

Anderson

# 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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SIXPENCE.

## LEADING FEATURES OF THIS ISSUE

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By the Editor.

SPIRITUALISM IN THE CHURCHES

QUESTIONS AND ANSWERS  
By Sir Oliver Lodge

WHAT IS WRONG WITH THE CHURCH?  
By Rev. H. Lefroy Yorke, M.A., B.D.

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# The Harbinger of Light.

APRIL 1, 1918.

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## The Editorial Chair.

### The Law of Spiritual Evolution.

To the man whose mind is untrammelled by traditional theological beliefs, who believes in the existence of Divine Law governing the development and destiny of Man, and who is assured that the evolutionary process observed in the growth and unfoldment of the human race represents an ETERNAL PRINCIPLE which knows no limit in its ceaseless and ever-expanding operation, it is the easiest thing in the world to realise that this principle is as potently operative on the spiritual plane as on the present plane of physical manifestation. If we can trace its course from the cave-man to the highly-evolved civilised being, and see its manifestations in the development of morals and intellectuality, why should we assume that it does not apply to the spiritual counterpart of the natural Man—that it ends with the grave and that nothing beyond is subject to its developing influence? If the ways of the Great All-Father are “the same yesterday, to-day, and for ever,” is it not much more reasonable to assume that this Law, or principle, persists beyond the physical—that it is operative, in fact, on every plane of consciousness? Has God one set of laws for the spiritual evolvement of Man in the flesh, and an altogether different set of Laws for his spiritual evolvement in the Spiritual world? Why should it be thought that God differentiates between His children in the flesh and His children out of the flesh? Are not both of these modes of expression Spiritual in His sight? What is matter but the manifestation of spirit? What is this physical body but the temporary encasement of the Spiritual, the REAL, man within? It is the Spiritual, the immortal, ego, with which God is concerned, rather than with the mortal envelope in which it is temporarily contained. And if the Spiritual man grows and unfolds within the physical vehicle, what warrant is there for the assumption that this Spiritual expansion ceases simply because the outer covering has been finally discarded? What has the body of flesh to do with the process at all? Is it not far more rational to believe that this Spiritual unfoldment goes steadily on, not only unchecked by death, but actually facilitated by that very event? Death, in fact, is but a link in the chain of our Spiritual evolution. By its action it frees the ego from the prison-house in which it has been “cribbed, cabined and confined,” and affords it infinitely greater opportunities for expansion. The chick within the shell has very little scope for development, but when it has freed itself from these limitations, it develops rapidly, and its evolutionary unfoldment continues apace. And it is the same with the REAL man within the physical. As soon as he casts off this outer shell he breathes

a freer air, and continues his existence under the expanding influence of that self-same Law of Evolution that directed his Spiritual evolvement whilst in the flesh. The physical body has been thrown aside, but the Law remains, and by obedience to that Law, and constant striving towards Spiritual betterment, he will gradually become purer and more Spiritual until eventually he attains to the glorified condition of “just men made perfect.”

How is it possible to conceive of reaching perfection at all unless we allow for the perpetual operation of the Law of Spiritual Evolution? None of us is perfect on earth, and therefore none of us can ever become perfect unless we concede the existence of this Law in the Spiritual realm. Spiritual progression, however, is not a doctrine that has hitherto been generally taught by the multifarious Churches of Christendom. Our destiny is fixed at death, according to orthodox teaching—“As a tree falls, so shall it lie.” That may be true enough of an inanimate tree. But it is not true when applied to the immortal and ever-progressive ego. The Law of God forbids it; and that Law we call Spiritual Evolution. It is precisely the same Law that is operating with us here and now. Some respond to its impelling force more readily than others, and consequently become proportionately more Spiritually developed while on this physical plane. And it will be just the same Over Yonder. The degree of responsiveness varies there as it varies here, but in course of time all have to yield to its resistless power, all have to become as “just men made perfect,” and when this consummation has been reached The Christ will “see of the travail of His soul and be satisfied.” It is the mission of The Christ to achieve this glorious end. He commenced it HERE. He is continuing it THERE. And not until ALL have been regenerated—or “saved,” as it is conventionally termed—will His efforts cease. The Hells of the Spiritual Universe have to be cleared. Every prison house has to be vacated by its occupants. Spiritual evolution has to triumph. All have to be brought in tune with the Infinite, and every despairing cry of every lost soul has to be silenced. Then the mission of The Christ—the consummation of the working of this process among the teeming hosts of the unseen world—will have been achieved, and eternal and universal felicity will reign supreme.

