

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

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"LIGHT! MORE LIGHT!"—Goethe.

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The Harbinger of Light.

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MARCH 1st, 1932.

Author of "Science and the Soul."

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THE EDITORIAL CHAIR

Aviation in Antiquity.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.

Nobody knows who was the author of the foregoing extract. All we know is that it is contained in the opening chapter of Ecclesiastes. But whoever the anonymous writer may have been he is credited with having lived about a thousand years before the birth of Christ, and was certainly endowed with a fair amount of worldly wisdom. His declaration that "there is no new thing under the sun" has not hitherto been generally accepted as a statement of literal fact. But there may, nevertheless, be more truth in the statement than we have been apt to imagine. The earth has been in existence for millions upon millions of years, and during the inconceivable period that it has been habitable by man civilizations have waxed and waned, and the only traces left of them to-day are archaeological remains.

How, then, can we adequately estimate the measure of the attainments in scientific knowledge of those races of antiquity of which we have no historical records? In the absence of such data it has until recent times been popularly assumed that civilisation is a comparatively modern development and that nothing of any scientific value formed any feature of the intellectual stock-in-trade of those lost-out peoples of possibly tens of thousands of years ago. To-day, however, evidence is accumulating which may lead to a complete revision of this popular view. In various departments of knowledge it may be proved that what are considered to be new and original discoveries are really re-discoveries of exactly similar inventions or devices known to races of whom no trace remains save the fragmentary disclosures reluctantly yielded to the pick and spade of the archaeological explorer.

Let us take the modern airship as a concrete example. Were the Wright brothers, of America, the first inhabitants of this planet to successfully rise from the ground by this means some thirty years ago? Most people probably think so. But if we turn to the Preface of "Bibliotheca Aeronautica" we find Colonel Lockwood Marsh, Secretary of the Royal Aeronautical Society, declaring that within the past few years there has been found an ancient manuscript containing the statement that Solomon gave to the Queen of Sheba "a vessel wherein one could traverse the air (or winds) which Solomon had made by the wisdom that God had given unto him." Solomon, presumably, lived some three thousand years ago, yet, if this information is to be accepted as authentic, we find the airship, or aeroplane, annihilating space in the days of this illustrious King. And even then it may have been a re-discovery—a mode of travel known thousands of years anterior to the advent of this wise and amorous ruler. It is impossible to conjecture the vast amount of knowledge that sank into oblivion when cataclysmic upheavals submerged gigantic continents in antiquity and left them at the bottom of the sea. Practically all their inhabitants would be drowned and the manifestations of their skill perish with them.

* * * * *

Lieut-Colonel James Churchward, of Mount Vernon, New York, has announced that the contents of 125 tablets discovered in India, and translated by himself and other Buddhist scholars, show that the motherland of mankind was in a tropical continent larger than North America known as Mu, which went to the bottom of the Pacific with the inhabitants and their templed cities 13,000 years ago. The tablets say that the Garden of Eden was in that continent more than 50,000 years ago, and not in Asia or Asia Minor. Colonel Churchward, who is described as formerly of the British Army, educated at Oxford, declares that the original civilisation of the Empire of the Sun—Mu, its hieratical or religious name—was perhaps the greatest that ever existed. The ancients of 10,000 years or more ago, he continues, were in possession of great secrets lost to subsequent civilisation during many centuries. Armies of 10,000 B.C. in India, the records state, had flying machines that would carry scores of men. These aerial vehicles were propelled by engines of great simplicity that employed natural forces such as science to-day is seeking to harness. There is a record of the General—Ramchander—having flown from the capital of Ceylon to Northern India in such a machine, one of a kind that was also employed to drop bombs on cities in war-time, and it is further stated that the people of that day employed gun-powder and firearms.

* * * * *

This enormous continent of Mu is sometimes called Lemuria and sometimes Pan. Whatever designation be employed, the reference is to a vast extent of territory which is supposed to have connected both North and South America with Asia, and it is somewhat significant that a large proportion of the words in the Mexican language have the syllable "pan," at the beginning, in the middle, or at the end. There is, moreover, Ja-pan on the

Asian side of the Pacific and Pan-ama on the American side, which seems to suggest a recognition of the belief that Pan at one time existed. Scientific authorities aver that a gigantic tract of land formerly occupied the present site of the Pacific and that the innumerable islands dotted about its surface are probably mountain peaks of the submerged continent. Easter Island, with its enormous stone statues and terraces, is still an object of great perplexity to the scientific mind. Who carved those statues and who built those terraces? Nothing appears to be known on the point by any of the existing Polynesian races, either by tradition or otherwise. Were they the handicraft of the inhabitants of Mu? If this is possible, these people may have been sufficiently advanced in civilisation to perform much more wonderful feats—even to construct flying machines and manufacture gunpowder and firearms, as recorded on the tablets to which Lieut-Colonel Churchward has recently drawn the attention of the scientific world.

* * * * *

Consideration of this subject naturally suggests Atlantis, or Poseid, as it is sometimes called, now lying at the bottom of the Atlantic Ocean. Here, again, we are mentally carried back to the days of blank antiquity, and yet, according to the amazing records, contained in the supernormally-dictated work, "A Dweller on Two Planets" aerial navigation attained to such a stage of perfection in Atlantis that it was possible to travel around the world—as far as it was known in those days—in twenty-four hours. The book was commenced in 1883-4 and the manuscript was finished in 1886. The lad through whose hand it was received was scarcely 18 years of age when he began the task, and in the Preface he says:

I feel that I am mentally and spiritually but a figure beside the Author of the great, deep-searching, far-reaching, and transcendent questions presented in the following pages, and I read and study them with as much interest and profit, I imagine, as will any reader.

There are many predictions in the work relating to scientific and mechanical re-discoveries, and a number of these have been fulfilled since the book was written, including the appearance of the airship. The realisation of this prophecy gives added interest to the references to aerial navigation in Atlantis and the mysterious force drawn from what is said to have supplied the motive power. This force may have been what we to-day call electricity, hence the invisible author, who claims to have lived in Atlantis or, alternatively, Poseid, says:

I have said that Atlans (the inhabitants of Atlantis) recognised Nature in its entirety to be Deity externalized. Their philosophy asserted that force moved, not in straight lines, but in circles, that is, so as always to return unto itself. If the dynamism operating the universe acts in circular progression, it follows that an infinity of increase in vibration possible to One Substance would be an untenable concept. There must be a point in the circle where extremes meet and run the round again, and this we find between cathodicity and magnetism. As vibration brought substance into the realm of light, it must carry it out. It does so. It conveys it into what Poseidi (Atlanteans) termed "Navaz, the Night-Side of Nature," where duality becomes manifest, cold opposing heat, darkness light, and where positive polarity opposes negative, all things antipodal.

* * * * *

It is significant to note in reference to this motive power, said to have been discovered by the Atlanteans, that the scientific minds of Mu apparently possessed similar knowledge for Lieut-Colonel Churchward says: "These aerial vehicles were propelled by engines of great simplicity that employed natural forces such as Science to-day is seeking to

harness—Electricity." The modern scientist has not yet succeeded in extracting electricity from the atmosphere and applying it to commercial and other purposes. But that development may come in time if any reliance is to be placed on the records we have quoted. If it was done by the ancient Atlanteans and the people of still more ancient Mu, why should it be considered impossible to achieve a similar feat to-day? "The thing that hath been, it is that which shall be." And if it is true that "there is no new thing under the sun" we should, at least, preserve an open mind when the seemingly impossible is presented for our consideration. That is the moral of this article, and it applies not only to the physical, but to the psychical as well.

WAYSIDE NOTES

Pre-natal Murder.

Mr. Justice McCardie, an English judge, is fearless and outspoken in many matters concerning the public welfare and says many things that need to be said by someone in a prominent position. But a recent utterance of his respecting the limitation of the propagation of the unfit has raised an important subject for consideration. The "Two Worlds" in commenting on the matter says:

The propagation of the unfit is placing a burden upon the community, a burden of disease, inefficiency, and economic liability, which the nation ought not to be called upon to bear, and there is no doubt that the nation in its own defence will have to take some action upon the matter. To the Spiritualist, however, there is another side to the problem. We quite agree that imbeciles and epileptics ought not to be brought into the world, but it is very evident that, in the opinion of Justice McCardie a child does not live until it is born. That is not a true statement of the case. **To destroy life during pre-natal states is murder**, quite as surely as strangulation at birth.

All biologists are well aware that the human foetus, during the earlier portion of its ante-natal life, passes through a series of stages of development which may be described as forming an epitome of all animal life leading upwards to man. Our spirit-friends tell us that when the foetus arrives at the human stage it attains to a permanent individuality, which nothing can destroy, and that, no matter at what stage after this period the child passes away without being born, its individuality persists and it receives in the spirit-world the development it missed on earth.

The remedy, therefore, is prevention by education, and we believe that when the whole of the facts are known we shall concentrate upon prevention rather than cure. The Spiritualist knows that life is eternal, and whether a child dies at birth or is destroyed during the pre-natal period, it still lives, and those who are responsible for its material destruction will have to face the consequences of their acts.

It follows that a mother who, by procuring abortion, has wilfully destroyed her unborn babe, will meet on her entry into the spirit-world the child she has virtually murdered. It is impossible to imagine a more terrible punishment than that which thus awaits the guilty mother, which must necessarily last until the child has outgrown the effects of its mother's act. One cannot help thinking that, if these facts were more widely known, it would put an end to this form of race-suicide. If Spiritualism never does anything but this, it will have deserved well of this twentieth century; and it is by no means difficult, through spirit-com-

munion, to establish these facts in an unassailable manner. Spiritualists have specialised information on these matters, and should not be silent when murder is contemplated.

Deathbed Visitors.

In countless cases, those on the point of death recognise, or appear to recognise, someone who is invisible to those gathered at the bedside. A friend of ours, a practical man of the world, and who had no "Spiritualistic leanings," when dying, told his family that he could see the angels as well as some of the loved ones who had passed over, and who, apparently, had come to welcome him into the fuller life. He seemed astonished that his wife could not see them too, and insisted that his brain was clear, and that he was not in any way delirious. At another death-bed, the writer, although he has not developed clairvoyance, was privileged to see two "shining ones," who had come to take charge of the departing spirit.

