

# THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe

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By the Editor.

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By Dr. Hyslop.

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# The Harbinger of Light.

MARCH 1, 1919.

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## The Editorial Chair.

### The Sayings of Jesus.

If any young man or young woman has any doubt whatever as to what he, or she, should do to make quite sure that all shall be well on awakening to spiritual consciousness in the Great Beyond, we unhesitatingly refer them to the sayings of Jesus, and advise them to accept Him as their unerring Exemplar. He is the paramount Authority on the point. "Never man spake like this Man." He *knew!*

All men, we presume, like a certain "young man" of Scriptural renown, desire to inherit "eternal life," and most men would doubtless like to become what the Master described as "perfect," so that they may participate in that "more abundant life" to the full. But how is this glorious consummation to be achieved? What is the process involved? Is it to be attained by subscribing to every orthodox doctrine of the Christian Church; by the recital of creeds, in much of which one may have ceased to believe; by attending religious services with faultless regularity; by praying volubly with the lips, and very little with the heart; by thanking God we are "not as other men are"; by repenting at the last that we have lived a selfish and wholly mis-spent life, and with our dying gasp exclaiming, perhaps more in fear than in love, "I believe"? Oh! dear no. It is nothing like so easy as that! If it is, then Jesus must have made a mistake when He told the "young man" what he was to do if he desired to have "eternal life," and become "perfect" in character. But this supreme and peerless Exemplar made no mistake. He *knew* the road that had to be travelled for the attainment of this transcendent aim. He had travelled it Himself, and found it a very rough and thorny pathway. He was, therefore, in a position to speak with authority.

And what did He tell this inquiring "young man" who was so anxious to know what particular things he should do that he might "make his calling and election sure," and incidentally lay up for himself "treasure in Heaven"? "If thou wilt enter into life—the life of the spirit, the life 'more abundant'—keep the commandments." "But which commandments?" inquired the persistent youth. And Jesus said unto him: "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thyself." Well, there was nothing very difficult in the observance of these conditions, and therefore the "young man" replied, as most of us might have done under similar circumstances, "All these things have I kept from my youth up!" So far so good! But now came the vital test—"What lack I yet?"

This gave Jesus the opportunity He was waiting for. He knew the young fellow had led a pretty straight life—He could read that much in his aura—and that, so far as keeping the commandments was concerned, there was very little to complain about. But with His penetrating spiritual vision, which laid everything bare to His gaze, as it did with the woman at the well in the talk He had with her about her various husbands, He easily detected the one weak spot in this young man's character, and, without mincing matters, as was oftentimes His wont, He placed His finger upon that spot with a very direct and telling touch—"If thou wilt be *perfect*, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven, and come and follow Me!" What a rejoinder! What a knock-out blow for this venturesome plutocrat! No wonder when he heard it he "went away sorrowful," for we are told he had "great possessions." And then Jesus, pointing at this disconsolate young fellow as he walked off in despair, exclaimed: "Verily I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven."

Now, what is the moral of this significant story? The question at issue, remember, was the development of a *perfect character*, and consequent entrance upon a blissful life beyond. And what were the conditions outlined by the Master? Is there any reference to belief in theological doctrines and creeds? Is there any suggestion of justification by faith? Is there any allusion to any atoning subterfuge by which we may be saved by proxy? Is there anything corresponding to what "orthodoxy" declares to be essential to salvation? There is nothing of the kind hinted. We are simply told that we are to lead a clean and righteous life—to keep the commandments—and above all else, to absolutely efface Self, and live primarily for others, if we would enter upon the Path of Perfection that leads to everlasting peace. That is the outstanding feature of this very interesting dialogue. That is the price of "salvation." And because it is so high, so few are prepared to accept the terms. It is so much easier to be "saved" on the "orthodox" basis. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." How true this is! How few absolutely selfless men and women there are in the world, and yet it is only such as these that find the gateway that leads to the life triumphant—the life that those alone inherit who have "overcome." Selfishness—using the term in its widest sense—is the root sin of humanity. Paul recognised this when he said, "The love of money is the root of all evil." Not money itself, mind, but the inordinate love of it, which means selfishness. Uproot selfishness, and the millennium would dawn.

No essentially selfish man can enter the Kingdom of Heaven. Any assertion to the contrary would involve a contradiction of terms. The thing is impossible, and it is noticeable that this teaching of Jesus is being endorsed in these latter days by countless messages received from within the veil. We can only be "saved" by self-abnegation—the sacrifice of Self for the good of others. Those are the terms! Salvation by belief only has been counted out of court. It has been exploded by many of those who are to-day enduring the pangs of remorse in that life of reality where "there is nothing hid that shall not be revealed, and nothing secret that

shall not be made known." They "sowed to the wind" and are "reaping the whirlwind." Like the rich man in the parable, they have discovered that selfishness does not pay, and also, like him, are warning the wayfarers of earth to beware of this terrible sin. They had been told to "sell that thou hast and give to the poor," and deliberately turned a deaf ear to human suffering and distress. Now they have to begin afresh! They have to atone for all their shortcomings, and one way in which they are trying to do it is by endeavouring to impress mortals of means to use their wealth for the benefit of those in need—by doing, in fact, the very things they ought to have done themselves. But they find the task terribly hard—as hard as some other unfortunate spirit found it to influence *them* when leading a selfish life in the flesh. They may persist and struggle for years without success. But the work has somehow and at some time to be accomplished. They have to "pay up to the uttermost farthing." "Whatsoever a man soweth, *that* shall he also reap." The Law is terribly exacting and inexorable! But it is exquisitely just!

God help the miserly millionaire who passes through the portal of the grave only to realise that he is a spiritual pauper, clad in rags and tatters, with no account standing to his credit in the Bank of Heaven, and every bill dishonoured with the label, "Not sufficient funds!" This is no imaginary picture. It is based on scientifically demonstrated fact. Little wonder, then, that the Master should declare, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." Not that there is any harm in being rich, *per se*. But because riches are so often accumulated by sheer selfishness, sheer self-aggrandisement, and because there is, consequently, very little of the milk of human kindness in the possessor. Better by far be a spendthrift than a miser. The former places no value on money, and for that very reason is not earth-bound by love of gold when he enters the life of Realities, where only Merit—that which we have *earned*—passes as current coin of the realm. The miser, on the other hand, remains a miser still. That ingrained tendency has been carried forward, and having worshipped riches practically all his life, he still yearns for the satisfaction he used to enjoy from his accumulated horde. "Where your treasure is, there will your heart be also." Such a man is therefore bound to the earth plane by the fettering influence of this dominating thought, and finds himself bankrupt in a world where only spiritual riches have any recognised value. "Good deeds and loving thoughts"—that is the only inscription stamped on the Notes of the Bank of Heaven. And this, of course, implies *unselfishness!*

"Be good! Do good! And love all mankind! Nothing else counts here!" This was a recent message received by us from a watchful friend in the radiant life. It will be seen that it succinctly summarises all that Jesus said to this questioning young man. Let us put the respective statements in parallel columns:—

MESSAGE FROM BEYOND	SAYINGS OF JESUS
Be good.	Keep the commandments.
Do good.	Sell that thou hast and give to the poor.
Love all mankind.	Love thy neighbour as thyself.
Nothing else counts here.	And thou shalt have treasure in Heaven.

Nothing could be more complete than this striking comparison, and yet there are people who, for want of something better to say, have the temerity to declare that all these messages from within the veil—the receipt of which they acknowledge to be

a fact—emanate from His Satanic Majesty, the Devil! All that need be said in reply is that if Satan is in the habit of talking on similar lines to Jesus of Nazareth, he must have become "converted," and is consequently to-day quite a reformed character. Every sincere Spiritualist should make a point of studying the sayings of Jesus. They embrace all that is contained in the Spiritual Philosophy, and He, moreover, offers an exemplification of *practical* Christianity, which is vastly superior to all theological theorising and mere expressions of belief in the truth of certain creeds. It is for this reason, together with His matchless devotion to Truth, even to paying the supreme sacrifice rather than be false to Himself and His God, that we exalt Him as the Exemplar of Exemplars, and should the day ever dawn when Spiritualists attempt to dethrone Him, that day will assuredly sound the death knell of this Heaven-inspired and Spiritually-directed movement.

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## Wayside Notes.

### Critics Within the Church.

The hope of the Church lies in its ability to recognise its weakness, and the consequent necessity of introducing such reforms in its doctrines and creeds as shall bring it more into line with the prevailing thought of the age. Is there any prospect of this recognition being forthcoming? We believe there is. At present, there is just a "little leaven" working, and in course of time that little may leaven the whole. The process is to-day going on all over the world. From one pulpit after another the preacher is becoming a critic of the teachings of his particular denomination and demanding a more rational theology than that which has prevailed through the centuries of the past.

In previous issues of this journal we have shown that there is a decidedly forward movement in England, and that even in Melbourne there has recently been a distinct rattling among the dry bones of orthodoxy, as exemplified by the special series of addresses delivered by the Rev. T. E. Ruth in the Collins-street Baptist Church. And not only in England and Australia is the reform movement in progress. It is very marked in America. The Rev. Johnston Myers is a prominent clergyman of the Methodist Episcopal Church, in Chicago, and at a meeting of ministers recently, speaking on "The Church of the Future," he said:—

"The Church of Christ is failing to meet the needs of the world, and is losing ground every year. The theological seminaries never turned out so few ministers and so poor in quality. We are making but a feeble appeal to red-blooded young men. In the foreign mission field we are scarcely holding our own. Can the world be saved at the present rate of progress? No. Go to the Lodge, and you will find two hundred fine men. Go to the prayer meeting, you will find ten. I am a friend of the Church. I expect to live and die in it. But I say the time has come for a revolution, a radically new plan. *It is absurd to go on as though the Church is the same as it was in the days of our fathers.* This is the age of the telephone and the aeroplane. There were dark days in the war. When a change to unified leadership was obtained we began to win. The Church needs a Marshal Foch. Personally, I don't care what a man believes about baptism or about other doctrines, so long as he accepts the deity of Jesus Christ and the necessity of faith in Him. We must substitute 'Do-ology' for Theology. The Church of the future must serve rather than preach. We have five times too many churches, and not enough big commanding ones. Bishops, church secretaries, and church editors are not ready for these changes, *but the laity are*, not only of the Baptist

and Methodist Churches, but of the Protestant Episcopal and Roman Catholic Churches."

This is pretty straight talk from a man who expects to "live and die" in his Church. And he is only one of many similar voices that are being heard to-day in the land of the Stars and Stripes. Speaking a couple of months ago at Mayflower Congregational Church, President T. H. Wilson, of Olivet College, declared that "the Church is not sincere in many ways, and is under fire more now than that peace has come—it cannot survive unless it changes! However, the Church of Jesus Christ is not dead, only asleep. There have been many signs that the Church is changing. We have been hearing less about denomination, and more about Christianity. The Church of the future will be a community Church, and its purpose will be unity of all mankind, to the glory of God."

From every quarter, then is coming the one strident note—the Church must change! And the fact that the demand is coming from within the Church itself is the one salient factor that can save the position. The Church has to put its house in order, and in the process it must exhibit a broad and tolerant spirit. There must be no arraignment of the men who are to-day taking the lead—no talk of heresy hunts! The spirit of the age will not tolerate the persecution of any man for giving free expression to views which the masses are beginning to assimilate with wonderful avidity. If those views conflict with what are known as "orthodox" doctrines, then the champions of those doctrines must either prove them to be true or allow full latitude to the enlightened men in the Church who have altogether outgrown the misconceptions of a bygone age.

Any attempt to arraign any man for heresy to-day would not only cause a flutter in the dove-cote of the denomination concerned—it would raise a storm of indignation in unsuspected quarters and call forth such protests and condemnation that the misguided heresy-hunters would probably wish they had never touched the ugly thing. The denomination that starts this game—if it is started—will cover itself with ignominy, will be digging its own grave, and the finger of scorn will be pointed at every adherent of that denomination as traitors to the sacred cause for which Great Britain, the Dominions and the Allies have fought, the sacred cause of Freedom—intellectual, civil and religious freedom, freedom of thought, freedom of speech and freedom of action!

God help the man who launches the first charge of heresy against any clergyman for giving out teachings that are to-day accepted by the foremost scientific and philosophical minds of the age! By so doing he would be branding himself a renegade to the divine Law of human liberty and spiritual progression, and should himself be cut adrift from the Church as unworthy to bear the name of the greatest Heretic that ever lived!

"And now I say unto you, refrain from these men and let them alone, for if this counsel, or this work, be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."—(Acts v. 38 and 39 v.)

That warning is even more applicable to-day than in the times when it was uttered. Religious thought is in a state of flux, the old things are passing away, and all things are becoming new; "orthodoxy" is no longer a fetish to be worshipped, the language of the narrow-minded dogmatist is out of date, and everywhere, and on every hand, there is a militant spirit abroad determined to combat every trace of traditional error. The war of arms has ended—the war of freedom of religious thought may yet have to be fought!

### Warriors in Spirit Realms.

The publication in the February issue of this journal of the article entitled "The Mystery of Mount Ararat," must have aroused considerable interest in the minds of many of our readers. It recounted that two reputable travellers, on ascending the mount, distinctly heard the sounds of a terrible battle being fought in the invisible, and the ear-piercing shrieks of men and women who were being ruthlessly slaughtered by a ferocious foe. There was no mistaking the phenomenon, for they actually saw some of the combatants. It was an awful reality, and too weird for words. Whatever may be the explanation, it was not an altogether unique experience, for Pasanias relates that 400 years after the battle of Marathon the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights on that historic spot.

