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AND
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LEADING FEATURES OF THIS ISSUE.

SPIRITUALISM AND ITS DIFFICULTIES IN AUSTRALIA:
By the Editor.

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An Amazing Prophecy Fulfilled.

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The Harbinger of Light.

Edited by W. Britton Harvey: AUGUST 1st, 1924. **Author of "Science and the Soul."**

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The Editorial Chair.

Spiritualism and its Difficulties in Australia.

Although in Australia there is comparatively little active interest in Spiritualism, the cause is making such rapid advance in Great Britain that what is mainly required there is not the application of some stimulating force, but wise and cautious leadership, the direction of the stream along a well-defined channel, and a constant endeavour to raise the movement to such a lofty spiritual level that it shall irresistibly appeal to all religiously-minded men and women. The conditions therefore, stand in striking contrast to those prevailing in these Southern lands, where apathy reigns supreme and where the allurements of the racecourse, the football field, and the picture shows monopolise most of the leisure hours of the preponderating mass of the community.

The secret of this contrast may be traced to a variety of causes. Climate plays a leading part. The typical Australian dearly loves the sunshine and is never happier than when out-of-doors. Then, again, in this new country there are so many openings for material gain that the thoughts of the majority are largely centred on accumulating evanescent riches. Self-aggrandisement comes first, and love of pleasure a close second! Furthermore, there are no outstanding notabilities publicly identified with the movement, as in Great Britain, and consequently no one whose utterances command ready attention and carry weight with the body politic. There are no prominent leaders corresponding with Sir Oliver Lodge, Sir Arthur Conan Doyle, the Rev. G. Vale Owen and many other intellectuals who grace the cause across the seas. To these considerations have to be added the opposition of the Press and the antagonism of the Churches, together with the fact that we are so far removed from the centres of advanced thought and spiritual activity of the Old World that the developments occurring there are scarcely felt by the dwellers in this vast Australian continent. They do not read the serious literature which would convey this information, and this again is, of course, attributable to the various influences we have named.

* * * *

Spiritualism in this great, but very sparsely-populated, Commonwealth thus labors under a series of handicaps which those actively allied with the movement find it very difficult to combat, and many of them have long since come to the conclusion that all they can do is to continue their efforts, to exercise patience and resignedly await the dawn of a brighter day. That day will assuredly come. But not in our time. We are simply sowing the seed. Subsequent generations will reap the harvest. It is precisely the same with all great movements that eventually benefit the world. They have all to struggle, to progress by very slow degrees, to see the leaders come and go before fruition is attained. And, after all, there is no cause in which this is more worth doing than the cause which this journal represents—a cause which aims at banishing the fear of death, of demonstrating the existence of a Spiritual world, and the possibility of holding converse with its teeming denizens, and which is striving to undermine and finally reduce to ruins that gigantic citadel of Materialism which offers the blank despair of the grave as the end of a transitory life.

* * * *

Even though progress be scarcely perceptible, however, in this far-flung portion of the Empire the results that may ultimately be achieved are certainly well worth the effort. We may not be able to accomplish much, but it will be "something attempted, something done," if we succeed in shedding a glimmer of light on the spiritual pathway of those beset by doubts, and furnish a modicum of comfort to lacerated souls overwhelmed by inexpressible sorrow in times of poignant bereavement. As a matter of fact there are millions to-day in all parts of the world who, through the agency of this much-derided cause, have found unspeakable solace in times of sorrow, and who joyfully declare that many a mother's broken heart has been healed, and the grief of many a widow assuaged, by the comforting sense of re-union with those whom they had previously mourned as gone to some mysterious world—never to return!

> Kind angels guard me every night,
> As round my bed they stay;
> Nor am I absent from Thy sight,
> In darkness or by day.
> —"Presbyterian Hymnary."

Now, who, or what, are angels? Read your Bibles critically and you will find that "angels" and "spirits" of the departed are used as interchangeable terms. To mention only one instance of a number that might be cited: John, in that wonderful vision of his recorded in Revelation, says—"And I saw an angel come down from Heaven," and John fell down and was proceeding to worship his beatific visitor when the "Angel" said—"See thou do it not; **for I am thy fellow-servant, and of thy brethren the prophets.**" Here, then, we have the spirit of one of the old prophets returning to earth, as Moses also did, and Elias, and as many others did at the time of the Crucifixion when they "appeared unto many" in the streets of Jerusalem.

* * * *

If, then, the spiritual counterparts of men and women could return to earth in former times, why should it be held that similar manifestations cannot take place to-day? "Oh, but these things ended with the Biblical era," is the stereotyped retort.

Who says so? What evidence is there to support this contention? There is none. On the other hand, there is abundant testimony to demonstrate that these appearances have never ceased. They have occurred in countless instances right "adown the ringing grooves of change," and they are occurring with increasing frequency to-day, for "with God is no variableness, neither shadow of turning." The longer we investigate this subject the more convinced do we become that the laws of God are immutable. He is the same "yesterday, to-day and forever." He is "from everlasting to everlasting," and in Him is no variableness at all. Whatever be the nature of those higher natural laws through which these phenomena are produced, they have unquestionably been in force since the beginning of Time, and will undoubtedly remain in operation till Time shall be no more. God does not work by "... and starts," and consequently there is nothing spasmodic in His dealings with men.

* * * *

The revival of these Spiritual manifestations does not represent an after-thought on the part of the Almighty. He intended them to be plentiful and continuous through all the ages, but through the ignorance of Man and the subjugation of his spiritual faculties by the dense materialism into which he has fallen, he has been unable to discern the ways of God and has largely lost out that quality of spirituality without the possession of which it is impossible to recognise and accept spiritual truths. We are now on the eve of a recovery. We are getting back to God. The minds of men are being assailed by the onslaughts of myriads of spiritual invaders. And they are striking with a mighty impact. Humanity has gone astray, and therefore it is necessary to bring it back into the path of Truth. The successive assaults of invisible forces are being pushed closely home; temporary confusion is the natural result, but out of all the seeming chaos of to-day will emerge a world-wide religion in which Jesus will figure with a splendour all His own, and the creed of creeds that shall be lisped from the cradle to the grave will be—"I believe in the Fatherhood of God, the Universal Brotherhood of Man, the practice of the Golden Rule, and the possibility of communication with those who have passed within the veil."

Wayside Notes.

Robert Blatchford and the Canon.

So far as the interests of the Church are concerned, it is a pity that men of any degree of prominence within its ranks should be so unwise as to attack Spiritualism without previously studying its beliefs and teachings. But so far as the interests of Spiritualism are concerned, it is, perhaps, just as well that this should occur. It offers an opportunity to expose the weakness of some of our opponents and, at the same time, direct public attention to the movement. This is just what has happened in the case of Canon Symes, of Barrow, England, who recently preached a sermon on "Dabbling in Spiritualism" and quite unintentionally demonstrated that he knew so little of its philosophy that he can scarcely be accused of having even "dabbled" in it! Most of our readers will probably smile—it is much better to smile than allow oneself to be annoyed—as they read the following extract from the Canon's sermon:

> Spiritualism only treats of the life after death. The great failure of Spiritualism is that it has nothing to tell us, except that persons who have passed over can possibly get into touch with us. But we Christians believe that the blessed ones are passing into a higher and nobler sphere. We believe and pray that we may some day join them there. They are progressing ever upward and onward, and have left earth, with its sordid cares, its sin and failure, its crosses, disappointments, sufferings, far behind.

No writer endowed with the instinct of courtesy would dream of accusing the Canon of deliberately misrepresenting the facts. The utmost one can say is that his ignorance of the teachings of Spiritualism is so profound as to be almost beyond credence. Spiritualism not only holds that communication is possible with those who have "passed over," but embraces all the other beliefs which the preacher implied are the exclusive possession of "we Christians". In short, the key-note of the Canon's utterance is "Spiritual Progression"—this is one of the foundation planks of our philosophy!

Handling his characteristically trenchant pen Mr. Robert Blatchford pounced on the Canon's statement, "Spiritualism treats only of the life after death," and exclaims—"Only that!"—

> Spiritualism can only tell us that our beloved who have left us are alive and that we shall meet them again. It can only tell us that love is stronger than death. It can only tell us that "persons who have passed over can possibly get into touch with us." "Persons who have passed over!" You may hear the words of love and words of hope from the wife or child or friend you loved so dearly and for whom you have so bitterly mourned. That, the Canon seems to think, is such a trivial matter as to be hardly worth bothering about.

The moral of this rejoinder is, obviously, that critics should not leave loopholes in their citadel for the enemy to fire through. And this was such a palpable opening that we are surprised it should have escaped the preacher's notice. Proceeding, Mr. Blatchford writes:

> The claims of the Spiritualists cannot be so lightly set aside, the witnesses are too numerous and too intelligent. Fair-minded inquirers will take nothing without proof. As Sir Oliver Lodge puts the case in his book ["Making of Man"] so I would put it. He says, "I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of our scientific experiences. It has to be examined with caution and patience and critical care, but with an open, not a closed, mind. . . The study must be entered on with humility, with a certainty that whatever else is doubtful our present conceptions of existence do not exhaust the infinitude of things. . . . "

Concluding his article in the "Sunday News" this distinguished journalist and one-time arch-Rationalist declares that he has for several years investigated Spiritualism in the spirit recommended by Sir Oliver Lodge, that he has tested again and again the evidence he gained last September—as published in these columns at the time—and that he has found the case for Spiritualism too strong for him to shake or weaken. And so, probably, would Canon Symes if he would only devote sufficient attention to the subject!

Does this Life End All?

The man who believes that this life ends all is more to be pitied than criticised, especially if circumstances go against him and he has a bad time generally. Fancy enduring incessant privations, facing perhaps the grim spectre of poverty from year to year, and having one's body wracked with intermittent bouts of pain, and believing there is no purpose in it all, that we are merely the victims of chance and that with the death of the physical body all life is extinguished! What a dreadful dungeon this terrestrial span of existence must be for such a man! It seems well nigh incredible that men can hold such a belief. Their number, however, must be relatively very small indeed, for it is certainly

correct to say that survival, in some form or other, is universally held. The instinct is implanted in the breast of the most undeveloped savage, and for aught we know some of the more highly-evolved quadrupeds may possess a hazy impression that what we call death will not finally terminate life.

A recent article in the "Wesleyan Methodist" compared the sceptic and the believer in survival, and remarked that the former shrank from his own conclusions, while the latter holds his faith almost light-heartedly. It went on to say:

> No one views the thought of extinction save with shrinking. We know what Professor Huxley thought on this. Writing to Charles Kingsley, he said: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal."
>
> Mankind has always hated the idea of extinction. The soul shrinks back startled at destruction because of the divinity that stirs within it. The belief in the life after death is universal. Many and various are the conceptions of what that life may be, but there is universal agreement as to the belief that such life shall be. "What shall we do with you?" asked the inconsolable followers of Socrates, "when you have drunk of the poison and are dead?" "You can bury me," he answered, "if you can catch me."

The non-believer in continued existence will be filled with bewilderment on awakening to spiritual consciousness. He will find himself living in a mental world, and having carried forward the conviction that there is no life after death he will naturally refuse to believe that he has died. He may suspect that something has happened, that he is the victim of some inexplicable dream-state or inscrutable hallucination. But it will take a lot of argument to convince him that he has actually passed into another phase of existence. It may be years before he realises the fact unless, at an earlier stage, he is brought to a Rescue Circle on earth and there furnished with such convincing evidence of his transition that he can no longer doubt. Thousands of cases of this character are being treated at these Circles every year, one of these being Mr. Edgar Tozer's, in Melbourne, where many remarkable and impressive scenes have been experienced.

The Great War—Amazing Prediction Fulfilled.