In a beautiful book, "The Ministry of Angels," written by Mrs. Joy Snell, many similar experiences are given—Mrs. Snell was for many years a professional nurse and during that period attended many deathbeds and being endowed with psychic powers was able in many instances not only to see what the dying person saw, but also the subsequent transformation. She describes one of these experiences:

It was in a hospital. A girl of seventeen—a good, kind-hearted, spiritually-minded girl—was dying of consumption. A short time before she expired two spirit forms—angels I call them—suddenly appeared, standing near the head of the bed, one on each side of it. They were as distinctly visible to me as were the human occupants of the room. Just before they appeared the dying girl exclaimed: "It has grown dark; I cannot see anything!" Then she saw them, and a smile, beautiful to see, lit up her face. She stretched forth her hands: "You have come to take me away," she cried, in joyous tones. "I am glad, for I am very tired."

As she held out her hands the two angels extended each a hand, one grasping the girl's right hand, the other her left hand. Their faces were illumined by a smile more radiantly beautiful even than that of the girl who was so soon to find the rest for which she longed. She did not speak again, but for nearly a minute, so it seemed to me, her hands remained outstretched, grasped by the hands of the angels, while she continued to gaze at them with the glad light in her eyes and the smile on her face. Her father, mother and brother, who had been summoned that they might be present, when the end came, were weeping bitterly, for they knew that she was leaving them. From my heart there went up a prayer that they might see what I saw, but they could not.

The angels relaxed their grasp of the girl's hands, which then fell back on the bed. A sigh came from her lips, such as one might give who resigns himself gladly to a much-needed sleep, and in another moment she was what the world calls dead. But the sweet smile with which she had recognised the angels was still stamped on her features. The angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had ceased. Then they rose and stood poised for a few moments, one on each side of her who was now like unto themselves. And I saw three angels go forth from the room where a short time before there had been but two.

John Wesley's Armies of Angels.

John Wesley, the founder of the world-wide denomination that bears his name, possessed a very realistic conviction of the nearness of the spirit realm, and the intervention of its denizens at times,

in the interests of humanity. In his delightful sermon on "Good Angels," he tells us that "if our eyes were opened we would see—

A convoy attends,
A ministering host of invisible friends.

He, moreover, brings these "ministering friends" down to earth and makes them work. Some discharge the functions of doctors, others are nurses, and others, again, defend us from assaults in body and soul.

"And who can hurt us," he joyfully continues, "while we have armies of angels on our side? . . . Does He frequently deliver us by means of **Men** from the violence and subtlety of our enemies? **Many times He works the same deliverance by these invisible agents.** These shut the mouths of the human lions so that they have no power to hurt us. And frequently they join with their human friends (although neither they nor we are sensible of it) giving them wisdom, courage or strength, without which all their labour for us would be unsuccessful. Thus do they secretly minister, in numberless instances, to the heirs of Salvation, while we hear only the voices of men and see none but men around us. . . . In the meantime, though we may not worship them (worship is due only to our common Creator) yet we may esteem them very highly in love for their works' sake."

The whole sermon, in fact, is a Spiritualistic discourse from beginning to end, and to still further emphasise his views on the reality of Spiritual phenomena the following extract may be quoted from his letters:

"What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. **I am sorry for it, and I willingly take this opportunity of entering my solemn protest against the violent compliment which so many that believe in the Bible pay to those who do not believe it.** I owe them no such service. They well know (whether Christians know it or not) that the giving up of these apparitions is, in effect, giving up the Bible, and they know, on the other hand, that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground."

There is no question where John Wesley stood as regards belief in the reality of spiritual phenomena. Since his day, however, that belief has been largely lost out, and it is very questionable whether any appreciable proportion of his followers at the present time have anything but a spirit of scoffing for those occult happenings which represented such tremendous truths to the illustrious founder of their sect. John Wesley, at all events, had no difficulty in giving credence to spiritual manifestations.

Criticism.—There exist in the world a class of people who are so fond of criticising others that they have little time to attend to the weaknesses of their own particular organisation. It reminds us of the saying of One for whom the critic ought to have some respect, who spoke about "taking the mote out of thine own eye" in order that they might see better to take the beam out of someone else's. We should be the last to suggest that Spiritualism is above criticism. It is not; says the "Two Worlds" in fact, we can always appreciate the kindness of those who, in the right spirit, are prepared to point out its weaknesses, but circumstances have a way of laughing at those who endeavour to exploit them in their own interests.

THE MISSION OF SPIRITUALISM.

"POWER" SPEAKS AT CAMBRIDGE.

The English press is giving sympathetic prominence to "Power's" addresses through the mediumship of Mrs. Meurig Morris. At that famous English seat of learning, Cambridge, "Power" recently gave an address which, for over an hour, held the attention of an audience of several hundreds. The "Cambridge Daily News" devoted a full column to the matter in which the following resume of the address was given:

THE SUBJECT OF DEATH.

"Let us to-night," "Power" began, "touch on the subject of death. There are many who do not question the existence of another world, because they have faith, and believe in the words of their Lord and Master. But there are others who do not believe in the existence of that other world. The two types of thought predominant in the world to-day are firstly, that all is matter, and there is nothing outside it; and the other that matter is an illusion, and all is spirit."

Discounting the belief that matter was an illusion, because of the fact that the physical body was made up of matter, he declared that there must be some means of bridging the gulf which would give them the pathway that humanity might tread. There was a pathway, and it was slowly but surely being trod by the scientist in his study of creation. "Let us" he said, "when we speak of death, know what it means."

It meant that what was called life had departed from the human form of man and woman; yet although that something had gone from the physical body, to the observation of those around, the body had not changed at all. If their eyes had a clearer vision than was understood from the physical point of view they would see there was a body called the etheric body, made up of substance, and a replica of the physical body.

PURPOSES OF THE ETHERIC BODY.

That etheric body had three purposes; firstly, to keep together the atomic structure of the physical body; secondly, to act as the medium by which the rays of the sun could pass through the body and revitalize the physical body; and thirdly to be the means or the channel where the disincarnate entity might use the physical body of one of the dwellers upon the earth.

Elaborating the third use, he said that they used the etheric body to make themselves heard, and the change in voice and personality was due to the fact that the soul body had for the time stepped aside, but was still linked with the body by the silver cord that linked the soul body to the physical body. It was the severing of that silver cord which caused what was known as death.

NOT A QUESTION OF GOODNESS.

"As one who has passed through the great adventure of Death," declared the voice, "I have found that not only the good pass the portals of death, but all people. It is not a question of goodness or otherwise; it is a law of the universe that has been laid down, and remains unchangeable. There is no royal road that takes Man into this other world.

The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up.—Prof. James Challis.

He gains wisdom in a happy way who gains it by another's experience.—Plautus.

THE SOULS OF ANIMALS.

DO THEY LIVE AFTER DEATH?

A correspondent writes:

A much loved dog of mine has just been poisoned. I shall be so glad if you will let me know if you believe that animals live again. I have often read about them being seen by clairvoyants.

SIR OLIVER LODGE'S VIEW.

In "Phantom Walls" Sir Oliver Lodge, writing on the possible survival of the personality of some of the higher animals, says:

Suppose we let it be granted that accumulated evidence shows that human beings survive, a number of problems clamour for attention. What does survival mean in general? Why should it be limited to human beings? . . . When we talk of human survival . . . we mean individual survival, the survival of personality and character.

Whether some of the higher animals have acquired a kind of individuality, a character and wealth of affection which seem worthy of continued existence, may . . . be argued.

GERM OF THE SOUL.

Although Sir Oliver discusses theories rather than seeks to prove them, he points out that an intelligent creature is guided, not merely by the present, but by anticipation and hope, and continues:

It is not easy to say where this element of consciousness, conscious striving for an as yet unrealised end, first began to enter into the animal kingdom; but we see signs of it in the higher animals, at any rate in those that have become domesticated; and we are well aware of these faculties in ourselves.

At some stage or other conscious planning entered into the scheme; and this element we may well call the germ of the soul.

One result of the attempt to apply the methods of experimental science to the problem of survival after death is that it raises in a fresh form the idea of an immortality belonging to animals. When Sir Oliver Lodge claims that life is proved to survive bodily death, he is perfectly logical in continuing with the inference that what is proved of man may be quite true of animals.

MRS. LEONARD'S VIEW.

In "My Life in Two Worlds" Mrs. Leonard writes:

An animal that you have loved and who has loved you, whether it be horse, dog, cat or bird, goes usually to the third sphere, where somebody takes care of it, and where it leads a normal animal life . . . and is even brought to see you at times while you are still on earth. . . . It seems as if the animals who love, and are loved, attain to spiritual rights and have an after life in the spiritual world.

OCCULT PHILOSOPHY.

THE UNIVERSE AND THE REIGN OF LAW.

The postulates of occult philosophy as expressed in the "Three Truths" at least exhibit the universe as being governed in all its phases by the reign of law. These three truths are thus expressed in the "Idyll of the White Lotus":

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us; is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. "Occult Review."

The Spinnet of King Henry III.

AN OLD STORY RE-TOLD.

Summarised from "The Debatable Land" by ROBERT DALE OWEN.

In his book "The Debatable Land," Dale Owen gives the particulars recorded below, which he had received from friends of his own and of Monsieur Bach who was living in 1865 at Paris, and was a great-grandson of the immortal Jean Sebastian Bach. Mons. Bach lent Dale Owen photographs of the spinnet and the parchment so strangely discovered within it and were reproduced as woodcuts in his book.

Leon Bach, son of N. G. Bach, was fond of antiquities and on May 4th, 1865, he bought in Paris an ancient oak spinnet, beautifully decorated. This had evidently belonged to some person of distinction, but all the dealer knew was that it had been recently brought from Italy. This spinnet Leon gave to his father, who was not long in discovering writing on a wood strip under the sounding-board. On being deciphered, this writing yielded the information that the instrument was made by Antonius Noblis of Rome in 1564. Much pleased, old Bach (he was then 67) retired to rest and had a strange dream, in which he met a handsome young man in French court costume of the XVIth century who, doffing a high pointed hat and advancing with a bow and a smile, said:

"The spinnet you have belonged to me. I often played it to amuse my master, King Henry. In his youth he composed an air with words which he was fond of singing while I accompanied him. Both words and air were written in memory of a lady whom he greatly loved. . . She died, and in his sad moments he used to hum this air" . . . "I will play it to you, and I shall take means to recall it to your recollection, for I know you have a poor memory."