It was for this that He came to the earth plane. It was for this that He died. And it was, doubtless, to this glorious termination of His endeavours that He referred when He declared—“And I, if I be LIFTED UP FROM THE EARTH, will draw all men unto Me.” The writer of the Gospel in which this statement occurs—a Gospel, the authorship of which is in doubt—appears to have been under a misapprehension as to what The Christ meant by this utterance, for he adds the explanatory note, “This, He said, signifying what death He should die”—on the Cross. Or, possibly, the author of the Gospel did not add the explanation at all. It may have been the interpolation of a scribe, or copyist, who placed his own interpretation on the remark in good faith, but, nevertheless, in error. It is obvious that by dying on the Cross, The Christ did not draw “all men” unto Himself—far from it. He was frequently misunderstood by His disciples and others, and was, in our opinion, misunderstood by whoever added the explanation in question. If, however, the text be given the meaning that, although wicked men might slay His physical body, and thus “lift Him up from the earth” to the Spiritual plane, He would nevertheless continue His labours there, and, ultimately, in the Spiritual world, “draw all men unto Him.”

we can at once accept it as truth, and see in it significant evidence of the fact of Spiritual progression and the reality of the Gospel of The Larger Hope. This was, no doubt, the truth which The Christ sought to convey, and this is the work upon which He and His angelic hosts are still engaged. It is the work of Spiritual Evolution.

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### Wayside Notes.

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#### Spiritualism in the Churches.

Evidence is fast accumulating in support of the assurance repeatedly expressed in these columns that the teachings of the Spiritual Philosophy, notwithstanding all the opposition exhibited in certain quarters, are permeating the utterances from many pulpits in a very appreciable degree. The trend is becoming so marked, in fact, that if the progress being made in this direction to-day continues at the present rate of advance in the next few years, Spiritualists will begin to congratulate themselves on having virtually won the victory, and will be attracted in large numbers to those Churches wherein such views are consistently expressed.

We allude, of course, to Great Britain and the United States of America, rather than to Australia. In this country the evidence is not so manifest, although even here, with all our backwardness in religious thought, there is some slight tendency on similar lines. In exceptional cases, in fact, pulpits are regularly used in Australia for the dissemination of the truths of The New Revelation, but the vast majority of the clergy are either unable to assimilate these newer conceptions of death and the conditions prevailing in the After Life, or lack the moral courage to express them. We trust the latter explanation is not the true one. If so, then God help the men who have thus stilled the voice of conscience, and been false to their high calling, when they reach that world of REALITIES wherein deception is impossible and where "there is nothing covered that shall not be revealed; and hid, that shall not be known." We may be able to mislead our fellow men, but we cannot cheat God, although many men are foolish enough to make the attempt.

When any phase of Truth is revealed to a man, and he is absolutely convinced that such revelation is unquestionably true, it is his duty to himself and to his fellows to proclaim that truth to the world. "Freely ye have received—freely give." That is the divine command, and if we flout it, we must be prepared to reap the consequences. Those, therefore, who are traitors to "the still small voice within," and who are wilfully depriving their flocks of the spiritual food which they need, and to which they are entitled as the offspring of the All-Father, will garner such a harvest of remorse as will produce unspeakable misery in the life to come, and their cup of woe will overflow as they become conscious of the condemnatory declaration of The Master—"I KNOW YOU NOT, WHENCE YE ARE."