About six weeks ago we received a letter from the Deputy Postmaster-General, Melbourne, asking us to supply him with a copy of "The Harbinger of Light" for July, 1909, to meet the requirements of a correspondent in Italy who had written to the Department stating that he had been informed that the issue mentioned contained a prediction emanating from Ernest Renan, foretelling the great European war. The date named being four years prior to our assumption of the editorship of this journal, we had no knowledge of the prophecy. We, however, searched among the files and in the number dated July 1st, 1909, found the prediction referred to. It was received through a medium of repute in Italy, Signor Candioti, and formed part of a lengthy communication purporting to come from Ernest Renan, the celebrated French writer who had many years previously passed within the Veil. We reproduce the extract exactly as it appeared in the columns of this journal 15 years ago—five years before the outbreak of hostilities which plunged practically the whole world into the never-to-be-forgotten war:

> Onward, my brothers! Be not ever dismayed. The Aurora draws nearer and daybreak is at hand. Priests and tyrants are terrified to behold the coming of the light, and that immense flight of bats and ravens prepare for flight to such dark caverns as will protect their eyes, so long accustomed to the gloom, from being blasted by the unaccustomed light.
>
> Already, my brothers, you may discern behind the rosy Aurora a shining legion of your spiritual brethren and consolers, who will free you from the sorrows of life, and guide your footsteps along that pathway of goodness which will conduct you to that happiness which you will enjoy with them. Gently and tenderly will they eradicate from your hearts those deep roots of hatred, egotism and bitterness, engendered by injustice and crime, which are now the causes of so much human suffering. . . .
>
> **My brother, great cataclysms will shake the earth in the near future, and mourning and sorrow will be universal; for millions of our fellow creatures, both good and evil, will be sacrificed on the altars of Mars, to glut the ambition of one man—the Emperor of Germany! Very shortly Germany, France, Austria, Italy, England and Russia will become one vast conflagration. Nevertheless, have no fear that injustice will triumph. No, my dear brothers. Rejoice, for justice will prevail.**
>
> **Pacific rulers like Edward the Seventh, Victor Emanuel, and the President of the French Republic, will emerge victorious from the strife, and immediately afterwards there will be a universal disarmament, then will follow an era of socialistic government, the precursor of one more perfect. This is the day-dawn I am permitted to announce to you. It is not possible to fix the precise date, but I can assure you that this chain of events will commence during the life time of the present generation. Again I say, ye will witness the Aurora, my brothers.**

This is probably one of the most amazing prophecies on record. At the time it was published no one had the faintest conception that anything approximating to the gigantic struggle referred to was ever likely to occur in the annals of the human race. The prediction was probably received with incredulity by every reader of this journal and, in most cases, peremptorily dismissed as beyond all reason. Yet we find it fulfilled to the minutest detail, so far as the nations engaged in the conflict and the ultimate upshot are concerned. It is true that "universal disarmament" has not yet been attained, but the Washington Conference was convened with that object in view and adopted certain naval limitations which are to-day binding on the nations included in the compact. An "era of socialistic government" has certainly followed, and judging by the present trend of events it may well be "the precursor of one more perfect."

We confess that, generally speaking, we have not very much faith in predictions. They so often "go wrong." As Sir Arthur Conan Doyle says: "Predictions are the most unreliable of all phases of psychic phenomena." But here, at all events, we have a prophecy of a most intricate and detailed character which has come true to a quite sensational degree.

It is because of our misgivings concerning the unreliability of predictions generally that we refrain, at this stage, from publishing a startling prophecy received by us a few weeks ago through a well-developed trance medium which, if fulfilled, will cause consternation throughout Australia and possibly lead to such an upheaval as may entirely revolutionise the economic conditions of this great continent. We have an object in placing these comments on record, but for the present consider it injudicious to enter into details. We leave that for a future date—should the necessity arise.

TO THE CASUAL READER.

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THE FAITH OF A SCIENTIST.

REALITY OF THE UNSEEN.

By SIR OLIVER LODGE.

We have to live in matter for a time—not very long, seventy or eighty years—and then we "go home." What is the object of our life here? Well, it is for training, learning obedience; it is a very important episode in existence. Existence is a very big thing; it does not stop when we leave matter behind. We go on with our characters, our experiences, our memories—memories of successes and failures, memories of hopes and disappointments, memories of things we would gladly forget; but there they are; they are with us. We take them with us; they are all we do take with us.

This life is a great responsibility. We need all the help there is, and that help is forthcoming. Unseen beings can help us; they are in touch with us more than we know; they know that this life is important—they take trouble about it; we are not lonely, not really lonely. But they cannot help us if we are unwilling that they should do so; we have free will; they cannot compel us. Nothing can compel us against our will. We can be led, influenced and guided, and that is what they do; and if we want help we can ask for it and it will be forthcoming in ways we do not know—in wiser ways than we know.

* * * *

God acts through agents. We are His agents for certain things; we can help each other. We can help in training children; we can help the sick and infirm. How many people there are who are doing these things! They are acting as God's agents, and if they did not do that work it would not be done; certain things are left to us to do. But there are other beings besides ourselves. There are certain things we can not do and those higher beings can; they think it worth while; they will do those things if we ask them. These are the foundations of religion, but they have come to me as the result of scientific investigation.

I know that there are these other beings ready to help us. The Highest was ready to help; a Divine Being thought it worth while to take flesh and come down and dwell among us. There are many agents. The people who lived in the past are not extinct; the Person whom we venerate and worship, who lived on the earth, is not dead, is not away from us. Do not think of Him as in Palestine nineteen hundred and twenty years ago. He is among us, helping the world. Do you think He went through all that sacrifice for the world and then left it? Not at all. Humanity was worth saving. But it is only through our willingness to be helped that grace can flow in. We must open our eyes and see and our hearts to receive. The spirit is sometimes willing but the flesh is weak. Yes, we have to struggle with the flesh. That is all understood, that is part of the bargain, that is why we need the help.

* * * *

What do we mean by angels? Well, I do not fully know what we mean by angels, but I know we mean messengers— I know we mean messengers of the Almighty, I know we mean higher beings. Whether they have ever lived on this earth or not I do not know; many of them have; some perhaps have not. The universe is very vast. On all the innumerable worlds in it there may be many revelations of which we are not aware, many modes of existence of which we do not know. But the visions that have come to people from time to time have been visions of what they call angels, that is, lofty beings doing the behest of God, messengers doing His will, ready to help us, coming as kindly spirits to aid us.

When I speak of the people who have these visions I do not mean people who only imagine them, people who are unbalanced in mind; I mean serious people, who do their work well, and all the better because they have those visions, who do not neglect their work while they are here. We have only a short time in which to do our work; let us do the best we can while we are here. Do not let us give more trouble to the Other Side than is necessary; let us do our bit and receive their help and be thankful for it. These visions give a great sense of joy and gladness and faith that strengthens the receiver for his daily work.

THE CONVERSION OF MR. DENNIS BRADLEY.

FORMERLY A CONFIRMED SCEPTIC.

Interviewed on a recent date by a representative of the "Daily News," London, Mr. Dennis Bradley, the well-known novelist, reiterated his conversion to Spiritualism. Inter alia the report states:

For the past nine months Mr. H. Dennis Bradley —cynic, satirist, and wit—has been investigating Spiritualism. There is nothing perhaps remarkable in this. But what is remarkable is that Mr. Bradley, in spite of his habitual scepticism and sense of humour, has been entirely converted.

As the result of his experiences with mediums he has become a convinced believer in communication with the dead. From being a biting satirist of this world he has become an ardent propagandist of the next one.

Mr. Bradley is indeed losing interest in this world. "This is nothing," he said yesterday, with a comprehensive gesture, in his panelled room in Bond-street. "This is merely the physical stage of our existence. I wouldn't care twopence if I were run over by a motor-bus to-morrow. Life in the next world is on a higher plane altogether. Why should one resent leaving this material and rather disgusting world?"

The story of Mr. Bradley's conversion is told in his new book, "Towards the Stars,". Experiences with two mediums—Mr. George Valentine, whom Mr. Bradley met in America, and Mrs Osborne Leonard—are described in detail. Mr Bradley insists that he had frequent long talks with his sister, who died ten years ago, with an intimate friend, who died last year, and with several other people. He was completely satisfied of the genuineness of it all and declares that he is now persuaded that survival after death "is established beyond a shadow of doubt."

Mr Bradley was not alone in his investigations. Among those who sat with him were Viscountess Grey, Lord Dewar, Sir Arthur Conan Doyle, Senator Marconi, and Mr William Archer.

Mr Bradley suggested to Mr Marconi that broadcasting the spirits should be a possibility.

"There is no reason," said Mr Bradley, "why a sitting with a medium should not be broadcast. One could easily have a microphone in the room."

THE ESSENCE OF PRAYER.

Believe those who now know; it is not so. The prayer of the humblest is received sooner than the prayer of the proud. The words expressed may be poor, but the feeling that accompanies them can make them rich for the acceptance of Him who has no need to look at the form, but can read the heart. —"Guidance from Beyond."

THE BIBLES OF THE WORLD.

WHAT THEY ARE AND WHAT THEY TEACH.

By the Rev. J. T. HUSTON, Christian Unitarian Church, Melbourne.

There are seven great Sacred Books in the world. There are others as well, but those we will mention belong to the great **living** religions of mankind. They are:—

1.—The Vedas of the Brahmans written about B.C. 1500.
2.—The Avesta (or Zend-Avesta) of the Parsees or Persians. B.C. 1000.
3.—The Tripitaka of the Buddhists, B.C 500.
4.—The Tao-te-king of Lao-tze, B.C. 550.
5.—The Five Kings of Confucius, B.C. 450.
6.—The Jewish and Christian Scriptures.
7.—The Koran of the Mohammedans, A.D. 652.

The Upanishads and Laws of Manu, among the Hindus; and the Book of the Dead, among the ancient Egyptians, belong more to **past** religions, and cannot be considered here.

Sacred books have two natural origins. The one springs from the general life of a race or people. The other have their origin in the life, sayings, and teaching of some great religious leader. Of the first class the authorship of the books cannot generally be traced, they have "grown," their contents being a collection of myths, legends, more or less authentic history, rites and rules of conduct, and hymns. Of the second class, the composition is much simpler, and the authorship, being within historic times, is more easily traced.

THE VEDAS.

The word Vedas means **wisdom**, i.e. the revelation of the Self-existent by means of Rishis or Seers. One hundred and twenty million Brahmans reverence the Vedas as the revealed word of God. The work is an extensive literature, like our Bible, but much larger. It contains myths, miracles, hymns, psalms to be chanted at religious services, and prophetic utterances.

The oldest and most important part of the sacred book is the Rig-vida, compiled between B.C. 2000 and 1000. It contains about 1000 hymns or psalms, extolling the various manifestations of the Deity, and imploring Him to come to the sacrifices. The following hymn to Varuna (the God of Day) is from the Rig-veda, and was composed about 3000 years ago:—

Let me not yet, O Varuna, enter into the house of clay;
Have mercy, Almighty, have mercy.
If I go along trembling, like a cloud driven by the wind.
Have mercy, Almighty, have mercy.
Through want of strength, thou strong and bright God,
have I gone to the wrong shore;
Have mercy, Almighty, have mercy.
Whenever we men, O Varuna, commit an offence against the heavenly host;
Whenever we break Thy law through thoughtlessness,
Punish us not, O God, for our offence.

THE AVESTA.

The Avesta, written about 3000 years ago, is ascribed to Zoroaster or Zarathushtra. The word "Avesta" means **writings**, and the prefix "Zend" refers to the sacred language in which it was written, Zend being to the Persians what Hebrew is to the modern Jews. Scholars state that the Avesta is a collection of ancient traditions, myths and hymns, edited by Zoroaster, to which he added comments and precepts of his own.

Zoroaster taught a very pure and noble religion. The indivisibility, or unity, of God was its foundation truth. Purity in thought, word and deed was inculcated. The disciple was to be temperate, chaste, and truthful. Zoroaster was the first to teach the immortality of the soul as part of the inheritance of every man. "Each man," he taught, "has a free-will, conscience, and a soul, and a guardian angel" (fravashi), really his own character put into a spiritual body. The following quotations are from the Avesta:—

"The will of the Lord is the law of holiness."
"Holiness is the best of all good."

Zoroaster asked the All-knowing: "What is the one recital of the praise of holiness which is worth all that is between the earth and the heavens?" And He answered: "It is that one, O holy Zoroaster, which a man uttereth when he would renounce evil thoughts, evil words, and evil deeds."

Could the following prayer, also taken from the Avesta, be surpassed? "The reward which Thou hast given to those of the same law as Thyself, O Lord, All-knowing, that give to us. May we attain to that, namely, union with Thy purity for all eternity."

THE TRIPITAKA.

The Tripitaka (three baskets), the sacred book of the Buddhists, is in three parts. The first pitaka or basket contains rules and discipline; the second, the discourses of Buddha; and the third treats of the philosophy and mysteries of religion.

In the 5th century B.C. there was born a Hindu prince named Gautama, or Siddartha, afterwards called The Buddha, i.e. the Awakened or Enlightened. Like Jesus, the Buddha did not write anything, and his teachings and a record of his life were not committed to writing until after his death. As in the case of the New Testament, many of the sayings ascribed to the Buddha were not uttered by him, although the spirit of his teaching was expressed by these interpolations.

