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The Harbinger of Light.

AUGUST 1, 1918.

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The Editorial Chair.

The Last Enemy!

The last enemy that shall be DESTROYED is death (I. Cor. xv. 26).—Authorised Version.

The last enemy that shall be ABOLISHED is death.—Revised Version.

The last enemy that is to be OVERTHROWN is death.—Weymouth's Translation.

St. Paul was a mystic, and consequently we find him occasionally employing mystical, or cryptic, language in expressing a truth he desires to convey. He is, therefore, sometimes difficult to understand. We have a case in point in the foregoing statement. What interpretation is to be placed on this extraordinary declaration? He speaks of death as an "enemy," and tells us that this foe of the human race is to be annihilated. The man in the street may well exclaim—"What on earth does he mean?" and we have no intention of being dogmatic in attempting to unravel the mystery.

In the first place, we think we understand what Paul means when he refers to death as an "enemy," although we would prefer the sentence to read—"The FEAR of death." Death itself is not an enemy—it is, rather, a friend, spiritual birth, the junction in life at which we change vehicles for a beatific destination. Those who understand its meaning aright have no cause to dread it, provided their lives on the physical plane have been governed by the various virtues included in that very comprehensive word—Righteousness. To the majority of mankind, however, the contemplation of death inspires them with a sense of fear. It is that feeling which is the real enemy—not death itself. And how is that enemy to be "destroyed"? Two replies occur to us—

1.—Paul may have been referring to the possibility of attaining immortality in the flesh. Such a development would, of course, destroy, or abolish, death. This interpretation, however, does not commend itself to us. At the same time, there is a School of Thought which considers this development possible in the far-distant future. Readers of the soul-inspiring works of Prentice Mulford, of whom the poet Whittier wrote—

Unnoted as the setting of a star

He passed; and sect and party scarcely knew

When from their midst a sage and seer withdrew

To fitter audience, where the great dead are,

In God's republic of the heart and mind,

Leaving no purer, nobler soul behind,

will remember his essay on "Immortality in the Flesh," in which he states:—

"We believe that immortality in the flesh is a possibility, or, in other words, that a physical body can be retained so long as the spirit desires its use, and that this body, instead of decreasing in strength and vigour as the years go on, will

increase and its youth will be perpetual. We believe that the reputed fables in the ancient mythologies, referring to the 'immortals,' or beings possessed of powers other and greater than 'mortals,' have a foundation in fact. . . . In stating our belief that immortality in the flesh is a possibility, we do not imply that it is one which any now physically alive may realise. Neither do we imply that it is one which they cannot realise. Nor do we argue that people should immediately set to work in any material sense in order to 'live for ever.' We hold only that it is one result which must come sooner or later of that spirit evolution, or growth from the cruder to the finer, which has always been operating on this planet, and on every form of matter. Matter is spirit temporarily materialised so as to be evident to correspondent 'physical sense.'"

This conception is, to our mind, too remote to warrant discussion at the present stage, and we do not think that Paul had any such possibility in view.

2.—The alternative interpretation of the verse quoted is that Paul, as a gifted seer, foresaw the advent of the day when there would be such a close and palpable commingling of the material and spiritual worlds that spirits in the flesh would fraternise with spirits out of the flesh with such frequency, and to such a degree, that mortals would have such a clear and definite comprehension of what lies beyond that death would be robbed of all its dread and thus "the last enemy" would be "destroyed." He preached the RISEN Christ with all the enthusiasm of an ardent convert, and he knew that we were surrounded by "a great cloud of witnesses"—the spirits of men and women who formerly lived upon earth. He also doubtless knew of many other spiritual manifestations, and possibly conceived that the time would come when intercourse between the denizens of the two worlds would become as real as the appearance of the three angels to Abraham on the Plains of Mamre. Should such a conception have been in his mind, it would be the most natural thing in the world for him to exclaim—"The last enemy that shall be destroyed is death."

To millions of men and women living to-day this "enemy" has already received his quietus. They no longer fear death, because the evidences of human survival are so overwhelming that death has ceased to exist as a disturbing factor in their minds. They know that, instead of being an experience to be dreaded, it is merely the gateway through which we pass to continued life on a far higher and happier plane. This is one of the revelations of Spiritualism, and, to this extent, it has lifted a heavy load from many a drooping soul. To them the "enemy" has been defeated, and probably in no period of human history has his rout been so complete. He has been brought face to face with the most eminent scientists of the age, and been worsted in the fray!

There is no thought so inspiring at the present day, when so many gallant lads are laying down their lives for others, as the reflection that shot and shell cannot "kill" these noble souls, that the worst that can happen to them is the loss of their physical bodies, that they are living on more joyously than ever and find themselves in an environment so entrancingly delightful that on no account would they return. Verily their reward is great—the soul-cleansing reward that follows the sacrificial act.

Scoffers and opponents generally may deride the manifestations of Spiritualism until their denunciations leave them almost breathless. The fact remains that it is Spiritualism, and Spiritualism alone,

that has robbed death of its sting, and is fast giving the final knock-out blow to "the last enemy" to which the great apostle refers. We have, of course, always been taught to BELIEVE in the existence of another world, we have been counselled by the Church to exercise FAITH in its reality; but it has remained for Spiritualism to provide the evidence which PROVES that such a world exists and to supply a certain measure of information concerning the condition of its inhabitants.

As time goes on this information will probably increase, the re-appearance of friends in materialised form may become a commonplace occurrence, and then mankind will fully realise that there is no such thing as death; the "last enemy" will have been finally overcome, and there may be such an intimate relationship between the two states of existence that the sense of separation will virtually disappear. Then the race will witness the advent of "a new heaven and a new earth," the old things will have passed away, and all things will have become new. It will spell the spiritual emancipation of the world from the thralldom of traditional error, and a great uplift will be given to humanity in its progress from the things of time and sense to those abiding realities which are eternal in the heavens.

What Do These Verses Mean?

"For some time past I have been a keen reader of 'The Harbinger of Light,' and must admit I have derived great benefit by the perusal of same, but being brought up to the orthodox religion, it is hard to break the fetters which bind one, although I feel certain that before long Spiritualism will be a power for good, as the people of to-day are seeking for knowledge; but I must say that I am still somewhat in the dark, and I thought that you might be able to assist me to see through the glass, which I now see through darkly, by giving me the interpretation of the verses enclosed in one of your coming issues."

These remarks have been addressed to us by a correspondent. The verses referred to are: Matthew 25:41 and 46—"Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal." A more accurate translation of the original is given by Dr. Weymouth—an admittedly expert Greek scholar and editor of "The Resultant Greek Testament"—as follows:—"Then will He say to those at His left, be gone from Me, with the curse resting upon you, into THE FIRE OF THE AGES, prepared for the devil and his angels. And these shall depart into the punishment of the ages, but the righteous into the life of the ages."

The "curse" referred to is the condemnation resting upon those who have failed in their duty toward their fellowmen—"For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, but ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." The punishment is thus directed at the essentially selfish man—the man who, like the rich man in the parable, thinks only of himself, and is utterly callous concerning the needs of others.

The words, "everlasting fire," are, of course, not to be taken literally. They represent the play of the Oriental mind, and are meant to convey a very painful purging process. When we are told in Proverbs to "heap coals of FIRE" upon the head of an enemy, "and the Lord shall reward thee," Solomon did not intend the injunction to be taken in a literal sense. The context shows that he meant that we should return good for evil, that we should endeavour to kill the enemy with kindness. It is merely an illustration of the imagery so frequently met with

in Eastern writings. And the same explanation applies to the language of Paul when he says—"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of FIRE on his head." In other words, "Be not overcome of evil, but overcome evil with good."

The "fire" of purification—an expression often used—does not allude to a furnace in a material sense—it represents a cleansing process, an experience through which all must pass whose lives have been tarnished by selfishness, and who consequently have to atone, like Dives, for the shortcomings and misdeeds of the flesh. But the punishment is not of an "everlasting" character, as the term is generally understood. It is for "an age"—that is, for a certain period, and the period will, presumably, vary according to the sin-stained condition of the one affected, the degree of his repentance, the measure of his efforts at atonement, and the intensity of his aspirations to emerge from darkness into light. He has, in short, to "work out his salvation," and when he has done this, the "curse" will have been removed and he will have become a regenerated soul.

The reference to the fire being "prepared for the devil and his angels" means, we take it, the conditions awaiting every selfish and otherwise sinful man on arrival on the Other Side—conditions which such a man has really prepared for himself by the nature of his life upon earth. "The kingdom of heaven is within you," said The Christ, meaning that every man who leads a life that conforms to His precepts and example, may be in the heavenly state here and now, and he will carry that condition forward with him when he enters the spiritual realm. Of the evil-living man it may with equal truth be said: "The kingdom of hell is within you." He knows nothing of the heavenly condition, and inasmuch as, in the language of the Bishop of London, "a man is precisely the same five minutes after death as he was five minutes before death," he will know nothing of it when he awakens to spiritual consciousness in the life beyond. In other words, he will be in the state described as "hell"—the state "prepared for the devil and his angels."

We have no fault to find with the texts quoted. When properly understood they represent the teachings of Spiritualism on the point—"Whatsoever a man soweth, THAT shall he also reap." We cannot even take exception to the employment of the term, "the devil," when used in the sense of "a leader," for we can readily understand that the hosts of darkness may be following the lead of a powerful head, and he might just as well be called "the devil" as any other name.

In conclusion, we would counsel our correspondent not to be frightened by the use of the words "fire" and "everlasting." The one merely represents a process of spiritual purification, analogous to what the Roman Catholic Church calls purgatory, and the other is a misleading expression and is not synonymous with "eternal." The correct interpretation is "for an age," or some "period of time." Hence we can sing with Tennyson—

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

Wayside Notes.

What Is Evolution?

The materialistic mind seems to imagine that evolution is a mere mechanical process, that certain Laws have been set in operation, and that those Laws keep going much in the same way as a watch goes after being wound up. There is no question about the existence of the Laws, but there IS room to doubt whether those Laws work mechanically, or are operated upon by higher intelligences directing the destiny of the human race. It was Alfred Russel Wallace who, contemporaneously with Darwin, propounded the evolutionary theory; but Wallace—

an ardent champion of Spiritualism—tells us that behind what we call evolution is a "directive" agency, which is simply another name for God, or for those higher Powers who, on exalted spiritual planes, perform His will. Shakespeare calls this force, or power, "destiny"—"There is a destiny that shapes our ends, rough hew them as we may."

The question of "destiny" is uppermost in many minds to-day, in view of the terrible ordeal through which mankind is passing. What does it all mean? Where will it lead to? Are we the victims of blind chance, or is there some divine and inscrutable purpose in it all? These are the queries that are often being asked, and they are quite legitimate. If men could only feel assured that wise and far-seeing minds, far and away beyond and above the human, were governing the affairs of earth, and directing the evolution of the race, they would be free from these misgivings, and would be able to realise that "What is, is best." Touching this point, it may be mentioned that in the last year of the nineteenth century, a message was received by Dr. Richard Hodgson, of the American Psychical Research Society, from what is known as the "Imperator Group"—the advanced order of intelligences that used the Rev Stainton Moses as their channel of communication. The message was received through the mediumship of the celebrated psychic, Mrs. Piper, and opened with a reference to the very point we are discussing, followed by a prediction of the great world war that has since burst upon the nations of the earth. In its entirety, the message ran—

"WE ACT CONTINUALLY ON EARTH IN WAYS NOT DISCERNIBLE TO THE HUMAN MIND. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, DEVELOPING THE MIND OF MAN. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. In the next century this will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication THERE WILL BE A TERRIBLE WAR IN DIFFERENT PARTS OF THE WORLD. The entire world must be purified and cleansed before mortal can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this."

If this communication is based upon truth—and we have no reason for doubting it—we are at once faced with this very factor of "directivity" to which Wallace alludes, and which the Bard of Avon referred to as "destiny." The "mechanical" theory becomes ruled out, and its place taken by deliberate and sagacious guidance. The latter is a much more inspiring thought than the former. We can confidently trust the wisdom of the spiritual Guardians of Humanity, who are the appointed instruments for the accomplishment of the Divine Will, but can find no such sense of satisfaction in contemplating the chilly conceptions of the Materialist.

Our attention was directed to the foregoing extract subsequent to writing the Editorial in this issue. It seems to agree with our interpretation of the declaration of St. Paul—"The last enemy that shall be destroyed is Death." If "the entire world" is now being "purified and cleansed" in order that "mortal can see, through his spiritual vision, his friends on this side," and if this condition of things eventually prevails—well, it will then seem as foolish to speak of Death as to declare that no light comes from the sun. Death will have been "destroyed!"

Dr. Mercier's Recantation.

A Sydney correspondent directs our attention to the fact that a firm of booksellers in that city is offering for sale a large consignment of Dr. Mercier's book, entitled, "Spiritualism and Sir Oliver Lodge,"

purporting to be a complete counterblast to the distinguished scientist's impressive volume, "Raymond."

Of course, if people have money to squander on such an irrational production as that which Dr. Mercier has given to the world, and desire to be gulled rather than discover the truth, nothing that we can write is likely to dissuade them from wasting their funds. We may, however, remind them that since the book was published, Dr. Mercier has publicly stated, in reply to trenchant criticism by Mr. J. Arthur Hill, who charged the author with being utterly deficient in first-hand knowledge of the subject:—

"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."

In the light of this confession, Dr. Mercier's attack on Sir Oliver Lodge is obviously valueless, and consequently this is now the worth of the book under notice! It has, in short, been virtually disowned by its author, and consequently ought, in our opinion, to have been withdrawn from circulation.

Sir Oliver Lodge has briefly commented on Dr. Mercier's recantation in a very dignified manner, and hopes to ultimately secure him as a colleague in championing the truths of Spiritualism!

What Will Heaven Be Like?

