THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

"LIGHT, MORE LIGHT."—Goethe.

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Edited by W. Britton Harvey: JULY 1st, 1925. **Author of "Science and the Soul."**

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The Editorial Chair.

The Closed Mind.

> "He that answereth a matter before he heareth it, it is folly and shame unto him." (Proverbs 18: 13).

This proverb was written thousands of years ago, and the very fact that it was written suggests that the prevailing tendency that exists to-day was in active operation in the days of antiquity—the tendency to regard every "new" idea with suspicion, and to pronounce judgment prior to investigation. It exactly describes the mental attitude of the preponderating mass of the people towards those marvellous and thought-stirring phenomena associated with the much-derided cause of Spiritualism, and at once reminds us that human nature has, through all the ages, been pretty much as we find it to-day.

The self-same spirit confronted Paul and Silas when they preached the risen Christ to the Thessalonians. They were regarded as obnoxious disturbers of the mental peace of the community, and we are told that the Jews were not only unbelieving, but actually got together a crowd of "lewd fellows" and "set all the city in an uproar." They also "assaulted the house of Jason," in the belief that Paul and Silas had taken refuge therein, and dragged Jason and certain brethren unto the rulers of the city on a charge of having "turned the world upside down." These prejudiced and intolerant Thessalonians were the prototypes of millions of similarly conservative and narrow-minded individuals of the present day. They knew nothing of the transcendent theme about which Paul and Silas desired to speak, and coarsely resented the well-intentioned attempt of these ardent preachers to enlighten them. Precisely the same spirit is operative to-day towards the truths of Spiritualism. The vast majority knows nothing of the subject, and, as a rule, laughs it to scorn. These victims of the closed mind are, of course, more to be pitied than blamed, and we have to endure them with all the patience we can command.

* * * *

Among no section of the community has this spirit of unreasoning prejudice been more manifest than among the very men who, of all others, ought to possess "an open mind"—the Scientists! There are, of course, many exceptions to this rule to-day, but the majority still holds aloof and positively declines to take the trouble to inquire. Well, let them hold aloof! We, at all events, have the satisfaction of knowing that no Scientist has yet investigated the phenomena under notice without acknowledging that, whatever be their origin, they are indubitably genuine. And many of these men, the shining lights in the scientific firmament, have candidly voiced the conviction that these amazing happenings represent the operations of spiritual men and women who were once enrobed in mortal form. The Scientists who most rabidly oppose this declaration admit that they have never studied the phenomena and have never been in the presence of a medium in their lives. They, therefore, "answer a matter before they hear it," and consequently their attitude is "folly and shame unto them." They will undoubtedly be put to confusion as time goes on, and so will the vast army of other "irreconcilables" who have deliberately closed their minds to these transcendent facts. They are men and women who "darkeneth counsel without knowledge," and are often very glib in their criticism of those who do know.

* * * *

Ignorance is always blatant, and there are always those ready to charge more advanced souls with attempting to "turn the world upside down." This has been the experience of the pioneers of "new thought" in all the centuries. It was the chief offence of which The Christ Himself was guilty in the eyes of His opponents. He was a disturbing factor in the community. He not only propounded Spiritual truths which were foreign to the teaching of the orthodox Church of His day, but was positively Socialistic in some of His doctrines, and consequently aroused the antagonism of the representatives of "vested interests." He was, moreover, declared to be "beside Himself," or, as we should describe such a condition to-day, "off His head." Spiritualists, therefore, can point to a great Exemplar when they are accused of "unsettling the minds" of the people, and of having "a bee in their bonnet." They must expect these knocks,and consider themselves favored in being "counted worthy" to endure odium for the sake of Truth.

* * * *

And, after all, what does it matter what mere men think of us? We should each realise that we are a law unto ourselves, so far as our consciences are concerned, that we are individually responsible to our Creator alone, and that the passing judgments of our fellows are of very little moment. Our plain duty is to be true to ourselves, and to "let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." That is a text which Spiritualists would do well to take to heart. They are not all shining lights by any means—some of them, in fact, emit a very murky glow. And many of them are not consumed with such an overmastering desire to perform "good works" as to lead others to "glorify" God on account of their example. They ought, however, to be eminently practical men and women in living out the Christian life, and unless they are prepared to conform to this standard, the cause would undoubtedly benefit by their withdrawal. There are hypocrites in the ranks of Spiritualism as elsewhere. Black sheep are to be found in almost every fold, and when we find them in the Spiritualistic enclosure we should peremptorily "chuck them out."

* * * *

Whether we like it or not, the fact has to be faced that Spiritualism is not considered to be too clean

to-day. That, however, is not the fault of Spiritualism any more than it is the fault of the Christian Church that some of its members besmirch its escutcheon. The fault lies with the individuals themselves, and is generally traceable to some regrettable moral "kink" in their nature. They must, therefore, either be made to reform or be thrust aside as unclean. The fruits of Spiritualism should manifest themselves in Purity, Love and Truth. Dressed in this attractive garb it will command respect, and impress the unbeliever with the effectiveness of its teachings in the production of a lofty character. Dressed in the raiment of uncleanness and "shady" transactions it will repel and invite the finger of scorn. A great responsibility therefore rests upon every professing Spiritualist, and he or she should see to it that his, or her light burns with a brightness that shall allure, and at the same time shed a radiant lustre on the cause.

Wayside Notes.

The Passing of Flammarion.

With the departure to higher realms of service of M. Camille Flammarion, the celebrated French astronomer, another distinguished Spiritualist has been culled from our ranks—so far as his terrestrial career is concerned—but his dauntless activity in the promulgation of spiritual truths will doubtless be continued on a loftier plane of existence and from that superior vantage ground he will be able to co-operate with the many scientific investigators who preceded him in endeavouring to rescue mankind from the soul-stifling slough of Materialism into which the world has unhappily fallen. We have, therefore, merely lost his physical presence. The real man is still left to us and as, to use the dictum of the present Bishop of London, "a man is the same five minutes after death as he was five minutes before death," we are quite safe in concluding that our illustrious confrere will not feel satisfied until the cause which he so valiantly espoused here has been accepted by humanity in general.

It may not be generally known that the investigations of Flammarion into the many phases of psychic phenomena extended considerably over half a century. Fifty-five years ago, he wrote a notable letter to the London Dialectical Society, a learned body of scientific and other intellectuals who were at that time inquiring into what were described as "remarkable happenings," this being the period in which the late Sir William Crookes was making his historical researches. In that letter this open-minded and fearless pioneer of France declared:—

> I do not hesitate to affirm on personal examination of the subject, that any scientific man who declares the phenomena denominated "magnetic," "somnambulistic," "mediumistic," etc. (not yet explained by science) to be "impossible," is one who speaks without knowing what he is talking about.
>
> I affirm also that any man accustomed by his professional avocations to scientific observation—provided that his mind be not biased by preconceived opinions, nor blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that all the laws of Nature are already known to us, and that everything that seems to go beyond the limits of our present formulæ is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.
>
> After an affirmation so categorical it is hardly necessary for me to assure the members of the Dialectical Society that I have acquired through my own observation absolute certainty of the reality of these phenomena.

It will be noted that at this stage of his investigations he merely affirmed the "reality" of the phenomena, but he went on to explain:

> Although compelled, in the absence of conclusive data, to refrain from making any positive affirmation in regard to the cause of these phenomena, I may add that the unanimous affirmation of their spiritual origin, by those occult agencies which during the past quarter of a century have been manifested all over the globe, impresses a characteristic feature on this problem which from its universality merits the attention of the impartial investigator.
>
> The history of the human race, from the most remote ages, also furnishes examples of coincidences, previsions, and warnings received at certain critical moments from apparitions, more or less distinctly seen, and testified to by witnesses as trustworthy as those relied upon in any other branch of historical tradition.
>
> I may also add that my researches in the domains of philosophy and modern astronomy have led me, as is well known, to adopt particularly personal views on such subjects as space and time, the plurality of inhabited worlds, the eternity and ubiquity of the active forces in the universe, and the indestructibility of souls as well as of atoms, which have caused me to consider the immense panorama of existence from a purely Spiritualistic point of view.
>
> It would be very difficult to overrate the importance of the questions thus presented to our reflections.

Twenty years later—having in the meantime pursued his inquiries with characteristic thoroughness—he published his arresting work, "The Unknown" in the concluding chapter of which he states:

> This collection of psychic facts shows us that we live in the midst of an invisible world, in which forces are at work of which we know very little, and this agrees with what we know about the limitation of our earthly senses and the phenomena of Nature. It is precisely because of this state of things that I have given to this work its title—"The Unknown."

Here was have an advance on his former position. Previously, he had simply attested to the reality of the phenomena. We now find that he has discovered "an invisible world," and it is well-known to readers of his subsequent works that in the end he accepted the Spiritualistic hypothesis in its entirety. His conversion was thus a very gradual process and by reason of this very fact his brave and unqualified testimony is the more valuable.

Elsewhere in this issue we reproduce an article from his pen written three years ago, in which he declares that "the manifestations of the dead make part of human history," and we may rest assured that in the time to come others will be inspired by him to preach the gospel of Survival and proclaim in clarion tones:

> There is no death; what seem so is transition.
> This life of mortal breath
> Is but a suburb of the life Elysian
> Whose portals we call death.

A Daughter and her Mother.

> I do wish I could get my dear mother to believe what happens at death, according to the teachings of Spiritualism, and what we may expect when we reach the Other Side. But she won't listen to me. She is sure all our sins may be washed away at the last minute, if we only "believe," and that she will be unconscious in the grave until the Resurrection Morn, when she will become an angel.

The correspondent from whose letter this quotation is extracted should not allow herself to be perturbed by the religious views held by her mother. The lady is doubtless quite satisfied with her convictions and probably is not a little distressed at times that her daughter should be "so far from the fold."

It is a very difficult, and sometimes very painful, process to uproot beliefs that have been instilled into us from childhood. The great Continental physiologist, Professor Charles Richet, in his massive volume, "Thirty Years of Psychical Research," tells us that it caused him "actual pain" to have to acknowledge that materialisations were an indisputable reality. It was like pulling up a mental taproot. He would have done anything to have avoi-

ded it, but being a conscientious scientist in search of "the truth and nothing but the truth" he had to be true to himself and to Science and bear the consequences. He is probably "feeling better" by this time!

And it is the same with religious beliefs—only, apparently, more so. Like our correspondent, we also had a dear mother who was equally orthodox. She was quite sure she would be washed "whiter than the snow," and knew for a certainty she would lie in the grave until the blast of a mighty trumpet restored her to consciousness. She died with these convictions firmly embedded in her mind, and her remains now lie in a country churchyard in England. Six months after her death we were in the presence of an entranced medium in Melbourne (Australia) when she purported to communicate, and the first words she uttered after her very natural maternal greetings, were:

I have not yet recovered from my surprise to find the Resurrection come so soon!

She proceeded to explain how mistaken she had been in some of her religious views and exhorted us to follow the path we were treading, as it was "the Way of Truth." This case is doubtless typical of countless others. Errors that we have clung to here have to be discarded in the light of hereafter experience. But it is much better to realise the truth here and now, and thus escape the bewilderment which otherwise ensues on awakening to spiritual consciousness. This amazed condition is described as somewhat analogous to physical pain.

Therefore, Spiritualists are often told in messages from the Beyond that they are very fortunate in having realised the truth while still on the material plane. They will, no doubt, get a great surprise for all that. But by virtue of the knowledge they carry forward with them the experience will be greatly modified and they will not be distressed by that sense of utter bewilderment which overtakes the minds of those whose preconceptions bear no resemblance whatever to the actual.

The Spiritualist Movement—A Contrast.

Although the cause of Spiritualism may be floundering in a backwash in Australia, it seems to be on the crest of the wave in Great Britain, whilst in France Psychical Research—as distinguished from Spiritualism—is engrossing the attention of many Scientists and making rapid headway.

In Australia the movement is handicapped in many ways. The Press, on the whole, is "dead against it," and from very few pulpits is anything said in its favor. Then, again, there are no public exponents of intellectual prominence or social standing, as there are in Great Britain, and very few facilities for investigating those phases of the phenomena which make the most impression on critical matter-of-fact minds.

In fact, when we read of what is transpiring in England in these directions we feel "out of it" altogether! There is no Lodge, Barrett, Doyle, Vale Owen, Marshall-Hall, Blatchford or Bradley to arouse public interest in this part of the globe. The wonder is that there should be any interest in the movement at all. But there is—a silent, widespread interest. But there is very little activity. What a contrast to the position in Great Britain, where the cause is making such sustained headway that it does not need stimulus so much as wise and cautious guidance. Many of the clergy have become "inoculated," and some of them, to our personal knowledge are running considerable risks in fearlessly expressing their views. Writing on the extent to which the teachings of Spiritualism are permeating the Churches the Rev. G. Vale Owen recently stated:

> A tour of Great Britain, during which I delivered forty-three lectures, has given me an opportunity of comparing the present state of public opinion on our subject with that which I found during the previous winter.
>
> The one outstanding feature, to my mind, is the rapidly growing willingness of the general public to consider the case. Emphasis is added to this by the attitude of the clergy. Not only are the younger members of the ministries of the various denominations taking up the study of Spiritualism in its most definite form, but dignitaries of the Church of England are now coming forth with no uncertain voice. Sometimes they preach Spiritualism openly; sometimes they veil it under another name. But the teaching is there all the same.
>
> It may not be generally known that in more than one college for the training of candidates for Holy Orders one, sometimes two, lectures are given weekly on our subject. Usually the title is "Psychology"; but among the text-books used are definitely Spiritualistic publications. Among these are "The New Revelation," by Sir A. Conan Doyle, and others of his books. Those who know the inner mysteries of such institutions will appreciate the significance of this in its full importance.

