

Orange

# THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe

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SIXPENCE.

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FEBRUARY 1, 1918.

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## The Editorial Chair.

### The Mission of the Christ.

"IN MY OPINION FAR TOO MUCH STRESS HAS BEEN LAID ON THE DEATH OF CHRIST, AND FAR TOO LITTLE ON HIS LIFE."

This language was recently used by Sir Arthur Conan Doyle when addressing the Eastbrook Wesleyan Brotherhood at Bradford, and in support of his argument he pointed out that "it was no uncommon thing for a man to lay down his life for others, and that our boys were doing it every day in France." This contention, of course, cannot be gainsaid. It is historically attested by "the noble army of martyrs" in the centuries of the past, and nobody will dispute the fact that at the present day tens of thousands of noble-souled and selfless heroes are laying down their lives for others. Seeing, then, that the annals of history abound in instances of those who have voluntarily given their lives for their friends, how comes it that so much has been made of the DEATH of The Christ and so little of His LIFE?

The answer to this question is to be found in theological doctrine—the doctrine that, by His death on the Cross, The Christ took upon Himself the sins of the whole world, and that through His shed blood all who repented and believed on Him would escape the consequences of their sinful lives, no matter how steeped in iniquity they might have been, and on passing through the gates of Death would emerge in the spiritual world "whiter than the snow."

There is a fountain filled with blood,  
Drawn from Emmanuel's veins,  
And sinners plunged beneath that flood,  
LOSE ALL THEIR GUILTY STAINS.

This is what is known as "orthodox" teaching, and having been accepted as true, one can readily understand why the death of such an One should have ranked incomparably above the sacrifice of any other victim. However glorious may have been the death of any other martyr, it has never been suggested that such a tragedy redeemed mankind from sin, and provided a means whereby all might escape "the wrath to come." There is, therefore, a vast distinction in the orthodox mind between the crucifixion of The Christ and, say, the stoning of Stephen to death for following in the footsteps of his Master, or the burning of Ridley and Latimer at the stake for championing the truths which they believed The Christ came to reveal. It is not merely because The Christ was martyred that so much emphasis has been laid on His death, but because of what the theologians have taught us concerning its redeeming value and its consequences to the human race His

death has, therefore, been allowed to completely overshadow His peerless life, for the simple reason that the one gave us, as the reward of BELIEF, a free passport to the eternal Heavens, with absolute immunity from all punishment for our sins of omission and of commission, whereas the other aspect—the life—dealt merely with His passing earthly pilgrimage, and was consequently of secondary import.

This position naturally raises the question as to what was the real mission of The Christ, and what is the true meaning of the Atonement. There are various Schools of Thought in the Christian Church at the present day in regard to these important questions, and, excepting among the ultra-evangelical section a considerable modification of view has of late years been expressed. With these different Schools, however, we have little to do, although we respect their differing conceptions and concede to them the right to exercise that freedom of thought which we claim for ourselves. So far as we are concerned, we believe The Christ to have been a divine Messenger or Ambassador, who voluntarily left His home in glory, took upon Himself human form, manifested to Man the matchless love, unspeakable pity and exquisite justice of God, Whose mission it was to free mankind from the thralldom of superstition and sin, and bring men back to God, Who was in very deed "The Way, the Truth, and the Life," and that by following His example and observing His precepts it is possible for all men to become Sons of God and joint heirs of salvation.

A dual sacrifice is represented by the advent and death of The Christ. The first of these sacrifices is liable to be overlooked. It consists in His volunteering to leave the rapturous bliss of the supernal realms to come to earth to be "despised and rejected of men," to be unmercifully persecuted and eventually put to death, all of which He, doubtless, foresaw, but such was His abounding love for weak and erring Man that He said in effect, "The results will compensate; it is worth the sacrifice; I will go through with My self-imposed mission and win the world for God." So He leaves the glory and felicity of the Highest Heaven and appears in the flesh as the Great Religious and Social Reformer of Judea. That was His first great sacrifice, but it is seldom spoken of, and has been completely obscured by His second great sacrifice on the Cross.

When He came He found the world sunk in dense materialism—as dense, if not denser, than the materialism of to-day. Superstition was rampant, and the minds of men were woefully fettered by traditionary error. He, of course, knew of these conditions before His advent, and it was because of their existence that He came. A NEW REVELATION WAS REQUIRED. The Jews had imagined the Most High to be a God of battle, a God of anger, a jealous God, a God delighting in sacrificial offerings of a sweet-smelling savour—in short, He had been endowed with all the worst of purely human attributes. The prophets, it is true, had endeavoured to place a much more exalted conception of God before the people, but it, nevertheless, remained for The Christ to present Him as He actually was and is—a God of consuming Love and infinite Compassion. What a contrast! It is difficult to understand how, in centuries subsequent to this declaration, men could possibly have introduced into Christian teaching the doctrine of the necessity of appeasing the wrath of an angry God, and have held that the only way of reconciling God to Man was through the sacrifice of His immortal Son. In due time, however, a revolt set in against this awful misconception, and then came the teaching of the

necessity of reconciling Man to God—a very different thing! The one represented a gross and blasphemous libel of the Most High. The other represented Truth.

By reconciling Man to God is meant the forsaking of sin, bringing the life into harmony with divine Law, being in tune with the Infinite, as The Christ was, and as He meant when He declared, "I and My Father are ONE," meaning AT-ONE, as we express it to-day—in complete harmony and fellowship with God. This text is, perhaps, one of the most woefully misunderstood in the whole of the Bible. It has been held by many to mean that The Christ actually claimed to be God, the Creator Himself. But we submit that on no occasion did He make any such claim, and that He always spoke of God as Somebody, so to speak, distinct from Himself. He constantly spoke of His Father in Heaven, said, "I go unto My Father and your Father," "In My Father's house are many mansions," "My doctrine is not mine, but HIS THAT SENT ME," and in His expiring agony on the Cross He is said to have cried: "My God, My God, why hast thou forsaken me?" If, then, The Christ was actually God, we find Him exclaiming, in effect, "My God, My God, why have I forsaken Myself?" That, we aver with all reverence, is sheer nonsense, and no feat of metaphysical jugglery can make it otherwise. We are, moreover, told in the first Epistle of John that "No man hath seen God at any time," and in the Gospel of John The Christ declares: "And the Father Himself, which hath sent Me, hath borne witness of Me. YE HAVE NEITHER HEARD HIS VOICE AT ANY TIME, NOR SEEN HIS SHAPE."

Who, then, was The Christ? Considerable difference of opinion existed on the point in His time—"Some say that Thou art John the Baptist; some Elias; and others, Jeremiah, or one of the prophets"—and on one occasion the Master Himself put the question point blank to His disciples: "But whom say YE that I am?" And Simon Peter, enthusiastic and impulsive as usual, replied: "Thou art The Christ, the Son of the living God," a designation which the Master at once endorsed in the words: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." That surely, is a sufficiently explicit statement, and is certainly in full accord with the position taken up by Arius—one of the celebrated Fathers of the Early Christian Church—that The Christ was "the most perfect of all created beings, but was inferior to God." The Christ, in fact, not only did not claim to be God, but even disclaimed being GOOD. It will be remembered that when the young man approached Him with the salute: "Good Master," He at once replied: "Why callest thou ME good? There is NONE good but ONE—that is GOD."

In the light of all this testimony, it is incomprehensible how men could ever have regarded The Christ as being the omnipotent Creator, the Architect of the illimitable universe, Who keeps millions of solar systems revolving in their orbits and holds the worlds in the hollow of His hand. How is this conception, for instance, to be reconciled with the fact that on one occasion The Christ could not perform any wondrous works because of the unbelief of the people? COULD NOT! Is that consistent with the all-compelling power of an omnipotent God? God Himself thwarted by puny men! No, we must differentiate between God and The Christ, and regard the latter in the light of a Divine Messenger of the Great and All-loving Father—the culminating link in a chain of angelic Ambassadors who came to earth from time to time to enlighten and emancipate the world.

St. Paul clearly differentiates between The Christ and God when he says, "And ye are Christ's, and Christ is God's," and "God was IN Christ reconciling the world unto Himself." We unreservedly accept this dictum of the great apostle. The Christ was the highest, sublimest and fullest expression of the Godhead that has yet appeared in mortal form—the

greatest and most highly placed of all the Sons of God, a resplendent spiritual Personality, unexampled in love, purity, wisdom and power, who, on his own initiative and with transcendent self-effacement, came to revivify the spiritual life of the world, to liberate the captives of error, to proclaim the Fatherhood of God and the Brotherhood of Man, and to link up the material with the spiritual realm. His mission, in short, was to bring all men into harmonious relationship with the Supreme. Hence His example of a pure and perfect life, and His burning zeal to realise the desire of His heart when all men should be AT ONE with God, as He prayed that His disciples might be—"And the glory which Thou gavest Me I have given them, THAT THEY MAY BE ONE, AS WE ARE ONE: I in them, and Thou in Me, that they may be made perfect in one"—in other words, "That they may be AT ONE with Thee, as I am AT ONE with Thee"—a perfect blending of the human and divine.

To properly understand the meaning of the word, Atonement, it has to be subdivided into its syllables, AT-ONE-MENT—absolute harmony with the Godhead, absolute submission to the will of God, the bringing of the life into complete accord with the commands and intentions of our Father in Heaven. The Master, by His blameless life and faultless relationship with God, showed how this could be done, and if we follow in His footsteps, we, too, shall lead sinless lives and thus be "saved from sin." It was no part of His glorious mission to offer Himself as a scapegoat for the sins of mankind. He rather came to show us, by example and precept, how we might be saved, not from the consequences of wilful sin, but FROM COMMITTING SIN AT ALL. There would then be no consequences to fear, and no need of a Saviour. If, however, in spite of His example and teaching, men persisted in violating the Laws of God, of deliberately sinning, they would undoubtedly have to pay the penalty. "Whatsoever a man soweth, THAT shall he also reap."

It is because the mission of The Christ, as a Divine Exemplar, has been so lamentably misinterpreted that His death has been represented as atoning for the sins of the whole world, and on this account the Cross has been allowed to largely overshadow His incomparable LIFE. It is certainly time that greater emphasis was laid upon this aspect of His stainless career, and that men should be more clearly taught, not that they can escape the consequences of deliberate sin by an act of repentance and profession of belief, but that by following His example they can become their own saviours, and ultimately, as the Bishop of London tells us, attain to the glorified condition of Christs in Paradise. We have each to "work out our own salvation," and The Christ showed us clearly how that could be done. "I am the Way, the Truth, and the Life."

"I AM THE WAY"—I have shown you the road, tread in My footsteps, and you will reach the Heavenly goal.

"I AM THE TRUTH"—I came from the Father Who revealed to Me the Truth; My doctrine is not Mine, but His that sent Me; heed My teachings, accept My precepts, and you will become repositories of Eternal Truth.

"I AM THE LIFE"—By following Me and practising My teachings among your fellow men, you will be developing your spiritual life upon earth, and when you pass within the veil, having been faithful unto death, you will have Life, and have it more abundantly than was possible in the flesh.

"I AM THE WAY, THE TRUTH, AND THE LIFE." What an Exemplar! But how little understood! It is the LIFE that counts in the sight of God. It does not matter what we profess to BELIEVE...whether we be orthodox or unorthodox—the one essential is THE LIVING OF THE LIFE. Hence the oft-repeated entreaty of The Christ, "FOLLOW ME"—as much as to say, "Do as I have done; bring your lives into absolute conformity with the Divine will; be practical exemplars of My teaching; visit the widow and fatherless in their affliction;

champion the oppressed; expose and denounce hypocrisy; decapitate evil wherever it lifts its ugly head; keep yourselves unspotted from the world; do unto others as ye would they should do unto you, and let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

"YOUR GOOD WORKS!" Yes, it is the LIFE that counts. He went about "doing good!" And His death was the consequence. He aroused the jealousy and animosity of the priesthood of His day, and they deliberately circumvented His end. It was a sublime and heroic termination of His earthly career, but "it is no uncommon thing for a man to lay down his life for others," and in time to come we shall doubtless find that, although the tragedy of Calvary will still enthrall the minds of men, the LIFE of The Christ will come more and more into prominence and will be emphasised in a far greater degree than has been customary in the past.

There are many high spirits in the next world. High above all the greatest of the spirits, of whom we have cognizance, is The Christ. His especial care is the Earth. He came down upon it at a time of great depravity, in order to give the people the example and teaching of a perfect life. Then He returned to His own high station, having left an example which is still occasionally followed. That is the story of The Christ, as spirits have described it.

SIR ARTHUR CONAN DOYLE.

### Wayside Notes.

#### The Methods of Our Opponents.

"A boom in Spiritualism is one of the by-products of the war. London has never been so full of 'mediums' as it is at the present time, and these harpies, who live on the gullibility of a section of the public, have never reaped such a harvest as they are now raking in week by week. Numbers of grief-stricken widows and mothers, anxious to clutch at any straw which promises to bridge the chasm of death, have foolishly allowed themselves to be deluded by the swindling 'seance' fraternity, who pretend to receive 'messages' in various forms."

This item appeared a few weeks ago in the two Melbourne morning dailies amongst a column of other paragraphs "from various sources." It is quite true that at the present time there is something like a boom in Spiritualism in England, but the implied suggestion that all mediums are "harpies" is not true, neither are "grief-stricken widows and mothers" always "deluded," and it certainly is not correct to say that all the "seance fraternity" merely "pretend to give messages." We have, however, long since become accustomed to this kind of abuse, and of all sections of the community, Spiritualists have, perhaps, the least cause to give much thought to the warning uttered by the Master, when He said, "Woe unto you when all men shall speak well of you." We have undoubtedly a long way to go before we reach that stage in public estimation! In the meantime, we must put up with the calumny and, sometimes, scurrilous insults of our opponents. Truth can survive a lot of that treatment.

Truth crushed to earth will rise again;  
The eternal years of God are hers.

Efforts have been made through all the centuries to crush Spiritualism—although that particular name may not have been applied to the manifestations—but they have all been of no avail, for the reason stated in this couplet. Even the wholesale killing of mediums in the Middle Ages merely achieved the result of giving a temporary setback to the movement. Nothing that mere man can do can defeat

the will of the Most High. He may hinder the accomplishment of the Divine purpose, he may seem to almost check-mate it at times, but the will of the Omnipotent eventually rises superior to all opposing forces, and the enemy has to capitulate.