Under the above heading, "The London Signal," the organ of Whitefield's Central Mission, reports two noteworthy sermons recently preached in that historic church by Principal E. Griffith-Jones, D.D. He dealt in the first with one aspect of the heavenly life—"that it will be an embodied state, i.e., not a formless, discarnate mode of existence, but one in which we shall be 'clothed again with a spiritual body' which will be A PERFECT EMBODIMENT OF THE SPIRIT FOR THE PURPOSES OF SELF-IDENTITY, EFFECTIVENESS AND FELLOWSHIP." As one of the texts for his second discourse he took the statement of Jesus to His disciples, "I go to prepare a place for you," and at once raised the question what was meant by the reference to Heaven as a place. Did this not introduce a too materialistic notion of Heaven?

"Well, no one now thinks of Heaven as situated in the sky, or Hell as somewhere in the bowels of the earth. That belongs to a view of things which has long since been discredited. But . . . we have no reason whatever to think that after death we shall lose all sense of space or time. Why should we? Our whole mental constitution is built up on the principle of space, i.e., the sense of HERE or THERE, of THIS and THAT; and on the principle of TIME, i.e., of THEN and NOW, of past, present, and to come; and if we are to lose these mental categories in the life to come, we shall simply become different beings altogether, and there will be no link of identity or of experience between the two worlds."

But escape from the material body would mean removal of the limitations associated with it.

"We can conceive of a body, as infinitely finer than this body as the ether of space is finer than the crude masses of matter around us—a body which will be able to pass from world to world as swiftly as our thoughts can flit now from star to star; which can be instantly where it desires to be, and to do what it desires to do without the sense of vast distances crossed and tense difficulties overcome; which can possibly act at one and the same moment at points far apart, just as even at this moment wireless messages can be sent simultaneously in fifty different directions with equal efficiency and speed. If, indeed, under present bodily conditions, we can, through the proficiency of science achieved

in a very few years, overcome the conditions of space in a way unimaginable to our forefathers of only half a century ago, what difficulty is there in conceiving a future ethereal body which can in a more perfect way do all that thought can do to-day? For then our very powers of mind and soul will doubtless be immeasurably enlarged. Here they are limited by the texture of the brain, which is our only organ of thought; there, in an infinitely more delicate and responsive organism, who knows what may be possible for us? Here we can only recover the past in the loose and imperfect meshes of memory—fitfully, faintly, dimly—and we can only forecast the future by guesswork. **THERE IT MAY BE POSSIBLE SO TO RECOVER THE PAST THAT WE SHALL BE ABLE TO LIVE IT OVER AGAIN AS VIVIDLY AS WHEN IT WAS THE PRESENT, AND THAT IN THE LIGHT OF LARGER KNOWLEDGE AND INSIGHT, SO THAT ALL ITS MEANING MAY BE CLEARLY ENVISAGED;** it may be possible in some way unimaginable to project ourselves into the future, so that while living vividly in the present, past and future may enter into it with all their force and meaning. How important then, how vastly important, for us so to live now, that our ideals, strivings, longings, and achievements, such as they are, may be as the noble prologue to a splendid drama, a foretaste of good things that will then come to us in fulness of measure for evermore!"

From this point Dr. Griffith-Jones proceeds to point out that according to the suggestive—though, as he admits, not exhaustive—revelation of the New Testament, the future life will not be a solitary life, that the place prepared will be a place of **PERFECT SOCIAL RELATIONS WITH ALL THE GREAT AND GOOD**, and that this implies, first, a social order in which there will be perfect mutual understanding ("we shall know each other, not in the light of our faults and failings, but in the light of our common ideals"); second, "that the best in each will be given in service to others, so that all will be enriched by what each can give"; thirdly, as a corollary, that "the best that is in all will be placed in glad service at the disposal of each"; and lastly, that it will be a society marked by **UNENDING PROGRESS** in all that is good and true and beautiful—progress in the fellowship of God and of His Christ.

Every word of this sermon is in complete agreement with the Spiritual Philosophy, and if these teachings continue to make the headway now being manifested in the Old Country, Spiritualists may presently cease to be a distinctive body. We shall all be Spiritualists!

When Will The War End?

Spring has come; there are primroses all along the country lanes, bluebells carpet the smiling woods, lambs are playing in the fields, and at dawn the love songs of the birds are heard. That is all typical of life as it might be if the will of God were done. But cross the Channel, and what a different impression we get; for five hundred miles a broad belt of mire and ruin, blackened and blasted trees, shattered towns, trains dripping with blood, and a hoarse cry of rage and pain from all the countryside. That is typical of the havoc wrought by rebellion against the Divine rule of life. The opposing forces were always there, even in 1913; but now they are intensified and organised, focussed and concentrated: the poison which long ran in the blood has broken out in a hideous ulcer. The great battle is just the material counterpart of the age-long spiritual struggle between good and evil. "There was war in heaven . . . the dragon and his angels fought."

And so, perhaps, it is now, but not in **HEAVEN**. No, there is harmony where the will of God is done

by all; but in some lower realm there may be raging a Titanic struggle of which this "trouble of ants" may be the echo, the swell from the distant storm, the glow from the vast conflagration, the tidal wave from some volcanic upheaval in other spheres of being. The idea of crucifying the Christ did not, we may be sure, originate in this world, and the roots of the war may be in some other realm of life. The same struggle has always been going on in every city, home and soul, massed attacks with every cunning device, attempts to cut our communications with the sources of spiritual reinforcement, the poison gas of evil thought, suggestions which should stifle every *goco* aspiration.

When will the war end? people ask. This particular German phase of it, some think, will end shortly, but the war really can never end until the will of God is done as in heaven so on earth; but if we do our share bravely in the earth trenches, we shall presently pass over into the great calm where the myriad notes of character are blended into one perfect harmony because all do the will of God.

REV. F. FIELDING-OULD, M.A.

"THE HARBINGER" IN A NEW DRESS.

"The Harbinger of Light" appears to-day in a new dress. This, however, is not a result of the caprice of fashion. It is just one of the many minor consequences of the war. The printer is unable to secure further supplies of the blue paper hitherto used for the cover, and therefore we have had to substitute white. It will probably take some of our readers a little time to become accustomed to the change; but in these days we must be prepared to adapt ourselves to all kinds of alterations, and, so far as this journal is concerned, be thankful that paper of any kind is procurable at all.

The cost is ascending to fabulous prices, and for this reason, as notified in the last issue, the charge for single copies has been raised to sevenpence and the annual subscription to 7/6, posted, throughout the Commonwealth and New Zealand. We thank those of our readers who have commended us for taking this step, rather than decrease the size of the journal, and we accept without murmur the censures of those who have "blown us up" for not raising the price before, as other magazines have done.

The fact, however, is that eighteen months ago we entered into a contract for the supply of paper at the rates then prevailing, and that contract has enabled us to escape the successive rises in prices that have since taken place. Hence it was not necessary to revise the subscription rates before, although, had we been actuated by the "profiteering" spirit, we should certainly have done so, and have "pocketed" the difference!

We now ask our readers to show their appreciation of our action by accepting the present trifling increase without demur.

WHERE ARE THOSE BOOKS?

We are still awaiting the arrival of the supplementary case of books, containing volumes for which orders have been standing on our books for the greater part of a year. They are "somewhere on the sea"—that is, if they are not "under" the sea! We have just received a letter from our London representative, dated 11th April last, stating that the consignment had at last been despatched, and adding: "It was ready long, long ago; the delay was on the part of the shipping people. **HERE** we are so much accustomed to, not only weeks, but months of arrears, that no delay is a matter for surprise!" As soon as the consignment comes to hand, the orders entrusted to our care will be promptly executed. Meanwhile, we greatly regret the quite unavoidable delay.

Treatment of Wounded Soldiers.

A Message and a Prophecy.

In the May issue of "The Harbinger of Light" we published a communication from Miss R. Burgess, Winton House, 18 Stoneyhurst Street, St. Albans, Christchurch, New Zealand, embodying a message received by her by automatic writing and purporting to emanate from "Abdullah, The Eastern One." The message dealt with the arrival in the spirit world of self-sacrificing soldiers slain in the war, showed how they were taken in hand by willing helpers, and described the work they were given to do. We have since received another communication written through the hand of this lady, who is a non-professional psychic, and no doubt it will awaken interest in view of the prophecy it contains. The message is as follows:—

May 30th, 1918.

My Dear Friends,—

I have long awaited this opportunity to thrust myself upon your notice, as I have many things to say concerning the welfare of those who are surrounded by so much sorrow and pain in this world of yours to-day.

I have watched, and waited, and wondered at the wonderful way in which some have borne their suffering; and have marvelled also at the great advance which science has made—in the great proficiency of our surgeons and physicians, in the wonderful operations they have been able to perform, the wonderful inventions that have come forward, and the discoveries which have tended to ease the pain of our sick and wounded in this present conflict.

The scientific world has advanced far beyond our wildest imagining because of this strife and discord, and men have racked their brains and prosecuted their researches in every way to make new discoveries to allay pain, and cleanse and heal wounds; and find the cause of diseases, etc., and never, I say, has there been such wonderful strides and advancement as at this present day.

AND HERE ON THIS SIDE, THE GREAT LABORATORIES ARE IN CONSTANT USE. There is a continual mixing and experimenting to gain the proficiency of ideas and results, before they are impressed upon the brain of those who think they have discovered for themselves some of these wonderful things. There are some, it is true, who give the praise where praise is due, and acknowledge the powers beyond themselves; but others take it all to themselves and never realise that to those wonderful scientists who have passed "The Great Divide" and live here, and study, and experiment, is due the knowledge that is handed down to them.

I wonder if any of you could begin to realise the enormous amount of work that is undertaken by those men here? They rest not, but are ever up and doing, because they know that only in this way can they hope to bring forward the wonderful discoveries that are ever being made. They see how, in this strife, the brains of men are being invigorated to record their impressions, and the impressions are so vivid when they pass through pain and sorrow that they are open to receive all that we on this side can possibly give them.

AND GREATER DISCOVERIES ARE YET TO COME. There is at present a very great experiment going forward, and which will be the means of men, badly wounded, recovering so quickly under this new treatment, that they will soon arise from their sick beds. THE WORLD WILL TALK OF A WONDERFUL CURE, INVENTED, OR DISCOVERED, BY A CERTAIN DR. W. G., but let me tell you again, friends, that he will but be an instrument for a noted and learned man on this side, one who was unable, through being called here at an early age, to develop the wonderful talent

he had, but has since tried to impress others to do as he would have done, and at last he has found one in the ranks of surgeons and physicians to take the impression of his thoughts, and carry out in all the smallest details the wonderful discovery he has made through his continual experiments here in his laboratory.

That God will bless the labours of the doctor that will launch it on the world is the earnest wish of all here, and I am quite sure will be the wish of all on earth who have any humane feeling at all. And if all of you, my friends, would pray for the development of all these wonderful men here, and of their wonderful work, and for the impression to be transmitted to those on earth, you would be doing good work, for in my opinion the alleviation of suffering in body, or mind, is the greatest work that can be undertaken.

This is rather a departure from my usual style of writing, as I am not given to prophesying; but as I have been permitted to have an insight lately into these laboratories and to see some of their work, I feel I must let you know, and ask of all of you your prayers for its success. Pray that the man may be kept strong, and spared to your earth, while he can do such wonderful work, and that he may still keep his mind receptive and open, to convey the work from this sphere to yours.

And now may God in His mercy bless you all, my friends, and send you peace and happiness, and an abiding peace on earth, when wars shall cease, and rumors of war shall be no more heard.

God bless you!

H. R. HAWEIS.

SPIRIT WARRIORS LEADING OUR ARMIES.

The Rev. Dr. Norman Maclean, of St. Cuthbert's, Edinburgh, dealt with the subject of immortality in a United War-time Service recently. He said the dead were praying for the living, and they not only prayed for the living, but they inspired them. It was the souls of the dead who were leading our soldiers to-day to victory, the souls of men who died hopelessly in the retreat of Mons. They should never think of the dead as if they were dead. They should always realise that the dead were near them. Nothing sadder had happened in the world than the way in which people had become indifferent to the great truth of immortality.

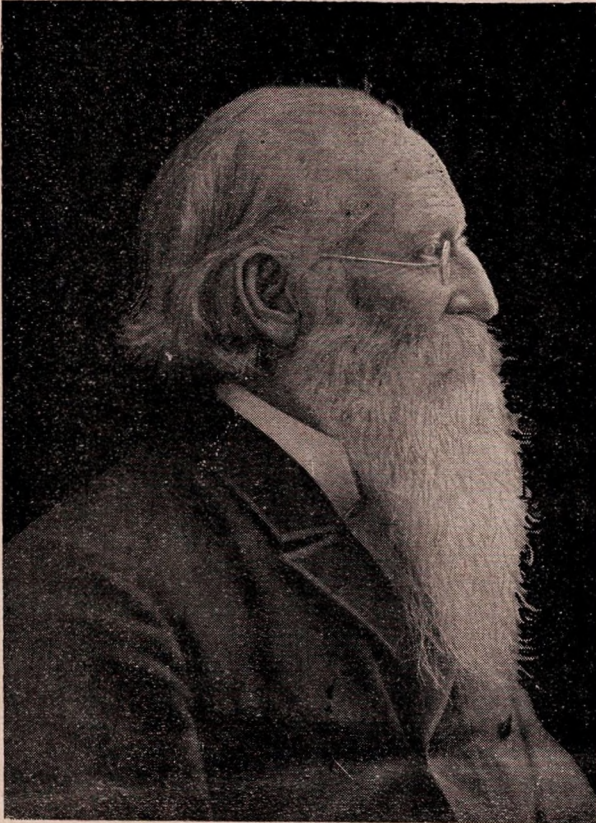
PHYSICAL PHENOMENA NOT EVERYTHING.