There are also historical records of later date which aver that spiritual armies have participated in warring conflicts on the physical plane. In the Old Testament, too, a similar incident is related in connection with the ethereal warriors who came to the assistance of Elisha, the whole hillside being filled with chariots and horsemen resplendent in battle array.

Coming down to our own times, we have the remarkable phenomena related in the retreat from Mons. Credence may not be generally given to these amazing happenings, but an attitude of scepticism does not disprove the truth of the occurrences. There was not merely one manifestation, there were several, and a mass of evidence has been collected which strongly supports the stories. And that evidence is still being strengthened. Quite recently the Bishop of Durham directed further attention to the subject in a letter published in the *London Spectator*.

The Bishop, it seems, lately received an account from the Rev. W. Elliot Bradley, Vicar of Crowthwaite, Keswick, of interviews he had had with three soldiers, each of whom had been in the retreat from Mons. The men were seen at separate times, but their stories were practically identical. Two of the men were on different occasions at the V.A.D. hospital, near Ulverston, where three or four years ago Mr. Bradley was rector. The third man was seen not many months ago working on a farm near Keswick, after discharge from the army. Each man was asked whether he recalled "anything unusual" at the crisis of the retreat, and each replied, without hesitation, that he did. When the Germans were coming on in massed formation, and the then British line seemed to be doomed, there was a sudden halt on the part of the enemy. "German prisoners, taken a little later, were asked why they failed to attack at such an advantage. The answer was straight and simple: They saw strong British reinforcements coming up."

Where did those "reinforcements" come from? They were certainly not British troops, and yet they must have appeared as real and objective as "Tommies" actually in the flesh, otherwise how could the Germans have possibly mistaken them for British soldiers? Something certainly happened at that momentous crisis, and that "something" saved General French's "contemptible little army" from annihilation, and spelt the ultimate defeat of Germany. For our part, we believe that the hosts of the spiritual world intervened even more realistically than when they gathered to the aid of Elisha, and if professing Christians deride this conclusion they cannot logically expect us to accept the account of a similar interposition in the case of the prophet of Israel. Let them be consistent!

### The "Impossible" Happens.

The cable brought perturbing news a fortnight ago for the man who is incessantly ejaculating—

"Impossible!" The "impossible" had happened! It was contained in a message from New York conveying the startling information that communication, by means of wireless telephony, had actually been established between that city and New Zealand. The distance covered was 12,000 miles, and yet the audition was quite "distinct." We had previously been informed that experiments by this process had been successfully conducted over 350 miles, but this latest development was quite unexpected, and put the former record completely in the shade.

Fancy talking with almost uncanny clearness right across the world! And with nothing visible to carry the sound of the human voice! Why, it is the most marvellous achievement of all the many marvels of our wonderful scientific age! Talk about achieving the "impossible"! This does it, and no mistake! Just think what it means—this globe of ours practically reduced to the dimensions of a drawing-room! It almost staggers belief, and yet it has been done.

Who will dare say after this that anything is "impossible"? If we can communicate over a space of 12,000 miles on the earth plane through the medium of the ether, why should we not presently discover that, with the co-operation of scientific minds in the Unseen, the same medium can be utilised for holding converse with colleagues in the invisible realms? We can do this now through a human instrument. Why should we not eventually succeed in doing it by mechanical means? It is only a matter of one of the two operators being in the Inner world, instead of both being on this physical scene of action. This would give the final quietus to all fear of death, and the sense of separation would almost disappear.

### Our Two Minds.

Interesting and more or less perplexing questions are sometimes asked by correspondents. One of these queries has been addressed to us by a friend at Bairnsdale, as follows:—

"The mature person, being composed of two bodies, the material and the spiritual—as Paul puts it—can the material brain receive thoughts by word or reading separate from the spirit brain, and remember them? Again, can the spirit, or soul-brain receive thoughts by reading or inspiration separate from the material brain, and remember them? In old people there seems to be something of both. They can read a book on Higher Thought lines and seem to understand and appreciate it as they go, but when the book is finished, can remember but little of it, and quote less. As the substance of the book is not remembered by the normal memory, is it lost to the spirit or soul-memory, or is it retained for use in that other life which is so near at hand? Perhaps literary men of advanced age—if spiritual—can best answer the question for one who would like to know at 81."

From what we have been able to gather from our study of the functions of our two minds—the subliminal and the supra-liminal—we are inclined to reply to both of the questions raised by our correspondent in the affirmative. The material brain appears to us to be the organ through which the supra-liminal mind functions when dealing with purely material affairs, and the spiritual brain the organ through which the subliminal mind functions and which allies us to the spiritual. Certain thoughts and ideas may, therefore, in our opinion, impress themselves on the material brain, and yet not be registered by the spiritual brain. For instance, a man may be absorbed in the prices of pigs and potatoes, and in his market transactions he brings his material brain into play in determining the question of values. We cannot conceive, however, that the spiritual brain is affected by these essen-

tially mundane experiences. On the other hand, we should say the spiritual brain may "receive thoughts by reading or inspiration," and be quite unable to impress such thoughts on the material brain. We should, therefore, not remember these thoughts because our material consciousness would not be cognisant of the process, but the impression of such thoughts may remain indelibly stamped on the spiritual brain, as a picture is fixed on a sensitised plate, and consequently we should remember them when the subliminal mind is freed from the trammelling influence of physical matter. We may, therefore, read a book on spiritual themes, and "seem to understand and appreciate it," because the spiritual brain is absorbing the food suited to its requirements, and yet the material brain may be quite unable to recall very little of it, "and quote less."

The Rev. Arthur Chambers, in his "Thoughts of the Spiritual," in dealing with these two minds, says:—

"We must remember that our spirit may touch God through the medium of our subliminal mind, although our supra-liminal mind may not be wholly conscious of it. Science has demonstrated the existence of two minds within us. The subliminal mind is that which lies below the threshold of ordinary consciousness, as opposed to the supra-liminal mind, which lies above the threshold. There are excitations—thoughts, feelings, and faculties—which do not rise into direct notice. They lie beneath that point at which we come into conscious relationship with external physical things. These excitations are termed subliminal; they are kept submerged, not on account of their weakness, but by the constitution of man's personality. Now, in the act of really praying, we cause our spirit to function, and in so doing, the powers of our subliminary mind are brought into action, and our spirit may touch God through the medium of this subliminal mind, although the supra-liminal mind may not be conscious of that touching. Our spirit may have projected itself through a part of us that has not risen above the level of ordinary consciousness. . . . The supra-liminal mind cannot receive the excitations of the subliminal mind if the former be absorbed with thoughts that only pertain to the non-spiritual. The one who attempts to pray, but at the same time allows his supra-liminal mind to be engrossed with thoughts about his business, his pleasures, and other mundane concerns, will not be able to pray. The vital force projected by the spirit may pass through the subliminal mind of the man, but it will go no further. It will fail to find a passage through his supra-liminal mind, because that mind is not so adjusted as to receive the impulses of the spiritual." He further says: "The thought-waves and the thought-forms we project from our spiritual self are all registered. They are impressed on the ethereal and electric atmosphere of the spiritual world, as the photograph of an object is delineated on the sensitised-plate. There they stand—those thoughts of ours, and the thoughts of those countless millions who have gone hence—fixed and registered for God and others to read, and for ourselves also hereafter to read. That is what is meant in Scripture, when, in referring to God's judgment of men, it is stated 'the books were opened.'"

If this explanation of the operations of the two minds is accepted, our correspondent will see that, by his reading on spiritual lines, he may be laying up a very rich store of knowledge indeed for his future use and pleasure, and that when the books are opened, he may find himself in possession of "treasures in Heaven," which he little suspected he was accumulating on the earth plane at the age of 81! If he has not read this delightful book of the Rev. Arthur Chambers, we certainly advise him to do so—and others, too!

# NEARING THE CENTURY MARK!

## AN OPTIMISTIC PILGRIM.

### TRIBUTE TO THE PIONEERS.

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

Sincerely do I admire all those persons who, in expressing their convictions, dare to stand alone. The majority is not always in the right. Biassed by prejudices and intolerant in judgment, this class may condemn. The faces of relatives may frown. Their voices may be harsh and their hearts cold as wintry snows. But the sense of pure justice, the sense of absolute right and of duty well done, will be diviner and infinitely sweeter than the phrases of personal friends or the applause of a wise world.

All great movements, social, moral or religious, are undoubtedly conceived in the heavens. The spirit world is really the realm of causes. All plans there formed are transmitted to earth through sounds, sensations, vibrating impressions and rapping intonations.

It was our good fortune to live before, during, and up to the present time in the dispensation known as Modern Spiritualism. That birth-year which struck the fatal blow to materialism was 1848, and which gave direct demonstrations of a future conscious life beyond the grave. These primal manifestations that startled the neighbourhood of Hydesville, N.Y., and later aroused the interest of the more intellectual portions of the world, came from a murdered pedler through Kate and Margaret Fox, Kate being eight years of age, and Margaret fifteen.

Being at that time pastor of a church, I gave spirits, demons and ghosts of any kind the ordinary priestly sneer. The Holy Bible was enough for me. Later, through investigation and prayer, I became perfectly convinced of intercourse with the dead, similar to that in biblical times, and putting on the armour of a religious soldier, I left the pulpit for the platform, and was soon a co-associate in spiritism with Professor Hare, of the Pennsylvania University, Judge Edmonds, then on the Supreme Bench, A. J. Davis, the seer, the Rev. Fishbough, his scribe, A. E. Newton, the essayist, Professor S. P. Britton, the brilliant editor and author, Senator Talmadge, of the U.S. Congress, and others—stars of the first magnitude.

Surely you will graciously pardon me, a pioneer well along in his 97th year, in saying that I have a deep moral pride in personally knowing and working with those brave, heroic souls who, facing the press, the priest, and a sceptical world, dared to say, "We know—we actually know—that the buried dead are not dead, but are often in our midst as ministering angels of love and wisdom."

Facts, like many worldly things, may change and be forgotten, but principles and religious truths having in them moral qualities, are as abiding as the stars that light the night. Spiritualism is an eternal truth, changeless and holy. "I am the Way, the Truth, and the Life," said our White Comrade of Nazareth.

#### Seventy Years of Work.

Memory's golden chain takes me back for seventy years, through sunshine and shadows—years of lectures and books and pamphlets, with associations and affiliations and mediums in all civilised lands, afire with such phenomena as prophecy, trance, healings, inspirations, materialisations and clairvoyant visions, picturing the wondrous beauties of our future home in the celestial heavens. The above are among the anointed: "Touch not my anointed," said God's prophet.

"God is the great positive mind of the universe," exclaimed the American seer, A. J. Davis. "God is Spirit," said the Eternal Christ. Therefore, man made or evolved in the image of God, is necessarily a spiritual being; and accordingly, Spiritualism is the colossal word of the ages, because rooted in God, who is ever present, changeless and immutable. And Spiritualism implies a knowledge of everything mental, moral and religious. It is a demonstration rather than an affirmation. It is a divine truth rather than a fact. It is cosmopolitan rather than local. It is religion itself, and the only religion that practically proves itself true, touching the future world, through identified messages from the spiritual spheres of immortality.

It is the gospel of Eternal Truth, the gospel of unending Life, the gospel of redeeming Love, the gospel that radiates from all bibles, the gospel of that mighty philosophy that is aflame with all nature's grand and stupendous works. It is that radiating resurrection gospel that enables our departed co-workers to sing at Death's grim door, "breathless and deathless and changeless remaineth the Spirit forever."

Death is no enemy, but the birth-hour of deliverance, and was considered and preached by those noble souls whose lives and works we to-day recall and honour from our soul's depths. They regarded death as a twilight that breaks into a lovely morning; or as to the vine that through wind and storm, climbs to the housetop to drink the nectar of the early sunbeams. The loving and righteous dead are our helpers. They pray for us, and we in turn think kindly of and pray for those who people the lower zones of the future world. There is but one universe and we are brothers all.

Surely no person with the keenness of Voltaire, with the ingenuity of an Edison, the mental depth of an Emerson, or the sweet fraternity of a Lincoln, but can rejoice in an ultimate universal Spiritualism.

The following poetic lines referring to the old pioneers bespeak the praise and honour of Miss Lizzie Doten, who, for fifteen years and over, lectured upon Spiritualism in New England and other States. It was her custom, as it was that also of our worthy Mrs. Cora Richmond, to close her addresses with inspired poems. Here is one of Miss Doten's, referring to the pioneers and to all of those old moral heroes:—

Where have the world's great heroes gone,  
The champions of the Right,  
Who, with their armour girded on,  
Have passed beyond our sight?  
Are they where palms immortal wave,  
And laurels crown the brow?  
Or was the victory thine, O Grave?  
Where are they? Answer thou.

Lo, how the viewless air around  
With quickened life is stirred,  
And from the silences profound  
Leaps forth the answering word:  
"We live—not in some distant sphere—  
Life's mission to fulfil;  
But, joined with faithful spirits here,  
We love and labour still."

While lovingly writing in memory of our ascended Spiritualists, the sad message came that T. W. Stanford, of Australia, had passed on to the Summerland of that Higher Life. Startled, I exclaimed with Israel's prophet: "A towering cedar of Lebanon has fallen."

It may be briefly stated that this worthy citizen of humanity, this stern Spiritualist, was at one time a United States Government employee; that he was

a man of the highest morality, of the most rigid integrity, and that those who knew him the best esteemed him the most highly. He has now entered into that better land of opportunities, and extensive glories.

