— Mrs Grange


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AND
SPIRITUAL PHILOSOPHY.

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DECEMBER 1, 1917.

CONTENTS:

*The Editorial Chair* ..... 221
*Wayside Notes* ..... 223
*Angels of Peace* ..... 225
*The Wonders of Psychometry* ..... 225
*"The Dead have never Died"* ..... 225
*The Emerging Reality* ..... 225
*Leaves from my Psychic Diary* ..... 226
*The Spirits in Prison* ..... 228
*Lieut. Cuthbert Lodge* ..... 229
*The Wonders of Ancient Egypt* ..... 230
*To Our Subscribers* ..... 233
*Does God Care?* ..... 234
*The Student's Page* ..... 237
*The December Born* ..... 238
*Reports of Societies* ..... 239

## The Editorial Chair.

### The Chief Justice and Sir Oliver Lodge.

> "Sir Oliver Lodge is a scientific man of considerable attainments, but it is not fair to say of him that he believes in Spiritualism. He believes in certain things that he has written in a book. I do not know if there is any person living who can understand what he has written about. I confess I do not know anything about it."

This reads very much like an extract from a speech delivered by an uneducated man. But it is nothing of the kind. It is a quotation from comments made on the Supreme Court Bench a few weeks ago by the Chief Justice of Queensland! A case was under consideration in which matters connected with hypnotism, Spiritualism, clairvoyance, crystal gazing, and other forms of occultism, were discussed by Counsel, and the most highly-placed judicial authority of the State. It must have been a very enlightening dialogue for those in court, for Counsel admitted he was almost as ignorant as the Judge on the subject, although he did happen to know "there were highly intelligent people who followed seances and thought they were all right." He instanced the attitude of Sir Oliver Lodge in the matter, but His Honour thought that "Sir Oliver Lodge would probably be rather offended if told that he believed in Spiritualism."

We are not so much disposed to rebuke the Chief Justice because of his utter ignorance of a theme which the illustrious Gladstone declared to be "by far the most important that could occupy the attention of the human mind," as to direct attention to the Gilbert and Sullivan spectacle presented by learned Counsel and learned Judge attempting to seriously consider the merits of a case which they were no more competent to discuss than an Australian aboriginal would be capable of dealing with some abstruse problem in the Higher Mathematics. How is it possible to administer justice under such ludicrous conditions? If the law insists on such cases being brought before the Court, it ought to also insist that they shall be tried by Judges possessing an adequate knowledge of the subject in dispute. For a Chief Justice to frankly admit, "I do not know anything about it," and then to proceed to adjudicate on the issue, is such a flagrant violation of reason, such an outrage on common sense, as to bring our Courts of Justice into contempt in the eyes of those who have studied the subject for years and who have certainly a very clear "understanding" of what Sir Oliver Lodge has written. Only experts, in fact, are competent to judge in such cases.

The allusion of the Chief Justice to "certain things" which Sir Oliver Lodge has "written in a book," and concerning which he says he "does not know if there is any person living who can understand what he has written about," is obviously a reference to this distinguished author's epoch-making work, "Raymond, and Life and Death"— a book that has already passed through seven editions and has created a "sensation" in all parts of the United Kingdom. It may, therefore, be of interest to the learned Judge to be informed that the contents of this book are clearly "understood" by a brilliant galaxy of intellectuelles in the realms of Science, Art, Literature and Religion, and that there are millions of "ordinary" men and women who are as familiar with all the phenomena related by Sir Oliver Lodge as he is himself. Chief Justices appear to be the great exception to the rule, and, apparently, some of them are not ashamed of their utter lack of knowledge of this transcendent theme. In these circumstances we are not surprised at the comment that "Sir Oliver Lodge would probably be rather offended if told that he believed in Spiritualism." The remark at once indicates that this learned Judge—"learned," perhaps, in some subjects, but certainly not in the greatest subject of all—knows nothing of Sir Oliver's views and their relation to the teachings and phenomena of Spiritualism. We may therefore explain, for the information of His Honour, that the fundamental plank in the Spiritualistic platform is belief in the possibility of conversing with the denizens of the Unseen world. On this point the celebrated Principal of Birmingham University says:

> "I tell you with all the strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. . . Communication is possible, but one must obey the laws, first finding out the conditions. I do not say it is easy, but it is possible, and I HAVE CONVERSED WITH MY FRIENDS JUST AS I CAN CONVERSE WITH ANYONE IN THIS AUDIENCE NOW. Being scientific men, these friends have given proof of their identity—proof that it was really they, not some personation or something emanating from myself. . . I have now no doubt whatever about it, though for many years, ever since the 'eighties, I have tried all sorts of other explanations, but these gradually, one after the other, have been eliminated, and I have proved that the people who communicate are who and what they say they are. Not always. But, still, the conclusion is that SURVIVAL OF EXISTENCE IS SCIENTIFICALLY PROVED BY SCIENTIFIC INVESTIGATION."

These very explicit statements ought to be sufficient to even convince the Chief Justice of Queensland that Sir Oliver Lodge, at least, accepts the primary belief of all Spiritualists! His philosophy of life and death is also identical with that of the Spiritual Philosophy, as expounded by Spiritualism, and we are not aware, from any of his published addresses or writings, that Spiritualists have any grounds for taking exception to anything he has either said or written on the religious phases of the question. It will thus be seen that whether viewed

in its Scientific, Philosophic or Religious aspect Sir Oliver Lodge, instead of being "offended" by being told that "he believed in Spiritualism," would be far more likely to admit that he accepted its conclusions in almost every particular. Take this extract, for instance, which is only one of many of similar import to which he has given expression from time to time

> "At death each would take his own personality with him. The idea that people after death became glorified beings, fit company for the saints, was a mistaken idea. THEY WOULD FIND THE OTHER SIDE OF DEATH VERY MUCH LIKE THIS SIDE. They might want to get rid of their characters. But they could not. There was no NEXT world—except in the sense that it was where we were going next. The next world was there all the time. There was a kind of subjective partition—we were on one side, and the communication was interrupted, but the universe was one and not two. A body we should have, though it would not be a material body, and some of the features of the body we have acquired here would be permanent and carried on, and only in that sense would there be a resurrection of the body."

This is certainly not orthodox teaching. What is it, then? It is Spiritualism. And now take this equally unorthodox, and equally Spiritualistic reference to the condition of those immortal heroes who have fallen in this awful war:

> "The amount of mourning and suffering at the present time, through the war, is something terrible to contemplate. The loss to those who have gone over is not to be minimised. Violent death, while young, is a serious calamity—and a human-made tragedy with dire consequences and lamentation is natural and inevitable. But it must be remembered that, from the point of view of the individuals who have gone over, there are many mitigating circumstances. They have done their duty, they have sacrificed a useful career here, they have given up all they possessed, and it will be requited to them. BY SUCH A DEATH A BURDEN OF SIN IS LIGHTENED, SOME ATONEMENT IS MADE, GOOD FRIENDS ARE WAITING FOR THEM, THEIR HELP CAN BE UTILISED AND IS MUCH WANTED FOR THEIR FELLOWS WHO ARE COMING OVER, AND THEY THEMSELVES WILL ENTER UPON THE JOY OF SERVICE. They would like their friends here to recognise that, and not to mourn them unduly—above all, not to consider them as gone out of existence, as extinguished and no longer real. Sorrow at their departure is inevitable, but grief which is excessive causes them pain. They did their work here, they will do it there, and in good time reunion may confidently be looked forward to."

The foregoing quotations virtually cover the whole of the Spiritualistic Philosophy concerning the nature of death and what happens immediately afterwards, and yet, forsooth, it is suggested that Sir Oliver Lodge would feel "offended" if he were accused of "believing in Spiritualism." Judged by his oft-repeated public statements, he most assuredly does believe in it! It is true that he does not walk about the streets of Birmingham with a placard attached to his back, bearing the inscription, "I am a Spiritualist." Neither do we label him by that designation. He may call himself by whatever name he pleases. All we know is that he is to-day the most prominent of all the brilliant champions of the Spiritualistic conception of death and the nature of the next world, and that he has declared in more emphatic language than that used by any other illustrious authority that communication with friends in the Beyond is indisputably a scientifically-demonstrated fact. The Chief Justice of Queensland, however, appears to be totally unaware that Sir Oliver Lodge has taken up such a markedly decided position. He does not "understand"—"I confess I do not know anything about it." There is certainly nothing to be proud of in that confession! He ought to know; it is his business to know—if he undertakes to adjudicate in cases wherein such knowledge is essential. And because he does not know he makes the stupid statement that this redoubtable exponent of spiritual verities would probably be "offended" if he were suspected of entertaining Spiritualistic views. As though there was anything to be ashamed of in adherence to Spiritualism, properly understood, and the soul-inspiring Philosophy it represents! As a matter of fact, Sir Oliver Lodge is not ashamed of publishing his beliefs to the world, and what other people may think of him—including the Chief Justice of Queensland—does not give him the slightest concern. And it takes much more moral courage to assume this challenging attitude than to indulge in flippant remarks on the subject from the Bench!

Sir Oliver Lodge has entered upon a vigorous fight in the cause of Truth, and it is high time that Chief Justices and all other men of position began to "understand" what he has to say. At all events, it is not for them to attempt to belittle Sir Oliver Lodge and Spiritualism. If they have the temerity to do so, they must be prepared for public criticism, and if they are made to look ridiculous in the eyes of the community they alone will be to blame. The facts of Spiritualism have become so unmistakably established that sneers and jibes will be no longer tolerated by its champions, and the higher the source whence the offence emanates the more trenchant will be the language used in reply. Spiritualists are not human doormats for every scoffing passer-by to wipe his boots upon! The out-and-out Spiritualist is no respector of persons. In that respect he recognises that his duty is to follow in the footsteps of The Master, and not hesitate, should the occasion demand it, to deal with the offender in that fearless and indignant spirit which at times characterised the utterances of his Great Exemp'ar. To the Chief Justice of Queensland, then, we say—"Hands off Spiritualism!" And if we may add a word of advice, it is that he should cease to publicly proclaim that he is entirely ignorant of the subject. For the time is fast approaching, even if it is not already here, when the man who knows nothing whatever of the amazing phenomena of Spiritualism will be considered sadly deficient in intellectual equipment. It is unquestionably the coming theme, and a few years hence will transcend every other subject in majestic importance. People will then demand that when cases dealing with the stupendous manifestations of Spiritualism are brought before a judicial tribunal, the presiding Judge shall be qualified, by knowledge of the subject, to try the issues, and thus ensure a serious trial instead of that travesty of justice so frequently witnessed to-day.

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**The faith, no doubt, may have been once for all delivered to the saints, but we are not told anywhere that it was once for all fully understood by the saints or by anybody else; and as mankind develops, as intellect grows greater and love grows wider and stronger, it is quite certain that we can understand more of the great truths than our forefathers were able to understand; otherwise human evolution would be a farce.—C. W. Leadbeater.**

# Wayside Notes.

## Two Views of Death—and After.

A correspondent has forwarded to us a pamphlet dealing with the subject, "The Spirits in Prison," and asks us to reply to it. It appears to have been issued by the Seventh Day Adventists, and contains a line of argument with which most of our readers are familiar, and to which we have replied in previous issues of this journal. There is, therefore, no necessity to again deal with the matter at length.

The stereotyped text, "The living know that they shall die, but the dead know not anything," is again trotted out and advanced as an apparently conclusive answer to those who hold that communication with those who have gone before is a scientifically established fact. It is obviously of no concern to the author of this tract that we know nothing of the authorship of the Book of Ecclesiastes, from which the text is taken—that it is what is known in these days as an anonymous production, and that whoever the writer may have been, he was evidently, in modern phraseology, a dense materialist. Ecclesiastes, in fact, is the most materialistic section of the whole Bible, and, whoever wrote it, it is safe to assume that he would drink with gusto to the blithesome toast—"Let us eat, drink, and be merry, for to-morrow we die."

Fancy basing one's belief on such a momentous question, as to what happens to us after death, on the dictum of a writer that the world knows nothing about, and who was so spiritually-beclouded as to declare that the grave ended all! We cannot possibly censure the poor, deluded men and women who accept this hopeless view. We can only pity them, and pray that some day they may catch a passing gleam of spiritual light.

From the foregoing text, "and many more passages in both Old and New Testaments, we are bound to conclude that deceased human beings are asleep until the Lord's voice shall call them forth at the resurrection." Indeed! The case of Samuel speaking to Saul through the woman—medium—of Endor naturally suggests itself in refutation of this statement. But this prominent instance of the "dead" conversing with the living is no stumbling-block in the pathway of the writer of this lugubrious pamphlet. The edict had gone forth before Samuel's death, that the people were to have nothing to do with "witches, wizards, or other mediums, and to no command were severer penalties attached. . . . It is inconceivable, therefore, that Samuel, even were he alive (which he was not) would give Saul a message from God at a later date." It may be "inconceivable" to the writer of this dismal production, but as he evidently believes in the "infallibility" of the Bible he places himself in a very inconsistent position by disputing this very explicitly expressed portion of Scripture. It is very much like tearing up an inconvenient "scrap of paper"!

If the dead "know not anythng," and are lying unconscious in the grave awaiting the far-off Resurrection Morn, one instinctively wonders how, in the interval which elapsed between His crucifixion and resurrection, The Christ could have "preached to the spirits in prison." But this difficulty is also easily surmounted. These were not "human" spirits at all. They were the spirits of "fallen angels." Of course Peter does not say so in the record. But that doesn't matter! They have to be made "fallen angels," whether they were such or not, otherwise the writer's argument would become untenable! But there is no necessity to weary the reader by going further into these puerile details. We have answered them time after time.

The whole of the teaching of The Christ, and the New Testament generally, is diametrically opposed to the contents of this gloomy document, and if the writer prefers to accept the anonymous author of Ecclesiastes as an authority on the subject, in preference to The Master, all we can say is that this is a free country, and that he is at liberty to make whatever selection he chooses. It is enough for us to know that Moses and Elias were very much alive after they had been "dead" a thousand years, that at the time of the Crucifixion the spirits of many of those who had "gone before" "came out of the graves, went into the Holy City and appeared unto many," that the spirit of one of the departed prophets spoke to John in his wonderful vision, and to accept the underlying spiritual meaning of the parable about the rich man and Lazarus.