The Tripitaka is about six times larger than our Bible, and is the sacred book for about 500 million Buddhists. Buddhism has many points in common with Christianity. It, however, takes a pessimistic view of life and aims at saving the soul from evil by renunciation, by contemplation of truth and goodness, with the object of finally losing its individuality in the Universal Life. This is diametrically opposite to Christianity whose key-note is "Life more abundantly." Some of the teachings of Buddhism reach the highest points of virtue and religion, as are indicated by the following:

"Hatred does not cease by hatred at any time, hatred ceases by love."

"A man who foolishly does me wrong, I will return him the protection of my ungrudging love. The more evil cometh from him, the more good shall go from me."

We could fill "The Harbinger of Light" with similar quotations.

The five Buddhist commandments are:—

1.—Thou shalt not kill,
2.—Thou shalt not steal,
3.—Thou shalt not commit adultery, or any impurity,
4.—Thou shalt not lie,
5.—Thou shalt not intoxicate thyself.

The eight steps which lead to the highest happiness are: "Right Views, Right Thoughts, Right Speech, Right Actions, Right Modes of Livelihood, Right Exertion, Right Recollection, Right Meditation."

THE TAO-TE-KING.

The Tao-te-king is one of the sacred books of the Chinese. It is only about half the size of the Gospel according to S. Mark. It was written by Laotsze, a Chinese ethical philosopher who lived about B.C. 600. The word Tao means Way or Word and has a similar meaning to the word Logos (the Word) in our New Testament.

The Tao-te-king teaches the virtues of compassion, and humility, and requiting good for evil. This work paved the way for Kung-Fu-tze, (Latinised into Confucius) the Master King, who lived in the later years of Lao-tsze.

Confucius edited the Chinese sacred books and called them the Five Kings. The word King means "the warp threads of a web," i.e. that which is woven together. (Just as our word Text comes from textum, woven). The teachings of Confucius are almost entirely concerned with man's life here. "While you cannot serve man, how can you serve spirits?" he argued. He taught that there is one Supreme Being everywhere present, all-seeing, who commands pure thoughts, right deeds, and watchfulness of tongue.

Confucius taught the Golden Rule centuries before Jesus. Tsze Kung once asked him: "Is there any one word which may serve as a rule of practice for all one's life?" to which Confucius replied: "Is not 'Reciprocity' such a word. What you do not want done to yourself, do not do to others." Both the positive and the negative form of the Rule is found in this quotation, Reciprocity being the positive. "No virtue is higher than love to all men" "Hold sincerity and faithfulness as first principles," he taught. In the Book of Poetry there are three hundred pieces, but the design of them may be embraced in one sentence: "Have no depraved thoughts."

THE KORAN.

The Koran (the Reading) is the sacred book of the Mohammedans. It is the latest of the Sacred Books of the great religions. The religion it teaches is called Islam, the term indicating Devotion to God. At first the teaching was simple, but as the religion developed it became overlaid with myths and superstitions. Islam emphasises the Oneness of God:

> Say there is one God alone—
> God the eternal.
> He begetteth not,
> And He is not begotten;
> And there is none like unto Him.

Another passage from the Koran says:

"None of you can be a true believer until he loves for his brother what he loves for himself."

Professor Max Muller, the celebrated Orientalist and authority on Comparative Religion, says: "There is no religion—or if there is I do not know it—which does not say, 'Do good, avoid evil.'" "I wish," he says elsewhere, "that I could read you extracts that I have collected from the sacred books of the ancient world, grains of truth more precious to me than grains of gold, prayers so simple and so true that we could all join them . . . composed without any inspiration but that which all can find who seek for it, if happily they may find it, and is well worth the labor of a life. It shows that man was never (nor in any nation) forsaken of God."

"Oh, my friends, love love, **love!** Let love pervade your whole being to one great outpouring, then indeed shall the light of love be in your eyes, the smile of love on your face, words of love on your lips, deeds of love in your hands, and your feet shall speed with messages of love. Thus you shall sow to a harvest of golden grain and the Kingdom of Heaven shall be within you. Love is the beginning and love the end." From Spirit Life.

HONORED GUESTS.

SIR ARTHUR AND LADY CONAN DOYLE.

A notable social re-union took place on a recent date at Caxton Hall, Westminster, under the auspices of the London Spiritualist Alliance, with Sir Arthur and Lady Conan Doyle as the principal guests. Viscount and Viscountess Molesworth kindly acted as host and hostess, and there was an attendance of over 400, including several personages well known to the world of literature, art, music and the drama.

Sir Arthur delivered a very interesting address, based mainly on personal experiences, and in alluding to the future of the movement reminded his hearers of the enormous strides their subject was making in Great Britain and in America. Such progress was going to arouse corresponding opposition, and some of their opponents were prepared to "down it" even by dishonest means. They had atheists, High Churchmen, Low Churchmen, and many others against them. "But we can fight them all and," he added amidst ringing applause, "We can lick them all." At the same time they needed to be wary.

Reference was made to the exposure of a Continental medium, and the discovery of a conspiracy on the part of unscrupulous opponents. **Genuine mediums, it was found, had been offered as much as three thousand francs if they would declare that the results they obtained were due to trickery.** So it behoved them all to be wary, and they must be on the look out for bogus exposures. Those were the things they had to keep an eye on.

Going on to another aspect, Sir Arthur said they must keep their movement very broad. A great mistake was made by the followers of Swedenborg in erecting a little fence and calling it a Church, and so a great movement was nipped in the bud. The same thing happened with the Irvingites who had true spiritual manifestations. A Christian minister had written to him that day saying how shocked he was at what he encountered in some Spiritualist churches in the Provinces. It had to be remembered, however, that those people, who perhaps had been atheists or rationalists, had previously had no religion. They needed time for growth and development. He had also had three letters from members of Indian Colleges. Were they going to warn these men off and say theirs was the only Christian movement? He would have them keep the movement broad.

Reincarnation was a subject on which they had not come to any agreement. Mrs Kelway Bamber's son, Claude, believed in it, and his messages came through one of our greatest mediums. They must remember that the wisdom of the East and of antiquity turned to reincarnation. He thought it best for them not to take too strong a line in this matter. Many held the view that reincarnation would break up our family relations, but that was begging the question. Personally, he had a perfectly open mind, only feeling that as yet it had not been proved to his satisfaction. The evidence supplied by Colonel de Rochas was the best he knew of. He was interested in the question because he had been appointed Honorary President of the French Spiritualists.

Sir Arthur concluded with the interesting announcement that on the following Tuesday he was to give a wireless talk at the request of the British Broadcasting Company. That fact, he considered, was a sign of the times. (Applause).

CHAPTERS FROM MY ASTRAL LIFE.

A VISIT TO THE SUMMERLAND.

MENTAL CONDITIONS IN THE SPIRIT WORLD.

By H. M. BOUCHER, Grey Lynn, Auckland.

II.

Having shuffled off my mortal coil, broken through the protecting auric shell of my earthly body, even as a chicken breaks through its little shell, and my guide having loosened the silver cord, I now became even as a spirit among spirits, and my Astral experiences at once began.

In company with my angel friend, we seemed to silently glide, more than walk, swiftly along a seemingly well-trod path, which had an upward tendency. I have learned since that in spirit life, whether you walk, glide, fly, or travel far swifter than the lightning's flash—transport yourself, in less than a second of mortal time, many miles in distance—will almost entirely depend upon your spiritual development, powers, knowledge, and also your state of mental consciousness at the time. For instance, if you are not aware that you are on the spirit side of life, you will naturally walk, having no conscious knowledge of any other means of personal locomotion.

Emerging from the dark and foggy atmosphere, (psychic atmosphere) which interpenetrates the physical I soon found myself beneath a beautiful, bright, clear blue ethereal sky, and amidst fertile fields of golden corn, the fields being ringed in by hedges of verdant green; then came meadows of knee-deep grass, sprinkled with buttercups and daisies in profusion. This was followed by a veritable gardener's paradise of flowers, and trees combined. This particular Astral region is commonly known as "The Summerland." There were flowers of every kind known to me—from sunflowers to roses, but roses predominated; there were thousands of roses, pink, white, and yellow, both large full-grown roses, and also tiny little rosebuds pink.

EVEN FLOWERS DO NOT DIE.

The whole atmosphere of this most sweetly-beautiful region, was permeated with an exquisite and delightful perfume which at once elevated the mind and delighted the senses in a way that I find it impossible to describe. But now occurred a mystery to me. My guide opened a certain phase of my astral consciousness, by her will power, and, behold! the roses were alive, they moved, recognised me, and showed a consciousness of their own! Thus I learned my first lesson, upon my first birthday into a consciousness of spirit life, namely, not only is there no such thing as death, not even for flowers, but note also—there is no such thing as inanimate matter, for everything that exists in the Universe has a Soul, or spiritual counterpart of themselves, and a consciousness of their own, corresponding to the domain in Nature to which they belong.

When I came back to mortal existence again, I promised myself that I would never pick another flower, and I never have; let the little souls live their little lives in open Nature. Both A. J. Davis and H. P. Blavatsky—I had never read their books at this time: twenty-seven years ago this month—teach that the flowers are alive, and so are the trees—alive just as much as we are. Some years ago the eminent scientist, and inspired genius, that most famous Indian authority, Sir Chandra Bose, demonstrated consciouness in plants, and Dr. Darwin, a relative of the illustrious Darwin, read a paper at a scientific congress, also showing that both plants and flowers had a consciousness of their own.

TWO EARTH-BOUND RELATIVES FREED.

This exquisitely beautiful realm in which I now found myself so delighted my artistic feelings that I fain would have tarried there awhile, but my guide and teacher willed it otherwise, so most reluctantly I journeyed on, and shortly found myself outside a small house, a replica of one I had known as a little boy in England. I entered, and saw sitting rather despondently, two close female relatives of mine, who had passed over some years previously. They did not seem surprised to see me at all, which puzzled me somewhat, until I learned later that I had often visited them when my mortal body was fast asleep, and I did not remember the visits. But a little dog remembered them, and welcomed me noisily, and jumped around me with joyous yelps and little barks of excitement, while I patted it with pleasure; saying, "Oh, you dear little dog," which showed its affection after death even.

For this faithful animal was so attached, and attracted to its mistresses that it remained with them for some years, sharing their dreamy half-real, and half-illusory, astral life. For, remember, that those who think animals have no souls are as ignorant as the animals themselves, and all those who are needlessly cruel to dumb animals will find this out, to their bitter cost, when it is too late. The animals are our poor relations, and we should treat them kindly. Did not "The Master" say that "not a sparrow falls to the ground, but God makes note of it"?

The little house in which I found my relatives was badly lighted, poorly furnished, and stood amidst dull, dark, and miserable surroundings. The explanation thereof is simple. In their mortal life they had been good, religious women of the orthodox type, and knew nothing of Spiritualism, as their spiritual instructors were also ignorant of it, therefore could not teach them what they themselves did not know, consequently, these two ladies had constructed for themselves, from a combination of astro-mental atoms, a duplicate of the house in which they had lived in their earthly lives, and for nearly twenty years they had endured this miserable astral existence, mentally occupying themselves in knitting, sewing, reading, and domestic occupations, just as they did before their transition. For, please remember, on the Astral plane, thoughts are objective, and take on form, color, and semblance of reality. But I am pleased to state that with my guide's assistance, I was enabled to set them free from their mental bondage, or, earthbound condition, and they now proceeded to spiritually develop, and progress towards the celestial spheres of eternal light and happiness.

THE CONTINUITY OF LIFE.

To those ignorant of Spiritualism I had better explain that under certain conditions, on the spirit side of life, a mortal can do more, and has more power upon the astral plane than a spirit who has actually passed through the great change called death. To explain this mystery, is not allowed me just at present. What I have just stated is well-known to many thousands of mortals who, like myself, are travellers and workers upon the astral plane. For, never forget, that the astral life is but

a continuation of this life under different conditions.

One of the things that took me a long time to get used to was the sudden appearance, and also disappearance, of people on the astral plane. Without a moment's warning they come or go, as the case may be. Suddenly and silently a person will appear close to you; then, after a short conversation, will just as suddenly vanish before your eyes. The explanation is this: Their body is not only responsive to their thoughts and will, but it is so sensitive, that it is affected by the invisible forces of attraction and propulsion. Thus if it is the spirit of a mortal, the vanishing means that they have been peremptorily called back to their physical body by a summons they cannot disobey. If your companion is a discarnate spirit altogether, their sudden disappearance means that they have willed themselves somewhere else, and their absolutely thought-controlled astral body is instantly transported to where they willed themselves to go—always providing that no stronger power than theirs does not prevent them.