* * * * *

M. Bach awoke in tears, touched by the pathos of the song, but soon again composed himself to sleep. On waking, he had at first no recollection of his dream, but as he opened his eyes, he saw before him on the bed a sheet of paper on which, in the old formal writing of the xvith century were the words:

"Air et paroles du Roi Henry III" and beneath, lines of music, with the Aria and words below:

"J'ai perdu celle pourqu'y j'avois tant d'amour,
Elle, sy belle, avoit pour moy, chaque jour,
faveur nouvelle et nouveau desir; Oh, ouy! sans elle, il me faut mourir"

The music was a rare archæological specimen: the notes minute; the clefs those used in former times; the writing careful, with here and there the Gothic tails of the xvi and xvii centuries. Was this the song of his dream? Yes, he remembered now the words. He hastened to the piano and soon convinced himself beyond doubt that here were, in truth, reproduced the very air and verses which his dream-visitor had sung and played.

* * * * *

In 1564, the date of the spinnet, King Henry of France, then Duke of Anjou would have been 14 years of age. History tells us that this prince was himself a musician of no small merit.

Mons. Bach told his friends of this marvel and the story became widely known. Among his many visitors were some earnest Spiritualists, through whom he heard for the first time of writing mediums and was impressed by the suggestion that his own hand might have been used for the writing of the musical script whilst he slept. This set him thinking and he tried the experiment of automatism. Over the pencil he fell into an unconscious state during which his hand wrote in French:

"King Henry, my master, who gave me the spinnet you now possess, had written a four-line stanza on a piece of parchment which he caused to be nailed on the case (etui) . . . Some years afterwards . . . I took it off and for safe-keeping put it in a small niche on the left of the keyboard, where it still is."

BALDAZZARINI.

The original stanza, as written by Mr. Bach's hand, reads as follows:

"Le roy Henry donne cette grande espinette
A Baldazzarini, tres-bon musicien.
S' il n'est bonne ou pas assez coquette,
Pour souvenir, du moins, qu'il la conserve bien"

* * * * *

At the time this was written, the spinnet was deposited in the Museum of Antiquities of the Palace of Industry whence it was retrieved by the two Bachs for examination. They had to remove the keyboard in order to find the paper, and under some of the hammers they at last detected a narrow slit in the woodwork and in it a bit of parchment about 11½ inches in length by 2¾ inches in width. On this was written, in a bold hand, the four lines which M. Bach's hand had traced and under them the royal signature of Henry! Dale Owen gives a reproduction of this parchment from a photograph taken at the time.

There are a few curious verbal differences in the original as compared with what M. Bach's hand had written and these are all noted in Dale Owen's narrative, which the curious would do well to study. The parchment was taken by M. Bach to the Bibliotheque Imperiale and there compared with original MSS of the period. In these last, the caligraphy of King Henry III. was found to vary, but with some of the acknowledged originals the writing on Mr. Bach's parchment was found in strict correspondence. This also was true of the signature. Dale Owen says that the verdict of experienced antiquaries was that the parchment autograph was a genuine one of Henry's, whence-soever obtained.

* * * * *

Parisian journals of the time gave great publicity to the story, and for some days M. Bach's spinnet was the sensation of the novelty-seeking Parisians. But the interest soon faded and the episode was forgotten: so frail is the memory of men. The song, however was published, M. Bach adding a treble accompaniment which was missing in the original. In the course of a research which ensued into the annals of the xvi century it was

ascertained that the 'grande passion' of Henry's life was for the Princess Marie de Cleves, and that, according to a diary kept of those times, that princess appears to have died in a convent. A passage too was brought to light in the works of the historian Abbe Lenglet-Dufresnoy to this effect:

"In 1579 Balthazzarini, a celebrated Italian musician came into France, to the Court of Henry III."

Henry was the last of the Valois, and the younger brother of Charles who has earned an evil notoriety as having assented to the crime of the Huguenot massacre of Saint Bartholomew at the prompting of his mother Catherine de Medicis. Henry had redeeming qualities, though inclined to luxury. He possessed fine intellectual gifts and goodness of disposition. All biographies of Henry allude to Marie de Cleves, whom he desired to wed, but could not, owing to the fact that she was Protestant and he Catholic. She became the wife of the Prince de Conde, one of the Protestant leaders. Of Baltazzarini the musician, who appeared in spirit to M. Bach, Dale Owen was able, by diligent search to recover the following particulars. He is mentioned in a French Dictionary of Musicians which he found in the Atheneum Library of Boston. To him the king entrusted the management of Court fetes. They called him 'Beau-joyeux.' It was Baltazzarini who first conceived the idea of a dramatic spectacle combined with music and dancing: in fact, he may be said to be the originator of the opera of later days.

* * * * *

On p. 342 of "The Debatable Land" will be found a printed copy of Mons. Bach's written testimony as to the sheet of music paper found on his bed, together with the substance of a letter written by him to Mr. Dale Owen and dated March 23, 1867, in which he says:

I attest the existence of the parchment, still in my possession, containing the verses composed by the king and addressed to the celebrated musician Baldazzarini (sic); and that it was found in a secret compartment of the spinet which the king had given him; and also that the communication announcing the existence of the parchment and stating that it had been placed there, is, in every point, the exact truth. I add that the photographs of the spinet and of the parchment; and the reproduction of the autograph of the music and words, are well executed and perfectly exact.—"Psychic Research."

A MYSTERIOUS WARNING.

NARROW ESCAPE FROM CERTAIN DEATH.

A correspondent to the Manchester "Daily Dispatch" tells how he had arranged to meet a friend in a small village inn at the edge of Snowdon while hiking last winter. He walked to the edge of a crag which jutted over the valley. "I had been standing there only a moment when I heard a whistle and, turning round quickly, saw my friend standing about ten yards away," he writes. "Not expecting to see him, as our meeting place was ten miles away, I ran over to meet him, and as I was about to shake him by the hand, I heard a rumbling sound behind, and saw the crag on which I had been standing a moment before crash into the valley below. I turned round and found that my friend had disappeared. Mystified, I tramped to the village, and encountered my friend at the inn. He swore he had not moved outside the door all day."

WAS IT GENERAL BOOTH?

Using the headlines "General Booth Comes Back! Daughter Speaks with Father's Voice" the "Daily Herald," London, recently published an interesting account of a great mass meeting of Salvationists held in London on the previous evening, the "Herald" stated:

Old General Booth, at the Albert Hall, London, last night returned to the mighty Army he founded.

The speaker who swayed the packed hall, whose doors had been closed and guarded by police against thousands more, was Commander Evangeline Booth, head of the Salvation Army in the United States.

But the voice, the eloquence, the withering contempt and tremulous pleading were those of the white-haired, white-bearded old General Booth.

Such was the power of her impassioned oratory, ranging from whispered persuasion to thunderous denunciation that General Higgins, head of the Salvation Army, buried his head in his hands.

When people crowded forward in penitence the massed bands played the old hymn tunes of the "Army," and the mighty crowd kept time with hand claps as they did in the days of the old General.

Passing Thoughts for March.

The benefits of a good education are imperilled by corrupt cinema films and a "gutter press."

The way in which most writers of modern fiction ignore man's spiritual nature is truly deplorable.

A nation that, while praying for peace, is preparing for war, is foolish or hypocritical, perhaps both.

Persons in these days who advocate war for the settlement of international disputes should be relegated to the jungle.

If religion is merely dope as some assert, then the greatest of our musicians, painters and poets have been its victims all down the ages.

The minds of all those who deny the existence of God may be branded—"Imbecile."

"The Story of the Cross" has influenced for good more lives than all the writings of scientists and philosophers.

Materialism denies survival, Spiritualism affirms it, and Easterday confirms it.

By doing one generous and unselfish act each day we can change a debit into a credit balance in the Recording Angel's ledger.

R. C. N.

Spiritualism in Milan.—The police in the city of Milan have received orders to proceed against so-called "fortune tellers" with the utmost rigour, says the "International Psychic Gazette." Spiritualistic circles and meeting places have been closed, and the public have been notified that they will not be re-opened. Mediums have been ordered to give no more public or private seances. That is to say, they will have to give up their profession, and the same applies to clairvoyants and card-readers. Some protests have been made against these arbitrary measures by people who are convinced that the future can be foretold in various ways by persons psychically gifted, but the authorities have replied that "in Italy people must first occupy themselves with the present."

I visited a lady medium in Russell Square and heard spirit voices in the air. Our faculty heard them also. One of our teachers recognized one voice as that of his spirit brother.—Prof. P. George Hemenway.

THE NUTSHELL PAGE.

Disarmament.—The poem contributed by our old friend, "R.C.N.," and printed on another page was psychically received by him. He began to write a letter to his daughter, when a strong impression seized him and the six verses is the result. "Although I penned the lines," he writes, "I cannot lay claim to having composed them."

Spiritualist Congress.—A Spiritualistic Congress will be held this year at Jemmapes-Mons, in Belgium. The organising committee has addressed a questionnaire to the Spiritualists of their country asking them for information about any physical mediums they know, the kinds of phenomena they produce, the methods of development they have followed, and the results actually obtained, whether purely physical or mingled with intellectual phenomena. The purpose of the Congress is to discover new interesting mediums in Belgium, and to make a reaction against the discredit into which physical mediumship has somewhat fallen owing to its being too frequently supplanted by intellectual mediumship.—"International Psychic Gazette."

"Power" in Middlesboro'.—The "North Eastern Gazette" states that the largest spiritualist meeting ever held in Middlesboro' (Eng.) took place when Mrs. Meurig Morris visited that town recently. Between 2,000 and 3,000 people filled the Town Hall. The meeting was presided over by Dr. W. Britain Jones, supported by Alderman T. Gibson Poole (three times Mayor of the town). Several members of the Town Council, the medical profession, and the clergy were present.

Christian Spiritualists.—That the newly formed Christian Spiritualist League fills a long-felt need is proved incontestably by the fact that more and more Churches and Societies seek affiliation. The number enrolled already exceeds 200, although relatively little propaganda work has been done to gain that particular end. It is indeed a satisfactory and hopeful sign that Centres have joined the League so quickly and willingly.—"The Greater World."

Conan Doyle Memorial Fund.—The net value of this fund to date is but £2,000. Whilst this sum may be thought satisfactory, considering the economic depression, it is inadequate for any endowment scheme of any importance. When we remember the work Sir Arthur did for Spiritualism, recall the sacrifices he made for it, and taking into account the number of Spiritualists there are in the British Empire, the amount raised is pitifully small.

A New Independent Church.—A "re-formed" church has been effected in the Phillipine Islands, the head of which is Archbishop Aglipay. This remarkable man, whose life history would read like that of one of the militant Christian saints, has led his five million countrymen in a revolt against the Roman Catholic Church. They have thrown off the yoke, and have declared themselves for a free Christian faith. As an autonomous church, recognising no dogmas, they have taken hold upon the findings of modern science with great enthusiasm, and used them as a new gospel of life.—"Inquirer."