Our hopes are, therefore, centred on Great Britain. That country is to-day the hope of the cause, and as Spiritualism becomes established at the centre its influence will correspondingly extend to the circumference and will eventually embrace all the far-flung dominions of our world-wide empire.

Black Clothes.

It is a somewhat curious circumstance that the peoples of Christian nations have always worn black clothes when plunged into mourning, as though the conditions were not gloomy enough without deliberately accentuating them The so-called "Heathen" are much wiser in their choice of colors. Black is empty of any symbolism that suggests comfort or hope or a belief in the resurrection and another life, and is therefore non-Christian. Heathen China uses white, suggestive of hope. In some parts of England, child mourners at a little one's funeral wear white, the last survival of a beautiful custom. In Persia, pale brown is worn, symbolising the fallen and withered leaves of life. In Abyssinia and Ethiopia greyish brown is the colour, suggestive of the return to "earth." In Egypt and Burmah, yellow is the mourning colour, symbolising the sere and yellow leaf and its decay. Royal mourning is purple ,and that is the mourning colour in Turkey. The only unsuitable colour from every point of view is black. Its vibrations intensify the despondency of the wearer, and in the case of heavy crepe the very sight of it affects all beholders. Fortunately there is now a growing tendency for soul-depressing black to, in some degree, become discarded. Old customs, however, die hard. And this custom will continue to survive in a modified measure until professing Christians realise that it is literally true that death has been robbed of its sting and the grave of its victory. A knowledge of the philosophy and phenomena of Spiritualism would materially assist them in grasping this inspiring truth.

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REV. WALTER WYNN AND THE DIRECT VOICE.

In the correspondence columns of "Light," the Rev. Walter Wynn, whose name will be familiar to most of our readers as the author of "Rupert Lives" and other works, writes:

"I was kindly invited by Mr Bradley to be present at a sitting with Mr. George Valiantine, whom I never saw until I entered the room, and to whom I was not introduced by name. Mr. Bradley did not sit with us. Mrs. Ellis Powell, Miss Louise Owen, Miss Lilian Walbrook, Mr Harry Price, Mrs Bradley and myself constituted the company, with another lady whose name I cannot recall. Each lady and gentleman in the room seemed to me to be highly cultured, clever, gifted, and mentally acute. I would trust their verdict on the phenomena as I would rely on that of the finest scientist in the world as regards science. Each member of the company received a message, and my son Rupert spoke to me in a voice as clear as a bell, thus fulfiling a promise he had given to me the night before by another method. How could anyone in the room have known that? Miss Walbrook sang a beautiful Italian song, and suddenly its author announced himself and talked in Italian. Twenty other illustrative items from the sitting could be cited. The phenomena, as a whole were not as strong as some I have known, but they were genuine, in my opinion, and I should feel an ungrateful coward if I kept silence. I desire to acknowledge my indebtedness to Mr Bradley and Mr George Valiantine."

A CASE OF PREVISION.

By W. E. BROCKSOPP, M.A., ADELAIDE.

A short time ago I accepted an invitation to visit Mr. and Mrs. R. S. Brown, 11 Cross Street, West Hindmarsh, South Australia. An invitation for the same evening had also been accepted by Mrs. O. A. Phillips, Mr. Walter Blake and others.

In the sitting room there stood a whatnot with glasses on top, and on one of its shelves two thermos flasks stood out conspicuously. While our host was absent in an adjoining room Mr. Blake happened to look towards the corner in which the whatnot was situated and exclaimed—"I saw a vision like that last night, and the two flasks were knocked over with other things. A gentleman picked one up and said that it was bound to be his which was broken. The gentleman was dressed in black, with his back towards me; and I had an idea that it concerned husband and wife."

Later in the evening the whatnot was accidentally overturned, not by any visitor, but by a child pushing against the hostess. Some glasses and the two thermos flasks fell to the ground. When Mr. Brown went to pick them up he remarked, as he lifted one of the flasks—"It's bound to be mine that's broken."

Mrs. Phillips and I immediately remembered Mr. Blake's words uttered earlier in the evening while Mr. Brown was absent, and drew attention to the incident and how Mr. Brown had used the same words when picking up the flasks. We considered this a fair example of prevision.

I might mention that neither Mr. Blake, Mrs. Phillips nor myself had ever been present at the gentleman's house previously.

These facts we declare to be correct.

W. E. BROCKSOPP.
W. BLAKE.

DO THE DEAD RETURN?

In a discussion on this question in the "Glasgow Weekly Herald" the Rev. H. Thurston, S.J., writes:

> "In a certain limited sense no Church is more spiritualistic than the Church of Rome. By the recent canonisation of St. Joan of Arc she has equivalently affirmed her belief in the reality of the 'voices.' And St. Joan is only one of quite a multitude who are believed to have had real visions and to have received true communications from the world of spirit. But while strongly affirming that revelations may be made to man through the ministry of angels, saints, or even demons, the Catholic Church has always viewed such manifestations with considerable suspicion. She distrusts the competence of the most privileged mystic to pronounce unaided upon their true origin."

EARLY CHRISTIANITY AND SPIRITUALISM.

The early days of Christianity were full of visions, apparitions, voices, premonitory dreams and other evidences of psychic power. The faithful drew from such things an overwhelming moral force which gave them strength to face every danger and torment. Since the most remote ages the invisible world has always communicated with our own, and a current of spiritual life has continually been guided down to our terrestrial humanity by prophets and mediums. It is this vital influx from supernal sources which has been the spring of every religion. All have in their origin shared this deep essential inspiration. So long as they preserved it pure, they kept their freshness and their vitality, but they faded away and died in exact proportion to the degree of separation which came between them and these secret sources of strength.

That is what has happened to orthodoxy. It has misunderstood or forgotten the great flood of spiritual power which bathed the Christian cult in its early days. It has burned by the thousand the agents of the unseen, rejected their teachings and silenced their voices. The trials for sorcery and the executions of the Inquisition have raised a barrier between the two worlds, and have stopped for centuries that spirit communion which, far from being an accidental thing, is really one of the fundamental laws of Nature.

The disastrous results may be traced all round us. Religions are now only the dried-up branches of a sapless trunk, because the roots are no longer in touch with the vital nourishment. They still tell us of the survival of the individual and of the future life, but they are unable to furnish the least actual proof of it. So is it also with all systems of philosophy. If faith has weakened and if materialism and atheism have rapidly increased, if crime and animal passion and suicide are all so prevalent, it is because the upper life no longer descends to fertilise human thought, and because the idea of immortality is no longer reinforced by actual demonstration. The development of scientific thought and of the critical spirit has made mankind more and more exacting. Mere assertions will no longer content him. He asks for facts and proofs.

From "The Mystery of Joan of Arc," by Leon Denis. Translated by Sir Arthur Conan Doyle, obtainable at the office of "The Harbinger of Light."

"Let us trust in God, and not fatigue ourselves with indiscreet and unwarrantable apprehensions. Let us depend on the Divine assistance for the conduct and issue of our lives, and let us not yield ourselves up to disconsolateness and despair."—Pascal.

"THE WEAPON OF THE GODS."

COMMENTS ON DENNIS BRADLEY'S BOOK.

By EDITH K. HARPER, Author of "Stead: The Man." "St. Francis of Assisi." Etc., Etc.

"The Quest I undertook has reached a conclusion. I no longer rely upon beliefs . . . I KNOW."
DENNIS BRADLEY.

It is not always that the contents of a book entirely justify the glowing enconiums of the publishers "jacket." But Mr. Bradley's orange-colored volume, "Towards the Stars"—not to be confused, by the way, with "The Road to the Stars" by an Officer of the Grand Fleet—is no disappointment. With this premise I avoid the repetition of such adjectives as "coruscating," "brilliant," "startling," "dazzling," and the like, which have been so liberally bestowed on this and the author's previous works, at the same time fully endorsing them.

As I read of his psychic adventures with George Valiantine—the noted American medium—I am taken backward in memory to the spring of 1911, when a deeply enthralled group of men and women had much the same thrilling experiences at Cambridge House, Wimbledon, with the American medium, Mrs. Wriedt, who then visited England for the first time, on the invitation of my Chief, W. T. Stead. Indeed, one might substitute for the name of George Valiantine that of Etta Wriedt, as she was when at the zenith of her wonderful gift, and in nowise exaggerate the effect produced on those who then for the first time listened to what is known as "the direct voice"—that is; spirit visitants speaking audibly, in tones that can be heard by everyone in the room. Like Mrs. Wriedt, also, Valiantine is never "entranced"; his voice has often been heard speaking simultaneously with one or more of the "spirit voices," and conversations with sitters took place in many different languages with which the medium was unfamiliar.

At times, too at the Wriedt sittings, the voice of the American Indian, "Greyfeather," rang out, as does the voice of "Kokum" (one of Valiantine's "controls") which was often heard outside in the garden*. Also, as is inevitable in these bewildering manifestations, there was the same fluctuation of power—there were good, indifferent, and blank seances, attributable, it is supposed, to the type of sitter, as well as to the varying condition of the medium and the atmosphere.

* * * *

Mr. Bradley's investigations, which began in June 1923, in New York, lasted for nine months, as he tells us, continuing in England and covering sittings with several other mediums, including the well-known Mrs. Osborn Leonard. Though at the Leonard sittings only the author and his wife were present, the Valiantine seances at Mr. Bradley's own house at Kingston Vale, were attended by many distinguished investigators, among them Lady Grey of Falloden, Senator Marconi, Lord Dewar, Sir Arthur Conan Doyle, besides others whose names are well known in the artistic, literary, and journalistic world. These included Mr. William Archer, Mr. Caradoc Evans, Mr. Hannen Swaffer, the present editor of "The Sunday Times," Mr. Cyril Scott and several others. A short but fluent dialogue in Welsh is reported between Mr. Caradoc Evans and the spirit of his father.

Mr. Bradley gives a careful and almost complete record of these experiences, and though verbatim accounts are apt to be tedious to any but those immediately concerned, one cannot read Mr Bradley's vivacious annotations without fully realising that here, indeed, is yet further evidence of clear, connected, and confirmatory intercourse with dwellers on the "Other Side."

W. T. Stead used to say to me that he thought the direct voice was useful chiefly for convincing materialists; beyond that it is limited and apt sometimes to be very disappointing, especially to novices who feel that as so much can come through why not so much more? All candid investigators are conscious of this sense of limitation. But that does not lessen the electrifying effect of hearing for the first time the actual sound of voices which, in an earthly sense, are forever silent.

* * * *

Part 3 of this absorbing book is devoted to a long sequence of sittings for automatic writing with Mrs Hesters Travers Smith, whose messages from Oscar Wilde through the ouija-board have caused much discussion. Sitting together, Mrs. Travers Smith and Mr. Bradley obtained communications from one Johannes, a learned Jew, born in Judaea over two thousand years ago, and who has added to his learning much wisdom in the interval. Like the Oscar Wilde script, these Messages of Johannes come with lightning-like rapidity, so that the effect, on Mr. Bradley at least, after a time, was physically exhausting. Without doubt Mr Bradley himself posscious mind theory, which has been so often and so scorn on the overworked "telepathic, or subconsciuos mind theory, which has been so often and so loosely advanced by sceptics as an explanation for psychic phenomena."

The philosophy of Johannes is very far-reaching, and explicit in detail. In the author's words:

> He dealt with the degrees, the valuations, and the progress of psychic phenomena. He explained the necessity of physical demonstration, which, he said, is essential to convince the world. He dealt with the emotion of fear in such a surprising way as I could never have dealt with it.

* * * *

Being questioned by Mr. Bradley concerning "Einstein's theory of relativity and whether his theory applies to other spheres," Johannes instantly replied:

> It does apply on other spheres, for there what affects you affects them also. You are only a part of the whole. You see, until Einstein came forward with his idea you were applying yours in a very ignorant manner, for this feeling that light darted forward and pierced the darkness was, of course, absurd. Einstein has caught the idea much more clearly than any of his predecessors, but he has not been able to see the whole, for someone is going to give you a great deal more which will arise out of Einstein's discvery.

This is a prophecy indeed!

Johannes has much to say in relation to the progress of the individual in the after-life through the phase which he describes as the "second death" (on which, however, he can throw no light). His remarks concerning the problem of reincarnation are very definite. The soul has many lives in many worlds, he affirms, as it passes along the golden road of self-development toward perfection. The sum-total of all perfection is "Love", he teaches, a word unlimited in all its bearings.

