantis. We have already said that this island was larger than Asia and Africa, but that it became submerged following an earthquake and that its place is no longer met with except as a sand-bar which stops navigators and renders the sea impassable."

The Island Described.

Plato also develops the Egyptian tradition of the fabulous origin of Atlantis, fallen to the share of Neptune, and on which this god placed his ten mortal children. He describes the cradle of the Atlantic race as a fertile plain located near the sea and opening into the central part of the island. About it a circle of mountains protects the plain from the icy blasts of the north; in these superb mountains there are numerous villages, rich and populous. In the plain

there is a magnificent city, the palaces and temples of which are constructed from stones of three colours drawn from the very bosom of the island; here and there are mines yielding all the metals useful to man, and finally the shores of the island rise perpendicularly and commandingly above the tumultuous sea. We may smile in reading, but the geographic description of the island is not of the sort which one jokes about and forgets. This description tallies well with what we would imagine to-day of a great land submerged in the region of the Azores and enjoying the eternal springtime, which is the endowment of these islands; a land formed from a basement of ancient rocks bearing (with some fragments of whitish calcareous terrains), extinct volcanic mountains, and lava flows, black or red, long since grown cold.

Such is the story of the Atlantis of Plato, a history fabulous in its origin, like the majority of histories, yet extremely exact and highly probable in its details and tragic termination. This is all that antiquity teaches us, for the accounts of Theopompus and Marcellus, much vaguer than that of Plato, are interesting only from the impression that they leave us of the wide circulation of the legend among the peoples along the Mediterranean shores. Down to very nearly our own era there was a general belief, all about the Mediterranean, in the ancient Atlantian invasion, which was checked by the very sudden submergence of the country from which the invaders came.

According to M. Termier, the study of the physical geography of the Atlantic Ocean tends to show us what might well have been the base of this great oceanic continent, the loftiest spires of which form the Azores. He looks forward to the day when the charts of the Atlantic will be exact and detailed, affording a closer study with this point in view. Geology also indicates the possibility of there once having been a great table-land surmounted with volcanoes in the eastern Atlantic where now Gough Island, St. Helena, Ascension, Cape Verde Islands, the Canaries, Madeira, the Azores, and a few others, all of which are either integrally or in the greater part formed of lava, and many of which bear volcanoes, appear above the surface of the sea.

Volcanoes are held to be the results of convulsions or the breaking away of some portion of the earth's crust. Therefore, these islands seem indicative of a great upheaval, and the depths which surround them are the resting-place of earlier mountains, volcanic lava from some of which has been dredged up. The entire eastern zone of the Atlantic bottom, continues the author, is in movement, forming an unstable zone on the planet, and in such a zone great cataclysms have occurred and may again occur at any moment.

Not only oceanography and geology teach us the possibility, even probability, of there once having been an Atlantis, but zoology shows a certain continental origin of the present fauna, or animal life, of the Atlantic islands which still remains, as well as the strange relationship and reappearance of certain marine animals and shells found only on these islands, and indicating that they must once have been closely connected. M. Termier believes that Atlantis existed, that zoology and geology prove that a cataclysm, not unlike that mentioned by Plato, occurred, and that it now remains for ethnography, anthropology, and oceanography to solve the problem as to whether men lived at this time who could withstand the great reaction and transmit the memory of it. Nowadays even the most modern sciences permit our belief in Plato's legend.

Do not let us wait to be just or pitiful or demonstrative towards those we love until they or we are struck down, by illness or threatened with death! Life is short, and we have never too much time for gladdening the hearts of those who are travelling the dark journey with us. Oh, be swift to love, make haste to be kind!—Amiel.

Is God Revealing Himself To-Day?

THE OLD AND THE NEW TEACHINGS.

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

By Signor Valetti.

THE INVOCATION

Eternal spirit of truth, we crave that the great messengers, the higher intelligences who do Thy will and behest, shall give unto us a measure of strength and power that we may minister effectually unto those who dwell in houses of clay. The world is waiting for the good news, the good news of a God of Love, Who is seeking the happiness, the prosperity and progression of all for whom He is responsible.

We look round about upon this planet and see thousands and millions suffering in body and in spirit. But the greatest suffering we know is the hopelessness of those who have no light; the future is dark indeed, they are going out into the unknown sea, they have to pass through the murky waters of Jordan, and they know not that there is a shore beyond. It is our mission, with the co-operation of those in the flesh, to establish the fact that just beyond the river where the surges cease to roll, there is a beautiful city, a land incomparable, with the glorified host, and some of them have come forth arrayed in royal robes and have presented themselves so that men with the fleshly eyes have seen a little of the glory.

May each one work for the uplifting of humanity, not that they should be hearers of the word only, but doers, remembering that life upon the earth plane is short. Some of you have builded the spiritual houses, the last stones are about to be laid; reflect, if it will stand when the flood and the storm beat upon it—have you laid your foundation upon shifting sand, or is it upon the rock of eternal truth?

We thank Thee for the uplifting, the glorifying, comforting assurance that at last good will come to every soul and every winter change to spring. This is the grand, holy message, for this reason these friends have met together to-night; give us, then, that power and those whom we use from time to time, may they all be spiritual, for in that alone is true happiness to be found. Amen.

THE ADDRESS

I think to-night I will speak to you on a subject that is very important indeed, and some phases of which are not understood. The reason for introducing such subjects from time to time is that the man of God, the believer in truth, shall be fully armed and equipped in the fray in which he must engage daily. If the adversaries of truth come before you with arguments, you must be able to combat that which they put forth, and if you cannot do so with sound reasoning they will say, "Well, how much better are you off than I? You are supposed to receive knowledge and instruction from those who are in possession of greater knowledge, and yet cannot explain questions some people on earth could readily do."

"Is God revealing Himself to mankind now?" For a short time, when I lived in Italy, I belonged to the Roman Catholic Church, and I know more about that Church than I know about any other, therefore I will speak for a short time about the church and its teaching on that subject. It is necessary, we are told in the Roman Catholic Church, to salvation, that a man believe the inspired Scripture as expounded by the Pope and Councils—mark that! It is necessary unto salvation that a man receive the truth and believe it through the reason of others, per medium of the Pope and Councillors. Now let me correct a false and erroneous belief that is prevalent. I believe in justice—be just in all things, let justice be done even to the Romish Church. The Pope is not infallible in everything. He is only infallible when he speaks *ex cathedra*, from the Chair of Peter; then, and then only, is he said to be infallible. Cer-

tain persons have asserted that the Popes are infallible in everything; that is not so. But only when supported by the Councillors, when he speaks *ex cathedra*.

We are taught also that God revealed Himself and spoke by the mouths of holy men, and that the revelation was finished, but that it needs the Pope and Councillors to interpret, to lead, so to speak, the faithful in the right paths lest they err. Private interpretation, therefore, is forbidden. Now, that is where the Romish Church is in the wrong, because it locks up man's reason and commonsense, and makes him dependent upon the thoughts of others, and no matter if they be Popes or Cardinals, or Councillors, the history of humanity has shown that they are all fallible. One has only to look at the history of the Church and know this. One Pope condemned the acts of another, and annulled his decrees. This has happened often. At Avignon, the Papal Court established itself, and there was a rival See at Rome; one fought against the other. And so we find they are only fallible men. History, experience, shows they are but fallible men.

The Inspiration of the Bible.

Now, first, it must be established that the inspired Book, or book that is said to be inspired, is inspired, and that it is infallible. Signors, recent research, and the criticism of the highest scholarship of your world—I am not speaking of my world, because you must work from known facts in the flesh—have demonstrated that certain portions of the book, at all events, are not inspired, not in any sense. It has been stated that, if true, there was no need of inspiration, for to state a simple truth did not need any inspiration. But we have found by criticism and research that the book is not infallible—experience and the history of humanity have shown that Popes and Councillors are not infallible—hence we are left, so to speak, stranded. If we cannot believe in the book as being perfect, and the interpreters as perfect also, doubts at once arise in the human mind, and many drift into materialism; they go to the full swing of the pendulum and reject everything.

Now, I want to show you that God all along the pilgrim journey has never ceased to reveal Himself or His truth unto humanity. It is sufficient for me to say that such men as Gautama Buddha, Confucius, Socrates, Plato, and a host of others whom I need not mention, but who are well known to you, promulgated grand and glorious truths. It is said that Socrates received teaching from his attendant daemon, or, if you like it, his attendant "spirit." Now, what they received and have given forth to the world was just strong enough meat for the people who lived at that age of the world. It is useless to give man more than he can receive, digest, or assimilate, so, at that time man just received according to the measure of his capacity.

But later came the Nazarene, with the great and glorious gospel—not the gospel as it is taught to-day: I do not mean that—and he left it in the hands of faithful men, who continued to receive instruction from the source of all knowledge, which is the spirit world. Now, right down through the ages there have been men and women gifted, who have taught the world wholesome truths—certainly they have never been received, and the persons so gifted have met with a sad and bitter fate. You may burn the mediums and the teachers, but the truth stands, and the Infinite will raise up someone and open some avenue or channel for the distribution of the precious truths to humanity—some channel will be opened

up whereby the living waters will flow and penetrate the hearts and minds of humanity.

Coming down, then, to our own times, we have to ask: "Is God revealing Himself?" And by that I mean, "Is He revealing His will and power, His greater knowledge, upon the earth plane, or has He ceased with the so-called revelation through the mouths of a few prophets and seers?" To that question I reply that the fountain for uncleanness is still open, the fountain which will cleanse all impurity of thought and action is still open, the source of knowledge is not dried up, the perennial spring still flows for the salvation of the human race. Just at this period of time man is seriously turning his attention to the investigation of psychic matters. For long have believers of the truth proclaimed from the housetop that the spirit of man can, and does, return, and efforts to suppress them have failed. Reluctantly have your teachers turned their attention to this subject; they have been cursed by bell and book and candle, but no matter, they have not been deterred. God, through His spiritual messengers—He always works through His spiritual messengers: as the king has Ministers of State under him, in his household, he has servants of various ranks and grades, and he delegates to them certain work; so it is in the spirit world. I receive light and knowledge from the higher sources. And I impart, as well as I can, to you. Whence came that knowledge which I seek to demonstrate through this poor piece of mortality? It is not all my own. No, I may have certain views of things which I express to you, but when I speak of certain things which take place in the spirit world I am speaking of what I have seen or received from higher intelligences who have gone before and gained light.

This, then, is the source of revelation, and a sure one. Of course, man may defile the stream; he may, for filthy lucre, pretend to receive communication from the spirit, he may teach contradictory doctrine—if you like to call it such—but the majority of those who come from the higher spheres have the same teaching. Now is there anything to be revealed? If God is revealing himself, there must be something to reveal. Of course, He had something to reveal to the Greeks, which He did through Socrates, Pythagoras, and a score of others. In these days there is much to reveal. Man has made some progress, and has so widened his sphere of influence until he demands more now than those who lived in what has been called the childhood of the world.

The Revelation of To-day.

What can be revealed, and what is being revealed to man? It has been claimed that nearly all of the discoveries have come from the spirit side. There may be a certain amount of truth in that—that is but a secondary matter. The spirit world is a source of inspiration for all that is great and good; from there will come the genius of a Shakespeare, the gifts of the great masters, and so on. But the primal, the chief motive of the revelation is to exhort man to purify himself in his spiritual life, so that he may be happy. I have told you before that happiness is the only good, hence all roads must lead to that. You have beautiful pictures, interesting books, delightful scenery. If all this contributes to man's happiness he will receive it; but a man may gaze outwardly on the beautiful and feel self-satisfied, and yet spiritually he may be a whited sepulchre, with no spiritual life, hence he has nothing that is solid, that will stand him in the hour of death.

