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AND
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By the Editor.

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The Editorial Chair.

Indiscriminate Prosecution of Mediums.

That the acute and widespread bereavement produced by the war should have resulted in tens of thousands of sorrow-stricken souls taking advantage of any available avenue along which they might possibly receive tidings of some near and dear hero who had paid the supreme sacrifice amid the stress and din of battle is the most natural development in the world. The promptings of human affection generate an awful yearning to feel the touch of the vanished hand and to hear the voice that is still. And when these sorrowing creatures are boldly told by such weighty authorities as some of the leading scientists of the day, together with many prominent men in the Church and in the realms of Philosophy and Literature, that it is possible to communicate with those who have gone, it is little wonder that they should be greatly impressed and resolve to test the validity of these unqualified declarations for themselves. The pursuit of these inquiries is being followed to-day on a wholesale scale, and doubtless in countless instances the investigators have been rewarded with a sense of solace and new-found happiness unobtainable by any other process. The accumulated testimony to this effect is simply overwhelming, and comes from some of the highest to the lowliest in the land. It is altogether futile to question this established fact. It is staring us straight in the face, and will not be denied.

Unfortunately, this tendency to consult mediums has been taken advantage of by many charlatans—mere fortune-tellers and tipsters who have nothing in common with Spiritualism, and who have seen in the circumstances of the times an opportunity to batten on the credulity of the innocent by offering spurious messages for genuine communications from some departed idol. We can command no language strong enough in denunciation of these unconscionable impostors. They are the hypocrites, serpents and vipers of what should be regarded as a very sacred calling. Every earnest and clean-souled Spiritualist loathes them, and thanks God that they are in no way associated with the Cause which he, or she, espouses. This point cannot be sufficiently emphasised, because of the confusion that exists in the public mind that these despicable creatures are Spiritualists, and that all mediums are alike. We treat these brazen-faced parasites as outcasts, and would rejoice to see them all ensconced in the gloomy cells of His Majesty's prisons.

Our attitude is thus made plain, so far as the undoubted charlatan is concerned, but for the genuine medium, whom the law classifies with these disreputable humbugs, we have the deepest sympathy, and sincerely commiserate with them in being the victims of a drag-net statute. Of course, the law as it at present stands—whether in Great Britain or in Australia—does not recognise any medium as genuine. They are all "pretenders." The law, however, will probably be amended in time. But it ought not to be, and is not likely to be, repealed. The public must be protected from the machinations of psychic forgers, and the only way to protect it is through the agency of the law. In Washington approved professional psychics are licensed by the city authorities, and the licenses are renewed annually, provided no complaint has been made against the licensee by members of the public. We presume that competent investigators test the mediums applying for a licence, and that on their recommendation the licence is granted. But we have no information on the point. A movement is now afoot in Great Britain for adopting some such system there, and the newly-established College of Psychic Science, in London, will probably be the body that will be instrumental in bringing about the reform. With Sir Wm. Crookes, O.M., F.R.S., as its President, and Sir Wm. Earnshaw Cooper, C.I.E., as one of its Vice-Presidents, it commands the requisite status for approaching Parliament with a reasonable prospect of success. Its Resident-Principal, Mr. J. Hewat McKenzie, who is devoting his time and fortune to the project, in a report recently presented to the Council, expressed the opinion:

"The law dealing with psychics, as it now stands in Great Britain, although requiring amendment, is not altogether a disadvantage, for if unrestricted liberty were granted to mediums to practise, irrespective of their ethical worth, serious abuses might result, and until such time as the general public know more of the subject, the law is a safeguard. The British College of Psychic Science will, it is hoped, help towards the amendment of the law, and will not only protect honest mediumship, but also the simple-minded public, by granting certificates to such as are qualified to practise as professional mediums, whose general character is reputable."

This sensible view of the position will, doubtless, commend itself to the public, and whatever alteration is made in the law will probably be along these lines The Spiritualists' National Union of Great Britain endorses this attitude, and will, it is hoped, act in co-operation with the authorities of the College. Writing on the subject recently, the President of the Union, Mr. E. W. Oaten, stated:

"The Spiritualists' National Union are taking steps for the amendment of these obsolete Acts, in so far as they affect the beneficial and scientific use of psychic faculty. We do not want their repeal, since the public must be protected from the charlatan and fraud. Spiritualists are to-day generally recognised as a religious body, and by their lives and conduct can honourably take their place beside any other denomination, but since their form of worship includes communion with the spirit world—which is illegal under ancient enactments—they are, I believe, the only people in the country who have not, under the law, freedom to worship in their own way. To-day they do this under sufferance. This must, and shall be changed, and then, and not till then, will they be able to rid themselves of these incubi who besmirch the fair name of Spiritualism and drag it into the gutter for purely selfish purposes. Meanwhile the remedy lies with the police to exercise wise discretion in prosecuting the adventurers."

The only way of coping with these mountebanks, then, is for the law to differentiate between the genuine and the fraudulent, by licensing, or issuing certificates to the former, and the production of that

document to a policeman would be their protection. All others should be ruthlessly hunted down. This is the only way of removing the stigma which the shameless charlatan has impudently put upon Spiritualism. What has been said in respect to Great Britain applies, of course, with equal force to the Commonwealth of Australia and New Zealand. Wherever the impostor is found he, or she, should be drastically punished. During the past month an indiscriminate raid has been made upon mediums in Melbourne, and fines imposed up to £25. We are not in a position to say how many of these defendants deserved the punishment inflicted, but we do know that some of them were well-developed mediums, and have given most convincing proofs of the reality of communion with friends in the Beyond. They have no protection, however, under the present state of the law, and can have none until the law is amended and they are provided with a diploma guaranteeing their genuineness as psychics. When the law is altered in Great Britain there may be hope of a similar amendment in this part of the world. In the meantime such mediums should take the necessary measures for protecting themselves. Granting interviews without an introduction will always be risky while the present conditions prevail. The obvious moral, therefore, is: Be cautious and discreet. This may affect their incomes, but it will save their characters from being besmirched, and this should undoubtedly be the primary consideration.

Wayside Notes.

The Devil Does It All.

Any movement that is considered worthy of being attacked has generally a fair amount of vitality in it. Nobody dreams of launching assaults against a palpably decadent Cause. This is doubtless the explanation of the obviously concerted campaign that has recently been rampant in England against Spiritualism. Pulpits and platforms have been ringing with denunciation, the police have been prosecuting mediums with quite phenomenal activity, and a certain section of the Press has joined in the deafening hue and cry. A few big guns, and a lot of little guns, have been belching forth their ammunition, and possibly, in course of time, even pop guns will also be employed. It is all very interesting to the student of the spiritual evolution of the race, inasmuch as it is a very striking instance of history repeating itself, and is, moreover, very gratifying to champions of the Cause, for the simple reason that it constitutes a splendid advertisement and clearly indicates the rapid progress that Spiritualism is making amongst all sections of the community.

We quote elsewhere a comparatively mild allusion to the subject by the Bishop of London, who has a very willing henchman in Viscount Halifax. Unlike the Bishop, however, this affrighted peer of the realm goes a little too far, and his principal argument is much more likely to create amusement than a serious impression on rational minds. He recently delivered a lengthy address on Sir Oliver Lodge's book, "Raymond, or Life and Death," at the Church of St. Martin-in-the-Fields, London, giving, in the main, an impartial resume of its contents and being very respectful in his allusions to its distinguished author. But when it came to analysing the source of the communications alleged to have come from Sir Oliver's fallen soldier son, he must have made many in the audience smile. They did not come from Raymond at all! In fact, none of the so-called "messages from the Beyond" come from those who purport to send them! They all emanate from the Devil, who, "for his own purposes, can transform himself into an angel of light!"

It is just here that his lordship overstepped the bounds, because it calls into question the real origin of similar phenomena recorded in the Scriptures. The Viscount is evidently a very earnest and loyal Churchman, and certainly would shudder to be informed that his argument is calculated to shake our belief in a very considerable proportion of the contents of the Bible. And yet, if we are to take him seriously, this would be the inevitable result. If the messages and other spiritual manifestations of to-day really spring from the Devil, what possible guarantee have we that it was actually Samuel who spoke to Saul, through the medium at Endor, or that it was really an "angel" that appeared to John in his wonderful vision?

Again, were they really "angels" who dined with Abraham on the Plains of Mamre, or were they just "devils" passing as "angels of light"? They certainly had exceedingly keen appetites for Celestial visitants, and could hardly have been of a very exalted order. We wonder if they were Satanic messengers after all! And are all the other records of the appearances of "angels" really true, or was it merely the Devil playing tricks and trying to mislead those who beheld them? And what about the "great crowd of witnesses" that Paul appears to have seen, and whom he describes as "ministering spirits sent forth to minister for them who shall be the heirs of salvation"? Is this really their mission, or are they a host of spiritual impostors bent on leading the human race astray? In short—"Where are we?"

Surely the densest of our opponents can see that they are treading on very dangerous ground by introducing us to the Devil at every turn! They are, moreover, investing this spiritual monster with powers that we are scarcely justified in crediting him with possessing. He must be capable, for instance, of speaking through thousands of mediums SIMULTANEOUSLY in all parts of the world, saying things entirely different to each, graphically narrating a multiplicity of personal detail of special interest to each of the thousands of sitters, and—strangest of all phenomenal facts —very often voicing exhortations urging the listener to pursue a life of integrity and virtue, to shun all that is evil, and strive above all things to live in the consciousness that only spiritual realities are of any abiding value. In short, in the language of the Rev. Percy Dearmer, D.D., His Satanic Majesty is to-day making "thousands of people Christians, as they never were before"!

Verily, this omnipresent Devil must be a very obtuse celebrity if he cannot realise that this kind of teaching is diametrically opposed to his own professional interests. It is time he was informed that he should alter his tactics if he desires to capture souls for the burning! He certainly will not make much progress by a continuance of his present methods.

The Viscount Wrong Again!

"There can be no surer evidence that Satan is at work than when we find, in nearly all Spiritualistic revelations, that his existence, the consequences of sin, and the fact of hell are denied." This is another illumining quotation from the address of Viscount Halifax. If this statement contained a word of truth, we would gladly let it pass. But it is false in every particular. If his lordship had qualified his remarks by stating that he referred to the "orthodox" Devil, and the "orthodox" hell, no exception could have been taken to his comments. It would simply, then, have remained for us to controvert the remaining allegation, that Spiritualism denies "the consequences of sin."

We are well aware that a great many people—not associated with Spiritualism, and a goodly number of whom belong to the very Church to which our critic is attached—have long since "passed out" Satan as being non-existent. But Spiritualists have not, except in the traditional sense—the gentleman of lurid hue, with polished horns and bovine hoofs! They not only believe in the existence of "a" devil, but in countless numbers of devils. We, however, prefer to describe them as evil spirits, and are quite

prepared to acknowledge that they may possibly have a leader of potent power. And because legions of these undeveloped intelligences surround the earth plane, as well as an innumerable company of good ones, St. John advises us to "try the spirits, whether they are of God." In modern phraseology, this means that we should "test" those who communicate with us on spiritual themes and judge them by the nature of the messages they deliver. John tells us clearly how we can apply the test—"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

We are quite prepared to accept that test, and may add that in the course of our investigations, extending over fifteen years, we have heard references made to the Christ on frequent occasions, and in no single instance has the communicating friend denied that Jesus Christ has come in the flesh. Therefore, according to John, it must have been a "good" spirit who spoke, and not "a" or "the" Devil! Our experience, moreover, is not exceptional. It is general. And if Spiritualism upholds one fact more than another, it is undoubtedly the historicity of Jesus the Christ.

The next point calling for correction is the charge levelled by Viscount Halifax, that Spiritualists deny "the consequences of sin." This accusation is quite incomprehensible, except upon the assumption that our accuser knows nothing of the philosophy and religious teachings of the subject. No point is more clearly emphasised in those teachings than that we cannot possibly escape the consequences of an evil life. "Whatsoever a man soweth, THAT shall he also reap." This is a standard text with all Spiritualists. They KNOW they have to "work out their own salvation." Every evil act rebounds in its consequences in some form or another. And unless those actions are atoned for on this side of the veil, they will unquestionably have to be faced on the other side.

And not only positive misdoings, but also "sins of omission" carry their penalty. In short, if a man fails to "square the ledger" while in the flesh, he will certainly have to do it as a disembodied entity. How, then, can Viscount Halifax assert that Spiritualists deny "the consequences of sin"? He is rather quoting the "orthodox" view! It is that view which, in our opinion, has a tendency to undermine the fear of "consequences"—the view that no matter how filled with evil deeds the life of a man may have been, if he only repents at the last, and says he "believes," he will be suddenly and miraculously "washed whiter than the snow."

> He knew how wicked man had been,
> And knew that God must punish sin,
> So, out of pity, Jesus said,
> He'd bear the punishment INSTEAD.

That verse is commonly regarded as strictly "orthodox," and that is the doctrine which Viscount Halifax really attacked without, apparently, being conscious of the fact.

Finally, we come to the allegation that Spiritualists deny "the fact of hell." Here, again, the Viscount is radically wrong. It is true that they deny the existence of a material hell, with its glowing coals and clouds of sulphur, but if they believe in reaping the consequences of sin, they must necessarily believe in a hell of some kind. So they do—a mental hell, a hell of remorse, a hell from which there will be no escape until we have paid up "to the uttermost farthing." They do not believe in a place called "Hell" that has been specially prepared for the wicked and into which they will be pitched at the end of a fork! They KNOW that the only hell they have to fear is the hell which they will carry forward with them if their lives have not been governed by the principles of Truth, Righteousness and Justice.

"The Kingdom of Heaven is within you," said the Christ. It would be equally true to say of the evil-living man, "The Kingdom of Hell is within you." The consequences work automatically. The laws of God are exquisitely just, and exquisitely exacting. "Whatsoever a man soweth, THAT shall he also reap!" That is Spiritualism, and consequently it will be seen that Viscount Halifax quite misunderstands its teachings. Our traducers, in fact, are generally the uninformed!

Churchmen Refute the Peer.