The teaching in this significant parable clearly indicates what happens after death, and conclusively refutes the materialistic doctrine that "the grave ends all," and the Seventh Day Adventist doctrine that "the dead know not anything." Dives, unfortunately for his peace of mind, "knew" far more than he cared to remember; he discovered that as soon as he was "dead" he became a "living" soul: that he carried memory forward, and that he could recollect many things which he wished to goodness he could for ever blot from recollection. We advise our spiritually-groping friend to prayerfully study that parable, and if he only strives long enough, and with an open mind, "as a little child," he may find that the light of truth may enter, and its radiance dissipate the gloom in which he is, apparently, at present immersed!

## Capital Punishment for Mediums.

Those who base their opposition to Spiritualism on certain prohibitory edicts to be found in the Old Testament, forbidding patronage of "witches, wizards and necromancers," and who consider these passages to be as binding to-day as in olden time, conveniently overlook the equally mandatory law—"Thou shalt not suffer a witch to live." To be consistent, therefore, these opponents of the present-day movement ought to insist that, not only should the practice of consulting mediums be prohibited, but that the mediums themselves should be put to death. If the former mandate holds good to-day, the latter must hold good also. We cannot pick and choose in this matter. It must be all or none. Why, then, do not those very pious and scrupulous people who are constantly uttering the parrot-cry of Biblical denunciation of those who "seek unto them that have familiar spirits, and unto wizards that peep and mutter," also rise in their wrath and launch an agitation for applying the death penalty to all modern mediums? Their attitude would then become, at least, invested with the virtue of consistency. In the absence of any such movement, their opposition is lacking in completeness, and they are laying themselves open to the charge of deliberately flouting a direct command.

In the Middle Ages this class of opponent was far more consistent than it is to-day. Not only was mediumship prohibited, but the mediums were put to death wholesale tens of thousands of them, in obedience to the capital punishment text quoted. We can, in a measure, respect these ignorant and misguided oppressors of an age of general spiritual darkness. They were, at least, sincere and thorough. But we can hardly say the same of their modern representatives, who cling tenaciously to one set of texts and ignore others because, presumably, they have not the moral courage to face the public contumely that would inevitably follow the adoption of the more consistent course It is obviously the duty of these scared opponents to either "go the whole hog" or henceforth "hold their peace."

We wonder if it has ever occurred to these purblind critics that it is not a little singular that, if communicating with our friends in the Unseen is such a wicked practice, it was not condemned in New Testament times. It undoubtedly prevailed in those days, as it prevailed before, and as it has prevailed ever since. John refers to it in an incidental way. But he does not denounce it. He rather encourages it. "Beloved, believe not every spirit," he says, "but

try the spirits whether they are of God." This is equivalent to saying, "test the spirits and thus guard yourself against being misled by spiritual imposters." And very good advice, too! All cautious investigators apply the "test" principle, because, as John suggests, there are both good and evil spirits, and consequently it is necessary to take precautions against being fooled.

The trouble is that the more vehement the opponent, the less he knows, as a rule, of the subject. He will generally admit that he has never investigated for himself, that he has no idea what a "sitting" with a well-developed medium is like, and that he has never read what many of our leading scientists and other intellectuelles have written on the theme. He is, in short, a walking mass of ignorance, so far as having any personal knowledge of Spiritualistic phenomena is concerned, and for all such we frankly confess we have no time in these strenuous days. We prefer the attitude of the lady referred to by Mrs. Katharine Bates, the well-known authoress, who relates the following incident:—

"A very clever and intellectual woman I know told me some years ago that one of her sons proposed to discuss psychical matters with her, hoping, no doubt, to show her the error of her ways. She asked him very good-naturedly whether he had read such and such books, mentioning some of the standard works on the subject. He was obliged to confess that he had not read one of them. "Then, my dear fellow," she said, "I could not possibly take you at such a disadvantage. I know a great deal about the subject through years of experimental study and have read all the most noted books. You admit that you know nothing—you have read none of the books—you have never investigated experimentally. It would be most unfair to you to hold such a discussion at present. Read a few of the best books—visit one or two of the most trustworthy exponents of the science, and then come and tell me, and we will discuss as much as you like."

This is the language of a wise and sensible mother, and her example might be profitably followed by those who have hitherto made the mistake of wrangling with opponents who lack the essential qualification for discussing the subject—Knowledge!

## A Page of History.

It is interesting for those who are standing up to adverse criticism to-day to realise how much more virulent was the animus against Spiritualism some half-century ago, states a contributor to our London contemporary, "Light." In 1873 was published the report on Spiritualism of the committee appointed by the London Dialectical Society. This committee of thirty-six members, amongst whom was the late Alfred Russel Wallace, after long and painstaking investigation extending over many months, presented their Report to the society, which promptly refused to publish it. The committee then unanimously published the Report on their own responsibility.

The interesting part, however, is to observe the reception which it met from the Press of the day, and to compare it with that meted out to psychic matters at the present moment.

The "Times" terms the Report "nothing more than a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon."

The "Pall Mall Gazette" says, "It is difficult to speak or think with anything else than contemptuous pain of proceedings such as those described in this Report." The "Morning Post" shortly dubs the Report "entirely worthless."

The "Saturday Review" hopes that "this Report will involuntarily lead. . . to discrediting a little further one of the most unequivocally degrading superstitions that have ever found currency amongst reasonable beings."

The "Sporting Times" reviewer remarks: "If I had my way, a few of the leading professional Spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. It would do them good. They are a canting, deceitful, mischievous lot. Some of their dupes are contemptibly stupid—insane, I should say. . . . Indeed, most of the Spiritualists with whom I am acquainted are vegetarians, teetotallers, anti-smokers, anti-vaccinators, and I know not what also. Perhaps this fact may help to explain their otherwise inexplicable folly."

Such frank expressions of opinion make interesting reading; after all, our critics are not quite so cocksure, nor yet so fearfully angry to-day. Things are moving, and in spite of hot-tempered individuals who grow apoplectic in their vehemence the truth is coming into its own. "Festina lente" is no bad motto—even for a Spiritualist.

## Cure for Shell-Shock.

Among the various serious ailments from which many of our gallant "boys" are suffering to-day is the distressing illness known as shell-shock. In this connection it is interesting to learn that as an outcome of an offer he made a little time ago to the War Office to decorate a hospital ward as an experiment, Mr. H. Kemp Prosser, the colour specialist, is now engaged in preparing a colour ward for shell-shock and nerve patients in Miss McCaul's hospital for officers in Welbeck-street, London. Explaining his ideas to an "Evening News" representative, Mr. Prosser said:—

"Shell-shock is a disease of the tissues of the brain, and I hold that the right vibrations of colour will help to build them up. I do away with the sense of the confinement of four walls which so affects the nerves, by introducing the colour vibrations of outdoors. I open the ceiling up to the sky by decorating it in the colour of the firmament—blue. The walls are thrown open by being the colour of sunlight—lemon yellow. I use the green of buds just bursting, for it is that life the nerve patient needs, and I have violet rays, which have already been proved so useful to nerves. . .

"Brown furniture is sometimes used in hospitals; that is the colour of decay. Nerve patients do not want to be surrounded by autumn, they must be in the spring. Some of them will be conscious of colour, some unconscious, and others subconscious; but all are affected by it. In small-pox, rays of red light on a patient prevent him from being marked, showing one effect of colour.

"I shall only have one picture—of spring, in a lemon-yellow frame—which will be part of the room. The effect will be harmony. The curtains will be on brackets, so that a patient who needs a violet light will have that coloured curtain drawn out towards him, and one who needs sunlight a yellow curtain. Presently they will probably be able to stand stronger vibrations, such as orange."

The therapeutic value of colour is now becoming more generally recognised. Different colours emanate different forms of vibrations. These vibrations re-act on the brain and nervous system in a remarkable and very real manner, especially in the case of a very sensitive person, and claims have been made of extraordinary cures effected by this treatment. The experiments of Mr. Prosser will, therefore, be awaited with considerable interest, and if they are successful, he intends to prepare a pamphlet explaining the procedure and send copies to all the Hospitals.

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There is no wealth but life—life including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest, who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—John Ruskin.

## ANGELS OF PEACE.

About a couple of months ago a remarkable cable message was published in a section of the Australian Press to the effect that many of the residents of Grays, an Essex town situated on the Thames, having a population of about 16,000, declared they had seen a vision of three angels in the sky, and that around their heads was a streamer bearing the word—"Peace." Nothing further has been heard of the incident, and, therefore, many of our readers will be interested in the following additional details which appeared in the "Daily Express," London, from its special correspondent at Grays:—

"A strange spiritual obsession has laid hold of the minds of hundreds of persons in this little riverside town, who emphatically assert that for several nights past, about 9.30, while the after-glow of the sun suffused the sky, three unmistakable apparitions, angelic in form, have appeared in the heavens, with wings outspread, immediately above the training-ships in the river.

"At first it was thought the supposed angels might be aeroplanes, but this theory was dispelled by their stationary attitudes and the absence of the familiar sound of aircraft. Eye-witnesses tell me that they could neither believe nor deny the evidence of their senses. Nor were they inclined to regard what they have seen as merely fantastic shapes formed by the clouds.

"One said, "I am neither a dreamer nor a believer in spiritual phenomena, but at the same time I plainly saw three figures outlined against a rainbow which answered in all respects to Gustave Dore's pictures of celestial beings. What they were passes my comprehension. Of course, I must take it for granted that they were cloud shapes, but I did not imagine them. There they were, three of them, and what is just as wonderful, many people say they could read the word "Peace" in a sort of halo over their heads.'

"Such is the state of the public mind here that the 'peace angels,' as they are called, are talked of all over the district, and, while some are derisive and facetious on the subject, it is astonishing to note the earnest way in which the majority regard the matter, standing about in groups watching every sign in the evening sky."

## "THE DEAD HAVE NEVER DIED."

Those of our readers who are familiar with the works of Edward C. Randall, barrister, Buffalo, New York State, will be delighted to learn that he has just had published a new book entitled, "The Dead Have Never Died." This book is in advance of anything he has ever written, and presents some entirely new and original propositions in Psychic Science, being the final result of more than twenty years of labour. His "Life's Progression," and "The Future of Man" are widely known as charming productions, and those who have read these works are sure to desire to possess a copy of the latest effort of his fertile mind. We have a parcel on order, and will give further particulars when the consignment comes to hand.

The really big things are the things that give us our ideas and our ideals.—Ralph Connor.

"If," said Emerson in his essay on "Self-Reliance," "if a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country. . . believe him not." And in like manner we may say that if a man claims to tell us something concerning a future life, and can only take us back to the opinions and traditions of the ancient world, he is merely wasting our time and his own.

## THE WONDERS OF PSYCHOMETRY.

Rugs, furniture, pictures, relics, photographs, books, clothing, and money are saturated with a psychic atmosphere impregnated by persons who little dreamed that their life record could in after years be revealed by their silent yet unmistakably accurate negative. Yet, if houses are haunted, as they certainly are, how much must be attributed to the psychic effluence which these same ghosts have deposited on the contents of these houses by which they are attracted or influenced to visit or remain in these places? . . . .

A photograph merely touched can recall to a psychometrist who does not even look at it the characteristics of the person, his home and surroundings and much of his past and future. Experiments conducted by the late Dr. Rodes Buchanan with students of his classes in San Francisco proved that the chemical property contained in the finer particles of matter, which he called the soul, revealed itself by mere touch of a pellet containing salt or sugar, as the quality of bitterness or sweetness. This, to a lay mind, is very remarkable, but is it not even more remarkable when a fossil or a specimen of ore, when placed in the hands of a sensitive, could conjure up in his imagination mental pictures of its native soil and environment, with a descriptive record of the fauna and flora, though the fossil or ore be miles from its native abode?

It can be stated, as a tremendous fact, that the mind and even dead matter, so called, are vitoscopic, etching indelibly on their invisible substance a panoramic moving picture or kinetograph of all which transpires around them, to be made manifest at any time to anyone who can intelligently read the occult records. In this way Life preserves its history, and the "Judgment" is a matter of daily indictment.—"Boston Lectures on the New Psychology," by J. C. F. Grumbine.

## THE EMERGING REALITY.

Modern religion has no revelation and no founder; it is the privilege and possession of no coterie of disciples or exponents; it is appearing simultaneously round and about the world exactly as a crystallising substance appears here and there in a super-saturated solution. It is a process of truth, guided by the divinity in men. It needs no other guidance, and no protection. It needs nothing but freedom, free speech, and honest statement. Out of the most mixed and impure solutions a growing crystal is infallibly able to select its substance. The diamond arises bright, definite, and pure out of a dark matrix of structureless confusion. This metaphor of crystallisation is perhaps the best symbol of the advent and growth of the new understanding. It has no church, no authorities, no teachers, no orthodoxy. It does not even thrust and struggle among the other things; simply it grows clear. There will be no putting an end to it. It arrives inevitably, and it will continue to separate itself out from confusing ideas. It becomes, as it were, the Koh-i-noor; it is a Mountain of Light, growing and increasing. It is an all-pervading lucidity, a brightness and clearness. It has no head to smite, no body you can destroy; it overleaps all barriers; it breaks out in despite of every enclosure. It will compel all things to orient themselves to it. It comes, as the dawn comes, through whatever clouds and mists may be here or whatever smoke and curtains may be there. It comes as the day comes to the ships that put to sea. It is the Kingdom of God at hand.—From "God the Invisible King," by H. G. Wells.

There's a world of capability for joy spread round about us, meant for us, inviting us.—R. Browning.

# LEAVES FROM MY PSYCHIC DIARY.

By THE EDITOR.

These communications were received by automatic writing through an exceptionally well developed Psychic, and are published i 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.

## WILHELM THE FIRST—KAISER.

MARCH 21st, 1909.

What is the meaning of all this feverish anxiety and unrest so prevalent just now upon the earth plane? Simply fear—fear of each other. The fear of Germany of England's immense superiority on the seas is the real reason of Germany's duplicity and anxiety to hasten the construction of her additions to her fleet.