* * * *

While these conversations with Johannes were taking place, Mr. Bradley was also having the series of sittings with Mrs. Osborn Leonard before refer-

red to, through whose mediumship relatives and friends of himself and his wife showed intimate knowledge of what was occurring otherwise, both with regard to the Travers Smith sittings and certain experiences with Valiantine. There is thus a three-fold record of unonswerable veracity, accuracy, and evidential value. It is on such cumulative evidence as this that the world at large will be moved gradually to accept the great fact of intercommunication between the two states of consciousness.

Truth, as the author aptly says, is "the weapon of the gods." But it is a weapon that many hands must help to polish and keep bright, so that the blade shall never rust nor become dimmed with the shadow of error. Space forbids more than this all too brief summary of a book which rings sincerity of purpose on every page, and may be trusted to inflict yet one more crushing blow against that corroding Materialism which is the deadliest enemy of Mankind.

*It was "Greyfeather" who foretold the passing of W. T. Stead. See "Stead: The Man." p. 237 by Edith K. Harper. obtainable at the office of "The Harbinger of Light."

ENTRANCED CLERGYMAN.

SERVICE CONDUCTED BY SPIRIT FRIENDS.

History is being made at St. Luke's Church, Forest Hill, London! On Sunday evening, April 26, a beneficed clergyman of the Anglican Church occupied the pulpit. Not only so, but he was entranced before he occupied it, and a spirit gave a very fine and beautiful address on the subject, "Blessed are the meek." And the spirit remained in control until the close of the service and the choir had passed into the vestry, when, after a prayer, the spirit friend wished us "Good-night." This is the first time in history that such an event has taken place in this country; and it augurs well for the future fellowship of the faithful—all one in Christ Jesus.

And on Sunday, May 10, the pulpit will be occupied by the Rev. John Lamond, D.D., a clergyman of the Established Church of Scotland.

Already a leading Nonconformist has occupied the St. Luke's pulpit; and spirits of all branches of the Church from Nonconformist to Roman Catholic have manifested to seers there and spoken in "control" of various mediums. Truly history is being made in demonstrating the "unity of the faith" and the supremacy of Christian Love over all other elements, and what more could be desired? This is what has impressed several clerical visitors. There are more eyes fixed on St. Luke's than many worshippers have conception of.—"Spiritual Truth."

WATCH FOR THE RED DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a RED 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.

"LOVE."

By META DEWES, Napier, New Zealand.

Sitting quietly in the silence of a little meeting, held one evening in my house, I asked mentally that I might see one word of God spoken through the Christ while here on earth, and unhesitatingly came the word, "Love," bringing with it a picture of wondrous beauty.

It seemed that Love became a force vibrating through all things. In passing show before my eyes, a garden rose wherein the flowers bloomed in proud profusion because of Love. Birds sang more sweetly, and the droning bees seemed all about. Then before me passed the faces of a city crowd, brighter, more full of joy and hope than I had ever seen, because of this great force of Love. It seemed to me the whole world sang. And in the spheres beyond the joy and sound went forth until the whole celestial plane became one glorious light—the Light of Love.

From white this wondrous vision turned to softest pink—the shade of Love—and, when my soul felt like to burst its human bonds, behold, our Lord, our Saviour, King, stood forth, a cross of gold within His hands—of more I could not see. I had beheld the whole perfection of the truth of Love.

SIR OLIVER LODGE AND HIS CRITICS.

"Sir Oliver Lodge is a respectable professor of a British University whose word on material science would be the last. But why because a man is an expert on electricity should he be recognised as an expert on psychical matters?"

We take that quotation from an address by a clergyman on "Communication with the Dead," as reported in a Yorkshire newspaper. It is an example of an insufferably silly argument which we have gibbeted over and over again, until we are growing weary of it.

Let us answer the question in plain terms: A man is an expert on any subject which he has thoroughly studied and of which he has a special mastery. And if (unlike the persons who ask this silly question) he is a man of high intelligence he may easily be an expert in more than one subject.

Sir Oliver Lodge has devoted many years to study and experiment in psychical science, so that he is an expert in this as well as in electrical science. That ought to be obvious to any person who reflects on the matter for a moment. But many of the critics of Spiritualism appear to be curiously deficient in brain-power—a few of them, indeed, seem not far removed from imbecility.—"Light."

AS OTHERS SEE US.

Writing from Seattle, Washington, U.S.A., a subscriber of long-standing writes: "I hope nothing will prevent my having this magazine as long as I live, and only wish I was able to distribute many dozens of copies each month for the good of the cause."

A West Australian tribute: "I have not time to read all the literature I receive, but I do not miss a page of the 'Harbinger.' It is too good to miss!"

A Sydney supporter states: "The Harbinger gives Spiritualism a standing it would not possess minus such a journal, and it is the plain duty of Spiritualists to support it."

A Brisbane friend writes: "I am sure we all realise the careful compilation of the various informative articles in your beautiful journal, and join heartily in wishing you every success in your great work."

ETHER AND MATTER.

RADIO TALKS BY SIR OLIVER LODGE.

We have had some most enjoyable conversations of late with Sir Oliver Lodge, writes the editor of "The Two Worlds," Perhaps that is not a correct statement of the case, since all the talking was done by Sir Oliver himself from 2LO. His series of talks on "Ether and Matter" have been most enlightening. They have shown us how truly modern science is approximating to the recognition of a super-physical universe, which is at once the reservoir and cause of all life's wonders, and has demonstrated very clearly the fact that the psychic manifestations which have been sporadic in all times, but have become a veritable flood in the last seventy years, are produced by laws and forces which are gradually becoming apparent, and we have not the slightest doubt that the facts concerning the ether, which Sir Oliver Lodge has been able to place within the reach of the common man who has had no special training, have been made clearer to him by reason of his psychic investigations. We are glad to know that these broadcast talks are shortly to be published in book form at a price within the range of the average reader.

* * * *

One of the results of the series of talks is to bring Sir Oliver Lodge nearer to us as a man. To many thousands he has been a great name, a professor on a pinnacle. But as one has listened to his voice in the home one has become aware of something of the personality of the speaker. Listeners will be able to recall the sense of tiredness which was sometimes apparent. Even the presence of a slight cold was apparent on one occasion, and some of his asides have enabled us to enter somewhat into the mental processes at work within his mind as he talked to us.

We shall not forget the deep impressiveness with which, at a time when the King was ill, he closed his conversation by saying, "And now let us say with deep and fervent sincerity, 'God save the King!'" It was just the evidence that in the study of the great problem of universal energy he had not forgotten the human sympathies, and we are sure everyone was touched at the conclusion of his last talk with the words, "This ends my series of conversations, and I am sorry." One felt somehow that though he was invisible to his listeners, and they to him, he had caught something of their spirit, and regarded them as his students.

* * * *

In listening to the conversations of Sir Oliver we have been much struck by the parallel between such communication and communications with the spiritual world. As we sat at one end of our crystal set it would have been easy for the sceptic to argue that Sir Oliver did not exist, that he had no message, that he was not who he professed to be, that the voice was not always his, that we were deluding ourselves into the belief that we heard a voice which was not audible to those beyond the range of the phones. But the conviction came to us that a very human man, with a very wide range of vision and an ideal conception of universal life, was conveying to us the result of his thoughts and investigations, and no one can rob us of that conviction. Oh, yes! the scoffer could have argued it out of existence but we were at the end of the phones, and we know.

Never bear more than one trouble at a time. Some people bear three kinds—all they ever had, all they have now, and all they expect to have.—Lord Avebury.

DEATH AND THE CHICK.

THE SURPRISES OF THE AFTER LIFE.

We have sometimes compared the liberation of the immortal ego, the **real** man, from its prison house of flesh, at what is called "death," to the experiences of the chick on succeeding in cracking the shell and emerging into an infinitely fuller and much more expansive life. Light supplants darkness, abounding energy takes the place of inactivity, and a limitless horizon is substituted for a circumscribed environment. What a change! Imagine the surprise—if it is capable of amazement—of the little chirping ball of down on seeing the light for the first time and discovering that it can run about wherever it likes and participate in pleasures that it never previously suspected existed! The experience that follows death is somewhat similar. There are surprises on every hand, and to the man who has lived a righteous life, delight follows on delight, and there opens up before him an endless vista of joy and service. This is what is meant by the words: "Enter thou into the joy of the Lord!" We have been led to revert to this simile of the chick by a sermon preached by the Rev. John Oates, of Finchley, London, who said:—

> See this. Here is a bird's nest—a nightingale's nest. We take an egg. We know that within this tiny shell is a little nightingale. We ask ourselves, What is this bird within the shell. How is it formed? What are its powers? We soon come to see that this little bird is shaping itself wings. What does it want with wings in a shell? A beautiful throat is being formed for song, but where is the room for song in a shell? We recognise that within that shell are vast potentialities and latent powers which can only be realised when that little bird breaks the shell, dissipates the form, and makes its way out into the outer world. And presently you find it using its wings, and you hear the sweet nightingale note!
>
> So with man's spirit in the body, which is, indeed, a shell. There can be no question whatever that we have latent powers that can only be realised when we break the shell—when we make our escape from the body. Have you not felt like that—felt some movement and stirring of the spirit within you. I have, hundreds of times. I once saw a prisoned eagle. Its piercing eyes were fixed on the sun; it beat its wings, but was held in by its cage. So every one of us, at some time in his life, must have been conscious of powers hindered and confined.
>
> Death is a natural necessity—an orderly thing, a beneficient thing, because it means the opening of the door, the letting the man out into a larger, freer, more glorious life, in which he may realise the possibilities of his being.

Thank God, then, for "Death." But if you cannot do this—well, don't fear it! Get the right viewpoint! Remember it is only "Good Night" and "Good Morning." And after that, "pleasures for evermore!"

Nay, but as when one layest
His worn-out robes away,
And taketh new ones, sayest
"These will I wear to-day";
So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

—Sir Edwin Arnold.

The foregoing was published in our issue of November 1918,. It is reproduced at the special request of a Sydney reader.

TO THE READER.

If you have any difficulty in obtaining copies of "The Harbinger of Light," you should order the Journal direct from the office and thus have it delivered at your door regularly every month.

NOTES FROM AMERICA.

NEW BASIS FOR A MORAL CODE.

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

Dr. Ray Lyman Wilbur, Stanford University president in a recent interview says that "denominational religion is losing out in the schools and colleges. . . The active mind is no longer satisfied with phrases and creeds. We need a new basis for a moral code."

Taken alone, this reads like the preamble to a declaration of faith in Spiritualism. For upon what surer basis could a moral code rest than upon intelligence sent back to us from another world by those who are actually experiencing the after effects of their conduct in this world? And if a renewed sanction for the teachings of Jesus is desired, from whom can it be derived save from those Christians whose faith has been converted by death into knowledge?

But Dr. Wilbur does not even look in the direction of Spiritualism. On the contrary, the Doctor holds that the new basic moral code will be "the old thing without religious authority as a necessary part of it"; and he adds: "We shall follow this code simply because we are intelligent enough to recognize its value."

* * * *

That intellect, by itself, can redeem the nations is a fallacy which the war should have exploded. For the late war was at once the most intelligent and the most destructive of all wars. And we are promised that the next war will be waged so intelligently that the theory of warfare will be carried out to its logical conclusion by the wholesale poisoning of the enemy's population!

And it is no less fallacious to suppose that unassisted intellect can redeem the individual. For honesty is not always the best policy from the standpoint of an intelligent worldling; otherwise dishonesty had long since been banished from human experience. It is because crime sometimes pays, in this rudimentary world, that it is necessary for man to be shown that he is an immortal spirit, living under a stringent law of consequence enforced by eternal penalties.

If Dr. Wilbur were right, and everything necessary to lead man on to righteousness were comprised in this material world, we may be sure that the long and continuous course of spiritual revelation had never been vouchsafed to mankind by the Deity, who seems never to duplicate His works unnecessarily.

* * * *

This theory, that worldly intelligence forms a sufficient basis for morality, could scarcely be entertained except by a man holding a comfortable and assured position, to whom it would seem the height of folly to disturb the social equilibrium that maintained him so pleasantly. And the atmosphere of a university is not likely to be very congenial to Spiritualism, which was born among the common people, and which continues to draw its strength from them, and which flourishes only in the free air of open discussion between open minds.

THE LIFE OF "MARGERY."

The latest issue of The American Psychic Research Society's journal gives some interesting facts concerning the life of "Margery" (Mrs. Le Roi G. Crandon), whose remarkable mediumship, it will be remembered, was condemned by the committee appointed by the "Scientific American"; though, in the light of subsequent disclosures, this condemnation seems more like a guarantee of authenticity. For in the opinion of Mr. Dingwall, an English researcher of repute, who is now studying "Margery," the entry of the above-named journal into the field of psychic research "was attended by an evil odor," and its scientific investigations took on the similitude of "a burlesque puzzle or vaudeville show."

* * * *

It appears that "Margery," who was born near Toronto, comes of psychic stock; for her brother, Walter Stinson, who was killed by a locomotive in 1911 and who now manages his sister's seances from the "other side," used to have tables tilting and levitating in his presence; and their mother, at 75 years of age, still receives automatic writings.