There is another side to these criticisms of Viscount Halifax, upon which we have not yet touched. He spoke as a representative of his Church, and possibly a conspicuous one—the Church of England. But it does not appear to have occurred to him that in denying the possibility of communication with friends on the Other Side, and alleging that all such messages come from the Devil, he was making statements entirely at variance with the declarations of many prominent men associated with his own and other Churches. Speaking quite recently at St. Giles', Cripplegate, London, Canon Masterman said:

> "One of the striking events of the war was the enormous development of experiments in Spiritualism, as a result of the yearning desire of people to know something about the condition of those they had lost. They had to decide what their attitude as Christians should be to this outbreak of a resort to Spiritualism. To put it all down as charlatanism and delusion was to appreciate very inadequately the evidence available. HIS PERSONAL VIEW WAS THAT THERE WAS SOME KIND OF CONTACT BETWEEN THE LIVING AND DEAD POSSIBLE, but they had to remember that there was not direct communication with the dead, but only through intermediate stages, which made it perplexing and uncertain."

This statement is not wholly correct. As a rule, a spirit, called a "control," acts as an intermediary between the one sending the message and the one on this side who receives it; but sometimes the communicator does speak "direct." It all depends on the "conditions," and the ability of the communicating intelligence to use the human instrument, called a medium. The utterance of the Canon, however, is in entire disagreement with the view expressed by Viscount Halifax. So was also an address delivered two or three months ago by the Bishop of Jamaica, Dr. C. de Carteret, and reported in the newspaper published in that town. The occasion was a service held in memory of Jamaican soldiers killed at the front. Referring specially to one of them, a young second-lieutenant of high character and attainments, the Bishop said:

> "The most death has been able to do has been to liberate the spirit from the body in which that spirit dwelt. And, maybe, he lives nearer, far nearer, to us now than ever before. He is no longer separated from us by thousands of miles. Distance is a material thing; it is not known in the spirit-world. And I dare to believe, though I speak it with hesitation, for it has not yet been clearly revealed, that WE ON EARTH MAY COMMUNE WITH OUR LOVED ONES WHO ARE NO LONGER IN THE FLESH — not with idle and irreverent curiosity, but in sacred and happy fellowship."

Here, again, Viscount Halifax is faced with an expression of belief diametrically opposed to his own. Canon Addersley is another who has decided to accept the verdict of Science in preference to the opinion of peers of the realm. He says:

> "WE CANNOT IGNORE THE CONCLUSIONS OF SUCH MEN AS SIR WILLIAM BARRETT AND SIR OLIVER LODGE. I remember the late Frederic Myers saying to me at a Psychical Research meeting about twenty years ago, 'Remember that you clergy begin all your sermons on a tremendous assumption, that there is another world. We

are trying to make that assumption a certainty."

The Rev. R. J. Campbell is now an acknowledged "light" of the Church of England, and his testimony is very emphatic:

> "I hold that the fact of survival after death has been proved up to the hilt over and over again. . . . THAT COMMUNICATION BETWEEN THE LIVING AND THE SO-CALLED DEAD HAS FREQUENTLY BEEN MADE, AND IS STILL BEING MADE, IS, TO MY MIND, BEYOND ALL DOUBT."

All our readers are familiar with the testimony of many other clergymen of the Church of England concerning the reality of intercourse between the two worlds, and therefore we need only add, from a mass of other similar declarations, the words of Dr. Adam Clarke, the celebrated Wesleyan Minister and distinguished Commentator:

> "I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place and residence, HAVE INTERCOURSE WITH THIS WORLD, AND BECOME VISIBLE TO MORTALS."

There is no need to prolong the discussion. We have been as patient as possible with Viscount Halifax, and trust that some day he may emerge from spiritual gloom into the glorious sunlight that Spiritualism sheds on the pathway of life. He will then think less about the Devil, and more about the great All-Father, who is "wonderfully kind" in providing for all the spiritual needs of His stumbling children on the earth! In the meantime we commend to our titled assailant the words of old Gamaliel, the tutor of the illustrious Paul, when Peter and others were arraigned before the Ecclesiastical Court of that day for the heresy they were alleged to have preached:

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

SIR WILLIAM BARRETT, F.R.S.

A long-expected and remarkable book by Sir William Barrett, F.R.S., will shortly be published by Messrs. Kegan, Paul, Trench, Trubner and Co., Ltd. It is entitled "On the Threshold of the Unseen," and incorporates a revision of a smaller book by the author called "On the Threshold of a New World of Thought." This new book gives the result of the author's long and wide experience of the evidence for survival after death, together with a critical discussion of the phenomena of Spiritualism from a scientific and religious standpoint. Some of the most arresting evidence for survival adduced by Sir William came through his own personal friends, and has not hitherto been published.

INSPIRING TALK TO BOYS.

A memorial service was held at the end of April at the Boys' High School, Christchurch, New Zealand, in honour of those who have given their lives for their country. Among the speakers was the headmaster, Mr. C. E. Bevan-Brown, who, in the course of his remarks, said: "Our boys had fought for something better than they knew, and we should all give thanks to God that we were able to play some part in winning the great struggle. Far from being dead all those who had fallen would be here when peace was made, and would share the abundant life which he was certain would come to the world after all this grief and suffering was ended."

THE LATE ARCHBISHOP CARR.

For hierarchies most "Harbinger" readers have "no time," and the pomps, ceremonials, and rituals of ecclesiasticism, like the Jewish "new moons and Sabbaths," we Spiritualists "cannot away with." Yet we must not refuse recognition to merit, in whomsoever it exists, or fail to pay homage to goodness, wherever found—on heathen or on Christian ground.

There are many Spiritualists in this community who at some time or other have been brought within the ambit of the genial and gracious personality of Thomas Joseph Carr, the late Roman Catholic Archbishop of Melbourne, whose transition occurred on May 6th. He was a prelate of whom his own great Church is justly proud, and a citizen who won the respect and esteem of his fellows of every creed and caste and colour. A staunch churchman, he was also a warm-hearted, noble-minded Christian gentleman, with sympathies of a truly catholic character. The writer of this paragraph holds a letter from his pen in which, acknowledging a compliment from a non-Catholic and non-churchgoer, he says:—

"I value very much the good opinion of those who are not of the Catholic Church, because I believe that a man should strive to live so as to win the approval of all good and sincere men, no matter to which denomination they belong. We are all the children of the great Father, Who shows mercy to all, and Who desires that His children should live in peace and amity."

Some years ago the present writer, accompanied by a very spiritual and highly-sensitive lady friend, had a semi-private interview with Dr. Carr at his residence on the Eastern Hill. Whilst waiting in the plainly, almost austerely, furnished reception room, the lady exclaimed, "There is a beautiful atmosphere here; the whole apartment seems suffused with purple rays." Only the other day we heard, for the first time, that purple was the Archbishop's favourite colour. On entering the room, Dr. Carr greeted us with a simple courtesy that was at once noticeable and distinctive, and characterised his bearing throughout the interview.

When we had left, my companion said: "What a kindly, sweet-natured old gentleman! And do you know, whilst he talked he was surrounded by quite a dozen beautiful faces—faces like saints and dear little children, that made me think of the words in the hymn "Lead, Kindly Light,' by J. H. Newman: 'Those angel faces smile, which I have loved long since, and lost awhile.' That good man is really very psychic." We all know now, but we two knew not then, that the Archbishop had an especial fondness for young persons and children, and that he was an intense admirer of John Henry Newman. In fact, he founded the "Newman Society" here for the study and interpretation of the writings of that great English cardinal—one of the profoundest minds and saintliest spirits of the nineteenth century.

It is safe to predict that some years hence John Henry Newman will be "canonised," and very probably, a century or two later, the name of Thomas Joseph Carr will be added to the calendar of saints. In honouring him, our State honours itself, and we Spiritualists may well pay our tribute to the memory of a most worthy and noble man.

W.

SOCRATES AND DIVINATION.

When he found any who could not satisfy themselves with the knowledge that lay within the reach of human wisdom, Socrates advised them to apply diligently to the study of divination, assuring them that whoever was acquainted with those mediums which the gods made use of when they communicated anything to man, need never be left destitute of Divine counsel.—Xenophon.

ADVERTISEMENTS OF MEDIUMS.

A CLEAN SWEEP.

The exposures made in connection with the raids on mediums in England during the past few months are tending to bring Spiritualism into such disrepute that our contemporaries, "Light," and "The Two Worlds," have felt compelled to cease giving publicity to all advertisements relating to mediums, psychrometists, and magnetic healers with their "locks of hair" and such like, as the only effective way of demonstrating that the great Cause for which they stand has nothing whatever to do with fortune-telling, tales of "the dark man" and other puerilities with which the evidence adduced in court has been filled.

Lady Mosley appears to have led the way in this development in a letter which appeared in "Light," in which she said:—

> "In recent years many have attached themselves to Spiritualism whose methods of work cannot add to our lustre. Why not refrain from advertising any public medium, and thus free the paper from the stigma of agreeing with those who deplore much that goes on in the name of Spiritualism and yet accepting money from advertisers without any real guarantee of their integrity? By all means keep a register of worthy and dependable Spiritualist workers, and when investigators inquire they can see the list for themselves. No genuine worker could be harmed by this, and the cause would gain a decided advantage from the fact that psychics who are not worthy would not obtain publicity."

Sir Arthur Conan Doyle, who has recently come prominently to the fore as an outspoken champion of the phenomena and religious teachings of Spiritualism, followed with a manly letter and a direct offer of financial help:—

> "In answer to your appeal in 'Light,' I for one would be prepared to pay £10 a year towards a fund with the object of recouping the paper for the loss sustained by not admitting advertisements of mediums. There are true mediums and false, and it is a serious thing that a paper which represents what many of us believe to be nothing short of a new revelation should in any way, even unwittingly, help what is false. I cannot see how you can discriminate. It is all or none, and if "all" means helping deceit, then my counsel is that you do the brave and proper thing and make it "none." It is right, however, that those of us who take this view should make some personal sacrifice in order to make your action possible. Our belief must be shallow and worthless if we will not do that.
>
> "May I add that a very hearty vote of thanks should be passed by all believers in spirit communion to those men, be they journalists or detectives, who expose fraudulent mediums. They could not do us a better service than by attacking the worst enemies of our cause. Mistakes may be made—every movement has its martyrs—but no one can read the evidence without feeling that in the main these people are vulgar imposters and deservedly punished. Exact knowledge of the future has never, so far as I know, been claimed by those who have passed."

Readers endorse the Decision.

The readers of "Light" generally were then appealed to for an expression of their views on the proposal, and the editor states that this resulted in an overwhelming majority voicing a desire that the advertisements referred to should be excluded, as they constituted a "jarring note" which militated against the influence of the journal and prejudiced many who would otherwise give serious thought to the Spiritual Philosophy. Assurances were also given that the revenue of the paper would not be allowed to suffer, and the upshot is that our contemporary now appears without an advertisement of any medium—no matter what status he or she may occupy—appearing in its columns.

The same course, as we have stated, has been adopted by "The Two Worlds," which states:—

> "The present state of the law being as it is, we have decided to discontinue inserting the advertisements of all professional mediums, psychometrists, and other psychics, thus meeting the wishes of a great number of our friends who are earnest Spiritualists, and not a few influential readers who are not included in our ranks, but who are deeply interested students of our facts. This course will also afford protection to all reputable workers, as it removes them from a not desirable publicity, as well as from the solicitations of those who resort to mediums for purposes which earnest Spiritualists can but deplore. A suggestion has been made that a private register of mediums should be kept, but, after all, that would seem to the plain man but a surreptitious means of advertising, and dangerously open to the suspicion of favouritism. The only frank way is to say openly that professional mediumship must disappear from our public prints."

"The Harbinger of Light" has been placed in exactly the same position as its English contemporaries, on account of the wholesale prosecutions of mediums of various classes that have taken place in Melbourne during the past month, and the nature of the evidence published in connection therewith. We know only too well that the public does not discriminate between fortune-telling and Spiritualism, although there is absolutely no connection between the two, and have felt as disgusted, on reading some of the evidence, as the most out-and-out opponents of our Cause—perhaps a little more so of the two.

WE HAVE THEREFORE DECIDED TO FORTHWITH FALL INTO LINE WITH OUR ENGLISH CONTEMPORARIES BY REMOVING ALL ADVERTISEMENTS OF THE CHARACTER REFERRED TO FROM OUR PAGES.

It may be asked how we can afford, particularly in these hard times of increased cost of production, to forego this revenue. The frank reply is that we cannot "afford" it. But that is a secondary consideration to safeguarding the name of Spiritualism, and dissociating this journal from any suspicion of encouraging practices which cannot possibly be defended. We have not at any time consciously inserted the advertisement of any medium who was not genuine and of good repute. But we have sometimes found it very difficult to discriminate, and have come to the conclusion that the only course to follow, in the interests of the Cause, is to make a clean sweep of the lot. With that intimation we leave the matter in the hands of our supporters.

GOOD BOOK COMING.

A new book by Mr. J. Arthur Hill, "Psychical Investigations," will be published shortly by Messrs. Cassell and Co. It contains the record of evidences obtained by Mr. Hill through a remarkable sensitive, Mr. A. Wilkinson, and connects with Sir Oliver Lodge's "Raymond" by reason of the inclusion of much interesting matter purporting to come from Lieutenant Raymond Lodge, some of it being markedly evidential. It is not only a record but a commentary: Mr. Hill considers the relation between psychical research and religion, and outlines a theology in harmony with the facts of psychic science.

Mr. Hill collaborates with Sir Oliver Lodge in matters pertaining to psychical research.

A third edition of "Across the Border Line" by F. Heslop (published by Chas. Taylor) having been exhausted, the fourth and fifth are now in preparation and will be ready in about seven weeks' time. We learn that the work has been a source of great interest and comfort to many.

TWO VIEWS OF SPIRITUALISM.

Bishop of London and Sir Arthur Conan Doyle.

WITH EDITORIAL COMMENTS.

We have great admiration for the Bishop of London. "That's because he is a Spiritualist!" some of our readers may exclaim. As a matter of fact, he does not profess to be anything of the kind, and we have never labelled him with this designation in these columns. It is true that we have frequently published extracts from his sermons and addresses, and it is equally true that the views therein expressed were in strict accord with the teachings of the Spiritual Philosophy. But this fact alone would not justify us in classifying this distinguished divine as a Spiritualist. Yet we are not surprised that many people should have placed him in that category. He has certainly said much to warrant this assumption. Take these declarations, for instance:—

> There are six things revealed to us about the life after death:—
>
> 1. That a man is the same five minutes after death as he was five minutes before it, except that he has passed through one more experience in life.
> 2. That his character will grow.
> 3. That he has memory.
> 4. That he may become a Christ in paradise.
> 5. That there will be mutual recognition.
> 6. That he will still have great interest in the world he has left.