Germany must keep pace with England to some extent, for her own protection. Germany has no thought or desire to attack England, but she must be on the defensive. Think for a moment, and you will see that this is so. What would have been the position of Germany without a strong fleet to protect her great and growing commerce, which is gradually forcing the English manufacturers out of the world's markets? Her fear naturally is that when England feels the pinch of this more and more severely, she will, upon some pretext, create an excuse for an open rupture, and with her great navy, smash Germany's navy, and her mercantile marine as well, which she could easily have done a few years ago.

This is Germany's secret motive for her great navy increase—to protect her commerce, which she thinks—at present without reason—is endangered by British designs. And so a panic has arisen between the two Powers, suspicious and jealous of each other.

The building of the first Dreadnought by Britain was the cause of the immediate feverish haste to keep pace with British building of ships on the part of Germany. Germany does not really expect to rival England, but she wants to be as much prepared as possible for anything which may eventuate.

The recent feeling of patriotism—the outbreak of which has convinced the Germans of the utter futility of being, with any prospect of success, the aggressor—has shown most conclusively that in great national crises the colonies will respond as one country with one aim to meet any onslaught which would threaten the British Empire.

Not only is this so, but let the danger to Great Britain become imminent, and THE UNITED STATES WOULD RESPOND WITH MONEY, SHIPS AND MEN, for should England suffer a crushing and complete defeat at the hands of Germany, or any other Power, the position of America among the great Powers would be in jeopardy.

No, it is England's supposed aggressiveness that Germany dreads, and thus, as you English say, "the boot is on the other leg." The scare is really not warranted, and will soon subside! It will serve to show Germany that she has been mistaken in her judgment of England, now that she sees Great Britain to be genuinely alarmed.

[The reference in this communication is to the fierce naval competition between Britain and Germany of recent years, and which found its culmination in the British policy of putting down two keels to every one put down by her Teutonic rival. The tension thus generated gave rise to a war scare, and evidence was not wanting that the Empire as a whole would stand beside the Motherland should the necessity arise.—Ed.]

## A VAUDEVILLE ARTIST.

JANUARY 29th, 1912.

The King of Vaudeville in Australia, I was called. First became known, and was ultimately successful through the ditty of "Champagne Charlie."

I was a poor London urchin, born amidst poverty and hardship, and I never forgot my early misery when I became wealthy, and had always a soft spot in my heart for the poor. Many have missed me, the short time I have left the earth, for I had quite a number of old pals whom I used to assist.

How am I? And how do I like being where I am? Oh, I'm all right, thank you. I have nothing to complain of. I would rather be on the earth, but seeing that is now impossible, I can make the best of things.

No, I am not unhappy—only you asked me which existence I liked best, and I told you. No, I am not in Hell—never did any very great harm to anyone but myself. I have some things to regret, of course—I have made mistakes, like other men, and must put up with the consequences.

Of course, if I had my time over again I would be different. Of course we all think that, and I have met with a spirit here who tells me that I shall come back to life again upon the earth, and be able to make use of the experience I have gained in the spirit world. IT SEEMS A LITTLE BIT OVER THE ODDS—DON'T YOU THINK? But it was a spirit who, on the earth, studied this question, and was considered clever by some, and a little mad by others. Who was it? You know him as The Scribe. He was a man that helped me when on earth when I first came to Australia—wrote me up in "The Argus," and drew attention to my character impersonation of "Champagne Charlie," and. was especially pleased with my Coster impersonation of Cockney life. Since then I had a successful career, and became known in Australia as the King of Vaudeville.

Here I have met with some of the profession—George Leybourne and Dan Leno. The latter is a very bright spirit, and was in company of The Scribe, who said they both wanted to assist me. Very kind of them, I'm sure, because in a new country, where one does not know the ropes, it's a bit awkward at first, till one gets used to it.

I am not exactly unhappy, you know, but I would like to be doing something for my old pals left behind, and I shall be able to do this better when I have learnt something more of this life myself, and then can teach others.

Good-bye and good luck—It takes all sorts to make a world!

## AN AUSTRALIAN HUMORIST.

JANUARY 29th, 1912.

"Champagne Charlie" is a bit out of his element just now, but he will soon get used to it. He's not by any means a bad fellow, and, indeed—"A right good man is he," as the old song has it; and his good and generous treatment of poor, broken down "pros." will aid him in his development.

For myself, I'm not in Heaven yet. Can't find the pearly gates or the glassy sea. A good comfortable inn would be much more to my taste, although now I don't particularly long for either, but am just content to help any poor, frightened soul who is disappointed at not finding himself "safe in the arms of Jesus," snoozing comfortably, or terrified every minute for fear the Devil will pounce upon him and carry him off to the lake of brimstone, which, by the way, in combination with treacle, is very good for children.

I am afraid you will think me frivolous, but at times I cannot help it. It's the nature of the beast. A man does not alter his character directly he comes here, and sometimes not for many years of your time; some not for ages, in fact; but ALL MUST SOONER OR LATER CONFORM TO THE ETERNAL LAW OF SPIRITUAL EVOLUTION.

[The reader should not misunderstand the spirit of frivolity which characterises this communication, and which is characteristic of all messages received from this particular friend. He was an irrepressible humorist in earth life, and has naturally carried this tendency forward. Dozens of messages have come to hand from him, and they are all full of quips and jokes. He is neither saint nor devil—although he ought to be one or the other according to conventional teaching—but is just the same rollicking soul as formerly, although his more recent communications have sometimes taken on a more serious tone. His name is well known amongst Australian journalists.—Ed.]

## PEDRO DE LA CASCA.

JANUARY 3rd, 1909.

You may perhaps have heard of me in connection with the Government of Peru under the Spaniards. It was to restore order to that unhappy country that I was chosen by my sovereign to visit that country, filled, as it was, to the brim by misery caused by the cruelty and greed of the Spanish conquerors under Pirrarro and his brother. To what crimes, to what degradation of soul will not men sink in their lust for gold! What dangers will they not encounter, and what suffering endure to acquire riches!

Alas! for man's ignorance and short-sighted foolishness, that he should be so blind to his true self-interest as not to see that the Great Teacher was right when he said that rust and moth do corrupt, and thieves do steal earthly riches; but the treasures of Heaven are proof against such onslaughts and endure for ever. Fully did I realise the truth of these sayings. For gold I had no use—food, clothing and shelter in that unhappy country were all that I required.

Of what value to me was the gold of the Incas of Peru? When I saw the unutterable misery of the poor, defenceless Indians, my heart bled with sympathy. Was it for this that men had bartered all human feeling and sympathy from their hearts? For gold—the dross which perishes—and for this did bring ruin and starvation, sickness and loathsome disease into a land where all was peace and plenty before the arrival of their blood-thirsty conquerors!

What mockery was it to the Great Father, that this murder and rapine should have been done in the name of our holy religion! Think of it, my son—a religion which stood for—or should have stood for—peace and goodwill! This quality, the poor heathen, so-called, already possessed, and it was owing to their possession of it that they became an easy prey to the cunning, unprincipled white man. Had they not have been so trusting and innocent of guile the Spaniards could never have conquered them. It was because they were true Christians—loving their neighbours as themselves—that they did not suspect the invaders of any guile, and did not fall upon them and annihilate them, as they could have easily done, for they were not undisciplined and ignorant savages. Instead of this, because of their colour being white, they considered them in the light of superior beings—after their ideas of superiority—and therefore thought that their visitors would not be inferior to them in humanity and generosity, in noble sentiment, and at first they worshipped them almost as Gods. Alas! How soon they, when too late, recognised their mistake!

And the priests! They were for the most part selfish, sensual parasites, who abetted and encouraged the commanders in their nefarious practices. Some few among them did nobly and courageously endeavour to help the poor natives, and boldly rebuke their oppressors, but they were quickly silenced by the hired assassin when they made themselves obnoxious to those whom they rebuked.

I gained the confidence of my King by the absolute refusal of all emolument, for I felt that in that way only could I gain the confidence necessary to succeed in my dangerous undertaking. History records how I succeeded and restored peace to that unhappy country, and did in some measure abolish slavery for a time among the unhappy Indians and secure to them a just recompense for their labours. But that country has always suffered from the enslaving influence of the Spaniard; even until this day a system of slavery exists and has always existed since their occupation of the country.

As the curse of Mammon was the cause of the misery of the ancient Peruvian, so is it the greatest cause of all the real distress to-day. WHEN WILL HUMANITY REALISE THAT TRUE AND ABIDING RICHES ARE SPIRITUAL, AND LIVE THE LIFE OF THE GREAT TEACHER—EACH FOR THE OTHER? There should be no need of poverty. There could not, indeed, be such a curse if every man worked for all and realised that the interest of every man lay in the combined welfare of the whole community.

One thing the civilisation of the Incas has proved is that poverty is a preventable evil, for it was absolutely unknown, and was so as the direct result of good government, just as poverty is the direct result of bad government. Such government will always stand as a complete refutation of the statement, often put forward, that poverty has always been, and always will and must be.

The government of the ancient Peruvians was based upon their religion—directly so. And this being Benevolence—a despotic benevolence certainly, but the despot was wise who originated it, and the resultant government and its descendants proved the soundness of his judgment and wisdom.

Such an ideal government must come again, and similarly must be founded upon a sound, scientific, religious basis. Such a basis must be THE SERMON ON THE MOUNT. When this in the fulness of time shall happen, a state of civilisation surpassing that of the Incas shall be the lot of humanity, and the true millennium will have arrived.

[This communication is historically true in every particular as far as it can be tested.—Ed.]

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Those who think that the day of the Messiah is over are strangely mistaken. It has hardly begun. In individual souls Christianity has flourished and borne fruit, but for the ills of the world it is yet an almost untried panacea. It would be strange if this ghastly war fosters a knowledge of Christ, but stranger things have happened. Whatever the Churches may do, I believe that the call of Christ will be heard and responded to as it has never before been responded to on earth.—Sir Oliver Lodge.

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We are in the presence of the ruin of a world, a world of prejudices, of errors, of lost illusions, of disappointed hopes, of vanished dreams. But from the ruins a new order must emerge. Death gives birth to life and the tomb by a secret way conducts us to the cradle.—Leon Denis in "La Revue Spirite."

# THE SPIRITS IN PRISON.

## RESCUING LOST SOULS.

### WORK OF AN ENGLISH MISSIONARY CIRCLE.

**By Eva Harrison, Authoress of "Wireless Messages from Other Worlds," "The Story of a Soul's Unfoldment," etc.**



MRS. EVA HARRISON.

[Mrs. Harrison is the author of several well-known works, including "Wireless Messages from Other Worlds," and "The Story of a Soul's Unfoldment." In his Foreword in the first-named book, Sir Wm. Earnshaw Cooper, says: "This is no work of fiction to beguile the passing fancy of the hour. It is, on the contrary, a book conveying to Man the sober truths in relation to his own Being—truths that he will be better for assimilating and wiser far by absorbing."].

I wonder how many Spiritualists realise the joy of service to those on lower planes of life in the unseen world and give special sittings for their aid? I would remind my brothers and sisters that from those to whom much is given, much is required. There are so many who never rise above the desire for test messages and spirit help in their worldly affairs. If they would only set up "an altar on the borderland" and dedicate it and themselves to the service of LOVE, the angels would use it and them as links between highest heaven and lowest hell.

Our "Father-Guide"—an ancient Egyptian Priest (Zanquiniline), who ministered in earthly temples over 6,000 years ago, instructed us regarding this work through the mediumship of our late sensitive "Light-bearer," who has since been transplanted to a higher state; but who, in speaking through another sensitive after his transition, expressed to us his great joy that he was "still Zanquiniline's medium, and still working in connection with this circle."

"This circle must live by Faith," said Zanquiniline to us, a short time before "Light-bearer's" passing, so we sat, merely to be drawn upon, receiving no word for ourselves from the Beyond for nearly two years. But we knew that we were being used. Then at last we had the great joy of hearing our beloved Priest speak to us again through the lips of another sensitive who developed in our midst.

The first and second Sunday evening in every moon is devoted by our circle to the work on Astral planes, because when the moon is waxing, the drawing influence is more strongly felt by the spirit crowds in Astral States, and they are attracted in countless throngs, they know not how or why, and are seen and described by the Seer of our circle, who tells us of the work being done, which he sees with his clairvoyant vision, while the Sensitive is entranced and free from her body, consciously working on the unseen planes of life.

Zanquiniline once said: "You have no idea of the importance of this work as yet, nor how far the influence of one faithful company on the earth can radiate. The message voiced forth is not limited as sound upon the earth would be, but sets in motion vibrations which are heard as far as the need be." "Children," he continued, You have been trained and nurtured, guarded and guided by the angels, for a purpose; we treasure our earth-links, we would that more understood and gave themselves to the service of the angels in this way."

Then it has been explained to us how these higher intelligences draw from a circle of SPIRITUALLY (not merely PSYCHICALLY) developed ones, what they termed "Spiritualised Astral matter," with which they cover themselves, and so make themselves visible on lower planes than they could otherwise contact. A tremendous work is going on. "The Hell-states are indeed being opened, the dead (Spiritually) are being raised and brought into a city of Light." We are bidden to "speak to the poor spirits in prison," even as the Master did in days gone by.

Oh, how those ministers of the Protestant Church lack understanding who say that it is futile to pray for the dead! DEAD! THERE ARE NO DEAD! They are all living, breathing, palpitating humanity on one plane of life or another, who cannot die, because the Divine Spark is somewhere within them, hidden, encrusted with selfishness, almost extinguished, maybe, but still smouldering until fanned into flame by desire for fuller life and remorse for past sins.

#### Helping German Soldiers.

"How can I help you?" asked one of the sitters of some German soldiers who had gathered around the circle to listen, the other night. "PRAY FOR US! LOVE US! DON'T HATE US," they answered, "We are not Germans now—we are spirits." Then our Seer saw crowds of horrible writhing creatures, who seemed to be hiding in caves and crevices and rocks, and afraid to come out into the light. As he watched these, our Sensitive, as she lay back on the cushions of the couch, entranced, left the outer body and went out among these poor miserable spirits, and during that time she was used in a twofold manner. She, in her Astral body, was controlled, both by Zanquiniline and by "Light-bearer," and through her mediumship they addressed spirit crowds in different states on the unseen planes. She remembers these experiences upon returning to the body.