#### Spiritualism represents Christianity.

There is no final death. The autumn leaves fall to enrich the soil, and the grimmest decay thrills with life. Everywhere, life and death, in their time, are beautiful. No night is utterly starless. Lilies spring up from the slimiest pools, mourners' tears are rainbowed with the promise of Summerland greetings. The savage wars that now crimson the European and Asian fields, groves and gardens, with human blood, are among God's messengers and inscrutable methods for purging and purifying fires that lead up to Brotherhood and Peace—Eternal Peace.

I beg to state that after seventy years' work, propagating that rational Spiritualism which tends to overthrow materialism, superstition, intolerance, and all sectarian creeds—that religious Spiritualism which is in perfect accord with the Christianity of the Christ, based upon love to God, the brotherhood of all races, the present-day ministries of spirits and angels, I see prophetically a rapidly increasing spiritualism, a broad Spiritualism whose temple doors of worship swing outward and inward, free to all, regardless of dogmas, countries and colour; whose altar-incense is the tenderest charity, whose vesper hymns and morning prayer are holy aspirations, and whose marbled walls are decorated with the paintings of martyrs, seers, reformers, and our worthy nowadays sensitives, who in their religious services sing:

One family, we dwell in Him,  
One church, above, beneath,  
Though now half-hidden by the stream,  
The crystal stream of death.

It is a sort of manly pride to note that while the literary eyes of the world are upon us—that while scientists with their searchlights are in our midst—many, very many of the brainiest men and women of this heaven-inspired century are devoted Spiritualists, regarding the Religious-Spiritualism, with its masterly phenomena, as the great thought-leader in this wonderful century. Forget not that our poet Longfellow was a straight-out Spiritualist, thus expressing his belief:

Then the forms of the departed  
Enter at the open door,  
The beloved, the true-hearted,  
Come and visit us once more.

Enthused as we are, with that uplifting truth which makes the soul free, with that blessed hope that now blossoms into fruition, and with that knowledge—that direct and positive knowledge—of the continuity of life in the fadeless realm of immortality, he thus further sang:

Out of the darkness of night  
The world rolls in light,  
It is daylight everywhere.

#### WHAT IS NEEDED IN THEOLOGY.

The need of the hour is for men who will match the courage and sacrifice of the soldier by similar courage and similar sacrifice in the realm of theology! Such courage may take a man out of his sectarian compound, but it will lift the souls of men out of the present slough of despond. Despite our deluge of printed appeals, our legions of preachers, our millions of pounds spent in making religion palatable and attractive, Tommy Atkins seems to have made up his mind to blaze his own pathway to heaven. He will do it in the future more than he is doing it now. The hope for religion is big—the hope for the present religious machinery is small.—Dr. A. Irvine in "God and Tommy Atkins."

#### WHAT IS A SPIRITUALIST?

By the Rev. F. Fielding Ould, M.A.

The question "Are you a Spiritualist?" is not safely answered in these days by a simple yes or no. One has first to enquire "What do you understand by the term?" In the days of Domitian or Diocletian, to acknowledge oneself a Christian was in popular estimation to confess oneself an enemy of ordered society, a traitor to the State, a dangerous anarchist whose binding rite was the eating in private of human flesh! A Christian was in reality something vastly different, but his innocence would avail him nothing if he accepted a title connoting all that was hateful in the ears of an ignorant rabble. The Germans have shown us how powerful and effective may be a long-continued course of misrepresentation—"Give a dog a bad name, and hang him."

A Spiritualist is popularly supposed to be a person of a morbid habit of mind, a "dweller among the tombs," who is addicted to dark and secret rites and has utterly discarded Christianity in favour of a religion proclaimed by an hierarchy of more or less disreputable "mediums." Many think Spiritualism an unwholesome and profane prying into plainly forbidden things, contrary to revelation, good sense, and even common decency. That anybody should claim at one and the same time to be a Spiritualist and a devout Christian seems a mere contradiction of terms, involving manifest insincerity on one side or the other.

A Christian—the fact of having been baptised "into Christ" does not guarantee a right to the title—a Christian, I suppose, is one who admits the claims and accepts the teaching of Christ in the sense in which he honestly conceives it to have been meant, and tries to live in the spirit of such teaching. The sign by which Christians may recognise one another is clearly stated in St. John xiii. 35, but it is by no means the conventional test of communion.

A Spiritualist is not one who is continually seeking communication with the "dead": rather is he one who holds as true a certain body of doctrine and in consequence maintains a peculiar mental attitude towards all that is. What are the characteristic and distinctive doctrines on which he takes his stand?

FIRST—That death has been greatly misrepresented, and is simply the natural mode of transition to another plane of existence.

SECOND—That the departed are awake and active immediately or very soon after leaving the material environment.

THIRD—That communication may and ought to be established with those who have passed on.

FOURTH—That a spirit can reconsider his position, i.e., repent, after death, and that his final resting place is never determined solely by this one stage of existence.

I cannot think of any other distinctive doctrine—for the truths of the existence of a supreme and beneficent Father, the pre-eminent position and redemptive work (in some real and fundamental sense) of Christ, the infusion of spiritual vitality, the ministry of angel guardians, together with many other things commonly maintained by Spiritualists are already integral parts of Christianity.

A man holding the above-mentioned four cardinal doctrines is a Spiritualist, though he may never have had direct dealings with discarnate spirits. A good Spiritualist will be one who lives in the light of these things, and who by his patience, joy, hopefulness and charity goes far to prove their truth.—*Light.*

## AIR-RAID LITERATURE.

## THOUGHT FORCE AND VICTORY.

By Ella Wheeler Wilcox.

[Although this article is somewhat out-of-date, owing to the war having suddenly ended, the thoughts expressed will, doubtless, be acceptable to, and appreciated by, our readers.—Ed.]

It was away back in last March when air raids were disturbing everyone's nights in Paris, and the days were made uncomfortable by the big Bertha gun. There were nervousness and depression in the air. People were brave, yet it was natural to feel disturbed. The German army was making progress toward Paris. In order to keep control of my own nerves and to aid others to do so, I sat down one day and compiled what I called "Air Raid Literature." I read it to a bevy of American women that evening, after the bombs began to fall. Here is what I wrote or compiled at that time:—

The mighty power of concentrated thought is understood by most intelligent people to-day. Were it understood, and the knowledge put into practice by every man and woman among the allied nations, this war would end in "victorious triumph in a few months." Yes, in a few weeks. It was the persistent thought of conquest through brutality which one man held for 40 years and communicated to and imposed upon his subjects which caused this war.

Let the allied nations unite in giving 15 minutes of calm, concentrated thought every morning on awakening to these assertions: "*We are invincible because we have the love of humanity in our hearts. Power from the Divine source of creation pours upon us and through us. Victory and peace are ours.*" Let every man, woman, and thinking child substitute this reverent assertion for the thoughts of fear and nervousness which might naturally dominate their minds at this time. And let them commit to memory these quotations from the Bible and other sacred literature to help them to be calm and to send forth the powerful vibrations necessary to combat the emissaries of evil:—

"The Lord of Hosts is with us. Be still and know that I am God. God is our refuge and strength, a very present help in time of trouble. Therefore we will not fear though the earth be removed and the mountains carried into the midst of the sea. Though waters roar and are troubled, though the mountains shake with the swelling thereof."—Psalms.

"Why art thou troubled and cast down, O my soul, and why art thou disquieted? Hope in God, for I shall yet praise Him who is the health of my countenance and my God."—Psalms.

"Thou shalt not be afraid of the terror by night, nor the arrow that flies by day; nor the pestilence that stalketh in darkness. Nor the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."—Psalms.

"Be strong and be of good courage. Be not afraid, neither be thou dismayed. For the Lord thy God is with thee whithersoever thou goest."—Joshua.

The repetition of these quotations cannot fail to calm the most nervous mind, if persistently performed with reverence and faith.

**The Germans and Psychology.**

The above selections were read to various bevy of people during the month of March and then laid away in my portfolio as I left Paris and went out of the air-raid zone. Now comes a very interesting letter from Mr. Albert Whitehouse, of "Vim Health System." Mr. Whitehouse suggested my putting into circulation the following ideas which he had compiled:—

"This is said to be a scientific war. The physical sciences are being stimulated to advances and ap-

plied in both destructive and constructive directions. What of mental and spiritual sciences? Mind is being employed psychologically, and to the greater extent by the Germans. There is a spiritual science, though not regarded generally as such. Spiritual power is a reality, recognised but little understood and applied. Some time ago Paul Deschanel, president of the French Chamber of Deputies, in an address, brought out a remarkable statement by Napoleon toward the end of his power, to the effect that spiritual power was mightier than any physical force. The man who had applied physical and mental force to such high degree recognised a still greater force. There is no evidence that he understood it or applied it."

We can truly say that mind is back of all, that the causes leading up to the war and the prosecution of it are mental. The whole situation is an immense mental problem and the solution of it must be mental.

The object of this article is to advocate a nationwide movement to put into operation a consolidated mental force that would most surely add greatly to the effectiveness of the other forces now being brought to bear by the allies to win the war.

Thoughts are actual forces. If one million individuals were as one holding an absolute faith that the war will be won by the Allies there would be a great potential invisible force set in operation that must manifest. It is the law that all thought must take form in action. The greatest forces of the universe are the invisible ones. Then let there be as many more than one million individual minds as can possibly be enlisted engaged in this operation of thought force.

A mental state of absolute faith is the most dynamic of all forces. Hold this mental attitude with millions of others and you can feel sure that you are helping to bring victory nearer.

Slogan, "With God and Right," or, "Right Wins." These thoughts, which Mr. Whitehouse suggests, are of great value, and I am glad to give them to the world at large.

**MYSTERY NOT WANTED.**

"There is no philosophy, however profound, which cannot be expressed in every-day language," said Professor Bergson in his address at University College. One may commend the saying to those schools of occult science which seem to think it necessary to clothe their ideas in alien forms of speech, or in the English of the middle ages. Let them remember that clearness of thought is inseparable from clearness of expression. However beautiful mist and shadow may be in art, they are out of place in science and philosophy. With the march of intellect there is a growing tendency to suspect the genuineness of doctrines that make a mystery of themselves.

**DO YOU READ?.**

If so, your attention is directed to the list of Books appearing in our advertising columns, many of which have just arrived and all of which have been specially selected as literature with which every professedly enlightened thinker should be familiar.

The man who reads freely will always "feel at home" in intellectual society, and will have a richly furnished mind with which to entertain himself in the days of "the seer and yellow leaf."

# The MYSTERIES of MEDIUMSHIP

## THE PSYCHIC MECHANISM.

### FEATURES OF THE AURA.

By **W. H. Evans, Author of "Constructive Spiritualism."**

[Mr. Evans, who is richly endowed with mediumistic gifts, and a deep student of the baffling peculiarities associated with investigations of this character, is pre-eminently qualified to write with authoritative weight on the various and more or less perplexing phases of mediumship that are at present attracting public attention throughout the world. He is a frequent contributor to English psychic magazines, and his articles are invariably distinguished by lucidity of expression and graceful style. He is, moreover, the author of that excellently-presented and useful work, "Constructive Spiritualism," which every Spiritualist may be recommended to read and closely study. The accompanying article is the first of a series promised from his pen, on "The Mysteries of Mediumship," and they will, doubtless, be read with both interest and profit.—Ed.]

In considering the question of mediumship we must have a clear idea of what we mean by a medium. A medium is one who goes between, who connects one condition or state with another, or who is a means of transit or communication. A medium for Spiritualistic phenomena is one who possesses powers which enables him to have contact with subtler realms of matter than we are ordinarily aware of, whose organism can be used by the inhabitants of those realms for the production of Spiritualistic phenomena, and also for transmitting messages from the other side of death, relative to identity and to moral and religious teaching. Mediumship must be progressive, linking us on to the higher nature of man, otherwise it degenerates into what I heard a friend describe as "unintelligent emotionalism," thus becoming unreliable.

Before we go on to the deeper problems, it is necessary to get some understanding of "the mechanism of mediumship." We must try to discover what differentiates the medium from the non-medium; what the invisible helpers work with to produce any kind of phenomena; and what is the force, or the mode of motion employed. To all outward seeming there is no difference between a medium and a non-medium. They both possess physical bodies very much alike, but there is some essential difference in their inner make-up, which sets one of them apart. The other is apparently without any mediumistic power in this direction, though perhaps it would be too sweeping to say that anyone did not possess some degree of psychic ability. It is only nearer the surface in some than in others.

The usual definition of man accepted by Spiritualists is the old one of a triune being—of body, soul and spirit. As a rough-and-ready working definition for ordinary purposes it is good enough, but in considering this aspect of our subject it is not. It may be stated as a truism that whatever plane of matter or substance man functions on he must have a vehicle to work in appropriate to that plane; and also powers to work with appropriate to that plane. This suggests to us that if there are more levels of manifestation than the three contained in body, soul and spirit, man must have more than the three vehicles pertaining to these planes. For instance, science has practically concluded that there is a vast sea of ether in which the material universe is immersed, and which is really a part of it. To work in this etheric sea, one must have an etheric body; thus we add one more. Then there must be a mind body to

function in the mental realm. This, added to the soul, which is the emotional body, or body of desire as some term it, gives us at least five bodies, the finer interpenetrating the grosser, while flowing through and uniting all is the Spirit, the Divine unit of consciousness, uniting all into a coherency, using these bodies in turn as it wishes to work upon the various levels of life. As, however, the manifestation of Being is an octave, there must really be seven different bodies corresponding to the seven modes of Divine existence.