That, of course, is in entire agreement with the teachings of Spiritualism. Then take this more recent utterance:—

> Look up from the heat and struggle of the stadium to the tiers after tiers of spectators who look down on the conflict they once knew so well. They are there in their millions and tens of millions. . . It would strengthen the wavering line more than we know if we thought more of those noble souls who still think of us, still pray for us, and still love us. . . I would plead, then, for a revival in the Church in a belief in the great doctrine of the communion of saints.

This, too, has a decidedly Spiritualistic ring. It removes the conventional Heaven from the far-away stellar firmament, and brings the spirit world right down to earth. The plea for a revival of the great doctrine of the communion of saints is particularly striking. And who are the saints referred to? Presumably "those noble souls who still think of us, still pray for us, and still love us"—the self-sacrificing heroes who have fallen on the field of battle, and the untold millions of others who inhabit the Beyond. But how are we to consciously and intelligently commune with these "saints" unless we have developed that remarkable psychic faculty by which alone such communion is possible? The only reply to this question that occurs to us is that if we do not personally possess this faculty we must avail ourselves of the services of those in whom it is developed. But the Bishop does not approve of this. In the course of a sermon on Spiritualism, delivered a month or two ago, he said:—

> The Church had always discouraged or prohibited intercourse with the dead. If they examined the information supposed to be derived from the spiritual world by "mediums," or visions, or apparitions, they could not assign any value to them. During the war bereaved persons had been encouraged to seek through mediums or automatic writing the means of communication with the dead. It was asked, What harm was there in it? To get in communication with the dead would give the spiritual life a wrong basis. It would lead to a new kind of Christianity, which would be contrary to the voice of the Church and the New Testament. If he were asked to give counsel he would tell them to have nothing to do with such attempts to gain comfort in that way, whether real or imaginary.

The opening portion of this quotation distinctly implies the possibility of communicating with the so-called dead—a fact recognised and demonstrated in the early Christian Church in as real and actual a manner as the conversation which took place between Samuel and Saul through the medium of Endor. The concluding sentence of the extract, however, leaves many of us—the writer included—in a quandary. We believe in the communion of saints, and would like to participate in it with all seriousness, but if we are not channels for the receipt of such communications, how are we to indulge our desires unless we resort to the very practice of which the Bishop disapproves? The thing is impossible.

A Question for the Bishop.

There is, moreover, an element of unconscious unfairness about the Bishop's attitude. Why should the tens of thousands of people endowed with psychic gifts—not professional mediums, who constitute a very small proportion of those thus endowed—have the privilege of communing in a very real sense with relatives and friends in the Unseen, and receive the unspeakable solace and joy which such communion conveys, and millions of others, lacking this gift, be deprived of this blessed and inspiring experience? Is this just? Is it reasonable? And yet this must inevitably be the result if patronage of mediums is to be prohibited.

The reason given by the Bishop, "That it would give the Spiritual life a wrong basis," is not very lucid, and anything but convincing. Apparently, he means that it would undermine "faith." Perhaps it would to some extent, but it would certainly substitute KNOWLEDGE, and of the two we prefer the latter. The two, however, need not necessarily be divorced. Knowledge would simply be supplementary to faith, and this is the order which St. Peter wisely enjoins us to follow.

That the acceptance of Spiritualism, in its highest sense, would "lead to a new kind of Christianity," is perfectly true. It would give us the Christianity of the Christ for all the theological creeds and dogmas that have so miserably failed to regenerate the world; it would abolish sectarianism and all the religious strife it generates; it would give us a thoroughly selfless and practical religion, in the exercise of which each would strive to do all the good he possibly could, not for himself, but for "the other man"; it would dethrone selfishness, and rid the world of war; it would insist on the application of the Golden Rule in our daily lives, and would

give us what St. James describes as "pure religion and undefiled before God"—"to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

Surely there is nothing objectionable in this "new kind of Christianity!" It is the very form of Christianity that the world needs, and for which the demand is growing more and more insistent. Its adoption would transform society, and make men and women Christians as they never were before. The only institution that would suffer by the change would be Churchianity. Looked at in this light, the new Christianity would undoubtedly be "contrary to the voice of the Church," but it certainly would not be contrary to those portions of the New Testament which embody the Sermon on the Mount and the record of the life of Him who "went about doing good." The substitute, in short, would be THE CHRISTIANITY OF THE CHRIST!

The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of Scripture concerning it.

ARCHDEACON WILBERFORCE.

SPIRITUALISM NOT OPPOSED TO CHRISTIANITY

By Sir Arthur Conan Doyle in "Light."

I should like to re-state my views upon the subject of the relation between psychical science and religion, not by way of argument, but to define more clearly my personal outlook. It is obvious that the mere fact of being a psychical student will no more make a man a good man than the study of any other form of science. Therefore to say that psychic science and religion are different things is beyond all contradiction. It is for that reason that in my former article I pleaded for a practical application of the results of psychic science. That is quite another matter, and does most directly impinge upon religious dogma, and, as it seems to me, upon formal religious practice.

If we are taking the communications from beyond seriously, and that is pre-supposed in our argument, then we are checking our religious beliefs from the standpoint of two worlds instead of one. Surely that must greatly strengthen those points which remain firm and modify those upon which a new light is cast from a fresh angle. I am not speaking of the real inner SPIRIT of Christianity, which is the highest moral development of which we know, or of which we can conceive, making for gentleness, mercy, unselfishness, and all that is beautiful. No fresh revelation can injure this. Such new lights as come from beyond not only confirm it, but, as it seems to me, greatly strengthen it by simplifying and modifying some other beliefs which have tended to obscure it and to mix it up with doctrines which offend reason and our sense of justice.

The doctrine of nearly all Christian Churches has been that after death the soul lies dormant until the advent at some far future date of a day of doom. After this it is judged upon its deeds in this earth-life, which by that time must be, in retrospect, like a few seconds of time blurred by the passage of countless centuries. It is then either ruined for ever in the most terrible manner, or (with or without a term of probation) it is made happy for ever. That, I think, is a fair statement of the usual Christian dogma, but this is traversed at every point by the facts of Spiritualism.

WE FIND OURSELVES IN APPARENT COMMUNICATION WITH THE DEAD VERY SHORTLY AFTER THEY LEAVE US; THEY SEEM TO BE EXACTLY AS THEY WERE BEFORE WE PARTED, AND THEY ASSERT THAT JUDGMENT IS A SELF-ACTING THING BY WHICH LIKE IS BROUGHT TO LIKE, AND THAT NONE ARE SO LOST THAT THEY WILL NOT WORK THEIR WAY UPWARDS, HOWEVER MUCH SIN MAY HAVE RETARDED THEIR JOURNEY.

Every intelligent and unprejudiced man, when he has contemplated the doctrine of eternal punishment, has said to himself, "Surely God could not be so cruel. Even I, a poor mortal, would not punish so vindictively one who had wronged me." This new revelation shows that this reproach was an injustice to the Divinity, whose ways are as merciful as they are wonderful.

Even if there were nothing but this, then Spiritualism must modify, not Christianity, but the wrong old-fashioned ideas of what Christianity meant. But there is much more. We cannot accept the opinions of those beyond upon some points and disregard them upon others. If they are agreed upon any proposition it must at least strongly commend itself to us. One message, which I have found to be constant, is that all religions are absolutely equal there, that formal dogma or practice counts for nothing one way or the other, and that the welfare and advancement of the spirit depend entirely upon the degree of refinement and goodness produced by the discipline of earth.

This message is too broad to confine itself to Christianity, but extends itself to all creeds or no creeds, so long as an individual result is attained. Many pet texts with which men have belaboured their fellow men are thereby expunged, but surely the general conception is a higher, and. in its essence, a more Christian one than any narrow exclusive view of orthodoxy. Man has made his own difficulties, and all the religious wars, the persecutions, the feuds and the misery have had no relation whatsoever to true religion or to spiritual progress. The fierce and narrow sectarian who wished to drive his neighbours into what he held to be the path of virtue was in fact simply preparing his own spirit for those lower spheres out of which he will with time and suffering win his way as a kinder and broader soul.

There are many other points, but these two—the sequence of events after death, and the value of special dogma—are enough, as it seems to me, to justify the claim that ALTHOUGH SPIRITUALISM IS IN NO WAY ANTAGONISTIC TO, BUT, ON THE CONTRARY, STRONGLY CORROBORATIVE OF, THE CENTRAL CHRISTIAN IDEA, IT DOES, AS A MATTER OF FACT, MODIFY CHRISTIAN DOCTRINE UPON CERTAIN VERY IMPORTANT BUT NOT VITAL POINTS.

PSYCHIC PHENOMENA.

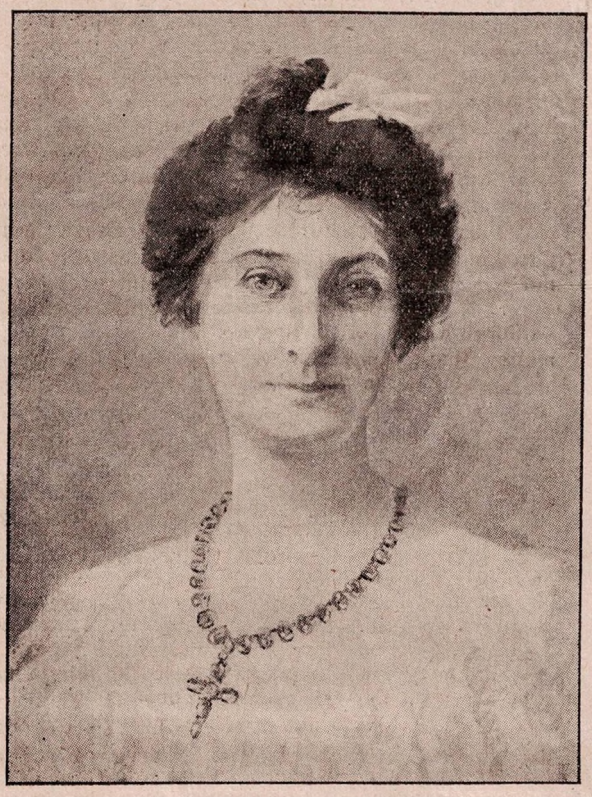
A conviction of the continuance of personality is not by any means the same thing as the belief in spiritual manifestations. Undoubtedly there is an increasing desire for spirit communications, but without especial opportunities for research, or without giving a great deal of time to laborious investigations, it is impossible to "try the spirits," and that is imperative if people do not want to be taken in by the Rawsons or unduly influenced by the Rasputins of Society. Yet because there are charlatans who exploit Spiritualism there is no need to deny the possibility of phenomena which a Stead and an Oliver Lodge have acknowledged.—"British Citizen and Empire Worker."

To know, as many of us do, how great and useful a force is created by prayer is of little avail if we neglect to put that force into operation. Mrs. O. Meads suggests that every reader should give a few moments every day at noon to earnest prayer for a happy issue to the war. It does not matter where he or she may be at the time or how employed, nor in what words, if any, the petition is couched. The only elements needed are faith and sincerity.—"Light."

SOME OF MY EXPERIENCES.

PSYCHIC PHOTOGRAPHY AND REMARKABLE MESSAGES.

By Lilian Whiting.



MISS LILIAN WHITING.

This accomplished contributor needs no introduction to our regular readers, but for the information of others it may be explained that she is the authoress of a number of ably-written and illuminative works, including "The World Beautiful," "The Spiritual Significance," "Life Transfigured," "After Her Death," "Athens, the Violet-Crowned," "The Lure of London," "Women who have Ennobled Life," and "The Adventure Beautiful," the last named being now in course of publication.

Some account of the psychic photography of Mrs. Lee is given in "The Harbinger of Light" for January, 1917, taken from the report made by Dr. James H. Hyslop, the founder and present head of the American Society For Psychical Research. Two weeks ago, during a visit to Washington that extended through this past January, it was my privilege to meet Mrs. Lee, and to see much of the manifestations of this work. The meeting was brought about by my valued friend, Madame Sophie Radford de Meissner, who is a daughter of the late Admiral Radford, U.S.A., and the widow of a Russian diplomat. Mme. de Meissner is herself a psychic of remarkable powers —not professional, at all, but with the gift that manifests itself in a manner absolutely unique. Her hand is used, not in the way of ordinary writing, but in the fingers tapping out vibrations that correspond to the word being flashed on her mind at the precise instant.

My own acquaintance with Mme. de Meissner is due to a request coming from one in the Unseen. In the December of 1899 my biography of Kate Field (entitled "Kate Field: A Record") was published. (This is not to be mistaken for the little book called "After Her Death," which is a record of my psychical experiences with Miss Field, that began at once after her transition.) This biography (a large book) Mme. de Meissner was reading one day, in the Congressional Library, in Washington, when suddenly Kate Field herself appeared, apparently, and using Mme. de Meissner's fingers, and flashing the message on her mind, in this absolutely unique way, requested her to write to me. "I want you to write to my friend Lilian Whiting," she said. Mme. de Meissner did so, and our correspondence had gone on for some time before we ever met.

Albums of Psychic Photographs.

On the afternoon of the 16th of this past January, Mme. de Meissner took me to see Mrs. Lee, who had very kindly arranged to receive us that day. I turned over the leaves of several albums filled with these "spirit photographs." There were some of world-wide celebrities, people of public life and widely known, as of Lincoln, Henry Ward Beecher, Queen Victoria, etc., and there were several whom Mrs. Lee herself recognised as of her own family relatives and friends. There was a larger proportion of faces and forms totally unknown to her, and who had not been recognised, so far as I learned, by anyone as yet. Among these I instantly recognised the picture of Mrs. Louise Chandler Moulton, of Boston, a poet and woman of letters, looking much younger than she did when (in 1908) she passed away at the age of 73. I had known Mrs. Moulton intimately for more than twenty years before her death, and, in fact, she left a request that I should be her biographer, which was fulfilled in a volume entitled "Louise Chandler Moulton: Poet and Friend," which was published by Little, Brown and Company, in Boston, in 1909. The likeness of this photograph would have impressed any friend of hers, and was so recognisable as to be beyond question.