Equality for All.—The Spanish Revolution is having a tremendous effect upon the religious life of the people, and religious equality is surely beginning to emerge. Even the dead are involved in the change from Monarchy to Republicanism. A high wall in every cemetery has formerly divided the consecrated ground from the unconsecrated. Those who died within the Roman Church were buried on one side of the wall, while the unconsecrated part was reserved for suicides, atheists, and others. These walls are now to be demolished. "Spaniards," says the Republic, "are to be equal in death as in life." Such a change is all to the good, for if there is one thing sure it is that no one will enjoy any particular benefit in the Larger Life whither we are all tending, from his adhesion to any particular creed.—"Two Worlds."

1st Spiritualist Girl Guides.—Hackney (Eng.) Spiritualist Church has formed a company of Girl Guides and have held a Church Parade—Why do not our Churches profit by the example and experience of the orthodox churches in their successful methods of securing the young people and training them for service?

Alleged Libel.—According to a press report, writs for libel have been served upon the author, printers and publishers of Denis Bradley's book ". . . And After," by Mr. Robert Sproull, a London chartered accountant.

Unusual Naming Ceremony.—In a private chapel in Wandsworth Common (London) an interesting ceremony was performed recently when two young children were named by the celebrant, Mrs. Beatrice Stock, who was controlled by her guide, "Dr. Lamdezzo," in the presence of the children's parents and a large circle of friends. "Dr. Lamdezzo" gave the mother a good deal of advice and counsel for the future welfare of her little ones.

Announces his Death.—Speaking recently at the Royalty Theatre, London, Major R. C. Colley told a story of how he was given the news of his father's death in a spirit message. His father was a former Archdeacon of the Church of England. "I was at Aldershot in 1912," said Major Colley, "and one morning, when I was preparing to mount my horse. I heard my father's voice. He said, 'My boy, I am dead.' I had such confidence in that message that I immediately asked my commanding officer for leave, thereby risking my career in the Army. No sooner had I got into the train to go home, when I opened a paper and saw the headline, 'Archdeacon Colley collapses and dies at Church Congress at Middlesbrough.'"

A Seance at Hollywood.—An interesting story is told in the "Sunday Express," London, of a seance held in a fully-lighted room at Hollywood, in which the paper's film correspondent, and Lois Moran, the cinema star, took part. The table tapped out the name of a man the correspondent had known, and who had committed suicide less than a month previously. He said, "Nobody in the room could possibly have known about him, or that I had known him."

Communication not "Ghostly."—The Spiritualist has to admit that his psychic experiences are peculiarly lacking in tales of horror, fear and gloom. Challenge him suddenly on the point, when you meet him, and he will confess himself nonplused. He has probably never met a spectre, though he may have spent hours sitting in the dark. He has most likely never seen a phantom. But ask him has he ever talked with the dead? Which dead? Why, his own deceased relatives—can he tell us anything interesting concerning them? Then he will talk.

Famous Novelist's Experiences.—Mr. Shaw Desmond told a large audience in the Town Hall, Reading (Eng.), recently that he had written a novel in ten days and although he had never studied the historical period of which it dealt, yet it was dealt with correctly. To complete such a work usually took about two years. "If you ask," said Mr. Desmond, "Was the writer of my last book Shaw Desmond, I will answer Yes, I was the instrument, but behind me there was something else, urging, guiding and using."

Auric Effect of Names.—"Names have a psychic effect—not surnames, but Christian names. When a clairvoyant mentions a name it has an auric effect. It is much easier to give a Christian name than a surname. Evidence comes through, Christian names and so on, but when the surname is asked for, there is a block; it may come in syllables, or it may be pictured. For instance, the name of 'Head' that you can picture would come through quite easily, whereas the medium would stumble over a difficult name that could not be pictured. In the mental aura, the Christian name is very prominent; the surname is not. The surname will be completely 'wiped out,' will even be forgotten by a spirit, but the Christian name remains."—"Dr. Lascelles" in "Beyond."

Mediumship and Money.—A medium may make but little money; but all the money in the world cannot make a medium. "Perish your money and yourself," Peter replied to Simon the magician who offered Peter money in exchange for mediumistic power. "Because you have imagined that you can obtain God's free gift with money!" (Acts 8, 18-24).

Spiritualism in High Places.

CONVINCED RULERS AND STATESMEN.

By R. C. KEAST, Sydney.

TO all unprejudiced students of occult history and phenomena it becomes increasingly astonishing to find to what extent the principles and practices of Spiritualism, in at least some of their aspects, have permeated the lives and thoughts of many of the truly great figures whose names adorn the annals of Western civilisation. That a number of such writers, scholars and scientists have, in various decades, capitulated to either the phenomena or the philosophy of Spiritualism, several of the cultured protagonists of this cult have repeatedly indicated.

It is, however, equally apparent that this remarkable subject has even won its way into the lives and conduct of those who were men of action, as well as of thought—those who have also occupied themselves with great national issues, or who have practised what is sometimes designated the art of statesmanship.

GLADSTONE AND EGLINTON.

For example: Mr. W. E. Gladstone, that truly great British statesman—who on three distinct occasions was elevated to the highest position of the State, that of Prime Minister—was so impressed with the possibilities of Spiritualistic phenomena, when scientifically investigated, that he actually became one of the early members of the British Society for Psychical Research. Although too busy with his onerous parliamentary duties to devote very much time to these absorbing studies, he spared sufficient time to witness some of the astounding phenomena produced through the mediumship of Mr. W. Eglinton.

After being convinced of the genuineness of these Spiritualistic phenomena, Mr. Gladstone frankly stated that he was very much impressed with their wonder and their beauty. Not only so, but is not the indelible influence of the Higher Spiritualism to be found in the words of one of Mr. Gladstone's brilliant speeches in the British House of Commons, when he said: "What is frequently met with is that form of opinion which would teach us that, whatever may be beyond the visible things of this world, whatever there may be beyond this short span of life, you know and can know nothing of it, and that it is a bootless undertaking to attempt to establish relations with it. That is the mischief of the age."

LORD BROUGHAM AND JOHN BRIGHT.

Lord Brougham, another gifted British statesman, and a younger contemporary of Mr. Gladstone—he who through innate ability and commendable pertinacity became Lord Chancellor of England, and an ardent supporter of the movement for the abolition of slavery, "a movement with which his name will ever be closely associated"—held spiritual conceptions resembling those of Mr. Gladstone: for Lord Brougham, also, evinced a friendly interest in Spiritualism, and with his friend, Robert Owen, investigated the subject through the mediumship of one of England's highly evolved sensitives.

The same was true of Mr. John Bright, of whom it may be affirmed that no nobler man has ever been associated with British statesmanship. During his exemplary political career he enjoyed not only the admiration, but also the friendship of Sir Robert Peel, Mr. Disraeli, and even Mr. Gladstone himself. His great gifts, including his superb oratory, were ever dedicated to causes which, however laudable, were in urgent need of able defenders. The 19th century history of both temperance reform and free trade is most intimately connected with his illustrious name. He also consistently fought the spirit of militarism which, in his time, threatened to lead England into unjustifiable and dangerous expenditure on armaments.

Dr. J. M. Peebles states that during one of his visits to England, he spent an afternoon with this truly great Englishman, who informed his American visitor that he, too, had investigated Spiritualistic phenomena, at seances conducted by Mr. D. D. Home. Mr. Bright then added: "I have witnessed in his presence marvellous manifestations, which I could account for only upon the hypothesis that the producing agencies were spirits."

QUEEN VICTORIA AND R. J. LEES.

Not only her most honoured ministers, however, but even Queen Victoria herself had her name linked up with 19th century Spiritualism. Her early investigations were carried out through the mediumship of Mr. R. J. Lees. At one of his seances messages were received from the late Prince Consort, who expressed a desire that they be conveyed to his widowed Queen.

These messages were so convincing that the Queen requested two gentlemen from the Court to attend a seance—but under assumed names. When, however, the medium became entranced, he immediately walked across the room to where the two gentlemen were sitting, and to their consternation addressed them by their correct names. The Prince Consort, through the sensitive, then stated that he desired to send a written message of evidential significance to the Queen.

A message in automatic writing was subsequently entrusted to the two noblemen, the message itself being written in the exact hand-writing of the Prince himself, to which was appended a perfect facsimile of his signature. Upon the receipt of the written message the Queen invited Mr. Lees to Windsor Castle, where he conducted several seances, and later another medium conducted many more.

Through these inspired channels, on several occasions Queen Victoria conferred with the Prince Consort on affairs of State, and was so convinced of his presence at the royal palace that, in her private apartments, a vacant chair was usually placed for him to occupy.

LORD BALFOUR AND THE S.P.R.

Now, as all students of English history are aware, one of the truly imposing figures of British statesmanship in the closing decades of the 19th and the opening decades of the 20th centuries, was

Lord Balfour. He, too, became Prime Minister of England, and when through ill-health he ceased to take an active part in parliamentary life, Mr. Asquith referred to him as being "by universal consent, the most distinguished member of the greatest deliberative assembly in the world."

In view of what is now being seriously discussed in international politics, it is interesting to recall the fact that after the Great War, Lord Balfour was the author of the famous Balfour Note, in which the British Government suggested to the American Government the universal cancellation of war debts.

Lord Balfour's interest in psychic and Spiritualistic phenomena extended over many years, and he even served a term of office as President of the British Society for Psychical Research. In his scholarly Presidential address on that occasion he said, in referring to the desirability of obtaining proof of the continuity of existence: "And if many are animated by a wish to get evidence . . . by observation and experiment, that conscious beings exist, unhelped and unhampered by organisms like our own, I see nothing in their action to criticise, much less to condemn." Only a few years ago, just before his death, Lord Balfour informed Sir Arthur Conan Doyle that he still retained his interest in Spiritualistic phenomena, while his convictions as to their genuineness remained unshaken.

ALFRED DEAKIN'S BELIEF.

We in Australia find it pleasing to remember that the Hon. Alfred Deakin, who not only held several responsible positions in State politics, but also succeeded Sir Edmund Barton as Prime Minister of the Commonwealth, identified himself so closely with Spiritualism that he was subjected to caricature, in that connection, by the Australian press. Mr. Deakin frankly and repeatedly expressed his belief that both in his parliamentary activities as well as in his speeches, he was aided by spiritual intelligences, with whom he held frequent communion.