In the encouragement, especially in newly-formed circles, of undue care for physical marvels is a great risk. Such are necessary to the work, and we do not in any degree undervalue their importance to certain minds. We desire to bring home evidence to all; but we do not desire that any should rest in that material form of belief, in an external something which is of little service to any soul. We labour for something higher than to show curious minds that we can do badly under certain conditions what man can do better under other conditions. Nor do we rest content even with showing man that beings external to himself can interfere in the order of his world. If that were all, he might be so much the worse for knowing it. We have before us one sole aim, and that alone has brought us to your earth. You know our mission. In days when faith has grown cold, and belief in God and immortality is waning to a close, we come to demonstrate to man that he is immortal by virtue of the possession of that soul which is a spark struck off from Deity itself. We wish to teach him of the errors of the past, to show him the life that leads to progress, to point him to the future of development and growth.—"Spirit Teachings through the Mediumship of 'M.A. (Oxon).'"

THE PATHWAY OF LIFE.

SOME PERSONAL REMINISCENCES.

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



DR. PEBBLES.

[This portrait of the Grand Old Man of Modern Spiritualism is familiar to most of our readers, and is reproduced as a matter of interest to new subscribers.]

The morning light first saw me on the 23rd of March, 1822, down by the Green Mountain foothills of Vermont, the oldest of a family of seven children. My parents were healthy, industrious and ambitious. My mother, in early life, taught a district school, and my father, of Scottish ancestry, was for a time a militia captain.

In my early school days I fancied studying geography and grammar, but loathed mathematics and mechanics. The Sunday school went well with me until I was commanded by the Baptist preacher to commit to memory the ninth chapter of John, containing sixty-two verses. This was a load too heavy for me, and was my first religious rebellion.

At sixteen I taught a district school in Pitcher Village, N.Y. One of my principal scholars was a colored boy, and often did I see him cry because his skin was black. This touched my sympathies for the South, and I soon began to lecture against slavery. While attending the Oxford Academy, in New York, I continued lecturing against human slavery and intemperance.

Like most of the young, I knew more at seventeen than I do now. Probably I was both proud and ambitious. One of the old neighbours said that "Young Peebles was as proud as Lucifer and as contrary as the Devil"—not very complimentary!

At this period there came into our neighbourhood a Calvinistic revivalist. He was a powerful Baptist preacher. Many of the young were pronounced converts, and myself among them. This thought-emotion continued until the minister hastily left his family—a wife and three children—and departed with his servant girl—a terrible shock to us. My

pronounced conversion faded away into doubt and scepticism. This was my second religious rebellion, and I was called an atheist and a "daring, rank sceptic."

The four gospels that I then read were Hume, Paine, Voltaire and Volney, who wrote "Volney's Ruins," the style of which enthused me. But this sterling, youthful unbelief did not long satisfy me. There is no consolation to the young or aged in doubt and fear. And there is nothing unlifting in any form of boasting atheism, and yet my life was little more than a hazy dream or a bit of strange, religious chaos. I continued teaching school, and lecturing upon different reform subjects.

Later, at this period, the autumn of 1839, when I was attending Oxford Academy, New York, there came into this little city Prof. L. N. Fowler, to lecture upon phrenology. His clear and rational lectures began to quench my thirst for knowledge. They also opened my studies into the field of mesmerism, hypnotism and clairvoyant psychology. They are now called "Psychic Researches." These studies lifted the veil, showing the power of mind over matter. They aroused and fed my higher nature, proving to my semi-satisfaction the being of God and a future conscious life beyond the grave. It was a baptism,—and vastly more,—it transferred my doubt into demonstration, and I felt sure that the dead lived—lived, loved and progressed. And as the poet sang:—

My tongue broke out in unknown strains,
And sang surprising grace.

This was a Truth—a mighty Truth; so grand, so broad, so uplifting that I wanted to preach it, and I did, rejecting orthodox theology, during a number of my youthful years. My last pastoral charge was in Baltimore, and Maryland at this time was a slave state. I took Horace Greeley's "New York Weekly Tribune," and bravely preached the Brotherhood of Man and the equality of all races, regardless of color or clime. Some of my church members financially favoured slavery on Bible grounds. The storm raged. It became pro and con, furiously. I left the pulpit and all ecclesiastical creeds and went direct to Philadelphia, commencing the study of medicine, and graduated from Philadelphia (Pa.) University. In this city I am registered as a regular physician, but do not practice, having almost infinitely more faith in proper diet, bathing, magnetism, will-power, prayer and the laying on of hands as employed in apostolic times, than in drastic drugs. Long ago I rejected vaccination, vivisection, and the administration of poisonous serums. Surgery is a necessity, and yet is also a genuine science.

Spiritualism the Coming Philosophy.

Progress is a great inspired word of this wonderful century, and religious Spiritualism, originating in God and proceeding from God, through the ministry of angels and exalted spirit intelligences, is the forthcoming philosophy of the incoming centuries. It satisfies the highest spiritual desires of the human soul, while old and tainted orthodox theology is gasping and dying. When dead, let it be buried without even ordinary services, and on its old, dim, dreary tombstone let there be inscribed, "Annihilation."

Other relations in life arose at this period. Under the Presidency of General Grant, I was sent as United States Consul to a very prominent port in Asiatic Turkey, most of my time being spent in Constantinople. Upon my return home I was sent as delegate from the National Peace Organisation to the International Peace Congress, in Paris, and the following year I was connected with the Congressional Committee sent to Cheyenne, from Washington, to

settle the differences with the Sioux, the Brulee Sioux and the Kiowas and other Indian tribes.

A while ago I was appointed President of the California Humanitarian League, embracing about thirty-five reform associations. I have written and published thirty-two books, with many pamphlets, and am still writing considerably. Work is worship—Worship!

What changes since the days of my youth, and even the flower of manhood! Really, I am living in a new world—a world so unlike seventy and eighty years ago that I am almost dazed. In a retrospect, well do I remember when I studied grammar by the light of hemlock knots or mother's tallow-dipped candles. There was no electricity at that time, no railroads, no telegrams, no wireless messages, no photographs, and no airships sailing through the skies.

Yes,—you and I, fellow companions nearing the century post, are living in a new world; under a new dispensation, and near the closing of some mighty crisis. And yet, I am a firm optimist. Out of the mud and mire lovely white lilies spring and bloom, and so, out of this mad and murderous war will ultimately spring a democracy. God reigns. Evolution takes no backward steps. After the wildest wind storms and rain there comes the purest atmosphere and the greenest foliage. The yesterdays cannot return. Every falling white hair, like the spiritual body, remains untouched by the frosts of time.

Forget the ancient; think of and live the right, to-day. Old orthodox creeds are frost-bitten and wilting. Creeds and superstitions can never know a resurrection. The most brilliant preacher in this city, and soundly orthodox, said a few Sundays ago in his pulpit, that "character and deeds, rather than creeds, saved human souls." In fact, as we conscientiously see it, the true Christianity of Christ, and true Spiritualism, are in perfect accord.

In the "Examiner" we are told by the Rev. Mr. Andrews, pastor of the Plymouth Congregational Church, that there are, according to the annual official report, "166 Christian denominations and sects in the United States." And this preacher further said, "To a certain degree each is more concerned with the propaganda of its own interpretation of Christ's religion, than with the promotion of the religion itself." And the Rev. Dr. Locke stated from his pulpit last Sunday evening, to an audience of nearly 3000, that "the pagan Japanese, who had never violated a national pledge, were better Christians than the military Kaiser's crowd, fighting for Prussian tyranny."

Is it now asked, "What is a really true Christian?" Let the Master answer: "By this shall all men know that ye are My disciples, if ye have love, one for another" (John 13: 35).

"I have obeyed God's Laws."

Human life is natural. The oldest, in majority, cling to it, and often I am inquired of—"Doctor, what do you do; what do you drink; what do you eat, and what have you done to be so vigorous near the century mark?" Briefly stated, I have obeyed Nature's laws, which are God's laws. For fifty years and more I ate no animal flesh, I used no liquors nor tobacco. The day's work done, I eat an apple and drink a glass of cold water, retire early, breathe a prayer and sleep sweetly all night. Though clouds darken the heavens and thorns abound in the pathway, I trust in God, and move on.

We never bathe in the same flowing stream twice. The personality may change yearly, but the individuality, never. The old schoolhouse crumbled away many decades ago. My academic school chums have all departed, but the spirit, that is, the inmost "I am"—the conscious, God-incarnated ego—exists with its demonstration of immortality. Annihilation, the most impossible of all impossibilities, is absolutely unthinkable. Loving is living, and activity is the leading cause of longevity. Age does not hinge upon date or years. Active, aged persons

have not outgrown their usefulness. Their white hairs are inspirations to others. Personally, I would rather be ninety-six than sixty-six.

"One sweetly solemn thought comes to me o'er and o'er. I'm nearer my spirit home to-day than ere I was before."

All should grow old gracefully, ripening like the apple, which, ruddy in the sunshine and morning dews, drops at last, naturally, into the fruit-garner's basket. And so the sunset of life should be to us esteemed friends more beautiful than the sunrise. Youth, like opening buds, has its work in front of it; while old age, full of trust, is ready to go when the summons comes. It has a quiet charm of its own; a calm richness, as of autumnal forests—a serene sanctity, like that of a moss-embowered cathedral or the towering grandeur of an oak on the hill-top that stands, an inviting, shady retreat for grazing herds and foot-weary travellers. In fact, old age, in years, is a quiet letting-go—fame, riches, fashion fading away, while the pulsing spirit seems more beautiful and more divine.

Personally, I am too busy to think about death,—it is too much mental annoyance. It is simply Nature's process of laying down the fleshy burden and the rising of the spiritual into the brightness and beatitude of immortality.

Pamper not the curious with a gazing upon the shrinking face of the corpse—a face that once beamed in love and sweetness. Burning is preferable to burying the decaying form. Mourning garments, useless, and often expensive, are but the sombre mementos of the dark ages. The dying often smile, but never weep. Put flowers on the door knobs, and garland the cold form with lilies and wreaths of rosebuds, for death is the masked angel that opens the gateway into a realm of better opportunities and more glorious enjoyments.

Personally, I expect to work on the very morning of my departure, and to sleep into the better land of immortality at the sunset of the same evening, for I feel as though I had just begun to live, to see, to comprehend the glories of the universe. Heights rise above me, and I am conscious of the vast, the mighty lying beyond, for in my opinion this is God's world, rainbowed with promise. I have never witnessed a starless night. If clouds have shut away the glimmering of stars from my vision, I knew they were still above, shining, and that the radiance of morning light would come, and so I feel that whether in sunshine or shadow, God reigns, and all—all is well.

A VISION WHICH CAME TRUE.

Mr. Warner Pond, a Wesleyan local preacher, of Peterborough, relates a remarkable experience. He states he was in bed one Sunday morning when suddenly a vision of his eldest son, a soldier on the Western front, appeared at the bedside. The lad was dressed in full equipment, but, strangely enough, his uniform appeared to be pure white. Mr. Pond thought the apparition a bad omen, and refrained from telling his wife. On Monday, when opening a newspaper, he discovered the lad's regiment had been in action, and concluded he had been killed. While at supper the same night there was a knock at the door, and the vision reappeared—this time in corporeal form. It was the son in reality, whitened with snow from head to foot, a living replica of the previous night's vision. When told of the occurrence the soldier son laughingly said, "Well, I had no chance to send a written message, so I just dropped in to tell you I was on my way home."—"Daily Express," London.

I thought that my voyage had come to its end at the last limit of my power—that the path was closed. But I find that Thy Will knows no end in me. And when old-words die out on the tongue, new melodies break from the heart; and where the old tracks are lost, new country is revealed with its wonders.—Rabindranath Tagore.

CLERGYMEN IN THE SPIRIT WORLD.

DR. PARKER ON ORTHODOXY.

[It is very significant that in all the communications purporting to come from clergymen on the Other Side—no matter what the nationality of the medium, or the portion of the world in which the message is received—the fundamental orthodox doctrines are invariably declared to be founded on misconceptions, or error, and as a rule regret is expressed by the communicating intelligence that he should have been so spiritually darkened when performing the functions of [a "shepherd of souls" on the earth plane. Amongst a large accumulation of such messages in our possession are some claiming to emanate from the Rev. Joseph Parker, the eminent preacher who, in the years gone by, thrilled his hearers with his eloquence in the City Temple, London. We append extracts from two of these communications, delivered through a highly-developed trance medium, and commend them to those of the clergy who consider that Spiritualism is either an instrument of the Devil, or, at the best, "a form of materialism."—Ed.]

DECEMBER 6th, 1902.

This is a delightful place! What a cosy study! You are, I perceive, a man of wide and varied tastes. Looking round, I fail to see many theological works, but I observe a great deal that astonishes me, nevertheless. For while THEOLOGICAL books are conspicuous by their absence, I am astonished at the number of SPIRITUAL works, of which I knew nothing.

Fortunately for myself, I knew something of this subject before I left the earth, for I lost my beloved wife some little time ago, and after her departure I was constantly aware of her presence. I was, as you infer, a medium, a speaking medium. I felt that my wife rarely left my side. I saw her, and was conscious of her touch. Consequently I was somewhat prepared for this. Yet my knowledge of it was so slight, and my religious convictions were so strong, that I refrained from going any further. I explained her constant presence as a divine blessing—a special privilege which I was permitted to enjoy, and I thought it a kind of sacrilege even to speak of it, and shrank from investigating the phenomenon any further.

Had I known then, what I know now, I might have relieved my mind of every pressing care and sorrow. How much light indeed it would have shed upon the perplexing questions which used to harass my thoughts! What a wonderful truth it is! And how it causes one to bow down in humble reverence and heartfelt adoration before that mighty Being, God; Who has vouchsafed to us such a manifestation of His divine love! He has made us, we are told, "a little lower than the angels"—than the angels! We ARE angels! What sermons I could have preached upon this religion and philosophy if I had only known as much as I know now! You are, indeed, blessed to have acquired such an acquaintance with these truths; because, while others are groping for the light, without finding it, you are reclining at your ease in the full blaze of the noonday sun, at the very time those poor benighted clergymen are continuing to teach the errors of a dying faith that is almost defunct.