We have reason to believe that this has been the experience of many a clergyman on realising the enormity of his shortcomings when arraigned before the bar of Conscience in the Spiritual world. Hence with all reverence we repeat—"God help the man who has thus failed to follow in the footsteps of The Christ."

#### An Inspiring Sermon.

Among the clergy in the Old Country who are conspicuously faithful to their convictions, and who do not hesitate to give public expression to their beliefs, is the Rev. F. Fielding-Ould, M.A., vicar of Christ Church, Albany-street, London, and who is also Chaplain to the Horse Guards. At a deeply impressive memorial and intercession service for the officers, non-commissioned officers, and men of the

Horse Guards who have fallen in the war, the rev. gentleman said:—

The deeds of the men who had laid down their lives in the great struggle were built into the history and interwoven into the fabric of their race. They had passed through death, but they were not dead; not even asleep. THEY WERE INTENSELY LIVING, AND IT MIGHT WELL BE THAT THEY WERE PRESENT AT THAT SERVICE TO COMMEMORATE THEIR GREAT SACRIFICE. They lived to-day a life suitable to their characters and degrees of development. Death was only the end of the first act of the great Drama. The curtain fell, but it rose again on new scenes and a new stage of existence. Death and resurrection were the same thing. What looked like death to us might, and doubtless did, look like birth to those on the other side of the veil. We were all immortal spirits. Those we thought of as dead had only discarded a fleshly envelope, had put off what was merely like an overcoat. To-day the veil between the two worlds was wearing thin. The centre of our interest now was being carried beyond the things of this life, and we found the key to the riddle of death in the vital and fundamental importance of the spiritual. In an apostrophe to the FALLEN, the preacher said, "WE GREET YOU, BRAVE MEN. You are not forgotten; you will never be forgotten. The cause for which you died is safe in our hands, and we will maintain it to the end."

Surely this is rightly termed "an inspiring sermon!" When shall we hear its counterpart in Australia? There is nothing in the discourse about "asleep within the tomb"—no gloom, no stormy Jordan to pass, no far-off Resurrection Morn! It is all joy and hope, and full of the blessed assurance that our brave and self-sacrificing heroes are enjoying "the more abundant life" and, when they wish, can be with us still. It is the language of a man who KNOWS that death has been robbed of its sting and the grave of its victory, and who is not afraid to tell the world of the discovery!

#### Another Outspoken Utterance.

A notable sermon was recently preached by the Rev. Dr. F. Homes Duddon, Rector of Holy Trinity, Upper Chelsea, London, and this, too, we commend to the attention of the Australian clergy. The preacher, with quite refreshing frankness, affirmed his belief that one of the principal functions of the so-called dead was to minister to the living, as St. Paul very plainly tells us, and in asking why such sacred ministry should be deemed incredible, went on to say:—

Suppose a man dies in battle who is a husband and a father, must not his first thought be to go back to his wife and children? Can you think that he would have any peace or happiness in the other world if he were to be separated entirely for an indefinite period of time, from those who to him are the nearest and dearest? Why, of course he would not. How could he? He must long to reach his dear ones; and it seems to me hardly credible that a longing so natural, so eminently reasonable, should not be gratified. Is it likely, do you think, that God, who is Himself essential Love, and the Author, Sustainer and Sanctifier of all human love, would deny that legitimate craving of love, unless to gratify it were impossible? And obviously it is not impossible. OBVIOUSLY THERE IS NOTHING IN THE NATURE OF THINGS TO MAKE THE RETURN OF THE DEAD IMPOSSIBLE. On the contrary, is it not true that the evidence at our disposal—the evidence of the Bible, the evidence of secular historians of every nation and every age, the evidence of folk tales and popular traditions, the evidence which in our own time is being collected and investigated by the Society for Psychological Research—is it not the

fact that this immense accumulation of evidence points decidedly towards the conclusion that the DEAD CAN RETURN AND OFTEN DO RETURN, THAT THEY ARE STILL INTERESTED IN THE LIVING, ARE STILL IN TOUCH WITH THEM, STILL COMMUNE WITH THEM, STILL IN VARIOUS WAYS AFFECT THEM?