BONAPARTE AND JOSEPHINE.

It is not generally known that Josephine, the beautiful and talented wife of Napoleon Bonaparte, was physically endowed, and that her wonderful influence over the Emperor was largely traceable to that fact. Repeatedly her unique spiritual gifts were remarkably demonstrated and vindicated. Josephine aspired to be, and for years succeeded in being, the guardian angel, as it were, of Napoleon, and even after he obtained a divorce, her love for the doomed colossus was not utterly extirpated.

Josephine pre-deceased Napoleon by several years, and used to visit him when a prisoner on the island of St. Helena. The fallen Emperor, on that lonely island spent much time in meditation, sincerely regretted having occasioned Europe so much suffering, and in his Testament warned his son against trying to rule by the sword. It was when in that mood that Josephine was able to approach him, and there were times when Napoleon was conscious of her presence. Dr. Hereward Carrington and others have stated that on one occasion, at St. Helena, Josephine and Napoleon conversed with each other and Josephine told him of his impending death.

VICTOR HUGO'S INVESTIGATIONS.

Victor Hugo, who occupies a permanent position among the giants of international literature, was also a French statesman of considerable distinction. Indeed, it was primarily because of his advanced political convictions that, as a statesman, having incurred the hostility of those who were

less enlightened, he was driven into exile.

It was during the period of his exile that Victor Hugo began his psychic investigations, and it is interesting to remember that when first requested to study Spiritualistic phenomena, he not only expressed his indignation, but designated such a practice, sacrilege. Through the mediumship, however, of his own son, and also of his wife, he gradually became an enthusiastic devotee of Spiritualism, being entirely convinced of the reality of inter-communication between the two worlds. The first spirit with whom he held converse was his own deceased daughter, whom parents and children alike had adored. More arresting communications followed, and soon both Lord Byron and Sir Walter Scott succeeded in establishing their identity, conversing with him through the mediumship of his son, in faultless English—a language at that time entirely unknown to the youth.

Victor Hugo later conversed with several deceased French statesmen, and also with a number of dramatists and poets of earlier centuries. Dr. Peebles has stated that it was at a seance in Paris that he renewed his acquaintance with this illustrious man who, towards the termination of his earthly career, wrote: "The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens with the dawn."

QUEEN SOPHIA AND D. D. HOME.

The interest manifested by Queen Sophia of Holland in Spiritualism is, also, worthy of being recalled. Learning of the presence at The Hague of the English medium, Mr. D. D. Home, Queen Sophia invited him to the royal palace. Mr. Home accepted the invitation, and was received by the Queen herself, who told him, in perfect English, that she would like him to conduct a seance at the palace.

One seance was succeeded by other seances, but not until the last one was held was really convincing evidence forthcoming. This final sitting took place in the little nursery which was once used as a play-house by a child whose death the Queen now mourned. For the first time, during this seance unmistakable proof was given to the bereaved mother of the presence and the love of her deceased babe. The noble Queen was overwhelmed with joy, and impulsively seizing a scrap of notepaper, she wrote upon it the words: "I will ever remember with gratitude the seance with Mr. Home—Sophie." and handed it to the medium.

Mr. D. D. Home visited also the court at Russia, and at the request of the Czar conducted a series of seances at the palace. Not only the Czar himself, but also one of Russia's most accomplished statesmen, the Hon. Alexander Aksakoff, was an enthusiastic student of Spiritualistic phenomena—few names, in fact being more honoured in the annals of international psychical research than his.

TWO GREAT AMERICAN PRESIDENTS.

Abraham Lincoln's association with Spiritualism was, of course, of a very pronounced nature, for when President of the United States of America and when the tragic Civil War had reached a crisis, Miss Colburn—a young girl, psychically endowed—was invited to the White House; the invitation was readily accepted, and then followed, as Sir Arthur Conan Doyle states: "Upon the entrance of the President, she was at once entranced, and spoke for an hour in a most convincing and commanding way. Spectators seemed to have recognized terms of speech which recalled Daniel Webster. Those

present declared that they lost sight of the timid girl in the majesty of the utterance, and seemed to realise that some strange masculine force was giving speech to almost divine commands. The spirit orders were to instantly issue the proclamation on slavery, and so give moral elevation to the war. Lincoln was much impressed . . . A later communication urged him to go in person to visit the Federal camps, where the soldiers were much discouraged. The effect of these two messages, coming at a time of such danger to the Republic, was so great that the words of the medium went far to preserve the State."

James Garfield, too, the hero of that delightful book, "From Log-cabin to White House," was another truly great American statesman. Like his even greater contemporary, Abraham Lincoln, although born in poor circumstances, by sheer determination he secured an excellent education, ultimately becoming a professor at his old college. Though really a lawyer by profession, he served with distinction during the Civil War, becoming in time one of the most respected officers in the Federal army. He was, afterwards, for years a member of Congress, finally being elected President of the United States of America. James Garfield's acquaintance with Spiritualistic phenomena, though less extensive than that of Abraham Lincoln, was certainly of a definite nature, for, as Dr. Hereward Carrington states, on at least one occasion James Garfield not only clearly saw his deceased father, but actually held a conversation with him.

BENJAMIN FRANKLIN'S TESTIMONY.

Surely, no more brilliant or more highly esteemed statesman has even been associated with American history than Benjamin Franklin. Indeed, the importance of the role which he played in the formation of the American nation cannot easily be exaggerated; and in reading his delightful autobiography, one learns of this great man's sympathetic interest in psychic phenomena. He obviously believed in the possibility of inter-communication between the two states of existence, and actually entered into a pact with a friend, by which whoever died first was to return and inform the other on earth of his existence.

On the occasion of the death of his brother, Benjamin Franklin wrote: "It is the will of God that these mortal bodies be laid aside, when the soul is ready to enter into real life. This is rather an embryo state—a preparation for living. A man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or of doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure—instead of an aid become an encumbrance, and answer none of the intentions for which they were given us—it is equally kind and benevolent that a way is provided in which we may get rid of them. Death is that way."

DR. J. M. PEEBLES.

As many are aware, the name of Dr. J. M. Peebles was as highly respected by the Spiritualists of the 19th century, as that of Sir Arthur Conan Doyle by those of the 20th century. Like his renowned successor, Sir Arthur, Dr. Peebles in his lecturing tours traversed much of the world, and has the reputation of being the first lecturer on Spiritualism to visit Australia. It is not so well known, however, that that American savant

THINGS SOMETIMES HAPPEN!

A SPONTANEOUS TESTIMONY.

The Spiritualists have taken possession of "psychic" as a noun, and the rest of the world might without much loss let them have it to themselves. But sometimes things happen which have an aura of mystery about them, and perhaps the following might be handed to the Psychical Society for investigation and report. An old gentleman died some short time ago. Three years before his demise he had presented a small boy who came to see him with a cuckoo clock he possessed.

When the urchin brought home his treasure, his parents prudently took the clock from him, as being too good to be dismembered and dissected, and hung it on the staircase wall. There it hung for three years, voiceless and motionless in spite of the fact that it was wound up and had its pendulum swung.

But on the morning of the day the old gentleman died the mother of the boy was awakened by hearing the cuckooing of the silent clock and was in time also to waken her husband in time to corroborate the fact. What gave it a solemn significance was that as they sat down to breakfast a messenger came to tell them that the donor had passed away that morning.—"Glasgow Herald."

DOUBLE ALLEGIANCE.

CHURCHMAN AND SPIRITUALIST.

CAN ONE BE BOTH?

The question "Can a member of a denominational Church be a true Spiritualist?" is discussed in the "Spiritualist Monthly" (Los Angeles, U.S.A.) and an affirmative answer is given by the Associate Editor, who describes himself as "a Minister of one of the liberal denominations" (Congregational). "After having been a sincere Spiritualist for more than twenty years," he writes, "during which he accepted without mental reservation the declaration of the National Spiritualist Association (American), he finally became a member of a Spiritualist Church in Los Angeles without severing any of his existing affiliations. He took this step with the full consent and approval of both pastors and continues to speak with equal freedom in both fellowships." The other side of the problem is shown by the recent public declaration of an Anglican minister that, in his opinion, no true Christian could be a Spiritualist, "a view which, if enforced," says "Light," "would unchurch quite a number of Vicars and perhaps a few dignitaries of higher rank."

An Author's Destiny.—A young Italian journalist wrote a novel in which he made one of his characters die on the Castellacio mountain. Some time later he himself ascended this mountain and in attempting to collect a piece of edelweiss at the very spot where the hero had perished, his foot slipped and he fell into a ravine with fatal result. The unfortunate author had unconsciously, perhaps intuitively, presaged his own destiny.—"Comedia."

was intimately connected with the United States Government during the presidency of General Grant, and that because of his unique gifts and great scholarship was appointed consul in the East, in which capacity he rendered America distinguished service.

Wars and Armaments.

FOR EVER LET THEM BE ABOLISHED.

By REV. M. BEVERLUIS, Holland.

The following article has been sent to thirty different Spiritualist journals in diverse countries, by the Rev. M. Beverluis, who is the Editor of the Dutch Spiritualist Journal, "Geest en Leven." He is also a member of the Executive Committee of the International Spiritualists' Federation.

Eighty-three years have passed since the Spheres opened, to bring to us earthly people the Gospel of Eternal Life and Unlimited Love.

Nine years have passed since in London was founded the International Spiritualists' Federation, which has accepted as its second principle The Brotherhood of Men.

Thirteen years have passed since the end of The Great Slaughter of Men during the years 1914 till 1918.

Already during many years "voices" have spoken in different countries from diverse circles, and societies have been founded to protest against all war and armaments.

And in the meantime grows with raging speed the tide of the sea of a new massacre, which will be much more horrible than the war of the years 1914 till 1918.

But notwithstanding all this, up to this day, the Spiritualist Movement as a whole is silent, and does not protest against war and armament as crime and murder on a great scale.

And the voices out of the world of spirits urging it to protest against war remain unheard, while the voices of a few Spiritualists in this world are as the voice of a child in a storm.

In 1930 I, as a member of the Executive Committee of the International Spiritualists' Federation, made a proposal at one of its meetings to send to all Governments of the World a letter urging them never to begin a war, neither to co-operate in any war.

But the President of the I.S.F. was of opinion that such proposal ought to originate at the General Assembly of Spiritualists at the coming World Congress at The Hague. And so my proposal was not then dealt with further.