Being based upon Truth, Spiritualism cannot be annihilated, and must in the end prevail. It has never stood on a more established basis than it does to-day, and it is because it is winning all along the line—capturing men of the highest intellect, as well as the man in the street—that such a violent outcry is being raised against it. If the cause were in a condition of decadence there would be no necessity to bring up all sorts of big guns and little guns to destroy it. Nobody wastes time in trying to throttle a movement that is obviously dying a natural death. It is because Spiritualism is such a strong and sturdy growth and is flourishing "like a green bay tree," that its ramparts are being assailed by the attacking army. But with Truth as its foundation, and the demonstrations of modern Science as its buttress, we can afford to await the issue with complacency and have no fear of a veritable legion of foes.

#### Dr. Mercier Seeing the Light

Dr. C. A. Mercier, a prominent English physician, recently published a book entitled "Spiritualism and Sir Oliver Lodge," in which he poses as a "trained logician," and incidentally demonstrates that he knows very little, if anything, concerning the amazing phenomena which he presumes to ridicule and treat with crude disdain. He, in fact, candidly admits that "the subject had never engaged his attention" up to the time that he ventured to write his criticism of "Raymond"! His qualifications for the task were therefore not of a very expert order, and perhaps this explains the offensive tone which characterises certain portions of his book. He was, of course, promptly taken to task by competent investigators, including Mr. J. Arthur Hill, and subsequently a letter appeared from his pen in the "Medical Press," in which he made the following interesting admission:—

"With respect to his (Mr. J. Arthur Hill's) jeers at my inexperience of Spiritualism, it may perhaps interest your readers to know that this reproach can no longer be brought against me. I have lately had a great deal of experience of Spiritualistic manifestations, and WHAT I HAVE SEEN HAS COMPELLED ME TO MODIFY MY VIEWS VERY MATERIALLY. Some of my experiences far exceed those of Sir Oliver Lodge, and if the matter is considered of sufficient interest, I may perhaps be induced to publish them."

Open confession is good for the soul, and we may yet find Dr. Mercier emulating the example of Professor Lombroso by publicly expressing his "sense of shame" that he should have approached the subject in such an unscientific spirit. In the meantime, "The Times" reviewer engages in the following salutary criticism:—

"There is something unsatisfying about these criticisms from the point of view of the sceptic and of the believer alike. Perhaps the trouble is that no one can criticise who has not experienced. We can thoroughly understand and sympathise with a conscientious objection to Spiritualism; but there is only one form that the objection can take in this scientific age. THE OBJECTORS MUST STUDY THE SUBJECT AS CLOSELY AND CAREFULLY AS THE DEVOTEES. Otherwise they necessarily come into court convicted in advance of the sin of amateur criticism."

This "sin" has certainly been committed by Dr. Mercier—it is the sin of the closed mind. But we will forgive him if he will henceforth resolve to continue his investigations, and state the results impartially in any further work he may offer to the public!

### A Great Revelation Coming.

Frequent gatherings are held at the London residence of Lady Glenconner for the discussion of psychic subjects, and are attended by many leaders in the intellectual world of England. At the last of these meetings, the Rev. L. W. Fearn, priest-in-charge of Christ Church, Westminster, delivered a very striking and broad-minded address, in which he presented the attitude of the more advanced members of the Church of England towards psychic facts.

Psychic communication, he said, was an elementary portion of the vast body of social science of which a materialistic world was almost entirely ignorant. But he was convinced that we were on the verge of A GREAT REVELATION OF THE TRUE MEANING OF MUCH THAT HAD BEEN A PROBLEM THROUGH ALL THE AGES. Psychic communication was of great importance at the present time not because of its intrinsic value only, but because it formed a preliminary part of the education of the human spirit. The qualifications for spirit communication were purity, honesty, right motive. These were the safeguards. He had seen many wonderful and beautiful results in his examination of the subject, and he had seen others that were ugly and repulsive. In psychic investigation it might be said that a man got what he went for—the response from the unseen world was very much in accord with his own spiritual condition. The merely curious, sensual person was apt to attract those who were like himself. But those who went in the right spirit with the right intention might get the happiest results, and very often did.

On the question of the dangers of spirit communication, Mr. Fearn said nothing was really interesting unless it was dangerous. The world beyond was a vast region and held undeveloped souls as well as spirits highly evolved, wise and powerful. The lower doors opened the most readily, and we should be careful whom we admitted. There were many mansions, or as the word should be translated, "halting places" for spirits between the earth and those supernal regions where dwelt the angelic hosts. But from the lower planes of spirit life and activity we should receive nothing harmful if we observed the rules of pure motive, right conditions and right atmosphere.

For these things he made a strong plea, and the whole question, he considered, should receive the earnest attention of the Church, that the subject of spirit communication should be put on a sound basis, for the Church was the custodian of souls, answerable for them to its Master until after passing through all the ordeals and transitions through which spirits passed here and hereafter they ascended at last to Divine Union as partakers of the God-consciousness. Mediums, he held, should be carefully selected, systematically trained, and their powers guarded and cultivated. They should never have to work for money, but be paid a living wage, and removed from all the temptations of the competitive struggle for existence. Poverty and wrong conceptions of professional reputation were responsible for more than half the frauds and follies connected with mediumship.

In conclusion, the speaker remarked that psychic communication satisfied a legitimate human want, although it seldom satisfied "a real need." He had never met a person who was wholly satisfied with psychic communications. There was something beyond, and that something was the deepest need of the awakened soul, the complete realisation of its Divine nature by Spiritual "communion."

The rev. gentleman throughout his admirable and very welcome address, drew a distinction between "communication" and "communion." The former, he explained, related more to externals—the latter to the deeper spiritual side of the question. This distinction, in our opinion, requires to be more and more emphasised. "Communication" with loved ones in the Beyond satisfies a natural human craving, but if we are content to stop at that we shall be depriving the soul of the spiritual food necessary to

its development, and which can only be obtained by going beyond the psychical to the spiritual—to "communion" with that great mysterious and spiritually-energising influence, in which "we live and move and have our being," and which men call God. We must, in short, spiritualise psychic facts, and regard them merely as stepping stones to the heights of spiritual illumination. Otherwise we shall simply be remaining in the Kindergarten school of instruction.

### Phantom Violets.

There is a Protestant Cemetery at Rome in which rest the remains of Shelley and Keats, and which is held under lease by Germany. The lease expires this year, and in commenting on the movement now being made in England for raising funds for the purchase of the Cemetery, the London "Star" recalls the following remarkable story reported in the Press a few years ago:—

An English clergyman and his sister wandering round the quiet tombs came to a grave thickly covered with violet leaves. As they stood over it they noticed a delicious smell of violets, and, looking down, saw the little purple flowers peeping out here and there from deep among the leaves. Next moment they saw there were no violets. The flowers were not actually tangible—as soon as they tried to fix their gaze on the violet it vanished like an optical delusion.

The facts were curious enough. Both the people who saw the violets were normal. The grave was that of Elizabeth Wyckhoff, an American, unknown by name or association to either, which disposes of the theory of auto-suggestion. Moreover, at least one other credible witness claimed at the same time to have seen violets growing on a grave near that of Keats, which is close to that of Elizabeth Wyckhoff.

The story about ghost-flowers, if so the fleeting violets of the Protestant Cemetery at Rome may be called, is not isolated. Several people have claimed similar experiences; and acting on the beautiful fancy that those who are gone were asking for gifts of the real flowers, they have planted these on their graves. Perhaps their fancy was the truth—who knows?

Stranger still is that story told some years ago about an ancient tree in a country town. Under it was once found the dead body of a woman clasping in her hand some wild thyme. Nobody knew her, and no wild thyme grew near. Yet afterwards a strong, unmistakable scent of wild thyme was often noticed under the tree. The scent haunted the spot; people wholly ignorant of the circumstances could smell it, and would look for the plant which was not there.

### What is Sudden Death?

"From sudden death, good Lord, deliver us." These are well-known words contained in the Litany embodied in the Prayer-book of the Church of England. But what does the petition mean? We are all well acquainted with the ordinary meaning of the word, "sudden," and no doubt the vast majority of our readers have applied this interpretation to the word as used in this prayer. But we learn from a letter published in our London contemporary, "Light," from the pen of the Rev. F. Fielding-Ould, M.A., that "sudden" means merely "unprepared" in the Prayer-book.

"The same phrase," continues the rev. gentleman, "is found in the first Ember prayer that 'the Bishops may lay hands SUDDENLY on no man, but faithfully and wisely make choice.'" In view of the incalculable spiritual benefits often gathered during a last illness, when many for the first time have leisure to examine themselves and their true position before God, we might well pray against a sudden death in the ordinary meaning of the word. But a sudden death, for example, on the battlefield, is not necessarily an unprepared death, and it is this latter that one is to fear. "Oh, spare me a little," says the penitent sinner, "that I may recover my strength before I go hence and am no more seen."

## Bishop Welldon and Spiritualism.

### A SIGNIFICANT ARTICLE.

A pathetic aspect of the life of the day, due to the tragic number of deaths in the war, is the increasing interest in the future life and the abiding place of the beloved. This is shown by the extraordinary demand for books on such subjects and by the wide discussion of these problems in the Press. Sir Oliver Lodge, Sir William Barrett, Sir Arthur Conan Doyle, and many others, have taken a part in the discussion.

Bishop Welldon, writing in the "Sunday Times," urges us to keep the windows of the soul open.

"If it is in the power of spirits to convey such assurances as Sir Oliver Lodge, according to his pathetic biography of his son, Raymond, feels himself to have received, they will have rendered immeasurable service to souls which long and yearn for the comfort of knowing that the dead, who have passed beyond the confines of earth, are living, and living a life better and higher than their earthly life," writes Bishop Welldon, who continues:

"All depends, then, upon evidence; and, according to the evidence procured and published by the Society for Psychical Research, **THERE IS, I THINK, GOOD REASON FOR HOLDING THAT NOT ONLY COMMUNICATION BETWEEN THE DEAD AND THE LIVING, BUT THE ACTUAL APPEARANCE OF THE DEAD TO THE LIVING, MAY BE REGARDED, IF NOT AS ABSOLUTELY PROVED, YET AS RENDERED HIGHLY PROBABLE.** If, indeed, man consists of spirit as well as of body, and if death is the emancipation of the human spirit from the body, then it is, at least, possible that an emancipated spirit may, in certain circumstances, appear to the living, and especially to the living who were nearest and dearest to it in life. Nor is there any time at which such an appearance would be so inherently probable as the time of the spirit's actual emancipation in the hour of death; and that is precisely the time at which the spiritual appearance of the dead, or dying, to the living are accredited by the largest and surest amount of testimony.

"Sir Arthur Conan Doyle, at the end of the article which he contributed to the 'Sunday Times,' says, with perfect truth, that 'there is no reason why 'an angel of the Lord' could speak to Jews in Judea and not to Englishmen in England, or why the direct dealings of God with men should have come to a definite end two thousand years ago.' After all, it is the fact that spirits survive the grave, and that they can, and will, enter into relation with the spirits upon earth, which is all important.

"The war has wrought a far-reaching effect upon minds which a short time ago were wholly, or almost wholly, incredulous of spiritual phenomena. It has, naturally, created in many tender and devout souls a passionate longing for communication with the dead whom they have loved and lost. The wish for a knowledge of the unseen world must not indeed be taken as a proof that that world exists and that it can be known. **BUT THE DUTY OF EVERY EARNEST THINKER IS TO KEEP THE WINDOWS OF HIS SOUL OPEN,** to welcome the light which flows in upon him from whatever quarter it may come, to realise the mystery of the universe in which he lives for the present a life so dim and fragile, and to wait always in the hope and the faith of a larger revelation which may be given him.

"Man is a spiritual being; his spirituality is at once his peril and his glory. It is his peril, if he suffers himself to be diverted by speculative inquiries of a disturbing and distracting character from the sober, common, practical duties of life. But it is his glory if the consciousness of the spirituality, by which alone he is made a partaker of the Divine nature, lifts him above the low-lying mists and clouds of earth into the serene and sacred atmosphere of that

spiritual world, in which have been born, and in which alone can live and last, the great creations of art and literature, the high and holy emotions and aspirations of religious faith and duty.

"**FOR SPIRITUALISM,** however subject it may be to delusion, however liable to error, **IS THE ETERNAL FACT OF HUMAN NATURE,**" avows Bishop Welldon, "and they are the truest, as they are the humblest, votaries of God who will not, and cannot, believe that He has yet spoken His last word of revelation, but who live ever in the hope that by science, by emotion, and, above all, by religious faith and worship, humanity may rise in the process of the ages to the apprehension of those things which eye has not seen and ear has not heard, nor has it entered into the heart of man to conceive, but which God reveals to His children in this life or in the future life, by His Spirit. Not only is the life of spiritual beings, but the survival of human spirits after death, as Sir J. G. Frazer has asserted, the immemorial belief entertained by the vast majority of mankind."

### SIR OLIVER LODGE AND THE UNSEEN UNIVERSE.

In continuation of his propaganda work in England, Sir Oliver Lodge recently addressed the Eastbrook Brotherhood, at Bradford, on the reality of the unseen, and gave the audience much food for serious thought.

The main point he wished to bring out, said the speaker, was the reality of the unseen, as revealed by science in its phases of gradual development. The phrase "the starry heavens" meant something vastly more to us than to the ancients. Yet, although we saw the stars, as the ancients never saw them, there must be a multitude of things we did not see. The magnitude of the material universe was something that was overwhelming. He was never surprised at men being materialistic—the material universe was worthy of our high admiration and reverence—so long as they adhered to what they knew, and did not deny everything else but what they had studied. Fortunately, people were waking up. The Workers' Educational Association and other movements were revealing a determination that education should not be the privilege of a few, and a consciousness that every member of society had a right to know what had been discovered by science, and should have sufficient leisure to live a rational life, to understand what had been done and what kind of a universe we were living in. Men knew, more or less, what they were, but not what they would be. One great value of existence was that it did not come to an end; it existed permanently. That he believed to be the message of evolution. Having treated of atoms, nebulae, and ether, Sir Oliver went on to say that while our senses informed us they also limited us, and it was no argument to say that because we did not see things therefore they did not exist. He must tell them that in his researches he had found evidence warranting him in stating clearly and definitely that we were not alone. To the eye of sense we seemed to be alone, but we were really surrounded by a host of witnesses and helpers. We had the help of the Highest. Powers were at work, not at a distance, but working in amongst us; we were learning what the destiny of man must be. It would be strange if this ghastly war simplified and improved the knowledge of Christ and aided in the perception of the beauty of His life and teaching. Yet stranger things had happened, and **WHATEVER THE CHURCHES MIGHT DO, HE BELIEVED THAT THE CALL OF CHRIST HIMSELF WOULD BE HEARD AND ATTENDED TO BY A LARGE PART OF THE COMMUNITY AS IT HAD NEVER YET BEEN ATTENDED TO ON EARTH.** It was a time of spiritual outpouring. All the great times in history had been marked by great sacrifices, and there must be a great outcome of all the sacrifices of the present time.