(To be continued).

MY DREAM OF HEAVEN.

By GRACE BENNIE, Hurstville, Sydney.

It seemed to me as if I was in the country, walking along a bush track, and as I came to the end of it, in front of me was mountain after mountain. As I stood there wondering how I was going to cross them, an old man—(a guide) came towards me. He was dressed in a raiment like the Prophets of old, and beckoned me to follow him, and as we journeyed along the mountain path, I gazed over the side where a river was flowing past, and the waters seemed never to be still.

On the other side of the river were people on their knees, calling and praying to the guide to take them with him. He paid no heed to them, but took me by the hand, and led me along the mountains. In my dream it seemed a long distance crossing them. At last we came to one mountain larger than any of the others and the guide knocked at a door in the mountain side. He received no answer. He then led me around to the other side, and opened a door, and as we entered the mountain, it seemed as if entering the inside of a church, but it was made of white lilies, and in the centre stood a cross, made of the lilies.

When entering the church, I heard the most beautiful singing of hymns, and I asked the guide who were the singers. He placed his finger to his lips and led me to the cross of lilies, and told me to kneel and say a prayer, and as we knelt the singing ceased, but on rising it re-commenced, and this time I could hear the voices singing: "Nearer My God to Thee." Again, I asked the guide, "who was singing?" and he answered me: "It is the Angels—welcoming another angel child to Heaven."

He then led me to a door, where the singing came from, and on opening the door he showed me a hall brilliantly illuminated, and I could see row after row of angels. They were so happy, and were dressed in the same raiments as the guide who brought me there. As I entered the hall the Angels made way for me to pass down the centre of them, and as I passed them they smiled on me, but continued to sing, and as I awakened, I could still hear the Angel voices singing: "Nearer My God to Thee".

In memory of my beautiful dream, wherever my home shall be, I will plant a lily, so that when they bloom I shall see my dream anew. I have called the lily my dream flower

MAN AS A TRINITY.

Bearing in mind now as ever, the trinity of man, and never losing sight of the fact that the temporary home of the spirit is the soul, and that the two together, interwoven as it might be and yet distinct, dominate the body as long as it lives, or until some opposing and superior force weakens or altogether destroys the connection, it is not difficult to understand that the amicable partnership of spirit, soul and body is the greatest good that it is possible for man to enjoy at the present stage of progress.

The spirit is immortal and incapable of any evil, though its capacity for good may in some cases be comparatively small. Man's trouble is not with the spirit, which, given favourable conditions, will evolve in due course till it transcends the brightest star in the firmament, but with the soul which, as Socrates declared, is heir to every form of good and capable of every kind of evil, and it is the soul in which alone the spirit will function when the bodily envelope is cast aside like a worn-out garment.

When by means of the physical body we do something, no matter what—it is the soul that prompted the act, and for that it is responsible to the extent of its development or entitled as of right to its reward. The spirit is the mentor—the still, small voice that speaks within us—telling us what is right and what is wrong, the conscience that upbraids us, the wielder of the whip of remorse. When the soul is so restless that it will not listen, or, worse still, when it has become hidebound by excesses of every kind that it can neither hear nor feel, then it surrenders itself to its enemies who are ever watchful at the gate and may at any moment be seized upon and hurried to its doom through one of the countless avenues that are always open.—From "Problems of the Borderland," by J. Slater.

SPIRITUAL MASTERSHIP.

"To attain to mastery," said the sages of the past, "man needs a total remodelling of his physical, moral, and intellectual nature." Now, this remodelling is possible only by the simultaneous exercise of will, intuition and reasoning. By the complete agreement of these three, man can develop his faculties to incalculable limits. The soul possesses buried senses which initiation rouses to life. By profound study and constant application, man can place himself in conscious relation with the hidden forces of the universe. By a prodigious effort, he can attain to direct spiritual perception, open out for himself the paths of the life beyond the grave, and render himself capable of travelling along these paths. Then only can he say that he has conquered destiny and acquired his divine liberty even here below. Then only can the initiate become an initiator, prophet, and theurgist, i.e. a seer and creator of souls. For only he who rules himself can rule others, only he who is free can set others free.—From "Hermes and Plato," by Edouard Schure.

There are things which we clearly know to be too high for us to think them follies.—Pascal.

* * * *

No thoroughly occupied man was ever yet miserable.—Landor.

* * * *

The better part of one's life consists of his friendships.—Lincoln.

* * * *

We are all interdependent. Everybody needs everybody else. All gain as we work together. Don't be one of the fellows who say, "That's good. Go ahead!" Say, "That's good. I'm with you!" It has a greater ring of sincerity, and it brings us all farther along the path of attainment.

PICTURES SENT BY TELEGRAPH.

THE "IMPOSSIBLE" AGAIN DEMONSTRATED.



This picture was transmitted by Tele-photography over hundreds of miles of wire.

The transmission of pictures—photographs and scenes of various kinds—over an ordinary telegraph wire has been in process of development in the past few years and it is now reaching a stage in which great clearness of detail is being attained. The accompanying illustration, for instance, was transmitted by wire over a distance of some hundreds of miles. The discovery represents one of the wonders of the present century, and the process involved is so complicated that a technical description of the operation requires an expert to understand it.

We are not so much concerned, however, with the question: "How is it done?" as with the fact that it is done, and that many newspapers are now daily reproducing pictures transmitted by telegraphic instruments. We may well ask: "What next?"

Twenty years ago the very suggestion of the possibility of such an accomplishment would have been summarily scouted as the hair-brained notion of a lunatic. It is always like that. The seemingly impossible is always derided at the outset, but in course of time it generally takes concrete form and puts the scoffers to confusion.

It is precisely the same to-day with regard to holding converse with friends in the Beyond. Only a very few know of the possibility of such an experience. The preponderating mass of humanity ridicules the claim as preposterous and, of course, "imposible." The day is approaching, however, when like their prototypes throughout the centuries, they will be compelled to revise their "cocksure" attitude and admit that the Spiritualists were right after all!

That is why we can afford to be patient—and wait!

I believe in myself, I believe in my neighbour; I believe in the innate goodness of everyone. I believe the one universal law is love. I believe that my health, prosperity and happiness depend upon my use of this universal law. Therefore, I agree to abstain from all criticism and look only for the good.—Author Unknown.

AS OTHERS SEE US!

"The Harbinger of Light" is not only "widely circulated," but among its readers are very many who evidently appreciate its contents from month to month. Every mail brings its quota of encouraging comments. It is quite impossible to acknowledge all these communications personally, and therefore we ask the writers to accept our appreciation in this general way. Brief extracts from a very few of the letters recently received may be of interest:

"Your magazine is splendid! Every bit is a bit which matters. Your items are essential—all!"

"The Harbinger of Light" is certainly a great help and guide to all interested in Spiritualism. If outsiders could only understand the comfort it gives to those who are buffetted by the waves of uncertainty which prevail in the world at present, I am sure their sorrows—imaginary and otherwise—would appear much lighter."

"I am only a poor working woman, but my heart yearns to tell you how much comfort your beautiful paper has given me in my sad bereavement. God bless you, my stranger friend, and may His angels ever guard and help you in your work."

"I have been taking your magazine for five years. Each issue is full of comfort and support, and one feels right up-to-date in regard to how the movement is progressing in the Old Country."

"I always enjoy reading the 'Harbinger of Light,' as it keeps me in touch with what is taking place the world over, and it is a great help spiritually, especially when one has not the opportunity of attending lectures that the city dweller has."

"My husband and I always look forward to receiving the 'Harbinger of Light,' which we read with never-failing interest. It is the most fascinating and soul-illumining journal that comes into our house. May it have an ever-increasing circulation."

Now for the other side of the picture:

"When I asked my friend to send on the 'Harbinger of Light' I thought I would probably learn something, but regret to say I have been sadly disappointed . . . I thought you might shew me something, but being gifted with the average amount of human brains, I am afraid that I cannot do otherwise than see through the piffle you print."

Apparently this correspondent belongs to the "wise and prudent" variety of the genus homo! It is therefore quite impossible to teach him anything. He had only seen the one issue, and evidently the contents fell on very "stony ground." Anyhow, it is the only offensively-written letter we have ever received, but it does not perturb us in the least and we only hope the writer may someday develop a more open mind.

OUR "FREE" LIST!

We have on our books a rather lengthy Free List of persons to whom "The Harbinger of Light" is sent regularly every month—old-age pensioners, impecunious widows, and others.

To some of these the journal has been sent for many years, and we wish to ascertain if they are still receiving it. Some of them may have died, for aught we know, and the copies they are supposed to be receiving may be placed each month in the waste-paper basket at the Dead Letter Office.

We, therefore, wish all those concerned to write to us at once, so that we may know that the magazine is still being received by them.

If no reply is received we shall conclude that it is not necessary to send any more copies.

THE EDITOR.

INTERESTING ITEMS FROM ABROAD.

A TIMELY WARNING.

A young Englishwoman, looking for a position as companion to a lady travelling on the Continent, put an advertisement in a London paper and received a letter from an unknown lady who asked her to meet her at a certain hour on a certain day at an appointed place to discuss matters.

The interview took place and they were both satisfied. A second letter arrived fixing the date of departure. But a friend who possessed psychometric gifts, just for amusement, by chance exercised her faculty upon the written document, and she immediately conceived an unfavourable impression. She said: "The house where you are being taken to is not in England, but on the other side of the Channel, not very far, and in this house dwells the lady who writes to you." This was true! The prospective companion knew that she was going to live at Antwerp.

"You would do well to make sure", said her friend prudently. In great haste she wrote to the British Consul at Antwerp, giving him the name of the person suspected and begging him to make enquiries. He replied immediately that she had done well in writing to him before taking the journey. The "lady" in question was a notorious character, and it was better not to mention the house where she lived. Needless to relate, the engagement was immediately broken off. Psychometry had rendered a precious service to a trustful young girl.—"La Revue Spirite," Paris.

MESSAGES FROM THE LIVING.

Dr. Walchenier Suringar, of Wageningen (Holland) proceeds with his interesting observations, and after the case of graphic transmission, in a circle of experimenters, of an English poem thought in a neighbouring house, by a young scholar who had no relation whatever with the said circle he describes this time a second experience, no less remarkable than the first:

"The evening of 1st February, 1923, in our daily seance at the home of M.X.... of La Hague, added to our ordinary communications. A veritable cry for help was suddenly registered by the ouija: "Come to me, come quickly, disaster approaches. I see it coming. It strikes me. It is quite close! Gone! Gone!"

We had scarcely received this trouble communication when the door bell rang. On opening the door, we saw two little boys who told us that they had seen a young woman in the garden who seemed silly. The host accompanied these children and found a young woman in the garden, mortally wounded. With great difficulty she gave him to understand that she had been attacked some distance away; then she swooned.

"I scarcely know of a more convincing case than that," adds the writer, "and I think that the warning agent in the seance was the exteriorised spirit of the young woman in peril."—"Revue de Temple," Amsterdam.

PREVISION BY A DREAM.

Dr. Rumbaum, of Breslau, extremely absorbed in mind over the grave condition of one of his patients, saw in a dream book in which the case was studied, a means of treatment explained in the most distinct terms. That kind of treatment, when the Doctor woke, did not seem at all too irrational to try. He did try the experiment and the cure followed.

At that time the method which had been revealed to Dr. Rumbaum in the dream had never been published. It was not propounded till several years later and it is only just now, at this epoch, that the Doctor, on looking through a work which had just been published, and where the cure was fully described, discovered to his amazement that the said treatment figured in the book on the same page where he remembered to have read the number formerly when turning over the pages of the imaginary book, which, in his dream, had given him the knowledge of the remedy.

AN INEFFECTUAL WARNING.

A high explosive bomb was inadvertently dropped in the grass and allowed to remain there at Pogdora. A soldier, named Vergilis Botticelli, kicking it with his foot, was killed, literally blown to pieces. In one of the pockets of his tunic at the barracks was found a letter, recently arrived from his mother, in which she begged him to be very careful as she dreamt she saw him dead, killed by an infernal machine.—"La Revue Spirite."

THE FALSE AND THE TRUE.

"That which does not exist, cannot be falsified, and if there are false mediums, it is because there are true ones."—"Revista Metapsiquica Experimental," Buenos Aires.

A DYING WOMAN'S LAST WISHES.