This is Spiritualism without alloy, and coming from a Doctor of Divinity, is all the more acceptable—not that we, as Spiritualists, are worshippers of such titles, but because such a Degree carries weight with very many people, and invests an utterance of this character with greater impressiveness to many minds. No congregation could listen uninfluenced by such a sermon. It would, at least, make them think, and, perhaps, begin to realise that “there must be something in Spiritualism after all!” In this way a spirit of inquiry is generated, and spiritual enlightenment frequently follows. That is mainly why we welcome such deliverances from men of authority in the Church.

### Another Voice from the Church.

Writing in “The Church Family Newspaper” on “Communication with the Dead,” the Rev. R. J. Campbell states that the claim of many to have won, through Spiritualism, an indefeasible assurance that those whom they mourned as dead still live and still care for them, and to have found in that assurance a spiritual stimulus, as well as a remedy for hopeless grief, may be accepted at its face value without cavil or scorn. And he proceeds:—

Nor is it of any use for outsiders to deny the reality of the experiences thus indicated. The time for that sort of thing has gone past. Clairvoyance, clairaudience, levitation, the materialisation of spirit forms—all these, and many more that might be named, are facts attested by trained expert scientific observers. . . . Men like Sir William Crookes, President of the Royal Society, the late Alfred Russel Wallace, Sir Oliver Lodge, and Sir William Barrett are not men whose testimony on this or any other subject is to be lightly discounted. The two last-named have been intimate personal friends of the writer for many years; both are scientists of repute, both Fellows of the Royal Society; both have devoted half a lifetime to Psychical Research; and both are fully convinced, as all the world knows, that the survival of personality after the shock of physical dissolution has been fully demonstrated. In fact, it may be safely asserted that NO PERSON WHO HAS EVER TAKEN THE TROUBLE TO FAMILIARISE HIMSELF WITH THE FACTS COLLECTED BY THE SOCIETY FOR PSYCHICAL RESEARCH DURING THE LAST THIRTY YEARS OR MORE WOULD BE PREPARED TO DENY THE GENUINENESS OF THE PHENOMENA UPON WHICH SPIRITUALISM IS BASED, whatever interpretation they may choose to give of those phenomena.

Although the rev. gentleman writes in this strain, he apparently feels that the natural desire of the bereaved to re-establish communication with “the loved and lost,” may possibly degenerate into nothing more nor less than the necromancy condemned in the Old Testament. He, therefore, utters a warning to investigators. There is, of course, a great distinction between necromancy and reverently seeking the solace that follows from converse with our loved ones in the world beyond. It is in the latter spirit that investigation should be pursued, and the inquirer should be always actuated by a desire to receive spiritual benefit rather than seek the material aggrandisement represented by necromancy. If he follows this advice he is not likely to be other than

cheered and encouraged by occasional communication with advancing friends in the supernal realms.

### More Alive Than Ever!

Many military chaplains, on returning home from the front, have spoken of the remarkable psychological atmosphere in which most of the men appear to be enveloped. They are almost unnaturally serious in their prevailing thoughts, and the Rev. R. J. Campbell, after a visit to France, tells us that “there was an intensity, an eagerness to hear; a reverence and responsiveness not usual, I should imagine, among the same class at home.” They seem to lose all fear of death and to be “supernaturally” imbued with the conviction that their slain comrades are still living and reaping a glorious reward in return for their noble heroism and saintly self-sacrifice.

This extraordinary development was illustrated in one of many letters of a similar character, and which was recently published in the “Daily Mail,” one of the leading and more influential of London journals. It was written to the mother of a gallant young officer who died for his country in France, by a comrade who was blinded in battle. Referring to the men who were killed beside him in the explosion which deprived him of his sight, the writer says:—  
I'm sure they're not less alive, but much more alive, going on with finer and more fascinating work, with greater scope for development, clearer understanding, and less to bewilder and hamper them. Things must be better in the next stage, and—freed from all the clumsiness of matter—we must have finer powers to work with, and keener enjoyment. If — found something to enjoy in every minute HERE, we needn't doubt that he is doing so THERE.