# WITCHES, WIZARDS & FAMILIAR SPIRITS

## SCRIPTURAL REFERENCES EXPLAINED.

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

By Signor Valetti.

### THE INVOCATION

Eternal Father, we are thankful for the opportunity of communicating with our loved ones who are yet tabernacling in the flesh. We believe that they, too, are happy, and delight in communicating with those who have gone before. We desire that through Thy messengers, Thy ministering spirits, this night great power shall be manifested, because we know all power cometh from Thee: Thou art the Father of spirits, and Thou hast sent forth Thy angels to be ministering spirits.

And the signs and wonders—we pray that they, too, may follow the teaching of the truth, for this generation desireth a sign, and the signs are being given unto them, but we would that they realised that there is something grander and higher and better than the mere witnessing of signs and wonders. The spirit life, with all its possibilities, spiritual progression and spiritual peace and happiness which passeth understanding, belongs unto those who desire to be like Thyself.

We pray for all Thy servants upon the earth plane, teachers and preachers of the truth everywhere, mediums and others who are seeking to establish the kingdom of God upon earth. And we pray that the spirits of those who have passed within the veil and are earth bound, shut up in the prison house, may repent, turn from their old thoughts, cast behind them all that is of the earth and look towards Thee. May they desire to be like Thyself, to be pure and be good, for we know that unto the spirits at this present day is preached the truth as Christ went in the spirit and preached it unto the antediluvian spirits.

We pray for the sick and the suffering, and all who need help, and we ask that all men shall be brought unto the truth, and those who labour in the vineyard, may they have spiritual help and comfort and consolation. May they sow the seed of truth, and assuredly they will reap the abundant harvest. Answer these our petitions, for we pray in the cause of Truth and for the good of humanity. Amen.

### THE ADDRESS

I have been asked to speak to you for a short time to-night. It is exceedingly kind of you to say that you appreciate my utterances, imperfect as I know them to be; but I am intensely in earnest, and desire to help those who are in the flesh, so I pray you, do not take any notice of the messenger, but kindly regard the message.

The subject that I think I will speak upon to-night is that of "Witches, Wizards and Familiar Spirits." These words are often in the mouths of people, but I suppose there are very few who understand what they really mean, or whence their origin. So to-night I propose that we institute an inquiry as to the origin of those words. There cannot be any doubt, Signors, that we have them from the Old Testament in the first place, where we read so often of witches, wizards and familiar spirits in connection with the necromancers, the sorcerers, the people who were said "to peep and to mutter."

I desire to say to you at the outset that the misunderstanding of the meaning of certain words and passages in the Old Testament produced a terrible harvest of suffering; because people did not understand those passages, hundreds of thousands of poor, innocent people were condemned to torture and to death. Therefore, I feel that I am doing right by bringing this subject under your notice. You will say, "Oh, but those times have passed away." It is true, but I desire to enlighten those who are yet to live upon the earth plane, so that there will not be any more doubt concerning those awful denunciations and threats which we read of in the Old Testament, and which, as I said before, so many have suffered through.

Of course, Signors, we must inquire into the Babylonish religion and mythology if we wish to rightly understand the true meaning of the words that I have quoted; we must get right away back to Chaldæan history, and I purpose for a short time to speak on that subject. Permit me to say I am indebted to Signor Robinson for many of my facts. I am not a scholar, able to read the ancient writings, but Professor Robinson is able to do so.

The Babylonians, with their ancestors, the Achadæans and Chaldæans, practised mythology. There have come down to us at the present time numbers of tablets, clay books: some of them are called incantation tablets, and when deciphered by the Assyriologist they are most interesting, because they let us into a knowledge of the religion of the ancient Achadæans and Babylonians. We are told by these tablets that these people believed in good and in evil spirits, as you do to-day; they believed that behind every tree and stone and bush there was a spirit—either a good spirit or a bad spirit. Note that. And a perpetual warfare ensued between the good and the bad spirits. On the incantation tablets they are called Zi: that included both good and evil spirits. Of course, there was a chief spirit who ruled over the good and who ruled over the bad—Ana and Hea, the supreme of heaven and of earth. Innumerable evil spirits roam your earth plane. The ancient Chaldæans knew how to communicate with them. At that time certain sacrifices were offered to propitiate the good and evil deities, as was done in the days of the Greeks and the Romans. There lived among those ancient people certain persons whom you call necromancers, or soothsayers.

### Evil Spirits from other Planets.

Now, my friends, I am going to put forward what you will say is but a theory, but which I know to be true in connection with these evil spirits. It is impossible that they were all mythical, and I put forward this to you as being the truth, that many of the evil spirits that surrounded the earth plane, and with whom the ancient Chaldæans, Achadæans and Babylonians communicated, were the spirits of persons who once dwelt upon the planets. I have this from information I have received on my side of life. It would appear that the evil spirits were in the ascendancy. It is strange, but true, Signors, that man in the flesh seems better able to imbibe evil than good, to practise and to follow that which is evil than that which is good. I do not know why it should be so, but it is the truth. Certain temples were set apart for the worship of certain deities, and at one period of time Shamash was the chief god, and he was the Sun god. There cannot be any doubt that at one period of time all men were sun worshippers. At one city they worshipped the sun, and at another the moon god was supreme. Ishtar was also worshipped in another city, and we are told in the mythology that she descended into Hades seeking for one of her goddesses.

Now we come to what I believe is the true origin of the devil. In the ancient mythology we read that Bel Merodac fought a great fight with the dragon of the abyss. This dragon was cast out and killed, and Bel Merodac, the chief deity, was triumphant. Professor Robinson has given me the translation of several texts from the Babylonish books, and I am told that in your own museums you have similar tablets.

Just leaving this part of the subject for a minute or two, I desire to make this statement: It is now generally admitted, I think, by all scholarly theologians that the Pentateuch was not written by Moses. In fact, we do not know who was the author of the five books, but it is agreed as certain that they were written at different periods of time by different

persons; and there cannot be any doubt about it that it is largely borrowed, if not in its entirety, partially from Babylonish legends and fables. The cosmogony is the same. Nebuchadnezzar carried away the Jews captive to Babylon, where they remained until delivered by Cyrus the Persian. Now mark: I think that the most confident critics will admit that the first five books of the Bible were not written until after the time of Ezra, until after the Jews returned from captivity. To give you some reasons why Moses could not have written the first five books of the Bible, and that they were not written at that period of time, certain things are mentioned that were not in existence until long after; certain money is mentioned which was not coined for hundreds of years after, and also the death and burial of Moses himself are recorded.

I have no need to linger longer on this. The Jews went into captivity and there they imbibed many of the teachings, the mythology of the Babylonians. A tablet, I am told, was found some years ago, and strange to say, it was a money lending transaction from old Babylon by a firm of persons with a distinctly Jewish name. The Jews were not kept in prison, you must remember. There cannot be any doubt that they married and intermarried with the Babylonians, and some—perhaps many—accepted the religion of the Babylonians. However that may be, there cannot be any doubt that they carried with them many of the old stories. I do not think there is any one that will come forward daring enough to say that the Babylonian account of creation, of the deluge, and many other legends, which are to be found on tablets now in the British Museum and other museums, has been borrowed from the Mosaic account, but there cannot be any doubt that the Mosaic, quite possibly the Babylonian account, was gathered from a still more ancient one, and that more ancient account was from the old Chaldean.

#### White and Black Magic.

Now, to return to what I was speaking about before. In ancient Babylon there were certain temples and shrines to the innumerable gods and goddesses worshipped there, and the sorcerers were assisted by certain persons, females, who were supposed to be able to see the spirits that were round about, and I believe that these should be called witches; and when the Bible speaks of witches they are referred to. The origin, so far as I can trace back in European religion, of the root of the word, "witch," is from the old High German; and going back in the old Chaldean we have, according to Professor Robinson, "Wurge," which means a person who can see, discern—that is a seer, a clairvoyant, if you like.

On many of the tablets which have come down to our day we find certain formulæ for casting out evil influences, because they believed that all diseases were produced by evil spirits. We might say that it was white and black magic, and I have no doubt myself that it was so as practised in India to-day. These witches and wizards, if you like, were called Shaman. Some people at the present day liken the spiritual mediums to them, but there is no analogy between the two in any way. They profess to have power with them, and I have no doubt that they were able to congregate with them. It is certain, however, from the number of incantation tablets, that the people, one and all, resorted to these Shamans for their assistance when in any trouble.

In 2200 B.C. there reigned in old Babylon, a king called Khammurabi. He was a most liberal-minded monarch, as we should say if he had lived in our times. He drew up a code of laws, or perhaps he collected certain laws which were in existence, I believe, thousands of years before he sat upon the throne in old Babylon. He inscribed on a stone pillar these laws, which were found in our own time at Susa in Persia, and I wish to draw your attention to the fact that in the first of these laws there are certain injunctions, certain threats, certain punishments, against those who laid spells or curses upon

their fellows. Let me quote to you from Professor Robinson:

"If any man lay a spell on his brother, and it is an injustice, he who lays the spell on his brother shall be a slave."

"If a man lay a spell on his brother, and it is unjust, the one who has the spell laid upon him shall go to the holy river and he shall plunge in, and if the holy river preserve him, the spell shall be held to be an injustice, and the one who has laid the spell upon him shall be a slave."

Again, among the formulæ employed for casting out the evil Zi we read: "Oh, evil spirit, we conjure you to pass away from our dwelling, from our bodies; oh, spirit of the earth and the underworld, oh, evil one, we conjure thee, do not molest us."

Let me say to you, Signors, that intercourse with spirits in the flesh, or spirits out of the flesh, that are evil, must of a necessity bring about a bad, morally bad, state of things. It is bad for man's spiritual condition. And those people in old Babylon and in old Chaldæa who were constantly communicating with the evil Zi, no doubt, were dominated by their influence. We know that the ancient Babylonians were a wonderful people, but they were cruel and bloodthirsty. Just think of the innumerable descriptions remaining to our day, and the bas reliefs torn from the walls of sites in both Nineveh and Babylon—flaying men alive, putting out their eyes, disembowelling, cutting off their heads, torturing in every way.

#### The Jews in Babylon.

Now, there cannot be any doubt that the Jews, going down into Babylon, would become acquainted with the practices, and communicate with the evil Zi, or spirits; they would be aware that it was possible to do so, and in practising it they would, no doubt, be dominated, and their spiritual life be clouded thereby. When they returned from exile, then, those practices would go with them. They placed into the mouth of their God, Yhaveh, those words which declare that if any of them was found with a familiar spirit they should be stoned, that witches should not be suffered to live, that wizards and necromancers should suffer the customary penalty, hoping thereby to stamp out the evil practice of communicating with spirits they had learned in old Babylon. Yhaveh was the old tribal god, and as regards the familiar spirits with whom the Hebrews were forbidden to communicate, they were the Zi, or evil spirits, with which the Babylonians communicated.

In conclusion, I would like to say to you, my friends, that there is no injunction against, no prohibition of anyone, communicating with the spirits of those they loved so well upon the earth plane. There is no prohibition against you communicating with your dead mother, as you are pleased to call it, with your brother or your sister. You loved them in the earth life, they loved you; they draw nigh unto you, and their influence, if it be good, will help you, and I have no doubt that their influence is good. That there are evil influences abroad to-day, as there was in old Babylon, you know, and there is a prohibition to-day, as in days gone by, against communicating with evil influences. This is what is referred to when you are told to "try the spirits." Any spirit that would lead you further from truth, from purity or from God should be rejected: I do not care if he bear the name of Gabriel.

The clergy and those who seek to stop the onward march of truth are continually using the words and the passages that I have quoted, to deter their followers from investigating the truth. They are very inconsistent. Under the old Mosaic law there were severe penalties for those who broke the Sabbath day, and for those who turned to other gods. For instance, supposing that the wife of your bosom said, "Well, I have been thinking about this matter, and I believe that there may be other religions as good as ours," it would have been the duty of that

man to have taken out that woman and have stoned her to death.

In the code of laws of which I have been speaking, we read that if a man injure his fellow in the eye, he also shall lose an eye; if a man maim another by breaking his leg, the leg of the man who broke the other should also be broken. Under the old Mosaic law it was "an eye for an eye, and a tooth for a tooth." Here is fresh evidence that they had borrowed the teachings from the Babylonians, and their law gatherers, who sought to purify the people, forbade them from practising necromancy, divination, seeking unto female spirits, going to witches and wizards. These prohibitions do not apply to the present day at all. You should not communicate with evil influences anywhere or at any time, following out St. John's injunction to "try the spirits," and see if they be of God. If the truth had been understood they would not have put to death thousands of old women for being witches, they would never have declared that those who engaged in communications with the spirit world were worthy to be stoned to death. Ignorance and superstition brings about a state of spiritual darkness. Knowledge gives light and liberty, therefore investigate: prove all things, and hold fast that which is good.

#### CLOSING PRAYER

We thank Thee because Thy servants of old preached the word of truth, and it was accompanied with signs and wonders following. We thank Thee for signs and wonders. They shall demand a sign, and it shall be given them. We ask that they shall profit thereby. Oh, may they always remember that Thou dost give the sign, that Thou art the One who giveth the spirituality, the light; and that Thou hast offered life more abundantly to all Thy creatures. Thou art the sum of life.

The years are fleeting, and these loved ones are getting nearer and nearer to the border land. May their lives grow brighter, better, as they draw near unto the unseen. May they be true to each other, and true to themselves. May they dwell in love, and in peace, and show the world how to live, and at last be gathered unto their fathers in joy and in peace.

May the great peace of God, which passeth all understanding, rest and abide with each and every one of these, Thy sons, now and for evermore. Amen.

#### IS IT TRUE?

When you hear a cruel word

Like the frost wind biting through,  
Stop and think of what you've heard,  
Then ask the question: Is it true?

If the evil tongue shall stifle

All remorse, and cry, "They say,"  
Ask with scorn, is it a trifle  
Thus to steal a name away?

Stand upon your highest honour,

Let the truth fall like the dew,  
But when the evil slander whispers,  
Kindly question: Is it true?

Question and demand, not answer

Merely, but the proof without a flaw,  
Think of sister, wife, or mother,  
Then apply this righteous law.

Evil hearts, like poison marshes,

Breed miasma in the air,  
To their cruel words don't listen!  
You have loved ones, so beware!