This, then, is the revelation that is coming from God at the present time: How to win the multitudes of humanity—how to bring about a time wherein all shall live at peace with one another. I am sorry that nations will go to war, but there is a tendency to reflect and to arbitrate. But how shall we help humanity in the face of all the contradictions that exist? There are thousands permeated with teaching that they have received at their mother's knee. And who can estimate the influence of that which you

have received at your mother's knee? I remember when I was only a little child, kneeling at my mother's knee before the crucifix which my mother held, and my mother told me to fix my thoughts on the sinless One, to do good as He did good, and always pray that I might follow Him. My mother taught me that the Church to which I belonged was the true Church, and for long, Signors, I debated tooth and nail that the Church of Rome was the only infallible Church and all else was spurious. Ah, it needed a revelation—not from the Word; I could not get it from the Scripture; I submitted my will and reason to the Pope and Council, but was not satisfied, therefore that road was blocked for me, and hence I must have some special revelation.

God reveals to-day where the road is blocked to millions. Take, for instance, some Presbyterian—you know more about them than I do—who imbibed his theology from his mother's knee, and as he has grown up he has received the teaching of his church. You may go and talk to him, he will not listen to you, but will put it aside. He relies on the teaching of the Bible—he says it is the only truth, and infallible. Hence, if that man is to be converted to the truth—mind, he may be a good man, but he is misguided—he must be shown that others have the truth, and perhaps are nearer perfection than himself, you must liberate his thoughts and make him happy, and it must come from some other source. Then, God, through His spiritual messengers, commands the attention of such a man.

For instance, we have Saul, a persecutor of the Church, a Hebrew, who, with great zeal, persecuted the followers of the Nazarene. It was useless to argue with such a man. "Away with you," he would say, "do I not know that there is one God and His name is Yahveh!" And he would revert to the law and sacrifices, and everything in connection with his religion and church. There was no hope of converting him by argument. He is on his way to Damascus, when a supernal light shines round about him. From the higher intelligences the word has come to the servants in the spirit world that the time has come when the persecutor, Saul, must be converted; he is destined to be a teacher, who shall cause the multitudes of mankind to stop, and then he will bring into the barn-house of our Father millions of human souls; and the instructions have come with it, and the light shines round about and he hears the great Seer, as Jeanne D'Arc heard the seers in the woods. She was a medium, she heard the spiritual messengers telling her of her work, God revealed Himself to her by spiritual messengers. And He has revealed Himself to you in some way. Perhaps you came to these meetings to scoff, to prove it was all a sham and a fraud, and while you sat there something that was done, or said, smote you, just like a stroke of lightning strikes the oak, and it is riven in twain, so conviction came to you, and you have never doubted again the truth of spirit return—that was God's revelation to you.

Orthodoxy or Agnosticism.

For long years you could not receive any revelation from the teaching of your Church. You have said, "My reason revolts against orthodox teaching, and there is nothing for me but the darkness of Agnosticism, if not something worse." But you are marked out as being a missionary to perform some grand work. You are converted, and go forth just like that grand man who used to sit here—Dr. Peebles. He was a preacher in the orthodox Church, conviction came to him, and he went forth and turned hundreds of thousands to the way of life. He now gives them the living bread in place of husks, which the swine did eat. Many channels are opened for the passage of the truth to mankind. And as man progresses, other channels will be opened up—as he throws off his old ideas, as he casts behind him other teaching and cries for light, then will the world be flooded with the message from the spirit side of life. God, through His ministering angels, will take care,

no matter what counterfeits may arise, no matter what charlatans may impose, that the channels of truth shall be kept open. Reflect for one moment, in conclusion, while I demonstrate that what I say is truth. One hundred years ago how many spiritualists were there? Perhaps you would not find in London half a dozen, in America few indeed; to-day they are counted by millions—some that are not good, thousands that are.

Simply, there has been a fresh revelation from heaven to man. God is keeping pace with the times, revealing Himself to this mind and that mind in a thousand different ways, but bringing about the one end. Every effort that you put forward is a revelation, and you are an agent under His influence, though perhaps you do not know it. I have been told, and received the greatest pleasure when I heard, that your medium to-day spoke to a bereaved mother. It was most affecting, the good Dr. Whitcomb tells me. This poor stricken woman, who has lost her only child, had become almost demented because she had no hope nor light; orthodox teaching is so crude, so cold, so uncertain. If predestination be true, if that horrible-to-think-of doctrine be true, then he may be forever damned. If orthodox, perhaps he has not believed on the name of Jesus, and he is lost. Perhaps there is no hereafter, and that little mound, that corpse in the coffin, is all there is upon which the mother's affection can rest. It is the chord of her soul, it is going down to the dust, and as days pass and years pass the chemical changes will take place, and in time to come it will be mingled with the dust and the darling boy is no more.

Oh, horror! Is this true? Oh, no! God in His mercy has given us the truth, and He has made everyone of you a medium to uplift and convert humanity. This mother said to your medium, "Oh, that I knew the truth! When I walk through the streets I have called on him, 'Oh, Harry! Harry! I have nearly gone mad!' Your medium said, 'If you call him he will come. He is round about you, though you have put up a barrier between him and yourself because of your unbelief: be calm and realise that he is near you. Do you believe in the Bible?' The woman said, 'I have tried to be a Christian.' Then this medium said, 'I don't understand much about it, but the Bible teaches that the spirit returns again and is round about us, taking note of what we do.'" "Oh," said the bereaved mother, "if I could but believe that, it would be the most beautiful, grandest, most blessed belief." He told the weeping mother that it is a truth that will electrify, revive and make alive for evermore the souls who are dead, while yet they live, and that it will bring into the fulness of spiritual love those who have been sunk in gross darkness and have no hope. This teaching, which is taking place to-day, will uplift humanity, and the time will come when those who are dead in trespasses and sin will be stricken dumb, when the truth shall have free course, when dear ones are called to pass unto realms of eternal day, the people will not put on dark, sombre clothing, but rejoice in raiment of white, and will say, "I know that the one I love is born anew to-day—he has gone into the resurrection life, and I soon will meet him there."

The Grandest Truth in the Universe.

This is the grand truth, and there is nothing like it in the universe of God. Give unto the people the dry husks of orthodox teaching, and that which has been evolved through the brains of theologians, and they will starve upon it—starve and die! Let them realise there is no death! What seems so is but a blotting out of sight for a time, a dropping of the curtain between the earth and the spiritual world,—behind that veil they are standing glorified; and in the evening hours they come round about you and their gentle touch may perhaps be felt, and their knocking attract your attention, or you sense their sweet refining influence. And as you close your eyes and your prayers ascend, you feel that you are in the very presence of God and His holy angels.

That is what is going to regenerate mankind—not the teaching of old fables and legends. No! But the living truth exemplified in the lives of those who believe. When you do not live it, Signors, you become an obstacle in the way of every right-thinking man who desires to get in touch with the Infinite, which is going to uplift him and make him a king and a prince among his fellows, and in the hour of trouble which he may pass through, he will be refined as pure gold. God is revealing Himself, and will continue to do so, and He is using some of you as a channel, as an agent. Be very careful that you are true to your trust, for a man once having put his hand to the plough, we are told, is not fit for the kingdom of heaven if he turns back, but becomes a traitor to the cause of truth, to God, and to humanity.

CLOSING PRAYER

Eternal Spirit of Truth, in Thee we live and move, and have our being, and in Thee there is no darkness. The true light now shineth—whosoever is spiritually illuminated will sit with Thee in heavenly places, and will be satisfied.

May Thy children present realise the blessed privilege they have of working for a few short years in the great vineyard. The time is coming when Thou shalt make up Thy jewels, and they shall be of all nations, irrespective of colour and of language, and all men shall know Thee from the least unto the greatest, and at last they shall be at one with Thee, and we know that they shall dwell with Thee.

Nothing that shall offend will enter in. Sorrow and sighing will have fled away; there shall be no more death; the crooked shall have been made straight, and that which was lame shall be healed, and all shall acknowledge Thee in the great hereafter as the great Universal Spirit, the Giver and the Author of Life and Light and Eternal Happiness. Amen.

THE AUTHORITY OF CONSCIENCE.

In the Auditorium, Melbourne, on a recent Sunday evening, the Rev. T. E. Ruth, of the Collins Street Baptist Church, delivered the second of his series of addresses to citizens. The subject of the address concerned the authority of the church and the conscience of the citizen. He said that, according to the New Testament, neither Roman nor Protestant church had exclusive authority or a monopoly of certificated graces. Man was a free, self-governing being, accountable only to God. If an attempt were made to put restrictions on private judgment in relation to doctrines of science, philosophy, art or politics stagnation would follow. There was all the difference between crystallised authority and the authority that was creative and free. It was the prerogative of every man to verify for himself the truth of a proposition before assenting to it, and every mind was equipped for this. No church could command the conscience of the citizen. The authority of the church was the authority of a witness, not of a judge. The authority of the Bible was that of a Book bearing indisputable record of a redeeming revelation. But the authority was that of the living Christ, who still said, "Follow Me"; who vivified, but did not enslave, the conscience and whose demands were always on the side of conscience.

Numerous friends will please accept our thanks for various cuttings from, and copies of, newspapers they have sent us. It is not always possible to utilise such favours, but they are always desired and welcomed when received. It adds to the kindness if the senders will plainly mark what they wish noticed, and, in the case of cuttings, if they would add the name of the paper and its date of issue it would be a valuable help.

Dr. Peebles, in a letter just to hand expressing his appreciation of "The Harbinger of Light," indulges in flowery language in a very literal sense. He says: "I feel like tossing flowers at your feet while you are in your body, rather than to highly load them on the casket when YOU have left the mortal tenement. Just extend my best regards to my dear old friend, Mr. T. W. Stanford."

KOSMON CHURCH.**THE CONFRATERNITY OF FAITHISTS.**

By J. M. Robinson, Sydney.

FAITHISM is the oldest of all religions; the simplest, the most fundamental; that which has been the very pith and core of all religions which have helped to raise humanity from the level of the beast; the vital essence of all movements which have led man upward to the attainment of a great Ideal. In various terms suited to the time, country and language of the people, it has been expounded by such teachers as Zarathustra of Persia, Po of China, Abraham of Persia, Brahma of India, Ea-wa-ta (Hiawatha) of America, Capilya of India, Moses of Egypt, Chine of China, Sakaya of India, Ka'yu (Confucius) of China, and Jesus (Joshu) of Nazareth, and is finding expression in this, the Kosmon Era, not by the mouth of one teacher alone, but by the universal spirit of progress manifesting in many different movements. Stripped of all theological dogmas, it amounts to this: A living, vital Faith in the Creator, the Great All Father-Mother (by whatever name He is called), that He has created us wisely and that all will work out to the ultimate good of all His Creations.

KOSMON CHURCH is a modern institution, formed in order to provide a spiritual home for Faithists, where they can meet with kindred souls, and by mutual encouragement and united effort make progress towards At-one-ment with the All-Perfect. Its practice and teachings are based upon Eternal Truth, which has been revealed in all ages, but which to-day finds its fullest expression in the book, "Oahspe," a Kosmon Bible, which is a revelation given to the world about 35 years ago through Angelic media, and which contains the solution of the problems of the Ages. It takes into account all the facts of Nature and man's life and experience. It appeals to his highest reason and intelligence. It satisfies his craving for knowledge of things unseen, but most potent. It explains satisfactorily and truly all psychic phenomena. It provides a reasonable basis for belief in, and worship of, a Supreme Being, a great and glorious Personality, who is the embodiment of Wisdom, Love and Power. It answers the question as to what is the Origin, Purpose and Destiny of man; giving the history of mankind on the earth for upwards of 78,000 years, both from the Corporeal and Angelic point of view. It exhibits a fascinating forecast of the way in which Jehovah's Kingdom on Earth is to be founded, and it gives new and attractive theories on fundamental science. It does not claim infallibility, but asks to be judged on its merits alone, reserving to every man the right to interpret according to the Light of Jehovah in his own soul.

LIFE AND DEATH: We believe that life is Continuous, Progressive, and Immortal; that "Death" is but an open door to a larger and fuller experience, and greater opportunities of usefulness. That provision is made for the advancement of every individual soul, and that, sooner or later, the ripening forces of experience will lead all into the pursuit of good. That it is immoral and undesirable that we should escape the results of our liberty of action on all planes, but that in our upward progress the greatest good as well as our greatest delight results from the opportunity to make good to the utmost fraction the evil we have wrought, and that until we have done that we cannot rise ourselves.