How much remains to be learned upon the earth by those whose ears are open to receive the divine message! And how little did any of us know! What stores of spiritual knowledge are awaiting communication from the unseen world by the Divine Father, for the instruction and elevation of His creature, man.

I died devoutly believing in the atoning blood of Jesus; but my eyes have been opened since my coming here. I was always tolerant and broad-minded, and had many doubts as to the plenary inspiration of the Bible; but I kept them to myself. I still reverence that Book, although I now see there is much in it that is erroneous and misleading. But for sublimity of diction, grandeur of

thought and beauty of style, there are parts of it that are unsurpassed in any literature.

While I am in this world my mind is continually revolving round all sorts of subjects for sermons—subjects upon which such a flood of light has been thrown since I came here, that it makes me wish to preach, and preach as I never preached before. I feel now that I should like to use this medium to preach through, but I am not permitted to do so, they tell me. I want to give the world broader and grander views of life and religion, than it ever possessed before.

JANUARY 10, 1903.

I have met my old friend Spurgeon here, and have had many conversations with him. He went out of earth life saturated with his old theological ideas, and he continued to preach them for some time afterward. I have also met many people I never expected to be on friendly terms with. Fancy Ingersoll, Spurgeon, Parker, Henry Ward Beecher, Talmage, Dr. Martineau, Bishop Wilberforce, and many other prelates, all hobnobbing together. We are all the best of friends, and there is very little difference of opinion among us here.

After a time the old orthodox notions drop from you in our world, like a worn-out garment, and we discover that, fundamentally, we all share the same opinions, and that our only differences have been those which were occasioned by the diversities of our temporal environment, and they were largely the result of early training and theological bias. When these have been broken down, and soul communes with soul, we make the discovery that we all hold similar ideas. . . .

This is, indeed, a period of transition, in which the old order of things is passing away, so that you do not hear much nowadays of the pit of hell, with all its horrors and boiling flood of fire and brimstone. No, there is only one way to teach a man and that is by getting him to understand the true principles of things, so that he can discriminate between spiritual realities and material illusions.

God bless you! Good-night!

JUPITER AND THE SCEPTIC.

A sceptic who doubted the existence of the Gods once supplicated Jupiter to give him some sign whereby he might be assured of their existence. So great was his unbelief that even when the God answered him out of a cloud, he persuaded himself it might be only the working of his own Fancy. Nevertheless, in reply to Jove's question as to what he desired, he begged that a tree might be uprooted by some unseen agency. And later there came a great gale, which tore from the ground a mighty oak. But the sceptic was still unsatisfied, for (said he) "after all, it was only the Wind." So he begged to be shown another phenomenon—namely, that fire should come out of the ground.

Soon afterwards, a mighty eruption took place from a volcanic mountain, which the Sceptic was near enough to behold. Yet he was still discontented. There was nothing wonderful, he said, in a Volcano. But being persistent, he prayed again, this time asking to be shown some great body suspended in space and upheld by nothing. Even as his petition finished, the moon rose over the hills, as for a sign. "True, it rests on nothing," he grumbled, as he watched it poised in the heavens, "but it is only the moon."

And thereupon there came a great clap of thunder from Olympus, following a flash of lightning which blinded the eyes of the Sceptic. And the Father of the Gods spoke from a cloud once more, saying, "Presumptuous wretch, if thou canst see nothing wonderful in the works of Nature, thine eyes are useless to thee." And the Sceptic, now become a believer, wandered sightless all his days.—"Light."

SPIRITUALISM IN THE PULPIT.

A Significant Address.

The following notes of a remarkable sermon preached at Orford Parish Church, Warrington, England, on Sunday, April 7th, by the Rev. G. Vale Owen, vicar of the church, must be gratifying reading to most Spiritualists. The second lesson dealt with the reprimand meted out by Jesus to the unbelieving Thomas, and the Vicar took this as the subject of his sermon. He used the following argument:—

"The Lord remonstrated with Thomas because he would not believe the statement of eleven disciples as to having seen, heard and touched the risen Christ. At the present day there are tens of thousands of people—many of them reliable scientific investigators, whose statements on anything but the spiritual would be unhesitatingly accepted—who affirm that they have spoken to, seen and touched the so-called departed, yet the churches of this country as a whole stoutly refuse to listen to their statement of facts. The rebuke of our Lord to Thomas applies every bit to our church of the present day, perhaps even in a stronger measure, owing to our advancement in science.

"Some 30 or 50 years ago 999 out of 1000 church-people when saying their creed believed truly in the resurrection of the physical body after what is called 'death,' yet to-day we, as a whole, believe firmly that such an interpretation was erroneous, and are convinced that by this resurrection is meant the 'resurrection of the spiritual body.' I am sorry to say that this light has not come from within the church, but from outside bodies.

"The church has often refused to listen to progress. What about the church's attitude to Galileo and the revolving of the earth? We in the church used to have the power of healing, of communicating with the 'dead' saints, yet most of us have lost this power, due to the careless stewardship on our part. Some of us are recovering these gifts, again in consequence of light obtained not within the church, but from outside.

"The church has lost to a certain degree the confidence of the people. Why? Owing to the materialistic policy followed within the church. But the turning of the tide has come. The world clamours for the spiritual as an outcome of this war, and no matter what sacrifice it will cost, so long as our people, and the church with them, retrace their steps to the spiritual, the cost will not have been too great.

"The church ought to feel ashamed at not having recognised the full value of the spiritual teachings of the Bible, the literal truths of spirit teachings of the Book of Books. I am reluctantly compelled to state that the light for this revelation has come from the small class of Spiritualists, Psychical Research Societies, Theosophists, etc., and whilst it was fashionable at one time to regard the adherents of these societies with scorn and ridicule, it is now our duty to look upon them as true reformers, to whom the churches in the land ought to be eternally grateful."

This sermon was delivered to a full congregation, and judging from the attentive and reverent attitude and the real spiritual conditions in the church, one felt indeed that the people are ready to receive the teachings of which Spiritualists have the honour of having been the pioneers.—"The Two Worlds."

Many of our readers will be interested to learn that Mrs. Elmore—formerly known as Mrs. Loie Prior—whose reputation as a highly-developed medium extends throughout the Commonwealth and New Zealand, is at the present time in France, with her husband, attached to No. 1 Canadian General Hospital. They will have ample scope in these surroundings for advancing the cause of Spiritualism, and cheering "the boys" with its courage-giving and soul-inspiring philosophy.

ELLA WHEELER WILCOX.

GOES TO THE FRONT.

The eminent American poetess, Ella Wheeler Wilcox, left her native land in May on an important mission to General Pershing's forces now fighting on the battlefields of France. She takes with her a gift of two motor veterinary ambulances, costing about 5000 dollars, presented by American citizens through what is known as the Red Star organisation. She is also deeply interested in Y.M.C.A. work among the soldiers, and that wonderful Society is facilitating her enterprise in every possible way.

She has finished the writing of her memoirs, and intends to publish them in book form in the autumn under the title, "The Worlds and I." Asked by an interviewer, just before she sailed, whether she intended to prosecute her researches along psychic lines while in Europe, she replied:

"Such is my fixed intention. I am deeply absorbed in psychical research, and am in correspondence with Sir Oliver Lodge. I know that Europe is wide awake on this subject of 'Our Living Dead,' and that the bleeding hearts over there are no longer satisfied with orthodoxy as taught by the Churches to-day. Why, there are tons of evidence already accumulated which prove that OUR DEAD LIVE AND DESIRE TO BE IN TOUCH WITH US. It is my intention to gather material for a book on this subject. My own Memoirs, which are to appear in 'The Cosmopolitan Magazine,' contain an account of my personal experience in investigating in the realm of the occult. Further experiences await me 'over there' which will probably be given in full when my volume appears. With these objects in view, I feel that I am justified in taking my voyage over amid winter seas into the heart of the battle-torn world."

GUIDED BY THE SCRIPTURES.

"It was always the custom of my husband and myself, when we started out on a journey of any kind, to open the Bible which my mother gave me when I was quite a little girl, and which I always carry with me, for the purpose of finding what special word was waiting there for us on such an occasion.

"This morning, after my trunks had left my rooms, I opened my Bible to the sixty-sixth chapter of Isaiah, verses 12, 13, 14 and 15. I always select the verses on which the thumb of my right hand rests, as the prophetic ones for the occasion. What my eyes found thrilled me with wonder and delight. Here are the verses:

"12.—For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck, ye shall be borne upon her sides and be dandled upon her knees.

"13.—As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

"14.—And when ye see this your hearts shall rejoice and your bones shall flourish like an herb, and the hand of the Lord shall be known towards His servants, and His indignation towards His enemies.

"15.—For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire."

"With such promises as those," declared the poetess, her face wreathed in smiles, "not to mention others that I have received from a more PERSONALLY DIVINE SOURCE, I am setting forth most happily and joyously on this, my first voyage without the personal presence of my beloved husband. I am confident that he is with me in spirit, however, and that all will be well with me."

A WORLD-FAMED MEDIUM.

THE END OF EUSAPIA PALADINO.

ITALIAN SCIENTISTS WITNESS AMAZING PHENOMENA.



EUSAPIA PALADINO.

A few weeks ago the news came to hand that Eusapia Paladino, the most wonderful medium of modern days for the production of physical phenomena, had passed away at Naples at the age of 64. Her fame extended throughout Europe and America, and her name will for all time be associated with those marvellous manifestations of spiritual power which both amazed and nonplussed all the leading scientists of Italy. She was born in 1854 in the Italian village of La Pouille. Her mother died in giving her birth, and her father was assassinated by brigands when she was eight years old. She began life as a kitchen maid at Naples. She claimed to have discovered her mysterious gift at the age of 14, but it was not till 20 years later that her fame attracted the attention of scientists. She was a nervous, excitable woman, but she did not possess much intelligence. She was unable to write, but her own explanation of this was that she had mysteriously lost in a single night the power to write. She had but an imperfect knowledge of the phenomena she produced, and readily allowed herself to be subjected to the most rigid and exacting tests ever imposed by the ingenuity of scientific minds.

Records of these phenomena were published many years ago. A large proportion of our readers, however, have never heard of these startling happenings, whilst others may like to have their memories refreshed concerning the almost stupifying manifestations that occurred in her presence. The seances were held for a period extending over several years in the Universities of Naples, Turin, Genoa, Venice, and

Milan, and the investigators included the great Lombroso himself, whose original antagonism was so completely undermined as the investigations proceeded that he was at last constrained to admit that "in the ensemble, Spiritualistic phenomena form such a compact web of proof as wholly to baffle the scalpel of doubt."

The details hereunder set forth are taken from the official Reports written by one or other of the scientists concerned, signed with their own names and published from time to time in "The Annals of Psychical Science" in 1907. A full account of the particulars would cover pages of a newspaper, and therefore the portions reproduced constitute but a brief resume of the whole.

PROFESSOR MORSELLI.

Amazing Phenomena Calore.

We will first of all deal with the Report of Professor Morselli, Director of the Department of Psychiatry in the University of Genoa, who says he has seen Paladino perform SEVERAL HUNDRED PHENOMENA. We lead off with him because, although he admits that the phenomena are REAL AND GENUINE, and says that in these days only IGNORANT PEOPLE TALK ABOUT FRAUD AND DELUSION, he nevertheless declares that he has no room at present in his mental fabric for any hypothesis pertaining to the "Spiritual," and cannot see anything beyond the realm of the physical Sciences. He, in fact, acknowledges that he simply does not know what is the cause. It is a mystery to him and yet this is what he says:—

"In full light we saw the table raised to the height of our heads while we were STANDING UP in the middle of the room. I have also seen the table turn upside down by full gaslight. Seats are seen to move at such a distance from the medium as to RENDER ABSURD THE HYPOTHESIS OF DECEPTION. Several times I was PULLED VIOLENTLY on my chair back towards the cabinet to receive special manifestations of a PERSONAL character.

"Sometimes we felt our chairs pulled from beneath us. Musical instruments (the mandoline, zither, pianoforte, trumpets, etc.) are spontaneously set in action at a distance from the medium—this occurred at almost every sitting. I have witnessed the mysterious opening and closing of the electric circuit of the lights by means of unperceived manipulation of the pear-shaped switches CONTAINED IN THE POCKETS OF ONE OF THE SITTERS. It sometimes happens that the medium is lifted bodily, together with her chair, and to her great alarm deposited on the table. I have only once seen this MIRACLE CONTRARY TO THE LAW OF GRAVITATION.

"A veritable current of air sometimes rushes through the room and it is sometimes intensely cold. Raps are heard—some have the intensity of blows delivered by a POWERFUL BUT INVISIBLE FIST. In various cases the clapping of hands is heard." "A favourite phenomenon with students of psychical matters," continues Morselli, "is impressions in plastic substances—impressions of fingers, palms, hands, feet, and also of faces. WE OBTAINED MANY SUCH IMPRESSIONS."

Then he goes on—"Apports of various kinds are brought by invisible agency. THESE FIGURE AS PHENOMENA OF THE FOREMOST RANK, AND ARE OF THE GREATEST SIGNIFICANCE FOR THE SPIRITUAL DOCTRINE OF THE DIS-INTEGRATION AND RE-CONSTITUTION OF MATTER, for it consists in the unexpected appearance on the table, or in the room, of objects (such as flowers, branches, leaves, coins, stones, etc.) coming from a distance and PENETRATING THROUGH DOORS AND WALLS."

This distinguished narrator proceeds to say that touching, feeling and grasping by invisible hands form a very common phenomenon, and "THEY ARE REALLY HUMAN HANDS"—this is his exact phraseology—"which touch, press, grasp, pull, push, pat lightly, strike, pull the sitters' beards or hair, take off their spectacles, etc. Some of those to whom such contacts were new have been caused to shudder and really the first time they cause quite an impression. We felt the skin, the warmth, the movable fingers, etc.; MATERIALISED FORMS, TANGIBLE BUT INVISIBLE, ADVANCE TOWARDS THE SITTERS AND EMBRACE THEM, draw them nearer or push them away, caress and kiss them with all the movements of living and real persons, AND SOME HAVE HAD THEIR POCKETS SEARCHED."