Mrs. Lee told me that these experiences began for her soon after the death of her friend and rector, the Reverend Mr. Bocock. In messages he instructed her to bind a photographic plate on her forehead, leaving it on for some two hours, and to then have it developed. For a long time she got no results at all; but finally the faces and forms began to appear. Mr. Bocock himself is seen a myriad times in turning over the collection. For the development of the plates Mrs. Lee goes to Mr. Keeler (a brother of Pierre A. E. O. Keeler), who is the government photographer of the Agricultural Department. Mrs. Lee also very kindly invited Mme. de Meissner and myself to an evening seance at Mr. Keeler's during which we had the independent voice, and many messages written on leaves torn from the pads placed on the table.

Archdeacon Colley's Experiences.

In 1911 I was visiting in Leamington, England, when my hostess proposed inviting Reverend Archdeacon Colley to lunch with us. His church was at Warwick, within some six or eight miles, and he drove over, bringing with him a large box of pictures and messages on photographic plates that it required two servants to lift and bring in. Besides the many pictures, there were numbers of the plates closely written with messages in a very fine and almost microscopic handwriting, only to be read by holding them up, as transparencies, to the light. It seems that the Archdeacon was related to the Wellesley family, of whom the Duke of Wellington was its most illustrious member. One of these messages was from the Duke, and signed "Arthur Wellesley." It was to the effect that the writer saw that the Archdeacon needed a friend (regarding a business matter) and that he (the writer, the Duke of Wellington) would send him one. It transpired that some years before the Archdeacon had been the Bishop of Natal, in Africa, and had acquired some land on which it was later believed that there were valuable deposits, but which he had not the capital to investigate.

These were the circumstances when the message purporting to be from Arthur Wellesley, the Duke, was written. As a matter of fact, soon after, a stranger did come to Archdeacon Colley, a wealthy iron-owner in England, saying that he was going out to Natal on business of his own, and asked if there were not something he could do for the Archdeacon? It would be extremely interesting to have the sequel to this, but the Archdeacon's death occurred soon after (in January of 1912), so the story ends here.

The psychic communications of Mme. de Meissner began coming to her on the death of her husband, some twenty years ago. They continue constantly,

not only daily, but almost any hour and any time. One of these, which will lend itself to relating, was connected with Mr. Stead. As may be recalled, the s.s. Titanic went down on Sunday night, April 15, 1912. It was not until Friday, April 20th, when the s.s. Carpathia reached New York, that the fate of any one was definitely known. But on Wednesday, the 18th, Mr. Stead wrote (or purported to write) through her hand to this effect:

That he, with many other of the passengers, found themselves standing on a green hillside, and many were calling for a ship to take them off. They looked for rescue and for return to their homes —London, Paris, New York—as might be. Suddenly Mr. Stead's son (who had died some time before) was with his father talking, and all at once Mr. Stead (recalling that the son had passed from earth), said, "Why, how is it that I am speaking so directly with you?" The son replied, "Why, father, don't you know you are over here now? You have passed from earth . . . what you call . . . died." "I looked down at myself," wrote Mr. Stead through Mme. de Meissner's hand (or, rather, tapped this out, simultaneously flashing the word on her mind), "and I looked as I always had, and I said to my son, 'Oh, no, this cannot be true; I am just the same.'" The son convinced him, however, and then Mr. Stead went on to say that he went among the passengers and said, "My friends, we have passed through death! We are in what we used to call 'another world.'" And he explained that they replied that death was too solemn a subject for a jest, and requested him not to speak to them in that way!

Now, this was two days before Mme. de Meissner, or any one else, knew whether Mr. Stead was, or was not, on board the Carpathia, a matter that, as I have said, no one knew until her arrival in New York on the following Friday.

"Prepare to meet thy God."

Only one more incident will I beg space for in your always illumining and overflowing columns.

During this past autumn of 1916 Judge and Mrs. Theodore Tyndale, of Boston, told me much of their experiences with the "Ouija" board, which wrote under Mrs. Tyndale's hand. They also wished Dr. Hyslop to see and study this phase of communication, and accordingly it was arranged among us that the Tyndales and Dr. Hyslop should come to my salon every Monday evening, and that we should devote ourselves exclusively to these messages. We did so for a number of weeks, and almost constantly one message was repeated, that Judge Tyndale was about to pass over; that he should make his will, set all his affairs in order, and make complete preparation. So impressed were the Judge and Mrs. Tyndale with this that they complied: they believed it; and the sequel is that on January 31st, 1917, Judge Tyndale passed on; there was no illness, save a sudden heart failure, and his funeral took place from the Church of the Disciples in Boston, on the 3rd of February.

The question is being a good deal discussed here as to whether their absolute acceptance of the assertion created the event? as to whether, if they had refused to believe, he would have gone all the same? or whether the change was decreed, and he was permitted to be made aware of it? A more beautiful spirit was never incarnated in this world than that of Judge Tyndale. Mrs. Tyndale is a woman of the highest culture and charm, and so fully is she aware of the beautiful nature of the change we call death that she is full of serenity, peace, and spiritual happiness.

The Brunswick, Boston, U.S.A.

Did not that distinguished Indian sage say that cycles come and go like ocean waves? Did not the great Master in Israel say: "If I go away I will come again"? Mark it well—He is coming!—Dr. Peebles.

HOW YOU CAN HELP US!

In view of the development recorded elsewhere, concerning the withdrawal of all advertisements of Mediums from "The Harbinger of Light," and the consequent loss of revenue entailed, we are sure that those of our readers who are in arrear with their subscriptions will not consider us unreasonable if we ask them to be good enough to assist us to the extent of meeting their obligations.

We are always loth to make reference to financial matters in the columns of this journal, but sometimes we are so forcibly reminded that the Spiritual Philosophy cannot be disseminated without the aid of such a sordid commodity as money, that occasionally we are compelled to pen a "gentle reminder" to those who are apt to overlook this very potent fact.

It would, moreover, save our time, and expenditure on postage, if those whose subscriptions have JUST EXPIRED would send along their payments for the forthcoming year without waiting to receive the usual account. It would be a very easy matter for them to refer to the last receipt, and on finding the date had expired, to forward the sum due for the next twelve months.

With the greatly increased cost of production, together with the encroachment on our revenue by the discontinuance of the advertisements above referred to, it becomes necessary for us to practice every possible form of economy, and we are confident our supporters will "do their bit" by rendering us assistance in this direction.

We want both those who are in arrear, and those who are not, to help us, and have no doubt they will readily respond. They might also like to still further aid us by endeavouring to procure NEW SUBSCRIBERS to this Journal, or, if this suggestion is not acceptable, to try to illumine the pathway of some respected friend—more especially if they are smitten with sorrow through the loss of a loved one in the war—by forwarding the name and address of the friend and enclosing a year's subscription, and WE WILL POST THE PAPER MONTHLY ACCORDING TO DIRECTIONS.

If this hint is taken by a fair proportion of our supporters, the additional monetary return, in the aggregate, would represent a considerable total, and we should feel greatly encouraged to push forward against every adverse wind that may smite us from time to time.

PLEASE CONSIDER THAT THIS APPEAL IS DIRECTED TO YOU PERSONALLY, AND THAT YOU HAVE IT WITHIN YOUR POWER TO HELP THE CAUSE WITHOUT MAKING ANY APPRECIABLE SACRIFICE.

BRITISH GENERAL ON DIVINE HELP.

I fear that even yet too many of us are putting undue amount of trust in chariots and horses. A serious determination on the part of the nation to seek and deserve Divine help would, we may hope, enable us to take a true perspective of the war, and it would undoubtedly furnish valuable help to our gallant sailors and soldiers at the front as well as lighten the heavy burden of responsibility now carried by the various authorities at home and abroad. —General Sir William Robertson.

SIR HENRY MORGAN—"JOHN KING."

BUCCANEER AND LIEUTENANT-GOVERNOR OF JAMAICA.

By EDITH K. HARPER.



EDITH K. HARPER.

Miss Edith Harper, as most of our readers are aware, was private secretary to the late Mr. W. T. Stead in connection with his psychic investigations, and is the author of that ably-written and fascinating work, "Stead, the Man." Her articles are always acceptable, and are invariably written in an informative strain. So much has been heard of "John King," the materialising control, that the accompanying outline of his career will doubtless be read with interest.

It is well known to Spiritualists, indeed to occult investigators in general, that the powerful and majestic being known as "John King," was, in his earth-life, Henry Morgan, the intrepid seaman and warrior whom Froude, in his "History of the West Indies," speaks of as "the last and greatest of the Buccaneers."

Froude's enthusiasm seems to have been shared by no less a literary authority than the famous George Borrow, who, in his "Wild Wales," refers to this hero as "Harry Morgan . . . the scourge of God on the cruel Spaniards of the New World, those merciless taskmasters of the Indian race; on which account God favoured and prospered him, permitting him to attain the noble age of ninety, and to die peacefully at Jamaica, whilst smoking his pipe in his shady arbour, with his smiling plantation of sugar-canes full in view."

"How unlike," continues Borrow, in the same eulogy, "the fate of Harry Morgan to that of Lolonois, a being as daring as the Welshman, but a monster without ruth or discrimination, terrible alike to friend and foe, who perished by the hands, not of the Spaniards, but of the Indians, who tore him limb from limb . . . . which very Indians Morgan contrived to make his own firm friends, and whose difficult language he spoke with the same facility as English, Spanish, and his own South Welsh."

As buccaneer, Henry Morgan swept the Caribbean Sea for twenty years, striking terror into the heart of the Spanish king at home and of his Spanish governors abroad. When it was discovered, after much intrigue and by-play, that the Spaniards of Panama were plotting an attempt on the Island of Jamaica, Morgan was commissioned to proceed against them. A year or so before this he had achieved the astounding feat of the capture of Portobello (also duly commissioned)—a feat which Francis Drake, long years before him, had vainly coveted to perform. During Morgan's absence from Jamaica en route for Panama, however, the English Government at home patched up a sort of peace with the King of Spain, but of this Morgan did not learn until his return to Jamaica, after his unparalleled conquest of Panama, a conquest achieved in face of difficulties that might well have daunted the most redoubtable of leaders. The story of this marvellous feat reads like a page in the Odyssey. A contemporary historian, Esquemeling, records that Morgan had "a power of persuasion, a manner and look which had the effect of putting new courage into the hearts of his men, in face of the most extreme difficulties, and after a discourse from him seemed to be magnetised into fresh activities, and were ready to go on any new emprize."

He is the same To-day.

Those who know the great control, "John King," know that he can exert the same commanding and persuasive power to-day. His deep, rich voice, once heard, can never be forgotten. Emma Hardinge Britten, in her brilliant work on Modern Spiritualism, has referred on more than one occasion to John King's influence in the seance room, in old days in America. She relates that amongst a number of friends who met regularly at the house of a well-known investigator of that period, two of them had had a "difference," and met in the circle under somewhat belligerent conditions. "John King" materialised, and sternly addressed the fiery sitters, commanding them to make up their quarrel and shake hands. The disputants wisely took his advice, and peace was restored.

Another time, Mrs. Britten tells us, one of the company was a little under the influence of the cup, which, in his case, certainly did inebriate. "John King," on appearing, at once took him to task, insisting that he must either mend his ways or leave the circle. The abashed offender promised to reform, and was once more received into the majestic Leader's favour.

As a result of the Panama Expedition aforesaid, Henry Morgan was unanimously thanked by the Council of Jamaica. Later, however, he was sent for to England by King Charles (Second). An "Inquiry" was afoot as to the why and wherefore of it all. This was merely a sop to Cerberus, for the Spanish King was raging over the loss of his treasure-house, Old Panama, and Charles was in a dilemma, Morgan's commission having been perfectly legal at the time it was given. Matters were smoothed over,

and Morgan, the hero of a thousand hairbreadth adventures, soon found himself "persona grata" at the Stuart Court.

John Evelyn, in his Diary, refers to meeting the famous "Colonel Morgan" at Lord Shrewsbury's house, in London, where they talked of the West Indies, the whole of which islands, Morgan declared, he "could easily take had he ten thousand men at his back." King Charles had bestowed upon him the rank of Colonel on his arrival in England, but as a seaman he ranked as Admiral of a fleet of thirty-six commissioned and armed vessels—a large fleet in those days.

After about three years Charles sent him back to Jamaica as Lieutenant-Governor, having in the meantime knighted him, and made him "Commander-in-Chief of all our Forces in our Island of Jamaica." Thus runs a State Document in the British Museum, where also I have seen letters in the handwriting of, and signed by, this astonishing personage. He was "in high favour with the King," says a State Paper, Charles "reposing particular confidence in his loyalty, prudence and courage, and long experience of that Colony." . . . Returning to Jamaica, Morgan sailed from England in December, 1674, to take up his administrative duties in the Island. No longer a buccaneer, the rest of his long life was passed as "a man of wealth and position, taking an active part in the affairs of the colony," which he managed "with great applause." He was a chivalrous and honourable gentleman.

Recent Talks with "John King."

Various fantastic mis-statements have been made as to the time of the passing of Sir Henry Morgan, but Borrow's version coincides with that of "John King's" own recollections, imparted by himself. With regard to the arbour in the sugar-plantation, he has told me, "It is my last memory." Alluding to his negroes, who worked on the plantation, he added, as though in retrospect: "they used to stand at the salute each day." Asked as to his first impressions after passing over, he rejoined with characteristic brevity: "I opened my eyes!"

This laconic mode of replying to questions is very well known, as is also his dislike of anything approaching impertinent curiosity, though he readily imparts information he considers reasonable and legitimate. Since the outbreak of the present war, he having declared that he was keeping "watch and ward" over the British Fleet, we incautiously asked him one night, "How are things in the North Sea?" "WET!" was the curt reply with which he immediately silenced indiscreet questionings likely to give "information to the enemy!" He did tell us, however, by way of encouragement, after the fall of Warsaw, "The Bear has only sheathed his claws!" And he reminded us of this after the magnificent Russian victory at Erzeroum.

Pirates in plenty there were in Morgan's time, and after his time, as well as before it. He was not a pirate—he was a Buccaneer—for he neither attacked friendly islands, ships, nor persons, which the true pirate did. The pirate had no commission; Morgan never sailed without one. In regard to his early life, "John King" himself has told us he first went out to Barbadoes from Bristol as a "stowaway." When discovered, he said, "they kept me." Adding: "I earned my keep." From Barbadoes, after a time he went to Jamaica. Much of what followed is matter of history, and is recorded in various State Papers, which I have had the opportunity of examining, and from which I draw much of my authentic knowledge of the subject.