ANGELIC COMMUNION: We believe that by purity of heart, and with the aid of special conditions generated by the religious services of the Confraternal life, it is possible to hold intelligent and reverent communion with the Angels—thus demonstrating the continued life of the spirit. Angelic Communion should only be held in the name of Jehovah, and for the purpose of "seeking light in regard to spiritual

things." "Whoso consulteth the spirits for earthly things shall fall into darkness." (Oahspe).

In the ordinary way we seek communion with the higher order of Angelic Beings only; but, believing that "the prayer of a righteous man availeth much" for the dead as well as the living, we also hold regular services for the purpose of helping our unprogressed brethren in spirit life by brotherly exhortation, prayer, fraternal sympathy and loving thoughts.

MEMBERSHIP: To those men and women who are seeking a spiritual home, and who can conscientiously sign the "Faithist Declaration" given below, we give a hearty invitation. Isolation is stagnation and death; association is movement, progress and life. Public services are held every Sunday at 7.15 p.m., at Room 22, Rawson Chambers, Sydney. Our services are very simple—more of a devotional than an intellectual nature. We prefer to feed and stimulate the heart, "for out of it are the issues of life," than provide for the head doubtful philosophies and critical hypotheses, which generally make for social paralysis and spiritual barrenness. Love is greater than logic, and needs no apology—for it is of the Creator Himself.

For particulars concerning the Sydney Community, please apply to the Hon. Sec., Mr. J. M. Robinson, 16 Burt-st., Rozelle, Sydney.

THE FAITHIST DECLARATION.

"I declare unto Thee, Jehovah, in the presence of the Faithists here assembled, that I will worship none but Thee, Thou All Highest Creator, Who art variously named by mortals, Jehovah, The Great Spirit, The Almighty, The Eternal Father, The I Am, The All Light, Eolin, Ormazd, The Architect of the Universe, ever Present, in all and yet above all, unto Whom none can attain forever.

"I declare that I will henceforth turn from evil and strive to do good, that I may come into At-one-ment with Thee, Thou All Father, Life of all life, and Soul of all souls, Who art to the understanding of all the living even as the sun is to the light of day.

"I promise to abnegate self, and to dwell in harmony with my brother and sister Faithists, also to respect the authority of the Chief of the Community.

"I promise to put aside the uncharitable tongue, and not to perceive evil in any man, woman or child, but only the limitations of their birth and surroundings. In Thee, O Jehovah, is my trust. Amen."

ASTROLOGY AND FORTUNE-TELLING.

Notwithstanding the able defence of Mr. Wild, K.C., who, in the course of a long speech explained the rationale of astrology and cited the long list of illustrious names, ancient and modern, associated with the art, Mr. Alan Leo, the well-known astrologer, was fined £5 and £25 costs at the adjourned hearing of the case against him at the Mansion House, London. The charge arose out of an astrological reading sent by the defendant to Detective-inspector Nicholls, of the City Police, who paid five guineas for the document. Mr. Alderman Moore apparently did not accept the arguments by the defence that the astrological reading was not fortune-telling, since it only dealt with tendencies, or that it was necessary to show that the defendant was actuated by the intent to "deceive and impose." It is understood that the case will be taken to appeal on the latter point of law.

Physical perfection serves to assure moral perfection. There is nothing more tyrannical than an enfeebled organism. Nothing sooner paralyses the free activity of reason, the flight of imagination, and the exercise of reflection; nothing sooner dries up all the source of thought than a sickly body, whose functions languish and for which every effort is a cause of suffering.—Marion.

MARVELLOUS AUTOMATIC DRAWINGS

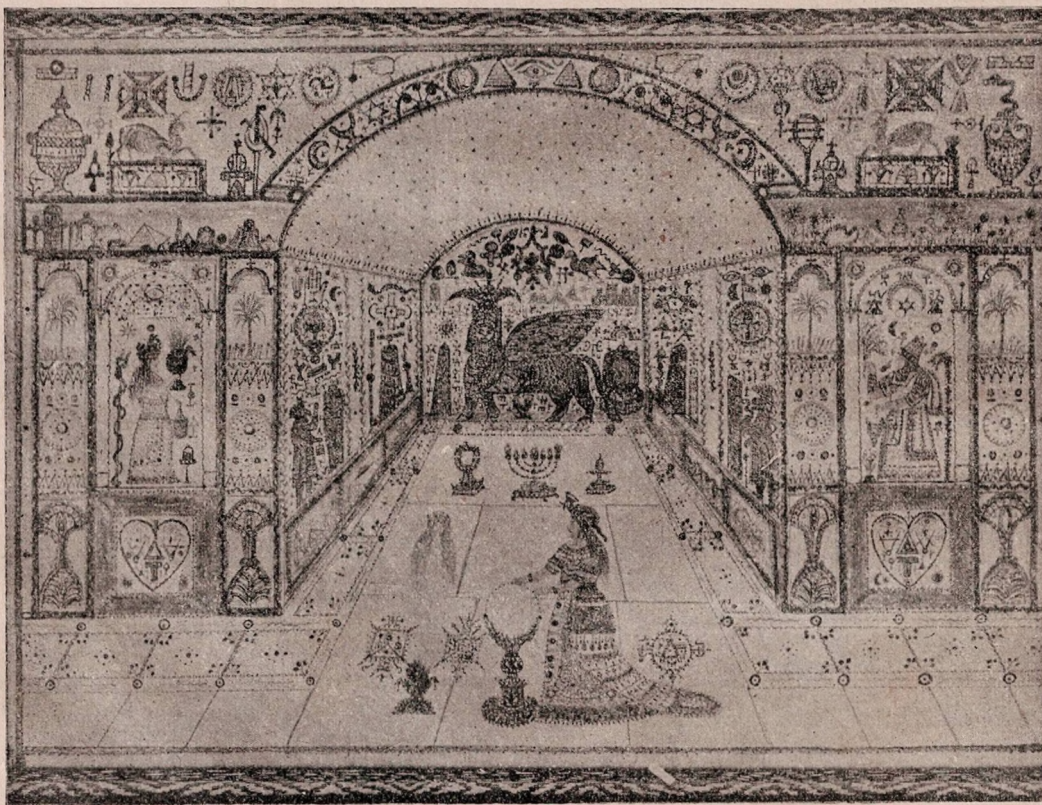
REMINISCENCES OF A NEW ZEALAND SPIRITUALIST

By JOHN WATT.

[Mr. Watt resides in Nelson, and is well known in various parts of N.Z. He is by profession an engineer, and his name is familiar in the Dominion as the inventor of the Watt Patent Hydro-Carbon Water Gas, used for lighting, cooking and motive power, and which is being extensively installed by the New Zealand Motor Gas Engineering Co., Balclutha. The "Gas Engineers' Magazine," the leading authority on lighting in Great Britain, alludes to Mr. Watt as "a little, stiff, stubborn Scotsman, who never learnt how to spell failure, and who, with indomitable perseverance, overcame the many obstacles that have been met with in the path of those who travelled in the way of water gas." He appears to be a man of many parts, and, as will be seen from the accompanying article, is an altogether exceptionally effective medium for the production of automatic writing and drawings. His

"I am deeply interested in your drawings—they are simply wonderful. An account of how they were produced would be of interest to readers of 'The Harbinger.'" These were the kind words of a kinder letter from the esteemed friend to whom I and many others are indebted for the many good things that appear in the columns of this ever-welcome journal. Hence those kind words are responsible for what follows here and now.

Some 17 years ago, while in Wellington awaiting the discharging of the plant and machinery for a large gas installation for a rising township in the North Island, N.Z., which at that time I was busily engaged upon, on a calm Sunday morning, long ere



[Interior of Isonic Temple of Soul Communion of the Sacred Order of Sada, built by Menes in the Great White City of Memphi, or Memphis, and dedicated to Sada, the Guardian Spirit of the Planet Earth, 4000 B.C. An elaborate description of the details of the rites and ceremonies of this Ancient Order of Brotherhood, from which the present day Masonic Order is said to have sprung some 2,000 years later. Remarkable pictures are also given of the origin of the Freemasons, and the awful torture of Hiram Abiff prior to being put to death.]

guides profess to be ancient Egyptians, and his marvellous collection of pictures is probably unique in the line of such phenomena. He is also a highly-developed trance speaker. He has never been associated with Freemasonry, and says he knew nothing of its secrets, signs and symbols at the time the drawings were made. This, to say the least, is very remarkable, in view of the fact that all kinds of Masonic Symbolism appear in the drawings. His frankly-written outline of his psychic development, and varied experiences will, doubtless, be read with much interest, and it is to be hoped that steps will be taken to preserve his marvellous collection of pictures, which will become of increasing interest as the wonders of Psychic Science become more fully and more widely known.—Ed.]

the bells had started to chime, I wandered along the street in the radiant sunshine. My eye fell upon an announcement in a window up the street, "Trance Lecture to-night, 7 o'clock." "Hullo!" I said to myself, "here is a spiritualistic fraud affair." I at once decided to investigate. Punctually a minute before 7, I entered the hall, which was well filled. A gentleman kindly led me to a seat near the platform, and I had barely become seated when the neighbouring town clock chimed the hour of 7. As the last stroke died away, a well-trained choir commenced a song of praise, the effect of which was sweet and soothing.

During the singing, a lady, dressed in robes of white, quietly took her seat upon the little platform, and as the last vibration of the fine organ died away, the lady rose and opened the meeting with a beautiful prayer, gave out the number of a hymn, sat down, and just as the singing ceased, she, for a moment rested her head upon her hand as if in deep meditation, for I was carefully watching her every movement. With a deep, long-drawn breath, she rose; her eyes were closed; her whole form and features seemed to have undergone a striking change; and markedly so, as, in a cultured masculine voice, clear and distinct as a bell, she commenced an address on the subject, "If a man die shall he live again," and for over an hour she held the audience spell-bound. I have had the privilege and pleasure of listening in the old land to some of the best speakers of the day, but never to my knowledge have I listened to such oratory. To say I was astounded would faintly express my feelings, and as the lady sat down a deep, long-drawn sigh of regret seemed to fill the hall, and I am sure more than I breathed forth the prayer, "God bless that noble soul." The meeting closed with a hymn well in keeping with the wondrous words to which we had listened.

I lingered behind, for I could not leave till I had thanked the lady for the beautiful address, and as she shook my hand in welcome, her countenance all aglow, she exclaimed: "Oh, I am so glad you are interested."

"I am more than interested," I replied, "I am astounded, for I cannot believe it is possible for the spirit of one who had lived on earth to come back and speak through a human being as you maintain, as to-night through you. It is the most marvellous experience of a life time."

"Are you staying in Wellington?" she enquired.

"For a short time," I responded.

Then she kindly invited me to a select private circle on the following Tuesday evening, for which I thanked her and left. On returning to my hotel, I took every possible precaution that neither the lady nor her friends should obtain any information regarding me, either as to name, profession, or residence, for although delighted with my experience, I was as sceptical as it is possible to be, and I thought it a pity that such a noble soul should be fooled into such belief as spirit existence or return.

A Sitting and its Revelations.

The eventful evening arrived, and I kept my appointment. I touched the bell as the neighbouring clock chimed the hour of 7, and was immediately shown into a beautiful room, in which already were ten friends and the lady. Immediately I was seated, after having received a friendly greeting, a young lady sat down at an organ, and a hymn was sung, at the close of which the lady rose, and in a refined masculine voice gave us all a hearty greeting. The voice was quite distinct from that of the speaker of Sunday evening. From his conversation, I presumed he claimed to be the spirit of a doctor, as he made several enquiries as to the result of his advice on a prior occasion from more than one of the friends assembled, and, on reaching me, shook hands and said, "I am very pleased to see our new friend, Mr. Watt, here to-night." I was somewhat surprised, and wondered how he or she (for I was puzzled to know "Which was Which"—the personality was that of a gentleman and yet the individual was a lady) had obtained my name after all my precautions.