Supposing that my proposal, or such a one would be dealt with at the Congress in The Hague, I proposed a motion there protesting in the name of the Spiritualists of the world against all war and all armament as crime and murder, and my proposal was accepted with agreement by the people present when I made it in English and French. But when I was about to make it also in German and Dutch I was not allowed, so that for the German and Dutch people my motion remained unknown. And neither at any of the following meetings of the Congress, nor at the last meeting of the Executive Committee of the I.S.F., was my motion mentioned or dealt with.

It is true that the President proposed to accept a declaration, disapproving war and disarmament, but the acceptance of such a declaration cannot be

called a strong unreserved protest against the horror of a new massacre.

Therefore I now summon all Spiritualists in the world to give yet an unmistakable proof of their conviction, that all war and armament is a crime, by sending a protest to the Conference of Disarmament in Geneva signed by many thousands demanding total disarmament among the nations of the world.

A PROPOSED FORM OF PROTEST.

The undersigned Spiritualists, convinced that all war is crime and murder on a great scale, and that all armament is a menace against peace, urge you to bring about total disarmament in the whole world.

THE FOOLISHNESS OF WAR.

By IVAN COOKE.

Spiritualism, as a body and as an individual, is gradually coming to know the utter fallacy and fantastic foolishness of war. One felt that that knowledge had sunk deep into the hearts of that great concourse at the Spiritualistic Service of Reunion at the Albert Hall (Armistice Sunday). Peace was the keynote of the Service, and speaker after speaker stressed the need of peace in a distraught world which even now prepares again for war. So many tons of poison gas can be manufactured in so many days or weeks, declared one speaker—poison gas of a potency and deadliness sufficient to destroy the population of New York or London in three hours.

What is Spiritualism going to do about it? Cannot we, who have a knowledge surpassing the blindness of those who dare premeditate such vast and universal destruction, bid them stay? All the forces of the Spirit are with us—are we entirely helpless?

Ah, what can we do indeed? Not one speaker told us that. Our hearts and wills incline to fear, God knows; our sufferings through war have bitten deep into our lives and still we pay; what can we do, we who are obscure individuals with little power to move public opinion, who cannot stand upon a platform and sway the multitude, who have no skill often to force our knowledge upon the minds of many? What can one individual accomplish?

WAR-MAKERS.

It is easy to say in haste that nations or civilisations which can conceive so dastardly a thing as poison gas, or can contemplate its use on an innocent populace, are unworthy to survive. Were this the will, not of the few but of the multitude, this would be true indeed. So wicked a race would be better destroyed. But it is not the masses who would do these things—theirs it is but to suffer by war, to mourn, to die, and in the following years to pay and pay again. It is not the people but those who sway the people, those who mould their opinion, who bring war upon us. The will of the peoples of the Earth is for peace, but how to mobilise that will is the question.

And so it comes back to the individual, to you and to me. What can we do for peace?

We can do much. We can utterly convert one man (or woman) to peace. We can make him an apostle of peace among the people. We can train his mind not to harbour thoughts of dislike to any man, to any class, to any political party, to any nation. We can train him to forgive injury, to harbour no thought of malice or harshness, to cleanse his heart of every shadow. We can make brotherhood not an abstraction but a reality in that one life—the brotherhood of man to man, an infinitely dear and precious thing. We can teach him to realise what hate means, the dreadful thing it is, even though we mask it by gentler names.

ANOTHER KIND OF POISON GAS.

Hate is a poison gas infinitely more deadly than any owned by war-preparing Governments, whose sort of gas

slays only the bodies of men; hate may slay a soul. Pierce behind the seeming reality of this world of effect and you will find the cause in a world invisible, a "thought" on the "astral" world. In that astral world hate brews its poison gas, to affect here the minds and souls of men. Did not the Master say, "Fear not that which affects the body alone, but fear that which can slay the very soul?" He knew well, none better, where lies the cause of all the ills of men.

What of this individual whose mind we must disarm until love can have its way, until he not only speaks peace but lives peace? Where shall we find one so teachable? He is found already—he is oneself . . .

PEACE AND POWER.

But can one individual do so little among the multitudes of men? Who knows? One individual can transform a home, can bring peace into dis-harmony. Each life he touches so long as he is living peace himself, is moulded, is changed. Do not forget—peace is a power, a potency, a wondrous thing. A blessing lies on the peace-maker, the bringer of peace to others, for he then becomes a very son of God. The light of peace within a life is ever reaching out, ever touching and rekindling itself in other lives, so that they in turn press onward through the lives of men. Who dares to set a limit to the effect of one true life, when a Humble Life lived long ago brought so great a thing to men?—"The Greater World."

EVIL SPIRITS DISCOUNTED.

In Mrs. Osborne Leonard's new book, "My Life in Two Worlds," we find some passages very much to the point—especially in the chapter dealing with the development of trance Mediums—as, when pointing out that development accentuates sensitiveness to impressions of all kinds, she says: "It is not the machinations of evil spirits that you need fear, but the operation of your own subconscious short-comings"; and further: "You will have nothing to fear from 'evil spirits' if you have nothing to fear from yourself."

Indeed, we would go further and say that if a man has no evil thoughts in his mind, it is quite impossible for any power outside himself to put one there. In short, nothing or nobody below your own grade of development can ever do you any harm in your interior life. That is the law of the spiritual world—no one can injure you but yourself; none can coerce you against your own wish and will. This is exemplified in Mrs. Leonard's remarks on the dangers of egotism with its brood of vain delusions. That is what brings people down in daily life; and, as the fault becomes intensified in psychical conditions, it is then even more to be shunned.—"Light."

A PROPHECY FULFILLED.

Writing to our London contemporary, "Light," Mr. G. Brashears, LL.B., calls attention to a prophecy given through Stainton Moses more than half a century ago, as reported in "More Spirit Teachings" (page 32) as follows:—

Long ago we told you that attacks would be made on the existing embodiment of order in each country Spain, Germany, Italy, and still more in Russia. Socialism, Communism, Atheism, Nihilism are on the increase in your world.

The above prophecy has been verified in toto with the recent revolution in Spain.

The Value of Material Existence.—The multiplicity, the many-sidedness, the magnificence, of material existence does not dwarf the human soul; far otherwise: it illumines and expands the stage upon which the human drama is being played, and ought to make us ready to perceive how far greater still may be the possibilities—nay, the actualities—before it, in its infinite, unending progress.—Sir Oliver Lodge.

MAGIC : BLACK AND WHITE.

THE DIFFERENCE BETWEEN THEM.

The difference between black and white magic was described by Mrs. Philip Champion de Crespigny at a lecture given in Reading (Eng.) and held under the auspices of the Society for Psychical Investigation, says the "Reading Mercury." The speaker stated that 100 years ago ordinary physical phenomena which were taking place before our eyes to-day would have been called and believed in as magic. Magic was an attempt to exploit supernatural things for our own ends, and when that was done for personal gain they had the old idea of black magic. That was just the difference between black and white magic.

Certain powers could be achieved through the mind of man and man's will. The first step towards this was concentration. It was the most difficult thing in the world but it led to an astounding power.

There were people nowadays who could perform what would have been called magic in the old days. She herself had had an offer from an Eastern to be put into touch with a djinn or, what the Bible terms "a familiar spirit." These were entities which were reached at through the exercise of certain rhythms. The marvel of the rhythm was only just beginning to be understood; through these they got on to a certain wave length and communicated with certain beings who would do their bidding up to a certain point.

Mrs. de Crespigny went on to say that the medium was the channel through which some other force was working; an occultist was one who could operate that force. Christ was an occultist because He could put the forces into operation and did not require a medium. The speaker said she herself had taken part in what was practically a "New Testament" miracle. She had held a red hot log on her hand, and not a mark was left. It was her knowledge of super-physical law that gave her the faith to be the passive instrument of this particular phenomenon, which was put into operation from the other side. So much that was obscure and difficult in the Bible was being made open and understandable through what they were learning in Spiritualism.

INSTRUCT THE CHILDREN.

By G. F. KNOTT, Secretary British Spiritualists' Lyceum Union.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every society.

A society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums.

Do you know that it is a waste of time to play on the surface and around the edge of things? Dig down deep, and get at the "why" of things.

PRACTICAL PSYCHOLOGY.

PSYCHO-ANALYSIS AND PSYCHICAL RESEARCH.

In a very interesting article in the current number of the "Occult Review," Mr. H. Ernest Hunt (the author of "Spiritualism for the Enquirer" and other works) deals very trenchantly with the relationship between psycho-analysis and psychical research. Mr. Hunt says:

The word subconscious is a rather unfortunate one, because the prefix 'sub' inevitably suggests the idea of underneath. This leads us to think in topographical terms of that which can hardly be said to possess localisation. It might be more correct to speak of a central consciousness and a peripheral; something like the bull's eye of a target, with the inner and outer circles representing extension of the orbit of consciousness. This extra consciousness can hardly be held to be either "sub" or "super", extending as it does in every direction. . . .

The psycho-analyst merely attempts to inhibit the sub-consciousness rather than to train and direct it. . . . It is all very well to disintegrate or to discharge a hidden complex and thus deprive the enemy of his offensive power, but re-education is a necessary complement to the psycho-analytic process. The freeing of the sufferer from the dominance of one devil does not always preclude the entry of others equally active.

The writer continues:

It would be wiser if psycho-analysts instead of disregarding other members of the family would recognise psychic research as one of its relations. I know one medical man who had a patient troubled by visions of events happening at a distance, veridical hallucinations, or delusions which happened to be correct. What did he do but to suggest to her, under hypnosis, that it was impossible for her to see any of these visions. This he successfully accomplished. But what an opportunity for research into the potentialities of this extra-consciousness was thereby lost. . . . Psycho-analysis by refusing to relate itself to the main body of research in the general matter of psychic, becomes the isolated unit depriving itself of the support of collateral lines of investigation. It devotes itself to scavenging rather than to exploration. It elects to look back into the past, and to disregard the engaging vistas ahead.

"That is something which needed saying," says the "Two Worlds", "for man is not only the accumulated result of the beast from which he has come, but the prophecy of the Angel which he is yet to be."

Communication Bristles with Difficulties.—Commenting on Sir Oliver Lodge's statement in "Past Lives"—"The straightforward idea that every communication purporting to come from a deceased person certainly comes from him is too simple to be true . . . The subject still bristles with difficulties"—the "Occult Review" says: "To pretend otherwise is to betray one's ignorance. Science, in the voice of Sir Oliver Lodge, calls for impartial investigation. The discovery of the laws of 'Supernature' demand the patient and impersonal exploration of every case of supernatural phenomena which may offer itself for experiment, rather than the fanatical fervour of the propagandist."