"IT IS ALL REAL AND AUTHENTIC," exclaims this highly intellectual sceptic, "though incomprehensible." At the same time he candidly admits that the Spiritualistic hypothesis covers the whole of the phenomena—if one is prepared to accept it.

He goes on—"Spirit lights are frequently seen: sometimes they are veritable TONGUES OF FIRE like those figured on the heads of the Apostles. They are very evident; sometimes multiple and running together into one."

"VISIBLE hands appear with elongated fingers, and I have seen COMPLETE MATERIALISATIONS a few times; but this is not the place for me to relate the particulars of my extraordinary spiritistic adventure—THE APPARENT MATERIALISATION OF A DISCARNATE BEING WHO WAS VERY DEAR TO ME." This reference is, presumably, to Professor Morselli's mother, for in the "Annals of Psychical Science" for September, 1908, Professor Lombroso, at the outset of an article he contributed, says—"During the first few days after the apparition of his own mother, Morselli admitted to me that he had seen her and had quite a conversation in gestures with her." Morselli, however, has since declared that he cannot feel for certain that it really was his mother, and there the matter ends for the present.

Professor Morselli concludes—"In reality the sitting is sometimes very complicated, and different manifestations occur SIMULTANEOUSLY."

PROFESSOR BOTAZZI.

Several Apparitions At the One Time.

Professor Botazzi, Director of the Physiological Institute at the University of Naples, in his Report gives similar testimony and embraces some additional interesting facts. He says that at the seances he attended the apparitions of materialisations were NUMEROUS AND MULTIPLE. "I saw hands and closed fists over the medium's head; sometimes they were of ordinary size, at others at least THREE times larger than Paladino's hand and fist."

"Professor Cardarelli," continues Botazzi, "had in the right pocket of his waistcoat an elaborate stethoscope taken to pieces and I felt it placed upon my fingers. Professor Cardarelli announced that someone had taken his stethoscope, and it then came against his lips and everyone heard it rap against his teeth. He took it in his hand, but AT THE SAME TIME A MYSTERIOUS HAND

WRENCHED IT FORCIBLY OUT OF HIS HANDS, and in this last exploit the tube of the instrument was somewhat bent."

"My pince-nez fell off my nose," continues Botazzi, "and I distinctly felt soon afterwards a very delicate touch on my knee as if a hand were trying to find something, and the pince-nez was immediately placed on my nose WITH A VERY PRECISE ACTION. Needless to say I was keeping strict control of the medium all the time."

Touching this point of control, we may explain that sometimes as many as four of these dignified Scientists were engaged at the one time in controlling the medium—two of them firmly grasping her legs and the other two holding her securely by the arms.

Professor Botazzi continues—"The keys of the typewriter were pressed more than once, and twice we heard the movement of fingers running over the notes of the machine with a sound such as one hears when typing is rapidly done. The typewriter was, of course, some distance from the medium. A metronome was put in motion and pressure was exerted on a letter weight. M. Scarpa three times felt his HAIR SEIZED and PULLED so violently THAT HE CRIED OUT WITH PAIN; he declared that quite a quantity of hair had been pulled out."

"On another occasion," he tells us, "a vase of flowers appeared on the medium's head when a mysterious hand seized the bunch and threw it against the extended face of Dr. Pošo, AS IF IN SCORN, and carried the glass of water, which held the flowers, away, whilst another hand distributed roses one at a time and I PUT MINE IN MY BUTTON HOLE."

He concludes by declaring the phenomena to be ABSOLUTELY GENUINE, and adds—"From henceforward sceptics can only deny the facts by accusing us of fraud and charlatanism. I should be very much surprised if anyone was bold enough to bring this accusation against us, but it would not disturb our minds in the least."

PROFESSOR LOMBROSO.

A Highly Sensational Record.

We could add pages of further evidence of similar facts by others of these distinguished Italian savants, but will conclude with a brief allusion to the late Professor Lombroso, the illustrious psychiatrist and anthropologist, whose name is one to conjure with in the scientific circles of the world. It took some of his colleagues years to induce him to enter upon this mind-expanding field of scientific exploration, so great was his disbelief in the genuineness of these phenomena and so antagonistic were his views to the existence of a Spiritual realm.

Dr. Laponi, Chief Physician to his Holiness Leo XIII., and Pius X., referring to this antipathy in a work in which he acknowledges his own belief in these phenomena, says—"There are not wanting those, who, from being CONTEMPTUOUS of Spiritism have become convinced adherents to that Spiritism to which they brought the largest possible amount of doubt and diffidence, amongst whom should be SPECIALLY MENTIONED Caesar Lombroso." And he adds: "Lombroso, with all his scepticism, after having assisted in Milan at some seances given by Eusapia Paladino, was constrained to say to some of his friends—'After THAT proof I shall go away, because I FEEL I MIGHT GO MAD; I MUST REST MY MIND.'" This, apparently, refers to the meeting between Lombroso and his deceased mother, reference to which is made below.

It was Professor Bozzano who finally persuaded Lombroso to take part in the investigations, and after witnessing an exhaustive series of phenomena, Lombroso created a great sensation in Italy by writing to the Press—"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called Spiritualistic facts—THE FACTS EXIST, AND I BOAST OF BEING A SLAVE

TO FACTS." He further declared—"THERE CAN BE NO DOUBT THAT GENUINE SPIRITUALISTIC PHENOMENA ARE PRODUCED BY INTELLIGENCES TOTALLY INDEPENDENT OF THE MEDIUM AND THE PARTIES PRESENT AT THE SEANCES. On many occasions I have found this to be the case, a notable instance being when THREE SPIRITS APPEARED IN THE ROOM TOGETHER, each at a considerable distance from the others, and EACH PRODUCING DISTINCT PHENOMENA."

"On one occasion Dr. Imoda observed that whilst a phantom took out of M. Becker's hand a pen and returned it to him, ANOTHER phantom rested its brow on that of Dr. Imoda, and on another occasion, WHILST I WAS BEING CARESSED BY A PHANTOM," continues Lombroso, "the Princess Ruspoli felt herself touched on the head by a hand, and Dr. Imoda felt his hand pressed forcibly by ANOTHER hand." "Several mediums," he adds, "can write with both hands, and also speak with someone at the same time."

"Things, moreover, occur," he says, "which are contrary to the medium's will and even against the will of the so-called spirit who operates." In illustration of this fact he declares—"One day a woman of great beauty appeared who had died two years before. . . Her head was covered with a fine veil; she breathed a warm breath against the back of M. Becker's hand, carried his hand up to her hair and VERY GENTLY BIT HIS FINGERS. The apparition was perceived by two others present and returned several times. An attempt was then made to photograph it; the medium and the controlling spirit consented, but the PHANTOM, by a sign with the head and hands, indicated to us that she objected, and TWICE BROKE THE PHOTOGRAPHIC PLATE."

At another time an etheric hand appeared and DASHED a block of paraffin to pieces, and ethereal hands have been seen holding objects, twanging the mandoline, beating the drum, opening boxes, and putting the metronome in motion without a key."

And then, as if to seal his conversion to the Spiritualistic theory, we find Lombroso, writing on the 6th of March, 1907, to Professor Falcomer, of Venice, declaring that "HE HAD SEEN AND BEEN BROUGHT INTO CONTACT WITH HIS DECEASED MOTHER at a sitting with Eusapia Paladino."

A Struggle with Unseen Hands.

During the seances held at Turin under the direction of Professor Lombroso a lump of clay was placed on the table INSIDE the cabinet with the object of obtaining the impression of a face or a hand. After a while "great raps were heard on the table," the medium being at the time seated OUTSIDE the cabinet, "and the table on which the clay was placed rapped out with its feet, 'The impression is made.'"

"I was asked," writes Dr. Mucchi, "to take the mould. I was about to enter the cabinet, BUT WAS REPELLED BY TWO HANDS, 'made of nothing.' I felt them; they were agile and prompt; they seized me and pushed me back—the struggle lasted for some time; the hands seemed to take pleasure in resisting me; they pushed me back if I tried to enter and pulled me forward if I retired. I ended by seizing the lump of clay which these 'Satanic' hands persisted in claiming for themselves; when I withdrew they THRUST ME OUT WITH A VIOLENT SHOVE WHICH NEARLY UPSET EVERYTHING. There were observable on the clay two or three impressions such as might be made by a closed fist.

"A hand issued from the curtain near my head," continues Dr. Mucchi. It first showed the closed fist, then the hand opened and the fingers stretched out. This phenomenon was repeated several times; everyone could take note of it, because the hand stood out against the illuminated wall. The same

hand subsequently laid hold of the wood of the cabinet and shook it violently. I tried in my turn and I found that to do this required considerable effort. Whilst I was doing so the invisible hand seized mine, pressed it and let it go, GIVING ME A FRIENDLY PAT ON THE SHOULDER."

A small table was subsequently TORN OUT OF THE HANDS of one of the investigators by some invisible agency, turned over and upside down, shaken about for a quarter of a minute, and ultimately was VIOLENTLY SEIZED, KNOCKED ABOUT AND SMASHED IN PIECES. Two of the feet were thrown down amongst the investigators, and the third hit Dr. Norlenghi in the face. Then the unknown entity seized one of the feet of the table and rapped with it repeatedly, now on one, then on another of the hands of the sitters, whilst the big table shook and LAUGHED in its own fashion."

The leading French newspaper, "Le Matin," at the time these investigations were in progress, published a series of interviews with well-known writers on mediumistic phenomena. Lombroso was one of the scientific investigators interviewed, and in the course of his remarks, he said—

"I have been present at one hundred, at least, of these Spiritistic experiments. I have seen them at Milan, at Genoa, at Naples, at Turin, and at Venice. I am perfectly convinced of the authenticity of the phenomena presented by Paladino. . . I was present one day when a pot of flowers weighing from 30 to 40 lbs. made a flight through the air. This pot, originally placed several yards away from us, rose of its own accord, then hovered about our heads, and finally came to rest on the table. On another occasion I HAD THE HAPPINESS OF SEEING MY MOTHER AGAIN, AND OF EMBRACING HER AND CONVERSING WITH HER."

Faithful to the End.

It was on the 19th of October, 1909, that Professor Cesare Lombroso passed suddenly to the life beyond. He had investigated these marvellous phenomena for 18 years, and died a whole-hearted believer in the inspiring truths of Spiritualism. He has left a permanent record of his experiences and convictions in a work entitled "After Death—What?" published in English on the day before his death, and in which he exhibits that fearless spirit characteristic of all great minds whose lives are devoted to unravelling the mysteries of Truth.

He was warned against ruining an honourable reputation and of blasting a career which, after many struggles, had reached its final goal, "for the sake of a theory, which is not only repudiated by the whole world, but what is worse, despised and covered with ridicule." But all such warnings were of no avail, and in the last work that came from his pen he declares:—

"I thought it my duty to crown a life passed in the struggle for great ideas by entering the lists for this desperate cause, the most hotly contested, and perhaps most consistently mocked at idea of the times. It seemed to me a duty that, up to the very last of the few days now remaining to me, I should unflinchingly stand my ground in the very thick of the fight, where rise the most menacing obstructions and where through the most infuriated foes."

It was this admirable fidelity to a great ideal that kept him steadfast to the promptings of the "still small voice within," and gave him the courage to pronounce in his final work that, "IN THE ENSEMBLE, SPIRITUALISTIC PHENOMENA FORM SUCH A COMPACT WEB OF PROOF AS WHOLLY TO BAFFLE THE SCALPEL OF DOUBT."

His book is full of most startling phenomena witnessed under such stringent conditions as only a keen-witted scientist could possibly devise, and after declaring in effect, that in the next life we shall appear as real and natural to each other as we do upon

earth, he avers that the "dead" are keenly anxious to communicate with the living, and are insistent in the case of a success only partial until they succeed completely in realising their desire.

In commenting on the results of these investigations, the Editor of the "Annals of Psychical Science" stated in the July number, 1907, that they have produced an "immense impression" in Italy. . . "and the movement progresses with increasing rapidity, fresh names of savants being constantly added to those of Professors Lombroso, Schiaparelli, Luciani, De Amicis, Bianchi, Queirolo, Gigli, Vizioli, Tamburini, Tassi, Ascensi, Porro, Limoncelli, Virgilio, Giardina, Ottolenghi, etc., all being professors in the Universities of Italy." "It is difficult to realise the effect," the editorial goes on, "which has been produced on all classes of society in Italy by these CONVERSIONS OF MEN OF SCIENCE; whilst the principal journals in Northern Italy have openly declared their intention of freely opening their columns to publications bearing reference to mediumism of which they recognise the IMMENSE SCIENTIFIC AND SOCIAL IMPORTANCE."

DO YOU WANT THE WAR TO END?

By John Oxenham.

I may speak plainly, as a plain man to plain men and women. As a nation, we were dropping God out of our reckoning. No nation can do that and live. I believe most firmly that if—by any wonderful stroke on our part, or by any extraordinary default on the part of the enemy—we had won the war two years ago, it would have been the very worst thing that could have happened to us as a nation (from the spiritual point of view—and so, in all high essentials, from every point of view). And I feel that, in spite of all the horrors of loss we have suffered these last three years, and the possibly still more grievous losses to come. (My own boy has been in it for three years. He is a flying man, and is out every fit night dropping bombs on German objectives. Any moment may end him. I ache to have him safe home again. But even that does not alter my views on this most vital matter.)

We were not ready to win. We had not learned our lesson. I am not sure that we have learned it even yet. Had we won through then, all the old evils would have continued to flourish among us—to our utter undoing in the end. (And that inevitable end would have been God's Great Scrap-Heap—along with Assyria, Greece, Rome, Carthage, and every other mighty Empire which has left the Great Master-BUILDER out of its building.) As things are, we are undergoing tribulation in the grinding mills, built by our own defaults. Life is being ground small and sifted fine. May the outcome of it be a fair white product, free from all the old pollutions and adulterations.