This is but one of countless instances proving the hereditary character of mediumship. And it is sad to reflect that during the dark ages of ecclesiastical domination humanity, incited to the extermination of witchcraft, has well-nigh eradicated from the social organism this most precious faculty of mediumship, through which alone can our discarnate friends acquire a limited control over physical forces and thus provide the only kind of evidence of their continued existence that an unspiritual generation is able to recognise. In consequence of this wholesale destruction of the individuals who formed a link between the two worlds, we see to-day a scientific materialism reigning supreme in all civilized countries and even denying the very eyistence of spirit.

* * * *

That "Margery" is a first-class medium no one with an open mind can doubt after reading an account published by Dr. Mark Richardson of Harvard, who has attended her seances from their commencement, in 1923, and whose two boys in spirit life assist Walter at the seances. The phenomena include raps, lights, scents, apports, trance-writing in nine languages musical sounds, and the production of ectoplasm, which has been photographed by flashlight.

But it looks very much as if, while admitting the phenomena, an attempt will be made to eliminate the spirits. Already we are being told that their presence has not been in any degree proved. Evidently we are going to hear a good deal about "split-personalities," and it behoves us to be on our guard lest we be led into a morass of credulity camouflaged as "science."

Before the advent of psychic researchers it was accepted as an axiom that the whole is greater than the part, but all of that has now been changed! We are told that "Margery" (the whole of her) has studied but two languages besides her own, whereas her incomplete "trance-personality" writes in nine languages! Moreover, we are told that that part of "Margery" calling itself her brother Walter (who during his life was an expert whistler) "has on several occasions whistled a beautiful and complicated obligato," whereas "Margery", in her complete and proper person, has no whistling ability whatever!

But there are people who think it "scientific" to deny the obvious, and to propound something very recondite to put in its place.

The feminist movement in China is said to be growing so fast that the mandarins will soon give way to womandarins.

THE NUTSHELL PAGE.

THAT RED DISC! Will those of our subscribers whose subscriptions are due be good enough to bear in mind that the Red Disc that embellishes the wrapper of their "Harbinger of Light" is intended to remind them of the fact! It is not a freak! It is intended to be taken seriously. This explanation seems to be necessary in many cases. Having made it, we anticipate a prompt and joyful reponse!

* * * *

There is a daily newspaper published at Budapest, edited my Mr John Anka, and there also appears to be a remarkable medium in that city. Mr Anka had lost a little son, aged two-and-a-half years, and he resolved to have a sitting with the lady. An appointment was accordingly made for the afternoon of Friday, January 2nd, and in the succeeding paragraph we reproduce his account of the sequel.

* * * *

"I was to bring with me a friend, who was an engineer in the State Railways Machine Factory, and owner of a photographic apparatus. On the appointed day I could not come, being at a funeral, but my friend, the engineer, with his wife, went to the medium. At the ensuing sitting there were present the said medium, her husband, the engineer and his wife. As the mdium got into trance, she asked for a glass of water. This was fetched and then held by the wife of the engineer. Then the medium prayed over the water and suddenly said that the little son of Mr. Anka was present and could be photographed. The electric light was switched off and magnesium was lighted, and then the engineer, with his camera and his own plate, photographed the glass of water held by his wife. The picture was completed also only by the engineer, who is an earnest and reliable truth-seeker. No fake is possible. The reproduction of the image of my little boy is there, reflected in the water, with every characteristic of his living personality."

* * * *

Speaking at the commemoration ceremony at the battlefield of Culloden last month, Earl Cassilis, chief of the Gaelic Society, in laying a wreath on the memorial cairn, referred to his recent visit to Japan and its practice of ancestor worship. He said that this was a cult which appealed very much to the Gael not merely because of reverence for his ancestors, but because of a feeling that the spirits of their ancestors were taking part in their doings.

* * * *

In an address delivered at the funeral of the late Prime Minister of New Zealand—Right Hon. W. F. Massey—the Rev. G. Miller, Moderator of the Presbyterian General Assembly of the Dominion, said: "He whose body we are to lay in the grave to-day is not dead. He is alive. He has left the land of the dying, and has entered the land of the living. We do not then, think of him as one dead." There is no "asleep within the tomb," or far-off Resurrection Day fallacy about this language!

* * * *

The psychic powers of the Princess Wahletka, the Indian seeress, are exercising the London Press not a little. A love-lorn girl (it is stated) asked the Princess where her fiance was. "Outside," said the seeress, "waiting to make it up with you." Rushing out, the girl fell into her lover's arms!

* * * *

The correspondent of the "Westminster Gazette" at Paris communicates the following to his paper:—"On the day of the funeral of Charles Coemelch, age 17, who had been killed in a factory near Dunkirk, his mother saw the imprint of the boy's hand appear on the window, apparently materialising out of nothing. Hot water failed to remove the marks, which have been examined by the Paris police and experts. Madame Coemelch states that it was her boy's habit to knock at the window every night on returning home."

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Under the arresting caption "Magnetism from the Eyes," the "Daily Express" gives us the following:—"Dr. Russ, after a series of experiments, states that the human eye emits a magnetic ray that can move a sensitive electrical instrument at a considerable distance. This movement, which is almost instantaneous, may amount to thirty degrees of the compass. The human body, states Dr. Russ, is not magnetic, but an electrical force is apparently generated in the brain, and escapes through the eyes during sight."

A series of articles on "Do The Dead Return?" has been appearing in some of the Australian and New Zealand newspapers from the pens of different contributors. In the course of an opposing statement Dr. Arthur Lynch states: "No one of those who have passed over to the great supernatural world has ever told us anything that we did not know before; that is to say, not one has made us acquainted with any fact or series of facts of which the elements that composed it were not part of our previous mental possession." Anyway, sufficient has come through to entirely revolutionise all the orthodox conceptions of death, and the conditions prevailing in the After-life, and to for ever abolish many other theological errors which have hitherto held the human mind in bondage. That is something, surely!

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At a seance held at Mr Dennis Bradley's house it is related that the Countess Ahlefeldt spoke in Russian with her departed brother; that the Japanese poet Gonnoske Komai conversed with a spirit in Japanese; that Miss Winifred Graham spoke with her father and with Charles Garvice the novelist: that Miss Fay Compton had a conversation with Pelissier; with much else of intense interest.

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The Vicar's daughter was very enthusiastic and appreciative about the new curate, and when she called on an old lady of nearly eighty for afternoon tea, she soon turned the conversation in his direction. "You know, dear," she said, "he is so very capable in so many ways. But what I like about him most of all is that he is a true altruist." "Well, I am surprised to hear that," exclaimed the old lady, "for I heard him singing last Sunday, and I could declare that he was a tenor."

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An accusation that the Church Assembly of Great Britain is trying to bowdlerise the Psalms brings to mind the fact that this year is the centenary of the death of that once famous person, Dr. Bowdler. He was a physician who later gave himself up to philanthropy in London, the Isle of Wight, and South Wales. In 1818 he issued his "Family Shakespeare, in ten volumes; in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a family."

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We are apt to feel as if nothing we could do on earth bears a relation to what the good are doing in a higher world; but it is not so. Heaven and Earth are not so far apart. Every disinterested act, every sacrifice to duty, every exertion for the good of "one of the least of Christ's brethren," every new insight into God's works, every new impulse given to the love of truth and goodness, associates us with the departed, brings us nearer to them, and is as truly heavenly as if we were acting, not on earth, but in heaven. The spiritual tie between us and the departed is not felt as it should be. Our union with them daily grows stronger, if we daily make progress in what they are growing in.—Channing.

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Writing in the "Glasgow Herald," Miss Estelle Stead states: "I will finish with a prophecy given through Mrs. Mary Hollis, a direct voice medium, by her control, Dr. Nolan, in 1869 or 1870. In reply to the question, if on the Other Side they had anything more perfect than metallic wires for conveying electric currents, he said, 'Yes, we have electric currents without wires.' He then made the following prophecy, part of which has already been fulfilled: 'The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world.' The first part of the prophecy is fulfilled, and I do not think it will be long before the last part is also."

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By my love for my mother, who gave life to me, I swear that Life is sacred and imperishable, that affection is not an irony, that Immortality is something more than an unexplainable dream; and that those who have loved us even to their last hour. . . - are our angels, the guardian angels that Christianity had a glimpse of, but without understanding. To live, to act, to endeavour to feel, in the manner that would most please the departed whom we love, is meanwhile our task here. There must be a watchword for our daily battle inscribed on the graves of our dear ones. May this power of living with, and in, what is said to be "no more," be to your mind a Pledge of Immortality.—Mazzini.

GREAT ASTRONOMER AND SPIRITUALIST.

Historical Survey of Psychical Phenomena.

By CAMILLE FLAMMARION, Translated from the French by Esther Kahn, Sydney.

[A cablegram informs us that M. Camille Flammarion, the brilliant French astronomer and experienced investigator of psychical phenomena, passed to the higher life in the first week in June at the age of 83. His protracted and comprehensive investigations into all phases of Spiritualistic manifestations is common knowledge among all students of the subject, and readers of his various works on the theme are well aware of his whole-souled conviction that the survival of the human personality after physical death had been incontestably proved. The accompanying article from his pen, written three years ago, and published in "La Revue Spirite," will doubtless be read with special interest at this particular time.]

One often dates one's study of Spiritualism from the mediumistic manifestations of the Misses Fox, and the table-turning epidemic of 1853, or the foundation of this "Review" by Allan Kardec in 1858. In reality they touch at the same origins of human history. Without tracing backward to Chaldean astrology or Assyrian antiquities, we can remember that the Bible, which we still read is one of the most ancient books of history. Does not its name, etymologically, signify "The Book?" It shows us that psychic experiences, which to us appear modern, date far back. It is full of references to spirits, angels, demons, apparitions of every kind. The evocation of the dead is formally interdicted, which goes to prove that it was the custom.



M. CAMILE FLAMMARION.

In spite of this interdiction, we see Saul evoking the shade of Samuel in the house of the pythoness of Endor. Let us open the first book of Samuel, at the 28th chapter. We read that Saul, fearing to fight the hosts of the Philistines, consults God as to what he shall do, but received no enlightenment "neither in dream, nor by the priests, nor by the prophets." And behold that which came to pass: Saul was king, the prophet Samuel died, and Saul was disquieted about the future; above all, on account of the rivalry of the young David, his son-in law. He had prohibited the evocation of the shades on pain of death. But read the text:

Then Saul said unto his servants: "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." And his servants said unto him: "Behold, there is a woman that hath a familiar spirit at Endor." And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he said: "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

And the woman said unto him. "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore, then, layest thou a snare for my life, to cause me to die?" And Saul sware to her, by the Lord, saying: "As the Lord liveth, there shall no punishment happen to thee for this thing."

Then said the woman: "Whom shall I bring up unto thee?" And he said: "Bring me up Samuel." And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul saying. "Why hast thou deceived me? For thou art Saul." And the king said unto her: "Be not afraid: for what sawest thou?" And the woman said unto Saul: "I saw gods ascending out of the earth." And he said unto her: "What form is he of?" And she said: "An old man cometh up; and he is covered with a mantle."

And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself. And Samuel said to Saul: "Why hast thou disquieted me to bring me up?" And Saul answered: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known to me, what I shall do."

Then said Samuel: "Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him as he spake by me: for the Lord hath rent the kingdom out of thy hand, and given it to thy neighbour, even to David. Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines."

Then Saul "fell straightway all along the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day nor all the night. And the woman brought food before Saul and his servants and they did eat. Then they rose up, and went away that night."

Such is the biblical story of the evocation of Samuel. What truth is there in this episode? We know not for certain if this occurred. One can suppose anything—lying political invention of the author; exaggeration of a secret consultation; fraud of a witch; scene of ventriloquism; credulity of a frightened king, believing he recognised the Prophet from the description of the pythoness. Yes, one can suppose anything, but we may also admit that this story is not an invention, and that the evocation did take place under influence of the medium of Endor. This biblical story, whatever may be its interpretation, forces us to the conclusion that at this epoch people believed the thing possible, and

no one can deny that the Bible was a serious work. These evocations of the dead were exercised 3,000 years ago.

THE BELIEFS OF THE EGYPTIANS.

We can scarcely think of the Hebrews without remembering the Egyptians of the same epoch and anterior times. Yet still more than among the little Jewish people, the annals of the great and glorious Egyptian dynasties show us the perpetual association of the cult of the dead in all the affairs of life. Their religion taught that the future life was the continuation of this, with the same elements, the same customs. Have we not quite recently discovered (1920) in the ancient necropolis of Thebes, some miniatures of people, animals, ordinary utensils, barques, houses, interred with the museum of an opulent proprietor, who took all provisions so as not to miss anything in the other world? No one altogether ignores the sacred rites of the Egyptian religion of 4,000 years ago.

We profess to believe that the future life is a continuation of this? Is it simply a natural result of our habitual ideas? Had one received, in some analogous experiences to those of actual Spiritualism, certain imaginary echoes of posthumous communications? It is remarkable that more than one contemporary spirit sees also into the other world, with its habitations and terrestrial habits, an opinion admitted even amongst the most intellectual. Our problem has occupied every age.

TELEPATHY IN ANCIENT LITERATURE.