Following the example of the other friends, I said, "Doctor, if it is not asking too much, could you prove to me that spiritualism is a reality, and not an imposture and fraud?"

"What proof do you desire?" he replied.

I said, "If there are such beings as spirits, which, personally, I can hardly believe, would you kindly tell me if there are present any spirits of friends I knew on earth, and if there are, would you kindly describe them so that I can recognise them. Tell me when they died, and where?"

"Excuse me, friend," he said, "but there is no such thing as death."

"I beg your pardon," I replied. "Tell me when they passed away, and where; what was the cause of their passing away; what they did for a living when on earth; and their name and address?"

"Well, friend," he replied, "that is a large order, but as you are in earnest, I will do what I can for you. There is a tall gentlemanly looking man standing over your left shoulder. He has a long black beard, slightly turning grey, he is very anxious to communicate with you."

"What is his name?" I asked, at which the lady stretched forth her hand, seized mine, and with a familiar grip, and in a voice I knew so well, exclaimed, "Oh, Jack!" gave a piercing scream and fell back into her chair as pale and rigid as if in death. I have seen instantaneous death in various forms, but never in all my experience did I receive such a shock of fear, perhaps selfishly, for all sorts of pictures rose before me—found in a questionable place, a dead lady, publicity (when I did not want it), an inquest. Oh, how I prayed to be out of such a dilemma. But my friends did not seem to be the least disconcerted, as they at once started to sing part of a hymn, and when it ceased, the lady drew herself up, and in a child's voice said, "Good evening, friends. I am so pleased to be allowed to come to-night. I did not expect to be allowed to come, but I was so sorry, for poor Ma, when our new spirit friend came to shake hands with our new friend, Mr. Watt."

"Oh!" I thought, here is another one who knows me." I then said, "Excuse me, my dear, but who was the friend who shook hands with me to-night?"

"I cannot tell you his name," the voice replied, "but he is such a nice gentleman. He loves you as much as Ma loves me, but I must go, for the Doctor is coming back again. Good night all."

Then back came the voice of the alleged Doctor, the same as before.

"Friend," he said, "I must apologise for leaving you so abruptly, but I might explain that when a spirit comes to the earth plane for the first time, the sensitive medium or individual through which it comes, must experience the same physical shock that the body experienced when the spirit left it. Our friend experienced a very severe physical shock, hence the temporary collapse of our lady medium. As I was saying, there is a tall gentlemanly-looking man standing over your left shoulder; he has a long black beard, slightly grey, a noble brow, encircled with a beautiful halo of affection. Such affection is truly remarkable. Why, you must have been like sweethearts on earth. Such affection between a lady and a gentleman I could easily understand, but between two gentlemen it is very remarkable. He is very anxious to communicate with you, and to assume the same position he occupied when on earth."

"What was that?" I asked.

"Your guide and counsellor," he replied.

"What is his name?"

"Have patience, friend. He passed away at Christchurch some three years ago, or nearly so, from apoplexy of the brain. He did not belong to Christchurch. He came from a place called Dunedin. He was either a doctor or a chemist. His name was William Eade. No, I am wrong, there is a haze, or obscurity over the middle part of the name, it is a very short name; it commences with an 'E' and ends with an 'R.' Do you recognise your friend?"

"Yes," I replied. "What is the name please?"

"William Elder, Chemist, Dunedin, who passed away in Christchurch two years and eleven months to-night—the best and dearest friend I ever had on earth, the only man whose body I have followed to the grave in the colony of New Zealand; to me the noblest man that ever breathed, a friend indeed.

"Are you satisfied?" he asked.

"Yes," I replied, "a thousand thanks."

"Friend," he continued, "you are very mediumistic. You would make a good clairvoyant, a good

psychometrist, a good magnetic healer, a good automatic writer and drawer."

"Stop! stop! Doctor!" I said. "If I took up the study of all those subjects, I am afraid my head would swell."

"Possibly so, but when you have decided whether spiritualism is a reality or an imposture, as you term it, decide which phase you will follow up."

"Which phase would you advise?"

"Automatic writing," he replied. "You are a great reader. When you return to your home, for you are only temporarily here, and get settled down, when you begin to read, place a writing pad upon the table, a pen or pencil between your fingers, and allow it to wander over the pad at its own sweet will. After a time, you will get some scrawling, then words, then sense, and if you persevere you will get some of the most marvellous manuscripts you ever saw. You will secure the best results if you fix a night or two a week, commence at an appointed time, punctuality is of great assistance; you need pay little or no attention to anything but your book until a well-advanced stage of experience is reached.

"Thanks, I will try to carry out your instructions to the letter when the opportunity occurs. But one moment, Doctor," I added, "Supposing I take this matter up, is there any chance of my going off my head, as we say, for I have known people become fanatical over religious matters."

"No, there is no fear of you going off your head, as you term it, so long as you keep to the lines on which you have started."

"What is that?" I asked.

"You want to know for certain if there is life after the change called death, and if there is, you want to know what sort of a life it is, and if it is better than this you want to know how to get there. So long as you keep to those lines you are safe, but if you take it up as many do, to find out which horse is going to win the race, which shares are best to invest in, or which enterprise you should embark in, you may get all you desire, but you may get a great deal more, for it is quite possible to get the name of a probable winner of a horse race, provided you get in touch with the spirit of an individual who was a judge of horse racing when on earth. But here is where the difficulty comes in—if that individual was reliable and incapable of telling a lie when on earth, he is reliable still, but if he would tell a lie on earth to suit his purpose, he is unreliable still, so it is difficult to get a reliable message from an unreliable source."

"Oh!" I replied, "none of those things interest me. Many thanks for the useful information."

Thus closed one of the most wonderful experiences of a life time, and an evening to be remembered as long as life lasts. Seven long years elapsed ere I again met this lady, to whom I am indebted for experiences I then little deemt of.

Automatic Writing Begins.

A few months after the experiences recorded, I completed the large gas installation I was then engaged on, and returned to Balclutha, my head quarters, to re-build the gas works that I had had the misfortune to have totally destroyed by a disastrous fire. Shortly after settling down once more, I started my spiritualistic experiments in writing. After a short time my hand commenced to tremble, and then wander erratically across the writing pad. For nine months and a half I sat every Tuesday and Friday night, when at home. It was then I became to be dissatisfied at no results further than pages of scribble and scrawling. I bundled the whole up, and sent it to the lady who had introduced me to the subject, with the intimation that I had decided to abandon this phase of investigation. She returned it, with instructions to hold it to a mirror. I did so, and to my astonishment a great portion was written backwards. I continued, and one evening shortly after, I received, in the fine writing of a lady's hand: "Oh ye of little faith, wherefore will

ye doubt—have faith and all things will be granted unto you."

Again I sat, and was rewarded with a page of kind, sound advice of both material and spiritual interest. This was quickly followed by several pages, so that I decided to alter my sittings to Sunday afternoons, and for over two years I sat, if at home, every Sunday afternoon from two till five, and often from seven till nine, the later sitting generally being taken up with messages from dear friends long passed away, proving their identity by telling us of things and incidents known only to ourselves and them, and from friends who, when on earth, would not stoop to lie, and it was hardly likely they would commence over there—wondrous descriptions of how they passed away, when, and where, even in lands far distant and across the sea, nearly all of which have since been verified. This, to me, is indisputable proof, far, far, beyond denial, and a grand and glorious truth that cannot be shaken.

The inexpressible joy of those evenings is written on our minds in letters of gold, and will ever remain as long as life lasts. The writing came from many and varied influences near, and dear, ancient and modern, known and unknown, even away down the winding paths of the ancient past, telling of the marvellous wonders of Egypt's ancient grandeur, the magnificence of its wondrous temples, palaces, pyramids and sphinxes, swaying towers and hanging gardens, with their perfumed fountains, colossal statuary, and wonders of architecture, with their pillars of gold, silver, bronze, and kismet, embellished with precious stones of every tint and hue, glistening in the sunshine like ten thousand stars in the firmament, and expressed in language almost beyond description.

This went on until I had hundreds of pages, and dozens of books of writing on Science, Philosophy and Religions of thousands of years ago, of which I had not the slightest knowledge in any shape or form. Then one evening I got some two or three pages of erratic looking scribbling and scrolls. These I took to Dunedin and showed them to a dear old friend, since passed away, well versed in the matter, viz., the late Major Castles, who, in turn, showed them to one of the greatest Scientists and Astronomers of the present day, who was at that time on a visit to the colony, and was delivering a lecture that evening entitled, "Other Worlds Than Ours." Suddenly, he became enthusiastic, and said, "Why, Mr. Watt, this is spirit drawing."

I laughed him to scorn, but he said, "You go and get a box of crayons and a writing pad, rough unlined paper, and you will get some of the finest crayon drawings you ever got in your life."

I, laughingly, replied, "That will not be hard to get," for I had never done a freehand drawing or sketch in my life, nor handled a crayon to my knowledge.

"That does not matter," he replied, "you do as I have told you—you will get a series of four seasons, four worlds," or four something else.

A Psychic Picture Gallery.

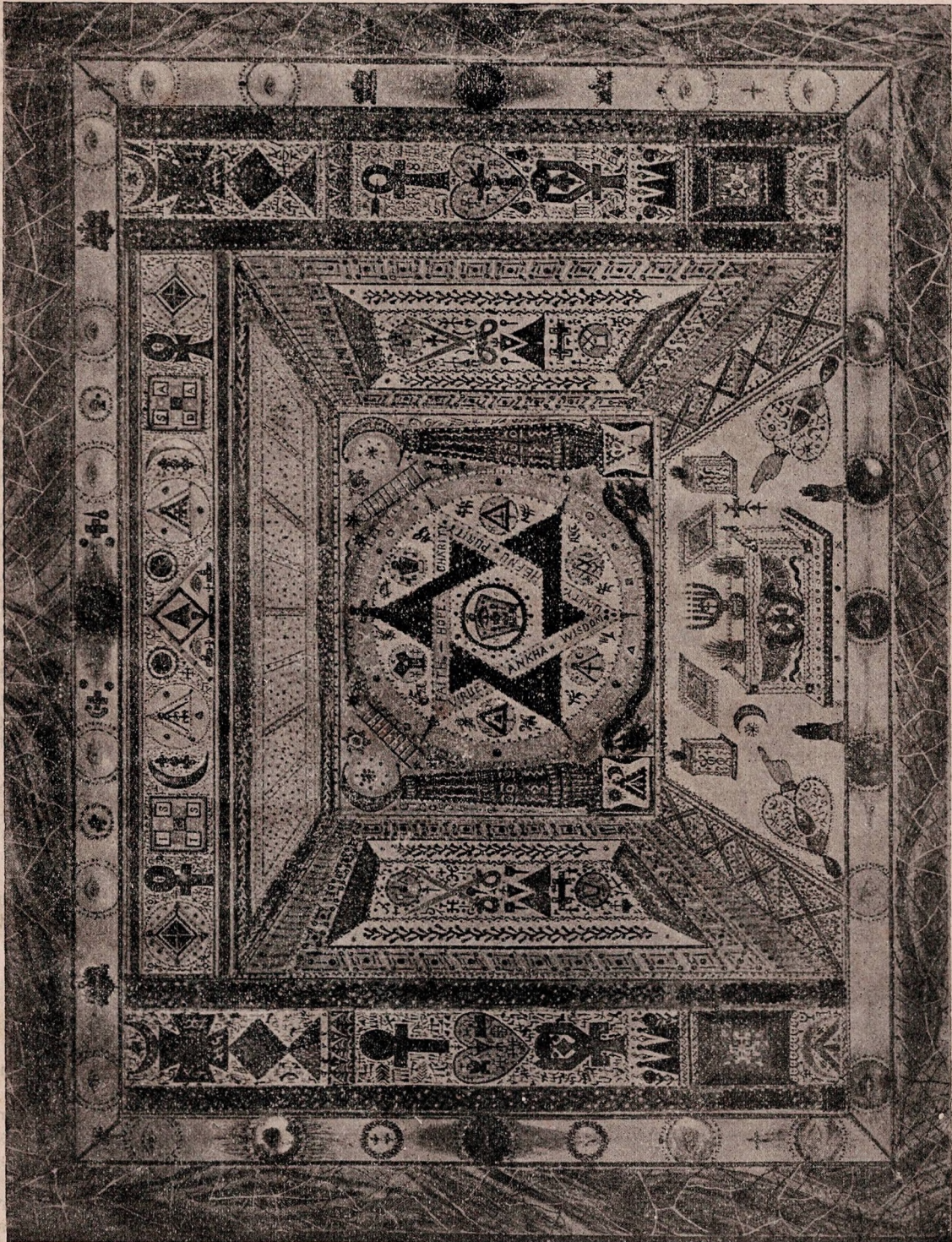
I went and bought a box of crayons at a cost of 7d., and a rough paper writing pad at 9d., returned home to Balclutha, and on the evening of April 10th, 1904, in fifteen minutes, I drew the first freehand drawing in my life, and as far as my knowledge goes, it was the first time I had used a crayon. Some time afterwards I got a beautiful description of the caverns under the Pyramids, said to occupy an area of over 50,000 acres, and a wonderful scientific description explaining how it was lighted by the chemical action of hydrogen, oxygen and nitrogen given off from the trees, flowers and plants acting upon the various minerals, such as copper, silver, zela, etc., etc., producing a natural electric light. This drawing was followed by three others, representing under the sea, in the sky, and on the earth.