Live with the gods and show to them your own soul, that is satisfied with that which is assigned to you, doing as your spirit guide wishes, which God has given you for your guardian as a portion of Himself.—Epictetus, 74 A.D.

SPIRITUALISM DEFENDED.

VICAR REPLIES TO BISHOP.

"INCLUDED IN CHRIST'S TEACHING."

The Bishop of Llandaff, in a sermon delivered recently in St. Mary's Church, Aberdare, Wales, denounced Spiritualism as a "cult that degraded man" and said that, "God never intended us to get into touch with the dead," other than by the service of Holy Communion, and advised his hearers "not to play with Spiritualism." To this the Rev. Charles L. Tweedale, author of "Man's Survival After Death," replied in a letter to the Cardiff "Western Mail," as follows:

Sir,—The Bishop of Llandaff describes Spiritualism as "a cult that degraded man." If this is the case, then Christianity must also degrade man, because the facts and phenomena termed spiritualistic are fundamental to Christianity and can be found all through the Old and New Testaments.

It is quite clear from the bishop's remarks that he has no practical knowledge or experience of Spiritualism. Especially is this apparent when he says that God never intended us to get in touch with the dead through Spiritualism or it would have been included in Christ's teaching. It was included in Christ's teaching, both by example and precept.

By example when taking with Him Peter, James, and John, he held a seance on the Mount and communicated with Moses and Elias, long dead, and talked with them about His death, which was shortly to take place at Jerusalem. The disciples saw Moses and Elias and also heard them talk with Jesus.

By precept in Mark xiv., 28, "After I am risen I will go before you into Galilee"; also in Matthew xxviii 10, "Then said Jesus, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see Me." After Christ's death on the Cross His oft-repeated manifestations to the disciples are also teachings by example from the spirit world by One Who had lived the earth life as a Man. These things cannot be denied.

The bishop then proceeds to affirm that the only means of coming in contact with those who have crossed the river of death is by partaking of the Holy Communion. Partaking of the Holy Communion does not enable us to have objective contact or communication with the departed, nor can the bishop give a particle of evidence or proof that it does. It was, in itself, never intended to do so, and was not instituted for that purpose.

Communication with the departed is now a scientifically proven fact.

CHARLES L. TWEEDALE.

The Vicarage, Weston, Yorks.

THE ANCIENT EGYPTIANS.

An interesting comparison between the Ancient Egyptian beliefs, as preserved in the "Book of the Dead" and the teachings of Modern Spiritualism, was made by Mr. Horace Leaf, F.R.G.S., in an address at the Grotrian Hall, London, on a recent Sunday.

The Ancient Egyptians, he said, believed in Survival and regarded the after-life as a real life, made up of work and play, very much as present-day spirit communications represent it. Spiritualists recognised that the spirit-communicators had difficulty in making us comprehend the conditions in which they found themselves and that they were limited by having to speak in terms which we could understand.

It is interesting to notice how some minds seem almost to create themselves, springing up under every disadvantage, and working their solitary but irresistible way through a thousand obstacles.—Irving.

What to Read.

EDUCATIONAL. INFORMATIVE. INTERESTING.

"Reading Maketh the Full Man."—Lord Bacon.

"THE HARMONIAL PHILOSOPHY."

In this digest of the writings of Andrew Jackson Davis the reader will find a storehouse of information and a compendium of wisdom, in which both the facts and the principles of Spiritualism are clearly and logically presented and the conclusions arrived at sound and convincing.

The Seer wrote no fewer than twenty-seven books, all of which have passed through several editions. The compiler of the work under review has compressed the whole of Davis' teaching and philosophy into a book of 450 pages, containing "the spirit or essence of the whole, liberated only from unwieldy accretions into which the essence does not enter."

A biographical sketch of the Seer is given, followed by chapters respectively titled: Revelations of Divine Being; The Principles of Nature; Revelations of Mind and Soul; Death and the After-life; Religion and Theology; Revelations of Harmonial Life; Health and Disease; A Philosophy of Spiritual Intercourse. The book concludes with a bibliography of the writings of Andrew Jackson Davis.

As the body requires food for its nourishment, continued existence and growth, so the mind requires books for its sustentation and development. The animal man, can exist without books; but the true man, the thinker, (as the word implies) must read—and think—if he desires to live. To live is to get the best that life can give, to rise above the sordidness and pettiness of mere physical existence, and to companion with the aristocrats of intelligence. In the "Harmonial Philosophy" one may realise all this and enjoy "The feast of reason and the flow of soul" that is provided by the author. No one can read the book without being impressed with his sincerity.

The popularity of the writings of this celebrated writer among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. Investigators, however, have frequently found great difficulty in studying these psychical revelations, owing to the fact that they are comprised in twenty seven large volumes, and that no concise summary of the teaching comprised in them has hitherto been given to the world within any moderate compass. The object of this work has been to create an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind. It is hoped this attempt to summarise the teachings of this famous seer and thus render them accessible to a far wider public than hitherto will meet a need of the present generation, which is eagerly seeking for more facts which may throw some clear light upon the mysteries of the other world.

Obtainable at the "Harbinger of Light" office. Price, 14/6, postage 6d.

"THE APOCRYPHA."

Reviewed by a Spiritualist.

A book by Mrs. St. Clair Stobart is always welcome. There is a vigour and a directness about her writings, for she has the gift of having something to say, and of knowing how to say it. You may not agree with her. You may profoundly disagree. But you are never left in doubt as to what she means.

In "The Apocrypha Reviewed by a Spiritualist" Mrs. Stobart makes a vigorous onslaught on the idea that current morality and religion is necessarily limited by the crude conceptions of a primitive tribal race. That the Jewish nation had a genius for religion and that their Prophets and Patriarchs were divinely-inspired men, may be accepted without question. But that everything recorded between the covers of the Bible is, because of its position between those covers, necessarily and essentially divine, is a belief which may satisfy the Fundamentalists of America but it fails to satisfy the intelligent enquirer

of to-day. Between the God of the Old Testament who ordered the wholesale slaughterings of the enemies of Judah and that God of Love who is the Father of All Mankind taught by Jesus, there is an impassable gulf.

But because the slaughterings and the tortures were done in the name of God, timorous souls have acquiesced in what they were told were Divine decrees; fearing that by rejecting the evil they might also reject the good. Mrs Stobart combats that fear by showing that the records of the Hebrews, while containing much that is beautiful and ennobling, contain also much that is in direct conflict with the teachings of Christ. It is an uncritical, official priesthood which has declared these records to be of equal value and all equally divinely inspired; setting their seal of approval alike on high ethical teachings and on stories which outrage every moral sentiment and demanding our acceptance of all. Mrs Stobart subjects the books of the Apocrypha to a healthy and a wholesome examination which should do a great deal towards clearing away those fogs and confusions with which the orthodox churches have obscured religion. The work so excellently begun in Ancient Lights, Torch-bearers of Spiritualism and The Either-Or of Spiritualism is continued in this Review of the Apocrypha, and leaves us like Oliver Twist, asking for more.

Obtainable at the "Harbinger of Light" office. Price 10/-, postage 4d.

"CHILDREN OF THE SUMMERLAND."

Psychic Scripts by V. May Cottrell.

V. May Cottrell of Napier, New Zealand has the faculty of clairaudience developed to an unusual degree. For the last twelve years she has written at the dictation of her spirit communicators, and many of these remarkable documents have appeared as articles in the "Harbinger of Light" and other Spiritualistic and Occult magazines in Australia, Great Britain, United States of America and India.

Some of these interesting psychic scripts are now being published in booklet form and the first of these, under the general title of "Children in the Summerland," is now available. "Children in the Summerland" is a vivid description of the beautiful and wonderful conditions in which the little ones dwell after they leave this mortal sphere. A comfortable and re-assuring message that will make the separation easier for the fathers and mothers who have lost children at a tender age. The information is given by "Winnie" a beautiful spirit who was herself a mother prior to her passing.

"Clothes in the Spirit World," the second manuscript presented in the booklet throws much light on this interesting topic. Among other baffling phenomena explained is the problem of apparitions and earth-bound spirits. The communicator in this instance is "Zonia" an Arab who lived in the time of the Pharaohs. The Spiritual Faculties of Jesus, the third chapter, is an impressive script that gives a key to the personality and power of the Great Teacher. Two poems "The Summerland" and "Glad Tidings" are also included.

The booklet is attractively got up, the cover being blue with gold lettering, size 6in. x 8in., tied with silk, there are 36 pages, set in bold type and printed on antique paper. The whole is quite de luxe in appearance, very suitable to give to interested friends. Obtainable at the "Harbinger of Light" office. Price (posted) 2/8.

Sir Oliver Lodge's Birthplace.—The "International Psychic Gazette" draws attention to the curious fact about Sir Oliver Lodge's Autobiography, "Past Years," that it does not state where this Chieftian of Science was born. "It will thus give no help to future disputants who may claim the honour of his birthplace in a variety of cities or provinces, as happened in the case of Homer and W. E. Gladstone."

OUR "EMERGENCY" FUND.

We desire to acknowledge with sincere thanks the receipt of the following additional donations towards our Emergency Fund which have come to hand since our last issue.

S.S. (Wellington)	£1 0 6
J.S. (Perth)	£1 0 0
R.E. (Canberra)	10 6
J.B. (Brisbane)	10 6
E.D.B. (Christchurch)	10 6
J.A. (Stirlingshire, Scotland)	9 6
E.O.J. (Hawkes Bay)	5 0
R.C. (Whakatane)	3 0

Answers to Correspondents.

Correspondents requiring a personal reply must enclose a stamped addressed envelope for the purpose.

M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

D.B. (Sydney). Thanks for newspaper cuttings which we have filed for reference.

P.N. (Christchurch): The Editor, whilst appreciating your article, considers that its publication would only advertise what we feel would do harm to our Cause.

"11 Scott St.": Thanks for your kind thought in sending the booklet, the matter of which we had already seen, but are glad to have it in pamphlet form.

NOTE:—We constantly receive letters asking for a personal reply, but which do not contain a stamped envelope. Will correspondents please note that unless this rule is observed, a personal reply shall not be sent.

M.L.P. (Hobart): Your very interesting letter and enclosure were duly received. Part of the matter sent we shall use in a future issue. "The Ministry of Angels" is 3/9 post free.

Disarmament.

GIVE PEACE IN OUR TIME, O LORD.