Then, at the same time, Zanquiniline came and took control of the entranced outer body, and spoke to a multitude of earth-bound ones, who could evidently be reached better from the earth-plane. I recorded the words he spoke, as they fell through the lips of the Sensitive, and will append them here just as they were given.

Imagine, reader, if you can, the impressive scene. It should give you some idea of how the states and

planes interblend, and how we all are atoms of one stupendous whole. There is a little circle of seven sitters, all with their minds and sympathy concentrated upon the rescue work of the "Spirits in prison," the entranced Sensitive being used on two planes at once—the earth and Astral planes, our Seer, named by the Angels, "Beacon-light," calmly watching and witnessing the phenomena. The ancient Egyptian Priest, Zanquiniline, who ministered in earthly temples in that far distant past and who has a right to inner states, having laid aside his glory —if we may so speak—responding in Love's name to the call of need, comes to the earth and using an earth-link, stoops to speak to the lowest and most degraded of the children of the Father-Mother. The words are sweetly and deliberately spoken, yet they ring with the power of authority.

I make no further comment. Listen now to the voice of an angel, speaking through an earth-link to those whom the Church would call "the damned—the lost."

**The Angelic Message to Spirits in Prison.**

"Oh! ye false ones, hypocrites and empty professors, who have worshipped no other God than Self, vain, presumptuous, boasters who have lauded and magnified yourselves—HOW ARE THE MIGHTY FALLEN!

"Ye whose ears have been closed to the anguished cry of the distressed, who have shown neither mercy nor pity, now is YOUR day of retribution.

"Many of ye sought oblivion, ye thought to sink into an eternal sleep, though at times there was an inward repugnance at the idea of sinking into nothingness. Yet ye would not believe. Cowards that ye were, ye dare not believe in JUSTICE.

"And now that ye behold yourselves in all your hideous nakedness, now that ye KNOW that every seed sown must bear its own crop, now are your selfish souls crying out for mercy!

"Did ye ever heed that cry? Have ye ever eased a pain or soothed a sorrow? How oft have the weak ones appealed to you for help and pity, and ye heeded not and thought of nought but your own advantage and gain?

"How oft have mercy and compassion knocked at the door of your relentless hearts to be repelled again and again?

"Know ye 'tis DIVINE JUSTICE that now demands that as ye have sown so must ye reap?

"No escape?" ye ask. Why should ye escape the just penalty of your sins and utter selfishness? Yet have I come hither to throw a ray of light athwart your misery. For though JUSTICE must indeed be satisfied, yet LOVE is ever standing patiently by, and however deep the fall, if repentance be in the heart and DESIRE TO ATONE, there is a path—rough and thorny though it be—by which the heights may be climbed.

"If ye feel contrition for your sins, if now your trembling souls do indeed desire to climb, ministering angels shall give help and comfort to each weary one.

"But ye must fight your own battles and bear your own punishment. In your consummate selfishness, many of ye have brought yourselves to believe that another may do this. Nay! None other, however willing, may pay the penalty for YOUR transgression; this would fail to fulfil the laws of JUSTICE! And would deprive you of your only means of deliverance, which is to WORK OUT your own redemption.

"Ye will have to climb—not without suffering and struggle and strong effort—step by step up the rugged way of remorse; but for each victory gained ye shall receive new strength and courage from angel hands, tender and wise to guide.

"The first gleam of unselfish love in your hearts, shall lead ye into the way of Peace and Happiness. The first unselfish desire for the good of others, if fed and nourished by the fuel of repentance, shall burst into such a flame as shall not be quenched, but shall reach out and kindle other and other flames, and thus shall spread the Light of Love.

"Are ye now ready to pass through the gates of repentance, on through the ever-open doors of Light and Life? Or are ye still in opposition to that Love which is so ready to guide and help?

"Oh! will ye not now labour for Wisdom and accept the Love so freely offered? Will ye not strive now to subdue the baser parts of your being and to show forth your better and truer selves? Seek to realise that part of the Divine within, that shall link you up consciously with the One Eternal Source.

"Learn to know of the potentialities within each, and grasp the high possibilities which lie open before you. So shall your present anguish be turned to joy and your struggling souls shall find PEACE!

"Verily this is the Message of Divine Love to each and all."

## LIEUT. CUTHBERT LODGE.

The death in action has been announced of Lieut. Cuthbert Lodge, son of Sir Richard Lodge, Professor of History in the University of Edinburgh, and nephew of Sir Oliver Lodge. He was a stalwart young fellow, 6ft. 8in. in height, strong, and of sunny disposition. He had recently entered for a university career, but volunteered for military service when war broke out, along with his brother, Lt.-Col. Wilfred Lodge; and they have been through three strenuous years.

Cuthbert was acting as company commander, and had led his men in a successful attack on the German trenches in France, which they occupied and held, when a German shell struck and killed him, to the great grief of his companions in the Royal Scottish. He had had adventures before, and on one occasion had seized and held a trench with a few men in advance of the main body. When the rest came up through the barrage they expected to find them annihilated, but not so: Cuthbert was sitting in the trench opening a tin of bully-beef and encouraging his men by his nonchalant manner and mirth.

He was of the type of the finest young fellows that this war is sacrificing so freely, men who are willingly giving their lives and all that earth holds dear, in the cause of truth and freedom and human honour.

## A SOLDIER'S VISION AND ITS SEQUEL.

The Dublin correspondent of the "London Star" reports that much discussion is being created in that city by the remarkable story of a soldier whose speech and hearing were restored to him after he had seen a vision of the nun known as "The Little Flower":—

The soldier is Stephen Conroy, aged fifty-four, a private in the 2nd Leinster Regiment. As a result of shell shock he was struck deaf and dumb six months ago. His case, because of the gravity of the functional disorder and the age of the patient, was regarded as hopeless. He was sent from hospital to hospital, and finally came under the care of the nuns in Jervis-street Hospital in this city.

Conroy is a deeply religious man, and he adopted the suggestion that he should carry out the devotion to "The Little Flower." He states that on Sunday morning at about 2.30 a white form appeared at his bedside "all dazzling light and a wreath of flowers on her head," and having said something "in plain English," which he hopes to recall, counselled him to say certain prayers morning and evening, and vanished.

Then the night nurse, to her amazement, was called by the excited patient, who told her what he had seen.

**The greater men are the humbler they are, because they can conceive of a greatness beyond attainment. —E. Gibson.**

# THE WONDERS OF ANCIENT EGYPT.

## THE MAGNIFICENCE OF THE TEMPLES IN THE SPHINX.

### MARVELLOUS KNOWLEDGE OF SCIENCE AND HIDDEN FORCES OF NATURE.

Written through the hand of JOHN WATT.

[The first portion of the article of which the accompanying contribution is the concluding instalment, was published in the November issue of this journal. It was written automatically through the hand of Mr. John Watt, a well-known and respected engineer of Nelson, New Zealand, by a control purporting to be an ancient Egyptian Scribe, and was illustrated with beautiful drawings of temples in the Sphnix, two of which were reproduced in our October number. The subject matter of the present contribution gives a description of which was known as the Sacred Temple of Fire and Soul Communion, and describes the wonderful knowledge possessed by the ancient Egyptians of the secret forces of Nature and the scientific eminence attained in days of antiquity by the spiritually-illumined Scientists of thousands of years ago.—Ed.].

This temple is the first of the series of four in the body of the Harrimica or Sphinx, and is the Astrological Sacred Temple of Fire and Soul Communion. You can readily perceive it could only be accomplished by an extraordinary amount of labour, as it is cut out of the solid rock. The excavating and the removal of the excavatings were in themselves the work of years. Before this colossal token of love to the sacred and blessed memory of a noble and righteous King was commenced, it was necessary to know if this little mountain of rock was solid throughout and suitable for the great purpose for which it was intended; that is to say, that there were no flaws, fissures, cavities, natural blemishes or other disabilities. The approximate size of this rocky prominence was some two hundred cubits long, one hundred cubits wide at the base, and one hundred and fifty cubits in height, and there were several hundred cubits of rock beneath the surface.

How to ascertain if such a block of stone was solid and without fissure, crack or cavity would be a difficult problem for even your greatest scientists of the present day to solve, notwithstanding your so-called advanced state of civilisation. So far as we can perceive there is no instrument in use with you that can determine such, neither have any of you crucified the flesh, curbed your animal passions and desires, and refrained from eating meat in order to develop that power to perfection. This power is latent in everyone; but almost totally neglected at the present day. In those days it was in a high state of perfection with the High Priests. One of the chief or most important of the sciences was clear seeing, or what is known to-day as clairvoyance. By this power those pure and holy men, the High Priests, could perceive down into the bowels of the earth, not only its solidity. but also its contents, depth and distance, the degree of seeing being according to the gift or power of the Holy Spirit of the High Priest.

We have already told you the High Priests were well versed in all the sciences, such as clear seeing, will power, transmission of thought, sound and vision, projection and reception, etc., so that it was with little or no difficulty that they determined that the rock was solid and suitable for the carrying out of this colossal token of love in all the minute detail. First, this huge block of stone was utilised to the fullest extent as regards the size of the Harrimica. It is almost beyond the grasp of human mind to attempt to conceive how such masses of solid rock could be removed before even at attempt was made to cut, carve or fashion into form that colossal creation of stone which for ages has stood unrivalled. Let us here say that all the artificers' tools were of copper, as neither iron nor steel were in use in those days. By a process known only to the High Priests they were capable of giving unto copper tools a much sharper and finer edge than can be given to the steel of the present day. All the razors of the High Priests were of copper, as were all other fine-edged tools for carving wood, stone, ivory or metals.

You can now somewhat imagine the knowledge, wisdom and cunning required. even to shape or fashion such a mammoth creation, and to so truly portray the beauty and symmetry of form, physical and intellectual grandeur, as well as that marvellous eternal smile of pity and loving emotion from out of the heart of the cold lifeless stone; but love's hand held those tools, and The Great Spirit of Love and Life did guide them. Nevertheless, after many years, there, in the most fertile valley in all the world, rich in colours of flowers of every hue, and overflowing in abundance of food for man and beast; upon its rocky bed reclined in all its glory, the beloved symbol, The Harrimica or Sphinx, with that faithfully portrayed eternal smile lovingly gazing across the fertile plain of abundance, joy and peace, and basking in the sunshine his loving care had left behind him.

#### The Construction of the Temples.

It was many years after The Harrimica was completed before the temples were commenced. The one your beloved Artist Guide, Iro, has given you so faithful a portrayal of was the first of the series, the entrance to which is between the two fore paws of The Harrimica, and took ten years to complete, as it had to be cut out of the solid rock, as well as the making of the tunnelled passages of entrance and exit. After all the excavation had been completed, and it had been fashioned and formed according to design, the ka or spirit of Menes and Athos, and others, came unto them, from time to time, and gave unto them knowledge and wisdom. Then were rocky floor, walls and roof covered with marble, tena, alabaster, sardonyx and oma. These, as you will perceive, in turn, were embellished and adorned with the signs and symbols of the Brotherhood, many of which are well known unto the Brotherhood, whose flashes of memory of prior incarnations at times shed light where the shadows long have been. There depicted are many of the signs and symbols of Truth, the teachings of the Sacred Brotherhood and Sacred Order that we so long to tell you of; but of which it is not lawful here to write, for many into whose hands this may pass are not yet prepared; but we are anxious to remove the dark shadows that have so long rested on Egypt's ancient past, and were the conditions given unto us we could, and would, willingly shed more light on things and matters that would not only interest those interested in spiritual matters, but also those interested in science and archæology, which conditions we hope and trust will,

in the near future, be realised, and for which we also will ever endeavour.

Nevertheless, we are anxious to give an explanation and interpretation of many of the signs, symbols and instruments depicted on the walls, roof, tablets and columns, as well as those remarkable instruments contained in the various chambers. On the right of the right-hand chamber, at the base of the column, is the triune unity of Isis, Siris and Horus, the mother, father and son of things material; then cometh the Crux of Life, power and strength, with the symbol of the Aspiration of Life symbolised in the heart pointing upwards; then the anka, the Crux of Life, surmounted by the symbolic candlestick of the seven stages of the life of man. On the left of the left-hand chamber is the symbol of The Key, or Head Corner Stone, which binds and unites all power, strength and knowledge, in one bond of unity and love; while, like unto the other column, is the heart as the seat of life in the body, an emblem of Truth, Purity, Justice, Love and Holiness; then the Sacred Yac, which should prevail the soul of man through the seven stages of man's life, is symbolised in the sacred candlestick. Upon the crowning cloister span of the sacred chambers is the emblem of Egypt's ancient life and greatness in the winged ball, or sphere, supported on either side by the Emblematic Anka of spiritual and material life, the Crescent of the Crux and the Star Royal. Power and greatness in higher and lower Egypt are symbolised at either terminii in the pyramids, indicating strength, power, life and death.

Now, as we descend into the sacred chambers, let us try to briefly interpret some of the symbols or writings upon the walls. In the right chamber are the sun, the moon and stars, the Holy Crux of Power; spiritual and material, clear seeing, hearing and perception; and the Key which unlocks Nature's secrets by the crucifying of the flesh. In the left-hand chamber is the All-Seeing Eye of the Spirit of All Things: the seat of life, and the finger of Time. At the terminii of both chambers is the torch of the Sacred Fire of Purification, supported by the emblematic symbol of life material and life eternal in that of the twin serpents, ever Egypt's emblem of life and life eternal. On the roof of those two chambers are the holy precepts, laws and teachings given unto the High Priests and Priestesses through the Sacred Audiphone, Onyx Ball and Gazing Stone, as well as visions seen in the Sacred Fire, all of which are portrayed in the centre chamber and Altar of Sacred Fire.

### Marvellous Inventions in use.

In the foreground of the middle chamber stands the Onyx Ball in which the High Priests did commune and see visions; on the right is the gazing stone; on the left is the papyrus scroll to which was committed all visions, laws and teachings received. Under and upon the altar in the Holy of Holies was a marvellous piece of scientific mechanism of the most delicate construction and yet of the most inconceivable power which might be termed a modulating intensiphone. By this marvellous instrument you could hear the hum of a tiny insect some fifty leagues distant, and it could be intensified to such a degree that it would resemble the rumbling of distant thunder; while the roar of a lion, the scream of the camel, or the bray of the wild ass could be modulated in like manner so that they were no louder than the buzz of an insect's wing; while the song of the feathered songster, fifty leagues distant, could be made to join in the evening song of praise at the setting of the sun, to The Great Spirit of All Things, in permitting them to see the close of another day, or, at the rising of the same, in the joy of another dawn.