Personal friends of mine in Jamaica, to-day, declare that Morgan is still a name to conjure with in these spice-laden islands of the Pacific. Our hero was born in 1635, being a son of Robert Morgan, of Llanrhymny, in Glamorganshire. An authority, writing in the "Gentleman's Magazine," in 1832, says: "Neither by connection, conduct, nor acquirement was he the low-born, bandit-like and illiterate desperado that discontented followers, discomfited enemies, and childish story-books would have him, but a fit associate in the annals of trans-Atlantic adventure with the Raleighs, and Drakes, the Cliffords, and the Shirleys, of earlier renown. There is a copy of his signature in the Institute of Kingston, Jamaica, "Hen. Morgan," in a bold hand. As a matter of fact the Morgan family is one of the oldest in Wales (as every Welshman knows), and its history is easily traced back to the year 400 A.D., when they were "princes in the land."

The Celebrated Morgan Stock.

At a later date one Mwynfawr Morgan was Regulus of Glamorgan, and greatly enriched the Church of Llandaff by granting it lands. A certain Welsh scholar, William Morgan, in the reign of Elizabeth, at the risk of his liberty, if not even of his life, translated the Bible into the beloved Cymric tongue, and, says Owen Edwards, in his "History of Wales," "its influence over the life and thought of every successive generation has increased until this day." Another famous kinsman of Sir Henry was Morgan Llwyd, the poet and mystic; he who wrote the "Book of the Three Birds." In the eighteenth century another Morgan, who emigrated to Pennsylvania, compiled the "First Concordance to the Welsh Bible." . . . With such a notable ancestry, it is not surprising that of all the Messengers who have sought to break down the barriers between the two worlds, one of the most powerful should be the intrepid scion of this ancient house.

In the year 1684, appeared a quaint eulogy in verse: "To the Honourable Sir Henry Morgan, these few lines are humbly dedicated." It sets forth the valiant exploits of the "British Red-coats," and concludes:

"Let the great Morgan, our fam'd Buccaneer,
In his famed Enterprise make this appear,
Who, with a handful of brave Englishmen,
Frighted the whole America of Spain.
. . . . . .
Great Morgan's fame shall last as long as there
Is beat of Drum, or any found to War!"

There is more than one contemporary portrait of Sir Henry Morgan still extant, two of them being now in the gallery of the Kingston Institute, Jamaica. One was recently discovered, which is after the Rembrandt School. This surely must be the portrait thus referred to by an old writer:—"In a curious picture of Sir Henry, done at his own desire, there appears something so awful and majestic in his countenance, that I am persuaded none can look upon it without a kind of veneration." This description very well applies to "John King," as he has appeared in visible form, through the various sensitives chosen by him at intervals during the past sixty years. These include Alfred Firmin, in Paris; Eusapia Palladino, the Italian psychic, through whom the late Professor Lombroso obtained the scientific proofs which satisfied him of the fact of personal survival. In England there were Messrs. Hearn, Charles Williams, and Cecil Husk. Mr. Williams has thus described to me the manner of "John King's" first appearance to him:—"I was sitting with two or three friends, when there came a sound within the room like a mighty rushing wind, and "John King" stood before us. . . After greeting us, he said, 'I come to do good and to get good.'"

Why Morgan called himself "John King."

It has often been asked why Sir Henry Morgan assumed another name than that which he bore in earth-life. To this he has answered that he feared lest the associations of terror which clung round his memory, because of the many false stories of ruthless cruelty associated with his name, might be prejudicial to the beneficent work to which he had devoted himself after passing from the physical body. This work is, above all, to prove to mankind the full continuity of life; that "life is lived on many

planes, and as far as the soul extends, it sees and feels"; that our future state will at first be more or less what we have made it by our life here, though for all, in time, there is progression up "the spiral stairway of evolution." This, in brief, is his philosophy. His method has hitherto been mainly that of the sculptor, by building over the spirit form a material counterpart, and moulding it into its former physical appearance. In addition to his sensitives on this side, he has on his own side a trusty band of helpers, with whom he is understood to be leaving the task of carrying on that particular phase of his work called "materialisation" (so valuable for science), a phase which, he declares, will now know him no more, and which he gladly relinquishes.

"I do not know how many call themselves 'John King,'" he once said significantly, in answer to a question regarding impersonation (that bane of the promiscuous and carelessly-arranged circle), "but I am Henry Morgan."

"John King" is a great reconciler of extremes and opposites, and the story of his evolution from buccaneer to mystic will make fascinating reading one day when he gives me permission to relate what he has confided to a favoured few. "I have found the Star in the Stone," is one of the many cryptic sayings by which he conveys so much in so few words.

Many of his sayings are still couched in somewhat nautical phraseology: "God bless all mariners on Life's Sea"—a Christmas benediction. "You cannot row without Oars"—in allusion to obvious material wants. "Do not let go the Rope"—in cheery encouragement of some Faint-hearts. And, with reference to the frightful doctrine of eternal punishment, "THERE IS HOPE FOR ALL. . . THE LIFEBOAT IS NEVER TOO FULL!"

A PIONEER OF REFORM.

There has recently passed away in England a progressive thinker of very fine character in the person of Mr. William Tebb, who, together with his wife, in the early days of Modern Spiritualism, were very active in bringing the subject to the notice of their friends, their home being often the scene of large gatherings of people of culture and intelligence whom they sought to interest in the movement.

Mr. Tebb was born in Manchester in 1830, and as a young man allied himself with the anti-Corn Law crusade, headed by Cobden and Bright. In 1852 he visited the United States of America and actively associated himself with the movement for the emancipation of the slaves. He subsequently took up the question of women's rights, and finally, in 1871, became an energetic agitator against compulsory vaccination. He was, in fact, the prime mover in the agitation, from the founding of the London Society for the Abolition of Compulsory Vaccination, in 1880, till after the passing of the Act of 1898, in which the first conscience clause was embodied. He was, moreover, one of the founders of the Royal Normal College for the Blind, an undertaking unique in the history of mankind.

In his travels he visited nearly every State in Europe, as well as most of the colonies, including Australia, and in 1899 he and Mrs. Tebb went to live at Rede Hall, Burstow—a modernised fourteenth-century manor house, with charming surroundings—where they soon became known far and wide for their kindness to all who needed help or sympathy, whether human beings or animals. His mortal remains were cremated at Norwood, and he has now the ineffable joy of being re-united with his devoted wife, who predeceased him by about three years.

Our subtlest analysis of schools and sects must miss the essential truth unless it be lit up by the love that sees in all forms of human thought and work the life-and-death struggles of separate human beings.—George Eliot.

THEOSOPHY THRIVING.

While so many projected building schemes are suspended during war-time, it is a cause of gratification to all Theosophists that new headquarters buildings should be springing up in different parts of the world. It is a sign of vigorous life. The opening of the American headquarters at Krotona in 1912 has been followed by remarkable expansion in the United States and in Canada. The same rapid growth is taking place in India. London had no sooner erected its "cathedral" than Sydney followed suit with the magnificent pile in Hunter Street; now Paris has completed its headquarters scheme, and the Hague Lodge has dedicated a beautiful temple. On all sides in Australasia is seen the same activity. During the Christmas holidays the Rev. J. I. Wedgwood dedicated the Lodge-rooms at Dunedin, in New Zealand. Melbourne is preparing for consecration a fine suite in Collins Street. Following on the recent acquisition of lodge properties in Adelaide, Brisbane, and Launceston, this splendid growth points to a healthy and expansive vitality, and is but the visible expression of a rich and abundant inner life.—"Theosophy in Australia."

A REMARKABLE INVENTION.

Dr. E. E. Fournier d'Albe, whose name will be familiar to many of our older readers not only by reason of his books (of which, perhaps, the best known is "New Light on Immortality"), but by the series of addresses, marked by striking originality and independence of thought, which he gave to the London Spiritualist Alliance a few years ago in the Suffolk Street Salon, has already to his credit two ingenious inventions for the translation of sound into sight, and vice-versa. Now we hear that he has produced a third, which, it is claimed, "will read aloud a book or newspaper." The effect of passing a printed paper through the apparatus is that by the action of silenium the shapes of the letters are translated into audible telephonic currents of sound.

ASCEND AND OVERCOME.

That mystery of song, the skylark, that "feathered alleluia" which Oliver Wendell Holmes on his first visit to England said was the sight he most desired to see next to Queen Victoria, as there are neither Queens nor larks in America—the skylark rises always direct from the earth, never from a branch, and proclaims with swelling throat the Ascension lesson; he overcomes the earth, conquers the pull of gravitation, and ascends till the little dot in the blue sky is invisible, and only the rich trill of the mysterious song, chanting God's "Excelsior," tells you where he is. "I have overcome the earth," he sings to man. "Thoughts bound by materialism are to you what the law of gravitation is to me; the Christ-life in you is your ascending principle, as wings are mine. Ascend and overcome!"—"After Death, What?" by Archdeacon Wilberforce.

If Christianity were abolished, how could the free-thinkers, the strong reasoners and the men of profound learning, be able to find another subject so calculated in all points to display their abilities? What wonderful productions of wit should we be deprived of from those whose genius, by continual practice, hath been wholly turned upon raillery and invectives against religion, and would therefore never be able to shine or distinguish themselves upon any other subject?—Swift.

Yet hold it more heavenly first
By winning words to conquer willing hearts,
And make persuasion do the work of fear.—Milton.

LESSONS OF A SHIPPING DISASTER.

BLAMING GOD INSTEAD OF MAN.

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

By the Rev. H. White.

THE INVOCATION

Adorable Father, we thank Thee because we have arrived at home, and we rejoice in all Thou hast provided for us. Nothing that we have experienced in the past can compare with that which we now experience, nor would we change it if we could. So to-night we desire to impress upon these loved ones that they too will arrive at home, and will find it home indeed. Many are pressing into Thy kingdom; they are being gathered out of every nation, every tongue; all are Thy children, no matter what they believe, or what may be the color of their skin.

Help us to help those who need help; there are thousands upon the earth plane, there are millions, who have great need of help, spiritual help. Some feel their loneliness; they are isolated, have few friends, few relatives, but Thou art the Great Friend, the Friend that sticketh closer than a brother. So to-night we desire to teach our brothers and sisters that they may understand in what way Thou art a true friend, that in seeking Thee they should know what to ask for and when to ask, and how to ask.

Help those who are seeking to do good, and comfort the bereaved. Thy Spirit is the Comforter. Men cling very tenaciously to earth life, realising at the same time it is very unsatisfactory, but all they that be wise unto salvation are living for eternal life more abundantly, with all its possibilities, happiness, and grandeur.

We thank Thee because in many ways Thou art bringing light and knowledge to the sons of men. Forgive the shortcomings of Thy people, and help them spiritually. Help Thy sensitives, Thy prophets, and Thy seers, Thy ministering spirits, Thine angels, and at last may we all meet together and say, "We are indeed satisfied, for He doeth all things well." Amen.

THE ADDRESS

It is somewhat unusual for me to deliver a lecture to you. I have always felt perfectly satisfied and pleased to lead you in the singing. But I have been requested to speak to you to-night, and I do so feeling a great sense of responsibility. I do not care whether it be a spirit in the flesh, or a spirit discarnate, a great responsibility rests upon him when he undertakes to teach spiritual truths, and I feel to-night, for the reason that this matter is so serious—so vital to your best interests, as you are creatures existing for a short time in the flesh, and then going to a higher life, and knowing well that you are laying the foundation stones of a spiritual building—I feel that it behoves every one of us to be particularly careful how we address you, so that we make the matter plain; our language cannot be too simple, because there is a grave responsibility, not only upon him who speaks, but upon those who hear.

It has been brought under our notice that a great ship has been lost in the Atlantic Ocean, and though I do not know the number of people who have passed into our world—several hundreds, I believe—it is viewed from your side of life as a shocking catastrophe. And the reason that we to-night comment upon it is because we desire that you shall rightly understand what is the meaning and the purport of it all, and not be led away by the false, thoughtless, and wild teaching of people who perhaps have never given the matter great consideration, and who are speaking from a purly material standpoint.

Of course, you understand that this calamity has brought sorrow into many homes, and there cannot be any doubt that among a number of people, relatives and friends of those who have been taken away, it will have an evil influence, or effect, on their spiritual lives. Others will seek in their own way to explain and account for its happening, for God permitting it to happen, and no doubt they will satisfy themselves, while there will be others who will say certain things calculated to influence the minds of some persons altogether in another direction, to make them feel hard and cruel, rebellious against the All-Good Father. Therefore, it is very necessary to rightly understand our position, to understand God's attitude towards us, and, as I said, unless we do realise intelligently, the matter is a very grave one for all concerned.

The Teaching of the Past.

In the days that have passed, it was usual to teach that many of these awful calamities were the direct work of Jehovah, God, for special purposes. We have been told that He arrested the attention of mankind by destroying large numbers of His children with earthquake, tornado, fire, sword and marine disasters. And good, but mistaken, people have bowed to His will, believing that He knew best. At the same time, if we could have searched away right down into the chambers of their hearts, we would have found there some feeling which rebelled, though their lips did not give utterance to it, against what seemed to be harsh, unjust and cruel.

That Christian people should continue to teach this at the present time is not to be wondered at, because when any man has received right views, and has dared to comprehend in a measure the will and the mind of the Father towards His children, and to give voice to it, he has been howled down by bigots who thought more of their old creeds thar they did of truth. As the church, on the whole, fails to teach truth, the duty falls upon us spiritual teachers, who come from the realms of day, and who know the Divine mind on this matter.

First, let me say, we have consistently taught that God is the All-Father, and that as man is truly a spiritual being, God's communications with him are along spiritual lines. That He, on certain occasions, manifested His power for a certain purpose along physical or material lines, everyone knows, but shall I say, and say emphatically, that it is not His custom or practice to constantly interfere with the forces of the world, to upset the laws which produce certain results. You cannot point at any time to a break in His wonderful laws, or the operation of them, and it would be utterly impossible for God to answer the prayers of those children who are sincere but mistaken in the very fact that their prayers are so contradictory. Some pray for one thing, and others for something else diametically opposed to it; therefore He meets them on broad spiritual lines, and defines through His spiritual teachers what they may ask for with a sure and certain hope that He will answer.