#### Part Played by Unseen Operators.

Now while the physical body provides the fulcrum, the lever for the production of the various grosser forms of psychic phenomena is in the unseen, and is used by intelligent spirit-operators to produce the various results. In the production of the physical phenomena of automatic writing and speaking, the medium is a mere passive instrument; but in the development and expression of the higher forms of inspirational mediumship, the active and intelligent co-operation of the sensitive with the unseen helpers is necessary.

Dr. Andrew Jackson Davis speaks of Deity as having seven modes of action upon the universe, and by the law of correspondence man should also have seven modes of action, and for every mode of action whether of Deity or man there is probably an appropriate vehicle. But considering man as a whole, all his bodies must interpenetrate from the highest downward, and not *vice versa*. Regarding the physical body alone we find it possesses a remarkable nervous system which relates it to the outer and inner life of the spirit. This system plays an important part in mediumship. The nervous organism may be regarded as the vehicle of expression of what has been termed the biological body, described by Henry Frank in his work, "Psychic Phenomena, Science and Immortality," thus—

"If we could imagine the outer denser, opaque elements of our physical body completely dissipated, leaving yet a body, though spectral, or invisible, still in every minute detail the exact counterpart of the exterior but now dissolved body, we would possess in the mind a vivid picture of the protoplasmic organism that actually exists within each human being. If, again, we could conceive of this protoplasmic organism, the invisible, suddenly made luminescent, so that while radiant it would reveal its perfect outline in spectral form, we would still more accurately fashion to our minds the inner mysterious body which exists within our palpable exterior body."

This description conveys to our mind some idea of what actually exists.

Within the four lower bodies, the mental, psychic, etheric and physical, we find the mechanism of mediumship. Each body is a replica of the other, reproducing in descending degrees of grossness the body above it. Behind these are the higher bodies of the Ego. The mental, psychic and etheric bodies can be detached from the physical, and according to the variations in the nervous organism, which to some extent determines the form of mediumship, coupled with the moral, intellectual and psychic development of the individual, so will be the form of mediumship.

#### Peculiarities of the Aura.

To the eye of the clairvoyant the physical body is surrounded by a flame-like atmosphere generally spoken of as the aura, which is really the finer matter of the bodies spoken of. Some little consideration must be given to the auric envelope of the body. The aura is radio-active, it reflects different colours

in harmony with the spiritual, mental and bodily states. It holds many secrets, being the hidden book of life. Those who have the power to see the aura can judge the mental and spiritual development of those to whom it belongs. Thus an undeveloped being has an aura that is small and cloudy in its colouring, the predominant colours being grey and red; splashes of muddy green and brown will be prominent. The auras of some are barrel-like, being barred with lines of colour like hoops, such an aura indicating rigidity of mind, and an aversion to new ideas. Others again while having regular colour bands are soft in their tints and outline, indicating love of order, and belong chiefly to the scientific intellect; while persons whose desires are active in the higher realms have a wide-reaching aura, displaying a wonderful colouring, clear and soft. The pictures of saints with a halo round the head is not altogether a fancy picture, but one founded on fact. Soft yellow and orange colours are to be seen around the heads of intellectual workers, the orange being more prominent if the ambitions pertain to earthly gain and advantage.

Strange shapes are to be seen in the auras at times; these are transient, conforming to the moods of the individual. Belief in devils, in flames that burn and consume not, may have arisen partly as a result of persons gifted with clear vision seeing these in the auras of people. For anger and passion produce results in the aura analogous to a thunderstorm, and the lightnings of passion light up the clouds of hate with a lurid glare, making the aura to appear like a smoking furnace in which may be seen grinning shapes of distorted thoughts like goblins from the pit! Vice and sin produce repugnant shapes in the aura, corresponding to slimy snakes, toads and loathsome reptiles, while to those psychically sensitive such an aura gives out a vile odour. The real man cannot be hidden. The aura reveals to those with the open vision the real life of the individual.

#### Beautiful Forms and Colors.

Some auras present beautiful greens and purples and golden tints, some rose-like clouds resembling a beautiful sunset, others have the blue of the sapphire, while a few have the piercing brightness of the diamond rising in a pure white flame from the forehead. Such are the illumined ones, possessing the power of true clairvoyance, the vision that has risen above the form and which reveals to the possessor the hidden laws of life. Some auras are dotted with clusters of stars; some show numbers of symbols, while a pure loving nature shows a small egg of pure flame-like lustre just over the heart. This will be seen to pulsate and glow with the purest pink, fringed with a delicate gold. Over some will be seen arising the faint shadow of a pair of wings reaching out to the farthest point of the aura. Many other shapes are to be seen; some like flowers; others small clusters of sparkling lights like jewels, and yet others that present the appearance of miniature trees.

It is through the aura and the different spiritual bodies that our friends over the way do their work in producing the various forms of manifestation, and this is important to bear in mind. Later on we shall have more to say upon this, but in our next we must consider the method by which spirits effect control, and the means used to produce phenomena.

Conceit and presumption have not been any more fatal to the world than the waste which comes of great men failing in their hearts to recognise how great they are. Many a man whose affections and assumptions are a proverb has lost the magnificent virtue of simplicity, for no other reason than that he needed courage to take his own measure, and so finally conform himself to the reality of his pretensions.—Lord Morley.

## SURVIVAL AND SPIRIT IDENTITY.

By Sir William Barrett, F.R.S.

Undoubtedly convincing proof of the identity of a person who has once lived on earth with the intelligence which communicates through a medium is a question of extreme difficulty. Even as regards living persons this difficulty exists. In our law courts we have protracted trials, such as the Tichborne case, where the sole question at issue is the identity of a particular claimant. The verification of identity obviously becomes a matter of still greater difficulty when the claimant is invisible, when "personation" frequently occurs, when telepathy from the living and the dead is admitted, and when the evidence is of a fitful and fragmentary character. But if the identity of the spirit communicator with that of the person he professes to be, can be indisputably established in a single instance all other questions, all other knowledge, sink into comparative insignificance. *For my own part, I am convinced that such identity has been established*, though I have never had the good fortune to be present at a sitting when any conclusive evidence of identity of a deceased friend has been given.

There is, however, enough evidence from others to convince the critical and painstaking student that life and memory can survive the dissolution of body and brain. Some of this evidence I have published, but the whole subject has been treated in an abler and more comprehensive manner and from personal experience by Sir Oliver Lodge. I would specially refer to Section IV. of his book, "The Survival of Man," where his remarks and evidence on the subject of personal identity in Chapters XI. and XII. will repay careful perusal, and must carry weight even to the most sceptical.

To those readers who wish for a personal examination of this subject, and an illustration of one of the most striking proofs of identity, I would commend Chapter IX. in the second volume of Myers' "Human Personality." The particular instance I refer to is given on p. 225 of that book, where, through the mediumship of Mrs. Piper, a thoroughgoing disbeliever in a future life, Mr. Howard, was convinced of the continued existence and identity of his deceased and most intimate friend, known as George Pelham.

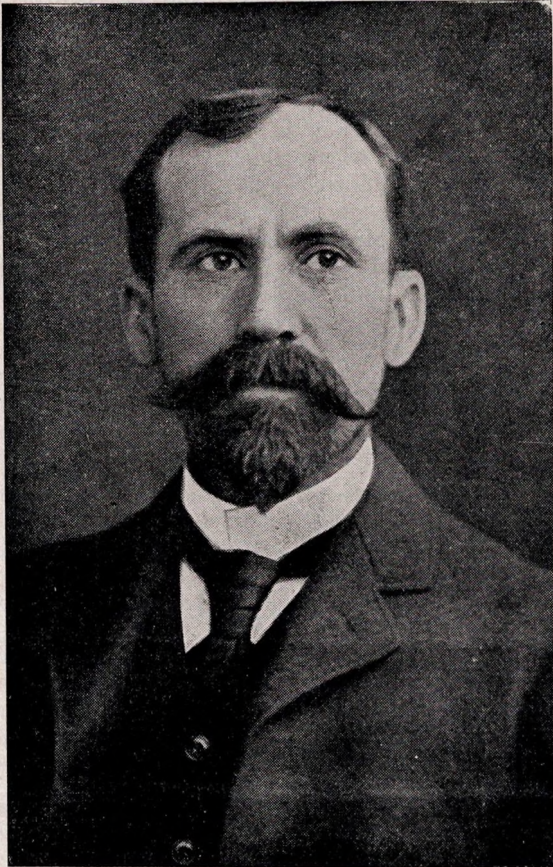
But entrance into life, after death on earth, does not prove immortality—i.e., the eternal persistence of our personality—nor does it prove that survival after death extends to all. Obviously no experimental evidence can ever demonstrate either of these beliefs. For my own part, I hold that human beings have only a potential immortality. That an ever-widening life and consciousness in the unseen is only possible when the soul is twice born, when through loss of self it gains a higher self, when through effort to attain higher and nobler ends consciousness is sustained and expanded in the spiritual world. Even in this life we see how human consciousness gradually shrinks in the purely self-centred soul; how the soul shrivels when its only aim is self-gratification. And, unless a re-birth take place here or in the unseen such souls must gradually lose self-consciousness; they may become mere automata, temporarily revived into consciousness by the proximity or influence or solicitude of others enjoying a fuller spiritual life; or they may decay and wholly pass away from their fellows—may experience the second death.

Beyond this we cannot see; but the Universal life in every soul cannot perish, and doubtless it will take to itself a new earthly body somewhere and somehow, drawn to earth again by the attachment of the soul to earth, until it is freed from the grip of all earthly desire.—*Light*.

# THE TROUBLES OF PSYCHIC RESEARCH

## IGNORANCE AND PREJUDICE.

By James H. Hyslop, Ph.D.



DR. HYSLOP.

[Dr. Hyslop formerly occupied the Chair of Philosophy at Columbia University, but, becoming absorbed in the work of Psychological Research, he relinquished that position to take up the office of Secretary of the American Society of Psychological Research and Editor of the Proceedings, regularly issued under the auspices of that important organization. He is one of the most thorough-going and acute-minded of all the investigators of the present day, is fearless in criticism, and wields a very direct and incisive pen. Men of his calibre are an ornament of, and render great service to, the cause of Spiritualism.—Ed.]

I was lecturing in a college town this winter and the person who made the arrangements asked two of the college professors to introduce me to the audience. The first one objected because he was so closely associated with orthodoxy that he did not dare to be associated with my effort. He would be misunderstood or outlawed. The other was not so orthodox, but he gave as the excuse for his refusal that I had gone too far in my beliefs about psychic research to appear as an indorser of what I had to say. In the house of my hostess there were two gentlemen. They preferred to stay at home and play cards to hearing a lecture on survival after death. In the Harvard Theological School one of the Professors told his students that I was "a very low type of mystic." He had probably never seen a word that I had written on the subject. In other places it suffices to say of any man, "Oh, he is a Spiritualist," to discredit both his opinions and his facts. So slowly does the world make progress, although the English Society has accumulated facts ever since 1882 to prove the existence of something supernatural.

The motives that lead to this indifference or contempt are various. They are sometimes excusable enough, but they are not always so, and even when

they are excusable, or at least understandable, they betray a situation that is not excusable at all. The men who declined to introduce me at the lecture were probably entirely correct in their particular situation. But there is no excuse for the prejudices to which they had to bow. I quite understand that a man must preserve his influence in the environment in which he does his work. But he is often to blame that this environment hampers him. His business is to educate it to the point of knowing and understanding intelligently what is going on in the world. Orthodoxy, whether religious or scientific, usually settles down into a fixed dogmatism that is the death of all sane thinking and acting.

In the town to which I refer, my hostess told me she had found that the intelligence and mental alertness was confined to the Socialists and working classes and that she had resolved to join that party just to associate with intelligent people, the orthodox people being steeped in narrow prejudices and absolute ignorance, though they were the property holders in the place. The inhabitants were far more interested in their ancestral relation to original settlers in the place than they were in scientific and ethical problems. Religion was a means of respectability and ignorance. She could find nothing congenial in the people that professed it, though keenly alive to the problems confronting the present age. Traditions, forms, leisure, contempt for work and similar prejudices afflicted all who claimed to be the best people of the place, their positions having been obtained only by blood or money. Intelligence and social ethics were the last things that concerned them.

I have said a great deal about respectability serving as an obstacle to the recognition of psychic research and spiritistic theories which are so closely associated with it, and it is time to explain more fully what is meant by this. I have referred to it frequently as if it were a wholly condemnable thing. Such a view could do injustice to some forms of it. But I could rely upon the intelligence of readers to qualify the application of the term, especially as our own efforts have been to make the subject "respectable" while criticising or sneering at others for making that stand their measure of truth. I am quite aware of the legitimate aspects of "respectability," but I am equally aware of its illegitimate sides. When it is a means of holding one's influence for good, it is defensible. When it is a cloak for hypocrisy and selfishness it is not good. All depends on the standards of "respectability," and the motives of those who seek it.

### Orthodox Belief and Scientific Bigotry.

Now, psychic research has run counter to two powerfully established prejudices. One is orthodox religious belief and the other is scientific bigotry about the laws of nature. If religion is not always a matter of external form it is one of internal form, and that will probably be true of other forms of "respectability." In academic life it sifts down to forms of expression, especially in literature, and even in science the manner in which a man expresses his work determines its reception at the hands of his colleagues. There is often just reason for this. When an established mode of expression has been adopted—as in chemistry, for instance—any alteration in terminology will produce intellectual chaos in the science. Language is a mark of ideas and we cannot escape the fact. Consequently any system of beliefs will retain its integrity only by retaining its mode of expression and hence arises a mark of recognition that will establish agreement. Any attack on this standard threatens the fabric.