Telepathy was almost a common bond in ancient literature. The works of Homer, Euripides, Ovid Virgil, Cicero often picture the manifestations of dying and dead, apparitions, evocations and realisations of premonitory dreams. Cicero shows in his book on "Divinations" the apparition of Tiberius Gracchus to his brother, the dream of Simonides rewarded for having given sepulchre to a shipwrecked sailor, found upon the shore, and especially the incident of the traveller of Uregara, which I have related in "Urania."

This anecdote of the two travellers of Uregara has been reproduced by a certain number of Latin writers, notably by Valerius Maximus, who lived in the reign of Tiberius, in the time of Jesus Christ, and its popularity tends to show the public interest in the subject among the ancients. It has often been commented upon—and generally rejected as a simple hallucination. To-day, with our actual psychic knowledge we no longer scorn this story of Cicero's as being superficial; we know that there are unknown forces, real telepathic communications, although inexplicable. Truly, human history often seems comparable to a series of waves of flux and reflux, and repeats itself, somewhat tardily, in everything concerning unknown forces. For my part, I can never see before me a magnetic needle, oscillating upon its pivot, and feverishly seeking the magnetic North, without being plunged into the most profound admiration, and I can never witness the peculiar properties of the magnet, without remembering that another observer—Saint Augustine—15 centuries before, was seized with the same astonishment.

SIMONIDES WARNED BY A VISION.

Everything merits admiration if one only reflects. The magnet, which attracts without contact, which draws a piece of iron, is as mysterious as the traveller from Uregara announcing the fact of his assassination to his comrade, and is trying to discover his corpse. It is time that we ceased saying that it is not true, because we do not understand the "modus operandi." Let us now recall the episode of the poet Simonides, related by Cicero. This is the summary:—

The poet Simonides found the corpse of an unknown person, stretched upon the earth and gave it burial. As he was preparing to go on board a vessel, the vision of the person whom he had buried appeared to him, and warned him not to go, adding that if he did go, he would be shipwrecked and would perish. Simonides turned back, and all those who went perished. We know that Simonides lived in the time of Pausinius and Themistocles, five centuries before Jesus Christ. Valerius Maximus and other writers also tell the same story, which is celebrated among the ancients and admitted true. Simonides of Cos, Greek lyric poet, born in the island of Cos about 556 B.C., died at Syracuse about 467, has commemorated it in a little poem, together with his salutation at the time when the roof fell in upon the family of Scopades during a banquet, when another apparition, attributed then to Castor and Pollux, would have saved him by calling him out of the house.

THE PSYCHIC IN ROMAN HISTORY.

At the same epoch as Jesus Christ, Roman history is embellished with tales of all kinds concerning posthumous manifestations. Caius Caligula, born in the year, 12, died in the year 41, sanguinary and criminal fool is as repulsive with physical ugliness, as with moral monstrosity. This infamous epileptic, worthy successor to Tiberius, lived in Rome until the age of 29, in a burlesque reign of nearly four years, and was assassinated by two courageous citizens, then stabbed thirty times. Suetonius relates that his body was secretly carried into the garden, half buried hastily upon a funeral pile, finally buried and covered over with turf. The keepers of the garden, he adds, were disquieted by apparitions, and the house where he was killed was disturbed each night by certain terrifying noises, until it was destroyed by fire. Caligula's wife, Cesonia, was assassinated the same day as he was, by a centurion, and her daughter crushed against a wall. As all these different phenomena are being continually manifested, it is complete evidence. Historians are all there before us.

As people are always and everywhere occupied with the question of survival, I repeat that it is what I wish to state here, simply by historical examples. Everyone knows of Pliny the younger, nephew of Pliny the naturalist, whose death in the eruption of Vesuvius, which destroyed Pompeii, he has related, and everyone has read his very interesting letters, in which we read the anecdote, which has become almost a classic, about the philosopher Athenodorus in Athens hiring a haunted house, in which no one would live, and receiving there a visit from a ghost, who led him to the courtyard, where a skeleton was found. As we note above, **psychic deeds which we are investigating to-day, and appearing so new to many people, were almost commonplace in ancient literature.** Let us turn again to some historians:

OTHER SIGNIFICANT INSTANCES.

We read in Plutarch the tragic story of the assassination of Julius Cæsar, and the premonitory dream of his wife Calpuruia, who did everything she could to prevent him attending the Senate. It seems in this story, as if we hear the voice of Destiny, in the strange premonitory signs, such as the opening of the windows in Cæsar's bedroom, etc., just like normal happenings. Brutus and Cassius were assuredly evil spirits, sceptical of the Epicurean school. Read in Plutarch about the appearance of a spectre to Brutus in his tent, making a rendezvous on the plain of Philippi, where he met his death. If Julius Cæsar had been less sceptical concerning dreams, he would perhaps have listened to the prayer of his wife. Augustus was better inspired at the battle of Philippi. A dream of one of

his friends caused him to leave his tent, though suffering great pain. His camp was taken and his bed pierced with sword-thrusts (Suetonius).

We can remember the vision appearing to Catherine de Medici when she lay dying in the chateau of Blois, in 1574, in reference to the Cardinal of Lorriane. ("Urania" p. 208.).

Francois de Belleforest, author of "Histoires Prodigienses" (1578) relates that his father appeared to him in the garden at the moment he died, although he did not know of his illness.

Montluc mentions in his "Commentaries" a strange dream he had in which on the eve of the event he saw King Henry II. pierced by a lance, in combat with Montgomery (June 30th, 1559.).

The Queen of Navarre, Marguerite D'Anjouleme, being at the convent of Tusson (Chareute) heard herself called by her brother Francis I., at the moment he was dying at Rambouillet.

Francis Bacon delates ("Sylva Sylvarum") that in a dream a vision foreold the death of his father betwen London and Paris (1578)., etc., etc.

MANIFESTATION THROUGHOUT HUMAN HISTORY.

Without multiplying any further these narratives which emerge from every epoch in history and among all people, **we prove by these testimonies, that in spite of apparent improbability, the manifestations of the dead make part of human history.** Yes, this question has always been the great concern of humanity. What is life? What is death? Visiting one day Westminster Abbey, pantheon of great men, in London, I read there, on the monument erected to John Gay, the following inscription, bizarre for a tomb:

> Life is a jest; and all things show it,
> I thought so once, but now I know it.

Jest, wit, buffoonery, irony, mystification, comedy or drama, farce or tragedy, if those who are on the other side of the sepulchral gate can teach us, it is for us to question them.

AN OFFICER IN THE BEYOND.

"The Case of Lester Coltman"—who was a Lieutenant in the Coldstream Guards—is the title of an arresting book previously referred to in these columns.

Speaking on the subject in London on a recent date Sir Arthur Conan Doyle described young Coltman as one of the most brilliant students who ever came from South Africa. He went to Cambridge, and was there when the war broke out, and at once joined up. He met his death at Cambrai in December, 1917. His aunt, Miss Lilian Walbrook, had some mediumistic power, and, writing through her hand, this young soldier was able to communicate and to prove his identity.

Passages of power and beauty from Miss Walbrook's book, "The Case of Lester Coltman," were read and discussed.

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

NEW CATALOGUE OF BOOKS READY.

In response to numerous requests we have had a new and complete Catalogue printed of all Books stocked at the office of "The Harbinger of Light," and shall be pleased to forward a copy, post free, on application.

ACCIDENT REPORTED BY TELEPATHY.

In an issue of a recent date "The Western Mail," England, published the following case of telepathy:

A lady resident in Cardiff recently scalded her foot severely—one Friday night—by upsetting a kettleful of boiling water. Fortunately a married daughter who had spent many years as a trained nurse previous to marriage was at the time on a visit to her parents and at once rendered first-aid. The same night, or the following morning, another daughter, who resides more than a hundred miles away, had a most vivid dream. She saw her mother step into boiling water and for some reason she could not account for was unable to render any assistance; but to her great relief her elder sister, the ex-nurse, came forward and took the case in hand.

She was so impressed by the vivid nature of her dream that when she awoke she at once rang to ask the maid to bring her letters. But there was nothing from home, and although she expected a telegram all day nothing came. She told her dream to a friend, who promptly pooh-poohed the whole thing—"Dreams are always contrary!" Judge of the astonishment of the two when the absent daughter had a letter from home on the Monday morning giving an account of the accident.

PASSING THOUGHTS!

True happiness can only be obtained by resolving, with God's help, to be good and to do good.

There is no depth to which the soul of man can descend, from which it cannot be rescued by the grace and mercy of God.

The relation of time to eternity is as the flowing stream to the boundless ocean.

Earthly life is like a dream from which we awake after death to the grand reality.

Love is the true foundation of every successful effort for the betterment of humanity.

What we sow to the flesh we shall reap with tears, but what we sow to the spirit will not only bring joy to us but to the angels.

Trials and disappointments, aye and even calamities, that draw us nearer to God, are really "blessings in disguise"!

The love of God for sinners follows them beyond the portals of the grave!

R. C. N.

ARMISTICE DAY SPIRIT PHOTOGRAPH.

We have just received a further supply of the wonder-provoking spirit photograph taken last Armistice Day at the Cenotaph, Whitehall, London, by Mrs. Deane, the gifted psychic photographer, in conjunction with Miss Estelle Stead and Miss Scatcherd.

Fifty faces are clearly depicted in the picture, and many of them are so sharply defined as to be capable of positive recognition. All the surroundings are blotted out by the filmy cloud of ectoplasm in which the faces appear.

This is the third year in succession in which Mrs Deane has obtained results of this character, but the photograph under notice is undoubtedly the most successful of all.

Copies will be posted for 1/3 on application to the office of "The Harbinger of Light."

DREAMS AND THEIR SIGNIFICANCE.

SOME PERSONAL EXPERIENCES.

By ETTA FRANCES ROTHWELL.

Dreams are of varied types—some mean nothing and others are sent as warnings, or are prophetic of coming events. When of the latter type, they take on an aspect of fate and lead one to question whether the whole of life is not one concerted plan in the hand of the Master Architect.

In my own experience I find when a dream flashes into my mind—possibly hours and sometimes days after I have dreamed it—it always has significance. Sometimes I wake right up with the dream vivid in remembrance. Then I try to impress the mind to bring it to my remembrance when morning comes. Frequently it has happened that it does not flash back till the quiet of evening. Then it all breaks with startling clearness, and such a dream I always note.

Quite recently I dreamed a friend was in danger of accident, through being crushed with a plank. I sent a warning to guard against accident which, however, did not prevent it happening, a violent gust of wind banged a door on this friend's finger, cutting it open to the bone. In my dream I saw a plank of wood. Had I been shown a door and seen it forcibly shutting on an open hand, the accident might have been averted. As it is, he has had a useless finger for many weeks.

* * * *

Another symbolic dream was that of sleep-walking. It was three days before the sleep-walker was found, and then the consequent nerve shock caused anxiety. That dream was entirely forgotten for many weeks when another one came and was vividly remembered, bringing the former one to mind again. In this latter dream the subject began to sink into a deep abyss and I clung to her, and sank with her, straining every nerve to bring her back again to a place of safety.

Soon after this she told me she had to have an anaesthetic for some medical attention. I warned the Doctor that she was a bad subject. No ill effects, however, were apparent at the time, but for three days after the anaesthetic she was in a critical condition through nerve shock. I was with her throughout that time, and afterwards she said she felt she would have died if I had not been there to care for her. She knew nothing of my dream, but I knew she had been in somewhat grave danger or I should not have been forewarned.

* * * *

Another dream concerned a near relative. I saw him crossing a wide dried-up river bed leading a powerful bay horse. I was standing on the bank. Then the horse went suddenly down on its side and the subject of my dream was tugging violently at the reins to get the animal to rise again. As I watched, I saw the river coming down like a huge wall. I screamed to him, that the river was coming, but at the same time he saw it, and leaving his horse, ran to reach the bed of a narrow creek which ran into the big river. I stood petrified wondering whether he could reach the other bank in safety. But, no, the water flowed over and submerged the horse, then flowed into and filled the creek and submerged him.

As I stood on this side of the raging torrent, I said: "Well, that's that!" I stood watching the swirling waters, and after a lapse of time I saw this relative come out on the other side, but without his coat, and the back of his vest had several patches. At the time, I thought: "How strange that his vest should be patched," He waved his hand to me, across the swollen torrent, and, pointing to some hills in the distance, turned to go towards them, and as he turned the throught went through my mind: "How like J—— he looks."

But it was some days before I got the full significance of the details. When he turned to the hills I said to myself in my dream: "Well, I can't go to him and he can't come to me—the river rolls between—so he must go his way and I must go mine." Then I woke with the dream vivid. "That's illness," I said, "and he will pass over the River of Death. When it comes, there will be no recovery." It was only a few days after that this relative had a seizure. The horse was his strength and work—the thing that carried him; the down-coming rush of water, the sudden seizure; the creek, the narrow place where he lingered many months, only to emerge leaving behind his physical vesture or coat (his body); the patched vest showed the number of times he was brought round from subsequent turns, and the resemblance to J—— should have warned me of the nature of the illness, for J—— died from "seizure"

Even to waving his hand to me across the river was fulfilled, for ten days after he crossed to the Other Side, he came back to me at a church service while the words: "We are not divided, all one body we," were being sung. He came with a great burst of gladness to let me know he realised there was no separation in death, and that he realised the "unity of the whole"—that the whole of creation is one family, all children of our God.