Time and space does not permit, at this time, to give a description in detail. Suffice it to say that under the altar was a pit cut out of the solid rock some ten cubits in length and width, in which were placed an immense number of rods of various metals, such as gold, silver, copper, zetis, noor, wease, etc., to the depth of some five cubits; this was then filled with liquid silver or mercury. In a gold cylinder, some six cubits long and three cubits in thickness or diameter, was also enclosed similar rods; the whole being pivoted in a hollow crystal of topaz, and so finely balanced was it that the weight of a tiny insect would cause it to vibrate. This combination produced an extraordinary power or force of a magetic or electric nature which was dual in its action; that is to say, from one end of this cylinder issued a tremendous force or power of projection, and from the other end an equally attractive power or force, so that it was possible to project voice or sound some fifty leagues or more along the wave currents. The one end was capable of projecting, while a sound or voice could be attracted; that was within the radius of its attractive vibrating waves; by simply revolving the cylinder in the direction required or desired. It, no doubt, appears to you somewhat of the nature of your present-day wireless telegraphy.

This power-producing pit was used in connection with other instruments which I will refer to presently. There were no further wires, rods or plates than those already described. The power travelled through the stone and earth in the same way as a magnetic current travels through wood or metal, positive or negative. All that was necessary was to point the attractive, or projecting, end or pole in the direction that it was desired to project, attract or perceive. Only such vibrations or messages as were of spiritual import, praise or adoration, or in connection with the rites and ceremonies of the Holy of Holies were received or projected from the sacred altar of Holy Sacrifice of Fire. The ordinary voice and sound projecting and receiving chambers were to the right and left thereof, and to which we will presently refer.

### How the Temples were Lighted.

I have no doubt the question of lighting those semi-subterranean temples, cut out of the solid rock, has passed through your mind, as you have all through life been specially interested in the various modes and means of lighting. As has already been explained to you in prior descriptions, the pyramids were lighted by a system of vacuum cylinders or spheres; but those in the Harrimica, or Sphinx, were lighted throughout by electric magnetic power or transmission. The power was also used for the projection and production of sound, vision, heat and all other purposes. The electro-magnetic power was utilised for the purpose of lighting by a very simple application of applied science. We have already described, or explained, that when the temples or chambers of the same had been cut out of the solid rock, and the walls, roof and floor had been fashioned to receive the beautifully embellished tablets of tena, alabaster and asti of half a cubit in thickness and the entire length of the chamber, without flaw, speck or blemish, these were cunningly fitted into the recess or cavity prepared for them, and held in position by a wonderful amalgam of various minerals, reduced to powder and dust by fire, which acted similar to your present-day cement, only much superior. Prior to the stone tablets, or tables of stone, being placed in position there was placed a huge network of metal rods of gold, silver, bronze, copper, zeta, noor, etc.; similar to the rods of the electro-magnetic pit already described, into the rock walls and roof, and when thus completed rods were led from the rod network to the electro-magnetic power.

The electro force or power could be transmitted by the simple touch of a hand upon a disc in the temple, which touch immediately converted walls and roof of tena and alabaster into one vast electrode, with the result that all the crystals, molecules or atoms of the alabaster, tena, etc., were instantly polarised and endowed with a luminosity as of the softest sunlight, shedding a radiance of glory so grand and beautiful that of its splendour and magnificence no tongue can tell or pen or stylus describe. Suffice it to say that the light produced a sweet, soft,

soothing effect, which could be modified or intensified at the will of the High Priest or Priestess, from like unto the dawning of day and the rising of the sun to the setting of the same, or the soft, sweet subdued moonlight; while by the reversion of the electro-current the roof of alabaster could be changed into an azure blue, while the gems and precious stones representing the planetary worlds of adornment were also transformed into the glorious orbs of the starry worlds' celestial magnificenece, thus vividly conveying to the adoring mind and soul the grandeur and glorious handiwork of the Great Divine Architect of the Universe and the Eternal Love of the One Living and True God, the All All, the All Good, the Jehovo, the Great Spirit of All Things that live, move and have their being, and Who is the same yesterday, to-day, and forever, to whom be ever glory. Amen.

### The Necessity of Purification.

Thus did our God give unto men in those days, who did walk in the path of Holiness and Truth, the knowledge, power and wisdom whereby they were able to understand, use and control the various powers and forces of nature, and the laws that governed them, and also to develop and unfold the latent powers of body, mind, love and will, and the laying on of hands. All which God hath given unto all men in degree according to desire thereof, and according as they shall sacrifice, curb and control their animal passions and desires, casting out that which is unclean from the physical body and spiritual mind, abstaining from unclean flesh, meats, and strong drinks, the shedding of blood, giving love unto all men, even so shall that power, wisdom and knowledge in all things come unto all who shall so walk in the Way of the One Living and True God. For He Who gave knowledge, wisdom and power, with faith, five thousand years ago is as able and willing to-day to give unto the children of men even such powers if ye will call upon His love, and walk in the path of Purity, Holiness and Truth, with faith, which causes all things to come to pass. Amen.

At the entrance to the Holy of Holies you will perceive the onyx ball wherein did the High Priests and Virgin Priestesses see visions and did hold Spiritual Communion, and by the laying on of hands on same great power of clear seeing and clear hearing came unto them, and many things were revealed unto them of spiritual import and things to come to pass. On the right is the sacred chamber of the Holy Fire of Purification and the principal instrument of sound or message reception, as well as vision perception, which could, at desire, by the delicate adjustment of its fine mechanism, utilise the return waves of the projector so as to receive a sun or moonlight picture of the place or object that the projector had been adjusted upon, at whatever distance or radius desired. These pictures, although only the tenth part of a cubit in size upon the receiver, were in turn projected upon the tablets of tena on either side of the approach to the Holy of Holies, and increased in size as you will perceive, so that scenes of the outside world could be clearly seen at all times portrayed upon the tablets of tena, such as the approach of caravans or companies of men, ships upon the sea within a radius of fifty leagues; while the projector could be, and often was, directed towards the heavens for the study of the star and planetary world and astrological influences.

In the left hand chamber is the Twin Holy Fire, and also the projector which, if closely observed, will be seen to be a marvellous conception in mechanism with its delicately marked compass, like a diaphram and current regulator, which could be adjusted so as to project a current which, at its desired termination, would cover an area no larger than that of a man's hand, or five hundred cubits wide, or a span of country, land or sea of any desired width up to fifty leagues distant, for those pure and holy men, the High Priests, were, as we have already told you, well versed in the sciences and Nature's Laws; they had full knowledge thereof. The source of power or force that operated all these instruments was the magnetic pit or cell already briefly described.

Time does not permit us to linger longer here at this time, so, in conclusion, we will just refer to the sacred columns, or pedestals, that form the forepart of the dividing walls between the receptive and projective chambers and the Holy of Holies. They are a token of adoration and love and a faithful representation of Sada and Sadi, the guardian spirits of the planet earth, into whose charge and care were given things spiritual and things material, and the power of percepetion, seen and unseen, and as Messengers of the Great Divine Creator, the Infinite Spirit of All Things, the One Living and True God, did he give unto them that power forever, even unto all eternity, of even looking into the hearts of men as symbolised by the All Seeing Eye.

Before leaving you, at this time, we might say that none but the High Priests and Virgin Priestesses who were consecrated unto the Great Divine Spirit of All Things, had crucified the flesh, cast out all animal passions and desires, fasted for many days, refrained from flesh, meat, and strong drink, and passed through the ordeal of the fiery furnace in the temple of the Holy Fire of Purification (a full detailed description of which Asteratus of the Brethren has already given you with a prior colour concepetion), were permitted to enter either of the portrayed chambers or the Holy of Holies. The steps of ascension were the barrier upon which no unconsecrated foot could tread and live. Immediately the unconsecrated foot of any one not initiated and of the Brotherhood, and who thus knew not the sacred signs, touched the marble they were converted into a vast electrode, and their ka, or spirit, passed from them. The hall or temple of worship, rite and ceremony, was in front of the Holy of Holies, and extended therefrom some thirty cubits in length and was of similar distance in width, and perchance, should favourable conditions be given, one of your beloved Artist Guides may portray it unto you in the near future.

### The Eternal Love of God.

Now we have almost completed the mission for which we were privileged to come, in endeavouring through you, thou beloved instrument of the Brethren, to shed, perchance, some rays of light upon the darkness and misconception of some of the works and worship of Egypt's ancient past; but more especially that of the Harrimica or Sphinx, which contains the sacred temple of which your beloved Artist Guide, Iro, hath given you a coloured portrayal, not only as it was some five thousand years ago; but as it is even at the present day, and which, in due time, will be verified, as it is in a most perfect state of preservation, and to remove the shadow of blasphemy that has so long rested upon the memory of one of the grandest and noblest of men, and wisest and holiest of kings that ever trod the earth with men.

We trust that even in our weakness, through this beloved instrument, we have been able to convey a faint conception of the works and worship of Egypt's past, and of the Infinite Love, Majesty, and Glory of the Great Divine Spirit of All Things, Creator and Architect of the Universe, the Alla, the All Good, the Jeho or Jehovah, The Kahana, the Power of Love, Light, and Life Eternal, before whom all nations, colours, castes and creeds have ever bowed and ever shall bow in adoration, supplication and praise, in sacrifice of burnt offerings; with fruits and sweet-smelling incense; with song and sweet-sounding instruments; yea, even with life and contrite hearts, tried hard and sore by fire and water; but in earnestness and in truth. Yea, then, as now, shall Truth ever prevail, for the Great Eternal Spirit of All Things is no respector of persons, and is the same to-day as He was ten thousand years ago, and is as able and as willing to shower down His loving kindness to-day as He was thousands of years ago.

Oh, that man would turn once more unto the One Living and True God, there to ever bask in the

eternal sunshine of His eternal love, so that he would be embued with the Holy Spirit, which would enable him to draw all things unto him that his heart would desire, provided that such things were for his spiritual welfare and the glory of the One Living and True God. Oh, that men would pause for a moment in this wild rush after so-called pleasure, gain and self-aggrandisement, and ask themselves that question of the most vital importance to all humanity, "After the change called death, how and where shall my immortal ka, soul or spirit, spend the remainder of that inconceivable eternity?" Yes, "How and where?" Perchance even in the Valley of the Shadow of Death a faint echo may answer back, "As ye sow so shall ye reap." By the thoughts, words and actions while yet in the flesh shall ye have formed, fashioned or created the world, sphere or condition ye shall inhabit for a time when ye have passed through the Portals of Death. If ye have not finished the work which the Great Spirit of All hath ordained for ye to do, ye shall reincarnate in the flesh and once more walk with men, there to fulfil your own destiny, be it good or evil.

Let us pray that in those words we have written here unto you, that whoever's eye shall look upon them, they shall find a little seed, however small, and sow it in the garden of their soul, nourish it and cherish it, and that it may grow and bear much fruit of Love and Truth is the prayer of I, Shabicoo the Scribe, thy brother, for are not all men that are of one mind brothers in deed, yea, and in spirit? And now we say unto thee "Fare-thee-well." May the blessings of Alla, Jehovah, the One Living and True God, the Divine Spirit, Architect and Creator of All Things be with and upon you, and upon all into whose hands this may pass, and may Grace, Mercy, Love and Peace be thy and their portion, here and hereafter, are the words of love and parting at this time of I,

SHABICOO,
Scribe and High Priest.

[In a letter received from him a fortnight ago, Mr. Watt states that the recital of his experiences in "The Harbinger of Light" has enabled him to renew old friendships of eight or ten years ago, and that his articles have evoked such widespread interest in all parts of Australia that "even the postman wanted to know the cause of such big Australian mails." He, therefore, desires us to state that he very much appreciates these encouraging letters, and that he will reply to the writers personally as early as possible.—Ed.]

## THE STAR IN THE STORM.

Have you ever watched in the darkness of the night, when storm-clouds veiled the heavens, and the distant thunder rolled round through the heavy air; and as you watched, seeing no sky, no stars, suddenly the clouds were rent asunder, and in the violet depths there shone out the Star of Love shining undimmed and lustrous beyond the earth-born veil which had hidden it from earth's sad peoples? So, to those who know, shines in mid-heaven the Star which is the sign of the ever-presence of the King, and tells the earth that it is lying safely in the bosom of His Power, cradled in His Love. Lift up your eyes, brothers, now when clouds hang thick, and see His Star.—Annie Besant.

You are engaged in discussing the work of reconstruction after the war. It would help you in this work to realise that this great universe has not come into existence for nothing, that we are responsible members, that we can help in the course of evolution and that now is a great opportunity for giving that help. The future of the race depends partly upon each one of us. All the work we are doing is worth while, and we are not alone.—Sir Oliver Lodge.

## TO OUR SUBSCRIBERS

### A PRACTICAL SUGGESTION

We are well aware there are many of our supporters who would like to assist "The Harbinger of Light" in some practical way, and would venture to suggest that this can be done by forwarding the name of a new subscriber from time to time.

Every additional subscriber not only means a corresponding addition to the revenue, but also widens the sphere of influence of this journal, which, after all, is the paramount consideration, especially when the need is so great in these distressing times of universal bereavement.

The Spiritualist who does not translate his beliefs and knowledge into acts of practical kindness falls lamentably short of what his professions require.

It would, for instance, be a generous and very thoughtful act to select the name of some bereaved family, whom the loss of a loved one in the war has plunged into dire distress, forward such name to the office of this journal, 117 Collins Street, Melbourne, accompanied by a year's subscription, and request us to send the magazine monthly to the name and address given.

One never knows what comfort such a deed may afford, and it is always "worth while" to try to bind up the broken heart. Will our readers therefore see how much good they can do in this direction before the end of the present month, and thus enable us to commence sending the journal with the January number.

It may be added that we are not preaching something which we do not practice ourselves. Every month we post free copies to a number of grief-stricken people, and some of the appreciative letters received in reply have well repaid us the outlay.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY CHILDREN, YE HAVE DONE IT UNTO ME."