The parts in parentheses I have added for future use, in the hope that even the most obtuse will get a glimmering of where I stand and what I mean.

Much greater men than I—men whose names are household words with us, men whom we respect and trust—are thinking and saying the same, and have been for a very long time. Sir Douglas Haig, Lord Jellicoe, Admiral Beatty, Sir William Robertson—they tell us plainly that till we as a nation get to our knees in a return to God, this war will not be won. It rests with each one of us as individuals. If we do not come out of this war a more truly God-fearing nation than we went into it, we shall have lost—no matter what we have materially won. That is my profound belief, and there I stand unabashed and undismayed, even by the threat of tar and feathers, with which one of the obtuse foamers threatens me.

One only way there is by which this load
Of coming ill may yet be turned to good—
One—only—way—
Come back to God!

There you have the whole mighty matter in four little words, which yet are very weighty words, and are the words that, above all others, are needed at this present time. If we act upon them we shall come through these trying times stronger than ever before, in all that constitutes true strength in a nation. If we neglect them, we do it with our eyes open, and must suffer the consequences. And acting upon them does not mean the adoption of new bonds or fetters on one's truest, fullest liberty. Rather the contrary.

If we follow the higher call we shall, as a nation, rise above the clogs and shackles that have hampered us hitherto. We shall boldly face the evil things we have allowed to flourish in our midst—crookedness, greed, sweating slums, vice, gambling, too much drink, too great wealth for some, and the poverty line for the many. There will come, as we shake ourselves clear of these, wider things, a wider and better distribution of the right things of life—goods, time, opportunities.

If we all set ourselves resolutely to do the right thing the world would be transformed.

If every man did right,
No man would have to fight
For his own rights 'mid all the other wrongs and rights
of life.

His rights would be his right,
And no man then would fight
For that which was his own 'mid all the other rights of
life.

If only—only—only
Every man did right,
No more would life be strife,
But just one long, bright, infinite,
Pure vista of delight—
If only—only—only—
Every man did right.

A splendid boy, who has just given his life to the great cause in Palestine, wrote home just before going into the fight: "PRAYER AND SACRIFICE ARE REAL WORLD FORCES, MUCH MORE ACTUAL AND OPERATIVE THAN ELECTRICITY." Our men are making their noble sacrifice. Let everyone who reads these words back them up with the devoutest wish of his or her whole heart—for then it shall become a prayer—"God grant our men courage, and endurance, and a speedy victory, so that a right and lasting peace may follow!" That will help them—and it will help us.

A RECANTATION.

In the March number of the "Metropolitan," a New York illustrated magazine with an immense circulation, there appears immediately below a slashing attack on Spiritualism, by Robert Hughes, a letter signed "Henry Ridgeley Evans, Litt.D.," in which the writer says:—

"The 'Metropolitan' for February contains a very interesting article on the mediumistic propaganda at Lily Dale. The writer sends many bouquets in my direction, for which I thank him. He quotes very liberally from my book, 'The Spirit World Unmasked,' published some twenty years ago—one of the pioneer books on mediumistic marvels. Although somewhat sceptical regarding the so-called physical phenomena of Spiritualism, I am in accord with Sir Oliver Lodge, Professor Hyslop, Mr. Hill and other investigators in believing that there are genuine phenomena in the line of what are called psychic phenomena. I have changed my mind since writing my book owing to new and startling evidence. I should like the readers of the 'Metropolitan' to know that I am not a sceptic as regards spirit phenomena as a whole, only some phases of bogus mediumship in the physical line. But I am not dogmatic regarding the possibility of materialisation, movement of objects without contact, etc."

Dr. Evans concludes by offering to write for the "Metropolitan" an article embodying his experiences.

REWARDS AND PUNISHMENTS.

ERRONEOUS TEACHING MUST BE REVISED.

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

By Rev. Dr. Witherow.

THE INVOCATION

Eternal and Invisible Spirit of Truth, omnipotent and omnipresent, we approach Thee in spirit and in truth to-night, and desire to receive from Thy hands spiritual blessing. We supplicate Thee that to-night Thou wilt permit Thy ministering spirits, the angel hosts whom Thou hast sent forth to minister unto these Thy children, to bring with them words of truth, comfort and peace, which shall find a lodgment in the hearts of those assembled here.

We thank Thee because so many have realised the blessedness of Thy spiritual kingdom, and that the spiritual life has commenced for many who tarried for a short time on the earth plane, and have been translated to the higher life, and to-night they stand face to face with the supreme glories of Thine everlasting kingdom, and they are satisfied.

Help us to teach these loved ones so that they may lay a good foundation for the future life; may they realise to-night that they are building a spiritual house which shall last throughout the countless ages of eternity. May they also understand that each one shall be saved by his life. Bless the children of men, and may they receive Thy spiritual truth. Let discord and evil feeling pass away out of the hearts of men, and may they dwell together as children of one great family, and acknowledge Thee as Sovereign, Lord and King.

Help through Thine own messengers the development of spiritual gifts in all who possess them, so that they may go forth to do battle with the forces of darkness and ignorance, for the signs and wonders must surely accompany the teaching of the truth as in the days of old. And at last receive us unto Thyself in that higher life where Thou wilt give a crown of glory to all these Thy loved ones.

And those that are appointed unto death, may they receive the word of truth which shall give them peace and comfort when they pass through the waters of Jordan. And those who are bereaved, may healing balm be applied; we know that Thou wilt wipe the tear from every eye, that Thou wilt comfort the mourner. Answer these our petitions, we pray in the name of holy truth, and for the good of all Thy children everywhere, now and evermore. Amen.

THE ADDRESS

I wish to speak to you to-night for a short time about a very important subject: "The Promise of Rewards and Punishments." The Christian teaching of the past must be revised. In days long passed away, when men listened but did not reason, no doubt their spiritual teachers had a very easy time. They spoke as men having authority, and few questioned. There came a period, however, when men began to think for themselves, and a courageous few declared their disbelief in the old teaching. Since that time—I refer to the time of Paine and Voltaire—there has been a falling away in the Christian Church, and it is due to the fact that men are thinking for themselves, and also to the fact that there has been a very general spread of knowledge.

In those dark days of the world's history—the Middle Ages—men dared not think, and the light of truth had almost gone out. There was little knowledge in the world, and it was held by a few. I have no doubt that you have frequently heard it stated by spiritual teachers—indeed, I have said it myself when I knew no better—that the world was indebted, or owed everything, to Christianity—meaning, really, Churchianity. Now, we must be faithful to the holy truth, and faithful to ourselves: this is a grand but gross mistake. Why do I say it is a grand mistake? Because it is colossal, and it is well nigh universally believed, and it is put forward to coerce men and to frighten them from

becoming investigators. It is a terrible thing for a man to believe that if he departs from his church, or from the accepted teaching, that he will lose his soul, and those people who so believe, dare not, they have not the courage, to boldly face the situation.

What we owe to Christianity.

Now just for a few moments let us think about the triumphs of what has been presented as Christianity. Will you kindly bear in mind while I am speaking, that I was a Christian minister, brought up in the Christian Church, and ministering to my flock faithfully, delivering the truth as I understood it. But I have received light, more light and greater knowledge of this important subject, and so I have to declare to-night the whole counsel of God. Let us see what we owe to Christianity? It is, as I said, well nigh universally asserted by Christian professors that Christianity destroyed the old Roman religion, the paganism of the past, and set itself triumphant upon the throne of the Caesars—that this was all brought about by the power of its teaching. I am very sorry to have to undeceive you, but it is not true.

In the fourth century, when the Church had the favour of the Emperor Constantine, the number of her adherents increased considerably because he looked with favour on Christianity, and issued various edicts and decrees in its favour, and the bishops became very arrogant because they were dressed for a time in a little brief authority. After him came other Emperors, who issued various decrees and edicts which forbade the offering of sacrifice or the burning of incense to pagan deities, and at last the temples were closed and the reigning Emperor refused to accept the title or the office of Pontifex Maximus, the chief priest, and that which had continued for 1500 years fell into disuse.

After the sixth century, right down through the Middle Ages, we find that Christianity was not a power for righteousness. Every thoughtful man, every cultured man, every scholar knows these are truths. Rome was in a terrible state. Read some of the reliable histories concerning those times and that city. A woman could not visit Rome lest she have her name and fame tarnished. Immorality and licentiousness were rife—they sold the various offices of the Church for money. True, there were a few souls who were faithful to the truth and to God; but the great mass were steeped in ignorance, superstition and immorality.

And then came the breaking away which you know as the Reformation. This let loose floods of persecution, not like the persecution of the past, but men were hunted and ostracised: in some cases they were put to death. Controversy, evil speaking, and maliciousness were rife in those days. Men wrote books and papers, casting reflections upon each other, denouncing one another as heretics. Then there came a time and a better state of things—I refer to the days of the Deists. Voltaire and Paine commenced their propaganda, their warfare upon priestcraft, and it has been well said that Voltaire from his home at the foot of the Alps pointed the finger of scorn against every priest in Europe. After that we have, as I said before, a breaking away. Men are turning away from the doctrines of the Church. I allude, of course, to the present time. The spiritual teachers in the Church deplore the fact—daily they lament because the churches are half empty. The world, they say, is getting more materialistic, and the outlook is bad.

Men do not, and will not, and cannot believe that God is weak and vacillating, changeful: that He is cruel and arbitrary. They cannot reconcile pain and suffering and injustice in human life with the

goodness and love of the All Father. If He is the director of affairs, then this world of yours is a failure.

Truth must Supplant Fables.

Now, what are the facts truly stated. The old stories that are now discarded by Christian teachers, of the creation and the fall, must go by the board. They were concocted in the days long passed away, when men had but little knowledge—in the childhood of the world. With the great advance of knowledge, science knows too well that these stories are without foundation. And I wish to tell you this, my friends: that at present in Europe and other places there is a great controversy raging concerning vicarious sacrifice, nay, more, the existence of the Christ Himself is being questioned—not by ignorant, blatant unbelievers, but by faithful men, erudite scholars.

These fables and legends must be thrown out and the truth must be offered to humanity, and the truth is plain, simple and beautiful. God does not offer men a reward if they are good: nor does He threaten them with the pangs of hell if they are bad. But it is shown to them that they are building for themselves their future. If a man is to be judged by his actions, it is patent, it is obvious to everyone, that he has his future in his own hands—every man becomes his own saviour.

First, let me say reverently, that vicarious sacrifice cannot by any possible means be true, because it is unjust; and if you stop to think about it seriously for a time, the old story is childish in that God had to sacrifice His Son—a part of Himself—in order to appease His own wrath or to satisfy eternal justice. We declare unto man that he is living upon the earth plane for a few short years in a preparatory school, and that he is not cajoled into living aright. The highest morality is that man should do right because it is right, because it is God-like, and we exhort you to be like unto the Father. True, you may not be able to comprehend all that that means; but when we say to you that the All Father is Love, is Justice, is Goodness, is Purity, you will understand that, and you can follow after righteousness.

For a long period of time Christian teachers have exhorted the world to turn to righteousness, but they have exhorted them through FEAR. You know this is the truth. Paul, however, who was sent out as a teacher to the Gentiles, declared that he beseeched men through the LOVE of God; and if we wish to win men for truth and for God, we must again beseech them through the love of God, for love is greater than justice. During those dark ages of which I have been speaking, the priest thundered out to the people that God was looking down upon them, and unless they approached Him in fear through their spiritual teachers, unless they gave their goods, their money, in His service, He would be very angry with them and punish them terribly in the after life, and so man became a craven, abject creature, and the priest flourished, and the Church grew powerful and more worldly.

But to-day, we tell you, the Christian church has received a shock; the old theology and the old teaching dies hard, and spiritual professors and teachers still show malice to persecute you again. The truth is that man is not coerced or cajoled into being good or living aright, neither does God threaten him with eternal fire, with punishment in the after life; but He says, "Come, let us reason together." He puts the matter before every one of you. To live aright brings peace and joy and happiness. To do that which you know is against morality, against justice, against love, is to bring upon yourself pain and suffering: it is the consequence of wrong doing; and let me say, in the physical world, if you outrage Nature's laws, undoubtedly you will suffer. What man among you will turn and say, after having done so, that God is punishing him? It is the consequence of your own wrong doing in breaking Nature's sacred laws: and so on the spirit side

of life you will find that if you have ordered your lives aright in the flesh you will be the gainer, you will realise that you have built a spiritual house, and that every stone in that house is solid and secure. The men who throw truth to the winds, and live just for the time a selfish and inhuman life—those men will find that they have lost something—they will suffer loss.

All Men will be Saved.

The grand note in all this is that it will not continue eternally—even the worst of men will at last be brought in tune with the Infinite. No one is forced on the other side of life any more than they are in the present existence; but ultimately the whole creation shall join as one in praising the name of God, because He has done all things well. He will make straight paths for the feet of all: the imperfect shall be made perfect, and I tell you the time is assuredly coming when what men call evil shall have passed away, and out of evil shall come good.

It never seems to strike the orthodox teacher that if God is omnipotent, if He is responsible for the universe, He must in some way bring perfection out of imperfection, that He will in some way make straight that which is crooked. The only way that they can tell you is that God will have to condemn that which He had created, as a great failure. This is sorry teaching. So we exhort you to live godly lives, not because you expect to receive a crown and a harp, but because you would be one with the Father, you would be true to yourselves, you would be holy, for it is a fact that God dwells within you. Man is divine, and you should live up to that.

If you have any friends and relatives—and I suppose you have—who have received the old teaching: some of them, perhaps, are sorrowing to-night for loved ones passed away, they are very doubtful as to what has become of them: they imagine that they are held in bondage awaiting the resurrection, awaiting a day of judgment. You who know the truth can assure them that they are working out their salvation in the spiritual spheres; they are instructed by the messengers of God; they are working out their salvation in fear and trembling—not that servile fear of which we so often hear, but reverential fear of the Infinite, for their spiritual eyes are opened, and they have received light and knowledge they knew not in the days of their flesh.