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One other significant warning I had a few days before the final turn came, I was seeking guidance regarding a contemplated move and dreamed my umbrella handle was snapped off, and hanging by three threads. When I remembered the dream in the morning I knew another serious attack was pending, and two days after he was suddenly taken ill and in three days crossed to the larger life.

Since then it has come to me that the heaven-world, where our loved ones are, is all around about us, only "our eyes are often holden" and though our dear ones are very near we cannot see them and they cannot always contact us. When will the day dawn and our spiritual senses be so fully awake that death will be "swallowed up in victory" and we can truly say: "Oh, death, where is thy sting?" "The last enemy that shall be destroyed is death," and we must destroy it by realising that "there is no death," what we call death is but "transition," promotion to a higher class, a transfer to a larger room.

CORRESPONDENTS AND POSTAGE.

Will correspondents requiring a personal reply to their letters be good enough to bear in mind that they must enclose a stamped addressed envelope for the purpose. Otherwise the letters will be acknowledged in our columns under the heading—"Replies to Correspondents."

EDITOR.

THE MOMENT OF DEATH.

ARRESTING PSYCHIC PHENOMENA.

By STANLEY DE BRATH, A.M.I.C.E.

"Phenomenes Psychiques au Moment de la Mort." By Professor Bozzano. Translated into French by M. de Vesme (Editions of Spiritualist Philosophy, 8, Rue de Copernic, Paris, 5 fr.).

Few persons in this country are aware of the excellent work done in Italy on psychic matters, and those who read French will be grateful to M. de Vesme for having made Bozzano's little volume available.

It is in three parts: (1) Apparitions to the dying; (2) Telekinetic monitions connected with death, and (3) Transcendental Music. Professor Bozzano has collected from many sources, American, English, French and Italian, carefully verified examples under each of these heads. He analyses them, taking (1) Telepathy and thought transference, and (2) hallucination, as working hypotheses, and is led by the inadequacy of each to an unhesitating acceptance of "the spirit-hypothesis."

He gives lfty-four cases of vision by dying persons of predeceased relatives; and he points out that on the hypothesis of hallucination, such visions should naturally include absent relatives to whom the dying person is specially attached, rather than the defunct with whom the bond of affection is slight or (in some cases) non-existent, for some of these visions are invariably of deceased friends and sometimes of those whom bystanders thought to be living, but who had actually passed over.

* * * *

The most remarkable of Bozzano's cases are visions of playmates by dying children, and the most striking of these is taken from the Journal of the American S.P.R., 1918, pp. 375-391. (This reference is given by a misprint as 1919; the pages referred to are correct.).

This child of ten years old remained in a lucid condition for three days before her passing, and her words are certified by several witnesses. Her lucidity was first noticed from her remark, "I will ask Allie," this being a younger brother who had died seven months before. The account from which Bozzano quotes is written by the child's mother, and is so extraordinarily interesting that it deserves a much longer notice than space here allows. I will give a few extracts:—

> The Sunday School teacher, who visited her and to whom she spoke of her approaching transition, said, "Well, Daisy, you will soon be over the dark river." When he had gone, she asked her father, a clergyman of the Methodist Episcopal Church, what "the dark river" meant. He tried to explain, and she replied, "It is all a mistake; there is no river; there is no curtain; there is not even a line that separates this life from the other life," and stretching out her little hands she said, "it is here, and it is there; I know it is so, for I can see you all, and I see them there at the same time."
>
> To another lady she said, "Your two children are here." Now she had never heard of these children, and there were no pictures of them; they had died some years previously. She described them as grown up and the mother said, "How can that be? They were children when they died." Daisy replied, "Allie says, children do not stay children, they grow up as they do in this life."
>
> During these last days her sister Lulu used to sing to her, and after a hymn alluding to the angels and their "snowy wings," she said, "Oh, Lulu, isn't it strange? We always thought the angels had wings, but it is a mistake, they don't have any." Lulu replied, "But they must have wings, else how could they fly down from Heaven?" She answered, "Oh, but they don't fly, they just come; when I think of Allie he is here."
>
> Once I enquired, "How do you see the angels?" She answered, "I don't see them all the time; but when I do, the walls seem to go away, and I can see ever so far. . . ."
>
> Then, wondering how she could be conversing with her brother, when I saw not the least sign of conversation, I said, "Daisy, how do you speak to Allie? I do not hear you, nor see your lips move." She smilingly replied, "We just talk with our think."

For my own part, this simple, but most touching and artless, narrative is more evidential than all the disquisitions of philosophers and the arguments of divines. I do not envy those who can read it unmoved and fail to see, independently of the obvious honesty of the mother's account, the internal evidence of the child's real and actual sight, contradicting the accustomed imagery of winged angels, her rejection of the "river" and the "city," etc., all so concordant with what we have from other sources.

* * * *

Another most interesting case of clairvoyance is taken from the Journal of the S.P.R. (1908, pp. 308-311.). The husband who writes, says he was no believer in Spiritualism and averse to all its theories, but that as he sat holding the hand of his dying wife, he saw a mist over her, and a glorious form standing at her side. Then above her, horizontally, a small white nude replica of the dying woman, connected to her head by a white cord. This form contracted to a length of about eighteen inches, but keeping its exact lineaments, then, with efforts to be free, expanded again several times. Finally the cord broke and the woman died, the form then disappearing. The account is a long one and is given in great detail. It may be compared with that given to Mrs. De Morgan ("Matter to Spirit," p. 122) with which it agrees in all essential points.

Dr. Renz, a specialist in nervous disorders, was present at this deathbed and certifies that the husband, during the whole time showed no symptom of hallucinatory disturbance.

Bozzano's analysis of these cases is peculiarly interesting and the book is one which every student should read.—"Light."

BRITISH PRIME MINISTER'S SON.

In relating some of his experiences at Mr Dennis Bradley's direct voice seances, Mr Hannen Swaffer, editor of the "Sunday Express" says:

"I sat last night with Oliver Baldwin, the Socialistic son of our Conservative Prime Minister; Vladimir Cerinkoff, the Russian pianist; Margaret Bannerman, the actress; and Donald Calthorp, the actor-manager. Each of the four new sitters got a visitor, but only two of them were recognisable, for the conditions seemed difficult. Young Baldwin was the first one whose visitor came through. He announced himself as "Uncle Harold." Baldwin explained to me after that this was not really an uncle, but his father's first cousin, Harold Baldwin, who died nearly five years ago."

"He was so much older than we children were," said Mr Baldwin, "that we used to call him uncle." In consequence of his experience young Baldwin is deepy anxious to continue his enquiries.

The savage reaches out into the future state, and feels the presence of supreme intelligence. Man has progressed by the efforts of his intuition, in receiving impressions from the Omnipotent Mind. Thus all races, in whatever clime or country, however disadvantageously situated, in every age, have acknowledged an incomprehensible wisdom. From this, too, each nation has its own peculiar mythology. Even the half-animal, naked savage on the bleak rocks of Patagonia has a glimpse of that Infinite Spirit who, he imagines, sighs in the evening breeze and echoes his thundering voice in the hoarseness of the mad waves which forever lash the rock-bound shore of his inhospitable clime.—From "Life in Two Spheres," by Hudson Tuttle.

REALITY OF SPIRITUAL HEALING.

THE MODES OF TREATMENT.

By REV. W. BICKLE HAYNES, Author of "Try the Spirits."

Spirit Healing is a feature of the New Testament. The apostles' attitude is well indicated by St. Paul's words, "I can do all things through Christ that strengtheneth me." They did not pose as originators, but traced their power and authority to the Unseen. The healing of the lame man at the Beautiful Gate of the Temple was effected openly in the Name and Power of Jesus. St. Peter's word to the paralyzed Æneas was, "Jesus Christ healeth thee. Arise!" The invisible Healer with the apostle was the sublime One so sweetly familiar in the hills, towns and villages of Galilee.

By Spirit Healing is meant, sometimes, action in which the visible operator is the instrument of another—an invisible spirit who is the real physician in the case. Or, again, action by an invisible healer unassisted by a medium. In the former instance, the psychic may be in trance, and quite unconscious of the entire proceeding, having vacated the body which then is controlled for use by the unseen worker. To onlookers uninformed, the medium appears to be doing everything; whereas, actually, the spirit of the medium may be standing by, or even far away. Or, alternately, the instrument in the flesh may be used to a partial extent only, and may be quite conscious of it all, as when clairaudient instructions are given, or directive impressions. Also the medium's hands may be used as for massage, eyes for seeing, or another separate faculty.

* * * *

When no medium is employed, spirit healers may diagnose, or may impress the patient directly, or may use means of even more immediate action upon mind and body, magnetizing, invigorating, vitalizing, lifting the patient, as it were, over dangerous and difficult places. Because of such resources prayer is a powerful aid, as used by affection in the interest of beloved ones. Instant assistance may be procured. Many are the stories told in pious records of, for example, precious sleep bestowed upon the suffering sick in answer to prayer. No doubt the help is the result of swift angel-service in response to a conquering faith. In sleep hours, responsive to such believing petitions, the spirits of patients may be bathed in ambrosial streams of refreshment, and led into halls of silence and of wisdom, while the bodies are infused and charged with celestial strength.

Often the spirit physician's treatment is an extraordinary combination of unrecognised processes, with very mundane remedies such as may be purchased from the nearest herbalist or nurseryman. This gives a delightfully human touch to the supposedly weird business; and the conjunction of a spirit from the Other World with, say, half a dozen tablespoons of yeast to be administered without mitigation, or apportioned doses of slippery elm—this is a sort of pick-me-up and reviver for those about to faint with fear.

* * * *

When will people who ask to be looked upon as Christians devoted to their religion—when will such persons get rid of their aversion to spirit action upon humanity; seeing that it forms the entire business of the Christian Scriptures?

Is not Christ a Visitor from the Unseen? Are not angels the same? What is inspiration—claimed for the various Bible writings that cover a thousand years—what is it but spirit influence? What are the prophets and apostles, with their supernormal signs and demonstrations, if separated from the the great world of invisibles that compasses us about? Spirit visitors in the Bible are portrayed and named. Did the Romans, when they destroyed Jerusalem, also establish against Heaven a permanent blockade and confine all the good spirits within their quarters?

The American poetess, Ella Wheeler Wilcox, had a relative who in serious sickness, at great expense, consulted various medical specialists. All of them concurred as to the cause of the trouble, and said that an operation—a dangerous one, was imperative. But all of them were wrong. A Spiritualist medium being visited gave a new account of things, that, in the circumstances seemed ridiculous. And a doctor who was persuaded to act upon the medium's diagnosis would have been ruined but for the vigorous public action taken by the poetess. The medium was eventually shown to be right, and the experts had to admit error. Sir Arthur Conan Doyle has related a similar case of correct diagnosis by a clairvoyant whose advice was taken to the great advantage of the patient. Right diagnosis is always the first important step, and here it is victoriously exemplified; and the objector's key obviously does not fit.

* * * *

As to suggestion in medical practice, it is quite well recognized as a factor important and also legitimate. Doctors ask for faith even as Christ did. Wherefore it is sometimes stated that the strong suggestions of the medical man and the faith of the patient are the chief things. And the proverb is quoted "Nature cures and the doctor pockets the fee."

No doubt Spirit Healing, like every other type of treatment, must be judged by its results. They are adequate; the instances of success are countless. And, after all, to the patient this is a very considerable matter. Cure him, and he will thank you, and not worry much on how it was done. Further, there is nothing uncanny or repulsive about the Spirit Healing service. Get back to Christ. He said, "Where two or three are met together in My Name, there am I in the midst." Is Christ's Presence evil, uncanny and fearsome because He is there unseen? We sing:

> I see Thee not, I hear Thee not,
> Yet art Thou oft with me.

Why then is the presence of invisible healers disagreeable? Christ sends them; they come on His business. Depend upon it, a man clothed in flesh and bones—sometimes cadaverous flesh and old, and worn and twisted bones, is a much more unpleasant spectacle than a spirit dressed in a beautiful etherial body, though we are too dim-visioned to see him. And should he borrow your brother or sister's body, are you afraid of that? Let us dismiss these feelings; they are childish.—"Spiritual Truth."

> "Joy, shipmate, joy!
> (Pleased to my soul at death I cry;)
> Our life is closed, our life begins;
> The long, long anchorage we leave,
> The ship is clear at last, she leaps,
> She swiftly courses from the shore.
> Joy, shipmate, joy!
>
> —Walt Whitman.

* * * *

You are for ever passing through bands and waves of influences that tinge your mind according to the reciprocity of the state of your inner self. These you call "thoughts" and "ideas", and claim them as your own, whereas in reality they are only pictures that you have caught—with more or less colouring.—From "Guidance from Beyond," obtainable at the office of "The Harbinger of Light."

NOTES FROM LONDON.

By our Special Correspondent.

A NATIONAL PSYCHICAL LABORATORY.