There are those who strike in darkness

Blows which pierce the pure heart through.  
Oh, stop the voice of cruel slander  
By demanding: Is it true?

"The Publishers' Circular" contains an article on "Spiritualism and Sir Oliver Lodge." The writer of the article refers to the fact that in three months over ten thousand copies of "Raymond" were sold.

## GERMANY AND THE WAR.

### JUSTICE AND LOVE.

Supplied by Mrs. Eva Harrison.

[The attached contribution was received from Mrs. Eva Harrison, authoress of "Wireless Messages from Other Worlds," "The Story of a Soul's Unfoldment," etc., and to whose work in the circle she conducts in England reference was made in the December issue of this journal. Mrs. Harrison describes what she has written as "fragments of teachings" received by the circle.—Ed.]

Now that terms of Peace are being so much discussed, the following message from Higher States, given through an entranced sensitive, in our circle, may be of interest.

Our sensitive told us after her return to consciousness that while the angelic messenger used her body, she was free from it and was working amongst some most terrible Spirit people, whose faces and forms were all distorted with evil and rage. She confessed that she felt almost terrified at them, and she believed them to be some of the leaders of the forces of evil who are guiding much of the German barbarity and wickedness. They seem to be conscious that their plans are being foiled, and appeared to be in a state of reckless frenzy and despair. Undoubtedly, the message spoken by the angelic visitor was intended for them as well as for the sitters in our circle. The voice was stern and powerful, and one intuitively felt that one was in the presence of one of the prophets of old; every word fell with slow and awful distinctness:

"The wind is howling through the wilderness, the land is being laid desolate and bare;

"Joy and gladness are taken from the plentiful fields.

"They who say that they are mighty for war, shall be brought low; they shall howl and cry and their hearts shall become as the hearts of women in their pain.

"They have striven to bring up the nation in iniquity and to water it with blood.

"From them shall every drop of innocent blood be demanded, yea, for every spot that has been spilt shall they pay toll.

"They who are filthy and polluted—who are oppressors of the weak—their anguish and remorse shall be as hell-fire—as a snake feeding on the vitals.

"Every pang that has been inflicted shall they themselves endure. Justice demands it!

"When JUSTICE is satisfied, then shall LOVE hold out the healing hand, and shall bind up the broken-hearted with tenderness and compassion."

On another occasion our seer saw a huge Black Eagle hanging in space, in a most terrible condition, all torn and struggling; nerves and muscles seemed to be twisted and distorted in all directions; it was a fearful sight to behold. He asked the ministrant who had been speaking, the meaning of his vision. The reply came solemnly through the sensitive:—

"Emblem of a people at war with you, whose national existence is at stake. The feathers fly from the bird. The bird is suffering! The whole nation suffers! Soon, soon—the bird—will—be—no—more.

"RIGHT WILL TRIUMPH OVER MIGHT AND WRONG; BUT IN THAT TRIUMPH LET THERE BE COMPASSION."

A great wave of compassion seemed to sweep over the circle; such was the power of the vibrations of pity and sympathy from the angel world, for that poor, blinded and misguided nation—Germany. Yet we know, as another ministrant said, "Her RULERS, who have plotted and planned this slaughter, are RESPONSIBLE, and will have to suffer the penalty, according to the Eternal law."

## OUR BOYS BEYOND THE SHADOW

## VIEWS OF THREE CLERGYMEN.

## CHANGED ATTITUDE TOWARDS DEATH.

Our attention has been directed by an esteemed correspondent to a book recently published in London, entitled "Our Boys Beyond the Shadow." It contains 18 contributions on the subject by ministers of different denominations, and is edited by the Rev. Frederick Hastings. Our correspondent has been good enough to forward to us copies of extracts from three of these articles, the writers being the Rev. R. F. Horton, D.D., the celebrated Congregational divine, who chooses as his theme, "Rays of Light from the Father of Lights"; the Rev. Frederic C. Spurr, formerly the well-known pastor of the Collins-street Baptist Church, Melbourne, who deals with the question, "Are Our Boys Living Beyond the Shadow?"; and the Rev. Bernard J. Snell, M.A., B.Sc., a prominent Congregationalist, who selects as his subject, "If Only They Had Remained." Appended are the contributions referred to, and it will be seen at a glance how closely they approximate to the teachings of the Spiritual Philosophy as expounded in the columns of this journal:—

**Rev. R. F. Horton, D.D.**

There is an experience which comes to many people. . . . Now this experience I try to generalise in this form. My loved one is gone; death has come and the loved face must be put away to be seen no more for ever. But though the visible presence is withdrawn, the real presence is not. He seems to be nearer than he used to be. He comes into contact with me more strikingly than he used to do, not to the eye, not to the ear, not through any of the ordinary means by which I communicate with people in the flesh, but to the soul, and to that spiritual life which I recognise as my real life.

My beloved one comes clearer, truer, surer than even in life, to my soul. There is his face confronting me with reassuring smiles; and he comes into my life just at the point where help is needed, just where I am in difficulty and perplexity. He comes and seems actually beside me with the old touch that used to comfort and the old counsel that used to decide. There is only this difference about him now, that whereas when he was alive, he used to share with me all the perplexities and sorrows and pains that I endured, now, as he comes, he seems always serene, always victorious, always confident. So I say he is with me just as Christ is with me. I do not see Christ, but Christ is with me; I do not hear Him, but He is near.

In the same way, coming as it were in the penumbra of Christ, is my beloved one. I do not see him, I do not hear him, but he is there. He is close to me, convincing and carrying to me exactly the assurance that I want. The more sure I am of Christ, the more sure I am of him. The faith in Christ brings with it the confidence that he whom I loved, lives and loves and waits for me. We are close together even now, and death will mean the rending of the veil and the re-entrance into that fullness of fellowship which is anticipated by his spiritual nearness to me now.

**Rev. Frederic C. Spurr.**

It is impossible to do more than hint at a field of investigation which is more and more occupying the attention of thoughtful people. It will be sufficient to say that from the earliest times men have witnessed to experiences of the Beyond. The Bible is a book of the other world, as well as a book of this world. From its first page to its last it speaks of angels, of heavenly visitors, of a sphere beyond the present. If you eliminate from the pages of the Bible all that is generally summed up under the word "Supernatural," there will be left behind an extremely commonplace book.

In modern times, scientific attention has been directed to the whole question of the Beyond. The Society of Psychological Research has exposed much trickery and exposed many superstitions, but it has also established beyond doubt the fact of certain phenomena of the most amazing character, which can only be explained on the hypothesis that there exists a spiritual world. Evidence of this kind, however, must be always received with the greatest caution, and I do not press it now. It is sufficient that the general fact is established, that the "other world" exists.

More than all this, however, is needed. We need a personal witness who can speak to us with absolute authority of the Beyond; one who knows that world, one whose character is above suspicion, one who is perfect and who can be followed as an Infallible Master and Guide. One alone fulfils these conditions—Jesus Christ, our Lord. His witness to the Beyond is stated thus: "I came forth from the Father, and I return unto the Father." His last word was a commitment of Himself into the hands of His Father. To Him the realm beyond was a reality. He passed into it and manifested Himself from it to as many as 500 persons at once. During 40 days He gave many hints as to the kind of life that the world beyond holds for us. More than this, however, Jesus acts upon men and women to-day from that world in which He lives and reigns. He moves upon men, regenerates them, lifts them, and inspires them. He remains forever the Prince of Life.

If the witness of Christ Jesus means nothing to us, no other witness possibly can. It is not worth our while to discuss the question of survival if it could be shown that such an one as Jesus Christ passed through death, and was never heard of again. . . . In His own life, He grants to us the assurance that survival is certain and worthy. His perfect personality surviving the change of death is the supreme witness to the greatness of our own destiny, and to the fact that our boys who have passed beyond the shadows are consciously alive.

**Rev. Bernard J. Snell, M.A., B.Sc.**

One question starts up—"May we pray for the dead?" I am not prepared to argue it academically; the only people to whom it matters what the answer is, are those who feel it in their hearts. And to such my reply is, you not only may, but you must. It is an unnatural idea that the validity of prayer should be destroyed by death. . . . There have been serious controversies on the subject, but the old fight cannot be renewed, for we have outgrown such polemics. If in a bereaved hour there arises a longing to pray for your own, now lost to sight, there is no reason to quench it by reason of disputations long buried. Rest eternal grant to them, O Lord, and may perpetual light shine upon them.

In the "Sunday Times," the Rev. R. J. Campbell states that, in his opinion, personal survival is fully proved. "No one properly acquainted with the evidence," he says, "could reasonably deny this, and it is only because critics of psychic research, or rather of Spiritualism and its accompaniments, fail to acquaint themselves with the evidence that they so frequently pour scorn upon the considered testimony of trained observers of psychic phenomena."

It is certain that as the knowledge of the facts of Spiritualism spreads . . . the door between the seen and the unseen will open much wider. Despite the learned caution that abounds, it is impossible to keep the people outside the doors of spiritual communion and reunion any longer. And one of the most pleasing signs of the times is that the great movement of Spiritualism is so democratic that the poorest may have this knowledge at their own fireside.—From "Constructive Spiritualism," by W. H. Evans.

# THE BOYS COME BACK

FALLEN HEROES GREET THEIR FRIENDS.

AND SOME OF THEM ARE PHOTOGRAPHED.

By ESTELLE STEAD.



MISS ESTELLE STEAD.

[Miss Estelle Stead, the gifted daughter of a gifted father, is here represented in the character of Juliet, the photograph being taken during her brief career on the stage. When her brother, who was editing the "Review of Reviews," joined the colours, she became his successor in the editorial chair, and is ably conducting this exceedingly interesting and informative magazine. She is also an active spirit among the women munition workers, and carries a ray of stimulating sunshine wherever she goes.]

"Clinching proof can never come except the mind be caught unawares. Why? Because the living self in the unseen must flash itself on the living self in the seen. What does this mean? That the screen of the conscious mind must be bare of images, so that the active mind in the unseen can throw its images on to a clear surface, as on to a mirror, which reflects only the objects it is desired to portray. While the conscious mind incarnate is active, it is busily picturing what it desires or others may desire. The screen of the mind is full of these thought images, and the images received from us are blotted and indistinct, confused and dimmed. Never come to seek advice or help along any particular lines; it is foredoomed to failure for the reasons given. We know what is required, and will always respond when possible. Commune with us for love of communion, and all other things that love can dictate and circumstances will permit shall be added thereto.—W. T. STEAD."

[Message received from my father on August 27th, 1917]

One of the most remarkable results of the war has been the development of what, for want of a better expression, I will call telegraphic communications, while postal service has been practically held up. Short messages from the "dead," telling of arrival, giving assurance that the transmitter is happy, and tests of identity are being received daily. But my experience and the experience of others who have studied the communications received since the outbreak of war is that long and concise messages are of very rare occurrence to-day.

The causes for this may be summed up as follows:—

1. The numbers passing over.
2. The conditions around the earth plane.
3. The mental condition of receivers here.

Many of those who have studied communication on the other side—and it is by no means all who have—are using the knowledge they had gained, and which they were using, before the war, to transmit longer messages for themselves, and to help the newly-arrived to get into touch. It appears to need all their knowledge and strength to get just a few words of assurance and comfort through, and when once the telegraphic message of hope and comfort has been communicated, little more seems able to be achieved, save a repetition of that message or of similar short messages of identification and comfort.

Until the newly-arrived has studied the subtleties and difficulties of communication for himself and learned how to manipulate and overcome them, he will not be able to transmit anything in the way of a letter or longer message. Even then, having learned how to communicate himself—and this is a fact which many on this side who have received these short telegraphic messages and tests of identity, seemingly easily, find difficult to realise and grasp—much depends on the conditions here as to whether, once transmitted, the message will ever be received, or, if received, will not be so much altered and distorted as to be almost unrecognisable as coming from the loved son, father or husband from whom they long to hear.

### Black Darkness Envelops the Earth.

The conditions around the earth plane at present are terrible. The war is setting up so many clouds in the mental atmosphere that, according to messages received from those on the other side, a thick black darkness envelops the earth as a fog. This has to be penetrated by those wishing to send messages. These are guided in their efforts by the lights which we send out here. From each individual one of us here emanates light, the force and strength of which is regulated by our spiritual development and the strength of the love power within us. Where there is great love the light is strong and attracts the loved ones. Where there is spiritual development the light is also strong and attracts many, and often those on the other side who are unable to get in touch with their own people will be able to communicate. But when there is spiritual development and a strong bond of love powerful in its unselfishness, then, given

the right psychic conditions, there will be the clearest and purest of communications.

These elements seem to be essential if good communications are to be obtained. As my father says in his message, "Commune with us for love of communion, and all other things that love can dictate and circumstances will permit shall be added thereto." Again and again I have proved, by only too bitter experience, that if one seeks for a message along any particular line or with regard to any particular subject, one is foredoomed to failure; that love and prayer and patience are needed to bring about right conditions, and that often when we least expect it and are not looking for it, the message which is helpful comes and the advice which we need is given.

As these boys and men learn how to establish communication for themselves they in their turn help the more newly arrived to come into touch with their loved ones even as they themselves have done. Raymond Lodge, who came so quickly into touch with his home people after passing over, owing to the fact that they understood the necessity of giving certain conditions, has stated, and others whom I know personally on the Other Side have also told me, that this is their special work.

One of the most convincing methods of demonstrating their continued existence is by being photographed. I HAVE SEVERAL TIMES SINCE HE PASSED ON OBTAINED PHOTOS OF MY FATHER ON THE SAME PLATE WITH ME UNDER RIGID TEST CONDITIONS—on plates which I have never let out of my sight, save for the few moments they were in the Camera for my photo to be taken.

I also lately obtained a splendid photograph of my brother, who passed over in 1907. He promised me before I went for the sitting that he would be photographed instead of father, if he could manage it. I said nothing of this to the lady who sat with me for the photo to be taken, or to the photographer. I put my own marked plate in the slide myself, and stood by while it was developed. My brother's face appears quite as plainly as mine, and has been recognised by many who knew him in life. He was seldom photographed when here, and certainly never with his head in exactly the position it is in this photograph received nine years after his passing.

#### Celestial Heroes Photographed.

It is only natural that those who have passed over in the war should, when conditions allow, use this means of establishing their identity, and many have done so successfully. ONE CASE OF PARTICULAR INTEREST IS THAT OF A BOY WHO WAS BLOWN TO PIECES IN FRANCE LAST YEAR. His mother wrote in great distress to a friend in Edinburgh stating that the boy had been killed. This friend had not seen the boy since his school days, but being interested in Spiritualism, and able to get in touch with those on the other side, she asked her father, who has passed over, if he thought it would be possible for the boy to be photographed. He said it was doubtful, but they would do their best. She therefore made arrangements to have a sitting with the Crewe mediums, who possess this power which enables those on the other side to manifest sufficiently to be photographed.