## TELEPATHY MAY SUPERSEDE WRITING.

In the course of an interesting address at Caxton Hall, London, to certified teachers of shorthand, Dr. Ellis T. Powell, alluding to the phenomena of telepathy, expressed his conviction that during the lifetime of at all events the younger members of his audience, telepathic messages would begin to be a recognised and normal mode of communication, creating no greater surprise than hypnotism or wireless telegraphy, although at one time these were considered almost terrifying prodigies of human achievement. He ventured the forecast that within a generation children would be taught, as part of the regular curriculum, the practice of transmitting simple signs, figures and messages from one mind to another, without regard to distance. The utilisation of the telepathic faculty, for the transmission of messages of affection and sympathy between minds in close affinity with each other, was a matter of present experience, destined to immense expansion in the near future. The faculty would be equally useful in business. . . . If every one of us could flash his thoughts into the brain of another individual, to whom he desired to convey them, how colossal would be the gain in facility and celerity of business!

The speaker elucidated his arguments by drawing on the blackboard actual examples of the transmission of signs telepathically from one mind to another, the instances being taken from Myer's "Human Personality." "I fancy," he said, "that in the comparatively near future our business correspondence is going to be largely conducted by the transmission of the shorthand note from mind to mind."

# DOES GOD CARE?

## EVIL COUNTERBALANCED BY GOOD.

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

**By Signor Valetti.**

### THE INVOCATION

Heavenly Father, we are very thankful to-night because there is a place, a state, that changeth not; if there be any change it is for the better. Change and decay on every hand may be seen on the earth plane; and we are thankful to be able to tell our brothers and sisters how they may gain access into the unchangeable world to worship Thee, the Unchangeable One—not a fickle God, for Thou hast declared truly by the mouth of Thy prophets, "I am the Lord, I change not," and we are thy children, and Thou wouldst have us to be like unto Thyself. This beautiful truth we desire to tell to-night, and as long as we have the power and the commission shall we tell it out to the people.

Men fix their affections on worldly things—houses and gold, high places, and honors, but they pass away, the path of earthly glory leads but to the grave. But he that buildeth for eternity is laying up treasure in heaven, where the moth cannot corrupt nor thieves break through and steal. May each and every one here make sure of their great inheritance by living every day and every hour as though they stood within the veil, remembering that life is so uncertain and that any moment they may be called to stand in the very presence of the heavenly throne, even in the presence of God.

May the truth have free course and be glorified everywhere—the holy truth. If men believe something that is not the truth, may it have no effect, may it become null and void, but Thy truth, no matter by whom it is spoken, let it work powerfully for good among the sons of men. Let each and every one be really earnest for their very lives, their spiritual lives, their whole happiness depends on it; let each one be real and earnest, remembering that the secret things of the heart are open before Thee, and that which is done in secret on the earth plane shall be proclaimed from the housetops: there is nothing covered or hidden but what shall be made manifest in the spiritual kingdom of God.

We pray for all humanity, the sick and the suffering, the downtrodden and the afflicted, and the nations who to-night are ruled over by the powers of darkness, having as visible agents kings and those who are in authority, who do not love the truth, nor righteousness. May Thy kingdom come, and Thy will be done on earth as it is done in the heavens. Amen.

### THE ADDRESS

It gives me exceeding great pleasure to come to speak to you once more—not that I am as competent to speak to you as some of the very beautiful speakers which come from time to time, but I do desire to say that with all my imperfections which I am conscious of, I have at heart the good of humanity, and if I can at any time, out of my small experience, tell you something, or any other one, that may help you just a little, I shall have done some good and I shall have added to my happiness. Therefore, I think that to-night I will speak to you and entitle my subject—"Does God Care?"

The reason that I take this title is this: When I lived in my country, in Italy, I often pondered concerning the things of life. As I went through the various towns of Italy I saw so much poverty, so much sickness, especially among the lower classes of my countrymen. Then I went to other places and saw so much opulence, so many rich people, and I thought to myself—"Things are very unequally distributed on the earth plane," and then I pondered and I pondered, Why is this so? And not only do I think of these things, but every thinking man must at some time of his existence have thought as I have thought, have gone in thought over the same ground, and unfortunately many have failed to find a solution to the problem or give a satisfactory answer to the question—"Is there a God who cares for humanity, when we behold such contradictions in life, such inequalities?"

To-night, then, I desire to say something from my own experience, and to show you the way I have travelled and the comfort I have received, and the source of my comfort; and perhaps there will be something analogous in my case and your case, and your experience, too. That is my explanation for selecting this subject. Scattered abroad on your earth plane there are thousands, perhaps millions, of people who live spiritually in a very darkened state; physically also their state is a very dark and a very unhappy one. I suppose you know more about the conditions of life in what are called the slums of your city than I do, but I know more about my own country. In my country there are places where you can see very much poverty, in Naples, for instance, and if you speak to some of these people concerning a spiritual state, or a life hereafter, they will shake their heads and say, "Oh, I wish I had a good time here, I would not care about the hereafter." This is, I believe, the thought of a great many people, both Italians and others, and I have often thought, signors, whether we have not some better way in which to deal with these people than we have adopted in the past. I know that in my country the priests have gone out to teach the people, I know that missionaries have been sent to some of these people, and then, while talking with them concerning their spiritual state, they may have been unaware of it, or, if aware, have not seemingly taken any notice, that the poor people's stomachs were empty, starving. It is useless to talk to a hungry or a starving man concerning his spirtual state. The Great Teacher, the Master Christian, knew this, and when He called the people together to address them He sent them not away hungry—He fed them sometimes by what you call a miracle. You cannot work miracles, but you can always, before you start out to speak to these people, make some provision whereby they shall be satisfied in their physical life.

#### The Martyrdom of Man.

Some years ago a gentleman that came from England—he purchased a picture that I painted—presented me with a volume entitled "The Martyrdom of Man." I believe it was written by Signor Wynwood Reade. I read it with interest, great interest, and I agreed with very much that I found in that book, and if you have read it you will agree also. But his deductions and conclusions are erroneous; he has missed the mark, and that is what thousands of others have done. Let us, then, for a little time think over this. Man often is a martyr of circumstances, he has little or no control over his environment; it would seem that among the great mass of mankind even Nature has arrayed herself in opposition. Man is the sport of the elements. Think of the tornadoes, the siroccos, the simooms, think of the hurricanes and the earthquakes, the famines and the pestilences. Ah, perhaps you have never witnessed any of these awful scenes: I have.

Some years ago there was in my country a great eruption of Vesuvius. At that time a town situate a few miles from the base was almost wiped out; the lava streams ran over it. I desire to say something of this awful catastrophe. I went by steamer round to this city, and I effected a landing at a place which I thought to be safe; ultimately, I had to leave because it became unsafe. The scenes were heart-breaking, heart-rending. There you would see the dead bodies of people caught by the lava, or asphyxiated by the foul gases, and in some cases maimed persons; and away in a position of safety were hundreds of people who had just time to leave their homes, some only partially dressed. There were weeping mothers, praying for some child or boy who had

been separated in the mad rush for life. I say, such scenes when witnessed, when you are an eye witness, sometimes will cause you to say—"Is there a God that cares for mankind? Can He stolidly look on at such awful misery, such destruction, unmoved? Is there a God, and does He care?" And this is repeated over and over again in the world's history. Think of that awful catastrophe at Lisbon when some hundreds of thousands were engulfed by the earthquake! Think of the famines and the pestilences which are decimating the ranks of humanity! Man is a martyr and sometimes at the sport of the elements, and that on every hand. There are enemies waiting to drag him down to the grave. As one of your own poets has tersely put it—

"Where e'er we be, what e'er we do,
We're hurrying onward to the tomb."

And even in the food that you eat, in the atmosphere that you breathe, and the water that you drink, are hidden enemies. Some of them, if they enter your blood current, will assuredly set up disease and destroy life, producing exquisite pain and finally death. Ah, I once remember a Roman Catholic priest in connection with the church I was associated with, in an argument with an Italian who had become a pronounced infidel, saying, "How can you doubt that there is a God, and that He is good? Look! You can see on every hand His work; everything, even the blade of grass shows it is so." Ah, it is a good argument, and it is a bad one, and I wish to present both sides of the question to-night.

Look at both sides; if you have a weak case, find out its weak spots and see if it cannot be strengthened; if there is not some truth that will fit in and make it doubly strong. "Ah, yes," the man replied, "there is great design in the sting of the rattlesnake; there is great design in the microbe which produces tetanus, or fever; there is great design in the parasites that live in the human body, beautiful design and beautiful adaptation!" And looking triumphantly into the face of the priest he says, "Did God make these for man's happiness?" And the priest seemed not able to answer him. But to-night I think I can satisfy you that if there be evil there is also good; that if there be sorrow, there is joy which more than counterbalances, the law of compensation—as some on my side are pleased to call it, and it is a proper designation—which is working slowly but surely out, and in the end will bring blessing to every human soul.

### "Lord teach me how to Pray."

Now, it is admitted that man suffers through all the things I have been speaking about. These are well-known facts, and so the shallow thinker says, "Where is there any evidence that God cares? Where is there any evidence that God answers the prayer of poor humanity?" Mark: some people pray as the Pharisee, with uplifted hands at the street corner; he desired to be seen and heard by the passer by. Such prayers are never taken notice of in the spirit world, but he goes down condemned. The great Teacher has said so. Then there are some people who never enter a cathedral or a church, but whose whole life is a prayer; there are some who never bend the knee, but they burn the pure incense of a life given to the service of mankind—the sacrifice of a life is being offered to God and is acceptable unto Him.

But some people do not know how to pray. For that reason they said unto the great Master, "Teach us how to pray!" And I would say unto you that I, in the spirit world, continually have to pray, "Lord, teach me how to pray," and if I pray in accordance with the will of the Infinite, I shall be blessed beyond expectation. The trouble is, people don't know how to pray or what to pray for, and their prayers are often contradictory. Just think for a moment of the prayers of some people. In my country—I do not say this to excuse the ignorance or malice of my own countrymen—a man in ignorance, before he goes to commit a murder or crime, will go to the church and pray to the Madonna. Poor, benighted soul! he is to be pitied. But there is not even that excuse for you people in Christian lands. Some pray for wealth; some seek to the spirits to help them to get wealth—a great mistake. Some pray for health, that is right; some pray for rain, and then others pray that they may get an advantage over some other person—all contradictory prayers, and at the bottom, born of selfishness, one of the cardinal sins of the human heart.

How shall we pray? We must pray according to the will of God. There are some things that cannot be altered through prayer. Note, I have been speaking about praying for rain. God, through what you sometimes call immutable laws, brings about seed time and harvest time, the wind blows, the rain descends, the sun shines, producing the seasons with the progress of the earth in its orbit round the sun, producing winter time and summer time. It is both foolish and unnecessary to pray to the Infinite to send rain; the laws that are set in operation will assuredly bring it about. Certainly there are some places where rain does not come perhaps at the required time, but it will come at some other time, and perhaps very abundantly, and the lesson to be derived from it is this—always to be mindful of the bounties of God when given with liberality in their own time; make provision for the time of drought: if God opens the windows of heaven and lets down the copious rains this month, make provision, store up that beautiful stream of water which can be set forth to irrigate your fields in time of drought and produce the smiling cornfields. But man, improvident man, thinks he can just go down on his knees and say to the Author of the Universe, "Oh, please alter your immutable laws to please me; please, Father, upset all Nature, because I have been foolish and improvident." But God says somewhat sternly to man in this respect, but at the same time in love, "Let experience teach you, my son, and be careful, be provident." Therefore, it is not right to pray that God's immutable laws shall be overthrown.

But some pray for riches. Ah, viewed from my standpoint, I believe that riches in the hands of some people who are spiritually guided may be a mighty power for good and a blessing; but I venture to say that with four out of every six persons it produces terrible misery and is sometimes a curse. Mark—we are not told that—even clergymen are fond of misquoting Scripture—we are not told that money is the root of all evil, but we are told that THE LOVE OF MONEY is the root of evil, and once let a man's soul become absorbed in the getting of filthy lucre, his soul will shrivel and there will not be left an atom of spirituality; this golden gift will become a curse instead of a blessing. But money is necessary in your world, and rightly used it is undoubtedly a blessing, so that to pray for wealth we should always say, "If it be the will of the Eternal." But I think this is a matter that is better left alone, and that by one's own energy one should try to make provision for oneself in this way.

But there are some things we know it is right to pray for. To pray for health is right. The Divine order, if I understand that term aright, is that God desires perfect health for mankind in spirit and soul and body; as the ancients delighted to write in their books and over the doors of their temples, "Man, know thyself." And what is desired is a sound mind in a sound body, and it is right to pray for this, to pray for health. We are told that the Nazarene went about healing the sick folk. "I do always those things which please the Father," It is the Father's will that everyone be sound in body, as in mind and spirit. We must, at the same time, be careful that we are not praying for health and by our actions producing disease; man must be careful how he lives as well as how he prays.

### The Spirit of Truth.

Then, again, God speaks or communes with man, not through the physical—I do not say He has never

done so, I do not say He will never do so again. His method of communicating is through the spiritual, hence if man has no spiritual life he is dead, because he is cut off from the Divine Fount. It is to me so plain. The spirit of God comes into man and communes with man's spirit, of which it is a spark from the great Infinite. He does not commune with man through the physical; he is not constantly working miracles, nor does he always send prophets to the nations, but He speaks to the individual through His spirit, the Spirit of Truth, which we are told was to come to lead them into truth. When a man becomes spiritual he is en rapport with the spiritual world and with God Himself, and he possesses a peace at all times which we have been told truly the world cannot give, neither can the world take away; he is shut up, so to speak, with his God. And if this be true—and I know it to be true—there is no need for any priest to step between a man's conscience, between his spirit and the spirit of God, and if he does he is but an interloper; there is no necessity for an altar for sacrifice at the present time, nor for a priest: we are become kings and priests unto God, and each man must communicate directly with his God and his Creator. Thus, you see, we are to look for blessings through the spiritual.