Scientific study of psychic phenomena is about being undertaken by a newly-established organisation to be known as the National Laboratory of Psychical Research, the result of the inaugural meeting at the Royal Societies Club in St. James's Street, London, on March 25th last, under the aegis of a large and influential nucleus of a Council and permanent Research Group. Amongst the latter are Mr. H. Dennis Bradley, Capt. C. E. Briggs, Mr. Robert Fielding-Ould, M.D., Mr J. Arthur Findlay, J.P., Lt.-Col. W. W. Hardwick; Mr. Harry Price, Major W. Tudor-Pole, Mr. A. L. Urquhart, M.B., with Mr. E. F. Briggs as Hon. Solicitor to the Laboratory, and Mr. A. E. Munday, M.I.E.E., to act in an honorary capacity.

The Laboratory work is to be conducted in a sympathetic and dispassionate manner on similar lines to that of the Institut Metapsychique of Paris, supplementing the work of other already existing bodies with similar objects in view. The actuality of psychic phenomena being now generally admitted by so vast a number of investigators, it is surely time for scientists to ascertain the nature of the forces brought into play as well as the source of the directing or controlling intelligences operating.

A careful method of co-operation should elicit useful and valuable information, besides checking and corroborating work of previous scientists in this direction, and so constitute its raison d'etre.

BRITISH COLLEGE OF PSYCHIC SCIENCE

The "Quarterly Transactions of the British College of Psychic Science," in its April issue, presents some striking contributions with a number of beautiful photographic reproductions, including a frontispiece portrait of Mrs. Le Roi Crandon, of Boston, U.S.A. An excellent start has been made with the College Foundation Fund in response to Sir Arthur Conan Doyle's proposal for an endowment for continuance of the valuable work inaugurated by Mr. J. Hewat McKenzie, the founder and Hon. Principal of the College.

Particular attention may be called to a series of experiments by Mr. F. W. Warrick, F.C.S., a collaborator with the late Dr. Crawford, of Belfast University, registering in a permanent form mental images by psychical process upon various sensitised surfaces and often through many interstitial screens. These experiments are detailed elaborately, constituting an entirely new and original line of investigation, and still in progress. It would seem as if a radio-active principle is set up through the extremities of the sensitive experimented with in this instance wth Mrs. Deane whose work in connection with psychic photography has long been under observation at the College as well as at the "W. T. Stead Borderland Bureau" under supervision of Miss Estelle W. Stead.

The phase of psychic photography is dealt with by both Mr. and Mrs. J. Hewat McKenzie, supplemented with photo reproductions of interesting character. The "Transactions" are printed and illustrated in a most artistic style, reflecting great rredit on those responsible for its production.

THE LITERATURE OF SPIRITUALISM.

England is fortunate in its possession of so many periodical psychical publications—"The Occult Review," "Light," "The Two Worlds,' "International Psychical Gazette," and others. These in conjunction with the Melbourne "Harbinger of Light," and those in other countries, evidence the world-wide interest in psychic matters prevailing at the present time, providing, as they do, ample material for students' careful reading, learning, and inwardly digesting the advanced knowledge of the age.

Then there is to be considered the ever-increasing number of books published and bearing on the various aspects of Spiritualism and psychic research—quite a large library in themselves. Here in London recently Sir Arthur Conan Doyle has established a new Psychic Bookshop and Library at Abbey House, Victoria Street, Westminster, London, S.W., under the management of Mr. R. G. Monier Williams, a most central and accessible site for the general public in London.

In view of the large population and ever-increasing number of enquirers and readers in important centres, there cannot be too many agencies for making our literature easily obtainable by interested readers. Most of the Societies also have their bookstalls, helping in spreading broadcast experiences of "the majestic novelty of the life eternal." (E. A. Poe).

REVELATION AND: INSPIRATION.

The continuity and evolution of revelation and inspiration as evidenced in the present-day experiences amongst Spiritualists and other communities, is by no means restricted to any special body of people as is thought by certain classes. The outpouring of the divine Spirit is, as ever, of a universal type, without any partiality whatever. The workings of the divine Spirit are seen in the manifold phases of manifestations, both in past and present days, to be judged entirely on their merits rather than on claims put forward by the recipients of the spirit ministrations.

Etherial conditions of life must of necessity transcend those of our earth, and contact between the two states be dependent on an etherial channel or medium for its expression, the ether possibly, "the breath of life," permeating all that is. Life itself in its manifold aspects is everlasting, indestructible but transmutable from one form to another, subject to the trained will powers of spiritual beings through what is being now recognised as the universal ether.

This may be the connecting link between mind and matter, by which the spirit controls and uses the bodily organisation acting through the brain and nervous system. Some explanation of this nature is given in psychic communications, to be subsequently worked out by further investigations. So-called matter and spirit is by some considered but a difference in degree in substance, all things having their limitations.

PERSONAL.

Some readers of these occasional "Notes from London" have been good enough to correspond with the writer, so others wishing to do likewise are welcome to address their communications to: "Psychecote," Canadia, Battle, Sussex, England. When a reply is desired, please enclose a stamped addressed envelope, and attention will be assured.

Andrew Jackson Davis wrote the following guidance before M. Coue was born:—"If your weakness be general, and your blood loaded with cold (stagnant) matter, lay down on your back, and while breathing deep and slow and uniformly, will yourself to become healthy—in your feet and hands, in your knees and elbows, in your hips and shoulders, in your bowels and liver, in your lungs and brain. The heart will take care of itself. In case where the weakness is generally distributed, all you are required to practice is the art of concentrating your will and desires on the extremities first; then work upward and inward progressively; and when in the lapse of ten minutes of steady breathing you have reached the brain, repeat the process in the ascending scale, as indicated in the manner aforementioned."

BEQUEST TO MELBOURNE SPIRITUALISTS.

£3,220 TOWARDS COST OF A HALL.

Something in the nature of a "windfall" has fallen to the lot of Melbourne Spiritualists during the past month by a bequest under the will of the late Mr. William Layley, of Sandford, in the State of Victoria (Australia). The estate has been valued for probate purposes at £3,220, of which £3,000 is realty and £220 personalty. Mr. Layley was a very old Spiritualist and it was known by some of those associated with the movement that he intended to remember the cause in his will.

In the summarised account of the bequest published in the morning daily newspapers of Melbourne it was stated that the sum mentioned had been left to the Victorian Association of Spiritualists for the erection of a hall or other buildings "as may by such Association be deemed expedient to further the principles of the said Association of Spiritualists." This, however, was a misapprehension arising out of a perusal of the original will, dated November 4th, 1918, and failing to take note of the codicil, dated four months later, March 3rd, 1919. Under the original will the money was left exclusively to the trustees of the Victorian Association, but in the codicil this arrangement was modified by the appointment of five trustees—representing the Victorian Association, the Melbourne Progressive Spiritualist Lyceum, and the various local Societies—to control the fund and apply it to the erection of a hall or other building at their absolute discretion.

To make the matter quite clear in the minds of those of our readers who were misled by the Press reports, we reproduce the contents of both the will and codicil:

THE WILL.

This the last Will and Testament of me, William Layley, of Sandford, in the State of Victoria, Gentleman, whereby I revoke all former wills and testamentary dispositions by me at any time heretofore made, and declare this to be my last will and testament.

Whereas my wife having been otherwise adequately provided for by me, I give, devise and bequeath the whole of my real and personal estate, wheresoever and whatsoever, to The Perpetual Executors and Trustees Association of Australia, Limited, of No. 89, Queen Street, Melbourne, upon trust to convert the same into cash and to pay the proceeds thereof to the Building Fund of the Victorian Association of Spiritualists for the erection of such hall or other buildings as may by such Association be deemed expedient to further and promulgate the principles of the said Association of Spiritualists, and I appoint the said The Perpetual Executors and Trustees Association to be trustee and executor of this my will.

In witness whereof I have hereunto set my hand this fourth day of November, one thousand nine hundred and eighteen.

(Signed) WILLIAM LAYLEY.
Witnesses: W. G. McKinney, A. C. Butcher.

THE CODICIL.

This is a Codicil to the last Will of me, William Layley, of Sandford, in the State of Victoria, Gentleman.

I declare that my Trustee, The Perpetual Executors and Trustees Association of Australia, Limited, shall stand possessed of the whole of my real and personal estate upon trust for Otto Anton Waschatz, of Punt Road, Richmond, in the said State, modeller; Montague Bloomfield of Phœnix Street, South Yarra, in the said State, secretary; Charles Chatfield, of 14, Lennox Street, North Richmond, aforesaid, compositor; William H. Lumley, of 193, Bank Street, South Melbourne, in the said State, herbalist; and Edgar Tozer, of 160 Palmerston Street, Carlton, in the said State, engineer; or failing the said Otto Anton Waschatz or Montague Bloomfield, such person or persons as the Victorian Association of Spiritualists may from time to time appoint in the stead of the said Otto Anton Waschatz or Montague Bloomfield, or any subsequent Trustee; or failing either the said Charles Chatfield or William H. Lumley, such person or persons as the Melbourne Progressive Spiritualistic Lyceum may from time to time appoint as trustee or trustees in the stead of the said Charles Chatfield or William H. Lumley or any subsequent trustee; and failing the said Edgar Tozer, such person as the said Victorian Association of Spiritualists and the said Melbourne Progressive Spiritualistic Lyceum may jointly from time to time appoint as trustee, it being my wish that the successor of the said Edgar Tozer shall consider himself the representative of all the Metropolitan and Suburban Spiritualist Societies.

And I declare that the said Trustees shall hold the proceeds of my estate upon trust as a special fund for the erection of such a hall or building as the five trustees above-mentioned may, in their absolute discretion, deem expedient for the furtherance and promulgation of the principles of Spiritualism in general.

In witness whereof I have to this Codicil to my last Will set my hand this third day of March, one thousand nine hundred and nineteen.

(Signed) WILLIAM LAYLEY.
Witnesses: A. C. Butcher, W. G. McKinney.

[To C. LESTER (St. Kilda): You give your address as "High-street, St. Kilda," without adding the number of the house. We are, therefore, unable to communicate with you personally in reference to your letter on this subject. If, however, you will be good enough to call at the office of this journal we shall be pleased to discuss the matter with you.—Ed.]

HAUNTED HOUSES.

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see; nor hear the sounds I hear,
He but perceives what is; while unto me
All that has been is visible and clear.

We have no title deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

These perturbations, this perpetual jar
Of earthly wants and aspirations high,
Come from the influence of an unseen star,
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud
Thows o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the real of mystery and night,—

So from the world of spirits there descends
A bridge of light connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss.

—LONGFELLOW.

There is a time when the unknown reveals itself in a mysterious way to the spirit of man. Those that depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world of darkness. The dead are invisible, but they are not absent.

VICTOR HUGO.

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Our President (Mrs. Bell-Jarvis) who has proved such a valuable asset to the Lyceum, in so capably conducting meetings, delivering addresses and giving clairvoyant messages, is now devoting an evening a week to giving free health readings, all arrangements and appointments to be made with the Secretary (Mr. Chatfield) and should medical treatment be required from Mrs. Jarvis (who is a Collins Street masseuse and herbalist) the proceeds will be donated to the Terry Memorial Building Fund. This is one of the many ways in which Mrs. Bell-Jarvis helps the cause of Spiritualism through the medium of the Lyceum.

During the past month informative addresses have been delivered at the morning sessions by Mr Waschatz, Miss Turnbull, Mr Stevens (a visitor from England) and Miss Gardiner. The addresses delivered by Mr Bradbourne at the evening services are much appreciated, and Madam Bradbourne's clairvoyant messages are very comforting and reliable.

The audiences at the afternoon mediums' symposium are increasing weekly and we wish to thank the following mediums who have so unselfishly devoted their Sunday afternoons to helping us: Mesdames Martin, Alderwick, Wood, Browning, Gray Duncan, Peach, Develin, Madam Bradbourne; Messrs Stevenson and Stint.

Sincere wishes for the success of "The Harbinger of Light" and all who are working to enlighten the human race.

G. M. GARDINER, Recorder.

MALVERN SPIRITUAL TEMPLE.

We have had large congregations during the month, and acceptable addresses and demonstrations have been given by Mr. Miller and Mrs. McMurran. The former also made a strong appeal for support in endeavoring to defeat the passing of the Bill by Parliament bearing on herbalists. A petition has been circulated and is being very largely signed.

On June 1st the dedication of the infant daughter of Mr. and Mrs. Charles Miller was held. The service was conducted by Mr. Miller and was most impressive. The floral emblems used by the youthful members of the Church, each accompanied by a suitable verse, were remarked upon favorably by the congregation.

J. McMURRAN, Recorder.

OCCULT CHURCH OF VICTORIA.

The last few months have brought many changes into our Church, new members joining us and older ones passing on to the higher life. Mrs. Engman was released from her long suffering on May 16th at the Austin Hospital. Brave and faithful to the end, she was glad to find rest. The service was conducted by Mr. E. Tozer at Brighton Cemetery and there were many old friends present. On the 25th an impressive remembrance service was held, Mr. G. Adams, Miss Codling and others adding their tribute.