All that is required is organised effort and continuity in it to conquer, as Copernican astronomy, Newtonian gravitation and Darwinian evolution conquered. They did not win their victories in a day. It took centuries to do it, and psychic research has made far more progress in forty years than Copernican astronomy made in a century. The Spiritualists themselves are largely to blame for the slowness of it. They have made it impossible for the intelligent man to touch it without forfeiting the respect of his neighbours. Instead of making concessions to scientific method, on the one hand, and the practical work of religion on the other, they did all they could to make the subject both æsthetically repulsive and intellectually doubtful. If they had done scientific work in 1850 they would have won their case before science and religion had weakened its appeal. But "respectability" is a more powerful means of conversion than any security of facts. Æsthetics rather than either truth or virtue is the primary standard of recognition in the world. People care less for truth and ethics than they care for good form, the manners established by the community, religious or scientific. It should not be so.

But it is the conception of "spirit" that probably gives as much trouble as anything else, though I cannot but think that most of the attacks in this respect are based upon deliberate misrepresentation of its meaning or the assumption that a false idea of it is essential to the group of despised people who advocate a particular form of belief in it. The Philistine with academic standing will not avow his agnosticism on the problem, but he does delight in ridiculing the external forms and methods of the Spiritualists, and so assumes naive conceptions which he knows are irrelevant, just to win an easy victory over ignorant people. No doubt the newspapers and pictorial needs have influenced the popular imagination in its conception of spirit and invited the deserved ridicule which it receives. But it requires little intelligence to ascertain that science does not require it to limit the meaning of the term, and indeed religion and philosophy, which have both been devoted to the super-sensible and transcendental, ought easily to realise that "spirit" is not a sensory concept at all, but a name for the supersensible, which it is respectable to believe in, if called atoms or ions, electrons or ether, but not admissible if called "spirit." There is no excuse for this except prejudice, and ignorant prejudice at that. In the problem of psychic research we do not require to conceive "spirit" as anything more than what we know of consciousness in life; namely, as a stream of mental states. It may be more, but it is not necessary to contend for that until we find facts requiring more. We may stop with the stream of consciousness as the primary phenomenon of spirit as we know it, and collect our facts with reference to that conception of it. Most of the objections of the Philistine would fall away, if this were done. But unfortunately science and religion alike have become so saturated with materialistic ideas of reality, based upon sensory conceptions, that it is hard to call both of them back to the fundamental principles on which they started and are based.

#### The Materialism of the Church.

There was no more ardent advocate than the church of the supersensible, in its very origin. Witness its position regarding idolatry. It soon surrendered to sensuous rituals and is to-day so inoculated with art and good form that it is more materialistic than spiritualistic. If it could once return to its pristine purity in that respect it would welcome psychic research as its salvation. But it is joined to its idols and unless it discovers how to save itself it will have to be let alone. Science is a more hopeful antagonist. Its profession binds it to investigation of facts, and as soon as it can be made to resent the insidious influence of bigotry and

"respectability" the bigotry of its conquests and the "respectability" of established ideas, it will take the foremost place in the inquiry. But it will have to face the definition of "spirit," and the facts that bear upon the question of its existence. Define it as suggested, and nearly all the silly objections which ignorant people and knavish respectables bring forward to displace it will fall of their own weight. Both science and religion rest on much that claims to be revelation about the other life, but this is solely because they bring materialistic instead of super-sensible standards to the settlement of the problem. No doubt there is much that is, or seems, absurd in the representations of another life. But once we free ourselves from false standards of judgment about the facts we shall discover a thread of unity in the whole, especially in many things that seem paradoxical and absurd, that will reveal a larger interpretation than anyone has dreamed of except the idealistic philosopher and the true religionist.

With most people it is the contrast between what they think "spirit" is and what the evidence appears to indicate, that makes them revolt against spiritistic claims. But this is due to an entirely superficial knowledge of the problem and the interpretation of the facts. Most people assume that we must choose between the medium and the spirit claiming to communicate when explaining the phenomena. This is an inexcusable illusion. There is at least the influence of two minds to reckon with in the communications, and sometimes half a dozen. Instead of choosing between medium and spirit, we have to reckon with both of them, and then, in addition, the control and any number of co-operators, as well as would-be intruders; and besides this, all the limitations of the human organism and the conditions which separate a transcendental from the material world. If allowance is made for these complications there will be more tolerance for the facts. But the ignorance on these matters is so monumental and the prejudices of scientific and academic men so strong and intolerant, that it is well-nigh impossible to dislodge them. But perseverance will accomplish the result, and the next generation will reproach the present Philistine for bigotry and ignorance as we now do the medieval theologian. Courage in maintaining the truth and contempt for bigotry will win the day.

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#### EXTRAORDINARY STORY.

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"The most extraordinary story I have ever heard," was the comment of the South Dorset coroner on the evidence given at an inquest on William Jones, a London clerk who, his mind becoming affected as the result of influenza, recently took train to Weymouth instead of going to business, and threw himself into the sea. Fishermen who saw the tragedy said the time was about a quarter to four, and the man's widow declared that at ten minutes to four, whilst at home, she heard him call her by name twice, and she said to her children that she knew that her husband "had done something."

#### TO THE CASUAL READER

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

The rates of subscription will be found in our advertising columns.

**"CHRISTOPHER."****SIR OLIVER LODGE'S NEW BOOK.**

By Edith K. Harper.

"La prière c'est le parfait trait d'union qui unit les âmes pour le temps et pour l'éternité."—Abbé Marquand.

Those who expect to find in Sir Oliver Lodge's latest book a record of seances and startling super-normal manifestations will be disappointed. Sir Oliver makes this very clear at the outset, stating at once that, in effect, "Christopher" is a study of the beginning and development of a fine character, which having been suddenly cut off from its earthly environment has gone on to perfect its evolution in freer and wider conditions.

Such a character is Christopher Tennant, the subject of the present work, and practically the only "psychic" element of the book is the account of a compact made between mother and son in regard to what each would do in certain eventualities, notably Christopher's death at the Front. How the compact was made a month before the young officer's passing, and how all too soon came the need for its carrying out, is beautifully and simply told in a short Memoir by Christopher's mother, which is included in the book. Referring to the compact she writes: "After speaking of the perfect companionship which was always ours, but had flowered into such beauty as the boy emerged towards manhood, we spoke of the future, and we provided definitely and fully for each of us what we should each do, aim at, and feel under certain eventualities."

With terrible suddenness came the news of his death in action on the Flanders Front, early in September, 1917. This was the test of faith, and the strength of the compact. Of its wonderful endurance Sir Oliver writes: "Testimony can be adduced that the effect was not an evanescent excitement, to give way to subsequent depression, but that it burned with a clear and steady flame, and so continues to this day." Heartily one echoes Sir Oliver's sentiment that it would be well indeed were many such beautiful compacts made, having for their object, not to arrange for an immediate attempt at communication through an outside source, but rather to dispense with that positive test as a confirmation of faith.

One has often heard of compacts between friends, promising to communicate, if possible, as a proof of a continued existence, or, as in the case of Julia A. Ames and her friend, "Hoodie," to prove that communication between the living and the so-called "dead" is an actual fact. (That indeed was the dim beginning of "Julia's Bureau," through a chain of after-events.) But the "promise" between Christopher Tennant and his mother was on quite different lines, lines involving a high degree of spiritual evolution.

Throughout all her natural bitterness of grief the mother never wavered in her faith, nor failed to carry out her part, "Because," as she writes, "I am certain that if anything could unsettle him over there it would be the feeling that I was failing him." Would that all who are bereft of those dear and heart-precious to them would realise how such a noble and unselfish attitude of mind would help their beloved ones during the early stage of their new life, where all, of course, is necessarily strange and unfamiliar.

Christopher Tennant had the advantage of being a nephew of F. W. H. Myers, the famous author of "Human Personality," to whom he seems to have borne a great spiritual resemblance. The development of the boy's character is traced through childhood and public school life, and through Sandhurst and the military preparations that preceded his going out to the Front as a 2nd lieutenant in the Welsh Guards. One is much interested in the boy's intense pride in his Welsh blood.

In addition to editing the whole Memoir, Sir Oliver contributes a fine Introduction, entitled "Youth and the War," in which he mournfully surveys the appalling massacre of young manhood during the last four years, and we all know none can speak more feelingly in this regard than he, and we are one with his deep and heartfelt words of consolation—I will not say of "hope," but of certainty—

"Their task is far from ended, a complete existence is begun: they enter the ranks of higher service, their power of help is increased rather than diminished, and they still devote themselves to the cause for which they gave their lives."

*Christopher: A Study in Human Personality.*—By Sir Oliver Lodge. With photogravure portrait and half-tone plate. London: Cassell and Co. Ltd.; New York, Toronto, and Melbourne. Price, 10/6 net.

**GENERAL SIR ALFRED TURNER.**

Major-General Sir Alfred Turner, K.C.B., C.B., who was a fearless champion of the phenomena and philosophy of Spiritualism, has passed to the higher life at the age of 76. His book, "Sixty Years of a Soldier's Life," gives the main incidents of his career, and is full of interesting matter, especially in relation to Irish affairs. He was secretary to the Commander-in-Chief in Ireland in 1885-6, and received the thanks of the Government for his work in restoring order in the disturbed districts in the Irish troubles of 1887. His Irish experiences converted him to Home Rule. His long and active life in different parts of the globe indeed brought him into contact with some of the leading minds and chief events of the last two generations.

In 1865 he went to India, where he studied Hindustani and Persian; in 1884 he saw service in Egypt with the Gordon Expedition, and his description of the end of the Soudan campaign is a veritable "footnote to history." When, as Colonel Commandant of the Royal Artillery, he retired from the Army, he occupied himself with commerce and became closely associated with the affairs of British North Borneo. His interest in psychic science was always active and sympathetic, and he wrote and spoke continually on his experiences and observations. He worked arduously in the home service in connection with the war, and by his transfer to the better life the cause of Spiritualism sustains a distinct and regrettable loss.

**WORK IN HEAVEN.**

Who can tell what glorious ministrations, what infinite activities, what endless growth and progress, and lifting up of brethren, God has in store for us through eternity? . . . Do you know Whittier's beautiful poem of the old monk who had spent his whole life in hard and menial work for the rescue and help of others? And when he is dying his confessor tells him work is over: "Thou shalt sit down and have endless prayers, and wear a golden crown for ever and ever in Heaven." "Ah!" he says, "I'm a stupid old man. I'm dull at prayers; I can't keep awake. But I love my fellow-men. I could be good to the worst of them. I could not bear to sit amongst the lazy saints and turn a deaf ear to the sore complaints of those that suffer. I don't want your idle Heaven. I want still to work for others." The confessor in anger left him, and in the night came the voice of his Lord:—

Tender and most compassionate. "Never fear,  
For Heaven is love, as God Himself is love;  
Thy work below shall be thy work above."

—Dr. J. Paterson-Smyth ("The Gospel of the Hereafter.")

## THE GREATEST SACRIFICE.

### THE DEATH OF JESUS.

[This message was received by Mrs Larard, of Murrumbidgee, by automatic writing, concerning which operation Sir Oliver Lodge says:—"The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutionary advance—it seems like the beginning of a new human faculty. I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly or temporarily possessed, by another, or foreign intelligence, operating either on the whole or on some limited part of it."]

Thou art passing through the season when the world rejoiceth at the coming of the Lord, the Saviour of mankind. The time fixed is not in accordance with our time; still, it is well that there should be a stated and definite period at which all people of one mind can meet to celebrate the Great Divine Renunciation in the birth of the Christ, or, I should say, the re-birth of a vessel, holy and pure, in which the Christ might tabernacle. Jesus the man had to pass through His earthly pilgrimage, His trials and temptations, His sorrows and humiliations, until He had overcome and perfected the temple in which the Christ could dwell. The mystery of Divine Love is only now being grasped by certain of the people, who, from knowledge gained through Spirit Revelation, can follow and understand the descent of Spirit into Matter.

We often hear it said amongst you that the present sacrifice of your young men is equal to that of the Divine sacrifice of the Master; that both laid down their lives for the same cause, but, Beloved, that could not be; only the Inspired One lived to that end. In His own words he said: "For this cause came I into the world, that I might lay down my life and lift my brother man that he might find Life Eternal." Think of it! He lived His life in preparation for that end; He resisted not the enemy, but sought to do him good and open up to him the Higher life, the Life Beyond.

The body of Jesus was necessarily composed of the finest, purest elements, which made Him correspondingly sensitive to all the evil that encompassed Him. It scourged his heart and rent His soul; truly was He "a man of sorrows and acquainted with grief." Yet did He ever strive to draw men to the knowledge of the Love of the Father, and, when despised, forsaken and betrayed, He voluntarily walked the pathway that led to the Cross and His crucifixion, triumphing over self, and, even in His agony, He was mindful of the thief's appeal and spoke to him words of comfort.