Picture after picture followed, each seeming to me more wonderful than the former, until now I have in

my possession some 70 drawings in crayon and colour, varying in size from 10in. x 12in. to 2ft. and 3ft. square, and still they come. They consist of temples, palaces, undiscovered chambers in the Pyramids and Sphinx, underground caverns said to be in the mountains of Brazil and Bolivia, inhabited by a race of Pigmies, with the power to project thought to kill as far as the eye can reach, towers, figures, flowers and faces, and, strange as it may appear, there is neither face, flower, figure nor building that has the slightest appearance of present-day connection, but

out, which they did. But on the following morning the mail brought me notes from five of my best customers, or gas consumers, to come and remove the meters, as they refused to burn gas made and supplied by a man who had such an intimate connection with the devil. It would have been amusing if it had not been so expensive, as it cost me over £12 a month for over three years, when I disposed of the works and removed to Dunedin.

Being fairly well known all over New Zealand in connection with my gas business and spirit drawings,



[Initiation Temple of the Ancient Sacred Order of Sada. In connection with the introduction of the words, Faith, Hope, Charity, Unity, Purity and Wisdom, Mr. Watt explains: "These words were inserted in English in answer to a thought sent out while drawing for interpretation of Egyptian characters which were being used. The invisible operators had refrained from using the English equivalents, as they thought they might cause doubt as to the picture representing an ancient temple."]

of association with conditions of 4,000 or 5,000 years ago.

The drawings began to attract attention, and I was asked to give an address in connection with our local Literary Society, and chose for my subject, "Personal Experience in the Investigation of Spiritualism." Needless to say, I received a warm reception, for in the Clutha District Electorate spirits in any shape or form, bottled or otherwise, are absolutely prohibited, and in this I stood absolutely alone. Amongst the audience were three parsons, two lawyers, two elders, and other important personages, whose professions accustomed them to speak

Watt's latest eccentricity as it was termed, began to attract attention, till I was persuaded to allow the publication of some of my drawings in the "Otago Witness," the leading weekly of the South Island, which duly appeared. This produced a mild sensation, as if a Satanic bomb had burst in orthodox Dunedin. Five of the leading parsons denounced me from the pulpit as having an intimate connection with his Satanic Majesty the Devil. One clerical friend drew the picture so sulphurous that two ladies fainted in church and were carried out. The platform and press joined in the hue and cry. I was boycotted in business, caricatured in Comic Cuts,

hissed, hooted and prayed for in the public street—in short, treated to all the pleasures and privileges common to those who have the audacity to leave the beaten track of days gone by, or who have the moral courage to think for themselves.

But abuse, scorn, and contempt did not monopolise all my experience, for I received innumerable letters of commendation and encouragement in almost every language of the world, from England to Japan, and from many of the leading scientists of the day, to me greater treasures than that of gold. Many were the objections raised against me, even that I did not draw them, but that some one else drew them for me, as it was pretty well known that I had lost the sight of one eye many years previously experimenting, and that three of my fingers of my right hand were crushed to uselessness through an accident from a gas engine, and even an injury higher up was at times insinuated, so that I might be termed "physically unfit."

Judges of Supreme Court investigate the Phenomena.

Committee after committee was appointed to investigate, notably one special set of investigators, consisting of two Judges of the Supreme Court, two Members of Parliament, two editors, two ex-mayors of Dunedin, a doctor of medicine, and a leading solicitor, and they failed to detect or discover the slightest fraud, imposition or deception. So that if an old man now bordering on 70 can hoodwink such gentlemen as those mentioned—gentlemen chosen for their respective positions, their superior knowledge, and acute power of observation—then I must be credited with power which I am not conscious of possessing. I have nothing to gain by deception. My work will bear the strictest investigation, either from a scientific, philosophic or religious point of view. And I am sure no one will accuse me of espousing Spiritualism because of its popularity! My only regret is that circumstances now prevent me from realising the dream of my life, viz., that of travelling round with my collection of writings and drawings, as indisputable evidence of the marvellous power of spirit influence upon humanity when, with an instrument totally incapable and physically unfit for drawing free-hand in any shape or form, or even copying a square inch of one drawn a few moments previously, can produce such wonderful conceptions in colour, the blending and detail of which seem to astonish the many professional artists who have viewed them.

Without the slightest intention of exhibiting egotism, I may say the accompanying photographs do not convey the faintest idea of the work of my beloved Artistic Guides. I fear my ideal cannot be realised. But readers of every clime interested will be made heartily welcome to spend an hour or two with my collection if they are ever in the vicinity of our little city of sunshine. For years I have studied the whole question carefully, and can only come to the one conclusion—that Spiritualism is the only science, philosophy or religion that affords absolute proof of life beyond the grave, by the return of spirits to earth, so that you can see them, hear them speak, and recognise the voice you loved so dear and know so well, or by their writing through your pen.

And the extreme pinnacle of happiness is reached when the first time you realise that all those near and dear ones who have passed away are not dead, but are more alive than ever, and are only waiting to welcome you on the morn of your triumphant entry into the glorious world of Eternal Life, Love and Light. For, of a truth, there is no death. Well may you lift up your voice and shout for joy: "Oh! death, where is thy sting; oh, grave, where is thy victory?" Gone for ever! Glory be to God, and thanks to the glorious light and knowledge of spirit existence and spirit return, and its power and influence on humanity, for which millions to-day are grateful.

EGYPTIANS AND SPIRITUALISM.

In lecturing in London on Egyptian Psychology, Mr. W. J. Vanstone, Ph.D., said the word "psychology" was usually employed solely in relation to the powers of the mind, but in the present connection the lecturer asked his hearers to enlarge its meaning to include contact with the spirit world. For Egyptian psychology really introduced us to Spiritualism. It was a training not only of the mind but of the spirit, that it might become conscious of the spirit world, or, as the Egyptians themselves expressed it, that they might know the gods, and know themselves as gods and as one with the Infinite. It was not to be wondered at that the Egyptian priests and priestesses were overwhelmed with the greatness of their task, and in its pursuit subjected body, mind and spirit alike to the most rigid discipline. Cleanliness was with them a religious ordinance, and the chastity of their lives was so marked that all writers on Egyptology bore testimony to it.

The initiates of the priesthood gave themselves to the study of wisdom in every possible form—natural science, philosophy, theology. Having mastered the principles of knowledge they laid themselves out to go through a lifetime of progressive attainment. Their lives were a series of initiations, but not such initiations as we associated with our secret societies. With the Egyptians a man could not become an initiate by mastering ritual. He had to become a master before he was initiated. Only when the initiation had taken place in his inner life could he be allowed to receive its outward sign. So we found that these men and women were highly developed both physically and spiritually.

Dr. Vanstone went on to describe the use of the divining cup, the observation of omens, and divination by means of oracles. In this connection he referred to the vocal statue of Memnon. The Egyptian idea was that a man's thoughts during his life had gone out into space, but when a statue of him was erected it formed a focal point to which the aggregate of the thoughts associated with him in life would, according to their intensity, be drawn and would form a kind of etheric body round the statue by which the man himself could manifest on the earth.

Then there was the prophesying of future events, the reception of revelations through dream and vision and trance, and the use of charms and talismans. Thought-transference, the magnetic sleep and the exercise of mesmeric power were well known, as also was telekinesis—the movement of objects. Such phenomena as that testified to by Dr. Crawford—the various phases of physical phenomena witnessed at the present day—were familiar to the Egyptians.

THE LADEN NET.

We take the following from the London "Daily News":—

It is not a unique instance. An author well-known in the literature of Spiritualism is said to possess the same gift, and has many times been a welcome passenger in fishing boats:—

"Here is a remarkable story, sent me by a correspondent. The owners of a little fleet of fishing vessels offer a prize of £300 each year to the skipper with the best haul of fish. It is almost invariably won by the same man, whose aptitude for his calling is such that time and again, when his comrades, the skippers of the little fleet, are minded to put back, certain that there is no fish to reward them, he will push on, saying, 'I don't know how I know it, but I know we'll get summat.' 'He can smell it,' they say, laughing. From a distance of 120 miles he has been known to make for the coast of Scotland without any obvious reason, and find there again and again a great haul of fish. Perhaps heredity may have something to do with this remarkable gift. I should like to know the man's history."

The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

MYTHOLOGY AS AN AID TO ASTROLOGY.

VENUS.

"Venus who brings every thing that's fair."

—Scott.

When Sir Walter Scott wrote the above lines in his great novel, "Guy Mannering," it was his sincere knowledge of the astral forces which so truthfully guided his pen. Venus, or, as the Greeks called her, Aphrodite (from Aphros, foam) is the personification of all the loveliness, all the beauty, all the goodness, charity, grace, idealism and sublimity conceived by the higher spiritual mind. Thus is she the immaculate, glorious woman whose absolute beauty the greatest poets, painters, sculptors and musicians have striven to express in words, in form, in colour, and in sound. Thus is Venus the noble cogeny of divine, pure love, which has been striving for all the ages to make the world a paradise and to bring man back again to the Eden he has lost. No blood sacrifices ever stained the fair altars of this lovely goddess, and the ancients delighted in bringing to her temples flowers, sweet blossoms and fragrant spices for incense.

So great was the charm and wonder of this heavenly one that Nomus, the god of Sarcasm, who spared neither god nor man, died of vexation because he could find in her nothing to ridicule, nothing to blame, and nothing to jeer at, for before such pure beauty criticism is mute and ridicule voiceless.

As Venus Urania she arises amidst the foam of the sea with a blue sky above her head and the peaceful sunlit waters at her feet, a true symbol of that eternal love which unites the elements and spreads the lustre of sweet harmony where ever are to be found those wise enough to know it. Socrates wrote that he was uncertain as to whether there was one Aphrodite or two, and I have no doubt that the philosopher recognised the various phases of the goddess when blended with or corrupted by anything less than the conception of pure idealism in all its expressions. The influence which lowers most is the influence of Mars in its abject interpretation, and with such a blending, love may be degraded into lust, and all the beauties of the soul be depressed and corrupted into something unworthy and earthy.