Unless the Christian church comes into line with modern thought, advanced thought, her pews will be emptier than they are at the present time, and unless you Spiritualists have more courage to spread the truth, you will suffer spiritual loss, because you have been unfaithful to your trust. If you receive something that is good, let the whole world participate. Realise that God's love is for all, and that the light, knowledge and truth which comes from Him is for every creature, and that you have been, or are being, used as a channel for demonstrating the truth which shall make men free.

VISIBLE SOUND WAVES.

According to correspondents of "L'Astronomie," sound waves can sometimes be actually seen against the sky near the front when heavy gun fire is going on. The appearance takes the form of rapidly moving waves of light and shade, and on one occasion this phenomenon was witnessed by all the members of a battery of artillery. The waves vary in size, being larger for heavy artillery, and smaller for lighter guns. In another instance, sound waves seen by a French cure took the form of circular arcs having a very large radius, the appearance being similar to that caused upon the surface of water when a stone or other object is flung into it. A third observer describes the appearance on another occasion as resembling the spokes of an enormous wheel.

Books, Reviews and World Exchanges

By Dr. ISIDORE KOZMINSKY.

The May number of "The Theosophist" (edited by Mrs. Annie Besant, P.T.S., Adyar, India) is distinctly interesting, and a thoughtful article, "Where We Stand in Science and How We Got There," by G. S. Agashe, M.A., M.Sc., calls for more than passing attention. The author faithfully regards the expression, "Modern Science," although appropriate in one sense, in a way misleading. "Science is not something that was born the other day. It is, in fact, as old as human thought. . . All the ancient nations whose records are at all available to us are shown to have had a considerable amount of practical scientific knowledge. . . . The ancient Egyptians were skilled in dyeing and in the manufacture of leather. They produced and worked metals and alloys, and were familiar with the methods of tempering steel. They made glass, artificial gems, and enamels. As far back as 1500 B.C. the Tyrians produced their famous purple dye which was unmatched for brilliancy until recently. . . . Our own ancestors were, besides being familiar with almost all the arts mentioned above, specially skilled in textile manufacture, in the production of fine cotton, woollen and silken fabrics, with or without gold lace. Agriculture, too, was in an advanced state of development."

"Of scientific theories," the author continues, "there was great dearth in old times. Some of the elements that constitute the scientific method were there. There was observation and there was induction; there were even experiments. But all these were calculated to increase industrial efficiency, and not to build new scientific theories, or to perfect old ones. On the theoretical side of Science there were speculations which were oracular and arbitrary when they were not mystical and symbolical, which had little, if any, connection with physical, material facts observed under natural or artificial conditions. The strong point of the ancient Greeks was neither psychology nor the industrial arts, but the plastic arts. . . They made great advances in the purely deductive science of mathematics, more especially in geometry. They also made some advances in astronomy."

" . . . The pursuit of learning in Alexandria was considerably facilitated by the famous library which Ptolemy had established there in the third century B.C. The Alexandrian School of Astronomy, with Hipparchus (190-120 B.C.) as its most distinguished member, made considerable progress in the science. Eratosthenes (276-196 B.C.) measured the obliquity of the ecliptic and measured the dimensions of our globe by a method used to-day for the same purpose. And later on (A.D. 130) Claudius Ptolemy wrote his *Suntaxis* or *Almagest*. In medicine, too, . . . under the leadership of Herophilus, much progress was made in the study of anatomy, the bodies of criminals condemned to death being used for the purpose. The results were later on built into a new system by the celebrated Galen (200 A.D.). . . . Archimedes (287-212 B.C.), the originator of mechanics as a science, flourished in Alexandria. To him we owe the theories of the centre of gravity, of the lever, and of the buoyancy experienced by floating bodies, and the invention of the screw-pump still called after him. . . .

"Arabian alchemy spread all over Christian Europe through the splendid Moorish universities in Spain. It was learnt and practised by Christian monks such as Albertus Magnus (1198), Roger Bacon (1214), Dr. Mirabilis and Raymond Lully (1225), although it was under the ban of the Church. Aristotle's philosophy was first brought into Western Christendom by the Christian scholars who studied in the famous Moorish universities. Copernicus (1473) was not the originator of the heliocentric theory. It was taught by Pythagoras long before him. He merely revived it and acknowledged as much. Giordano Bruno (1548) fearlessly advocated the Copernican system, and the Holy Inquisition burnt him to death."

Miss Florence A. Fuller, well known to Australians, contributes an article, "Mails from the Continent of Death," which embody a series of communications from the other side, received from Rev. Douglas Price, at one time editor of "The Modernist," who left earth life some time ago.

In the "Messenger" (Los Angeles, Cal., U.S.A.) is a notable article by Cornett T. Stark: "Kulture Began with Cruelty." In this vigorous protest against vivisection the writer gives the views of Dr. Frost, who "blesses the Rockefeller Institute, which last year spent 19,629 dollars on one item of kennels for—well, he would lead us to suppose, for the 'comfort' of dogs—because it has evolved a new product of decomposition to be forced into the circulatory system of men. Hygiene and sanitation deserve the credit for preventing epidemics and pestilences, not the hocus pocus concoctions of 'preventive medicine.'

"Dr. George W. Crile, who is renowned even among his colleagues for the severity of his experiments upon dogs, is active among the medicos who are seizing the golden opportunity to dig themselves in, and to enhance the serum industry, now very considerable, as a going concern in the U.S. Anybody who has heard anything of Crile's research, entailing upon him condemnation in the British Royal Commission's great report on vivisection, along with the German vivisector, Klein, who testified that he 'never gave a thought' to the animal under his scalpel and pincers; anybody who has read of the researches of Prof. Cannon, of Harvard Medical School, in the effects of starvation, exhaustion and terror produced in his caged animals, wonders little at the protest flaming against the moral perversion of the Red Cross spirit. . . . The vivisection tentacle of the octopus of government by sheer dominion has insinuated itself into our public schools, and the moral downfall of our nation is assured if public sentiment allows the practice to go on."

In "Azoth" for May, Mr. Michael Whitty presents a rich feast for his readers. Amongst notable articles by Charles Hatfield, Hereward Carrington, W. E. Carson and others is also one by Gertrude de Bielska, entitled, "The Philosophy of Symbolism," from which I extract the following:—"Our Grand Symbol, the Zodiac, emphasises this glorious transition at various stages of the sun's progression through the signs of the Zodiac, especially on the Cardinal Cross of the farthest declination south at the winter solstices when in the sign of the Goat or Capricorn. This sign, Capricorn, abounds with mysticism relating to all transitions: it signifies exoterically "a cave or grotto: a stable or manger: a secluded or dark place" wherein the sun dies upon the Cross between the old year and the new, and an infant sun is born to redeem the world from darkness, cold and inertia—and the promise is made year after year of new Light, new Life, new Peace, and new Joy! This gift of God is celebrated by us at the Christmas tide, when the sign of the Virgin is rising on the Dual Cross in the east at midnight: so the Virgin Mother broods over her infant Sun and protects it through the three days and three nights before its resurrection and ascension can be given to the world! Thus a cosmic process of redemption for Nature's forces is shown to be identical with human process for the 'redemption and remission of sins' through the example given the human race by Jesus, and the correspondences between the heavens, the earth and man are again made apparent."

Other journals to hand, all full of interest, are:—"La Revue Spirite," Paris; "Practical Medicine," Delhi; "Bulletina," Portland, U.S.A.; "Sandheden," Viborg; "Self Culture," Madras; "Kalpaka," Tinnevely; "Prabuddha Bharata," Mazavati, India; "Hindu Spiritual Magazine," Calcutta; "Theosophy in New Zealand," Auckland, N.Z.; "Luz Union y Verdad," Barcelona; "Luce e Ombra," Rome.

THE FAILURE OF THE CHURCH

THE CAUSE AND THE REMEDY.

HEAVENLY MESSENGERS EXCLUDED.

By Eva Harrison, Author of "Wireless Messages From Other Worlds," &c.

In books, magazines and daily papers I see constant references to the Church's failure. We seem to have come quite to the conclusion that the Church has failed in her mission, whether these articles be written in our own land or come to us from overseas, as did one I perused this afternoon. The one star of hope shining for the Church in this present hour of travail is, that some of its ministers recognise the fact that the institution they represent is no longer adequate to the spiritual needs of a humanity that has been lashed by pain into the exercise of thinking for itself.

Wherein has the Church failed? Essentially in the transmitting of the very spiritual light and life for which it stands. It has cast aside its rights and forgotten them. It has concerned itself with creeds and dogmas and forms of religion; it has decked itself out with the tawdry tinsel purchased with the wealth of the world, and has sought to repose itself within the lap of luxury, instead of being humble and lowly and pure in heart, and with a mind so transparent and impressionable that the Ministering Angels might use it as a channel for the expression of All-Love, All-Wisdom, and All-Power.

THE REAL REASON OF THE CHURCH'S FAILURE IS, THAT IT HAS CLOSED THE DOORS BETWEEN ITSELF AND THE MESSENGERS OF THE HIGHEST. It is content to believe that all inspiration and revelation are completed and bound up in the Bible—content with the dry crumbs that have fallen from the table of spiritual food 2000 or 4000 years ago, when it might be eating the children's bread—fresh daily.

Oh, why do not the so-called spiritual leaders of the people realise that the fountain of revelation is never closed! God is the same yesterday, to-day and for ever, and if ever the world needed spiritual communion and angelic ministration, it needs it to-day. Yet those who have been anointed as heaven's ambassadors on the earth, through the laying on of the hands of the bishops, are helpless to give true spiritual comfort to "a world in tears." They stand in the doorway, back to the light, and see nought but their own shadows—they go not in themselves and they prevent others who would from entering.

The priesthood should be the link between this state of life and the next stage. Time was, in the ages gone, when (speaking of Ancient Egypt) "every temple in the land had its chamber of re-union," and to the people of that time there was no mystery about what had become of their loved ones who had passed within the veil—they sorrowed not for them, because they were not lost to them; they held communion, and "the spiritually-developed priests were the media."

The Responsibility of the Church.

Indeed, the Church has a great responsibility resting upon it which it has ignored and for which it shall surely be called to account. If it had to-day been in living touch with that great Power, whose ministers are as a flame of fire, if it were living in the realisation of the truth that angels can still walk and talk with men, the signs and wonders would still be seen in the Church, which would convince men that the power of God was working through its ministers. Then they would NOT have failed in this present hour of the tribulation of the dark planet.

University education is not all that is needed for a man to be able to minister spiritually. There must be the life devoted to spiritual development and unfoldment, and "self must be lost in service."

Let the Church claim its gifts, if it would save itself from disintegration. Certain of its leaders and members are much concerned at the present time at the increasing power of those who call themselves Spiritualists; in which order, unfortunately, there are so many mediums—honest or otherwise—on very low planes, who use their psychic gifts in pandering to vulgar curiosity, or in exploiting those who are desirous of communicating with loved ones recently hurried over the border in the great battle tides of war.

How much better if the Church set about its own business and showed the world that there is a difference between SPIRITUAL gifts and merely PSYCHIC gifts. The first are good, the latter very often harmful. But even so, every one should be master of his own craft, and of his own soul; and if foolish ones choose to pay their money to those who deceive them, well, how many put their money on the collection plate in church and are misled by the so-called "Shepherds of souls"? Let the wheat and tares grow together. We are not the reapers—the angels will make no mistake when the harvest time comes.

If the Church had been faithful to its charge, the people would have been able to choose for themselves the higher means of communication and not have been driven back upon the fortune-telling media of the world, to seek for solace and to try to get in touch with the vanished hand and to hear the echo of the voice which for them is now still.

If there are many mediums who are in touch with lower planes of life and earth-bound spirits, it is because their mental and spiritual states make them suitable instruments for such; and even in these cases, to the unprejudiced yet critical mind, it may certainly be demonstrated that death does not end life. This being so, IT IS THE CHURCH'S WORK TO LINK HUMANITY UP WITH THE ANGEL-WORLD.

There is too much after the order of the little Syrian maid, "who brought her master much gain by her sooth-saying," and too little of the real and convincing thing, such as Paul experienced when he was met on the way to Damascus by the spirit of the risen Jesus, which contact changed the tenor of his whole life, and such as he was attuned to, when he was caught up into the third heaven and heard unspeakable things.

If the Church would seek for, and stand for, this higher development, and spiritual unfolding of its leaders and members, there should be nothing impossible to it, and no reason whatever why those who love the Master Jesus should not sit together with one accord, as did His disciples of old, and give the conditions of spiritual love and harmony that should make it possible for His voice to be heard in their midst, and even, in time, for His form to be seen. For He is not sitting on the right hand of the Father while this world He gave His life to save is crying out in agony and bloody sweat, as He once did. No, He, with His attendant angels, are busy on the battlefields, leading and strengthening the valiant souls who are fighting for Right and Justice and Freedom on both sides of the veil.

Have not many of our soldiers testified to this glorious spiritual truth? The Master, the spiritual hosts and the chariots of fire, all are with us, and if our spiritual light were more developed we should see that all those who have passed over, fighting for Right, are augmenting our armies on the material plane. The battle is the Lord's, and at the right

moment—when the lessons of the war are learned—the fighting shall cease and the dawn of the day of peace shall break. **BUT WE ARE NOT YET WORTHY.** The angels are waiting to sing the song of Peace, when man's goodwill gives the conditions!

Impressive Message to the Church.

I cannot conclude without giving a message to the Church. I knew a man (he has now joined the workers in the Unseen) who was a spiritually-developed instrument, or sensitive; who lent his mind, not for money, but for LOVE, for higher intelligences to speak through at times—just as the ministers of the Church should do. One night we had been reading, and were sitting in silence, when the seer saw a form of brilliant light descend into our midst, and in the vision, this form stood in a vast cruciform building containing many altars (denoting many different religions). Then a voice of wondrous power and authority broke the silence and spoke through the attuned sensitive the following message:—

"I am he whom the seer beheld in the temple. That temple stands for the symbol of the Churches—the Churches which have greatly failed in the charge committed to them.