My brothers, I would that I could make you realise that there was no sorrow and no agony to equal His. You must grasp the fact that it was Jesus, the highly-evolved, spiritualised man, that was crucified and not the Christ, for the Christ Spirit is immortal, even as thy spirit is immortal, being of the one substance with the Father. He experienced the blackest ingratitude from those whom He had benefited and loved. Think not that His temptation was not as other men's; there were times in His ministry when Jesus, the man, was dominant, then was He besieged and tempted and had to fast, and pray for strength to overcome the flesh. Let none belittle His sacrifice, for they know not of what they speak. The sacrifice of the lives of the present-day we do not undervalue, nor will it be lost to them, their reward is assured, but in no wise can it be named like that of the Man of Sorrows.

We, His servants, celebrate the advent of His birth even as thou, but we are filled with awe at the great renunciation of love and its Divine Sacrifice. We reverence and worship Him, acknowledging Him to be our Lord, so do thou be wise and follow the path He set before thee, and rejoice in thy Saviour, and thou too shall surely triumph over thine enemies,

even as thou hast witnessed the triumph of His hosts in delivering the world from oppression, and from the heel of the enemy.

May this blessed Christmastide bring to thee and to all mankind Peace, Unity, and Good Will.

## THE GERMAN FLEET.

### A Warning from the Unseen.

With reference to Sir Eric Geddes' conviction, expressed at the Lord Mayor's banquet, held in London in November, that the stage had quite recently been set for a great naval battle which would have taken place if the men of the German Fleet had not refused to obey orders and come out, a correspondent of the "Dundee Advertiser" tells the following remarkable story. It was confided to him some five days before Sir Eric Geddes spoke, the narrator being a Dundee friend, "a gentleman who has made a wide and intelligent study of the occult." On Tuesday, October 29th, this gentleman, with five other persons, was engaged in certain psychic research work, when a warning regarding the safety of the British and Allied navies was communicated through a mediumistic channel. It was to the effect that the German High Command was meditating an attack. Further, it was stated that a type of submarines of small dimensions which had been built in large numbers would play a prominent part in the onslaught. The enemy's "peace talk" at that time was described as a trick.

The message came from a source which had previously been found to be thoroughly trustworthy, and the correspondent remarks that, although a sceptic, he felt distinctly impressed by the serious way in which his friend, a man of high intelligence, regarded it. When, later, it transpired that the mutiny of the German navy at Kiel had come about as a direct consequence of an attempt to send it to sea to carry out just such an attack as that to which the warning message referred, the correspondent felt that it was impossible "to explain such a happening in any other way than by something which is not dreamt of in our materialistic philosophy."

In our era of the world these same church clothes have gone sorrowfully out at elbows; nay, far worse, many of them have become mere hollow shapes, or masks, under which no living figure or spirit any longer dwells; but only spiders and unclean beetles in horrid accumulation drive their trade; and the mask still glares at you with its glass eyes, in ghastly affectation of life—some generation and a-half after religion has quite withdrawn from it, and in unnoticed nooks is weaving for herself new vestures wherewith to reappear and bless her sons or grandsons.—Carlyle.

## POSTAL WAR TAX.

An additional financial burden has been placed on "The Harbinger of Light" by the imposition of the Federal War Tax of ½d. on all Newspapers and Magazines posted in Australia.

We have no intention of altering the price of this Journal in consequence, but would ask all individual Subscribers who receive their copies by Post to kindly add 6d. to their Annual Subscription when forwarding the amount.

The additional 6d. will, of course, cease as soon as the Tax is repealed. In the meantime, nobody should complain at this necessary act on the part of the Federal Government.

## THE ETHER AND ITS FUNCTIONS

## ITS RELATION TO PSYCHIC SCIENCE.

By Sir Oliver Lodge.

A very interesting and thought-compelling address on "The Ether and its Possible Psychic Significance" was recently delivered by Sir Oliver Lodge to a private gathering at the London residence of Lord and Lady Glenconner.

The speaker remarked at the outset that the subject under notice had been occupying his mind for some years, and he felt there was a great deal to be done in bringing the existence of the ether into the scheme of philosophy. Incidentally it was a part of psychic science, for we found that the processes of life utilised the properties of matter wherever matter existed. From a consideration of the structure of matter the lecturer passed to the question how ether and matter were united. Certain facts about the ether were known to most people—that it was omnipresent—universal—the medium of communication between all bodies in space, penetrating and percolating through all material substances, the vehicle of light, having no trace of opacity. The ether had none of the imperfections we associated with matter. Matter had properties which dissipated energy. When energy got into matter it began to waste itself; there was friction, and it rubbed itself down into heat. It did not destroy itself—there was "conservation of energy"—but from motion it translated itself into another shape; heat, which in the middle of the last century was discovered to be a form of energy. But in the ether energy found no resistance; it did not stagnate, it was not obstructed. Illustrating its resilience in certain forms of matter, Sir Oliver instanced the case of steel as in springs which, pressed or twisted, had a tendency to resume their original shape. But even steel grew "tired" at last and its original energy was at length exhausted, revealing one of the imperfections of matter. Of course there was no moral imperfection implied. The phrase was simply a technical one implying a quality of matter in contradistinction with ether.

It was the property of matter to grow old, to decay, to wear out. But so far as we knew there were no such properties in the ether. Its energies remained unchanged. To take a simple case: suppose they had in the room a ton weight raised to the height of the ceiling, its energy was really the energy of the ether in space which pushed it down. It would last any length of time without diminution or decay. The ether then might be said to have perfect properties. The best example was its perfect transparency to light. Matter in any form always obstructed the passage of light, but the ether was a perfect medium for it. No vibrations in the ether ever rubbed themselves down into heat. Heat was the random energy of molecules of matter. There was no heat in the depths of space. The ether was perfectly cold. One might speak of light as disembodied heat, and of heat as that which interacted with matter, becoming incorporated with it.

**The Cohering Influence of Ether.**

The lecturer at this point said that he would omit reference to electricity and magnetism as involving matters too abstruse for present consideration. Both, however, were closely associated with ether, and it was through them we were able to study many of its properties. He next passed to the part played by the ether in the coherence of particles of matter. As all people with any scientific knowledge knew, even the most solid-looking matter consisted of particles of matter widely separated. If they could magnify them sufficiently they would see that matter con-

sisted more of distances between the molecules than of the molecules themselves—rather like a solar system, in which the electrons formed the stars and planets. In fact the distance between these bodies in a solar system was not proportionately greater than the distances which separated the electrons from each other. And the power which held them together in either case—the power we called gravitation—was a property of the ether. When we bent or twisted an object—a piece of steel wire, for instance—we were straining not the matter, but the ether which caused it to cohere. (Sir Oliver illustrated his remarks at this point by the aid of some wooden beads strung tightly on an elastic cord, showing that when he bent the beads the latter were unaffected by the process—only their position was changed. The beads might represent molecules of matter, the cord the binding power of ether. The strain was really in the ether.)

After dealing in a most interesting fashion with this branch of his subject, the lecturer discoursed on the etheric constitution of the human organism. Man had an ether body as well as a body of matter. There was the ether of space, and also the modified ether which interacted with material bodies, binding their particles together. It was part of the human body. It had the same shape as the body. But at this step he wished to speculate. He conceived that Spirit which interacted with matter—Mind was one of its manifestations—could equally interact with ether, this "bound ether" of the human form. Everyone knew that inorganic matter did not act like organic matter. Our bodies showed themselves to be the vehicles of will, purpose, discrimination; they expressed individuality, personality. He surmised that these things which interacted with matter could also interact with ether. It was only a working hypothesis—and if it were found not to fit the facts it must be discarded. For himself he saw in the idea a possible explanation of the spiritual or psychical body of which St. Paul spoke. The material body shared the imperfections of the matter of which it was composed. It wore out and decayed, but that need not happen to the ethereal body. Most of those present knew that after the wearing out of the physical body the personality continued, mind, memory and affection persisted. If that were so what vehicle did the spirit utilise as it utilised the matter of the body here? He suggested that it was this body of ether.

**Matter Essential to Spirit.**

Continuing, the speaker said, "Why Spirit requires an instrument, I think we must admit we don't know. But it is evidently a law that the interaction of Spirit and Matter is necessary for the purpose of gaining individuality and receiving some training which otherwise it would not get. At any rate it is a fact that Matter is useful to Spirit. That gives us some ground for supposing that the ethereal body remains useful after the physical body has gone." In the course of his concluding remarks Sir Oliver dwelt upon the suitability of the ether body for the work of the spirit after the loss of the material form, and referred to the teaching of Origen that man had a permanent part here and now, which was not apparent to the senses but was as real as the body visible to the senses. People had spoken of the "astral" body, but the term "astral" referred, of course, to the stars, and was merely a phrase with no exact meaning in connection with the body in which life persisted after physical death.

It was perhaps rather premature to bring forward this idea of an etheric body, because it was one which wanted a great deal of working out. But doubtless the ether must have some function in the psychic realm as well as in the physical realm. As to the loose manner in which it was customary to use

the terms "spirit" and "soul," which even in the best literature were often employed interchangeably, it seemed to him if the etheric body was the vehicle in the next life, then that might be called the soul. This etheric body might conceivably be separable from the material body during physical life, and that would account for what is called "travelling clairvoyance." As to the doctrine of pre-existence, certainly the ethereal body developed and grew with the physical body, so there could be no question of its antecedent individual existence. It started in this world. Of course the animating principle, or Spirit, was there, developing character and personality as the body grew; but the individualisation of Spirit, it seemed to him, began with physical birth. That was the means whereby it gained self-conscious existence, which was evidently the sole purpose of its passage through matter.

### GOD IS SPIRIT.

"God is Spirit." So simple is this statement, so universal is its application, so perfect its results, that it will, when once realised, bring complete satisfaction to all. The reason why it is not realised lies in the fact that religious systems of all classes, and in all countries, have taught limited conceptions of Divinity, and have, as a result, prevented their religious congregations from entering into the grand heart-glow of an inward satisfaction.

Materialism in relation to Divinity, which teaches the special sacredness of stone buildings, named Churches, as being more Divine than the stone walls of our home-dwellings, is false and untrue, and has the effect on a vast number of people, when going to worship, of thinking they are going to something more sacred as a Church than the building they are leaving, in which they daily live.

To have a correct conception of God as Spirit, we must obliterate from our minds the thought that stone, or anything else, in itself, is Divine. With the false conception of Divinity associated with materialism, there is no end to unconscious idolatry—no end to the religious draperies along with elaborate ceremonies, in the grand Gothic churches and cathedrals.

Happy is that man who, with a true conception of God as Spirit, can enter the Gothic cathedral, assimilate the grand music to his soul, and who, being an obedient subject to the law of spirit, sees no more divinity in altar-candles or Gothic ornament than in the lovely waterfalls and tree-clad slopes of earth's lovely valleys.

When Emerson, as a young man, had within him the heaven-born inspiration of his "Spiritual Law," the sense of religious surface-covering dropped from him as an unnecessary part of religious belief. The surface-coverings of the sacrament were no good to him, and he ceased to become a minister in a church, and became a spiritual writer and helped to create a Divine atmosphere at Boston, in America, which, no doubt, has done more than anything else to educate people to realise the difference between spirituality and materialism in religion.

The Spirit of God within the soul is a centre without a circumference. God, goodness, dwelling in every soul, demonstrating itself through the loving smiles of every individual, constitutes the real Church of God—the universal Law of Spirit.—"Mastery."

Professor Blackie's definition of orthodoxy: "Putting into a finite shape everything we know of an infinite—which is nothing!"

To consider a woman religious because she carries a prayer-book is as erroneous as to imagine a man wealthy because he flourishes a cheque book—both accounts are probably overdrawn.—Richard Rees.

### DO IT NOW.

If with pleasure you are viewing any work a man is doing,

If you like or if you love him, tell him now;  
Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies o'er his brow;  
For, no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to slip it to him,

For he cannot read his tombstone when he's dead!

More than fame, and more than money, is the comment kind and sunny,

And the hearty, warm approval of a friend,  
For it gives to life a savour, and it makes you stronger, braver,

And it gives you heart and spirit to the end;  
If he earns your praise—bestow it; if you like him, let him know it;

Let the words of thy encouragement be said;  
Do not wait till life is over, and he's underneath the clover,

For he cannot read his tombstone when he's dead!

### A TALE OF THE TOWER.

Major-General Sir George Younghusband, Keeper of the Regalia, tells in his book "The Tower of London from Within" a rather creepy story regarding the sentry post below the window of the passage which leads into Queen Anne Boleyn's bedroom:—

"One sentry, who was found lying on the pavement on his beat, stated he had challenged a white figure and then charged it with his bayonet, and, meeting no resistance, fell in a dead faint. At the court-martial two witnesses said they were looking out of the window of the Bloody Tower and saw the white figure charged by the sentry. 'It was a bright, moonlight night, and they saw a white figure approach the sentry, heard the sentry challenge, and saw him charge the figure with his bayonet, and then fall to the ground.' The sentry was acquitted. The same figure is said to have been seen by other sentries on the same spot, which became a very unpopular post, and one which the men tried to avoid."

### A DREAM COMES TRUE.

A strange story of the realisation of a mother's dream comes from Lewes, England, where for 15 months Mrs. Fry, of Cliffe High Street, has firmly refused to believe the official report that her son, Private William Osborn Fry, Royal Sussex Regiment, was killed in action in France on July 31, 1917.

On August 5 his name again appeared in the casualty list as missing. The mother at once communicated with the deceased's company officer, and a letter came from the chaplain confirming the report of her son's death.

Still unconvinced (says "Lloyd's Weekly News"), Mrs. Fry wrote again, and received the following reply:—"At first he was reported missing from his gun team, but was seen the next day. As he was returning he was struck by a shell, and later was picked up by a divisional burying party, and was buried behind the lines."