Thus we are brought face to face with what seems to be another Venus, but which, in reality, is the less exalted conception of her, and if we draw her to a lower plane we ourselves must take the consequences of our action. Human love—the love of man for woman, and woman for man—is, when purely felt, little less than divine, and Venus renders it ideal. As the guardian of true lovers, she has as escorts Eros (or Cupid), the Charites (or graces), the Horac, Himeros (god of loves desires), Peitho or Suada (goddess of love's language), and Pothos (god of love's years). The Charites or Graces are usually represented as three beautiful maidens—Aglæa, Euphrosyne, and Thalia. They bestowed good will, happiness, purity, charity and gratitude on mankind, and were therefore fit companions to Aphrodite.

The Horac of Venus guarded honour, morality and wisdom, and were Eunomia (wise laws), Dike (justice), Eirene or Irene (peace). Thus we have Venus presiding over friendship, love, and all the harmonies which makes man understand what true happiness really is. The many varied stories about Venus can be quite easily understood when the power of interplanetary action is considered, but it is not my purpose now to produce a mere astrological treatise. There is one legend, however, which can scarcely be omitted, and that is the beautiful tale of Psyche.

The story goes that Venus, roused by Envy to anger at the reported beauty of Psyche—a king's daughter—sent Cupid to excite the fair princess with love for a degraded man, but when Cupid looked on her, he was overpowered with her beauty, and their love being mutual, they went to the palace of bliss, where they were to dwell in happiness as long as Psyche did not look with mortal eyes on her lover. But Envy impressed her sisters, and they influenced her to take a lamp and gaze on Cupid sleeping. This she did, but in her nervous fear she dropped some hot oil on him and he awoke. He chided her for her weakness, and disappeared, leaving her alone. In her grief she sought Venus, who, after submitting her to humiliation, bade her bring from the lower world Persephone's box of beauty's unguent. This she did, but was, when she opened the box, overcome by the sweetness of the perfume, and fell into a deep sleep, from which she was awakened by Cupid, Venus leading him to her once again, and for ever.

This story is symbolic of the blissful state of the soul before its entry into earth conditions, the trials and pains of earth life, and the eternal sweetness of immortality, which unites love, lover and beloved in never-dying bliss, and so the planet Venus, bright, beautiful as she is, is the astrological symbol of love, which varies in its grades as it passes through the different signs and mansions, and meets the varied aspects of the planets in their endless journeys.

REPLIES TO CORRESPONDENTS.

"G.G.T's." letter to me, dated September 13th, will perhaps be of interest as showing that "there is a time for all things." I extract the following:—

"It may be of interest to point out how accurately astrology assists one in the every-day affairs of life. I followed your advice regarding the correct moment to commence the building of my house—my builder was erecting the brick work with full supplies when other houses in the district were 'hung up' for want of bricks, the tiling was finished with no delay, and many houses were, and up to the present are, delayed. Again, we had all our wood work finished just as the timber yards were disarranged through the strike, in fact, my builder was himself surprised at the ease with which the building proceeded. Further, in the horary figure you erected re the illness of my wife, the diagnosis you gave was not only quite correct, but the duration of illness was also right, the change for the better taking place almost as stated in your prognostication."

Reply to "J.M.S."—I am sorry, but the heavy pressure on my time will not allow me to undertake the calculations you ask me for. I cannot even give proper attention to correspondents. (2) No. I am not a student of the subject you mention.

Reply to "Final."—The war will end this year, it is only a question as to whether it will be the civil or astronomical year. The astronomical New Year begins with the entry of the Sun into Aries, about the 21st March, 1918, and peace ought to be confirmed by treaty at that time; but we are in the cycle of Mars, and it will be a long time before man will learn what true peace really means. I may again refer to this later on.

Cuvier's dream of a visit paid him by the Devil is an amusing illustration of the cauterising effect of science and common sense on ancient superstitions. The great naturalist relates that in his dream the Fiend came to him in a terrific aspect and threatened to devour him. "Eat me, will you?" said Cuvier, inspecting his enemy with the critical eye of the scientist. "Why, you have horns and hoofs, so you are graminivorous. You can't do it!"

Men rise the higher as their task is high—the task being well achieved. A woman's rank lives in the fullness of her womanhood: therein alone she is royal.
—George Eliot.

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.

WALTER WHITMAN.

MAY 28th, 1911.

The good grey poet I used to be called when in mortal life. By some I was considered eccentric and a crank, but a few understood and appreciated me.

True, I was not a poet whose verse was harmonious and rhythmic in its structure, but I felt strongly the great pulsing life of the spirit world all around me, and gave expression to my thoughts and feelings in a rough-hewn form, much as Carlyle wrote his prose.

The poet is, of all men, the medium of communication between mortals and immortals, and although he may not (generally does not) give expression to the spirit impress just in exactly the same words or meaning as the directing or controlling spirit would wish, still, as far as in him lies, he gives forth his message to humanity, and oftentimes suffers through the neglect of an unsympathetic world, bent on pursuit of material objects.

By most, in my younger days of earth life, I was considered a lazy good-for-nothing loafer, who ought to have been at some laborious physical work, for I had a great muscular physical frame, and I seemed to the outward eye seemingly fit for some rough work involving handicraft, rather than mental work only.

Do you not think that I felt all this deeply indeed? I did so, and yet I could not, would not, if I could, be other than I was—a messenger of spirit truth to men who were dead, while yet they lived buried in the yellow dirt of material wealth.

I was poor, and yet would do but little material work—therefore, the blind souls I sought to illuminate reviled me as an idle person. Yet must I utter my message, and trust to time to avenge me, which it has done, and many thousands to-day will bless the good grey poet for light and cheer.

O, my fellow poet, be not discouraged for all the misunderstanding of poor souls whose light but shines so dimly that they cannot understand or withstand the illumination of a chosen prophet who comes to them from spirit realms afar. So, be not weary in well-doing, but continue to give light to the darkened world, so that all may be benefited in some way, some time, somewhere. Don't allow your energies to flag or grow despondent, for the time will come when all your labours shall bear fruit, some an hundred fold and some a thousand fold.

Neither should you long, when the burden of life seems intolerable, to depart from your tabernacle of flesh because weary of the life of mortality, for instead of wishing to depart, you should so study to live your life as to prolong it for some great work which, perchance, may be for you in your old age, when the spirit forces have, by long effort and patient endeavour, prepared you for the great work of your mortal existence, and then you will find the white hairs of a beautiful old age the crowning glory of a noble life.

R. L. STEVENSON.

MAY 28th, 1911.

I am still haunting the beautiful isles of the Pacific, for I have much to keep me there, and find much opportunity to impart knowledge to the genial friends I left in Samoa—no, not left, for I am only veiled from them by the eye of mortal. For all that, I am not invisible to all the friends I have in Samoa, for many of them see me with the clairvoyant eye, when at their feasts they become inspired, and it is at such times that I find my greatest pleasure in being recognised by some of my dear friends among the "boys" in the beautiful island.

How simple and noble were these natives compared with the white men with whom they came in contact, and who have filled them with the love of gold, and the desire for whisky and rum. The natives, especially the chiefs, have a dignity and nobleness of bearing that any Western prince might envy. Indeed, I may say, that among the so-called uncivilised native heathen, as they are termed by the Western peoples, will be found more true spirituality than among the so-called civilised nations of the West, who are, for the most part, hypocrites, robbers, and liars.

A Samoan's word is generally his bond—not the exception. Among Western peoples, to tell the truth is the exception, and not the rule. Nature's gentlemen are there in numbers, among the uncivilised, but among the civilised, alas, they are extremely rare.

The glorious time is coming when all the earth will be federated by the bonds of unity and love of mankind—when each will assist the other, and when there will be no longer black nor white, bond or free.

INGERSOLL.

JANUARY 8th, 1911.

[Ingersoll was born in America in 1833, and died in 1899. He was a Colonel in the Illinois Cavalry, and Attorney-General for the State, his profession being that of a lawyer. He was one of the most eloquent and most forceful speakers the United States has produced. He was a "master infidel," and vigorous champion of liberty of thought.]

I am still an agnostic on some points. Of course, I cannot be any longer upon the point of existence after the death of the physical body. All doubt is at rest upon this point by the fact of my being here in the world of causes, but how long this present existence of mine will continue, I do not know—possibly for ever, I don't know. Thus I am an agnostic, but no atheist.

Here I find a more expanded existence and great happiness arising from the beauties of the larger world, and in its still greater possibilities of unfoldment in all directions.

I really wished, as a mortal, that I could believe in an after-life. It would have given me great happiness, indeed. I did not like the coldness of blank negation, but, still, my reason was not convinced, and I could not realise it.

I find many things here open to question, and MANY THINGS UPON WHICH SPIRITUALISTS

AGREE AND DOGMATISE SO COMFORTABLY UPON I CANNOT RECEIVE, for I must use my reason even here, and I suppose I may even doubt spirits with big reputations here, or many who give themselves pretentious names, because really wise and exalted spirits do not hastily dogmatise upon such great and important questions, and the lines of Milton are just as applicable here as on the earth, that—"Fools rush in where angels fear to tread."

There are many mediums, through the mediums attending them, who will answer definitely and for all time any question, however abstruse, that may be asked them, and the more ignorant the medium the greater their pretensions to vast knowledge of the unknowable. This it is which makes "the judicious grieve."

SAMUEL DREW.

JULY 14th, 1912.

I have communicated with you several times before. I do not know how long ago, as I have lost all idea of earth time, as here all is eternity, and time has no meaning for us.

I was in earth life a very devout man, a firm believer in the truth of Holy Writ, and yet felt that I could still prove that the soul of man was immortal without its aid, which I think I did in my essay on "The Immateriality and Immortality of the Soul," which earned for me at the time the name of the English Plato.

The book was written at the time, more especially, to counteract the influence of Thomas Paine's "Age of Reason," which is really a most useful work, and was more so at the time at which it was written. I did not then know what a really great spirit Thomas Paine was. Filled as I was with the narrow prejudice of the Christian religion, I could not see as he saw. I was as yet fettered with the chains of dogma, and did not see the great soul in the man fighting for liberty of conscience.

Of course I did much good with my book. It really does prove that man is an immortal soul, or, at least, that he lives beyond the death of the body, and has provided food for reflection for many people.

I have met Thomas Paine here, and have often worked in the same band with him, for here he is A GREAT LIGHT in the band of spirits, whose mission it is to come to earth and teach the blind and spiritually deaf, of the unseen universe which encompasses them on every hand, and of which the great majority of people are unconscious.

I FEEL THAT I WOULD EVEN BE GLAD TO BE BACK UPON THE EARTH AGAIN SO THAT I MIGHT FIGHT BY MY PEN FOR THE TRUTH WHICH MAKES US FREE. Not that I am unhappy here. Oh, no! But it is really a privilege to be engaged in a good work on earth.

POPPEA SABINA.

FEB. 6, 1910.

I have suffered long and painfully for my crimes. I was very beautiful in body, but my soul was black and my hands were stained in blood, for, know you, I was the wife of Nero—one who, like unto myself, was also a murderer. But he has expiated his crimes in penitence. I have yet to do so. I tempted him to slay his mother, and, in turn, I died from the effects of his brutality.

I was proud and vain of my beautiful body—my soul I could not see. I left my first husband for another, and Nero, wishing to become possessed of my BODY, sent my husband away, giving him a high appointment in order that I might be his.

I cannot write the crimes of which I have been guilty. I am not permitted by the controlling spirit of the medium. It would be unfit to read, and I AM NOW ONLY PERMITTED TO COMMUNICATE THAT I MAY BE ENABLED TO PROGRESS AND FIND PEACE, and I pray I may yet be delivered from this hell, which, until recently, I felt

persuaded lasted for eternity. An eternity it has seemed to me—all so entirely dark and lonely, save for a few abandoned wretches like myself, who reviled me as being more evil than themselves.

I should not yet have received a glimmer of light were it not for Nero, by whose ministrations I have been enabled to come into these brighter spots. In my horror and penitence, my cry for annihilation, or relief, brought him, and he, I could perceive, was much brighter than I, and he bade me come with him. At first I greatly feared him, for I knew full well his fury and cruelty. But he was a changed man. I felt his pity and his sympathy, and he looked to me almost angelic, for his face did shine and his voice was gentle, and at the back of him I saw a shining host too beautiful for me to gaze upon, for I am yet too earthly and vile to come near unto them.