Two plates were exposed, and on one, beside the photo of the lady herself, there is AN UNMISTAKABLE PHOTO OF THE BOY. I have seen it and a photo taken before the boy went to France, and there is no mistaking the likeness. She sent the picture to his parents, who before this had not been believers in the possibility of communication with those who have passed on, with the result that they are now convinced of it and have received several comforting and assuring messages from their boy.

Another boy was able to establish his identity and give proof of his continued existence by giving a message to a medium in New Zealand for his mother

in England. This is the account sent me by my friend, Mr. Trolove, of Wellington, New Zealand:—

"Four or five months after the war started a medium at the circle in Wellington, of which I am a member, was controlled by some distressed soul who wanted his mother. He gave his name, and said his age was twenty-three, and that he had died in hospital from wounds at Compiegne. He begged us to write and tell his mother, and gave her name and address in England. Would we write and tell her he was happy, and that all was well with him? I wrote, and got a reply by return mail, acknowledging the facts, and thanking me for the message."

I have in my possession a letter from the boy's mother, confirming Mr. Trolove's statement.

At the W. T. Stead Bureau WE HAVE SEEN MANY REUNIONS. This bureau was opened a few weeks before the war, at the instigation of those on the other side, in order that, we now realise, it might be ready to help those who would be cast into mourning and despair through the war. The aims of the W. T. Stead Bureau are the same as those of Julia's Bureau, founded by my father in 1909, and closed after his passing in 1912, and which he set forth as follows:—

"It is not established to solve scientific problems nor for the purpose of psychical research. Its one and only object is to help those who mourn to communicate with their loved ones who have passed on to another world; to heal broken hearts, to comfort Rachel mourning for her children, to bring sure and certain knowledge of immortality to light by restoring communication between death-divided friends and relatives."

#### The Persistency of "The Boys."

Here at our weekly meetings many a boy on the other side has had just the opportunity to find the conditions for which he has been longing, to make his presence known to those mourning him here. It may not be that the actual person with whom he especially wishes to come in touch is present; it may be a friend, it may be a distant relation. THE BOYS WILL INSIST ON BEING DESCRIBED AGAIN AND AGAIN, AND BRING RELATIVES AND FRIENDS WHO HAVE PASSED OVER TO BE DESCRIBED ALSO, UNTIL THEY HAVE BEEN RECOGNISED AND HAVE OBTAINED A PROMISE THAT A MESSAGE WILL BE CONVEYED, IF POSSIBLE, IN ORDER TO BRING ABOUT CONDITIONS SO THAT THEY MAY BE ABLE TO GIVE DIRECT EVIDENCE TO THEIR DEAR ONES.

Up to the present I have spoken of those who have been able to establish their identity and come into touch with their beloved ones on this side. These are the fortunate ones, but there are hundreds who are not able to bring about the right conditions. Many have to watch their dear ones, mourning them as dead, and are able to give no sign. But not only for this reason is it so very essential that those who have realised this truth and who have had it demonstrated to them by their friends on the other side should make it known whenever opportunity occurs, but because it makes so much difference to those who are passing on if they know something of it. Many in passing to the Spirit World do not realise where they are, or what has happened. The only heaven they know about—if they know about it at all—is the one they have been taught about as children, and they are not able to grasp the fact that they have cast off their mortal bodies. They are as in a dream, not knowing where they are, trying to fight on and not understanding why their comrades do not notice them, and are unable to realise what it all means.

We are often told by those on the other side that LOVING THOUGHTS AND PRAYERS SENT OUT FROM THIS SIDE ARE OF ENORMOUS

HELP, in that they concentrate power which enables the bands of spirit people working in the battlefields to break down this condition and bring realisation of the truth of life after death to those who pass over in ignorance. It is only when they themselves desire to learn that they progress, and it is in creating this desire that our loving thoughts and prayers are so helpful, and that the ministering spirits are able to come to them and to teach them the laws of the Spirit World. As they learn and progress their spirit body becomes finer and finer, and they are able to realise more and more fully the glory and beauty of the Spirit World, about which they can tell us so little. For to understand we must be able to compare, as my brother wrote when my father expressed his disappointment that he could tell him so little of the life he was living:—

"When I think of the ideas that I had of the life I am now living, when I was in the world in which you are, I marvel at the hopeless inadequacy of my dreams. The reality is so much, so very much greater, than ever I imagined. You and I and all the people that on earth do dwell are too apt to imagine this life as only an extension of the old life. Everything is to be as it is, only more so. But everything is not as it was. It is a new life, the nature of which you cannot understand, although it is possible to explain something of it by analogy. Imagine yourself a caterpillar on a cabbage leaf. 'Things will be better on before you,' you say to the caterpillar. But what does 'better' mean to the caterpillar? More cabbages, ever more cabbage, and ever cabbages; more sunshine, less rain, and no hungry birds to eat you up. All caterpillary ideas limited by the sensations and aspirations of a cabbage world. After a time the caterpillar becomes a butterfly. But how can the butterfly explain to the caterpillars the condition of his new life, the buoyancy of flight, the joy of love, the sweetness of the honey-flowers? These essentials of the new existence are incapable of being explained to the caterpillar mind, for the vocabulary of the cabbage would contain no words capable of conveying concepts entirely alien to the caterpillar's senses. So it is with me. I tell you it is better on before you, always, and far better than I ever dreamed of. But when I come down to tell you wherein the betterness consists I feel like the butterfly sitting by the caterpillar and endeavouring to explain what sight is, what light is, what flight is, wherein lies the joy of love."

#### Sweet Peace in Sight.

Often people will say to me, "you seem to be so in touch with your father; can't he tell you something definite about the end of the war?" He has told me many interesting things in connection with the war, but from what he says, it is impossible for him to see very far ahead. He foretold the great change in Russia some while before it happened. He has once or twice spoken of the work being done on their side in connection with the eventual settlement, but says he is too much in the war conditions to be above and to be able to see exactly when the end will be. He often speaks of the great difficulty of getting sufficiently "into tune," because of the present conditions around the earth plane to talk on the war, or even general matters at any length. But he can see the light of Peace growing clearer and nearer, and gives this message of hope for the future:

"THE EARTH IS NOW COVERED WITH BLACK CLOUDS, AND IS A PLACE OF WEARINESS AND SADNESS, BUT THE TIME IS COMING WHEN IT WILL BE AN EARTH OF JOY AND GLADNESS. WE SEE SWEET PEACE. MORE LIGHT, MORE LIGHT WILL COME TILL THE TWO WORLDS BLEND INTO ONE."

## A BIRDS' NESTING TEST.

### New Zealand Hero Sends Striking Message to His Mother.

Our New Zealand contributor, who writes under the nom-de-plume of "Simeon," and an article from whose pen appeared in the January issue of this journal—in which he jubilantly declared that he had established indisputable communication with his soldier son, who was "killed" on the Somme, in September, 1916—has forwarded to us what appears to be a very good test of identity given by his soldier boy. About six months after he passed away, he purported to speak to Mr. A—, through the organism of Mrs. A—, both of whom, it should be explained, were known to the lad before he left for the war.

"Do you remember the last time we met?" said the communicant to Mr. A—. "You spoke to me in the Garden, near the Boys' High School. I was having my lunch, and the war was not then thought of."

Mr. A— confirms the truth of this statement, and then proceeds to relate much more striking comments made by the boy.

"Will you convey my love to father and mother, and my brothers—thank God they have not gone to the war. Tell my dear mother not to hold any fanciful ideas of me, or to believe every so-called message she may receive. Tell her I owe her all that is best in me, for she is brave and good, and I would do anything possible to smooth her path in life. TELL HER ONE PARTICULAR THING THAT WILL ASSURE HER OF MY PRESENCE—tell her that the day she prevented me from going out birds' nesting, and took so much trouble to instruct us in the right, I decided always to try to do what was right. Tell her the recollection of the little anecdote she told us always haunted me. Tell her I have not gone to any restful spiritual home yet, and probably will not till the war ends. Tell her I cannot be a shirker in the body or out of it, but having been trained with many good comrades to do my duty, I try to do it still, and if I were permitted I could tell you so much we do to help those still fighting—much that is sanctioned and assisted, too, by others higher than ourselves, but I dare not stay. Tell mother that I was quite suddenly shot out of my body, and felt no pain whatever, and thanks to the insight I had received through my parents, and you, and others, I simply folded my arms and had a good look at my body, and thought, 'Well, is that all!' I could not wrench myself away from the body immediately, and accompanied it when carried off by stretcher-bearers to the dressing station, because the body was not quite dead, but I felt no pain. How long it was before I lost the consciousness of my material body I cannot say, but the freedom I now feel, and the active part I am taking in what occupied me so much before death is my duty, and it seems natural and right. Besides, Mr. A—, there are many pledges my comrades and I made to each other in the face of death, which are sacred, and must be kept, if possible. But I cannot stop now. Good-bye, Mr. A—, good-bye. I am so delighted to have spoken to you. Tell father and mother they need have no regrets, and that my present activities are more valuable and quite as natural as when I was in the flesh, and they will know it is the right and proper course till time changes affairs. Good-bye."

With regard to the birds' nesting incident, our correspondent writes—"This ONE PARTICULAR THING does assure his mother of his presence, because it was one of those things ONLY KNOWN TO THE BOY AND HERSELF. Nothing concerning the incident could possibly have been in the mind of either Mr.

A— or the medium, and this is why he emphasised the sending of it through to his mother. Some years ago the lad spoke of going birds' nesting, and his mother impressed upon him how cruel it was to break down the home so carefully prepared by the parents for their young, illustrating, in story form, the tragedy of some great giant coming and ruthlessly smashing up her home, and destroying her children."

It is "trifles" of this character, as Sir Oliver Lodge emphasises, which are so valuable in accumulating evidence of identity, and seeing that the circumstance was known only to the mother and her boy, the item becomes somewhat impressive from the evidential point of view. It may be of interest to add that twice during the interview the boy appeared to be told by the guide that "he must not stay long," and on each occasion he gave the ordinary military salute, and replied, "Yes, Sir!" This conversation took place six months after the lad's death. Since then, he has frequently communicated in the home circle, and is still, in a very real sense, "one of the family!"

### SPIRITUAL PHILOSOPHY IN THE CHURCH

We have from time to time directed attention to the growing tendency in the Motherland for the teachings of the Spiritual Philosophy to be expounded from within the Churches—notably the Church of England. The latest instance brought under our notice is contained in a short article published in "Excelsior," the Burton Wood Parish magazine, edited by the Vicar, the Rev. A. M. Mitchell, M.A. This is what he writes:—

Few of us, nominal Christians, realise the spiritual for this reason—we are not concerned about it, if we are not altogether indifferent. "To visualise" involves too much effort, too much "fag." To successful visualising of the spiritual at least two things are necessary.

1. Firm, unflinching faith in the existence of the Unseen, that it is a living and bright reality **VERY CLOSE AT HAND**—a world which surrounds, encircles, envelops this "terrestrial ball," a life supernatural which interpenetrates the natural. The all-embracing ether, earth's immense envelope through which the vibration of light, heat and electric action are propagated, is said to be the world invisible in which rejoice the discarnate spirits, the happy ones delivered from the burden of the flesh.

2. Effort to live in the spiritual world, to think in it, to speak and act from out of it. We are spiritual beings, "trailing clouds of glory do we come from God Who is our Home." To speak correctly as to myself, I should say, "I am spirit," "I have a body." "I am" is spiritual, "I have" is physical. For purposes of evolution—evolution of the Divine within us—the "I am" has taken to it a material body and clothed itself in a robe of human flesh.

The daily effort to grip the Unseen World, if it extends over a few brief moments only, will result in visualising a vast, beautiful, eternal world; a joyous life of fellowship and peace will rise upon our view; we shall feel how truly we belong to that Other World and Other Side of Life whilst our sphere of action is for the time being on this, the Earth Side of our being.

It is in our power so to visualise the spiritual that the things which belong to it become the great, the only realities; the things which are seen comparatively of little worth. Concentration of thought, affections, will, on the spiritual world, spiritual things, spiritual beings will cause "the ether world" to vibrate for us with light and heat and spiritual power.

What is all this stress and struggle, worry and torment of the individual for in this life? It is to live in a fine mansion, to have lovely clothes, to enjoy the arts, sciences and refinements of the world. Very few attain these things here, but all can more than have them in the Beyond—provided they cultivate the Good Thoughts that create them.

SIR ARTHUR CONAN DOYLE.

### Christianity must Change or Perish.

Although he has given attention to Spiritualistic phenomena for the past thirty years, it is only in recent times that Sir Arthur Conan Doyle has seriously studied them, and arrived at certain definite conclusions, which he is now proclaiming to the world. Like Sir Oliver Lodge, he frequently delivers addresses on the subject, and in speaking at Bradford recently, traced his career as a more or less dilettante inquirer until the outbreak of the war compelled him to look more closely into the matter.

"When the war came," he continued, "it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. In the presence of an agonised world, hearing every day of the deaths of the flower of our race in the first promise of the unfulfilled youth, seeing around us wives and mothers who had no clear conception whither their loved ones had gone, I seemed suddenly to see that this subject, with which I had so long dabbled, was not merely a study of a force outside the rules of science, but that it was really something tremendous, **A BREAKING DOWN OF THE WALLS BETWEEN TWO WORLDS, A DIRECT, UNDENIABLE MESSAGE FROM BEYOND, A CALL OF HOPE AND OF GUIDANCE TO THE HUMAN RACE AT THE TIME OF ITS GREATEST AFFLICTION.** The objective side of it ceased to interest me, for, having made up my mind that it was true, there was an end of the matter. The religious side of it I saw to be of infinitely greater importance. A new revelation seemed to me to be in course of delivery to the human race, though how far it was still in what I might call the John-the-Baptist stage, and how far some greater fullness and clearness might be expected hereafter was more than I or any man could say. My point was that the physical phenomena, which had been proved up to the hilt for all who cared to examine the evidence, were really of no account, and that their real value consisted in the fact that they supported and gave objective reality to an immense body of knowledge which deeply modify previous religious views, and must, when understood and digested, make religion a very real thing, no longer a matter of faith, but a matter of actual experience and fact."