To pray to God for riches is wrong; to pray for health is right, because being a child of God it takes in all that goes to make up the individual—that is the spirit, the soul and the body. As the body is the temple of the spirit, it is just and right that a sound spirit should live in a sound body. To pray to God that He will give you a high place in society is distinctly wrong, because, if you have will power, energy, this is a race in which you should seek to excel, to outstrip your fellow, and the reward is yours for doing so. To ask God to interfere with His known laws, or His unknown laws for that matter, is not wise, because if He were to do so it would be likely to bring blessing to some and disaster to others.

"You are only nominal Christians."

Now, I wish to impress upon you, my dear friends, that God is not King over this earth plane at present. He does not reign in the hearts of men. I do not care anything about you pointing me to the fact that you belong to a so-called Christian nation, that you believe

in the Bible, and that you have churches and cathedrals. All that goes for nothing, because God is worshipped in spirit and in truth—not in cathedrals. God dwells in the heart, His spiritual kingdom is in the hearts of men, and though you are nominal Christians, or you belong to a nominally Christian country, most of her acts, the acts of the nation, and the acts of the individual, are anti-Christian. I am sorry to have to say so, but I must speak the truth. Therefore God is not the moral governor of this earth. He reigns only in the hearts of the few.

Now, we can only preach God along spiritual lines, and Christ, as His teacher, made this perfectly plain —"Why call ye Me Lord, and do not the things which I say." Therefore, He does not interfere with material things. He does not place one king upon a throne and depose another. He does not give victory to one army and defeat to another. He does not have anything to do with it, and to say that He does is sheer blasphemy, if anything is blasphemy. God has no hand in establishing banks or closing their doors; and accidents will happen because man is in a progressive state, and it is due frequently to his faulty knowledge, or his want of knowledge, his inexperience. Fire will burn and water will drown. A man may cross over a river upon a strong bridge safely, but if, through the carelessness or wilfulness of someone, the bridge is unsound, the probabilities are that the man will lose his life.

Now, how can you say that the finger of God is discerned in it at all? To charge God with bringing about any of these calamities is foolish; to say it is the will of God, and that He is seeking to impress upon His children that life is like a vapour, transitory, evanescent—that also is foolishness, because every man, who is himself, knows that life is short and uncertain. And then, again, if this were true, we would have the spectacle of God revenging Himself in a certain way, and see God taking the lives of innocent persons so that the guilty, evil men might profit.

I venture to say that, on due inquiry into all mishaps by land and sea, when they are brought down to the true basis, you will find a physical reason —the negligence or weakness of somone or something; something that, if it were knewn, might have been corrected, and the accident avoided. But it not being known, disaster followed. God had nothing to do with it whatever, and to say that He had is, as I said, most foolish.

God permits but does not approve.

Now, in this great calamity, what are we to gather from the permission—because some take the attitude that God did not cause the sinking of the vessel, but "permitted" it? Well then, my friends, all that there is that can be termed evil, can be laid to God's charge, because He permits a very great many things which He does not approve of. He permits drunkenness and vice and murder, but He does not approve of it. Railway trains come into collision; and good men are called just, as well as bad men. Ah, but says someone, many people have prayed to be preserved. Yes, and I venture to say that in many cases their prayers have been heard, but I wish you to understand this—that men, and more particularly those who have been commissioned to carry out a certain spiritual work, are preserved until that work is finished, and when that work is finished, or it is about to devolve upon someone else, that person is likely to be called away.

It matters not the means whereby he was taken away. To die suddenly has always been counted a most awful thing, and for this reason the Church of England in its prayers ask God to preserve its members from sudden death. Now I wish to say most sincerely, that sudden death is sudden life, sudden glory; no pain, no suffering. To be suddenly called away from strife, turmoil, trouble, may bring happiness, that greater happiness that exists in another world. If you only understood rightly, to die suddenly should be desired by men—not that you should pray that God would prevent it. Think how terrible it is for a great many people to linger upon a bed of sickness, the faculties growing weaker, the physical powers getting weaker and weaker every day, every nerve suffering pain: think of the long, sleepless hours and the fear that is upon some people—the fear of death is worse than death itself. Then death came to them, agonising; but those who were taken away suddenly do not have to suffer. So, my friends, instead of viewing sudden death as a most awful calamity, rather say it is one of the blessings of God, in which He takes the sufferer out of his trouble into life eternal without any pain, suffering, or anxiety.

And so, in many of these cases, drowning for instance, the struggle for life is short: the actual dying is nothing. No matter what may have happened to you, it is the physical pain that people suffer. The spirit cannot suffer pain or agonies. It is the flesh that is suffering, and when dissolution takes place there is no more suffering. Looked at in this light, then, it is not so terrible as the man who lives for one world only would make out. God has nothing to do with the sinking of the ship or with any other disaster, and in the matter of eathquakes and tornadoes, where the forces of Nature devastate and destroy, it is not God's work.

Is it not strange, my friends, as has often been pointed out by infidels, that Christian people should put lightning rods upon the steeples of their cathedrals? They profess it is God's house, and then they attach something whereby they may prevent Him from knocking down that church, or, at the same time, teaching that He is exercising wise care and provision over them. As I think one speaker told you, tempest is good, hail, snow and rain are good and as necessary as sunshine and the gentle zephyrs that blow.

Do not rebel against God.

That this disaster has caused great heartaches there cannot be any doubt—it has brought sorrow into many families. So I would say, though you, perhaps, have no friend or relative aboard that ship, do not feel hard or rebellious in your heart. Do not charge God with having brought this about. He had nothing to do with it. It was just simply an accident, for it was a disaster caused by someone or some persons, someone's sinning: some law was broken, and therefore the innocent suffer with the guilty, and this is always the case. Do not ask me about the justice of it—the innocent always must suffer for the evil of others. No matter what it may be, innocent people do suffer for the wrong-doing of others. And we are told that "no man liveth unto himself," and this is true.

Now, a great lesson to be gathered from this disaster is that man should always be prepared; always be ready; always be, not only prepared, but willing, when called to pass to the higher life. It is this unwillingness, stubbornness, that is most awful. Live; make the best use of your time and talents, using the things of this life as a steward; revel in all that there is that is good; enjoy life legitimately, but at the same time be ever ready to depart to higher and more blessed existence. If through carelessness or neglect, or wrong-doing, either of yourself or someone else, you are precipitately launched into eternity, be ever ready and prepared.

To tell men that at the eleventh hour there is hope for them, and to make ready for their spiritual existence then, is to lead many to a spiritual death-trap. This whitewashing at the last moment is to my mind awfully wicked. Live, then, spiritually, according to your light and conscience. Be a man, be a woman, and do not charge God with crimes that He could not commit. His care over us is that of a spiritual Father over His children. Ours is the Spirit which came from Him. He gave it the houses of clay. True, while in this house you are likely to have joy and sorrow; you may suffer, but it is for just a short time, for the things that are seen are temporal, the things that are unseen are eternal, and our present suffering, we are told, works

for us a greater weight of glory. If you can receive this and believe it, then you will not be rebellious, you will not charge God with committing crime, with being harsh and unjust, but you will realise that God is not interfering with the affairs of this world, with mundane affairs, that He permits man to sow, to reap, to build, to marry, and to give in marriage.

At one time, my friends, it was quite the thing to teach that marriages were made in heaven. Well, the matchmakers up there were a blundering lot, and made enormous mistakes. How stupid to say such a thing! Men make awful mistakes, and of their own free will. God says, "I have given you this world; build for yourselves a spiritual house; build character out of every effort put forth; overcome; be a victor, and rise superior to your surroundings, if they are evil. Develop your spiritual life, and then at last in My spiritual kingdom I will give you opportunities which it was utterly impossible for you to have in your earthly existence. There I will give you spiritual tutors, I will be the moral Governor, King over your world; and you shall dwell in My realms, you will be subject to Me."

Strive for the Spiritual.

You cannot say you are a subject of God unless you are really spiritual, and there are only a few who acknowledge Him in their hearts and lives. The whole world lieth in darkness, and of a necessity men reap the results of living in that darkness which many of them create for themselves. We should also be taught by the recent disaster how very necessary it is to set our house in order. Many thousands will read of this disaster; they will admit how shocking it is, but it will never teach them, make them think that perhaps something similar may happen to them, and they go on through life careless in their affairs. I do not like to see people careless about their material existence. And then death comes suddenly, and all is confusion. The road to destruction is paved with good intentions. Be not, then, a hearer of the word, but a doer, and you will find it will bring peace and joy and comfort to your soul, and though kingdoms may rise and wane, though the earth may totter upon its foundations, he who has built upon the spiritual rock will remain calm amidst it all, knowing that his home, his life, which is hid in God, cannot be touched by any calamity that is material.

I trust that my few remarks may help you, and I know there are many people needing spiritual help just now. I ask you, then, as spiritual men and women, not to perpetuate those old teachings—that God took away a number of His children in that awful calamity. Rather regard it as something that happened through someone's fault and accident. It may have been caused by negligence that even human foresight could not have helped. God, at all events, had nothing whatever to do with it. But when they entered into His kingdom He had all to do with it in making them royally welcome in His House Beautiful.

CLOSING PRAYER

We thank Thee because Thou hast prepared a home over there. We bless Thee because it is for these dear ones to take possession of in Thine own good time. To-day they are employed in building character, each one building a spiritual house. Oh, may they be careful how they build; build upon a sure foundation, upon the rock of truth. May they be true to themselves, true to their conscience, true to God.

We pray for those who are not present. Many, we know, are here in spirit, but not bodily. And we also pray in this eventide hour for our sister who is sick. Take away, we beseech of Thee, her pain.

Thy touch has still its ancient power,
No word from Thee can fruitless fall.
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

Answer these our petitions, and may the peace of God rest and abide with each and every one present, till at last the mists shall have cleared away, and the shadows shall have given place to the glorious light that streams from the Sun of Righteousness, when we shall all be perfected in love and purity and truth.

Amen.

THE LUCKY NUMBER SEVEN.

The number seven from the earliest times has been strangely connected with the big events in the life of man and the fate of nations.

Every seven years in the life of an individual there is a great change.

At 7 man loses his teeth; at 14, twice seven, he becomes a youth; at 21, three times seven, he becomes a man, at 63, nine times seven, he reaches his grand pinnacle.

Seven is generally considered a lucky number because it is sacred to Apollo. The story goes that at the birth of this great deity seven sacred swans circled about his godhead.

In the Old Testament seven possessed mystic significance. For seven days seven priests with seven trumpets invested Jericho, and on the seventh day encompassed it seven times. Elisha sent Naaman to wash in the Jordan seven times. Ten times seven Israelites went to Egypt and the exile lasted seven years.

According to very ancient teaching, the soul of man and his body are composed of seven properties which were under the influence of seven planets.

FIRE gave the sense of feeling.
WATER gave the sense of speech.
AIR gave the sense of taste.
MIST gave the sense of sight.
FLOWERS gave the sense of hearing.
SOUTH WIND gave the sense of smelling.
CLOUDS gave the sense of movement.

There were seven sages of Greece: Solon of Athens, who said "Know thyself"; Chilo of Sparta, who said "Consider the end"; Thales of Miletus, who said "Who hatheth suretyship is sure"; Bras of Priene, who said "Most men are bad"; Cleobulos or Lindos, who said "The golden mean or avoid extremes"; Pittacos of Mitylene, who said "Seize time by the forelock"; and Periander of Corinth, who said "Nothing is impossible to industry."

There were the three great Jewish feasts which lasted seven days, and between the first and second were seven weeks. The levitical purification lasted seven days.

Seven plays an important part in legends and stories. Barbarossa changes his position every seven years. Charlemagne stamps his iron mace upon the ground every seven years. Olaf the Red Beard of Sweden uncloses his eyes every seven years. Seven is held especially lucky by the Jews, the Egyptians and the Chinese.

The Christian Churches planted by the apostles were seven.

There are the seven wonders of the world of antiquity—the Pyramids, the Babylonian Gardens, Mausoles' Tomb, Temple of Diana in Ephesus, Colossus of Rhodes, Jupiter's statue by Phidias, the Pharos of Egypt or Palace of Cyrus.

Ancient Rome was built on seven hills.

Leases generally run by seven years or a multiple of seven. The seventh and ninth years, with the multiple of 3, 5, 7, 9, were supposed to be climactrical, when life was in special peril.

In the olden times the Sultan was allowed seven kachims, there were seven principal efforts of the court, and seven female court functionaries.

We commiserate with Mrs. M. E. Cadwallader, the editor and publisher of our Chicago contemporary, "The Progressive Thinker," on the very serious disaster which befell the offices of the paper recently by the bursting of the water pipes on the top floor. The damage done totals up to thousands of dollars. Mirrors, oil paintings, rugs, furniture in the beautiful reception rooms were deluged, while the business part of the premises were practically wrecked by the collapse of the ceilings with the weight of water, causing the total destruction of thousands of valuable books, many of them rare works which can never be replaced.

LEAVES FROM MY PSYCHIC DIARY.

By THE EDTOR.

These communications were received by automatic writing through an exceptionally well developed Psychic, and are published in continuation of previous instalments. We may repeat that they are being given to the world solely because of the character of the teachings they contain. The identity of the teacher cannot, in many instances, be proved, because he or she—as the case may be—died too long ago. In many other cases, however, we have been able to fully verify the statements contained in the messages—having made hundreds of inquiries in various parts of the world for this purpose—and obtained sufficient evidence to justify the belief that the question of identity had been amply established.

JEAN JACQUES ROUSSEAU.

NOVEMBER 24th, 1912.

[Jean Jacques Rousseau, the celebrated writer whose works had a great influence on the moral and political feelings of his age, was born in Geneva in 1712, and died in France in 1778.]

The men who make history, which represents the development of the world, are like pawns on a chess board moved by invisible players. Men think that they are acting of their own free will when, in reality, they are often but the puppets of those unseen who direct every movement of an important kind.

Sensitives, such as I was, are the forces through which reforming spirits seek to make improvements in the conditions of the human kind. Perhaps some one will say, "Why does it always happen that all the reforms, or improvements, come about through misery, and ofttimes bloodshed?" I cannot tell you. I can only say it is Nature's plan. Just as all the physical changes of the earth come about by violence, so do all changes, THE GREATEST, in the body politic and social.

Merely looking at mankind in his relation to the universe, or, rather, UNIVERSES, of which he is less than a speck of matter floating in a sunbeam, it does not seem very cruel, after all, of Nature to SLAY, i.e., change the physical condition of several thousand human FLIES, in order to make some slight improvements to accommodate some new form she has manufactured for her household.