Mrs. Fry, however, buoyed up by constant dreams of her son, still refused to believe he was dead. Many months passed, and at last, through Sergeant-Major Woollard, taken prisoner by the Germans, she learned that her son was a captive in Germany.

## THE LAND OF THE WEIRD.

### WITCHCRAFT IN SOUTH SEA ISLANDS.

By "Loloma."

Those who have lived their lives in peaceful English towns can have no idea of the strange atmosphere which broods over Papua, the Fijis and other South Sea Islands. Experiences of the supernatural may and do happen frequently in English towns and villages, but to a sensitive person the very air in Fiji is filled with a strange and indefinable something—a something which gives the impression that here the unseen world is nearer, and that certain powers—certainly not powers of good—are abroad.

I have had friends who lived in Papua, and all of them agreed that there was more in the witchcraft which the natives there practice than the average person was willing to believe. But of Fiji I can speak with more certainty, for my brother lived there for nine years, and until the war came, and with it the end of so many women's hopes, it was my intention to make my own home in that garden of the South Seas.

My brother is not a believer in the supernatural. Only on rare occasions can he be induced to speak of those things which he has seen for himself, and for which he has no reasonable explanation to offer. He has all the Briton's dislike for "tall stories," and he keeps silence rather than permit the average man whom he meets to dub him one of the Munchausen type of travellers. But to me, sometimes, he will speak of Fiji and the natives, for whom he has a genuine affection and admiration; and more rarely he will tell of strange and weird happenings.

He has told me of a brilliant sunny day, when the blue sky was reflected in the bluer sea below, when a little schooner lay tossing at anchor near a great coral reef. Two white men, wearied with the monotony of the schooner's decks, the everlasting smell of cocoanut oil, and the endless warfare against the giant cockroaches which infest all vessels engaged in carrying cocoanut and coir, had rowed across to the reef. On the far side they found a small group of Fijians, gathered behind an old, old native, who crooned in a quavering voice a strange, haunting tune. He sat at the edge of the water, and his weird song mingled with the lap-lapping of the waves against the coral. At a little distance, motionless in the water, were seven huge sharks. For some time he sang, the sharks remaining apparently attentive listeners. Then he finished his song on a long wailing note, and rose. Instantly the monsters swirled through the water and disappeared. Politely, as is their custom, the Fijians bade farewell to the white men, and departed in their fishing canoe. Whether the rite had been for the obtaining of good luck in the fishing, whether it was a purely religious rite—some form of ancestor worship—those white men never knew. But they will never forget the eerie feeling which possessed them as those man-eating sharks lay apparently charmed by the thin notes of an old man's voice.

This is another tale of Fiji, but it is not a pretty story. In an inland village there lived a white man—one of those derelicts who drift to the South Seas to hide from all those who once knew them. This man was a university man, and had been a doctor. One day, maddened by drink, he shamefully mistreated the little Samoan girl with whom he lived. My brother noticed that his natives seemed restless and excited, and inquired what was wrong. He was told that early that morning the white man had beaten S—, his native wife. My brother lived three days' journey from the erstwhile doctor, but

he knew enough of the strange system of bush telegraphy which exists in Fiji to make no comment on the rapidity with which the news had reached his people.

Late in the afternoon my brother's natives betook themselves to the bush. He heard afterwards that with many rites and to the chanting of strange songs they had buried some threads of the white man's clothing in a split bamboo stick. It was perhaps a week afterwards that my brother learned that the woman-beater had been seized with paralysis at the day and the hour when unseen guardians were called upon to avenge the Samoan girl. That bamboo stick was dug up and turned round, and reburied more than once, and on each occasion that it was touched another stroke of paralysis stole the use from limbs and tongue. The unfortunate man lingered for a few weeks, speechless and helpless, until a final ceremony took place in the mysterious bush, and the tortured spirit left the broken body.

It is a beautiful place, is Fiji, but there is something evil, something mysterious and terrifying, hidden beneath the smiling, playful exterior.—"Occult Review."

### A MORNING PRAYER.

Let me to-day do something that shall take  
A little sadness from the world's vast store,  
And may I be so favoured as to make  
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed,  
Or thoughtless word, the heart of foe or friend;  
Nor would I pass, unseeing, a worthy need,  
Or sin by silence where I should defend.

However meagre be my worldly wealth,  
Let me give something that shall aid my kind—  
A word of courage, or a thought of health,  
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span  
'Twi'x dawn and dark, and to my conscience say,  
Because of some good act to beast or man,  
The world is better that I lived to-day.

—ELLA WHEELER WILCOX.

### FALSE SHAME.

I have had to train many nurses, and I have learned by experience that the daughter of a duchess will not scruple to turn up her dress and scrub a floor, whereas one who has come from the servant class often considers such work to be beneath her. I understand it now. There is an aristocracy of blood which draws men nearer to the divine. The daughter of a duchess would, like a humble follower of the divine, dignify what she touched, but the daughter of the tradesman dare not soil her hands for fear she might be taken for a servant!—and that *would* be a disgrace! And yet in all the Churches they read that he who wants to be the greatest must be willing to be the least, and that the great title of honour which the Master took was that of servant of all.—"Myrrh and Amaranth," by Dr. Josiah Oldfield.

Zeus has given every man a guardian, each man's Daimon (spirit) to whom He has committed the care of the man, a guardian who never sleeps, is never deceived . . . Remember never to say that you are alone, for you are not, but God is within you, and your Daimon, and what need have they of light to see what you are doing?—Epictetus.

## Reviews and World Exchanges

By Dr. Isidore Kozminsky.

In the December number of "Azoth," the editor, Mr. Michael Whitty, writes boldly: "As a student of the unknown and higher laws, we know that every material effect has its psychological cause, that it is therefore in the superphysical realm of emotion and mind that we must look for the reason for this world flagellation, and by eradicating the cause ensure against a recurrence. In our last analysis the war was the result of the utter failure of the religious teachings of the world to influence human thought and action to obedience to the ethical ideals contained in all of them. The materially minded may attribute it to militarism, to lust for power, to capitalism, to the evils of an autocratic or oligarchic form of government, but all these are but the effects of selfishness, which again is but a phase of materialism, or the refusal to believe in spiritual noumena of physical phenomena. Such materialism could not have so deadened all the finer instincts and intentions of man had the knowledge of metaphysics been sought with that of physics, had religion been given the same attention as science, had the church, mosque, synagogue and temple been free of the chains of dogma and superstition and kept abreast of mental development. The priest and the preacher, with the name of Christ continually on their lips, have been the authors of this terrible tragedy and the unconscious instruments of evil. In positions to teach and lead the people, they have been slaves to tradition, too ignorant and inert to think for themselves, or else too pusillanimous to assert their independence. So they have failed in their high office as teachers of spiritual knowledge, ministers to the weary and heavy laden, or the seeker of the true God."

The same interesting number includes an astrological figure set up for the date of the signing of the Armistice, viz., November 11th, 1918, 5 a.m., Paris, France. Comments on this chart are invited from astrological students: "This figure, if read aright, will show what is ahead of all the nations concerned." It is truly an ominous figure, and I reproduce the zodiacal and planetary positions for the benefit of those who may care to give some study to a very potent matter:—The Houses: Rising, Libra 26 deg. 42 min.; 2nd House, Scorpio 23 deg.; 3rd House, Sagittarius 27 deg.; 4th House, Aquarius 4 deg. 30 sec.; 5th House, Pisces 8 deg.; 6th House, Aries 5 deg.; 7th House, Aries 26 deg. 42 min.; 8th House, Taurus 23 deg.; 9th House, Gemini 27 deg.; 10th House, Leo 4 deg. 30 min.; 11th House, Virgo 8 deg.; 12th House, Libra 5 deg.

Intercepted Signs, Capricorn and Cancer.

The Planets.—Venus, 14 deg. 50 min. Scorpio; Sun, 18 deg. Scorpio; Mercury, 3 deg. 24 min. Sagittarius; Mars, 29 deg. 51 min. Sagittarius; Moon, 11 deg. 48 min. Aquarius; Uranus, 23 deg. 49 min. Aquarius; Jupiter, 15 deg. 44 min. Cancer Retrograde; Neptune, 9 deg. 20 min. Leo; Saturn, 27 deg. 33 min. Leo; Caput Draconis, 14 deg. 24 min. Sagittarius. I have inserted Cauda Draconis 14 deg. 24 min. Gemini and Pars Fortunae, 20 deg. 30 min. Capricorn. The Ruler of the figure is Venus, and if the student will consult my text book on "Zodiacal Symbology and its Planetary Power," he will see that the rising 27th deg. (26 deg. 42 min. equals, of course, 27 deg.) under the influence of the moon, carries the following symbol—

The moon throwing its beams on a little bush hut amidst forest trees. A storm has just passed. This in a horoscope denotes one who if saved from malific planetary action, is contented with little and is pleasant and kind to men and animals. His nature

is devotional and sensitive, and is capable of obtaining knowledge from astral sources and atmospheric conditions. He influences others for good, spreading content in the halls of inharmony. It is a symbol of Harmony. It is pretty certain that the 27th deg. of Libra is quite correct considered in the light of sign degrees influence and symbolic lore. It is now for the student to just carefully apply the rules laid down by astrology for guidance in such matters.

All students of occult philosophy have an affectionate thought for Benjamin Franklin, and the article on the famous philosopher from the pen of Monsieur A. Rossignon, which appears in the November number of that excellent French publication, "La Revue Spirite," is original in treatment, and well worth studying. "The man is a spirit, the body but an envelope which he throws away when he has used it." The article concludes with the following epitaph, which I give in Monsieur Rossignon's own language, and which was written by Franklin at the age of 23:—"Le corps de Benjamin Franklin imprimeur,—tel que la couverture d'un vieux livre depouilte de ses feuilles de son titre et sa dorure,—git ici, pâture pour les vers; mais l'oeuvre elle-meme ne sera pas perdue: elle *renaitra*, c'est la joi de Franklin, dans une nouvelle et plus belle edition revue et corrigée par l'auteur." "The sentiments expressed in this epitaph reveal in an original manner the intention of the dear philosopher regarding the plurality of existences."

"I have obeyed God's laws," writes our old friend, Dr. J. M. Peebles, in "Self-Culture"—all should grow old gracefully, ripening like an 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 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 the 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."

In writing of "Strange Psychic Experiences" in the November number of "The Kalpaka," Mr. Sant Sampuran Singh says: "Generally, most people are materialistic in their tendencies. They know nothing of the spiritual realm lying about them—nothing of the spiritual sun shining on them." This agrees in substance with some newspaper cuttings sent to me by a Christian Science friend, and the Christian Scientists deserve well of the community for their public condemnation of the fear scares which are causing so much trouble amongst us at the present time. Truly, say the old Rosierucians, "Beware of Fear."

Other interesting publications received include the "Occult Review" (edited by Hon. Ralph Shurley, London); "The Theosophist" (edited by Mrs. Annie Besant, Adyar); "The Islamic Review"; "The Commonwealth," Melbourne; "Science Grounded Religion," Lahore; "Theosophy in Australasia"; "Theosophy in New Zealand"; "The Messenger" (Los Angeles); "Journal of the American Society for Psychical Research," etc.

I hope to find time to comment on Mr. Wilton's letter which appeared in February "Harbinger," next month.

## REPLIES TO CORRESPONDENTS.

## A CURE FOR "NERVES."

A.L. (Waverley).—Glad to hear that the editorial in the January issue of this journal on "God and His Will" has "unravell'd the tangled threads" for you, and appreciate your assurance that it has done the same "for many others."

M.H.C. (Leith).—We do not remember receiving any letter from you about "Letters from Colin." The remarkable thing about all these messages purporting to come from "our boys" Over There, is that, no matter through what channel they come, or in what part of the world, they breathe the one song of triumph and joy, and exhort the loved ones left behind to, on no account, mourn for them, as it causes them wretchedness and pain. Read the review of "Christopher" in this issue. The mother in that case adopts the right attitude, and is, in our opinion, giving her boy pleasure instead of grief.

R.S. (Newcastle).—Every reader of this journal can, of course, render practical support by procuring new subscribers. But that is only one aspect of the question, and important though it is, there is a more important aspect still—the possibility of rescuing some struggling soul from a morass of doubt and despondency and starting them on the path for the attainment of spiritual light and joy in living. Make a missionary of yourself, and emulate your Master, who "went about doing good." That, after all, should be the chief aim of life. To be self-centred is to be selfish, and, perhaps, that is the "unpardonable sin."

L.T. (Ballarat).—Take all reasonable precautions to ward off influenza, then make up your mind you will not be attacked, be cheerful, and think no more about it. On no account let fear enter in. Fear provides the germs with just the environment they want, because it depletes the system of vital force and gives them a chance of making headway. Therefore, be optimistic and whistle a lively tune!

## A MESSAGE FROM THE BOYS.

## "Don't Mourn for Us."

"I am sending you a little message I received while sitting alone on Victory morning," writes a lady reader of this journal, who hails from Leith. "If you have room for it in a corner of 'The Harbinger of Light,' I shall be glad if you will accept it—it comes to you direct." The message purports to have been given on behalf of "the boys" who form part of the army invisible, and is as follows:—

"So it has come at last! The boys from the 'other world' are leading the rejoicings, as they led on to victory. You are surrounded by those boys this morning who come to ask you to go forth and tell their fathers and mothers this:—That they cannot bear to see the sorrow and to feel the yearning that goes out to them at this time of victory and peace, from the hearts of their loved ones. It is difficult for them to realise that they are invisible and dumb to those they love when their new and beautiful world is so real, and when they are so real to each other.