Discussing the question of how psychical research bore upon the older organised religions and philosophies, Sir Arthur said that to only one of these religions or philosophies was this new religion absolutely fatal; that was to his own old creed of Materialism. It must be obvious, he continued, that **CHRISTIANITY MUST CHANGE OR PERISH.** Christianity had deferred the change very long. She had deferred it until her churches were half empty, until women were her chief supporters, and until both the learned part of the community on the one hand and the poorest class on the other, both in town and country, were largely alienated from her. People were alienated because they frankly did not believe the facts as presented to them to be true. Their reason and their sense of justice were equally offended. If there was no fall of man (and all the evidence was that from the beginning man had been on the ascent), what became of a large part of Christian philosophy? As for the death of Christ, it was no uncommon thing for a man to lay down his life for others. Our boys were doing it every day in France. Every religion had its martyrs, and the death of Christ, beautiful as it was in the Gospel narrative, seemed to assume undue importance. **IN HIS OPINION, FAR TOO MUCH STRESS HAD BEEN LAID ON THE DEATH OF CHRIST, AND FAR TOO LITTLE ON HIS LIFE.**

We deal with this concluding sentence in our Editorial columns in this issue.

## THE ETHEREAL BODY.

### WHY WE DO NOT SEE IT.

By Lillian Whiting.

In the October number of "The Harbinger of Light," the Rev. E. Sherwood Gunson, M.A., of New Monkland, Scotland, is quoted as saying (in a most able and inspiring discourse) that, if we do not see our friends in the ethereal realm, who are so much about us, it is "because of our materialism."

Is there not, rather, a scientific than a spiritual reason? Is it not simply that the physical eye cannot register so high a degree of vibration as that of the ethereal body?

Now, for illustration, let me note an incident under my own observation. At a lecture given before the Lowell Institute in Boston, some years ago, some experiments were being shown with a revolving disc that was on the table. I sat in front of it and quite near. The lecturer was standing at a little distance from the table, too far away to touch it without moving. All at once the disc, which I had seen rapidly revolving a moment before, disappeared from my sight. No one had approached the table. No one could have touched it. But where had it gone? Mentally questioning in this bewilderment, suddenly it flashed into sight again. What had happened? Simply that the revolutions had become too rapid for my eye to register, and thus it totally disappeared from my vision. As the rate of its revolving vibration slowed down, the vibrations were within the power of my eye to register, and it was thus visible again.

Have we not here the analogy? At that moment it flashed on me that here was the actual demonstration of the reason we do not see our friends who are in the ethereal body. Its vibrations are too high for the physical eye to register.

Mr. Gunson may say that this is, itself, a confirmation of his words that our failure to see is "because of our materialism," and that the clairvoyant DOES see. This is true; and if we all had clairvoyant sight we should be less in "materialism" than we now are. Yet, it is also true that while clairvoyance is surely an attribute of the higher development, it is not INVARIABLY accompanied by spirituality of life; and that spirituality, in a very high degree, is NOT INVARIABLY, by any means, attended by clairvoyance.

#### The Larger Life Coming.

In a book of my own, "The Adventure Beautiful" (published in the September of this 1917 by Little, Brown and Co., Boston, U.S.A.), I have endeavoured to suggest how Science is constantly extending the range of knowledge into the immaterial world. The realms beyond the senses are being increasingly explored. For close at hand, an atmosphere in which we are immersed, and in which we live, is an infinite and wonderful world, which the hand cannot touch, nor the eye see, nor can aught that is audible in it be heard by the human ear. It is a realm of higher vibrations. Now, through the development of man's latent (super-normal) faculties, he will, in time, lay hold of this world. He will enter into relations with it, and will thus infinitely extend the capacities of his present life. The development of the super-normal powers will transform the present environment of man by affording him access to these super-normal planes.

The "Adventure Beautiful" is not the mere event of the change we call death; it is life; Life Immortal, Eternal, Abounding! The withdrawal from the physical body (the spiritual withdrawing from this outer, visible case, as one withdraws his hand from a glove), is simply the entrance on this wider range of activities in the ethereal realm.

Too largely has the Spiritual Philosophy—the Spiritualists' Philosophy—been regarded by its non-adherents, as merely standing for the conviction

of communication between the two realms of the Seen and the Unseen. Including this, it stands for far more. It stands for the larger spiritual development of life here and now. For there is no development that does not extend into the higher ethereal realm that is around us, interpenetrated with our own, and corresponding to the higher development of man's faculties and nature. The spiritual man, temporarily encased in, and manifesting himself through the physical organism, is related to all this ethereal environment as is the physical body to the physical environment. For we live a twofold life, constantly.

The chief value of any conscious and intelligent communication that may be established between those in the Seen and those in the Unseen, lies, not in the mere fact of the communication between the two different conditions, interesting and important as that is, it lies in the larger relatedness of life. It lies in a new attitude toward life itself. It lies in recognising the absolutely unbroken continuity of consciousness by the change we call death. Because this conviction reacts upon the work, the aspirations, the efforts, the achievements, of every hour and every day. For if the incompleteness of the life on earth, the tenure of life limited to the physical realm, were a finality, if death meant some mysterious transition to uncomprehended conditions (conditions bearing no evolutionary relations to the conditions and development on earth) then, whether one achieved a little more or a little less, while here, would hardly matter. For if that which one accomplishes to-day is definitely terminated by his going to sleep at night, and if, on waking, he is to find himself in a totally different environment, where his work of yesterday is of no consequence, because not at all related to this environment, why, the conclusion is obvious. It would largely discount the advantage of any order of achievement to-day. If my work to-day must be left unfinished at night, and I am never to take it up again, what use is there in beginning it at all?

But if that which the man achieved yesterday is in unbroken continuity of his continuing it, day after day, with the intervals of sleep; if he proceeds in a constantly unbroken line to further and still further completion and larger development of his specific effort, why, there becomes coherent meaning and value in the work of each day.

Therefore, it is all a question of Life—Life Eternal. The sojourn on earth initiates conditions and significances that persist. Eternity is not a definite and mysterious state that we enter upon by this change we call death. The present is part and parcel of eternity.

#### The Reality of the Unseen.

The reality of the Unseen realms that lie beyond the recognition of the senses may be made manifest and actually demonstrated in laboratory experiments. Science demonstrates the existence of some forty-six octaves of vibration of which the physical senses give no report, and of which they take no cognisance. Beyond the definite limit of the perception of the senses, begins the super-physical realm. Man need not wait for the liberation of his withdrawal from the physical body to enter on the exploration of the super-physical realm. His super-normal senses are in correspondence with this realm. Marvels of light, of sound, of new sensations, of wonderful significances, begin in this realm of the super-physical. Here are infinite resources as unknown to the present world as were our modern applications of electric power to Franklin when he brought down the spark by his kite. These, as yet, unmapped and unexplored stores of energy are destined to create as great changes in the future as those changes brought about by the invention of printing, the discovery of steam as a power, or by the telegraph, the telephone, or by wireless telegraphy.

The secrets of the universe are to be increasingly wrested from Nature and harnessed to the service of man. The entire history of civilisation, indeed, is the history of man's conquest of Nature. Man,

made in the divine image, holds sway and supremacy over conditions. Beyond the incalculable power of electricity, is the infinitely more incalculable power of thought. As man advances, this power will be that which will be in ultimate use for all purposes within the range of applied force.

My new book ("The Adventure Beautiful") essays to expand this philosophy of the absolute continuity of life through nine chapters, entitled: "The Adventure Beautiful," "The Reality of the Unseen," "Twenty Years in Retrospect," "Some Psychical Experiences," "Powers of the Ethereal Body," "The Nature of the Ethereal World," "Creative Agencies of the Spiritual Life," "Make Room for Happiness," "Also the Holy Ghost, the Comforter."

How valuable to life and progress is the ministry of such a clergyman as Mr. Gunson—one who gives his hearers and readers the high and vital spiritual truths. Were such ministry universal, life on earth would be transformed.

"The Brunswick," Boston, U.S.A.

### OH, POOR SICK WORLD.

By Ella Wheeler Wilcox.

Lord of all the Universe, when I think of YOU,  
Flinging stars out into space, moving suns and  
tides;  
Then this little mortal mind gets the larger view;  
And the carping soul of me runs away and hides.  
Then I see all shadowed paths, leading out to Light;  
See the false things fade away, leaving but the  
True;  
See the wrong things slay themselves, leaving only  
Right;  
When this little mortal mind gets the larger view.  
Cavillings of this and that, censure, doubt and fear,  
Fly as fly before the dawn, insects of the night;  
Life and death are understood; everything seems  
clear,  
All the wrong things slay themselves, leaving only  
Right.

The World has walked with fever in its veins  
For many and many a day. Oh, poor sick World!  
Not knowing all its dreams of greed and gain  
Of selfish conquest and possession, were  
Disordered visions of a brain diseased.

Now the world's malady is at its height  
And there is foul contagion in its breath.  
It raves of death and slaughter; and the stars  
Shake with reverberations of its cries,  
And the sad seas are troubled and submerged.

So must it rave—this sick and suffering world—  
Until the old secretions in its blood  
Are emptied out and purged away by war;  
And the deep-seated cankers of the mind  
Begin the healing process. Then a calm  
Shall come upon the earth; and that loved word  
PEACE, shall be understood from shore to shore.

Shriek on, mad World! The Great Physician sits  
Serenely conscious of the coming change,  
Nor seeks to check the fever; it must run  
Until its course is finished. He can wait.

He feels but pity for His ailing charge—  
Not blame or anger. And He knows the hour  
Will surely dawn when that sick child shall wake  
Free from all frenzied fancies, and shall turn  
Clear-seeing eyes upon the face of God.

In His vast Solar Systems He has seen  
So many other Worlds delirious.  
Lord of all the Universe, when I think of YOU,  
Then this little mortal mind gets the larger view.  
Then I see all shadowed paths leading into Light,  
Where the wrong things slay themselves, leaving only  
Right.

Oh, poor sick World!

—"WORLD VOICES."

## UNEDUCATED SPEAKERS.

CRITICISM BY DR. PEEBLES.

The National Spiritualist Association of America recently held its annual Convention, at which a report was read from Dr. Peebles, and it will be seen from the subjoined extracts that this Grand Old Man of Spiritualism, who is now in his 96th year, is as virile and outspoken as ever:—

"The Annual Convention of the California State Spiritualist Association closed their labours last Sunday evening, and the large theatre in which it was held was literally packed. The aim and the services of the sessions were highly educational and practical.

"Conversing with a number of delegates during this State Convention, the inquiry was strenuously broached: 'What does our blessed Cause need most?' One answered, 'More genuine mediums; another said, 'Good chapels and splendid music.' All of which is admirable and spiritually uplifting, but in our opinion, the thing most needed is education—a good, sound, literary education.

"In one of the Convention services, the person invited to lead in prayer commenced: 'Infinite intelligence, and, oh, thou Angels of Wisdom and Love.' This person seemingly did not know the difference between thou and 'ye.' If the angels care nothing about grammar, Americans do. How many cultured speakers and mediums come out yearly from the Morris Pratt Institute to become workers in the broad field of Spiritualism, taking up the places of those old heroes who are about to lay down their burdens and cross the crystal river—Death?

"Evidently, there are upon our platforms to-day, speakers and mediums, that do not know, or do not discriminate, between the words religion and theology; prayer and invocation; between facts and truths; between memory and recollection; between consciousness and intuition; between Jesus and The Christ; and between Spiritism and Spirit-ual-ism.

"Sincerely do I desire to live bodily till these multitudes of Spiritualists can agree upon something more than the bare fact that Spirit Intelligences can, and do, communicate with mortals—a fact as old as China, India, and the ancient Hebrews. For Spiritualism, in its broadest sense, is the philosophy of life. In it lies all the potency, and the promise of all that is uplifting.

"While spiritual intercourse is a clearly demonstrated truth; and while, as friend Longley sings, 'There is only a thin veil between us': there are millions of ignorant spirits—millions, including those ruthlessly murdered in the savage wars of Europe and Asia, that require education—education, intellectual, moral and spiritual. Death is no saviour. Nor does it transform savages into saints, nor egotistical semi-idiots into philosophers. Death is but a gateway.

"Reason, Reason, in connection with intuition and the moral conscience, is the trustworthy guide. The majority of Spiritualists do not read Spiritualist literature—they prefer novels and picture shows. And yet they should be competent and highly qualified teachers, to be instrumental in the building up of this magnificent Temple termed Spiritualism.

"REAL SPIRITUALISTS ARE RELIGIOUS. They have passed the highlands of Faith, and are now summering in the beatific realms of Realisation. Millions of Spiritualists that now grace this wide world are noted for their intelligence, their scientific knowledge, their moral integrity, and their practical characteristics. So, with all those things to our credit, let us look forward to a year of progress and advancement along harmonial lines, such as we have never before witnessed. And let our watchword be, "Onward, ever onward."

## MEDIUMS IN NEW ZEALAND.

### A PLEA FOR SUPERVISION.

By C. Barham Morris, Christchurch.

In the history of all great social and religious movements there are periods of difficulty and oppression caused by lack of understanding and persecution; and it seems as if these were necessary for their advancement and progress. Modern Spiritualism is no exception to this law of vicissitudes, as those who have watched the course of the movement during the last half century can bear witness. I am at present concerned more particularly with the recent happenings in New Zealand, and shall confine my remarks to these alone.

Accounts of isolated prosecutions by the police of palmists and fortune-tellers have cropped up now and again in the columns of our newspapers, but nothing like the present wholesale attack on mediums can be remembered as having occurred before, and one wonders what can be the nature of the incentive which impels "the men in blue" to take such interest in our concerns? No one doubts that a dead set is being made against mediumship, and no one who has obtained a grip of the nature and philosophy of modern spiritualistic manifestations, can doubt that lasting good will come out of our troubles. We are paying the penalty of want of proper organisation, for lack of interest on the part of those who profess belief and attachment to psychic communion, and a careless disregard of qualification in the selection of Sensitives and Officials.

It will be readily acknowledged that the great majority of professional mediums who follow the occupation of divination are destitute, or nearly so, of any real psychic gifts; and make a practice of systematically imposing on the credulous part of the community. That these people are being swept away and prevented from carrying on their fraudulent occupation is a matter for congratulation, and the authorities should receive all assistance that true Spiritualists can give in getting rid of these harpies; but, on the other hand, it is only just that genuine mediums should be protected to the uttermost extent, not only by Spiritualists themselves, but by the Government. In making this demand nothing more is claimed than the concessions willingly granted to all other religious denominations under the British flag.