Would that I could fully write all that my soul underwent in that blissful moment! Since I have come into this place, or influence, I feel a change has taken place within me, and I know now that all will be well, and that when I am purified I shall become like unto those clothed in shining raiment.

I must not stay now, but I may, by permission, come and speak again in this wise.

HENRI DE ROCHEFORT.

JANUARY 26th, 1913.

[Henri de Rochefort was a celebrated French journalist, who died at the end of June, 1913—five months AFTER he, presumably, dictated this message. He was in his 82nd year.]

I am not yet passed out, but I may do so at any moment, so do not be surprised at it coming suddenly. I am not happy in my life, and am not sure of any happiness beyond the grave, for I DO NOT BELIEVE IN ANY LIFE AFTER DEATH OF THE BODY.

I scarcely know how I got into this room, but I feel that I was brought here by some one whom I cannot see, and who tells me I shall not be lost in the nothingness of oblivion, but that I shall survive and learn more of life when I have finally severed my spirit from the body.

THEN I HAVE A SPIRIT? WE SHALL SEE!

[This is one of a number of similarly remarkable messages that have come to hand. The psychical explanation is that the spirit of the communicator had temporarily left the body—probably during sleep—and was directed by a friend to the medium in Sydney. On one occasion the Rev. H. R. Haweis, prior to his "death," purported to control the medium while the latter was in trance, and described the nature of a particular line of work upon which he was then engaged. A report of the incident was forwarded to the rev. gentleman, with an outline of his remarks. He replied to the effect that he had no recollection of visiting the medium, and that he was not aware that his spirit left the body during sleep, although he thought it must do so, because he had received other letters informing him that he had spoken elsewhere, through different mediums. It was quite true, however, he added, that what he was reputed to have stated on the occasion referred to, correctly represented the nature of the special work upon which he was engaged in England at the time.—Ed.]

The buckling on of a knight's armour by his lady's hands was not a mere caprice of romantic fashion—it was the type of an eternal truth—that the soul's armour is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honour of man fails.—Ruskin.

The grand essentials of happiness are—something to do, something to love, and something to hope for.—Chalmers.

OUR ADVERSARIES.

SCOFFERS PUT TO FLIGHT.

Translated specially for "The Harbinger of Light"
From "La Revue Spirite."

Our adversaries often hide their ignorance under the appearance of a scepticism which they believe scientific. They don't see that they are lagging behind science. They are not ridiculous at the time; but let a few years roll away, and there will happen to them what always happens to those who allow themselves to be blinded by prejudice—the world will perceive that the earth can revolve without them, and that anyone can walk with his head downwards, without being topsy-turvey, for all that. Such people are then deservedly pointed at with contemptuous ridicule—they are the absurd figures of scepticism. Unfortunately, by the time that happens the culprits are dead, for Truth triumphs slowly, and yet these wiseacres, forsooth, lay claim to the kingdom of Heaven, which is promised to the "pure in heart."

Towards the end of the 18th century a man occupied in dissecting frogs noticed with astonishment that the animals' muscles underwent contractions corresponding with electric discharges from a machine operating in the same laboratory. That was a fact. A savant, who saw that this fact was not a matter for jests, studied it for several years. Everyone made fun of him: he was on the way to a discovery of immense importance. About the same time, a young man of twenty-five thought that the force emanating from steam might be utilised and employed in machinery. Everybody made fun of him: he had found the application of steam, and as fools love to show their wit, they nick-named the former, "The Frog's Dancing Master," and christened the second, "Jouffroy-la-Pompe." (1).

The attitude of the learned world is to-day quite different. Too many discoveries have been made in the realm of the invisible to reject a FACT, no matter what its nature may be, even if it manifests itself in an absurd object like a frog's thigh, or a common saucepan. So the savants have, therefore, examined table-movement; it has for 60 years stood scientific tests, and now stands out a colossal fact. A field of force exists which manifests itself around one or more people gathered at a table, and this force is capable of acting without contact. That is to say, **THE ACTION OF THE HUMAN ORGANISM EXTENDS OUTSIDE THE LIMITS OF THE BODY.**

Science enters, after the Spirits, into the domain of experimentation applied to the things of mind. Thence we get this queer result: A fact is scientifically determined; it has behind it a powerful weight of investigation and learned evidence; it has against it a preacher, a journalist, and a professional trickster. (2) These are the intellectual compeers of the insignificant scoffers at Galileo, Galvani, Jouffroy-la-Pompe, etc. That's what made Victor Hugo say: "A savant who laughs at The Possible is little short of an idiot."

But science has not only determined this colossal fact of a field of force manifesting itself at a distance from the organs; it has also come to see an intelligence manifesting itself through this force; and it even concludes that **THERE IS A WORLD WHICH EXISTS BEYOND THE REACH OF OUR ORDINARY MEANS OF PERCEPTION.** That will not make potatoes grow (3), but it has enabled a learned physicist, of world-wide reputation, Sir Oliver Lodge, to obtain proofs of the identity of a son he had lost at the front. This son has made known to him the existence of a photograph taken in the trenches just before his death, which no one knew of; other details given by him were, on inquiry, found to be exact.

The preacher, the professional trickster, and the journalist laugh at those who can believe in our day in the rotatory power of a spirit in wood. And yet it turns, O Galileo! Heavens! how ridiculous all these people will be in 50 years!

(1) Jouffroy (Spiritualistic Philosopher) Pompe (pump), 1796-1842.

(2) Three men who ridiculed in Paris the claims of Spiritualism recently.

(3) The journalist said that if a man made tables turn, instead of planting potatoes, then our supply of that precious vegetable would soon run out. So Galvani might have been told that the study of frogs would bar scientific progress!

Apollonius of Tyana at Ephesus sees clairvoyantly the assassination of Domitian at Rome, crying out suddenly, amid his friends, "Strike him down, the tyrant!" And, in a few minutes: "The tyrant is killed." Materialism has no explanation of that. It can only refuse to believe the account.—"Psychical Investigations," by J. Arthur Hill.

Matter, were it never so despicable, is Spirit, the manifestation of Spirit. Were it never so honourable, can it be more? The thing Visible, nay, the thing Imagined, the thing in any way conceived as Visible, what is it but a garment, a clothing of the higher, celestial Invisible?—Carlyle.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—Ruskin.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The past month's work of the V.A.S. has proved very satisfactory to the Committee. The Sunday evening services have been well attended, and the lectures given by Mr. Bloomfield are much appreciated. Mr. E. O. Jones, Vice-President, reports good progress at the Conference Circles held alternate Sunday afternoons, and that the attendance has increased. The Mediums' meetings, held on alternate Sunday afternoons, under the leadership of Mr. Bloomfield, are so well attended that extra circles have to be formed outside the main hall. The following psychics have given their services at these meetings:—Mesdames Alderwick, Bryning, Bottrell, Divers, Kirby, Dumbleton, Misses McKenzie, Furby, Gledde, Messrs. E. O. Jones, Marshall, Davies, Morrison and Goode. The Developing Class work of the Association is reported by the Leaders, Miss McKenzie and Mr. Jones, to be very successful and many new members have joined.

The Ladies' Social Committee held a very successful Fancy Dress Social during the month, and Miss Longson, on behalf of the Ladies' Social Committee, gathered, at very short notice, donations for prizes for the Best Characters, judged by the friends present by ballot. We regret, through sickness in the family, our Vice-President, Mrs. Askew, has not been able to attend as many meetings of the Association as she would wish to have done, but our best thoughts are sent out for her father and husband, and that she may be given strength in her trial. Mrs. Harper reports new readers to the Library, and good business in the tea department.

The free health readings given by Mr. Bloomfield on Tuesday and Friday afternoons have proved a great benefit to many suffering members of humanity, and he regrets time does not permit him giving more readings, as there are always more patients than he can attend to.

The sale of "The Harbinger of Light" still keeps up, and, if possible, the paper seems better each succeeding month. The Annual Meeting is to be held on the 29th September. A report of same will be forwarded next month.

J. MONROE, Recorder.

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

Sir,—Your September number again excels itself in animating thought to the intelligent reader. What appeals to me most at the present juncture is the advice to Spiritualistic Societies offered in that issue by the President of the Union of London Spiritualists, Mr. Richard Boddington. He has sensed and expressed the present-day situation to a nicety, and I beg to endorse

every sentiment contained in his valuable address. When pleading for the abolition of all sensational and theatrical elements in platform work, I am sure he would have gone a little further in his criticism had he been a resident of Melbourne. Those disgraceful two-and-a-half and three-inch showman advertisements and pointers by our so-called leading Spiritualistic Societies, appearing every Saturday under the religious notice columns, "Spiritualism," of our dailies, the "Age" and "Argus," would not have escaped his chastisement and comment. A new brand of soap, a new cornucure, or a trained-dog show could not possibly be better advertised; each of those societies vying to out-do one another in their advertised attractions.—"Free Health Readings," "Free Marriage Ceremonies," "Free Burial Services," and a heading for a sensational lecture, make the advt. complete! And this all under the famous name of Spiritualism! When our dear friends on the other side, W. H. Terry, Annie Bright, James Smith and others see all what is going on, it must make them weep! Where are the nobler and better sentiments in man, the respect, dignity and attention true and rational Spiritualism commends?

While I am on the war path, I may just as well mention another abuse to the detriment of our cause. It is the deception practised in the "Reports of Societies," of your honourable and valuable journal. I am referring to the reports of "J. Monroe," Recorder for the V.A.S. When perusing those reports you will find them to be little more than the self-adulation and self-advertisement of the Hon. Secretary of the V.A.S., who is also the famous and impartial "J. Monroe" himself. Singing his praises of his wonderful work, his devotion to truth, his self-sacrifice, his charity. It is simply astonishing! Fancy, he gave, according to his own report, up to the 15th August, 897 "Free" Health Readings, and according to his own version, this "must prove a great strain, after his business hours." But he carefully refrains from telling your readers how much profit he has made out of the sale of herbs, tinctures and pills. I have had some of those pills and medicines brought to my house by people who have complained of the excessive charges made—3/6; others paid 4/6 per box of pills; others as much as 13/6 per week for medicines—and that all under the guise of charity and the glorious name of Spiritualism!

In the same report mention is made of the resignation of Mrs. Waschatz and myself as President of the V.A.S., after having been actively connected with the Society for 28 years. No one more regrets the circumstances than myself and Mrs. Waschatz, which compelled us to resign out of self respect, and as a protest against—(1) The practices referred to; (2) the pretence of sensational mediumship at the Mediums' Meetings; and (3) the conspiracy and intrigue to force Mrs. Waschatz and myself out of office.

These are the reasons of our resignations—and which were withheld from the members of the Society. Every enquirer was told, "We had taken a rest for a while." Being afraid of facing the Truth, every kind of excuse was made regarding our absence from the meetings. I wanted the General Meeting of members to deal with our resignation, which was handed in on the 16th of July, but which up to the present day has been denied to us.

Spiritualism can make no headway under such deplorable conditions, and it is the duty of every true Spiritualist to eradicate the cancer that growing in our midst. Truth alone, and honesty of purpose, can, and will, place rational Spiritualism upon the high pedestal which by nature and justice it deserves. Therefore, I maintain that every report of proceedings should be as brief as possible, and signed by the properly-appointed secretary as Recorder of such Society, and thereby avoid even the slightest suspicion in regard to correctness and accuracy.

"J. Munroe," as a recorder, has never been appointed, has never existed, and is only a subterfuge. The fact that you, Sir, have taken such a manly and fearless attitude in the past, prompts me to appeal through your valuable journal to all fair-minded, honest and true Spiritualists to assist in eradicating every known abuse.

Sincerely yours,
 OTTO WASCHATZ,
 Past President V.A.S.

[We publish this letter without comment, beyond stating that we have no knowledge that "J. Monroe," is a mythical personage, as alleged, and that, in our opinion, the Committee of the Association should at once inquire into the various matters dealt with in our correspondent's letter.—Ed. "H. of L."].