The reason why these things, which seem so terrific in our little eyes, but which are only a small detail in Nature's plan, seem as such to us is because of our SMALLNESS and Nature's LARGENESS. It is really not cruelty at all, but mercy, or benevolence, although it seems the contrary; but that is because of the limitations of man's vision.

Nature all the time bears in mind man's highest good and cannot, therefore, be charged with cruelty and wantonness. Like the wise Mother that she is, Nature does not consult her children as to what they would like, but firmly does what she, in her superior wisdom, knows is for their highest welfare, and although her children cry, pout and shake themselves because they do not want to go to school, good Old Mother Nature takes no notice, but just does what she knows is really for her children's highest good. And this, not in anger and cruelty, but in LOVE, as the child eventually comprehends when it grows up on to a higher plane and forgets its childish terrors or refers to them with good-humoured banter.

Such is the state of mind in which I now contemplate the sufferings of those who have paid the penalty of physical death in the Revolution. So, too, in this war. All would have had to die some time, in some way or other. The sufferings of the most awful death are to the EXALTED spirit no more than sitting in the dentist's chair for the extraction of a tooth.

I was a most delicately poised sensitive, influenced as a magnetic needle by the poles. Of course my life was full of error and defects of character, and much that I spoke of in my Confessions was the result of my exceedingly great sensitiveness to spirit influence and control in which I was often an innocent victim and, in a measure, not responsible. Of course I could have offered resistance had I known that it was an unseen influence and not myself, for there is something humiliating to a man in knowing that he is being fooled with, and when he becomes aware of the fact it begets in him a spirit of resistance, for his feelings of pride and independence are outraged, and he resists the influence.

I could not understand myself, and I wrote my Confessions in order that some light might be thrown upon so complex a subject I did, in the main, strive to benefit my fellows, although certainly I was fond of applause and vain of my unique position in the world

LET NO MAN DESPAIR. THE GOOD HE HAS HAD NO OPPORTUNITY OF DOING ON THE EARTH HE WILL FIND AMPLE OPPORTUNITY FOR DOING IN THE SPIRIT WORLD.

A WELL-KNOWN MELBOURNE DOCTOR.

JUNE 15, 1913.

[This communication purported to come from a doctor who held a prominent position in the profession in Melbourne many years ago.]

The science and art of healing on the earth has undergone great changes of late years, and healing, by laying on of hands, or by human magnetism, has been tried by the faculty with great success. It is not so much knowledge that is needed to make a successful healer as A GOOD LIFE actuated by a genuine love of the work for its own sake.

Most of the great healers have been poor and ignorant men, like the disciples of the Nazarene of old. Do not, however, suppose that ignorance is a help to success. Where it is so, it is only in a negative sense; because when intellectual conceit sways the healer, it leads him to ignore ways and means which ignorance of any known system adopts, and hence many an ignorant old woman, impressed by unseen influences to act in a certain way, without being in any way concerned as to the principles which were at the root of the cure, is often very much more successful than the most learned physician of the day. These do not believe that there can be any knowledge outside that of the medical schools.

The guides who direct the instrument of healing are not, however, ignorant, and many and various are the ways, as well as difficulties to be encountered, before an instrument is fully prepared as a "BATTERY" for the use of the spiritual electric healers.

The present state of medical science, in France especially, is greatly favourable to the use of hypnotism and magnetism. Really, the names are but different. The powers employed are without distinction, and many a physician learned in the schools is at the present time using these methods of cure with marvellous results to the patients.

In a few years there will be found few, indeed, to scoff at magnetic healing, for the influence of spirits who once practised on the earth is making itself felt among the medical profession of all schools.

At present I am, with a number of other spirits, engaged in contriving a spirit storage battery from which hundreds of mediums, healing upon the earth, can be supplied. It does often happen that a fine medium suddenly collapses from no apparent cause but exhaustion, which is due to the fact that the controlling spirits have not been able to keep pace with the demand upon their own personal spirit magnetism.

Thus the medium has had to use his own forces, and not merely his, but his spirit helpers, until all have been drained for a time, and the medium has had to rest for a longer or shorter period in order to gain accumulated strength before commencing work again.

Sometimes spirits have not been able to save their own gifted mediums from sudden exhaustion, which has brought about the spirit's flight from the body before its real time had come to depart. Mortals do not understand this, and often wonder why we do not prevent it, or, as they say in their ignorance, prevent it. We are not omnipotent, and do not know everything, any more than do mortals.

WE ARE LEARNING AND EXPERIMENTING CONTINUALLY HERE JUST AS HUMAN SCIENTISTS DO, AND WE MAKE MISTAKES EVEN AS MORTALS DO.

HEINRICH HEINE.

SEPTEMBER, 21, 1913.

[Heinrich Heine was a celebrated German poet and author, born in 1799, and died in 1856. During the latter years of his life he was a great sufferer from a spinal complaint.]

I am a poet still, and have still an interest in the earth poets and strive to aid all those whose nature is poetic.

What a vain thing is man, puffed up in the conceit of his own little talent! What are the greatest artists of the earth? They are but pigmies in genius to the advanced spirits who have progressed in the spiritual life.

Many are the mortals who are terrified at the thought of death, and yet death is only a natural event—as natural as sleep. For those who understand something of spiritual law, death has no terrors.

My many years of suffering made me cynical, yet they were but the outcome of my previous existence, and it was but cause and effect, as all suffering is. It is, however, the only way in which the soul can develop and reach a plane of existence which is free from suffering and care.

Men delude themselves that life consists in obtaining material benefits, and think only of a material life, which is transient, forgetting that death will rob them of all that they obtain and leave them as an enduring legacy that only which is spiritual.

"We shall all be changed," is the remark of Paul, and so we truly are. All that we have gained of a spiritual nature is the only thing which remains. "In my Father's house are many mansions," is another truism. That is, many different localities suited to all those manifold natures which you see around you upon the earth; different planes, where those of similar tastes and character dwell together.

No life is lost, for all have just the kind of experience which is the most necessary for the soul's progression, and none have failed entirely, for THE WORLD'S STANDARD OF SUCCESS IS NOT THAT OF THE SPIRIT WORLD.

The earth life may, indeed, be painful, but all is well worth the suffering which enables us to gain so great and inconceivable a blessing. Be sure of this—THAT ALL THE SUFFERING IS WORTH ENDURING ON EARTH FOR THE BENEFIT THAT IS RECEIVED FROM SUCH IN THE SPIRIT WORLD.

A great many Spiritualists are interested only in the subject for the sake of some material gain, and beyond this they care nothing. To this class belong by far the greater number of mediums, who make a business of it.

In the present stage of the world's spiritual history very much more than has been shown to mortals, I am told, cannot be given, because mediums can only receive from those whose spiritual status is but a "little" above their earthly mediums of expression. Hence, until the re-incarnation of some higher spirits, whose friends belong to the same sphere, and who will communicate according to a preconceived plan arranged before re birth in the spirit world, there can be but little more, either given or received, and thus in matters of positive knowledge little more can be received. But what is known and received cannot too often be reiterated, for in the material world the spiritual is too soon, and too often, alas, quickly and easily covered.

AN AUTHORESS WHO COMMITTED SUICIDE.

JULY 14, 1912.

An authoress who took her life in a fit of despondency and ill health. I had been too successful in my profession, and had overworked, as so many do without realising the fact. I was not happy in my domestic life, and this preyed upon my mind, but had I been in good health I should have borne it.

However, I am here, but I would rather have lived out my life on the earth, for that is the truest wisdom that will save a great many painful experiences when the soul comes over the border of mortal life.

The trials of earth life are really beneficial, yet few of us would have the courage to endure them did we have to decide the matter for ourselves, and yet we really do so without realising it when in the earth body, but we who are sufficiently advanced, do really of our own knowledge and free-will take upon us earth life burdens, knowing that they are absolutely necessary for our highest good.

This does not seem at all likely, as an explanation to the average man or woman, to account for the apparently undeserved trials we undergo in earth life. I failed in some measure, and a great measure, I can now see, in not living out my natural term of life, for I HAVE IT TO UNDERGO HERE, AND PROGRESS IS MUCH SLOWER IN CONSEQUENCE.

That my husband neglected me was to have been my discipline, and I foreknew that I should marry such, before taking on a mortal body, therefore, it is that I failed in my most important life lesson. I have not much to regret in other ways, but it really is most annoying to realise that one has failed in the most important earth lesson, especially when I failed just in the same way, in a previous earth life.

I WOULD IMPRESS UPON EVERYONE THE IMPORTANCE OF LIVING OUT ONE'S EARTH LIFE TO ITS FULLEST EXTENT.

We learn that Messrs. L. N. Fowler & Co. have published a third and revised edition of Mr. James Coates' "Seeing the Invisible." Much important matter has been added, and the book has finer illustrations than those contained in the previous editions.

DO YOU READ?

If so, you should study the list of books on the last page of the cover of this issue. All the works advertised are now in stock, and therefore orders can be promptly executed.

The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

THE ASTROLOGY OF THE DAYS OF THE WEEK

How long ago the days of the week were named, and how long ago the seven days week was adopted by the world's people, it is unnecessary to consider just at present. It can be set down with certainty that each day of our week is known by a distinct name and that this name is derived from the planets which adorn the heavens "for signs and for seasons and for days and for years, and for men and for nations."

The ancient masters were sensitive and scientific enough to perceive the special character of each day just as easily as the mass of mankind now perceives the difference between Spring, Summer, Autumn and Winter. Their first system of classification, therefore, took the form of naming and determining the influence of number one day, number two day, number three day, etc.

They found that the first day of the week was influenced by the Sun, hence they named it Sunday, or Day of the Sun.

The second day they called Moonday, or Day of the Moon—our Monday.

The third day they named Mars' Day. We now know it as Tuesday, the Day of Tew, or Mars.

The fourth day they called the day of Mercury. We call it the day of Woden or Mercury—Wednesday, originally Woden's Day.

The fifth day they knew as Jupiter's Day. We call it Thor's (Jupiter's) Day or Thursday.

The sixth day they found influenced by Venus or, as we call her in our nomenclature, Freya (hence Friday or Freya's Day).

The seventh day was called the day of Saturn—with us, Saturn's Day or Saturday, a day on which it is symbolically stated that "the Lord rested."

Now, here we have the influence of each day well and wonderfully defined, and the identification of the Sun with the first day, to Saturn with the seventh, is just as true now at it was in the past, and it will be just as true in the future as it is to-day.

In the introduction to my new book on "Zodiaca Symbology and its Planetary Power" (now being prepared for publication by Messrs. Rider and Sons, London, and which will probably be here in a few months) I have written a little more on the symbology of the days of the week which are so strongly entwined around our little earth lives.

The student of the mysteries will perceive that a great occult secret is hidden in the seemingly innocent allotation of the name Sunday to the first day, Monday to the second, Tuesday to the third, and so on. The influence of the Sun is without doubt over the first day and especially over the hour of sunrise. The influence of the Moon is over the whole of Monday and especially over the hour of sunrise. The influence of Mars is over Tuesday and is powerful at sunrise. Mercury's power is over Wednesday, especially at sunrise, etc. Hence it is a custom amongst many Oriental peoples to worship at the rising of the Sun, and the neophyte into the ancient magical rites hails the rising Sun with praises to the Lord of the Worlds and the Lords of the Planets, each on his separate day. For Sunday it was the great angel, Michael. For Monday, the powerful Gabriel; for Tuesday, the mighty Samuel; for Wednesday, the great Raphael; for Thursday, the majestic Sachiel; for Friday, the sublime Anael; and for Saturday, the powerful Cassiel.

The prayer at sunrise on Sunday, in the name of the angel Michael, was for favour, benevolence, health and honour. The prayer on Monday, in the name of the angel Gabriel, was for safe travels, for protection over property of any kind in transit, for favourable changes, etc. The prayer on Tuesday, in the name of the angel Samael, was for courage, success in strife of any kind, military success, etc. The prayer on Wednesday, in the name of the angel Raphael, was for knowledge, understanding of occult and scientific things, success in experiments, health, and for an unbiassed mind. The prayer on Thursday, in the name of the angel Sachiel, was for the pacification of strife, for friendship, for recovery of lost things, for forgiveness, health and uplifting. The prayer on Friday, in the name of the angel Anael, was for love, for feeling and kindness of heart, for the release from infirmities and for peace of mind and favour in the sight of men, for beauty of soul and form, for grace, charity, etc. The prayer on Saturday, in the name of the angel Cassiel, was for philosophy, caution, occult knowledge, patience, application, etc.

Special forms of invocation were employed, according to the Quabballah, and are traditionally retained amongs the Rocicrucians and mystics, and the daily petitions may be given in a beautiful and extended form, but it is unadvisable and unnecessary to do so here. The ancients insisted that the right thing be done at the right time, and unless this is carried out to the virtual letter, prayer especially can have a comforting power certainly, but no force to aid in the gaining of a desired object. It is the business of the true searcher to understand the extent of his power in any given direction. It is no use praying for those things which are denied, and for this reason, if for no other, every person should have his horoscope, for then his conditions are clearly known, his capabilities, his power and his ability in any direction.

A child should have his horoscope in childhood so that his power may be cultivated along the magical lines of least resistance, and his mind should be directed on specially selected planetary periods, to the gaining of excellence in those departments of life to which his natural ability inclines. I have observed that the planet ruling the day has great power in the horoscopes of people born on that day; and I am quite sure that the days were named by knowledge, and not by chance. But the name of the day is but the beginning of a great philosophy embodied in the tables of planetary hours concerning which I may be able to write further in some future issues.

. . . .

I must ask correspondents to have patience and not to expect early replies to their letters. I would reply at once if it were possible, but my hands are full, and work of a scientific nature is necessarily slow and time demanding. I will always reply as time permits.