Now, to sum up in conclusion. I have admitted that man is martyred: in "The Martyrdom of Man," Wynwood Reade is right in most of his argument, but he missed the point at least, and leads you off into the agnostic or the materialistic path which brings no comfort to man in his soul. If it was true, all right; you must follow the path. But it is not. There is something better than that which the cold negation of materialism offers to the spiritual man. Yes, over against all the sickness, the famines, the earthquakes, and the troubles brought about by Nature, and all the troubles of family life, the cares and toils and worries, and everything that may offend I could place so much that the scale would go down, and you would have in the balance of good a far greater measure than the balance of evil.

Let us, then, look at what you have, and what I have to set over against that. Possibly you are compos mentis, for which you should thank God; it is the greatest blessing man could have. You may not have riches—it is not riches that bring true happiness. I have known very rich men, indeed, one in particular told me himself, "I am not happy, truthfully speaking, I have always a fear upon me that something may go wrong and I shall lose that which I have taken so many years to acquire, and sometimes I feel as if I would exchange my estate with some companion labourer; I envy his happiness." We are told that "the sleep of the labouring man is sweet." We all know that kings and queens are not always happy, and I am sure that there are men and women who live on a crust of bread, and drink the water from the brook, far, happier than those sitting in high places. The source of true happiness is in the spiritual—happiness comes from within. It is not brought to you from what you possess, and being something from the spiritual world no one can take it away, and I am thankful to say it abideth for ever.

Set over against all that is evil, then, happiness, contentment, the sure knowledge which is the truth received and lived in the life, producing peace and happiness which is above rubies. Let me impress that on you. I would not, if I was back in your world again and had the spiritual knowledge and happiness that I now have, I would not part with it for all the rubies and precious stones in your earth—they are dross. If dying of thirst in the desert, what good would they be? One cup of water would be more valuable than all the jewels that ever glittered in crowns and diadems, in baubles and sceptres.

### The Wisdom of Solomon.

God has given many of you happy families, good wives. A great man who lived long, long ago, a king who was called Solomon the wise, has left it on record that a virtuous woman, a good wife, her price is far above rubies, and I assure you that Solomon spake but the truth. Every man knows that who has got a good wife; her price is far above rubies. There is no greater blessing, and at the same time a bad woman is a great evil and a terrible affliction, but those of you who have good wives have a great blessing. And you have children, you have there also a blessing and in your journey of life you are responsible to God for them, to love and to care for them, not only to provide them with the means of living, to educate them, to bring them up right, as you call it; but you are responsible for their spiritual state. You have a great responsibility, let me tell you as one coming from the spirit world. The child watches the father and the mother. "Oh," they say, "My father, my mother does this and that," and they will do likewise, because example is always greater than precept.

God has blest you in this way, and when you are going down the hill of life, when you have turned your face towards the setting sun, before your race is run, with the walls of the Beulah Land and the gates in sight, how blessed to lay that white head against the cheek of her with whom you have travelled the journey of life thirty, forty, perhaps fifty years. Cast back your mind to the time when she was fair and beautiful, and all through the journey of life, in health and sickness, two hearts have beat as one; you have cared for each other, and as your powers fail and you know that you draw nigh to the portals that you call Death, how sweet to lay your head upon that shoulder, to be supported by that arm, to feel the warm lips kissing you as she bids you Good-night, and soon you will be able to say Good Morning in the spiritual realm. I say it is most blessed. I would, if I were the richest man on earth, give all the riches for a wife, a loving heart, like this, and for good children.

Then you have the beauties of Nature. Oh, signors, how grand and beautiful, and if you be as poor as Lazarus, there is none that can take it from you. You can enjoy sunrise and sunset with princes and kings; you can breathe the beautiful air of the morning, you can scent the perfume of the flowers, you can look on the beautiful landscape; it is all yours, and none can take it from you, it is God's gift to you.

Let each one, then, look within his or her heart to-night and say, "Yes, I have much to be thankful for." And then comes the crown at last of your happiness. When you have done with this transitory state, this fleeting show, there comes a grand reality. This is the acme of perfection and happiness: you are about to enter in and take possession of your inheritance, you will reach to a grander and higher happiness than you have ever known before; you will become possessed of greater love and joy and peace than you have ever known; you are entering into a life full of possibilities, you are about to become acquainted with the will of God, to mingle with His servants, and have the crown of amaranth placed upon that brow of yours, which has become immortal and never fading, and if you have spent your life in the service of God and humanity you will come bringing in the sheaves. But ah, if you have not, there will be nothing but leaves! I trust that in the case of each and everyone of you here you will bring in the golden sheaves ripe from the harvest of noonday, and lay them before the footstool of God our Father, and He will say, "Blessed art thou, enter into the service of God for evermore."

### CLOSING PRAYER

We thank Thee for this night, for all its mercies, and for all Thy goodness. We believe that we shall be gathered home to meet, never to part again. There will be holy convocations, and we will all meet with those we love, with those we have loved and lost awhile.

Now may the peace of God rest and abide with each and every one here, may they be conscious of the angels' presence, conscious of their loved ones being around them, until the day break and the shadows flee away. May God preserve you spirit, soul and body, now and evermore. Amen.

# The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

I regret that pressure of work prevents me from continuing my article on Mythology as an aid to Astrology in this issue of "The Harbinger of Light."

In connection with the extract from an American paper, printed in the November issue, I have received an interesting letter from Dr. R. A. Parker, M.D., who writes as follows:—

"The extract published referring to the number 3834 is rather interesting. However, the whole thing is easily explained. Anyone may take (1) the date they were born, (2) the date they commenced business, undertook marriage, etc, (3) how long in business, or how long married, and (4) how long they have lived, and the total of these figures will be 3834. It is explained as follows:—

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|---|---|
| When born and age, added together during year 1917, always give ... ... ... ... ... ... | 1917 |
| Commenced business and time in business added together during 1917 always give ... | 1917 |
| | 3834 |

It is therefore entirely valueless as to being a guide to enable one to determine the duration of the war. The present war will end at the beginning of February, 1918, or probably more correctly, at the end of January, as the result of negotiations set on foot during Christmas, 1917."

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I am quite with Dr. Parker in setting down the end of this war before the next astrological year, which begins about March 21st, 1918, with the entry of the Sun into Aries. We will then be entering the sub-cycle of Venus in the cycle of Mars, and the influence of Venus is not one of strife. Still, conditions will be martial until the year 1944, after which great changes will continue to take place. During the present martial cycle the world is like a man struggling from the grip of some terrible monster, and the inner meaning of it all is the sacred secret study of occult students. We may expect much crime of all sorts during this cycle, and those who can blend together the influences of Mars and Venus in conjunction will know the kind of influence which will sway the lower mind in the year 1918.

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In reply to another correspondent, the paragraph on 3834 was published as an interesting example of trick mathematics, or as a newspaper man here said, of "clever mathematical juggling," and which, as I wrote, could hardly have the sanction of the Quabballah. I have a large collection of these, some very good, some very bad indeed; but none of them utterly devoid of interest.

* * *

A lady correspondent sends the following from "Borderland," October, 1894:—

"When yoked clouds and snorting steed
Devour the earth where'er it lead,
When lands and lands are bridged together
By flames as fast as band of leather,
When turns the sun mechanical
To paint ye glass or paint ye walls,
Then will a mighty portent come
To waste ye earth and bid it climb,
What time ye moon shall fill unborn
Beneath ye lustful Capricorn
E'er nineteen hundred year be told,
Since rolled ye God-child, prophet knolled,
Be heedful then, Omega's frown
Shall haunt—saith Thomas of Ercildoune."

THOMAS YE RYMER.

This correspondent takes "yoked clouds and snorting steed" in this old rhyme to indicate steam and engines—"Lands and lands bridged together," cables—and "turns the sun mechanical," photography. Perhaps some student would care to continue.

* * *

A Sydney lady writes re the end of the war. I have so often given the result of my study with regards to this terrible world tragedy that I do not desire to add to it. Readers of "The Harbinger" will find my opinions fully expressed on this department. In considering developments from the past to the present and future, no sincere student of astrology could go very far astray.

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Mr. A. G. Seldon Dale, of Christchurch, New Zealand, writes:—"In 1884 Dr. Gratton Guinness fixed the year 1917 as the greatest in human history. Blessed is he that cometh to the 1335 days" (Daniel 12:12). 1335 is the date printed on Turkish newspapers to-day, which corresponds to our 1917. Can it be that the close of this present year will witness the downfall of Turkey and the collapse of the Central Powers?"

There is an etching in the Royal Museum at Amsterdam by the Czar Peter of Russia called "The Great," done under the direction of his drawing master, Adrian Schoonebeck, which represents the angel with cross held aloft standing on a crescent over Turkish banners, and military trappings. Mr. John Timbs, F.S.A., says that "at a first glance it would appear that the emblem was simply intended to signify the ultimate triumph of Christianity over Mohammedanism. But on further reflection we find there is something very material at the bottom of this spiritual interpretation. The figure holding the cross is evidently intended to represent the Archangel Michael, the guardian angel of Russia; consequently the idea of the Czar was not to express the triumph of the Christian Church over the Crescent of Mecca, but of Christian Russia over the Ottoman Empire." Does not this call for reflection in view of the happenings of this year of grace 1917? Chapter 12 of Daniel also begins with "And at that time shall Michael stand up." The whole chapter is worth thinking over, for Daniel was the "Prince of Astrologers."

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I am glad to note that students are beginning to take personal interest in this department of "The Harbinger," and trust that they will continue to send contributions to me, so that we can interest the general reader in these times of stress and tragedy.

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The last thing a deep-sea fish would discover is water. It would never know of the existence of water, though it lives and moves in it. That is our position with regard to the ether, the mysterious entity of which matter is composed and yet which makes no appeal to us. The point I want to emphasise is the omnipresence of the unseen (I use the word "unseen" in the generic sense to include untouched and unfelt). The omnipresence of the unseen is a great revelation of science. It is all around us, an immense reservoir of energy. The great extent of the universe, the field of this struggle for life, is what has been revealed to us.—Sir Oliver Lodge.

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"It took me many years to get as far as telepathy. Many more had passed before I could feel sure about survival and communication. I could have reached conviction much earlier had I used the recognised methods. An astronomer who discards a telescope may expect to be handicapped. I pushed caution to an excess. Since then, however, I have had personal experiences which I will not enter into at present which leave no doubt in my mind." — Sir Arthur Conan Doyle.

## THE DECEMBER BORN.

By E.C.L., Texas.

The Anglo-Saxons called this the "Winter Month," the French Republican calendar termed it "Frimaire," hoar frost month. Capricornus and Sagittarius rule this month, therefore the December born are influenced by both signs, and are as a rule people of strong personality. Many persons of prominence were born during this month, among them, "Mark Twain," President Van Buren, Max Muller, Mary Queen of Scots, Eli Whitney, Whittier, Edwin Blashfield (the painter), Racine, Phillips Brooks, Disraeli, Abt, Gladstone, Carlyle and Beethoven. It was also in December that Washington crossed the Delaware, while Napoleon I. was by the Pope crowned Emperor of France, in December, 1804.

All these were of strong character, great ability in whatever line their talents, or fate, placed them. A strong memory, great love of the beautiful, of music, the arts, as well as determination, is very marked among those who first saw light in the "Christ Month." They are, as a rule, splendid talkers, born leaders, and command attention from all classes. They are usually religious, though more often than not do not make a parade of their religious beliefs. They are deep thinkers, and use their own mind and wit instead of blindly accepting others' opinions.

Very often it is the fate of these people to experience poverty and illness as well as the flowers of prosperity, and they sink into the depths of despair with their whole heart and soul, even as they rise to the greatest heights of joy and bliss. Of great creative ability, these persons are good planners, designers and artists. They see the outcome clearly, and it is hard to confuse them. If led by their own intuitions they seldom fail in any undertaking, but if led by others are apt to make a grand fiasco of affairs. They are extremely sensitive, though they do not wear their hearts upon their sleeve, and many a word, look, or incident makes a lasting impression upon them that is thought of others to have passed unnoticed. 'Tis said that—

> "If Christmas Day on Monday be,
> A great winter the year you'll see,
> And full of winds both loud and shrill."

The gem for December is Turquoise, meaning prosperity and success. The flower is Pansy, meaning thoughtfulness, while Holly is the special emblem, bringing foresight, inspiration and spiritual benediction.

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"IF HUMAN TESTIMONY IS CAPABLE OF ESTABLISHING ANYTHING, THEN IT HAS ABSOLUTELY PROVED THE FACT OF SURVIVAL. If anyone thinks that I exaggerate, let him before expressing his thought read the following books in the order given: Lodge's "Survival of Man," Hill's "Psychical Investigations," Stead's "After Death," Lodge's "Raymond."—Sir Arthur Conan Doyle.

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Dastards are scurrilous, but the generous speak well even of their foes.—Saadi.

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Nine-tenths of the troubles that people worry about never happen.

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There is no substitute for thorough-going sincere earnestness.—Chas. Dickens.

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Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words.—Bacon.

## A QUEEN'S DESTINY.

Now I am going to recite a strange story which Queen Nathalie herself told me. In 1886 I was Minister of Finance in the Cabinet of Milutin Garashanin. One day in June the Queen sent word that she wished to see me, and I went at once to the Palace and was received in her boudoir. She told me she took an interest in a poor family, consisting of a mother, two daughters and a son. The mother was a washerwoman who worked day and night to enable her two daughters to attend the high school for girls in order to qualify them for becoming teachers in the national schools. The Queen assisted the woman with money every month, but as she had many poor to support, this help, together with the washerwoman's precarious earnings, was not enough to maintain the family of four persons in which only the mother was a breadwinner. The Queen asked whether I could provide the son with some employment at a small salary, and added that the young fellow wrote a good hand. I promised the Queen to find the boy a place as copyist in the Custom House of Belgrade the very next day.

Queen Nathalie was so pleased that she said, "Now, as you have been good enough to do me a pleasure, I will, while you take a cup of coffee, tell you a story, which you may deem an interesting contribution to your store of occult experiences. I often laugh at you and tease you because of your belief in the occult, but I myself have reason to believe in clairvoyance."