Mr. Hyde Dunn, leader of the Bahai movement, has spoken for us at different times. We appreciate their work and wish them success with their mission. Mr F. J. Highett, who has lately returned from a two years tour, has left again for South Australia, West Australia and thence to America. We hope his patient labour will bring forth the fruit he desires, viz., more of the Spiritual and less of Spiritism among the Churches and workers.

We are fortunate in receiving the valued services of many capable speakers. Mrs. Dixon, Mr. E. Hopkinson and Mrs. Daniell always meet with appreciation. The demonstrations through voice vibrations and aura are convincing many of the power of the Unseen workers. We endeavor to give visitors preference at all times, and all are assured of a hearty welcome.

M. A. BODEN, Secretary.

S. O. L. CHURCH.

We are pleased to report continued progress for our Society during the last month, also the increased attendances at our afternoon services which tax our seating accommodation to the utmost.

It has been our great pleasure to welcome to our platform Mr J. R. Macdonald-Moore D.Sc., from England, who has addressed us on "The Spirit of Healing," and "The Spirituality of the Ancient Hindoos," The addresses were helpful, practical and convincing and much enjoyed by all who heard them. We hope to have Mr Macdonald-Moore with us often. Mrs Hanger and Mr Francis H. Drake have also given us of their best.

The monthly socials are a great feature of our Society, and we hear from many how well they are enjoyed. The last one was exceptionally good. Musical items were very finely rendered by several friends, first class musicians supplied the wants of dancers, cards were enjoyed by those who did not care "to trip the light fantastic toe," and refreshments were of superior quality. We heartily thank one and all who helped to make it such an enjoyable evening. These socials are held on the last Saturday in each month, and we are always delighted to see friends from other Societies with us.

A word of appreciation to the Editor of "The Harbinger of Light" for the excellent reading matter he provides us with month by month. It is a magazine we Spiritualists can be justly proud of, and one of the best.

E. MARSHALL, Hon. Sec.

GEELONG SPIRITUALISTS.

Geelong has been favored during the past two months by having the services of Mrs Rona Olsen in charge of Sunday and week day meetings, and great interest has been manifested in the scholarly addresses she has given, together with the marvellous powers she has exhibited in all classes of Psychology. She completes her term at Geelong on Sunday next, to the keen disappointment of the many friends she has made in our city, and is going to Adelaide and Perth, prior to leaving for America. The Geelong people, in wishing her God speed, regret the dearth of such mediums in Australia, and trust that the time is not far distant when she will return to us, and if possible, during her absence induce others of equal calibre to visit us, and thereby break down the apathy that sets in from the lack of spiritual teachers amongst us.

WALTER TIPPLE.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Much interest is being taken in our Order by members and friends.

Our healing class is showing much progress and some splendid meetings have been held and much benefit gained by those receiving treatment.

Arrangements are being made for a bazaar to be held early in August to commemorate the opening of our Hall, which was the first Spiritualist Hall built in South Australia.

Our Sunday services have been fairly well attended but we intend holding our service on Sunday afternoons instead of the evening during the winter months, and during the summer we hope to hold two services every Sunday.

Our socials have again become popular and a very enjoyable time was spent at the last, held on June 6th. A very fine musical programme was submitted and was much appreciated.

New members are making their appearance and are beginning to take an interest in our work so we are in great hopes of much success.

Our Pastor, the Rev. Lily Lingwood-Smith, is still giving the Sunday addresses which are much appreciated.

Other work is being considered which we are hoping will be helpful to our order and to the cause.

With best wishes for the success of "The Harbinger of Light."

O. MILLS, Hon. Sec.

ST. JOHN'S SPPIRITUAL CHURCH, Port Adelaide.

We have recently acquired a building with seating accommodation for about 200 people, with land attached for extension of same, and by the combined help of willing workers, have succeeded in making it pleasant and comfortable. The aforesaid members deserve especial mention for their efforts. The opening took place on February 14th by the Rev. J. B. Duncan, and was very impressive. The aim of our leader, Mrs R. Francis is to propound the Truth of Spiritualism, and Mrs. Packer is deserving of mention in her unswerving interest and work for the cause. Our President, Mr. H. Barnett is a very sincere and earnest worker; Mrs. Craib is a great asset and in the capacity of Secretary to the different speakers who so unselfishly assist us we offer grateful thanks. We extend a hearty welcome to all visitors from other parts, and send kindly greetings to the Editor, and wish every success to "The Harbinger of Light."

S. A. LOWAN, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

We are pleased to report that the last month has been a very good one. Our mediums' meetings on Sunday afternoons have been crowded, many a sad heart receiving a message of comfort and love from their dear ones, and our evening meetings have also been well attended, the lectures being exceptionally good.

We had our very esteemed Brother and Sister, Mr. and Mrs. Cooper, for guests at our "At Home," the speakers being Mr Oates and Mrs Pybus, who both spoke of the great work our guests had done for the cause. Mr Easson rendered musical items which were much appreciated.

We have to thank the following speakers who have so freely given their services during the month: Mesdames Redfern, Twelvetree, Hopkins, Kitty Hayes, Levorna, Perry, Burrell, Nicholson, Sister Melva, Messrs Cohen, Bert Johns, Ferguson, and Nicholson.

G. TUBB, Hon. Secretary.

THE OCCULT LECTURE SOCIETY.

Great success has been the result of every meeting held at Mr. Stephen Fosters' rooms, during the merry month of May. On May 3rd Mr Foster gave an inspiring and uplifting address on "The Beatitudes." Mr David Edelston, the "grand old man of 84", rendered Ella Wheeler Wilcox's beautiful poem entitled "Whatever is—is Best.". On May 10th Mr Foster spoke on "The Book of Revelations," Mrs Chaunter gave her message of song, and Mrs Gillard demonstrated clairvoyant messages.

The first meeting was held in our new rooms at 220 Castlereagh Street on May 17th, amid delightful and harmonious surroundings. Mrs Caunter's musical items, and Miss Caunter's recital created bright conditions prior to Mr Foster's delightful address on "Home." "Immortality" was the subject chosen by him on May 24th, and Mr James Turner was congratulated by several frinds on his excellent rendering of Ella Wheeler Wilcox's version of "Immortality."

The month closed with our usual "At Home' to all old and new friends. An excellent programme of music and recitations was contributed by Mrs Gasson, Mr Edelsten, Mr James Turner, Mrs Caunter, Miss Worger and Miss Jean Stanton. Dancing followed the refreshment interval, and an enjoyable evening ended with "Auld Lang Syne." Referring to our popular host, Mr Stephen Foster, "For he's a jolly good fellow" was sung with gusto, and a tribute was paid to our new secretary, Mr James Turner, for his untiring efforts throughout the month.

Best wishes for the continued success of "The Harbinger of Light."

JAMES TURNER, Hon. Sec.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our Sunday services are being well attended and we notice many strangers present at each service.

Mrs Morrell during the month has delivered two special lectures upon "Heaven Revised" which were listened to with rapt attention by large audiences. On Sunday June 7th, owing to our leader's temporary absence, Mrs Redfern, a student of one of our psychic classes, gave a splendid trance address.

The healing service each Sunday afternoon is always an interesting meeting, the band of healers, who are always at their post, freely giving their services for the help of suffering humanity; each member is always conscious of a strong spirit-power, and patients frequently testify as to the reality of a healing force and the benefit received.

W. D. MORRELL, Recorder.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

At the Lyceum on Sunday, May 3rd, we had the pleasure of a visit from Mr and Mrs McLeod-Craig, of Sydney. Mr. Craig addressed the Lyceumists. In the course of his remarks, he paid us the very high compliment of declaring our Lyceum the largest and best in Australasia. We wish Mr and Mrs Craig the greatest success and pleasure in their visit to New Zealand.

Mothers' Day was enthusiastically celebrated on Sunday the 10th of May. An open session was held in the afternoon, and in the evening a beautiful solo, "The Toilers" was splendidly rendered by Mrs Ryan. Mrs Webb then gave an eloquent address entitled "The Mother's Garden."

The first members' social of the season was held on the 16th. The hall was tastefuily decorated for the occasion, and the programme and dancing were much enjoyed.

On Sunday evening the 17th, an In Memoriam service to the late Premier of New Zealand, Mr W. F. Massey, was held. Mr A. Hughes impressively played the Dead March in Saul, Mr Webb taking for his discourse "The Flowers of Being."

Well wishes to "The Harbinger of Light."

GEO. BODELL, Hon. Sec.

REPLIES TO CORRESPONDENTS.

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

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

W.A.K. (Casterton): Your letter is much appreciated. It is a hard fight, as you observe, and equally true that "the champions of the cause have often to bear both ridicule and scorn." But that should not discourage us. The torch-bearer is always before his time, and therefore must be prepared to accept the jibes fo the unenlightened mass. Thank you for sending "The Dominion"—extract used in Nutshell Page.

L.P. (Masterton): Thank you for verses enclosed from your friend. Hope to find room for them soon.

E.C. (Auckland): Will let you know if we hear anything of your brother. Hope you will soon be well again. Cheer up!

R.C.N. (Launceston): Thank you for further instalments received. You will notice we have made a commencement with this issue.

C.E. (Murrumbeena): Will use your contribution next issue —thank you!

S.G.B. (Kogarah): Your appreciative letter to hand, with enclosed article for which accept our thanks.

MEDIUMSHIP AND SELF-DEVELOPMENT.

The path of mediumship is not an easy one to tread. Do not foolishly imagine that it will lead to the acquisition of knowledge without effort and experience. It is not "spiritual attainment made easy," whereby the indolent can, by a species of substitution, wear the robes of righteousness and display the graces of exalted "guides" in lieu of their own. It is not to be expected that the great and good souls of the higher life will have fellowship with the ignorant and frivolous, and be content to express their ideas through instruments who do not make earnest and persistent endeavours to render themselves fit for the service of such sweet and enlightened souls. . . . Mediums should remember that self-dissection, intense anxiety, desire for success, are bad conditions, and induce morbid self-consciousness; . . . forget self, and for the time, at least, be regardless of success or failure—neither anxious nor afraid, but absorbed in the process of receiving and transmitting the message. . . . True mediumship leads to the development of a strong character. . . . Be good, so as to get good, with which to do good.

From "A Guide to Mediumship," by E. W. and M. H. Wallis, obtainable at the office of "The Harbinger of Light."

THE SPIRITUAL BODY.

DUPLICATE OF THE PHYSICAL.

The spiritual body is not a newly organised and etherealised body that we are to have in the morning of the resurrection, for we have it now. It is within us, and in a sense is the life of the physical body. The two bodies in point of time are co-existent, and the soul, allied to, and rooted in God, has been manufacturing and moulding this spiritual body from the moment of conception.

Interpenetrating and infilling the atmosphere that surrounds our earth there is a pulsating spiritual atmosphere. Every element, monad, molecule—dual doubtless in construction—is constituted of physical matter and spiritual substance; and the spiritual substances in the air we breathe, the food we eat, and the auras we appropriate, go to make and support our spiritual bodies.

Physical matter is not transmitted, nor can it become, by any law of progress, essential soul—that is, pure Intelligence! We only know of soul by its manifestations. We are finite beings, and accordingly our thoughts and perceptions have their limitations and impossibilities. God will be the unsolved problem of eternity. It is as absolutely impossible for the finite to fathom the Infinite as for two parallel lines to meet.

The spiritual body, even while enshrined in the earthly, requires spiritual sustenance. This it derives, as we have before intimated, from the etherealised essences of grains, fruits, and from spirit auras; and digesting, assimilates them; while the soul requires and finds its sustenance in the reception and appropriation of such divine principles as affection, goodness, truth, and wisdom. To properly feed a spiritually-minded man in this world is to educate and instruct him in spiritual things. And this is especially true of those who inhabit the heavenly life. "Lord," exclaimed the disciples, "evermore give us this bread." On the tomb of a Pharoah at Thebes, in letters exquisitely graved three thousand years ago, perhaps, are these words: "I lived in truth, and fed my soul with justice and wisdom. What I did for men I did in peace, and how I loved God, God and my heart well know."

If I had been asked, while feeling my way by the dim twilight of theological dogmas, to define the spiritual body, I should probably have said: "The spiritual body? Why, it is a thin, aerial, immaterial sort of a shapeless essence, that in the dying-hour floats away into space, awaiting the sounding of the trumpet and the resurrection of the dead!" But the heavens, being opened as they are in this nineteenth century the descending angels have taught us that the spiritual body is a real body; that the spiritual man is the real man with the spiritual form and senses etherealised and more thoroughly perfected. The spiritual body is particled, and accordingly subject to waste and supply. Aflame with life and action, it continually casts off a coarser and takes to itself and appropriates that which is more ethereal and beautiful.

The clairvoyant and clairaudient have the physical and spiritual senses both open at the same time, enabling them to commune with men and spirits, and to hear the music of earth and the music of the angels. The sages of India, the Magi of the East, the prophets of Israel, the apostles of Syria, Swedenborg, Wesley, Ann Lee and others were thus conditioned in the past; and so are the genuine mediums of the present—enabing them consciously and visibly to converse with the inhabitants of the spirit-world.—From "Immortality," by J. M. Peebles, M.D.

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