"Both priests and people have toyed with REALITY, and multitudes pass over from earth hugging an illusion. The REALITY has been within their reach, but they have followed the SHADOW, to their own undoing.

"Mighty kingdoms of men have professed, yet know not, the name of their God. Many have been called, but few have responded, for they have not the life within!"

The air vibrated with the power as the voice continued:—

"The Churches were called to live by faith (that faith which is built upon KNOWLEDGE—not blind credulity), **BUT THEY HAVE FAILED!** And unless they again receive the spirit of the Mighty Ones, that fresh life may be engrafted, **THEIR VERY STRUCTURES SHALL CRUMBLE AND DECAY.**"

Solemn stillness reigned after the breathing out of this terrible judgment on the Churches' failure—a judgment from the unseen, which is of more stupendous importance than the judgment of earth—which is even now raised against the Church.

The message was recorded at the time among other matters from the same source; but I feel that I have no right to keep it secretly among my records. **LET THE CHURCH TAKE HER HEAD AND RETURN TO HER OLD LOVE.**

REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. committee is pleased to report still good progress in our work. The Sunday evening meetings for the past month have been crowded with earnest listeners. On last Sunday week the doors had to be locked to keep back the crowd. Mr. Bloomfield is dealing at least once a month with scientific aspect of our teachings, and his audience express great appreciation at his lectures. The Mediums' Meetings are overcrowded each Sunday afternoon, and the committee wish to record their appreciation to the following psychics:—Mesdames Bryning, Alderwick, Divers, Bottrell, Marshall, Cleal, Misses MacKenzie, Furby, Gledhill, Messrs. Jones, Marshall, Davies, and Morrison. The Conference Circles are well attended, and the subjects are well chosen. Mr. E. O. Jones is leader of same. Miss MacKenzie, Mrs. Askew and Mr. E. O. Jones, the hon. class leaders, report good progress with their students. The three classes are well attended, and harmony reigns. The Ladies' Committee are carrying out their social programme in aid of the Building Fund on alternate Saturday evenings, when enjoyable evenings take place. Mrs. Harper, the hon. librarian, has added the rebound volumes to the library to the number of 98, which makes the bookcases look quite new.

Mr. Bloomfield made a special appeal last Sunday for a private psychic in distress through being an invalid. The response was good, total for Sunday being £7/3/6,

and promises from friends in money and kind which should make a good amount for our sister to tide her over for a little while. Mrs. Bloomfield has gone for a trip to Sydney and Brisbane for her health. The ladies of the Social Committee are dividing her duties during her holiday. An effort is being made by the V.A.S. Executive to bring Spiritualistic Societies of Victoria into line so as we may have a central body, with representatives from all Spiritualistic Societies who are working in the true interest of our great cause. Mr. Bloomfield has booked free sitters for health up to the end of August, so those wishing a free health reading should have their names registered at the V.A.S. rooms by Mrs. Harper, who is in attendance from 2 to 5 p.m. daily.

The membership is still increasing, and it is necessary to be early on Sundays so as to secure a seat. "The Harbinger" again excels this month, and our sales are still increasing. We wish the Editor all success.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Lyceum teaching is for old and young, yet the greatest interest to the majority is the phenomena of tests, and apart from this little else seems to attract. We accord our grateful thanks to all mediums and helpers who during the past month have generously given of their best to assist the Movement by their presence and the exercise of their gifts. Our late esteemed leader, Mr. W. H. Terry, must feel very deeply the lack of interest taken in the institution he founded for the education of the children. To him we are deeply thankful, and in spite of the little encouragement we receive, intend to work on and hope on, for sooner or later our efforts must be crowned with success.

CHARLES CHATFIELD, Hon. Sec.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

Steady progress is being maintained and great interest is being shown in the various lectures. Our speaker, Mr. J. M. Moorey, has taken for his subjects this month, "Death," a subject which to true Spiritualists is one which opens up a glorious view of life, and gems from "Under the Bough," in which he gave some of the most beautiful thoughts from our various poets and authors as applied to everyday life. We also had a question night, and were more than pleased with the tone of the questions, as it showed the keen interest taken in the lectures given by Mr. Moorey.

On July 14th Mr. J. Marshall, of Sydney, occupied our platform, his subject being "The Need for Re-Incarnation." Our monthly social was held on July 2nd, and was a great success, being thoroughly enjoyed by the large number present, the prize-winners being:—Ladies: Mrs. Alexander, "Spanish Dancer"; Miss Power, "Muffins and Crumpets"; Gentlemen: Mr. Boden, "Departed Spirits." Our next fancy social will be held on August 6.

A. GRANT, Recorder.

BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month Mr. Gilham and Mrs. Parker have occupied our platform. On Sunday, July 14th, Mrs. Parker held a memorial service in memory of our late sister, Mrs. Sinclair.

The mediums' meetings held every alternate Sundays, conducted by Mesdames McDonald, McGeorge, and Thompson, are well attended. The ladies' "At Homes" are also well attended, and many enjoyable evenings have been spent.

VIOLET THOMPSON, Recorder.

NEW SOUTH WALES.

STANMORE SPIRITUALIST MISSION.

The most successful gathering in the annals of our Society took place in the Dispensary Hall, Newtown, on Saturday evening, July 13, the occasion being Mrs. Dormer's 90th birthday, when fully 200 gathered to wish her "many happy returns of her birthday," songs, recitations, dancing, and instrumental music being the order of the evening. The birthday cake, with 90 candles lighted (given by Miss Jarvis), was presented by Mrs. Morrell, and many friends also made presentations in the way of gift bags.

Mrs. Dormer, who is one of our dearest and most sincere members, in responding, delighted everyone with her pretty little speech, every word ringing in a clear tone, denoting the sincerity and earnestness of a true believer in Spiritualism.

Our Society, starting the year with a debt of between £60 and £70, is making good progress. Not only has the debt been wiped out, but a surplus is shown at the end of June, and members are being enrolled. Harmony and good will is our motto, and the rendering of anthems by the choir, and solos by Mrs. Cochrane, Miss Jarvis, Miss A. Melhuish, and Mr. Breakspear fully adds to the brightness of the services, thus helping our leader, Mrs. Morrell.

On July 5 the Wednesday night's occult class offered their heartiest wishes for a safe return to one of the members, Pte. E. L. Atkinson (who is leaving for France), at a public send-off, which was largely attended by a host of friends, and the class presented him with a luminous wristlet watch.

On July 6 we regret to record the passing to the Higher Life of the only son of Mr. and Mrs. Freele (late of Manchester, England). Mr. Morrell officiated at the graveside. We extend to them our heartfelt sympathy in their sad loss.

On June 10 Mr. Morrell conducted the marriage ceremony between Mr. T. Roper and Miss E. A. Prior, and we wish them every happiness and prosperity in their new life.

J. K. BENNETTS, Hon. Sec.

CHURCH OF SEERS, SYDNEY

I have to report good meetings. The circle afternoons are exceedingly well attended, while the night meetings also show an increase. The platform has been taken by Mrs. Hohne (Vic.), Mme. Levorna, Mr. Eldridge, and Mr. A. J. Bush, while Mr. Glover, Miss Mitchell, Mrs. Speed and others have assisted.

Our Nth. Sydney branch is progressing nicely, the platform speakers being Mesdames Hohne and Raeburn (Vic.), Mr. Glover, Mr. Eldridge, Mrs. Speed and Mme. Levorna, etc.

A. J. BUSH, Hon. Sec.

SPIRITUAL SCIENTISTS, SYDNEY

The half-yearly election of officers took place on Saturday, July 6, with the following results:—President, Mr. G. W. Nettleton; Vice-Presidents, Mr. Armitage and Mr. Winterton; Secretary, Mr. E. H. Haldane; Treasurer, Mr. A. E. Butson; Pianiste, Miss F. Bolderston; Librarian, Mrs. Butson; Committee, Mr. Briggs, Mesdames Grant, Briggs, Bailey and Simpson; Trustees, Messrs. G. W. Nettleton, Armitage and Winterton.

Wishing "The Harbinger" every success,

ALFRED E. BUTSON, Hon. Treas.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

June was a busy and profitable month. Our meetings were well attended with earnest listeners, our platform being taken by our President, Sister Lily Lingwood Smith, Mr. Victor Cromer, Dr. John Hosking, and Mrs. Addison Miller (from Victoria), their addresses being most instructive and highly appreciated.

Our occult and developing classes are at times overcrowded, and our healing class is a step in the right direction. The class will in future be held weekly.

We are deeply grateful to our New Zealand friends and the Dunedin Spiritualist Church for their kindness and sympathy to our late sister, Amy Rhodes, who has passed to higher spheres of labour, and to "The Harbinger of Light" for personal notice in July number.

Our quarterly pound night social was held at the President's residence on June 29, over 80 members and friends being present. A most enjoyable evening was spent. Vocal and instrumental music was rendered by the following:—Mrs. Lowe, Mrs. Carlos, Mrs. Luck, Misses Bald, Hammond, Byrnes, Walters, Austin, Maloney, Tillett, Murray, Turner, and Annear, Messrs. Vardy, Lowe, Cole, Horrocks and Sunbeam Horrocks. These socials are happy re-unions, bringing the members and friends together.

E. A. LOWE, Hon. Secretary.

QUEENSLAND.

BRISBANE SPIRITUALISTS' CHURCH

We are still making steady progress, and have purchased a piece of land on which to erect a church (centrally situated). Every effort is now being put forward to get a suitable building erected as early as possible.

Our platform is still being filled by our local speakers, and continued success attend our efforts. Our Lyceum also is progressing very well, and all our meetings are well attended.

The sales of "The Harbinger of Light" are still increasing, showing the great work that the paper is doing. We all join in wishing your journal every success.

W. J. KERLIN.

NEW ZEALAND.

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

We have to report satisfactory progress for the month under the leadership of Mr. Fred George, whose services are still available on our platform. At the present time ours is the only church holding Spiritualistic meetings here, and the membership list is gradually increasing.

The scarcity of platform speakers is somewhat reflected in the increased demand for "The Harbinger of Light," which is always sold out upon arrival.

W. S. LOGAN, Hon. Sec.

THE ANNIE BRIGHT "AT HOME."

On Wednesday, July 3, Mr. E. O. Jones, President of the V.A.S., was the guest of the above. His lecture, "Health and Magnetism," was most interesting and helpful, and the practical illustrations on the subject were most convincing to the audience.

We are pleased to say the At Homes are being well attended, and we see no reason why we should not be able to continue the good work with the harmony prevailing.

Next month the anniversary of the passing to the higher life of Mrs. Bright will be commemorated. Remembrance addresses will be given by old friends and workers, and a musical programme is being arranged. A cordial welcome is extended to all.

A most successful Novelty Night was held on Saturday, June 29, for the benefit of the above fund, at the Prahran Spiritualistic Church. The committee granted the use of their hall, and the results financially and socially were most gratifying. The competitions for prizes were very keen, and the judges' (Miss Codlin and Mrs. Cameron) decision was favourably accepted by all. We desire to thank those who helped to make the gathering so enjoyable.

M. A. BODEN, Hon. Sec.

ANNIE BRIGHT COT FUND.

I hereby make this declaration under oath and say: That my statement re the use of the thirty shillings (30/-), mentioned in my letter to the June "Harbinger," is true in detail, and according to facts, and provable by several witnesses; also that the statement made in the July letter (signed M. Engman and M. A. Boden), saying that the thirty shillings (30/-) was banked with my knowledge and approval, that the money was to be used for special social purposes, thus robbing the A.B. Cot Fund, for which it was paid, is absolutely false.

(Signed)

EDGAR TOZER.

Witness: J. Gardiner, J.P.,
385 Drummond St,
Carlton, 17/7/18.

[This correspondence is now closed.—Ed.]

TESTIMONIAL TO MRS. K. McLELLAN.

Mr. Tozer writes—We are highly gratified with the response of Mrs. McLellan's friends to the "Memorial" Fund, and now ask that the donations not yet handed in be sent to the "Harbinger" Office, to Mr. Bloomfield or to Mr. Chatfield. The presentation will take place at the Melbourne Progressive Lyceum Social on the 12th August (Oddfellows' Hall, Victoria St.), and with gratification we wish to announce that Mr. Love, the Secretary of the Children's Hospital (recognising the work done by Mrs. K. McLellan for, and the final completion of, the A.B. Cot Fund), has expressed his willingness to make the presentation to her, on the 12th August. All Mrs. K. McLellan's friends are invited to attend, and those desirous of doing so, can inspect the appreciative letter she received from the Secretary of the Children's Hospital.

REPLIES TO CORRESPONDENTS.

To the many readers who have sent congratulations on the Editorial in the July issue, on "Spiritualism Under Criticism," we desire to express our thanks, and our appreciation of the complimentary references their letters contained.

G.A.A. (Auckland).—Thanks for your contribution, but we do not think any useful purpose would be served by publishing it. You will, for one thing, recognise that the "initiative of peace" did not begin on "13th July, 1918." We are certainly of the opinion that "it is possible for anyone to be influenced from the spiritual world during sleeping hours."

I.O. (Brisbane).—We regret it is quite impossible to find space for addresses delivered under the circumstances narrated. If we once opened the door in this direction we should receive similar contributions galore from all quarters.

W.H.L. (Sydney).—Will go through your MS., and if found suitable, will endeavour to use it. This reply also applies to several other contributors.

W.M. (Aberdare, N.S.W.).—There is an abundance of evidence indicating that, in certain cases, a considerable time elapses before the individual concerned, on awakening to spiritual consciousness, is able to realise that he, or she, has actually "died." As to whether this condition sometimes lasts for years, we are not in a position to say, but should imagine that such cases are extremely rare.

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