"Elsiglo Espirita de Mexico," and "Psiquis" of Cuba, relate the last wishes of a dying woman, Madame Filomena Osorio de Pouce de Leon. Being conscious of her approaching end, she asked her family to let her listen to some piano music; she did not wish them to weep or wear mourning. She advised white garments for them, and for those who accompanied her to the cemetery. She expressed a wish for a white coffin and all white flowers, for she said that white symbolised the march forward—progress and light!

LITTLE BOY AND HIS SPIRIT MOTHER.

An interesting story was given in "The Observer," London, recently about a little boy, six years old, in Naples, who ran away from a harsh stepmother, and arrived at his grandmother's house, twelve miles distant. When asked, "Who brought you?" the child replied, "A woman," and on being asked who, he replied "I don't know."

He then told his grandmother that he had run away because his stepmother beat him, but had got frightened not knowing where to go. While he was wandering about the streets of Aversa a woman came up to him and took him by the hand. Without speaking, she lifted him on to the electric tram that runs between Aversa and Naples, holding him closely to her all the way. At Naples she led him to his grandmother's house, knocked, gave him a kiss, and left him.

"Had you never seen her before?" asked the wondering grandmother.

"Never, but she was like that," said the boy, pointing to a photograph of his own mother that stood on the table—his mother who had died when he was only a few months old.

NOTES FROM AMERICA.

By B. M. GODSAL, San Diego, California.

BISHOP CONVICTED OF HERESY.

A good deal of stir has been created by the trial of William Brown, for 14 years Bishop of Arkansas, who has just been convicted of heresy by the Protestant Episcopal House of Bishops sitting at Cleveland. It seems that Bishop Brown's fall from grace was the result of his dipping into science and not going deep enough. Had the Bishop gone more profoundly into the matter, and brought his investigations up to date, he would have discovered that the advanced science of to-day is on the side of the angels—and he would have emerged a Spiritualist in everything but name—and all the better Bishop for that!

The Bishop is reported as saying that it was the stars that first set him thinking and, as he put it, "upset my orthodoxy completely." Which reminds one of the historic case of Bishop Colenso, whose mental processes were set in motion by the questions of a Zulu chief—for a little thinking has ever proved the bane of orthodoxy. From astronomy Bishop Brown turned to natural history, and although, as he says, he had preached against Darwin, he now for the first time read him; moreover, he went through Spencer and Haeckel, and found that "he was all wrong." This heterodox reading produced in the Bishop a mental attitude similar to that of the"Modernists" to-day—an attitude which was held by leading scientists in the mid-Victorian era. All of which goes to show that although advanced churchmen are undoubtedly following in the track of science they are still a full lap behind.

How unfortunate it is that the leaders of thought in the churches should begin to boggle at miracles and the "supernatural" at the very time when advanced science in England, France, and Germany is finding out that "miracles" are in the order of Nature—that no line can be drawn between the natural and the so-called supernatural, that the past lives in and is explained by the present, that prophets still prophesy, angels still minister to our needs, marvels are still offered in evidence of spirit existence. We can sympathize with Bishop Brown when he says "bishops and other churchmen began writing me and condemning me, but I am of Scotch-Irish and wouldn't give up." Evidently he was Irish enough to take a line of his own, and Scotch enough to stick to it!

MATERIALISM OF AMERICAN UNIVERSITIES.

An excellent weekly, "The Literary Digest," has had many warning articles on the materialism of American universities, and even on "Godless Church Colleges," and also on the "Philosophic Despair" of the day. It is not surprising, therefore, to find a later article entitled "The Curse of Superstition" in which it is stated that "in America we have a large class who, at heart, are pagans, believing in spooks, incantations, magic numbers, signs, mews, and witchcraft"; and we are rightly told that "Fear is the basis of this pagan worship." For who is so superstitious as a materialist? Or more afraid of ghosts than the man who "doesn't believe in ghosts?" To rid the mind of such trash there is nothing that compares with Spiritualism. Just as a slight knowledge of astronomy dispels all the ancient fears of a solar eclipse, so an acquaintance with the laws that govern spirit action dispels all fear of bogies, signs, and unlucky numbers.

But the "Literary Digest" has never shown any partiality for Spiritualism, nor even impartiality where spiritualism is concerned. In a recent article entitled "Where do the Spirits Come From?" the "Digest" commends the book of a certain German who refurbishes the subconscious-mind theory, and prates of "ancestral and racial memories of the sitters" and concludes: "If it were one of the aims of cosmogony to establish intercourse with the spirit world, such intercourse would occur frequently, and reveal something loftier than trivialities." In the estimation of the "Digest" this sapient conclusion sounds "a note of admirable common sense." And certainly it is sense of a kind that is common enough—indeed all too common! For what could be more futile than to lay down the law as to the manner in which "the aims of cosmogony" ought to be attained? Any useful suggestions concerning the laws of the universe should have appeared in the first chapter of Genesis. Doubtless spirit intercourse would be more frequent if mortals would seek it more frequently. And this intercourse reveals immortality, which certainly is no trivial matter.

A MAGNANIMOUS MEDIUM.

In the June number of the "Scientific American" Mr. Malcolm Bird proclaims the good news that a woman, who is a non-professional medium "of social and intellectual and financial standing", will submit her psychic powers for investigation. She wishes her identity to remain unknown, and she waives all claim to the 2500 dollar bonus which, if she wins it, is to be devoted entirely to paying the expenses of other mediums to be investigated. Seeing that in the performance of this gracious act the lady is not prompted by vanity, nor by hope of gain, it is evident that she knows herself to be a true medium. But whether or not she will be able to impress the fact of her mediumship upon Mr. Bird is another matter; for impressions, like radiograms, need attunement between sender and receiver.

Thinking of "impressions" and their human "receivers" reminds me of a certain Englishman who, after viewing, for the first time the glories of the Rocky Mountains remarked: "I must say your mountains failed to impress me!" Now, these same mountains had succeeded in impressing many people in the past, and are impressing many people to-day, but in this particular instance they registered a complete failure! It really seems as if it were true that unless we have a little of the faith that can move mountains, the mountains are unable to move us. Is it strange, therefore, that mediums, who are "kittle cattle" by nature, should, in certain cases, fail to convey a true impression?

Mr. Bird has, by all accounts, sat with many good mediums in Europe; nevertheless in March last he wrote that the stand taken by Richet and Schrenck Notzing, in rejecting the spirit hypothesis, "rather well represents our own present state of mind." Let us hope that this new and self-sacrificing medium will succeed in pulling Mr. Bird off the fence—and land him on the right side of it!

One may be a multitude in himself; that is to say, one may be the centre for many unseen intelligences to work through.—"Guidance from Beyond."

* * * *

Nothing can constitute good breeding that has not good manners for its foundation.—Bulwer Lytton.

THE OSCAR WILDE MESSAGES.

The "Occult Review" gives a favourable criticism on the "Oscar Wilde Scripts," and dealing with the "self-styled critics," states:—

"It was, in short, purely and simply because every reader immediately recognised the old Oscar Wilde in the peculiarities and idiosyncrasies of this script, that such an extraordinary hubbub was produced in the journalistic world. Numerous communications have come to hand before, alleged to have been transmitted by literary celebrities of the past, but in no one instance have they created such a sensation, the obvious reason in each case being that they were not recognised as bearing unmistakably the imprint of their supposed authors. The fact is the reluctance of the critic is not due to his failure to recognise the similarity of the style and matter of the communications to that of their alleged author, but rather to unwillingness to admit the possibility of the receipt of communications of the kind in the manner in question from a deceased writer. The sceptical critic has therefore, as a rule, enhanced the cleverness and ingenuity of the automatists until they become perfectly miraculous."

THE MAORI HEALER.

The London "Daily Express' announces the arrival in England of Ratana, the Maori healer, and in the course of his comments the writer states:—

"The English-speaking world has so often been the prey of "healers" that ninety per cent. of us read with the sophisticated assurance that, in such cases "seeing" is disbelieving. But Ratana has never sought the limelight. He is a simple, spiritual man who has avoided newspaper reporters and camera men and, to my knowledge, he has never been interviewed. He always refused. I have seen whole trains full of Maoris making their way to his home near Wanganui. Outside the door was a hill of rejected crutches and walking sticks. Inside were hundreds of pairs of discarded spectacles."

WHAT NEXT ?

By META DEWES, Napier, New Zealand.

Like the golden rays of the setting sun, the life of man comes at last to the end of the day, and in the stillness of the coming change from daylight to dusk the Soul asks: "What next?". And then, again, more urgently: "What next?". Into what unsought realm is that living flame, called life, to be hurled, and why does the question persist now at the end of life's day? Why have we left the problem to this our last hour?

Gradually, before our dimming eyes, rise visions of spent years; days of idle drifting through the seasons of life, careless of aught but the passing hour, happy in the fact of sufficient means wherewith to satisfy the pleasures of this material life, with no thought for the unexplainable wonders surrounding us of night and day, bird and beast, sky and tree all insistently proclaiming the presence of an everlasting and all-loving Creator.

So, like a bird winging home to nest, the last thread is gathered into the final stitch of life, and as the dusk gathers closer, and the first cool breath of the Great Change steals in from the West, our Soul, in one last great sigh, cries yet again: "What next?. Oh, God! what next?".

PASSING OF AN OLD SPIRITUALIST.

Notification has been received by us of the passing to the higher life on June 7th of Mrs. Alvinia Lambert, of Hawera, and formerly of Burnley, England. Many old Spiritualists in Australia and New Zealand will remember her. She was many years ago a well-known platform clairvoyante and worker for the cause in the north of England, more particularly in Lancashire and Yorkshire, and was always held in the highest esteem She was a devoted wife and mother, and to the bereaved family we extend our tenderest sympathy.

WHY I BELIEVE IN SPIRITUALISM.

With the Rev. G. Vale Owen occupying the chair, an address on "Why I believe in Spiritualism" was recently delivered at the Public Library, Bromley, England, by the Rev. John Lamond, D.D., formerly a notable preacher in one of the leading Presbyterian Churches in Edinburgh.

Referring to the reasons for his becoming a Spiritualist Dr. Lamond said it was not until the year 1915 that he began that thorough investigation into the nature of psychic phenomena that had led to so great a change in his life, but his first experience of the super-normal occurred in Glasgow some forty-six years ago, when he heard a speaker deliver one of the most wonderful orations he had ever heard, an oration marked by extraordinary sublimity of thought and expression and yet delivered without the speaker being conscious of a single word he used. Eight years later he had a somewhat similar experience in London. It was not, however, until after a long life spent in the ministry that he began to thoroughly investigate the claims of Spiritualism for himself, that he came to realise that, in an age of wonderful discoveries, the results yielded by research into psychic phenomena were the most wonderful of all. Remarkable as were many of the psychic experiences that had been published, he could assure his audience that the half had not been told. Some of his own experiences were of so solemn a nature that he would never dare to talk about them.

THE REASON WHY!

"The Harbinger of Light" is usually delivered by the postal authorities with such regularity before the end of each month that should a number happen to be a few days late we become bombarded with letters complaining of the non-arrival of the journal.

An experience of the kind occurred in connection with the July issue. It may, therefore, be explained that the reason of the delay was the fact that the posting of the issue coincided with the arrival of heavy mails from Great Britain and America. All newspapers magazines and other "second-class matter" had therefore to be put aside until the letters—"first-class matter"—had been sorted and sent to their destinations.

Many of our readers, of course, would consider that this journal should be classed as "first-class matter," but the postal authorities can hardly be expected to accept this estimate!

A BOOK OF SOLACE.

"My Letters from Heaven" the new book by Miss Winifred Graham, consisting of a series of automatic writings received from her late father, will make a distinct impression on a large section of the reading public, states "Light." They are simple messages of consolation and encouragement, and to our thinking they ring true. They are not Spiritualistic in name, but are certainly so in substance, and the fact that the vocabulary of Spiritualism is avoided is perhaps largely to the good. It will disarm certain forms of prejudice.

The book is obtainable at the office of "The Harbinger of Light."

THE WONDERS OF NATURE.

THE LAWS OF LIGHT SIMPLY EXPLAINED.

By Mrs. Philip Champion de Crespigny at the British College of Psychic Science.

Light-waves of all sorts, whether from the direct rays of the sun or not, are due to vibrations of the ether set up by moving electrons. Modern theories have been inclined to differ in their conception of the ether, resulting sometimes—from the lay mind dealing in generalities—in a wholesale denial of its existence. But the various theories of scientific discovery are so interwoven with the hypothesis of ether that for convenience and practical purposes it is still justifiable to use the term. A natural medium of some sort must be postulated, whether we call it ether or something else.