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

In the inauguration of our new session, Sunday, 1st September, we secured, as evening speaker, the services of Mr. H. Scott-Bennett, who, in a brilliant and intellectual manner, gave us a lecture entitled, "The Rebels and Their Service to Humanity—Religiously, Socially

and Politically." He pointed out in glowing language what we, the present generation, owe to such men of the past as Bruno, Galileo, Thomas Paine, and others. He referred to Sir Oliver Lodge as another of these rebels who had come very prominently forward to defend psychic phenomena (which he had scientifically proved to his own satisfaction) thereby having incurred censure and criticism to the utmost.

Mr. O'Bryen Hoare spoke on the 19th August on "The War and the Great World Change to Follow," to a crowded house, and Mr. F. Wood, on the 26th August, on the "Messenger and His Message," followed by some very convincing messages and clairvoyance. The morning speakers were Mr. Turnley, Mr. McDonald, Mr. Tozer and Mr. Brown.

The following psychics have taken part at the afternoon Message Services:—Mrs. McDonald, Mrs. Hayward, Madame Orion, Mrs. Hohne, Mrs. Verner, Mrs. Alderwick, Mrs. Heffernoon, Mrs. Adams, Mrs. F. Wood, Mr. Hamilton, Mr. Stevenson. The message meetings are largely attended and appreciated by investigators.

The half-yearly general meeting was held on Monday evening, the 17th September. The report and balance sheet were read, and showed the society to be in a prosperous condition, the assets over liabilities amounting to nearly £1,500; over £1,000 of these belonging to the Building Fund. Members of kindred societies and Spiritualists are invited to send their children to the Morning Lyceum Sunday School, where they will be taught what their parents profess to believe. The educational movement that reckons without childhood has missed its greatest power for good. Let us work for the children.

CHARLES CHATFIELD, Secretary.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

We have had some very interesting and instructive addresses during the past month, including "Superman, or Is Democracy Dying," by Rev. Heathcote, B.A.; "Scientific Spiritualism," by Mr. A. W. Foster, LL.B.; "Ella Wheeler Wilcox" and "Gods, Ancient and Modern," by the speaker of the Society, Mr. J. M. Moorey, all of which have been most attentively listened to by large and appreciative audiences.

Mr. Moorey also helped many of the parents by his character delineations of children.

We regret to announce the loss of two of our committee, Mrs. Pollitt and Mrs. Newman; also Miss Newman, and trust they will soon regain their health and strength in their new home in the country.

The members of the Society were given an opportunity of bidding them farewell at a social evening on August 29th, when Mr. Adams, the President, presented them each with a small token of esteem in which they are held.

The monthly social was held on September 4th, and was a splendid success, the prizes being keenly contested and the decisions popular. The next social takes the form of a Novelty Night on October 3rd.

Miss Vroland, the Recorder of the Society, has been granted three months' leave of absence.

A. GRANT,
 Acting Recorder.

PRAHRAN SPIRITUALIST CHURCH.

At our new location, the A.N.A. Hall, High-street, Prahran, our platform has, since my last report, been occupied by Mr. C. Casimir, B.A., Mrs. A. Plum, Mrs. Hegarty, Mr. E. O. Jones and Mr. Shepherd. The addresses generally have been of a high order, and have been much appreciated. The attendances were good from the first, and are still increasing.

The officers, all of whom were re-elected at the adjourned half-yearly meeting of members held on 14th June last at the church, also the members, the great bulk of whom are with us, are working loyally and well with our popular and esteemed President, Mrs. A. Plum, who has done more successful platform work for the Prahran Spiritualist Church than any other President or psychic who has stood on its platform. We heartily thank our speakers who have assisted us and extend a hearty welcome to workers and friends from kindred societies to come out to Prahran and see us and thus help on the cause of Pure Spiritualism.

T. K. MARSHALL, Hon. Sec.

FOOTSCRAY SPIRITUAL MISSION.

(Affiliated with the Spiritualistic Council of Victoria)

Monthly report of the above Society:—August 19th—Afternoon, Mr. Hefferman; Evening, Mr. and Mrs. Hefferman, Messages. August 26th—Benefit Sunday for the S.W.G. Sick Mediums' Fund. In the afternoon Mr. Tozer took the chair, and at the evening service Mr. Brown conducted; 12 workers attended both services, and every available seat was occupied. September 2nd—Afternoon, Mrs. Alleyn and Mrs. Duncan gave messages; Evening, Mrs. Alleyn gave an address, followed by messages by

Mrs. Alleyn and Mrs. Duncan. September 9th—Afternoon, Mr. and Mrs. Marshall and Mrs. Duncan; also at the evening service. Altogether a good healthy report for the month.

S. RICHARDSON, Hon. Sec.

BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

Since our last report Mrs. Parker has occupied our platform. On 25th August Mrs. Parker dedicated a child to the Cause of Truth. Rev. M. Parker also occupied our platform on 9th September. After her address she gave spiritual delineations.

The Mediums' meetings are being well attended. Every alternate Sunday we hold our Lyceum Session. The children take a great interest in the marching and calisthenics. Every alternate Saturday we hold our usual "At Home." These have proved very successful in the past, and they are still proving successful.

VIOLET THOMPSON, Recorder.

NEW SOUTH WALES. STANMORE SPIRITUALIST MISSION.

Our meetings have been well maintained, both afternoons and evenings, such being a fitting reward for the efforts of our Leader, Mrs. Morrell, to continue to hold the Sunday Services, despite the industrial upheaval caused by the many trades unions out on strike in Sydney, thereby upsetting the usual conditions of getting to and from the Sunday services. The very limited number of trains makes it very difficult for people to travel. Conditions, however, are just commencing to improve, and we trust by our next report everything will be normal again.

Our Leader was ably assisted by Mr. Oates, Madames Hughes, Blair, Hayes, Wilshire and Williams.

Our social in aid of the Benevolent Fund, unfortunately, had to be postponed owing to the strike.

The affiliation of Spiritualist Churches is progressing very favourably towards the ultimate aim we have in view.

JNO. K. BENNETTS, Hon. Sec.

CHURCH OF SEERS, SYDNEY

Considering the lack of transit, etc., I have to report fairly good meetings, and in addition to our regular local speakers and mediums, we have had two lectures on Astrology by Mr. F. B. Ruthven. Our North Sydney Branch is progressing favourably, but we would like to see more interest taken in the Lyceum. Cordial greetings to all co-workers, and best wishes for "The Harbinger of Light."

A. J. BUSH,

SPIRITUAL SCIENTISTS, SYDNEY

We have to report satisfactory progress, both in membership and attendances. Our Occult and Developing Classes have a splendid roll of members, thanks to Mr. J. Marshall, our Leader. His latest addresses have been on "Spiritualism and Social War," "Spiritual Science," and "Am I My Brother's Keeper." Fridays' Spiritual Meetings, under Mrs. Grant, have growing attendances, and the Discussion Class, held on Saturday, is enthusiastically attended. Mrs. Raeburn took our platform on the 2nd inst., and her message-bearing was a thorough success.

L. MEWSON BAILEY, Recorder.

SOUTH AUSTRALIA. ORDER OF LIGHT (Incorporated).

August was a busy month for the Order of Light, Christian Spiritual Church. A pound night social was held on August 4th, at "Tunis Noort," 157 Halifax-st., Adelaide, the residence of the Grand President, Sister Lily Lingwood-Smith. Over 100 members, Sunbeams, and friends were present; a splendid programme of vocal and instrumental music was carried out by Misses Klopfer, Turner and Leah Edna Walters, and Messrs. Lowe, Blackstock, Norman Ingham (comic), and others. Sister Jones took charge of a happy band of Sunbeams.

On August 16th a Jumble Stall Gift Night for the bazaar was held at the President's residence, when a happy social evening was spent. The President and Mrs. G. Marshall provided the refreshments.

On August 25th, a bazaar in aid of the Church building fund was held at the Rechabite Hall, Adelaide. The excellent arrangements, and prettily decorated stalls ranged round the walls of the hall, indicated that untiring work had been done by the President and Bros. Simpson, Lowe, Le Fevre, Rickards, Stephens and the stall-holders. Brother W. B. Barnet formally declared the bazaar open. He remarked that the Association was incorporated in March, 1914, and since then well-attended meetings had been regularly held. The amount of £70 had been distributed to charity, and a cot had been provided for the Military Hospital, Keswick. The President, with a band of visitors, had given regular attention to the Consumptive Home and other institutions.

There was a good attendance at the bazaar, and both in the afternoon and evening musical items by Sisters Wade, Flight (2), Brothers Blackstock and Ingham; also by Miss Turner (character recital), Miss Fawney Churton (fairy dance), and Mr. A. Mills as "Charlie Chaplin," proved attractive. Great praise is due to the following indefatigable workers:—Sister Gully, the Hon. Secretary, Bro. W. T. Lingwood-Smith, Hon. Treasurer; Sister L. B. Woods, Produce Stall; Sisters Lily Lingwood-Smith, Nurse Grace Kinnear, Wall and Rickards, Soft Fancy Stall; Sisters Cole, K. Isaacs and Beckett, Hard Fancy Stall; Sisters G. Marshall and Fairlie, Jumble Stall; Sisters Le Fevre, Field, Martin, and Simper, Sweets Stall; Sisters Rosenbaum, Florrie Wall, Lettie Murrin, Mabel Bushell and Brother A. Price, Flower Stall; Sisters Gee Wah, Woods, Nellie Wall, Adelaide Isaacs and Dorrie Stephens, Afternoon-tea. Sister Florrie Marshall (superintendent), assisted by Sisters Hamlin and De St. Croix. The "Sunbeams" rendered valuable assistance. The net result will be a little over £50 towards the building fund. The President thanks all members and kind friends for their splendid donations of both goods and money towards making the first Spiritual bazaar in South Australia a success.

The Sunday services conducted by the Grand President, Sister Lily Lingwood-Smith, Christian Spiritual Evangelist, are mostly crowded, showing the need of the higher standard of Christian Spiritualism being maintained. The platform is occasionally taken by Bros. Gee Wah and A. Price, and Nurse Grace assists with the floral readings. We have an efficient choirmaster in Bro. Toombs; Pianist, Sister Ivey; Sidemen, Bros. Lowe and Mutche. The President and members were more than delighted to welcome Mr. W. E. Reynolds, of Dunedin, N.Z., who was on a flying visit to Adelaide, his kindly advice being highly appreciated. Wishing the "Harbinger of Light" every success,

SISTER KATIE ISAACS, Hon. Sec.

NEW ZEALAND.

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

Mr. Fred George is still with us, and is doing some splendid work, both as a lecturer and magnetic healer and through the efforts of the Church he is now recognised as an officiating minister under the Marriage Act. A bazaar and sale of work was held during September to raise funds for the purchase of an organ. For this Mr. George has assisted greatly by giving several "At Homes," and the proceeds to the Bazaar Committee. Mr. George intends staying in Dunedin, and has taken a suite of rooms, and is treating patients by healing.

We are pushing the sale of "The Harbinger of Light," and wish you and all co-workers every success.

J. H. THOMAS, Hon. Sec.

THE ANNIE BRIGHT "AT HOME."

A very enjoyable and profitable afternoon was spent on September 5th, at the above "At Home."

Mrs. Broad was the guest, and she made a simple but successful appeal on behalf of the little inmates of the Convalescent Home and the Annie Bright Endowment Cot. This month closes another year of our strenuous labour towards raising the required sum to complete this good work in memory of one who, in spirit, is still taking an active interest in the work she loved.

The anniversary will be held next month (October) when short Remembrance Addresses will be given by old friends and workers, with vocal and elocutionary items. A full attendance of sympathisers is desired. Donations will be gratefully received and acknowledged by M. A. Boden, Hon. Sec., and Mrs. Knight McLellan, Hon. Treas.

TO CORRESPONDENTS.

Several items received for publication in this journal have been held over for want of space.

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