Had this prayer been the keen desire
Of every soul who uttered it,
Needless the bugle's call, "Cease fire!"
For war's fierce flames had ne'er been lit.

Our prayers for peace, like many more,
Were hollow shams, insults to God,
Else hosts who left Australia's shore
Were not now sleeping 'neath the sod.

To pray for peace while causing strife
Is wicked folly, and a crime,
Take sacredness from human life,
And man sinks into moral sl:ane.

O Christian brother, work for peace
With all thy strength of heart and mind;
Then God may make all war to cease,
And from its curse redeem mankind.

Then will those dark clouds pass away
Of envy, jealousy, and fear;
And soon will dawn a brighter day,
When man's redemption draweth near.

That day when Christ will come again
As Saviour to a sin-stained world;
For strife must cease, and right must reign
When Love's great banner is unfurled!

R.C.N.

Lady Lodge's Belief.—In his autobiography, "Past Years," Sir Oliver Lodge says amusingly of his wife: "She used to imagine that I could do anything. Once at night the whole house shook slightly, and woke us. She sleepily and indignantly ejaculated, 'Oliver, don't do that!' I bubbled with laughter and said, 'It's an earthquake.' 'What nonsense!' But it was.'"

A Correction.—Through a printer's error the word "Theology" was substituted for "Psychology" in the advertisement of the "Australian Society for Psychic Research and Practical Psychology," which appeared in our last issue.



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ENSLAVED GOD?**

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REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

The V.C.S.C. held its first meeting for the New Year on 26th January, which was well attended by representatives and visitors. The President, Mrs Alexander, made a very favorable report re the "Circle" which has just been formed by the Council itself. Its objective is very progressive and we trust it will become a centre of Energy and Light to those enquirers who may from time to time seek information and enlightenment of the inner teachings of Spiritualism through its medium.

The 84th anniversary of Modern Spiritualism has been fixed for 10th April this year.

The Annual Conference of Spiritualists will be held on the 23rd February.

MADAME MOREH.

VICTORIAN SPIRITUALISTS' UNION.

Our annual picnic held at Monbluk on Foundation Day, 1st February proved very enjoyable. The day was fine and warm, the sports programme excellent, and everybody seemed in a happy holiday mood.

The first quarterly Silver Chain Tea was held on Saturday, 30th January to assist paying off the debt on the Terry Memorial Temple, a very pleasant afternoon and evening was spent.

On 20th February the Social Dances recommenced. The committee is planning novelties to be introduced to make these entertainments even more enjoyable than formerly.

At our Sunday services progress is being made. Every Sunday fresh faces are seen in the audience. Doubtless some come to scoff, but many remain to think. And we are satisfied that at these meetings many are convinced of the Truth of Immortality.

Our library of 1500 books on Spiritualism have been re-catalogued. This library is for the benefit of members. If you are desirous of studying the science and philosophy of Spiritualism, avail yourself of the use of our books. See the Secretary, Mr A. J. Slee about becoming a member.

GERTRUDE GARDINER, Recorder.

MALVERN SPIRITUAL CHURCH.

Improvement in our services has been shown by the fact that we have been fortunate in securing as workers in the church, Mrs Harden, late leader of the R.O.C., and Mr Cleak,

organist of the same centre. Mrs Harden as a lecturer and demonstrator is a valuable asset. The committee reluctantly accepted the suggestion from our late organist, that her duties be handed over to Mr Cleak, who is an accomplished musician.

Lectures from Mesdames Harden and Ryland, Misses Lambrick and Gardiner and Messrs Coleman, Greenway, Ford and Sherburn have been well received, and Mrs Harden having given the majority of flower demonstrations, all are sincerely thanked for their splendid service, and afternoon message bearers in Mesdames Woods, Harden, Potter, Bull, Giggie, Miss Starr and Messrs Mye, Fulton, Crowle are also recipients of our thanks, also those who work unannounced, including our band of healers.

W.M. SHERBURN, Hon. Secretary.

S. O. L. (SCHOOL OF LIFE) MELBOURNE.

During the past month we have transferred our services from Latham House to the St. Kilda Church (28 Wellington Street, S. Kilda Junction). The services here are well attended. Mrs Hanger has given her usual thought-provoking lectures and therefore continues to attract thinkers of a high standard. Mr. Edgar Tozer has loyally supported Mrs Hanger as Chairman and Lecturer. The Melbourne Lodge has resumed its meetings, and some beautiful, inspiring and astonishing lectures were delivered at the last sitting. Three new members were initiated. One of our most successful social functions was the recent *Conversazione*. Mr. Stanley Brookes secured the services of some of his professional friends: Miss Margaret Picman (winner of the Melba Singing Scholarship), and also winner of the Stanley Brookes Elocutionary Scholarship) charmed everyone with her songs and recitations; Miss Jean Buncle, of the Melba Conservatorium, played some appropriate pianoforte selections and accompanied Miss Picman most artistically; Mr. Stanley Brookes entertained as usual with his unique recitals. Mrs Smith, Mrs Fry, Mr Hanger, Mr Young and many others assisted greatly at the festive board.

The public seances have been unusually successful. These are held on Saturday evenings and the circles have been filled to capacity. The lectures have been greatly informative and helpful to all. We continually concentrate for health on behalf of Mr W. B. Harvey who has so loyally and consistently assisted the cause of Spiritualism in Australia through the medium of the "Harbinger of Light."

E. STANLEY BROOKES, Acting Hon. Sec.

NEW SOUTH WALES.

HOLLYWOOD SPIRITUAL CHURCH, SYDNEY.

During the month the meetings have been conducted under the leadership of Mrs Eleanor Morrell and have been well attended.

We are taking this opportunity of notifying friends and members that on and after the 6th March, Mrs Morrell will conduct her meetings at 61 Stanmore Road, Stanmore, also for private interviews, while this centre will be continued by Miss Brown, for magnetic healing, and a class for spiritual development.

R. I. BROWN, Hon. Sec.

UNITED SPIRITUALIST CHURCH OF N.S.W.

A large number attended our annual picnic, which was held at Neilsen Park (Sydney Harbour) on January 16th. Walks in the beautiful surroundings, and bathing in the sea, were enjoyed during the morning. After lunch, races were held for the children. The special feature of the day was the meeting presided over by Mrs Twelvetree (the President, Mr Walker, being unavoidably absent) at which the children of the North Sydney Church Lyceum sang and under the leadership of Mr J. Wright gave a display of Lyceum drill. Interesting addresses were given by Mrs Twelvetree, Mrs Rose Weeks, Miss Jarvis, Mr Nicholson and Mr Colnan.

JAMES J. DALTON, Hon. Sec.

QUEENSLAND

THE BRISBANE SPIRITUAL CHURCH.

Despite the intervening holidays and the very oppressive weather we have had, very good attendances at each of the Sunday afternoon and evening services, also the quality of the addresses has been very fine. The subjects for the month were: Spiritual Gifts, Thoughts, The Power of Thought, Spiritualism: Fact or Fancy, The Last Trump, etc. Those who took part in the addresses were, Messrs Humphreys, Blay, Payne; Mesdames Elkin, Millard. On the first Sunday in the month we held an open session in which Mr and Mrs Fairbairn took part. Mr Fairbairn speaking on "Some Objections to Spiritualism" and Mrs Fairbairn gave some very fine clairvoyance. At the afternoon service Mrs Elkin gave a very interesting address on "Birth Months and their Characteristics." We take this opportunity to thank all those friends who so willingly give of their best and so help on the cause of Spiritualism.

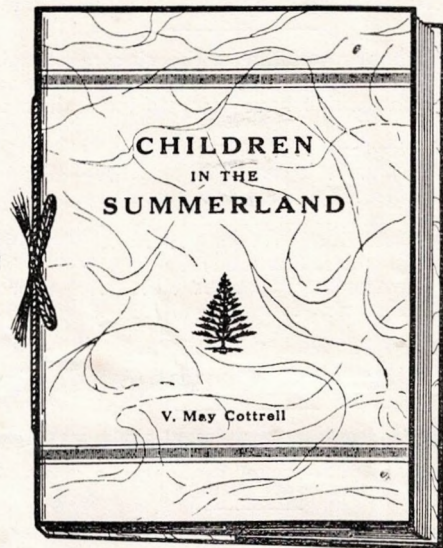
LOUISE RAYER, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

The seances, both public and private, have been well attended and helped by the various voluntary mediums and workers of the church under the leadership of the Pastor, Mr R. A. Webb, Dipl. S.N.U. On the completion of a year's work, we take the opportunity of thanking the faithful few who have so regularly attended and given their voluntary help. The Pastor's lectures during the months have been as follows--Making the Best of It, Impressional, Trance and Inspirational Speaking, Is it Never Too Late to Mend?, At a special member's meeting, held on the 8th Mrs Coventry was appointed to the Speakership of the Church, voluntarily resigned by Mr. R. A. Webb, after 9½ years' service. Mr and Mrs Webb lecture in Sydney in March and the early part of April as the beginning of a tour through Australia and Great Britain.

The Circles held alternate Thursdays at the residence of Mr and Mrs Tovey have been a valuable help, not only to the finances of the church, but to the furtherance of Spiritualism. The Lyceum Christmas Tree, thanks to willing donors and workers, was a most enjoyable success. Book prizes, for at-



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tendances and the saying of "Pearls of Thought" were given to some of the young Lyceumists, and all got a present of the Christmas Tree handed to them by Father Christmas.

On Sunday, the 27th, Mr and Mrs Webb gave their farewell address. In each case the normal remarks of the speakers were followed by earnest and eloquent controls. The new speaker, Mrs Coventry, was introduced by Mr and Mrs Webb, and she gave a few well chosen thoughts, followed by most acceptable clairvoyance. There was a very large congregation. The rostrum and table was, by the thoughtful kindness of Mrs Mander and Mrs Adams, very tastefully and abundantly decorated with flowers. In the after-meeting Captain Petersen, Mrs Morris and Mrs Hatch spoke good thoughts towards the retiring Speaker and President, and to the new Speaker. A memorable evening was concluded by the singing of "God Be With You Till We Meet Again."

GEO. BODELL, Hon. Sec.

CHRISTIAN SPIRITUAL CHURCH.

We are in receipt of a letter from Mr J. A. Boyd, Hon. Sec. of the Ascot Vale Spiritual Church in which he states that the Ascot Vale Church was inaugurated on June 1st, 1921, and is still in existence, and that, therefore, Richmond cannot claim to be the first Christian Spiritualist Church to be inaugurated.

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