Light vibrations are due to the splitting up of atoms in the sun and streams of electrons redistributing themselves. The sun is radiating its electrons in all directions. It should be remembered that it is not directing a narrow stream of electrons towards the earth or towards the planets individually, for the purpose of illuminating them. The sun's light radiates from it equally in all directions, but until the waves of ether come into contact with matter in some form, they do not show themselves to our eyes as light. Beyond the radius of the earth's atmosphere there is darkness; it is the impact with matter that causes that reaction on the machinery of our nervous centres which we describe as light.

CEASELESS DISCHARGE OF ELECTRONS.

The sun is flooding us with electrons without ceasing, owing to the spontaneous breaking up of the atoms of its mass. Every star is radiating electrons into space, the stars being other suns. We also get the rebound from the electrons that impinge on the moon and the planets, in reflected light.

Light is constituted of minute waves of the ether caused by this discharge, the wave-lengths to which our eyes are capable of responding lying between the red rays at one end of the spectrum—or the rainbow—and the violet at the other; each variation in wave-length representing a colour. The waves at the red end are the longest, vibrating less rapidly, and passing eventually into heat which we cannot see; the waves at the violet end are the shortest, vibrating most rapidly and pass into the X-rays which again are invisible to us. When we get beyond the violet into the ultra-violet we may logically be supposed to enter the octave next our own of cosmic vibrations—the plane or sphere which scientists now allow us to mention as the Fourth Dimension, where still shorter wave-lengths are to be found, justifying the saying of the Ancients, that in the notes of the lyre are to be found all the laws of the Universe; the octave repeated again and again to the highest levels of all. We know the sensitised plate of photography has a more delicate power of response to these higher light-waves than we have, and that stars have been photographed which are invisible to the human eye.

WHAT THE SPECTROSCOPE REVEALS.

In that wonderful invention, the spectroscope, we have an instrument that breaks up the sun's rays into the different wave-lengths of the various colors. The spectroscope, or prism of crystal or glass, presents different facets and the light-waves are deflected through them owing to the different angles at which impact takes place, and split up into their respective colours. The rainbow is a natural prism, each falling raindrop being one in itself, and through this multitude of tiny prisms the rays from the sun are sorted out into their distinctive wave-lengths.

The range of colours or wave-lengths to which our eyes are susceptible is called the solar spectrum, and in it every kind of light from any glowing body is indicated. All metals which have been reduced to incandescence by heat can be recognised in the spectrum by the wave-lengths of the light they give out. Every chemical element, when its particles are raised to the point of glowing heat, has its own distinctive wave-length and colour, and can be identified in the spectrum.

It is through these methods that different substances in the sun and stars have been identified—that we have found out what the sun and stars and planets are made of. Every element we find in this earth has its place also in the sun and has been identified, and one element—it may be more—was observed in the sun's spectrum during the last century and was not recognised by our scientists for some time. That element was Helium—noticed by Sir Norman Lockyer as a mysterious line in the sun's spectrum in 1868, and not discovered as an element of earth until 1895, by Sir William Ramsay.

The length of the longest wave of light apparent to our eye is 7/250,000ths of an inch. This shows as the colour red, and is twice as long as the violet wave at the other end. The X-ray we cannot see, although man has captured and harnessed it to his own uses.

JUPITER AND ITS MOONS.

The first experiments with regard to the speed at which light travels were of an interesting description. It was observed that when one of Jupiter's moons—and he has nine of them, some of them going the "wrong" way round!—passed behind the planet when it was nearest to us, it took over sixteen minutes less to reappear than when it was furthest from us, and as there was no apparent reason why it should do so, it was concluded that the light took that much longer to reach us owing to its increased distance. After some calculation, and, at first, inaccuracy, the speed of light has been put at 186,000 miles a second.

Light takes eight minutes to reach us from the sun. The star A. Centauri is twenty-five billions of miles away from us taking four and a half years to reach us. What we see, is what the ray of light conveys to us, therefore a ray that started four and a half years ago would show us what was happening when that ray started on its journey through space. A. Centauri must—theoretically—also receive light from us that is four and a half years old; therefore, supposing its inhabitants—if there be any—were able to perceive incidents on this earth, they would say—roughly speaking—the Armistice is taking place. That which would be an event in the past to us would be in the present to them.

THE STUPENDOUS DISTANCE OF SIRIUS.

Some of the light from the stars started much longer ago than that, as far back as the reign of Queen Anne. The Star Sirius is four hundred and fifty billions of miles away from us. Anyone flying round the stars supposing they could see the reflected light from our insignificant earth, might say that Queen Anne's death, the French Revolution and our last great war were all going on at the same time!—and a hundred other events according to

the stars he visited. If he were to visit, first A. Centauri, and then a star whose light took double as long to reach us, he might even say the Armistice took place before the war! Like a cinematograph going backwards! Time and sequence as we know it, would be merely relative to him.

Crimes committed years and years ago that have never been found out here, are still being carried out in all their detail in the light waves to possible points in space, where, if we happened to be, we should still see them re-enacted. We can imagine that where events from many different directions are transmitted by the light-waves, time and sequence would cease to be.

HOW THE BLUE SKY IS CAUSED.

Nature is continually acting as a spectroscope and breaking up the waves of light, and the most potent factor in this respect is the atmosphere. The blue sky above us is caused by the finer particles of the atmosphere far above us picking up the short blue waves and reflecting them while it lets the others through. When the sun is low the rays reach us laterally through the atmosphere, and become denser because they intermingle with the vibrations of the earth, and the yellow and red waves come into play, most of the blue having been already eliminated in the upper air.

The differences in colour of objects is caused by the period of the vibrations caused by the electrons in any particular form of matter, some reflecting certain of the rays, others absorbing them. Black is the result of absorption by all of them, so we get no colour at all, white is the result of the reflection of all, and no absorption, and when the rays partially reflect and absorb, all in the same degree, grey is the result.

WHY IS GLASS TRANSPARENT,

One of the most interesting and curious of the light-phenomena, interesting possibly because of its common-placeness, is that of transparency. We take the transparency of glass and other materials so much as a matter of course, without giving a thought as to why glass should be transparent. It is as hard and solid to the touch as wood or steel; why should it let the light pass through it?

The secret is, that the atoms forming the material we know as glass, are vibrating in unison with the period of the light-waves passing through, and there is no reaction. They are all, so to speak, singing the same song! A foreign body in the glass will, of course, be observable, or if the rays should be striking the glass at different angles; but if passing straight through the waves will find no obstruction.

And it is this wonderful unity of cosmic rhythm which gives us our glass windows!

WHAT DOES SPIRITUALISM REVEAL?

By INVESTIGATOR.

Sometimes we hear the ignorant say: "What does Spiritualism reveal after all?". Only those not fit to answer such a question could be guilty of asking it. The following is one of the most recent "Revealings":

"God is love and love is manifest in the form of perfect harmony. Two souls attuned each to the other manifest that perfect love which is the nearest parallel seen on earth with the divine love, which is God.

"All the works of God are seen in perfect harmony—harmony of colour, and of sound. Music tends, by harmony, to lift the soul towards the Infinite.

"As we see perfect harmony in the visible works of God, so we should have an understanding of the Truth that all the invisible workings of God tend towards the same harmony. If we were to take certain notes of a grand musical whole, and sound them with other notes, leaving out certain others which should sound with them, the result would be discordant and meaningless. So with the apparent discords in evidence in the visible universe—storms, earthquakes, and other disturbances, natural and pertaining to man; we hear only a few random notes, an incomplete composition.

"Could we reach the heart of things, and hear the whole scheme, and see the workings from both sides, then would we realise that all that takes place in the universe is one grand harmonious whole, and that the sorrows and trials which beset mankind are merely occasional notes caught at random and so, apparently, without meaning or reason.

"Only with a perfect understanding of the love which is God can we grasp the magnificent whole, and realise that all is harmony—harmony, at the centre of which is to be found the "Trinity," living and having Their being in God, as we do, only in so very different a degree; the Personal Father, Mother and Son overshadowing all in perfect love and unity, in trial or distress.

"Therefore, continue in "Faith" in the nearness of the Mother; in "Hope" in the strength of the Father, and in "Love" of Him, who was made manifest in the Son—The Christ who descended and came into manifestation upon earth that we might grow from our state of belief into a **knowledge of the Truth.** (See 1st Peter I. and verses 17-21).

> Low at His feet lay thy burden of carefulness,
> High on His heart He will bear it for thee,
> Comfort thy sorrows and answer thy prayerfulness,
> Guiding thy steps as may best for thee be.

CLAIRVOYANCE OF DOGS.

The following interesting story is told by a writer in the "Animals' Friend":—

It is, I think, quite certain that animals can perceive ghosts (so called) and from an experience of my own I know that a dog can see a double.

Many years ago, when living in the country, we had a dog of great intelligence who was our invariable companion in all our walks. One day I was about to go with my nephew and the dog, and being ready first, I took the dog down into a small orchard that lay at the bottom of the garden. A field ran down the entire length of garden and orchard outside, and there was a gate into the field, and another into the orchard.

While playing with the dog in the orchard, I saw my nephew coming down the garden path and pulling on his overcoat in a very customary way as he ran. I called to him to follow me into the orchard, and the dog, seeing him, joined him and ran along joyfully by his side. To my surprise he (my nephew) did not come to me in the orchard but turned, and passed with the dog through the gateway into the field. Having done this he disappeared. The dog's astonishment was itself as surprising as anything else. He looked this way and that, then turned and looked at my face and barked loudly. He said as clearly as he could: "Where has he gone to?"

We returned to the house and I met my nephew just leaving it. I said: "Why, I saw you down by the orchard just now, and you had your other hat on," to which he replied, "I have not left the house till now, but I did think of putting on that hat."

THE POWER OF THOUGHT.

In an article on "Hypnotic Suggestion" in "The Occult Review" for May, by Reginald B. Span, the writer emphasises the power of thought and gives the following lucid and emphatic definition of the power and its possibilities:—

"All things in all worlds—seen and unseen—were and are, created by the power of Thought. In the spiritual world Thought constructs everything **directly**, by moulding the etheric substance to any form or pattern desired. In this world thought acts **indirectly** through the mediumship of the physical senses, and bodily muscles and organs. Thought, with Imagination as the visualising power, and Will as the directing and controlling force, creates in this world slowly and laboriously. In the spiritual spheres the process is instantaneous, and the power of the Imagination and Will is sufficient to produce anything one may desire as soon as thought of. It is by this means that spirits construct their clothes, their houses, furniture and surroundings, which are quite as real and substantial on the etheric plane as such things are to us on this material plane."

SPEED OF WIRELESS WAVES.

An interesting fact about a wireless set is the speed with which the wireless waves travel from the broadcasting station. Wireless waves move with a velocity of 186,000 miles per second, whilst sound waves move with a velocity of about 1100 feet per second.

Suppose the microphone at the transmitting station is one foot away from the singer. The sound takes about one-thousandth of a second to travel from the singer to the microphone. It is then transformed into electrical energy, flashed by wireless to your receiver, and retransformed into sound energy probably well within the space of another one-thousandth of a second. You then receive the sound in the same time that it would have taken to travel two feet from the singer's throat.

If the concert room is 100 feet across, people sitting on the opposite side from the singer will hear the sound in about one-tenth of a second, whereas you, with your wireless set, have heard it in about one-fiftieth of a second, or, in other words, the sound took fifty times as long to reach a person sitting in the actual room as it took to reach, by wireless, a person perhaps 200 miles away!

WHAT IS SCEPTICISM?

That vascillating condition of mind called Scepticism is a transition state and, if it becomes permanent, is a mental disease. In a vigorous and healthy mind, when the processes of thought are complete, the conclusion is arrived at, "pro" or "con" according to the weight of evidence. In some rare cases, evidence is so balanced that the mind cannot incline to the one side or the other. Authority, age, probability, then have their place, and the same mind acts on the principle "quieta non movere." This is not Scepticism, but an exercise of the purest judgment. Scepticism, not an act but a state, a permanent condition of mind, grows by what it feeds on, enervates and depraves the power of judgment, until the victim of the disease becomes a mere puny halter between two opinions, unable to decide on any direct cause of action. The result is spiritual paralysis, and grave risk of intellectual and moral depravation.—Rev. Stainton Moses, M.A.

WHEN ALL WAS SILENT!