"'We are not dead,' they cry. 'Why do you mourn us so? We live and love you still. We rejoice when you rejoice, but mourn when you mourn. Do not hurt us by your inconsolable grief. We are a great army of happy people who have nothing of our own to vex us here. We have done our bit for earth; now we are doing our bit for the glorious life beyond. Cheer! in the day of victory! We are with you and you with us for all time. We lead the song of freedom. Why should you mourn? Listen, and you will hear it—Victory! Victory! Victory over oppression and sin, and victory over death! There is no death but sin. We are alive. Rejoice with us, for together we have conquered. Oh, send this out and try to make our people understand; and keep them away from thoughts of graves. We are not there; only our earthly garments are, and what use have we for them when we have now got others very much finer? We do not want to think of the old ones that served their turn, and are now done with for ever. We do not sleep, as many think. Why should we? We work, and rejoice and have led to victory!'"

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

Sir,—One hears such a lot nowadays about nerve disorder, which does not yield readily to ordinary medical treatment by drugs, etc., that it occurred to me some notes upon my experience of mental treatment may be of interest and help. Please pardon the personal element in this description—it is unavoidable. During past years I have been rather prone to envy my more phlegmatic friends, because at times my peculiar nervous structure has given me considerable trouble. Doubtless there are complications. Ruskin, in his admirable essay on "Of King's Treasuries," says: "The ennobling difference between one man and another, between one animal and another, is precisely in this—that one feels more than another."

About 12 months ago my nerve trouble became rather serious. Attacks, first at fairly long intervals, came at shorter and shorter intervals, and became more pronounced. Latterly my freedom only lasted from two to four days, whilst the attack sometimes lasted over four days. When the attack was at its worst I had to give up reading, and my condition practically amounted to prostration.

About four months ago I began treatment, and the result has really been marvellous. I have had no nerve trouble since the first night I began this special form of treatment. I apply the treatment last thing after retiring to bed, and also from time to time during the day when my mind is free to exercise it.

My method is as follows:—I first compose my mind as much as possible. Then reflect upon the attributes of the Deity, as far as my poor capacity will allow. Then realise that there is a part of that Divine essence within me, my Soul. I dwell upon these facts for some time, endeavouring to open my mind as much as possible to the Divine inflow. Realising that my soul rules all my bodily functions, and that it is amenable to suggestion through my objective mind, I then apply auto-suggestions, or commands, ordering my Soul (do this as vigorously as possible as if addressing a second person) to bring relief to wherever there may be any nerve, mental or bodily defect, always referring back to the Source, or surrounding Divine influence, upon which everything depends. Throw as much concentration and energy into the exercise as possible, and do not doubt the result. Remember what Christ said about faith. But don't get discouraged if success does not follow the first exercise. You will probably find your confidence and power of concentration and control improve with practice, and these lead to success.

Yours truly,

Marrickville, N.S.W.

A.N.

## PROBLEMS OF PSYCHIC RESEARCH.

At the Institute in the Hampstead Garden Suburb, London, Dr. Ellis Powell lectured to a large audience on "The Higher Aspects of Psychic Research." He argued that beyond the question of human survival, which he now regarded as proved beyond doubt, there lay a multitude of other problems which we might well consider. Such, for instance, were the nature of the spirit body, its relations to time and space, the occupation of the inhabitants of the spirit world, and their capacity to influence ourselves. All these, he thought, should be studied scientifically and in a manner consistent with the most advanced scientific and philosophical achievements. The Rev. B. G. Bourchier, M.A., Vicar of the well-known church of St. Jude-on-the-Hill, occupied the chair, and the lecture was warmly appreciated, as also were the lecturer's replies to questions at the close.

**THERE IS NO DEATH.**

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in heaven's jewelled crown  
They shine for evermore.

There is no death! The dust we tread  
Shall change beneath the summer showers  
To golden grain or mellow fruit  
Or rainbow tinted flowers.

The granite rocks disorganise  
To feed the hungry moss they bear;  
The forest leaves drink daily life  
From out the viewless air.

There is no death! The leaves may fall,  
The flowers fade and pass away—  
They only wait through wintry hours  
The coming of the May.

There is no death! An angel form  
Walks o'er the earth with silent tread;  
He bears our best loved things away,  
And then we call them "dead."

He leaves our hearts all desolate;  
He plucks our fairest, sweetest flowers—  
Transplanted into bliss they now  
Adorn immortal bowers.

The bird-like voice, whose joyous tones  
Made glad this scene of sin and strife  
Sings now her everlasting song  
Amid the Tree of Life.

And when he sees a smile too bright  
Or heart too pure for taint of vice,  
He bears it to that world of light,  
To dwell in Paradise.

Born into that undying life,  
They leave us but to come again;  
With joy we welcome them—the same,  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread,  
For all the boundless universe  
Is Life—there are no Dead.

M. R. McCREARY.

## REPORTS OF SOCIETIES VICTORIA.

### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The annual picnic of the above society was this year ushered in by absolutely ideal weather conditions, to the great delight of all the children and with satisfaction to the more adult members who were participants. About 150 persons were conveyed to Sandringham in vans, whilst a much larger number joined later in the day, coming by train. The catering and all connected therewith was "par excellence," the workers numerous, all events passing off in perfect harmony, reflecting the highest credit on all concerned. A number of races were held, children from five years upwards competing. All hearts were gladdened at the pleasure evinced by the little ones, and wishes freely expressed that thrice the number might have been present to share the sport and all other good things provided. A guessing competition added to the interest, creating great excitement, bathing also being an attraction of the day. The prizes included a lady's wristlet watch and morocco purse and numerous other articles. The following children were successful:—Girls, 5 to 7: 1st, Alice Kerr; 2nd, Jean Edgar; 3rd, Gladys Needs. Girls, 8 to 9: 1st, Elsie Needs; 2nd, May Clarke. Girls, 10 to 15: 1st, Valmie Read; 2nd, Jessie Douth. Girls' Open Race: 1st, Kathleen Schuler; 2nd, Jessie Douth; 3rd, Elsie William. Boys, 5 to 7: 1st, Campbell Hope; 2nd, Arthur Findley. Boys, 8 to 10: 1st, Willie McNeil; 2nd, George Raisbeck. Boys, 11 to 15: 1st, James Edgar; 2nd, Charles Raisbeck. Children's Open Race: 1st, Theo. Menck; 2nd, Alice Kerr; 3rd, Rupert Menck. Egg and Spoon Race: 1st, Harry Clarke; 2nd, Lily Raisbeck; 3rd, Fred Roberts. Skipping Contest: 1st, Kath-

leen Shaw; 2nd, May Clarke. Guessing Competition: 1st and 2nd equal; prizes divided between Allan Lancashire and Colin Lumley. Other races also held, but not recorded.

CHARLES CHATFIELD.

## SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

Owing to the regulations connected with the influenza epidemic, we have had to suspend our services during the month, but trust ere this is in print to be in full swing again. In the meantime we send greetings to all our friends, and sincerely hope they have all come through this hour of trial with a full realisation of the help of our friends behind the veil and the glorious possibilities of the life beyond.

## NEW SOUTH WALES.

### STANMORE SPIRITUALIST MISSION.

Owing to the Government prohibiting the holding of church services and all other meetings on the outbreak of epidemic influenza in Sydney, no services have been held.

We were fortunate in holding our annual meeting the week previous to the outbreak, when a large number of the members attended. The various reports submitted by the officers concerned were full of encouragement, and showed a great improvement of the church generally on the previous year. Notwithstanding the extraordinarily heavy expenditure entailed in the past year, the financial statement showed a credit balance of £56/3/7. Much credit is due to the management in successfully carrying out all functions in connection with the church and the members generally are gratefully thanked for the generous response when called upon.

The following officers were elected for the ensuing term:—Leader, Mrs. Morrell; President, Mr. Morrell; Vice-President, Messrs. Cooper and Breakspear; Secretary, Mr. J. K. Bennetts; Treasurer, Mr. J. Oates; Choirmaster, Mr. Bewicke; Organist, Miss Cole; Assistant Organist, Miss Hutchison; Church Stewards, Messrs. Brown, Cooper, Becker and Bennetts; Social Committee, Messrs. Brown, Gail, Breakspear and Becker; Advisory Board, Messrs. Oates, Cooper, Brown, Gail and Bennetts; Benevolent Fund Committee, Messrs. Morrell, Oates and Bennetts; Auditors, Messrs. Breakspear and Gail; Librarian, Mr. Welch; General Committee, Madames Melhuish, Brown, Cochrane, Blair, Greig, Gail, Bewicke, Williams, Good, Horsley and Misses Moyes, Melhuish, Cox and Mr. Greig were elected to act in conjunction with the officers.

J. H. BENNETTS, Hon. Sec.

## QUEENSLAND.

### BRISBANE SPIRITUALISTS' CHURCH

Our congregations are increasing, and a keen interest is being manifested by new members joining our movement, helping to carry a share of the burden, which will be heavy for a little time on account of our new building—a substantial brick structure—which we are arranging to erect. Platform is occupied by our local people, and many bright and cheerful addresses are delivered to interested congregations. Our Lyceum has re-commenced after a short spell during the holidays.

"The Harbinger of Light" is always eagerly awaited, and is in itself a great convincing medium, reaching all sections of the community, and carrying hope, consolation and enlightenment to all. With best wishes for your further success.

W. J. KERLIN, Hon. Sec.

## NEW ZEALAND.

### WELLINGTON ASSOCIATION OF SPIRITUALISTS.

The annual meeting of the above Association was held on the 21st of December, and a most satisfactory year of progress was recorded. The platform has been occupied by Mr. John Sage, with intervals, during the past four years, and the society desires to place on record its thanks for the beneficial results of his ministrations; coming at a time when the affairs of the society were at a crisis he has made a strong following, and we trust to have the benefit of his services for a further term.

The election of officers for the year was as follows:—President, W. H. Stewart; Vice-President, M. Morris; Secretary, F. Lea; Treasurer, T. McNicoll, Librarian, W. Vine; Committee, Messrs. Monat, Edwards and Vine.

The occasion of the retirement of Mr. P. R. Russell as President for the past four years was marked by the presentation of an illuminated address, the thanks of the members being conveyed to Mr. Russell for his able ad-

ministration and his successful efforts in placing the society in a sound financial position. Our best wishes go with him in his new sphere of usefulness. We look forward with hope to the extension of the work of the society, and with the loyal help of the members this will be assured.

F. LEA, Secretary.

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

We have to report steady and satisfactory progress. Our speaker, Mrs. Fulyerd, has now been with us for a period of six months, and we shall be sorry to lose her. During the whole of her term she has consistently maintained a high spiritual standard in all her lectures, the attendances at which have gradually increased. Mrs. Fulyerd is a medium possessing more than the average capabilities for platform work, and no doubt her exceptional gifts in this direction will always ensure for her a large measure of public support. Her services have been of great value to this society in many ways, and we trust that she may never be in need of a leading engagement. Correspondence addressed to 19 Whiteleigh-avenue, Addington, Christchurch, will always find her. Our next speaker will be Mr. S. Cottam, from Auckland.

W. S. LOGAN, Secretary.

### SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.

On the 5th of January Miss B. E. Baughan occupied our platform, and gave to an interested audience an address entitled "Swami Vivikananda." On the 12th our President, Mr. C. Barham Morris, gave his farewell address, "The Parting of the Ways." At the close of the service Mr. Morris was presented with a Gladstone bag and shaving outfit, which was subscribed for by members and friends who appreciated the work he had done for the church. In tendering his resignation as President, Mr. Morris expressed his sorrow at having to leave us, but his condition of health compelled him to leave Christchurch. In losing our President we all realise we are losing one who is heart and soul in the work, and whose whole life is devoted to the cause of Spiritualism.

Miss Baughan gave another address from our platform on the 19th, her subject being "The Life and Work of Rama-Krishna," which was greatly appreciated, especially by those who are interested in the beautiful philosophy of the Vedanta.

Mr. Frank Perera, the Indian psychic, has arrived on a three months' visit to our church, drawing a crowd which was beyond the seating capacity, some being accommodated on the platform; his meetings for phenomena on Tuesdays and Thursdays are also well attended.

E. A. NORTON, Hon. Sec.

### SPIRITUAL SCIENTISTS, AUCKLAND, NZ.

Since our last report Mr. McLeod-Craig has continued to give us inspirational addresses, which have been well received by an interested audience.

Although the recent epidemic has thrown back our work somewhat, we managed to hold our annual meeting on January 8th, when the following officers were elected:—President, Mr. Malloy; Vice-Presidents, Mr. Benson and Mrs. Alldred; Secretary, Mr. Smith; Treasurer, Mrs. Smith; Committee, Mr. Hopkinson, Mrs. Carron, Miss Phillips, Mrs. Howard, Mr. Fairburn, Mrs. Phillips; Organist, Mr. Fairburn; Assistant Organist, Miss Benson.

Mr. McLeod-Craig gave an inspirational address on Jan. 12th on "Trance Mediumship," and on Jan. 19th Mr. Benson gave an address entitled "The Kingdom of Love." This was this gentleman's first effort of an evening, and we expect to hear more of him in the future. Mr. Bassett ably assisted in clairvoyance from flowers, etc. If we can obtain a few more workers of this gentleman's calibre, our little church will undoubtedly greatly advance.

THOS. R. A. SMITH, Sec.

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