Then she told me how, when she was a young child of six, her mother took her on a visit to her aunt, Princess Mourousi, in Odessa. One morning her mother came up to the nursery and said to her, "Come down with me to the drawing-room, and don't be afraid if a gipsy woman takes your hand into hers." In the drawing-room were many ladies of the best society in the town, sitting on sofas and chairs, while in the centre of the room a gipsy woman sat on the carpet. The old crone looked for a moment at the child's hand and then exclaimed, "Glory to God! This child will one day be Tsaritsa! I see her wearing a crown!" The ladies laughed aloud, and some said, "Oh, you old witch! How is it possible that the daughter of Madame Ketchko should come to wear a crown?" The woman gravely retorted, "I do not know how, but I tell you this child will be one day Tsaritsa, or Queen, or Princess; something that will enable her to wear a crown. But when she reaches her twenty-eighth or twenty ninth year she will lose that crown. I do not see clearly how, but a tree or some timber will be the cause." The gipsy used the Russian word "dryevo," which means "tree" and also "timber."

"Now," the Queen continued, "as the first part of the prophecy, against all the probabilities, was realised, I am afraid the second part may also be fulfilled. The critical years are coming. Whenever I drive in the Koshutnyak (Parc-aux-Cerfs, near Belgrade) and enter the wood I find myself calling to the driver, 'Take care of the horses!' That is because I think the horses might grow restive, rush through the forest wildly, and perhaps a low branch of a tree might catch and kill me. For in that way the second part of the prophecy might be fulfilled."

This conversation took place in June, 1886. In September, 1888, King Milan divorced Queen Nathalie, and she virtually ceased to wear the crown. The chief cause of that act was Madame Arthemisa Christich, the daughter of a TIMBER MERCHANT.

—From "The Memoirs of a Balkan Diplomatist," by Count Miyatovich.

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Reading is not only a solace; it opens treasure-houses of new and rare delight. And the one who hitherto has not known its joys looks back, when the taste is acquired, with regret upon the time when he knew not these pleasures . . . In acquiring a taste for reading, perhaps only one little warning need be given—acquire a taste for the best. There is reading and reading.

# REPORTS OF SOCIETIES

## VICTORIA.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

It is pleasing to [redacted] the continued success of the V.A.S., especially [redacted] the last three months. The Sunday evening [redacted] are still well attended, and our service conductor, [redacted] Bloomfield, is delivering addresses that meet the wishes of the congregations. We are pleased to report the return to membership of the association of many old members, as well as new ones.

The V.A.S. developing classes under the hon. leadership of Miss MacKenzie and Mr. E. O. Jones are progressing so well that the leaders consider it will soon be necessary to form a third class. The Conference Circles, under the leadership of our President, are well attended, and Mr. Nicholls, Mr. Gardiner, Mr. Biggs, Mr. Tadisch, and other speakers help to make the afternoon most interesting. The Mediums' Meetings, led by our service conductor, is always over-crowded, and the Committee wish to record their thanks to the following psychics (who freely give their services):—Mesdames Alderwick, Bryning, Bottrell, Divers, Goode, Werber, Marshall, Kirty, Madame Orion, Misses Furby, Gleddhill, MacKenzie, Dick, Messrs. E. O. Jones, Marshall, Davies, Morrison, and many other psychics who visit us, and give their services.

The V.A.S. granted the free use of their hall to the "Annie Bright" Committee for their annual "Hospital Cot" Sunday, and at the request of the V.A.S. President and "Annie Bright" Committee, Mr. Bloomfield conducted the meeting. The hall was far too small for the number of persons who wished to be present, and a great number had to be turned away. All the leading private and public psychics of Melbourne gave their services, and the following societies sent delegates, who made appropriate speeches:—Mrs. Ingram, R.S.C.; Mrs. Alexander, S.R.S.; Mr. J. Keir, P.S.C.; Mr. Tozer, S.C. of V.; Mr. E. O. Jones, V.A.S. The collection for the afternoon was £12/13/7, which showed a marked improvement on last year. Mrs. Knight-McLellan and Mrs. Boden spoke on behalf of the Committee and thanked the V.A.S. Committee for their kindness.

The V.A.S. Executive arranged to donate the whole of Hospital Sunday collections to the Hospital Funds, and we are pleased to report our collections was £10.

The Rev. Wyndham Heathcote, B.A., gave a most interesting address at our last conversazione on "Billy Sundayism." The hall was packed with earnest listeners. Mrs. Harper and Mrs. Askew attended to the decorations and refreshments, assisted by the Ladies' Social Committee; Miss Bently presided at the piano, and Mrs. Ferguson, Mr. Schmidt, Mr. Roland and Mr. Bloomfield contributed to the musical programme. Miss Doris Birt has consented to act with the hon. Organist, and takes the services next Sunday.

The sales of "The Harbinger of Light" this month reached a record, and we hope it may continue.

M. J. BLOOMFIELD, Hon. Secretary.

### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Once more the attention of Spiritualists is called to the imperative need for Lyceum work in our movement. The Lyceum is truly the educational centre of every Spiritualistic institution—at least, it should be. There are hosts of young people who would be only too glad to receive the kind of teaching offered by the Lyceum if the co-operation of the parents and the Spiritualistic Council of Victoria would lend their co-operation. Surely we can turn aside long enough to give some attention to the work of training the growing minds of the young. This is so important that we hope some definite action will be taken by those so vitally concerned.

The 45th Anniversary of the M.P.S. Lyceum was celebrated on Sunday, the 4th November. A large number of scholars and teachers from the Brunswick Lyceum attended. The address was delivered by Mr. Joseph Jennings, an old Lyceumist. Prizes were given for the best pearls on "Peace." The winners were:—Misses Gilmocr and Clarke, the Masters Courtney; Misses F. Gilmour, L. Braefield, Doreen Woosnam, Dorothy Read, Lucy Burns, and Lou Burns won prizes for reciting. A large crowd attended the afternoon message meeting, the following taking part:—Mesdames Orion, Hayward, Bohme, Adams, Heffernan and Plum. Miss Gledhill, Messrs. Wood, Hamilton, Heffernan and other psychics contributed towards the success. At the evening service the controls of Mrs. Knight-McLellan gave an appropriate anniversary address. Mrs. Schultze also took part and spoke a few words.

Miss Vroland, Mr. Kitto and Mr. Brown have given heart to heart talks at the morning services, which were appreciated by all. The evening platform has been filled by Mrs. N. Schultze, whose careful reasoning and forcefulness of expression and good judgment in demonstrating spiritual truths have won her many friends.

CHARLES CHATFIELD, Secretary.

### SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

The attendances of the above society are being well maintained, and during the month there has been standing room only.

Our speaker, Mr. J. M. Moorey, has now entered on his seventh year at this hall, and during this time his subjects have been many and varied, scarcely one having been repeated. The subjects for this month have been "Damaged Goods," "After the War," and "Commonsense Men and Women," all of which, being of national importance, have aroused much interest and brought forth many discussions.

Question night brought forth a sheaf of enquiries for enlightenment on many points of Spiritualism, and proved that an ever wider and deeper interest is being taken in our cause, and Mr. Moorey's answers in a simple, instructive way helped many in their search after truth. On Sunday, November 4th, we held our Anniversary Services, and we wish to thank the following workers who assisted in making the day a success:—Rev. M. Parker, Mesdames Heggarty, Mullis and Engman, Messrs. Keir, Tozer and Moorey.

Our Secretary reports correspondence from Sir Oliver Lodge, who is a member of this society, with the usual friendly feelings expressed. On Sunday afternoon, December 2nd, Rev. M. Parker will take our platform, when we hope to see a good attendance to welcome this lady.

A. GRANT, Acting Recorder.

### BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month the Rev. M. Parker has occupied our platform. Her trance address on "Materialisation" was very instructive. After the address she gave a demonstration of spirit return.

The children's Lyceum Session, held every alternate Sunday, is still well attended, and the children take a great interest in the marching and calisthenics. The Mediums' Meetings are still well attended, as also are the "At Homes" held every alternate Saturday.

VIOLET THOMPSON.

### BENDIGO SPIRITUALIST CHURCH.

We have been through the winter conducting services every Sunday evening and holding a developing class, which has done good work. We have now two, with a likelihood of another, in different parts of the district. Messrs. Rumble, Whitehead and Greig have contributed addresses, which were appreciated, followed by a visit from Mr. J. Jennings, of Fitzroy, who had a fair audience, and who listened with rapt attention to a practical address, after which he gave some excellent readings. Mrs. Cattran, who now resides in Hawksburn, was for a few weeks an unexpected and welcome visitor. Magnetic healing has been developed among some of our members, and has been successfully applied.

J. BUTLER, Hon. Secretary.

## NEW SOUTH WALES.

### STANMORE SPIRITUALIST MISSION.

I regret that since the last report our leader, Mrs. Morrell, has had to seek a change for health's sake, and has been spending the time in the Port Stephens district, a beautiful and ideal spot in which to recuperate. We trust, on her return after several weeks, the change will have had the desired benefit. During the absence of Mrs. Morrell, many friends have ably conducted the services, and many thanks are due for services rendered in the good cause by Mesdames Hughes, Kitty Hayes, Blair Williams, and Messrs. Oates, Bradford and Cooper. The solo by Mr. Ferguson and the recitation by Mrs. Warner were very much appreciated by all present.

Our social in aid of the Benevolent Fund takes place in the Dispensary Hall, Enmore-rd., on Saturday evening, December 1st.

I regret to report the passing to the higher life of an old and true Spiritualist in the person of Mrs. Brooks, Mr. Morrell officiating at the graveside. We extend to her loved ones our sympathy in their loss.

JNO. K. BENNETTS, Hon. Secretary.

## SPIRITUAL SCIENTISTS, SYDNEY

We have to report progress both in membership and attendances. The addresses of our leader, Mr. J. Marshall, have been listened to with keen interest, the subjects being "The Pathway of Light," "The Atonement," "The Temple of the Living God." We still hold our Occult class every Tuesday evening under Mr. Marshall's inspired instructions. Mrs. Grant's Spiritual Seances on Friday evenings are greatly appreciated.

Wishing you every success in your good work,

L. NEWSON BAILEY, Recorder.

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

Our late leader, "Mrs. J. Bennett," found that it was positively necessary to relinquish the leadership owing to the excessive strain caused through the great increase in her other spheres of work and of spiritual influence, but we are to enjoy her assistance when possible.

Mr. S. E. Bradford has kindly accepted the leadership, and will be assisted by a most enthusiastic committee, all imbued with the grand ideal of striving for the betterment of our fellow-beings and dissemination of the truth. We are very grateful for the help accorded us during the past month by Mrs. Hayes, Mrs. Wilkinson and Mrs. Pedley and others.

Our Musical Auxiliary is and will be fully maintained, and the bright, hearty congregational singing is a much appreciated feature of our services. Several classes are attended by members for the development of the true self and mediumistic attainment, and the desired objective is being realized.

J. C. BREAKSPEAR, Hon. Secretary.

## QUEENSLAND.

### BRISBANE SPIRITUALIST CHURCH.

The Annual Meeting was held in Sparks' Buildings, Wickham street, in September. The president and other members of the committee were unanimously re-elected. A vigorous policy was introduced, and will unitedly be put into operation, that the Spiritual movement, which is finding its way into the vital thoughts of countless thousands, who hitherto had neither room nor time for its investigation, may be advanced, their heroic sons who have fallen find opportunity of reporting themselves as living in a world of spirits, where reason and free will still continue.

We are also proud to find that the pages of "The Harbinger of Light" are still scorching the pathways of scepticism and unbelief, and scientifically proving the continuity of life beyond our mortal ken. We join heartily in wishing the journal continued success.

W. J. KERLIN, Hon. Secretary.

## NEW ZEALAND.

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

Our Church is making progress under the leadership of Mrs. Amy Rhodes, who is drawing good audiences, and her addresses as a trance speaker are of an exceptionally high order, and she gives some marvellous tests of the world beyond.

The Church held the Annual Meeting for the election of officers on the 19th October, and the following officers were elected:—J. H. Thomas, re-elected Secretary; Mr. D. McKay, re-elected Treasurer; Mr. A. Waters, President; Mrs. Wilkinson, Vice-President; Mr. Wilkinson and Mr. Paul, Stewards. The balance-sheet showed the Church to be in a very satisfactory financial position.

J. H. THOMAS, Hon. Secretary.

## NOTICE TO SECRETARIES.

The January issue of "The Harbinger of Light" will be published before Christmas in consequence of the customary printers' holidays. All reports of Societies for that issue must therefore be received by December 15th, otherwise they will be too late for publication.

## THE ANNIE BRIGHT "AT HOME."

Once again we thank the Committee and members of the V.A.S., also the many helpers who so willingly gave their services to make our Cot gathering such a great success. By their aid and donations from sympathetic friends we have reduced our [illegible]ce to £26, and we trust with united efforts to c[illegible]he Fund this year. Will you help us? We also [illegible]gladden the hearts of the little ones with some to[illegible] Christmas treat. Toys and donations can be left [illegible]f the V.A.S.

Mr. J. M. Bloomfield and Mrs. Askew were our guests for November. "Dreams" was the subject of the lecturette, which was so ably delivered and greatly appreciated by the many friends who attended that we hope for a continued lecture on this subject ere long. Mrs. Askew is always a welcome friend to us, and our sympathy is extended to her on the passing to the higher life of her father last month.

Mr. Ernest Love will be our guest next month, and his lecturette will be followed by spiritual delineations. Friends are cordially invited and requested to attend early.

M. A. BODEN, Hon. Secretary,
c/o V.A.S., 117 Collins-street.

MRS. K. McLELLAN, Hon. Treasurer.

## THE PRICE HE PAID.

A correspondent wishes to know where he can find the poem entitled "The Price He Paid," by Ella Wheeler Wilcox. Can any of our readers supply the information?

## POSTAGE OF "THE HARBINGER OF LIGHT."

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

## SUBSCRIBERS IN ARREARS.

We are fast approaching the end of the present year, and before it expires we would suggest to the many subscribers in arrear with their subscriptions that they should resolve to liquidate their liabilities before the opening of the New Year. We are sure they will not object to this reminder.

Even a journal published primarily for the dissemination of the Spiritual Philosophy cannot dispense with such sordid considerations as those pertaining to pounds, shillings and pence. The expenditure has to be met promptly from month to month, and to enable this to be done it is essential that sufficient revenue shall be forthcoming for the purpose.

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