"It is an interesting fact," says Professor J. A. Thomson, in the "Outline of Science,' "that for millions of years there was upon the earth no sound of life at all; only the noise of wind and wave, thunder and avalanche. Apart from the instrumental music of some insects, perhaps beginning in the carboniferous, the first vital sounds were due to amphibians, and theirs certainly was the first voice—surely one of the great steps in organic evolution. The first use of the voice was probably that indicated by our frogs and toads—it serves as a sex call. That is the meaning of the trumpeting with which frogs herald the spring, and it is often only in the males that the voice is well developed. But if we look forward, past amphibians altogether, we find the voice becoming a maternal call helping to secure the safety of the young—a use obvious when young birds squat motionless at the sound of their parent's danger note. Later on, probably, the voice became an infantile call, as when the unhatched crocodile pipes from within the deeply buried egg, signalling to the mother that it is time to be unearthed. Higher still, the voice expresses emotion, as in the song of birds, often outside the limits of the breeding time. Later still, particular sounds become words, signifying particular things or feelings, such as food, danger, home, anger and joy. Finally, words became a medium of social intercourse and as symbols help to make it possible for man to reason."

"FOLLOW ME."

By Meta Dewes, Napier, New Zealand.

Have these words ever crossed your mind with the full significance of their meaning? Have you ever, when courage is failing you and the grey mists of materialism or sorrow gather close and cloud your vision of brighter things, stopped to consider that simple command, or has the power behind the words escaped you, and caused you, through their very simplicity, to pass them by? "Follow Me. Put your trust in Me and I will lead you. Yea, even unto the end."

Dwell upon the strength of these words, you who suffer and feel alone; cast aside the burden which is weighing you down; rest in the assurance that you have but to obey and your load will be lightened, your sorrow lifted. "Follow Me." Through the trivialities of the daily round, through the overwhelming adversities which meet you on the highway of life, the words are there to point the way.

Take heed, the material gain you may be heaping up—can it pay your way to follow after? The unkind deeds, the shadowy places in your lives, do they avert your sorrows or give you peace? Think deeply, and clearly before your vision will rise the full meaning in these words, "Selflessness and Brotherhood of Man."

Besides this earth, and besides the race of men, there is an invisible world, and a kingdom of spirits: that world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we were dying in pain and shame, if scorn smote us on all sides, and hatred crushed us, angels see our tortures, recognise our innocence (if innocent we be . .) and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?—"Jane Eyre," by Charlotte Bronte.

THE HAND OF GOD—OR COINCIDENCE.

LOSS OF ENTIRE FAMILY.

By HECTOR GORDON, M.A., M.D.

Many years ago, when I was a small boy, my parents lived at Sale, near Manchester, with their three children. My father had worked up a splendid business and his brother joined him in partnership. Now, there happened to be a deed which was obliged to be deposited in the safe of a certain lawyer in Manchester before twelve o'clock on the Monday morning, otherwise, according to the agreement contained in the deed, the whole business became the entire property of my uncle referred to, in which case my father would be thrown out of employment and he and his family rendered practically penniless—for the time being, at any rate.

On the Saturday my father was confined to bed with a very severe attack of influenza. This became worse, so much so that on the Monday morning my mother was seriously alarmed, and insisted that my father should stay in bed, as the doctor informed her that it might have fatal results were he to go out. Now, my father had a dream on Sunday night that he must go to town on the Monday morning and deposit the deed at the lawyer's office, or he would lose everything. Three times he dreamt the same thing and on awakening he informed my mother of the dream, and insisted on getting up, notwithstanding her protests.

"Surely" she said, "it cannot make the slightest difference whether you place the deed in the safe to-day, or any other day during the week, as the deed will merely rest there, and it cannot affect your brother in the slightest, nor can he lose a penny by your not doing so." However, my father insisted on going, much to my mother's regret, telling her that he was certain that the dream was sent by a messenger of God, and he must obey it. So my mother wrapped him up and he was conveyed in a closed carriage (there was no railway to the town in those days) to the lawyer's office.

* * * *

Unfortunately it was half-past twelve by the time he got there. He had no sooner got to the landing than the lawyer came out of his office, and putting his finger to his lips bade him silently come with him into a vacant room. Then he told my father that his brother had arrived punctually at midday and after waiting for a few minutes had informed the lawyer, in the presence of two witnesses, that as his brother had not deposited the deed in the safe by twelve o'clock, he was determined to abide by the strict letter of the law, and he had brought two witnesses to prove his case, and told the lawyer that he claimed the whole of the property and the business.

Although the lawyer pointed out that a slight delay could not by any possibility affect the value of his property, nor could he lose a farthing, provided the deed was brought in during the week, as no use could be made of it, my uncle was obdurate and refused to listen to the lawyer's argument. "It was the law," he said, and he insisted on getting his pound of flesh.

"It is the most abominable piece of sharp practice I have ever known in the whole of my professional career" said the lawyer, "and I am convinced he will gain nothing by it."

"Yes," replied my father, "I feel that God will not leave him guiltless somehow, although I cannot see in what way punishment will fall upon him."

"Have you got the document?" the lawyer enquired.

My father produced it and handed it to him.

The lawyer took the deed, and telling my father to leave immediately, he sent a messenger for his confidential clerk. "Robert," he said, "have you got the key of the spare safe in our auditor's room?" On receiving an affirmative reply, he bade him deposit the deed in the safe, and then "tell the gentleman (my uncle) in my room, when I question you, that his brother brought the deed at eleven o'clock when I was busy, and not liking to disturb me, you placed it in the safe in the adjoining room."

"By the way, it is just possible," said the lawyer to my uncle on entering his office, "that my clerk may have deposited the deed in our other safe. I will call him in."

"Did you receive a deed from Mr. X... this morning?"

"Yes Sir," Robert replied, "and not liking to disturb you I placed it in the safe in my room."

My uncle accompanied him to the next room and the clerk at once produced the document.

"When was it delivered?"

"At about eleven o'clock this morning," said the clerk.

My uncle was furious, and swore that it was a lie, and he would at once instruct his lawyer to take proceedings to obtain his rights to the business. However, the lawyer said, "My clerk swears that the deed was placed in his safe at eleven o'clock this morning, and it lies with you to prove that he did not do so."

As my uncle saw that it would be impossible to prove that he did not do so, he left the room in a state of ungovernable rage.

* * * *

Now, my uncle had six children, all of them in perfect health, and no trace of consumption or other disease in the family. Six weeks later the eldest boy showed signs of diabetes, and in a few months he died. Then the next child died; a few months later the next died of consumption; then the fourth followed in a rapid decline until all six children were laid in their graves, and he died a childless old man.

How can we account for all six children dying one after another when they were all as well and strong as they could be—in fact, they had hardly ever seen a doctor? And why should the father die leaving a widow to mourn the loss of her entire family? Surely this points to the hand of God. I can give no other explanation. Coincidence will not explain it. People are far too fond of using that word.

[The writer of this story is well known to us, and we publish it without in any way committing ourselves to the conclusion he draws. In fact, we cannot accept it. So far as the story relates, it was the uncle, and the uncle only, who was the culprit. Why, then, should the mother of the children have been made to bear such inexpressible anguish, incidental to the loss of all her children, and finally be left a widow? She probably suffered much more than her erring husband! Is that the act of a just and loving God? Is it not much more rational to conclude that there was an inherited tendency to disease on the part of the children? That, at all events, is our opinion. The father—our contributor's uncle—would find his punishment awaiting him on the Other Side, when a quickened conscience would torment him and intense remorse supervene.—Ed.]

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The Committee of the V.A.S. are pleased to report good progress in all the branches of the Association. During the month our speaker has been down with bronchitis and the platform has been occupied by Mrs Alderwick on two Sunday evenings, Mr E. O. Jones our President one evening, and Mr. Britton Harvey, Editor of the "Harbinger" one evening. All gave interesting addresses which were much appreciated by the several congregations.

Mrs Bryning and Mrs Alderwick conducted the Sunday afternoon circles and were supported by many private and public psychics. The Developing Sunday Circle, under Mr Semmens' lead, is doing well. The V.A.S. Developing Circle, for members only, led by Mrs Bryning, and held at our rooms, 20 Latrobe Parade, City, is doing splendid work for the sitters.

The ladies of the Social Committee have had to do extra work, also the gentlemen, owing to the absence of so many of the Committee through sickness. Mrs Harper, our worthy Hon. Treasurer and Librarian, has been confined to her bed for the past four weeks with pleurisy. We are pleased to report progress in her health and trust she will be soon about again as she is sadly missed by all and especially by the Honorary Secretary. Mr Searle has undertaken for the past month to relieve Mr Magar of some of his duties as his new occupation calls on more of his time, and Mrs Magar has taken charge of the Association's rooms during the past four weeks as Mrs Bloomfield has been bad with an ankle trouble and unable to walk. We wish to thank all who have constantly made inquiries as to the health of Mrs Harper and Mr and Mrs Bloomfield for the past month; also for the good work done by the Social Committee members to keep things going.

We would ask well-wishers of our new church building to forward donations to the Hon. Secretary, as the legal bills have arrived and are very large, and the Trustees do not wish to have to borrow more money to pay them.

We thank the Editor of "The Harbinger" for last month's fine number and wish him and his staff every success.

M. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We are pleased to report a steady increase at all our services under the leadership of Mr Vyvyan Deacon, and would urge all our friends to send their children to the morning session where they can be taught the truth.

On 22nd June, at 11, Mr Crisp spoke; afternoon at 3.15 Mrs Bell Jarvis, 7.15 Mr Vyvyan Deacon lectured on "The Aim of Religion and the Methods of Science," On 29th June, morning at the children's service Miss Sibyl Deacon lead the calisthenics; in the afternoon at 3.15, Mr V. Deacon spoke for a short time on "Can the Future be told at Will," and at 7.15 his subject was "The Christ Idea." On July 6th, morning, Mrs Mary Benson, of Sydney, spoke and in the afternoon a welcome was extended to her; in the evening Mr Deacon's subject was "The Man Idea," and Mrs Benson gave spirit messages.

On July 13th, morning, Mr Deacon spoke on "The Devil," in the afternoon a short address was given by Mr Deacon on "How I became a Trumpet Medium," which was very instructive and at 7.15 his address was based on "Christian Symbols and their Interpretation." Mr Deacon's short talks at our afternoon meetings draw large attendances, the Lyceum being filled at our mediums' service, which tells of the good work done.

We wish to thank all mediums who come along and help in the truth. Mr V. Deacon (Leader) Mrs Martin, Mrs Beggs, Mrs Alderwick, Madame Orion, Mrs Hazard, Mrs Grey-Duncan, Mrs Doutch, Mrs Browning, Mrs Bell Jarvis, Mrs Gourley, Mrs Adams, Mrs Macdonald; Mr Walsh, Mr Beggs and Mr Lehman.

The attendances at Mr Deacon's midweek services are still increasing, and good work is being done at his healing meetings, 99 Hoddle Street.

We are glad to report to date that Mrs K.-McLellan is a little brighter and our sympathetic thoughts extend to her.

Those desiring to stay in the city for the evening service can get tea at the Lyceum.

We thank the Editor for all kindness and wish him success in all things.

Mrs E. MacDONALD, Recorder.

SPIRITUALIST OCCULT LODGE.

We had very great pleasure in welcoming to our platform on June 22nd, Dr. C. S. Bone from America, his subject being: "The Six Days of Creation." We recognise in him a teacher, who comes with a live message of vital interest and illumination to all seekers after Truth, and students on the path of Higher Unfoldment, and we hope that his stay in Melbourne may be a lengthy one, welding the various Societies as co-workers in the cause of Truth, in a spirit of Love, Unity and Service.

Other interesting and valuable addresses have been given during the month, by our President (Mrs Hanger), Mr Davies, and Mr Francis H. Drake.

The S. O. L. Developing class continues to make good progress, and several will soon be taking their place in the ranks of the workers.

Having for some time felt the need of a hymn-book, instead of a hymn-sheet for use at our services, we decided to adopt the one compiled by the Spiritualist National Union, and Sunday, July 13th saw us using it for the first time, and many remarks of appreciation at the change were heard.

A word of appreciation to the Editor of our valuable journal for the excellent matter contained in its pages month by month.

E. MARSHALL, Hon. Sec.

OCCULT CHURCH OF VICTORIA.

Notwithstanding the attraction of visiting speakers, our little church is holding its own, and the audiences are evidently well satisfied with the food for thought given to them by our various speakers and demonstrators. Mrs M. Dixon, Mrs Hanger and Mrs Daniels have proved that sex is no bar to intellect and advanced thought. The lectures given by these ladies were indeed above the average. On Sunday, 13th a novel and original service was held, Dr Dunn, Ph. B.D. Litt. and Mr Frank Wallace, B.A., LL.B. both spoke on the one subject: "What Think Ye of Christ." This was treated in a clear, scholarly manner to the evident appreciation of our intelligent audience. On Sunday, August 10th the same speakers will take for their subject: "Is God." This should prove a record night and we are looking forward to it with pleasure. We sincerely thank all who have made our services successful and the members who loyally support us.