The National Association of Spiritualists, which was formed some years ago for the better organisation and consolidation of the movement, in this country, has miserably failed to accomplish its objects, with the natural result, that, while some of the churches are seceding from their allegiance, others have continued to have nothing to do with the governing body. It is more particularly in the matter of selection and protection of its certificated mediums, that the N.A.S. is now attracting unfavourable criticism. It is only reasonable to expect that due care would be exercised in granting certificates. This is one of the chief functions of the Board of Management, and it was emphasised at the last Conference held in Wellington about nine months ago. A medium, however, holding a National certificate, and at present occupying the platform of one of our churches, has expressed the following sentiments:—That a piece of coal given by the medium to a destitute and forlorn man, had the effect, when carried in his pocket, of procuring him a lucrative occupation and made him prosperous. That a piece of agate set in a bracket above the platform of the church, had the power of driving evil spirits away. That scarlet neckties, made from Irish poplin, would bring good luck, and so forth, and so on!

Silly piffle of this nature has resulted in dragging the highest and most inspiring profession known to modern man in the dust of one of our largest New

Zealand cities. The question may be asked if Spiritualism is to be degraded to the level of the African juju man and witch-doctor, whether it would not be better to abolish it altogether? What would be the attitude of Sir Wm. Crookes, Sir Oliver Lodge, Sir Wm. Barrett, Sir Arthur Conan Doyle, Professor Larkin, Mr. Cromwell Varley, Professor Lombroso and Professor Richet to the promulgation of this sort of thing? In permitting this class of nonsense on our platforms, are we appealing to the enlightened men and women in our midst whose help we need, or only to the degraded and ignorant who cannot assist the movement and are in danger of being led by it to lower depths of superstition?

#### The Primary Essentials of Mediumship.

Qualifications and characters of registered mediums are matters of primary importance, and it is not overestimating their influence if we blame the majority of those credited with psychic gifts, as the fundamental cause of most of our troubles. The whole censure should not, however, be laid at their doors; Spiritualists are not earnest enough in their professions. Many do not seek membership with any church or society, they have not the courage of their convictions, and shrink from the publicity that this step involves. The trouble does not stop here. Even those who do join take little interest in the proper management of church affairs. The writer knows of a case where the annual meeting of one such body produced an attendance of a dozen members, who proceeded to solemnly elect each other as office-bearers and committee! How are we to expect either the Government, or the public, to take us seriously, or recognise us as a religious body, so long as this chaotic condition of things continue to exist?

Matters reached a climax recently when our leading and best-known psychic, Mr. John Page, was prosecuted and fined in the Police Court at Wellington for fortune-telling. All those Spiritualists who know this medium in New Zealand and are acquainted with his powerful gifts of trance oratory, his sincerity of purpose, and his contempt for deceit and humbug, can realise the absurdity of classing him with the transparent cheat and impudent charlatan who usually finds his or her way before a magistrate for this class of offence. Probably he was selected on account of his high-standing amongst us, as a test of the law's capacity in dealing with such cases, much in the same way as an individual will select the stoutest stick or strongest rope, to stand a momentous trial; and although Mr. Page was defended by Sir John Findlay it was of no avail.

We thus find ourselves faced with a problem: The magistrates declare that they have nothing to do with our religious beliefs, but they object to our mediums giving sittings which cover tests, advice, and comfort, to enquirers in private. That these things are of vital importance to the church, inasmuch as new converts are obtained chiefly in this way, counts for nought, and the fact that a medium is forced to make a small charge to recompense him for his time, and help him to eke out a living, is seized upon as a reason for suspicions of fraud. Something must be done to meet the emergency, and the real purport of this letter is at last reached. In placing these suggestions before the New Zealand readers of "The Harbinger of Light" I sincerely hope that they will give them not only their hearty approval, but take practical steps to bring them about.

These proposals are as follow:—

1. For all psychological churches and societies to send delegates to attend a conference at Wellington.
2. That this meeting nominate a Board qualified to issue certificates to competent psychics.
3. That a large deputation be appointed of representatives to wait on the Prime Minister and Minister of Justice, with a request for full recognition of our religious views

and rights, including the protection of certificated mediums from police interference in the discharge of their duties.

If this is done there is every reason to be confident of the result. Whatever else his enemies may say about him, they must admit that Mr. Massey has always been a just man. Too much time has been lost already, and to postpone consideration until the N.A.S. conference next Easter—which, by the way, is to be held in Dunedin—as has been suggested, would be egregious folly. It must be remembered that the National Association is not a thoroughly representative body, and its delegates could hardly travel from Dunedin to Wellington to interview the ministers. Let us, therefore, make a united effort and not sit down with flaccid hands and senile submission, to be obliterated by obsolete enactments which were originally introduced by crafty sacerdotal bigotry.

### REPLIES TO CORRESPONDENTS.

We have received a number of letters expressing appreciation of the Christmas Consolation Number of "The Harbinger of Light," and enclosing remittances requesting us to forward copies of the issue to parents and others bereaved by the war. All these orders were promptly executed, the names and addresses being obtained from the newspapers. We have still some copies on hand if any others of our readers desire to engage in the effort to lighten the burden of the distressed.

E.D. (Sydney).—Thanks very much for your encouraging letter.

H.L. (Birregurra).—Thanks for cutting. We had already seen it, and, like yourself, did not consider it worthy of notice.

M.C. (Brisbane).—Have read report of Synod. It takes all sorts to make a world. The narrow-mindedness of some of the speakers, however, was fully counterbalanced by the broadmindedness of others.

G.W.C. (Burwood).—We may deal with the subject matter of your letter in next issue.

"Theresa" (Sydney).—We are in full agreement with the contents of your letter. The just have generally to suffer with the unjust. But don't get down-hearted. There is a good time coming for well-developed and spiritually-minded mediums.

"Pilgrim" (Dunedin).—Your letter read with much interest. Thanks for offer. Hope to have room at a later stage. At present it is impossible to use a large percentage of the matter we desire to publish, owing to limitation of space.

R.T. (Rockhampton).—We will reproduce portraits of prominent investigators whenever practicable. Other new subscribers have made a similar request. The blocks will be familiar to the majority of our readers, but they will quite understand that the pictures will be of interest to those who have more recently come within the influence of this journal.

### SPIRITUALISM ON THE STAGE.

Describing in the London "Evening News" his play-going experiences during an eight-weeks' stay in New York, Mr. Albert de Courville states that the play which finds most favour there just now is the play that in one way or another deals with Spiritualism or clairvoyance. The American mind would seem, he says, to be exceptionally keen on the psychological drama or plays supposed to reveal glimpses of Borderland. "The Thirteenth Chair," by Vayard Veiller, who wrote "Within the Law," is now in its second year, and its presentation of a Spiritualistic seance grips as strongly as ever. On the more purely psychological side, "Turn to the Right" is a notable success.

### AUTHORITY AND LIBERTY.

By Leon Denis.

(Translated from the French in "La Revue Spirite" by Arthur Murray, M.A., for "The Harbinger of Light.")

The greatest historical facts are only a revelation of the hostility, now secret, now violent, between Authority and Liberty. Christianity, in its inception, was not solely a great religious movement. In inviting all men, even slaves, to the celestial heritage, it made them equal before God, and by a reflection from that truth, equal before the laws of this world. So the humble, the weak, the outcasts embraced it ardently.

The first Christian communities represent the most perfect form of Socialism—equalising and Christian. Is this an effect of the law of reflexes? Christianity, essentially democratic in origin, has become, by the work of Church Councils, and by the constitution of the Roman Church, under the name of Catholicism, a Theocracy, claiming authority, and also despotic. The temporal reign of the priest is the heaviest of all yokes, for it oppresses at once both body and mind; it imposes dogmas often disproved by the reason, and demands that they be accepted as true.

For centuries, the power of the Popes dominated Europe, stopped the life of thought, bowed the Occident under the threat of Hell, or of excommunication. Then came the Reformation, which half-opened the gloomy gaol and gave back to the soul a little air and light. The English Revolution in 1688, the French Revolution a century later, represent the third great stage towards Liberty.

The campaigns of Napoleon first, then the present war, constituted Autocracy's resumption of the offensive. But the overweening attempt of William II. to enslave the world seems bound to end, by an irony of Fate, in the definite enfranchisement of the peoples.

Only the study of the Life Invisible can make us acquainted with a world where Liberty and Authority mingle and complete each other in perfect harmony. The revelations of the Spirits teach us that in the Spiritual life, every being enjoys an amount of liberty adequate to his state of advancement. The supremacy of souls is always proportional to their merits, and it is not possible to be mistaken in them, for their radiance is the characteristic of their elevation. In proportion as the Spirit climbs the steps of the life celestial, it grows more brilliant, more luminous—its will is imposed by magnetic action, which increases with its power of radiation.

How different is that from the conditions of poor earthly society, where it is so easy for rascality, vices and lies to disguise themselves of a carefully-prepared exterior, attractive manners, or ready speech. Everything in the Life Universal is ordered with a view to evolution. We come from the Infinite on to material worlds to pursue our education, and we return again to the life of the Infinite. Thus we are subject to the re-commencing of the earthly task, till the necessary progress be realised. The social order must therefore be arranged in such a way as to give each of us the greatest sum of results from the evolutionary standpoint.

### SPIRITUALISM IN MELBOURNE.

It is admitted by a large distributing house in Melbourne that there is an increased inquiry for books on Spiritualism, Sir Oliver Lodge's writings having prompted curiosity among the relatives of deceased soldiers as to the possibility of communication with the spirit world. Books roughly described as heterodox, dealing with religious, political and economic problems, are admittedly acceptable to many customers of this house. Religious works are amongst those which show a decline in casual sales.—"The Age."

## The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

I have been asked for stories relative to occult scholars, and believing such have some general interest, I gladly fall in with the suggestion. The present Raphael (Mr. R. W. Cross) is Raphael VI. This anecdote is from the writings of Raphael II. (Mr. John Palmer), and I will give it as far as possible in his own words:—

It was late in the dreary dusk of an autumn evening in the year 1828, when studying an astronomical problem, that a furious ringing of the bell and simultaneous loud and hasty knocking at the door announced a visitor, apparently little gifted with the virtue of patience, who, without waiting to be announced, entered the study. The stranger was a man advanced in years, with a certain hilarity of manners and restless gait. Raphael continued his work, when the visitor addressed him in a tone of mild and gentlemanly politeness. "I was born," he said, "in the meridian of this goodly metropolis. I am uncertain of the precise hour and minute. But I remember that a famous man of your profession mentions various methods, independent of what I believe is termed the Genethliacal art, for ascertaining one's fate and fortune."

"I think the sage gave the preference to 'Horary Astrology,'" replied Raphael.

"Even so," said the visitor, "and I respectfully crave the knowledge I am confident you, Raphael, can impart to me."

In reply the astrologer drew forth his Tables, consulted his Ephemeris, and cast the map of the Heavens for the hour and moment of the enquiry. Then only his face betrayed astonishment, for the Radix was indeed singular; it had the Sun, Lord of the Horoscope, in fair and powerful aspect with the Moon, Mars culminating trine Venus; Jupiter in the House of Wealth; Mercury in the North angle, and the Georgian star, Herschel, on the 6th celestial house — signs which the philosopher knew portended the stranger to be of high rank. Moreover, the Moon had separated from a number of minor and some superior conjunctions, which showed one surrounded by the pomp, retinue and vanities of earthly state. Thus far well, for the countenance and bearing of the stranger were dignified. He was wrapped in an ample cloak of Spanish make and sombre texture; little of his other garb was visible, and except that on one gloveless hand glittered a ruby of surpassing brilliancy, no part of the vestment implied the station of his birth. But the Moon was going to a quartile of Mars, and Herschel was violently afflicted, and the Moon was conjunction Saturn in the House of Death. The astrologer needed to gaze no further when the visitor enquired of his fortune. "I behold before me," said Raphael, "one of wealth and power who wants but to breathe his wishes and they are fulfilled."

"It is as you say," replied the visitor, "but I would have you, Raphael, read deeper. What say you of my life?"

"As to that," replied Raphael, "I am sorry to be the prophet of evil, but you have a brief career indeed."

"How brief, say you?"

The astrologer again consulted the chart he had calculated, and replied, "Within the short space of two years."

"Brief indeed!" remarked the stranger; "the view you have afforded me into futurity is of no cheering kind; but as it becomes all to ponder well on our finite existence I cannot but thank you. But one word ere we separate. Shall my posterity flourish?"

"Of that, rest assured," replied the astrologer, "for one of your race will have fame, political and

military. Moreover, I see omens of mighty changes connected with your name and lineage."

The stranger seemed pleased, and in warm and friendly terms complimented the scientist, expressing his conviction that the "stars spoke truly" and that "astrology was veritably a noble science." He shortly afterwards took his leave in the same strain of gentlemanly amenity, but was more saddened and less impatient than when he had entered.

On the table lay an enamelled costly card which told the astrologer that his visitor was King George the Fourth. The King visited John Palmer in the year 1828, and passed from earth life in 1830, as he predicted. Raphael says that King George wore a ruby on his finger. He was born into matter with the Sun in the Zion, and the ruby is one of the gems connected with that sign.

\* \* \* \*

I regret to say that I am unable to undertake astrological or private work of any kind. I have some important commissions, and a new and important book to finish this year. These will, of themselves, prove strain enough. I know that I have to be one of the champions of the cause of Astrological truth, and I will do all I can to induce extended interest in a study which is of such importance to humanity. One of the ancient masters, Rabbi Chanina, wrote truly that "the influence of the stars makes wise, the influence of the stars makes rich," for wisdom and happiness can be most certainly found by a religious and careful study of the greatest, brightest and most permanent book of the world, which is ever opened in the Heavens.

### WHEN COLORS FADE.

When colors fade, and all the world seems lonely,  
When gathering showers hide the sun from view,  
That is the time I want you—and you only!  
That I may hold to all that's good and true.

When colors fade you make the darkest corners  
Alight with all the love your presence brings.  
I can no longer be amongst the mourners  
Who do not know the glory of these things.

When colors fade I see your lovely halo  
Around the very locks I would have clipped.  
I hold your hand—and in that brief forgetting  
I know—that for the nonce—the veil has slipped.

When colors fade for ever on this planet,  
And I have held you in a last embrace;  
I know that we shall meet 'twixt gold and silver,  
Never to part—in God's abiding place.

Loved one.—Your smile has made me unafraid.  
I am content to be with you,  
WHEN COLORS FADE.

—O'Bryen Hoare.

Copies of this poem, artistically printed on a stout card, may be obtained at "The Harbinger of Light" office, or the New Thought Book Depot, 229 Collins-street, Melbourne; price 9d.