When you have finished with this copy hand it to a friend. By so doing you not only help us but help yourself.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. committee is pleased to report good progress in all the branches of the Association. Sunday night lectures are so well attended that on many occasions the stewards are unable to find room for the congregations. Mr. Bloomfield, our speaker, who has now occupied the V.A.S. platform for over twelve months, selects from his storehouse of knowledge of the occult subjects which appeal to thinkers and earnest investigators of the Philosophy of Spiritualism. His subject, "The True Mystic," was a masterpiece, and his reading of poems before the lectures are an inspiration to the congregation. The Conference Circles held on alternate Sunday afternoons are proving a great help to investigators. Mr. E. O. Jones in the past has worked hard and he is now joined by our president, Mr. O. Waschatz, who has drawn up a syllabus of subjects to confer on taking the principle of "What is Spiritualism?" Mrs. Waschatz gave her second lecture on the hands and what they record, with demonstrations after the lecture. There was a large gathering of friends present and the Building Fund of the V.A.S. will benefit by the collection. Mrs. Harper, who is ever to the fore when there is work to do, tastefully decorated the rooms with flowers and autumn leaves, and with the assistance of members of the ladies' committee, served afternoon tea. Mrs. Duncan, Mrs. Ferguson, Miss Bently and Miss McKinnon supplied a high-class programme of music, songs, and recitations.

Mr. Bloomfield reports continuance of successful mediums' meetings on Sunday afternoons, and the hall is never large enough to accommodate all the sitters. The V.A.S. library has added to its collection 152 books during the month, a gift from Mrs. Harper, the hon. librarian, who donated the tea profits to purchase same. The Ladies' Social Committee report good attendances at their socials, held every second Saturday night in aid of the Building Fund.

Mrs. Bloomfield has returned from her trip to Sydney and will resume her position on the Social Committee in conjunction with Mrs. McDonald, who has also had a holiday in New South Wales.

Mrs. Waschatz will hold her next At Home in aid of V.A.S. Building Fund on Wednesday afternoon, June 20th. The hon. secretary reports the increase of 27 new members during the month.

J. MONROE, Recorder.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

During the past month there have been many interesting items. Character delineations of children by the speaker of the Society induced many parents to bring their boys and girls along, and they received advice which should help them in the task of fitting their offspring for the battle of life.

An address on Jack London's "Iron Heel" was listened to by a crowded audience with great interest, and should help to make those who listened realise that we have a long way to go before real freedom is attained. Mr. Engman took the platform on 30th April, and in a simple and eloquent way appealed to his hearers to learn some of the spiritual lessons taught by the flowers.

The social held on 1st May was the success that the Committee had hoped, and much amusement was caused by the varied characters represented.

Before the next report is due the Committee for the new year will be elected, and there is much work to be done, for the members and all concerned hope that before long a big advance will be made and that the new year will see various schemes for the progress of the Society and the Spiritualistic movement generally brought into action.

Next social, June 6th. E. VROLAND, Recorder.

BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

The splendid attendances at our Sunday meetings are being fully maintained, the addresses given by Mrs. Knight McLellan, Messrs. Miller, Gilham and Westbrook being most instructive and uplifting. The medium's meetings are also well attended, due to the untiring work of Mesdames Thompson, McGeorge and Mr. Westbrook. The children's Lyceum is also on the upward move, and the children themselves are taking the task of keeping their own cot in the Children's Hospital well supplied with funds.

At the yearly meeting just held the secretary gave a splendid report of progress made, the balance-sheet showing the assets over liabilites to be over £754. The following officers were elected for the year:—President, Mr. Gilham; vice-president, Mr. Miller; treasurer, Mrs. Thompson; financial secretary, Mr. N. Nicol; general secretary, Mr. Clarke; organist, Miss Scheibell; assistant organist, Mrs. Nicol; auditors, Mr. Binstead and Mr. Thompson; librarian, Miss Clarke; recorder, Miss Thompson.

The ladies' "At Homes," held fortnightly, are still drawing good attendances.

VIOLET THOMPSON, Recorder.

FOOTSCRAY ASSOCIATION OF SPIRITUALISTS

(Affiliated with the Spiritualistic Council of Victoria)

This body held its first meeting as a Society on April 29 in the Mechanics' Hall, Nicholson-street, Footscray, having been previously known as the Footscray Spiritual Mission. Miss Gledhill gave some very interesting readings in the afternoon. At the evening meeting Miss Codlin was the speaker, and delivered a stirring address, followed by flower reading by Miss Gledhill. Sunday, May 6th, we had with us Mrs. Hegerty and Mr. Kenyon and Miss Gledhill in the afternoon, and in the evening Mr. Kenyon was the speaker, followed by flower reading by Miss Gledhill. May 13, afternoon, Mr. D. Kenyon (magnetic healing), and Mr. Coverdale (medical only). In the evening Mrs. Alleyn gave an inspiring address, followed by flower readings by Miss Gledhill. This good work is growing strongly in Footscray, and we extend a cordial invitation to all spiritual workers to come forward to help us make it grow.

S. RICHARDSON, Hon. Sec.

GEELONG SPIRITUAL RESEARCH SOCIETY.

Our meetings continue to be well attended, and apart from the platform work, which continues to be of a high order, we have had evidence of the good work that is being done by our old friend, Mr. H. Bannister, who, in addition to freely distributing copies of "The Harbinger" to any likely thinker, finds time in a busy life to pen an article for one of our local papers every week, and we are convinced, from results known to have been achieved thereby, that the number of believers in our beautiful philosophy cannot be adequately gauged by those who attend our meetings. Would that many others who can afford to do so would follow his example, and endeavour to see that "The Harbinger" is kept to the fore in every thinker's home.

On the 23rd ult., Mr. Burrows, Vice-President of the V.S.A., whilst visiting Geelong demonstrated to a few friends the wonderful progress he has made as a trance medium, and there is doubtless a brilliant future before him if he continues to follow the light in the right path. Addresses from Mr. Adams, Mr. Kier and Miss Codling have been given, and on the 13th inst. the latter lady gave the occasional address at our first Lyceum anniversary, which was a great success, and added lurels of fame to the conductors, Mr. and Mrs. Taylor, who have spared no pains in making the Lyceum what it is.

WALTER TIPPLE, Hon. Sec.

BENDIGO PROGRESSIVE SPIRITUAL SOCIETY.

We have reluctantly bid farewell to our old home, where many memorable, profitable, and pleasant evenings were spent under the amiable presidentship of the late Mr. C. Cattran, and in that severance are now fully realising what advantages we then obtained. Our new room is in the A.N.A. Hall, where we have had during the last few weeks the valuable assistance from the following ladies and gentleman of Melbourne:—Miss Lambrick, Mr. Jennings, Miss Codling and Miss Stivey, to whom we are grateful. Mr. H. Greig, late Vice-President and Secretary, was elected to the position of President, and Mr. J. Butler to that of Honorary Secretary.

JAMES BUTLER, Hon. Sec.

NEW SOUTH WALES.

STANMORE SPIRITUALIST MISSION.

It is pleasing to record the good work being done by our leader, Mrs. Morrell, both in her addresses and also in the interest devoted to her developing classes, from which she is able to call upon several members to occupy the platform during her absence at Kurri Kurri and elsewhere in the cause of Spiritualism (the editor of the local paper in the town devoted a full column to her visit favourably).

The platform was occupied by Mr. Oates (an old class member), long since taking an active part in the Sunday services at Stanmore and other societies, also the promising workers in Mr. Cooper, Mrs. Blair, Mrs. Williams and Mrs. Elliott (class members), Mr. Morrell, Mr. Bradford and Mrs. Hughes ably assisted.

Mrs. Morrell again occupied the pulpit at the Unitarian Church on Sunday morning, at the invitation of the Rev. Mr. Walters.

Another of our young members (Mr. Rundle) sailed last week to take his part in the fight for King and country. We wish him God-speed and a safe return.

We had another meeting of delegates to further consider the affiliation of Spiritualistic Churches on Saturday evening last. It was further adjourned to a later date. Mr. Cooper was elected chairman. Messrs. Wylle, Bone, and Brown were appointed a committee to consider and report on, at next meeting, one of the clauses "of the governing laws."

We regret to report the death of the only son, Parnell Bedford (aged four years), of Mr. and Mrs. Nixon, and extend to them our deepest sympathy in their loss. Mr. Morrell conducted the funeral services.

JNO. K. BENNETTS, Hon. Secty.

SPIRITUAL SEEKERS' CHURCH OF HIGHER THOUGHT, Sydney

The attendance at our service on Sunday evenings continues to be most satisfactory, and the new faces present is a gratifying testimony that our objective is being attained. The inspirational addresses through our leader, Mrs. J. Bennett, continue to be of a high standard, the subjects during the month being "The Development of Comprehensions of Higher Consciousness," "Interpretation of Higher Thought," "True Reverence," "Christ is the Vine; We are the Branches," "Mother's Day in Its Highest Significance." The musical portion of our services is being maintained as a most important auxiliary, and is greatly appreciated by the large congregation. The choir practices are always fully attended, and the class for spiritual enlightenment and mediumistic development is most satisfactory in attainment of results.

J. C. BREAKSPEAR.

SPIRITUAL SCIENTISTS, SYDNEY

It is possible that in the near future we shall be compelled to secure a larger hall. On Sunday, 6th inst., the Spiritual National Union of N.S.W. occupied the platform, when Bros. Curton and Marshall gave most inspiring addresses. Sisters Kitty Hayes and Kruger gave spiritual demonstrations, proving to several (who were in doubt) the CONTINUITY OF LIFE. Brother Marshall has made a deep impression on one and all with his addresses, "The Spirit Life" and "What We Owe to Mother," also Bro. Bradford's "Sowing and Reaping as Applied to National Life."

Since the departure of Sister Redfern, we have been without a leader, and at the last committee meeting it was unanimously decided that Bro. Marshall be appointed to this important position.

On Thursday night message meetings, under the conductorship of Sister Kruger, and Friday night, development class, conducted by Sister Grant, are both doing good work; also Saturday night's musical improvement class, which has proved most successful.

E. H. HALDANE, Recorder.

WESTERN AUSTRALIA.

SPIRITUALISTIC CHURCH, PERTH

Easter Sunday the church was beautifully decorated with flowers in honour of the day and of the dedication of two infants—children of absent soldiers—to our Cause. Mrs. Mitchell, in impressive and soul-stirring words, made those little ones—the infant son of Mrs. Swan and the wee daughter of Mrs. Jackson (nee Haynes), late of the Lyceum, Harpurhey, Manchester—one with this great, world-wide spiritual movement. Mr. Mitchell gave an eloquent address on the importance of child welfare, the desirability of having the young instructed in our lyceums, and the pressing need for earnest workers in our great fight for truth and progress.

Mrs. Hardman, late of Preston, Lancashire, filled the platform on April 22nd, the subject of her address being "Ambassadors of Christ." Her clairvoyant messages were recognised by the recipients. Mrs. Watson gave a good address last Sunday, and her messages from flowers were very satisfactory.

Mr. W. Johnson, treasurer, has re-enlisted, and expects in a short time to return to the front. Mrs. Haynes is particularly at home with her psychometry and spirit messages, and she and Mrs. Watson combine in voluntary service as representatives of our Church in giving psychometric readings from articles every Tuesday evening to augment the trench comforts fund.

M. A. HAYNES, Hon. Sec.

NEW ZEALAND.

Tenth Annual Convention of the NATIONAL ASSOCIATION OF SPIRITUALISTS

From a Correspondent

The Annual Convention of this body was opened at Wellington on Good Friday, Mr. C. Nation, President, in the chair. Delegates were present from all the Spiritualist Churches in the Dominion, who reported upon the work in their respective provinces.

At Auckland Mr. McLeod-Craig has resumed the presidency of the Spiritual Scientists' Church, and funds are now being collected to erect a building. The Christchurch people have purchased a section, but a goodly sum is wanted to clear the price of the land. The Wellington Church, owing to the foresight of the late Mr. W. McLean, possesses a building and land valued at £2000, but there is a debt of £700 yet to clear off.

An effort is to be made to get the various certificated mediums to form a branch association among themselves. Owing to the dearth of good platform speakers, an appeal is to be made to bring English mediums to the Dominion. There is a little prejudice against receiving mediums from Australia, unless recommended by the Victorian Association.

A lengthy discussion took place on the advisability of centering the affairs of the several churches in the National Association, by which the strong ones would give assistance to the weak, arrange a supply for platforms, and establish a building fund. This matter is to be considered by all the churches during the recess and reported upon at the 1918 Convention.

The election of officers resulted in Mr. W. C. Nation being again chosen president. Having been nine years consecutively in office as the head of the movement, he asked to be relieved, but the Convention declined his request, and unanimously voted him to his old position. Mrs. Moore, who also has held office as secretary for nine years, was again elected to that position.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

Mr. J. Page continues his work here until the middle of June. He has done much in replying to the attacks of some of the clergy. A special address was given on the Sacrament of Sex, or the making of a new race. His week night meetings are flourishing, and attract many, giving convincing proof to one and all. Mr. Page is the only speaker in New Zealand who can hold an audience together for six months and maintain the numbers throughout.

FRANK A. TURNER, Sec.

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

Our Church is progressing under our leader, Mr. Fred George, who is an able speaker and a first-class psychic. His lectures and clairvoyance have been of a high order, and have been very instructive and helpful to many. Mr. George will shortly be leaving to go and fight for the colours, and we shall be very sorry to lose him.

We are pushing the sale of the "Harbinger of Light."

J. H. THOMAS, Hon. Sec.

THE GORE CAMPAIGN

Mr. H. A. Anderson is conducting meetings in this town and doing a splendid work in directing attention to the philosophy and teachings of Spiritualism. His advent three months ago was the occasion of a violent outburst of feeling among the local clergy, accompanied by a lively newspaper controversy. The addresses given are of a high order and listened to by an appreciative and increased audience each Sunday evening. Mr. Anderson is kept constantly busy with healing patients, and has been the means of some wonderful cures. He and Mrs. Anderson have formed a Lyceum; an organ has been purchased and almost paid for, and there are good prospects of a church being established before long. All this within three months, and in a new place, says much for the earnestness and ability of both Mr. and Mrs. Anderson.

J. A. FORBES.

THE ANNIE BRIGHT "AT HOME."

Our "At Home" was held at the V.A.S. rooms as usual on May 2nd. The guest of the day, Mr. J. Keir, gave a most interesting and instructive lecture on Magnetism and the Human Body. His explanation of the various nerves and their special functions in relation to health and disease was lucid, and the use of charts made a most difficult subject easy of comprehension.

Notwithstanding the inclement weather, a most enjoyable afternoon was spent at the Richmond S.C. on Sunday, 13th, which resulted in a welcome addition to the Cot Fund.

Our guest for June 6th will be Mrs. O. Waschatz. Her subject will be Scientific Palmistry Explained and Demonstrated.

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