M. A. BODEN, Hon. Sec.

THE PSYCHIC SOCIETY OF SPIRITUALISTS.

Since my last report, the Society has carried on with every prospect of a very successful future, with Mrs E. Schutze as its speaker and demonstrator.

The members' developing class has been a great success. Mrs Schutze, possessing the power of transfiguration, has been able to bring to the sitters the faces of their loved ones.

Thanking the editor and desiring for his valuable paper the success which is so justly its due,

E. SCHUTZE, Secretary and Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

The reports submitted to the half-yearly members' meeting held on the 12th July indicated steady progress in all of the Society's activities. An increased membership and a substantial increase in the credit balance in the hands of the Treasurer were two of the most satisfactory features. The President, Mr G. W. Nettleton, expressed the general goodwill existing and remarked on the harmonious atmosphere prevalent at all the Society's meetings which had resulted in a marked spiritual uplift to all associated. Mrs Tubb, who completed her first term of office as Secretary, is to be congratulated on the thorough manner in which she has discharged the numerous duties pertaining to this responsible office, the success achieved being in no small degree a reflex of her methodical and business-like methods.

The following officers were elected for the ensuing half-year: President, Mr G. W. Nettleton; Vice-Presidents, Mr. Pearson and Mrs Twelvetree; Secretary, Mrs G. Tubb; Treasurer, Mr H. V. Maskell; Librarian, Miss Gaud; Organists, Miss Chambers and Miss Bolderston; Committee, Mrs Hopkins, Mrs Grant, Mrs Pearson, Mr Hayes, Dr Clark-Nikola. Mr Nettleton, Mr Maskell, Mr Pearson and Mrs Twelvetree; Delegates to United Spiritualist Church of New South Wales: Auditors, Mr Hayes and Mr Pearson.

H. V. MASKELL, Recorder.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our Sunday services, despite the cold weather, for the past month compared very favourably under such circumstances with the usual attendance due to the able and influential addresses by our leader, Mrs Morrell, which were much appreciated by all attending. During a well earned week-end rest by Mrs Morrell, at Narrabeen, our worthy Treasurer, Mr Oates, occupied the platform.

Our "Seance" in aid of the Building Fund was most successful and many thanks are due to the co-workers, Mrs. Hopkins and Madame Levorna, for their valuable help in assisting Mrs Morrell.

We extend all good wishes to our friends, Mr Caldwell and Miss J. Walton, of Marrickville, who were united in the bonds of holy matrimony by our President, Rev. W. D. Morrell.

We regret to report the passing of Violet May, little daughter of Mr and Mrs Pittor, of Enmore, and extend to them our sympathy—a little rosebud in the Summer Land

JNO. K. BENNETTS, Hon. Sec.

QUEENSLAND.

SPIRITUAL CHURCH, Corner Brunswick & Leichardt Sts., Valley, Brisbane.

During the month we had the assistance of Mr Philip O'Brien Hoare whose addresses were of a very bright and helpful nature. He has now left for the south. We have had Mr Kelland for a couple of Sundays, and we trust that his little stay with us will convince some of the truths of Spiritualism.

We are holding a social every Saturday until 20th of September when we intend holding our bazaar, and trust that we will then be in a position to commence our new building, I would like to remind our absent well wishers to send along their little subscriptions and so assist us in our work.

Our meetings during the week are very well attended and a keen interest is being shown in all our efforts to spread the teaching of Spiritualism.

We all join heartily in wishing all Societies and Churches, also our beautiful journal, "The Harbinger of Light" every success.

W. J. KERLIN, Secretary.

THE HIGHER TEMPLE OF SPIRITUALISM, GRAFTON LODGE, WINDSOR, BRISBANE.

During the past month we have been favoured with good audiences to hear our President, Mr Bailey Brownie, who occupied our platform during the whole of the time, his subjects on the respective Sundays being: "Self-Help"; "Mind Mastery"; "The Ignorance of Man"; and "Spiritual Peace," there being a large audience on each occasion. After each

servic Mr Brownie gave flower readings in his usual clear manner, and must have brought comfort and consolation to those seekers after truth.

We congratulate the Editor on the splendid articles in the July number of "The Harbinger," the Melbourne activities for an organised religion of Spiritualism should awaken the large number of Spiritualists to the necessity of same being placed on the same footing as other religious bodies.

J. R. ROSS, Hon. Secretary.

WEST AUSTRALIA.

SPIRITUALISTIC ENDEAVOUR CHURCH, PERTH.

Notwithstanding many difficulties which have arisen, the truth from our little centre continues to be a satisfactory inbuence. Record attendances have on many occasions assembled to hear the philosophy of Spiritualism expounded. The addresses have revealed the loftiest conceptions, and have appealed to thoughtful and aspiring men and women, many of whom have openly expressed their appreciation.

We held our third anniversary service on May 25th which was largely attended, the collection was given to Mrs Cooper, a new arrival whose husband passed over on Good Friday, leaving her with four little ones to maintain.

We convey our best thanks to the following speakers and clairvoyantes for their valuable services: Mesdames Batger, Haynes, Kirby, Mitchell, Morris, Over and Hands. Messrs Batger, Simmons, Tennant and Over for healing demonstrations. Mrs Tennant, Miss Batger and Miss M. Batger for musical items; Mrs Baker, pianiste, whose services greatly add to the brightness of our meetings. Thanks are also due to Mr Roberts and Mr Cousens.

Mr and Mrs Batger's developing classes are responsible for many new adherents to our cause. The public circle held every sixth Sunday is largly attended, as also the psychometry meeting on Tuesday evenings.

Wishing "The Harbinger of Light" every success.

M. A. HAYNES, Recorder.

SPIRITUALIST CHURCH OF WESTERN AUSTRALIA.

Miss Martha Root, magazine writer from the United States, and Mr. Hyde Dunn, business man, spoke on the Bahai viewpoint of immortality on Sunday afternoon, July 6th, at the flower service of our church. Mrs Hyde Dunn and Miss Root will tour Australia, speaking on the Bahai Cause. It is a movement for unity in religion, universal peace and a universal auxiliary language. It has new, beautiful and scientific proofs of the life after death. From August 9th to September 9th they will lecture in Melbourne, then spend two weeks lecturing in New Zealand, and three weeks in Sydney.

M. McILWRAITH, Recorder.

THE SPIRITUALISTIC CHURCH OF W.A. INCORPORATED.

A reorganization was agreed upon, and a new Committee selected for the Incorporated Church, on the departure of Mr and Mrs Hugh Scott for England. The first duty of the committee was to give a farewell to our friends, and on 31st May a social was held in the hall, a great number of members and friends being present. During the evening a travelling rug was handed by the President to Mr and Mrs Hugh Scott, as a token of respect during their five months stay in Perth.

It is hoped by the Committee and members to build a Spiritualists Church in Western Australia, and for this end a fund has been opened. The local mediums are co-operating well with us and the platform at Murray Street is considered the best in the district. The different speakers, it is gratifying to note, lecture, not to a hall half empty, but one packed to overflowing; in fact last Sunday many had to be turned away through lack of accommodation.

The developing class, ably conducted by Mrs Mitchell, is a great success, and soon from this it is hoped, with God's help, to send out missionaries all over Western Australia.

Our old and faithful friend and adviser, Mrs Osborne Harris, leaves at the end of the present month for the Sou' West, and later she is proceeding to Kalgoorlie. At both places she intends to do nothing but missionary work for the cause, and thank God we have been in a position to send her forth under the church protection. May the great work be successful.

Later, when everything connected with the church is more settled and the committee feel that extra work can be undertaken, it is hoped to amalgamate other churches with the Mother Church of Spiritualism in Western Australia. In the meantime we all join in wishing them success and may God help them to rest their hands to the plough.

Wishing "The Harbinger" every success in the future.

H. J. LANGHORN, Hon. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

A very successful and enjoyable social was held on Saturday, 7th of June. The dancing was alternated by items of vocal and instrumental music, which were of high merit, and made up an exceedingly good entertainment. The workers, and the givers, deserve to be complimented on the happy outcome of their united labours.

The spiritual work of the Sunday services, and week-night classes goes along successfully. Visitors to this city are given a cordial welcome to all our meetings.

On the 26th inst., our Sister Mrs Petersen (wife of Captain Petersen) passed to the higher life. Twelve months ago, at the ripe age of 74, she underwent the trying ordeal of amputation of a limb. She was a splendid mother and a sincere Spiritualist.

Wishing "The Harbinger of Light" every success.

GEO. BODELL, Secretary.

The Lyceum sessions have been well attended during the month. We held an In Memoriam service on Sunday, 1st June, for our arisen Sister, Mrs Miles. On Sunday, June 29, an open session was held when recitations, songs and a piano solo were rendered by the Lyceumists. During the month we have had visitors coming to the Lyceum sessions, and we extend a hearty invitation to all who may be coming to Wellington. The Lyceum meets every Sunday afternoon at 2.30, and we are eager to welcome new arrivals to this country.

Best wishes and fraternal greetings to all brother and sister Lyceumists.

(Miss) S. KIRK, Lyceum Secretary.

SPIRITUALIST CHURCH, WANGAREI.

Mr T. W. Sparks, the well-known Sydney clairvoyant, and her husband, have opened a Spiritualist Church in Whangaeri, and report keen interest being taken in the movement.

DEPARTURE OF MR. BIGGINS.

A pleasant evening was spent by the Spiritualists of Hamilton, when a fraternal gatnering of about 80 members and friends of the district took place to wish Mr. Biggins, of England, "God's speed" on his homeward voyage after spending six months as resident speaker of Hamilton Church, during which time he has won the respect of all those who know him best. The gathering was held in Toorak Hall, Mesdames Wilkins, Chatveld, Toombs, Flyger Short, Hayter, Boyce, Gallishon, Annand, Thompson, Smith and others, with Mrs Wilkins as M.C. did all possible for the pleasure of the guests. Mr Biggins was presented by the President with a Gladstone bag and travelling rug as a token of love and esteem for his services rendered to Spiritualism in Hamilton, and the recipient made a very appreciative response. A nice supper was subsequently partaken of and enthusiastic good feeling was displayed throughout the evening.

TO RECORDERS.

No other Reports had come to hand at the time of going to press.

Recorders are again reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

REPLIES TO CORRESPONDENTS.

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

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

E. G. (Stanmore)—Thank you for newspaper cutting. Hope to use it this issue, but it all depends on the space available when we go to press.

E. J. L. (Auckland)—We much appreciate the spirit of your letter. We should say, however, that there are not many "mental cobwebs" on you, but we are all liable to make literary "slips" now and again, as you recognise you did in this instance. Kindly thoughts.

A. R. S. (Bengal)—Your appreciation is very gratifying. By the same mail a letter reached us from a Professor of English in an Indian University expressing similar sentiments regarding the contents of "The Harbinger of Light."

L. N. (Dublin)—Thank you very much for your good wishes.

W. D. (Chicago)—Many thanks for greetings and good wishes.

R. T. (Johannesburg)—Yes, there are not many parts of the world in which "The Harbinger of Light" does not find its way.

W. M. (Cessnosk)—The discrepancy to which you refer is difficult to explain. There may not, however, be temples in every sphere, and consequently a communicant from a sphere in which such buildings were unknown would naturally say they did not exist, so far as he was concerned.

NOTICE TO CORRESPONDENTS.

Personal replies cannot be sent to correspondents unless a stamped addressed envelope is enclosed for the purpose.

THE EDITOR.

WATCH FOR THE GREEN DISC !

Those of our Readers who receive this issue of "The Harbinger of Light" with a GREEN DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

Books That Will Help You

WHAT ALL THE WORLD IS READING.

SEND YOUR ORDERS TO "THE HARBINGER OF LIGHT," 117 COLLINS ST., MELBOURNE

All Orders must be accompanied by Remittances, and the books will be despatched, carefully packed, by return of post.

The postage mentioned in each instance is for the Comm nwealth of Australia and New Zealand. DOUBLE these rates must be allowed for by South African clients. Purchasers are particularly desired to bear these facts in mind and thus avoid having to forward deficiency which misunderstanding of these rates may involve.

To keep abreast of the wonderful Psychical Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the world.

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