### LEGAL DROLLERY.

The genuineness of the phenomena is no defence. By these Acts, said Baron Pollock (in *Monck v. Hilton*, 1877, 2 Ex. Div., at p. 280), "dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others." The expression is not happy, since we do not know what is "supernatural." . . . Therefore, according to Baron Pollock, the law forbids any dealing with something it cannot define. "You are not to deal with x," says the law. "But what is x?" replies the investigator. "I haven't the vaguest idea what it is," retorts the law, "but anyhow, you are not to deal with it."—"Psychic Science and Barbaric Legislation," by Dr. E. T. Powell.

**THE USES OF PSYCHICAL SCIENCE.**

A new field of psychical and archaeological research is suggested in a book announced by Mr. Blackwell, of Oxford, entitled "The Gate of Remembrance: Being the Story of the Psychological Experiment resulting in the Discovery of the Edgar Chapel at Glastonbury," by F. Bligh Bond, F.R.I.B.A., whose discoveries as director of the excavations at Glastonbury Abbey began in 1907. It is claimed that the author directed his searches by the aid of communications received through automatic writing, which revealed facts that could not have been deduced from any existing data.—"The Times" Literary Supplement.

**INSPIRATION STILL EXISTS.**

Those who truly realise the divine inspiration in mind and soul know that this day and every day is a Day of Pentecost for the inbreathing of the Spirit, giving us deeper insight, stronger aspiration, and richer, more solemn, more beautiful feelings and affections. We cannot strike a greater blow at religion than to act as though the heavenly vision were no longer given to man and no new conception of truth could burst on his soul like sunlight on the hills. Let heaven see in us something akin to itself. Let us to-day, and every day, open our souls to the divine influence, and so live that every breath may be as the breath of God.—Dr. John Hunter.

**REPORTS OF SOCIETIES  
VICTORIA.**

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

Notwithstanding the holidays and the many V.A.S. members away on their holiday vacation, the Sunday evening services are still most successful, and our hall is filled every Sunday night. Mr. Bloomfield still occupies our platform. Miss MacKenzie and Mr. E. O. Jones both report good progress in the No. 1 and No. 2 Developing Classes. The Ladies' Committee are still working hard to help in every way the social part of our association. Our President, Mr. E. O. Jones, who leads the Conference Circle, reports successful meetings, and an increase in attendance. The mediums' meetings are still drawing overcrowded attendances, and the hon. leader wishes to record his sincere appreciation to the psychics who give their services, especially Mesdames Alderwick, Bottrell, Bryning, Marshall, Divers, Werber, Hanger, Goode, Kirkby, Misses Furby, Gledhill, MacKenzie, Dick, Messrs. Jones, Marshall, Morrison, Davies and Miller. Mr. Bloomfield may be consulted, free, on Health, at the V.A.S. rooms every Tuesday and Friday afternoons, between 4 and 6 p.m. Mrs. Harper, the hon. librarian, reports increased application for books, which is a healthy sign, as our Philosophy in the past has been so neglected by many who profess to be Spiritualists, and know very little of our teachings save a little material phenomena. The demand for "Harbinger" still keeps up, and the reading is good spiritual food. Sister Bennett, of Newport, passed over during the month, and Mr. Bloomfield conducted an impressive service at the grave. We express our sympathy with her daughter, Grace, and all other members of the family.

H. BLOOMFIELD, Hon. Sec., V.A.S.

**MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

We are pleased to report that our remarks last month with respect to the Children's Movement has struck a sympathetic note with some Spiritualistic friends, who have written to us. This impels a further appeal, and we suggest that as many children as is possible be sent to the Lyceum for, say, twelve months. By that time you may be assured they will have been so trained that the parents will be more than satisfied, and will continue to further the cause we all have at heart—the advancement of Spiritualism by gradual and substantial increase in the number of scholars sent to the Lyceum for spiritual, moral, and physical training. It must be borne in mind that our reliance upon the present-day young for future teachers is an absolute fact, so we shall be gratified if a still further response is made to our appeal. During the month the morning speakers were:—Mr. G. Adams, Mr. Brown, jun., from Sydney, Mrs. Alderwick,

and Mrs. Lingwood Smith. The afternoon message services have been well attended, the following psychics assisting:—Mrs. Addison Miller, Madame Orion, Mrs. Alderwick, Mrs. Heffernan, Mrs. Miller, Mrs. Duncan, Mr. M. Clarke, Mrs. Plum, Mr. F. Wood, Mr. Hamilton, Mr. Stevenson, and others, who do not desire publicity. Mr. James Brown, jun., from Sydney, paid us a visit, and filled the evening platform for two Sundays. He is an able speaker, with a nice, gentle voice. His first lecture, on "What is Spiritualism?" showed he had thoroughly mastered his subject. His next effort, "Psychical Problems," was a comprehensive exposition of Somnambulism, Hypnotism, and Thought Power. Unfortunately, he was unexpectedly recalled home. On the evening of the 13th January, Mrs. Addison Miller spoke on "The Mission of the Medium," followed by messages and clairvoyance. This lady deserves every encouragement; her mediumistic gifts are very high, and should be heard and personally experienced by all who love Spiritualism.

CHARLES CHATFIELD, Secretary.

**SPIRITUAL RESEARCH SOCIETY (MELB.)**

(Affiliated with The Spiritualistic Council of Victoria)

We are steadily progressing, although we have had the Christmas and New Year holidays during the month, which means that many of our members were away from home, but the occasion brings many joyous reunions, and we extend to our members and friends the best and heartiest of the season's greetings, and ask them to co-operate with us in making this year a greater success than ever.

Our speaker, Mr. J. M. Moorey, is at present on furlough, and we trust, e'er this in print, to have him back restored to health and much invigorated by his rest, and also hope to see all our friends ready to further the cause and to bring about that great desire of all Spiritualists—Registration.

We wish to extend our thanks to the following friends who have so kindly come along to help us during Mr. Moorey's absence:—Mesdames Edwards, Engman, Mullis and Alexander, Misses Stivey and Vroland, and Messrs. Engman, Tozer, Keir, and Love.

A. GRANT, Recorder.

**BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.**

Since our last report, Rev. M. Parker has occupied our platform. On Sunday, January 13th, the subject of her address was "Hypocrisy." After the address, she gave some demonstrations of Spirit Return.

The Children's Lyceum Session is well attended, and the children take a great interest in marching, calisthenics, etc. The "Ladies at Homes" are still well attended.

VIOLET THOMPSON.

**NEW SOUTH WALES.  
SPIRITUAL SCIENTISTS, SYDNEY**

It is a pleasure to report the continued success of our meetings and the steady growth of our Society. During the past six months we have increased our membership from sixteen to eighty-four, and have added to our Library sixty of the newest and best books procurable, besides clearing off a debt of some £40 odd, for which we are greatly indebted to the unceasing efforts of our Leader, Mr. John Marshall.

On Saturday, 29th December, we held our Annual Meeting, when the following officers were elected:—Leader, Mr. Marshall; President, Mr. G. Foulston; Vice-Presidents, Messrs. Nettleton and Briggs; Treasurer, Mr. Butson; Secretary, Miss R. Cameron; Librarian, Mrs. Elliott; Pianist, Miss F. Bolderston; Committee, Mesdames Marshall, Muggleston, Grant, Butson, Wood, Marielle and Briggs.

We have to thank our brother, Mr. Armitage, for his kindness in conducting our Sunday services during the absence of our Leader, who has been on a short, but well-earned, holiday. On Sunday, 30th December, the old year was brought to a close, the subject being, "Weighed in the Balance," which was ably dealt with by Mr. Marshall, and much appreciated by all present.

We have resumed our Occult and Development Classes, which are ably conducted by Mr. Marshall, and are both well attended. We have also to thank Mr. Marshall for the splendid work he has done in connection with our Healing Centre during the past six months, and hope and trust that during 1918 his efforts will be just as successful, if not more so, than in the past.

The first of a series of lectures on "Success" was delivered by Mr. Marshall in these rooms on Saturday, 5th January—"Thinking for Results"—which was both interesting and instructive. We feel sure that these lectures will prove most helpful to all who attend.

Wishing "The Harbinger of Light" every success,

RITA CAMERON, Hon. Secretary.

**SPIRITUAL SEEKERS' CHURCH OF HIGHER THOUGHT (Sydney)**

We have the pleasure to report that, notwithstanding many difficulties which have arisen, the dissemination of the truth from our little centre continues to be a satisfactory influence.

We sincerely regret that, under medical advice, our Leader, Mr. S. Bradford, has been compelled to take a complete rest for a few weeks, but we feel confident he will return to the work (which is his life's ideal) with renewed vigor and increased spiritual power. During his absence, we have received spontaneous assistance from competent helpers, and are confident that our congregation joins us in thanking Mrs. Bennett, Mrs. Kitty Hayes, Mrs. Warriner, and Messrs. Oates, Bennetts, and Cooper for the instructive and uplifting addresses and demonstrations received through them during the past month.

We continue to maintain the high standard of our musical section of the services, and the classes are fully attended, and satisfactory development is most apparent.

J. C. BREAKSPEAR, Hon. Secretary.

**STANMORE SPIRITUALIST MISSION.**

Sunday, 13th January, was a "Red Letter" day in the annals of the Stanmore Spiritualistic Church, when the amalgamation of that Society and the Spiritual Seekers' Church of Higher Thought took effect as one Church for the cause of "The Truth." The large room upstairs in the Dispensary Hall, Enmore-road, has been secured, in which to hold the Sunday services. The services will be conducted under the leadership of Mrs. Morrell, and the feeling prevailing at the afternoon and evening services supplied a good omen for a prosperous future of the new movement, both the officers and members of the two Societies fraternising in a spirit of harmony and good-will. The address on "Can Spiritualism be Crushed?" was a most appropriate subject on this important occasion, and our leader, answered, "No! a thousand times No!" May God bless the union, is our united prayer. A solo from Miss Jarvis was very much enjoyed by all present.

Since last report the infant twin daughters (Milce and Irene) of Mr. and Mrs. Evans, and granddaughters of Mrs. Hand, have been dedicated to the Truth, the service being conducted by Mrs. Morrell in an impressive manner.

Three very pretty and interesting weddings were conducted by Mr. Morrell (registered as N.S.W., to conduct marriages, etc.), the happy contracting parties being Walter James Evans and Vera Alice Moore; Geo. Ernest Chamberlain and Mrs. Service (an old member); and Frederick Kitching and Mari P. De Bussierre. We convey to them our hearty congratulation.

On New Year's Eve, a most enjoyable evening was given by our leaders, Mr. and Mrs. Morrell, for members, after which a midnight service was held.

By the invitation of Rev. Geo. Walters, Mrs. Morrell on Sunday, 6th, conducted the morning services at the Unitarian Church, the subject taken being "Invisible Helpers," which was dealt with in an able and inspiring address.

JNO. K. BENNETTS, Hon. Secretary.

3 Dulwich-street, Dulwich Hill, Sydney.

**QUEENSLAND.****BRISBANE SPIRITUALIST CHURCH.**

Almost at the close of another year, which has been full of many troubles and trying conditions, we, with true spiritualistic optimism, look into the future with hope and courage. The old year is going, and the new year is fast appearing; and in order to stimulate our young men and women of the future, our Lyceum Conductor, Mr. P. N. Humphreys, assisted by the President, Mr. T. Reinhold, and members of Committee, had the pleasure of entertaining a goodly number of our young Lyceum members, who each received a prize according to the marks obtained in their groups. Suitable books were donated to further the cultivation of the growing mind. After refreshments had been partaken of, and prizes distributed, several recitations and songs concluded what was to everyone present a very enjoyable time. All in conclusion joined heartily in a vote of thanks to the president and conductor and in singing "Auld Lang Syne" and "God Save the King."

All with me join heart and soul in wishing "The Harbinger of Light" and our hero boys God's richest blessings and continued help in their efforts for a world's peace.

W. J. KERLIN, Hon. Secretary.

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

I am pleased to report the progress of our church under the leadership of Mr. J. M. Kitto from Melbourne. He has just arranged with the church for a

term of three months. The past two Sundays he has lectured to large audiences. He is a fine inspirational speaker, and has some splendid magic lantern slides to illustrate his lectures.

Sister Amy Rhodes finished her term with us on the 16th of December, and the church gave her a farewell social and a presentation of a lady's companion on New Year's Eve. Sister Rhodes, assisted by Mr. Kitto, held a watchnight service at the church, when there was a good audience.

We are pushing the sale of "The Harbinger of Light" and wish you every success in carrying out your good work for another year.

J. H. THOMAS, Secretary.

**WAIHI SOCIETY.**

In sending you greetings from Waihi, we are sorry to state we have said "Good-bye" for a time to Mr. Adolph Pickford, who has been with us four months, and who has been, not only persecuted, but prosecuted. Through it all he has stood his ground, filling our hall and making many converts. The following summing up of the Stipendiary Magistrate may prove to be interesting. Mr. Pickford gave latterly his advice free, but the magistrate held as follows:—"That, although Mr. Pickford had not deceived anyone, that although no money had passed, that it was recognised he was doing much good in Waihi, under the Act anyone describing the past or who in any way foretold the future, came under the meaning of the Act, and would be convicted." The result was, although everything spoken of came true, and Mr. Pickford holds a certificate, a fine of £5 and £2/7/- costs was imposed.

Is it not time for Spiritualists to organise? We are looking forward to Mr. Pickford's return. He was given two socials and a purse on leaving.

F. GREGORY, Secretary.

**THE ANNIE BRICHT "AT HOME."**

Our New Year's gathering, although not great in numbers, was a very enjoyable one. A number of old workers was present, among them being Mrs. Edwards, Mrs. Clarke, Mrs. Grogan and Mrs. Parsons. Mrs. Boden, who occupied the chair, expressed appreciation to all who had worked so hard for the cause.

We are starting the new year with a balance owing on the endowment cot of £16/17/-, and trust now that the holidays are over to receive the assistance of our valued helpers.

Mrs. McDonough is expected as guest at our next "At Home" on February 6th, and we hope for a record attendance.

M. A. BODEN, Hon. Secretary.  
Mrs. McLELLAN, Hon. Treasurer.

Mr. J. Watt, of Nelson, New Zealand, informs us that he is still receiving many letters commenting on the articles recently published from his pen in "The Harbinger of Light," and desires us to again notify his correspondents that he will attend to their communications as promptly as practicable.

**POSTAGE OF "THE HARBINGER OF LIGHT."**

The special attention of our readers is directed to the fact that under the War Precautions Act, "The Harbinger of Light" must be posted in SINGLE copies when sent to the United Kingdom. If two or more copies are included under one cover they will not be forwarded. This regulation also applies to all newspapers.

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