Matthew Arnold, long ago, in “Rugby Chapel,” said some fine things about the next stage, and Rupert Brooke, who was my first school friend, had some wonderful lines in one of his sonnets, where he says that we shall

Learn all we lacked before, hear, know and say  
What this tumultuous body now denies,  
And feel, who have laid our groping hands away,  
And see, no longer blinded by our eyes

The grief and the loss are only for those left behind, and it is good to remember that the long lapse of time before we are together again is also on this side only. For time only belongs to this stage, and even here its existence is rather unsubstantial, for an hour under some circumstances passes as quickly for us as five minutes under others. So that the intervening years before he meets you again may not exist at all for him, but that day may follow straight on.

We are inclined to conclude that the writer of this letter is not altogether a stranger to the Spiritual Philosophy. It is, in fact, known to us that numbers of “the boys” at the front have written home expressing thankfulness for the knowledge of the life to come, which they had gained from a study of Spiritualism, and explaining that such inspiring conceptions banished all sense of fear and gave them much greater courage than they could otherwise command. It may interest friends to learn that many copies of “The Harbinger of Light” go to the trenches every month.

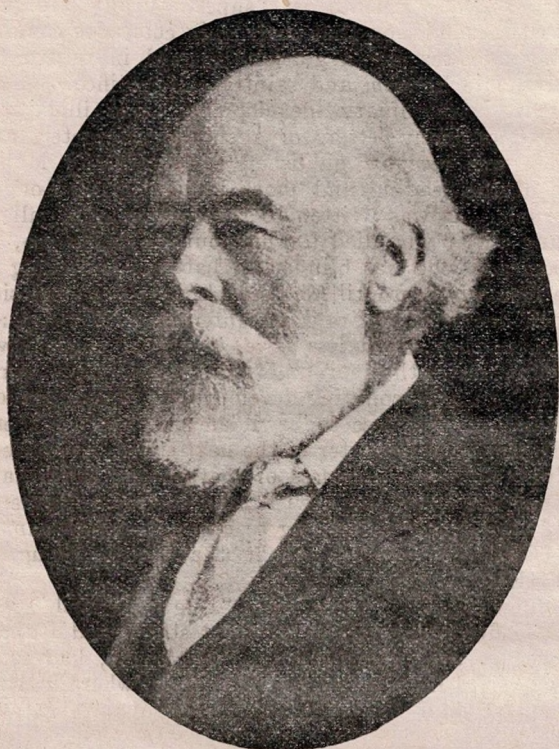
General Smuts has recently informed us that the war will be won by the “soul of the nation.” This announcement is as welcome as it is long overdue. Never in our history has there been such an opportunity for some “practical mystic” to discern this obvious truth, and act upon it.—“Christian Commonwealth.”

Life is our opportunity for service; not as little as we dare, but as much as we can.—Westcott.

# QUESTIONS AND ANSWERS.

## "RAYMOND" AND ITS CRITICS.

By SIR OLIVER LODGE,



SIR OLIVER LODGE.

So many inquirers have bombarded me with questions since the publication of my recent book, and so many of those questions take a similar form, or deal with the same kind of objections, that it may be well to reply to them in a general manner, in order to remove some difficulties and contribute to a clearer understanding of the subject. I will therefore proceed forthwith to answer the questions which in various forms have been addressed to me:—

Q.—Has the book which you brought out last autumn, called "Raymond; or, Life and Death," been found a help to many bereaved people?

A.—I am thankful to say that it has, for mainly to that end it was written. It seems only fair that a family which has received comfort from a subject at first investigated purely from the scientific standpoint should be disposed to pass the information on to others in like case.

Q.—I remember that the book was favourably reviewed in the "Observer" by Sir Arthur Conan Doyle, but what sort of reception has it met with in clerical circles?

A.—Oh, mixed, as might be expected. Some of the clergy have preached on it sympathetically, others have treated it in a hostile spirit. Considering the puzzling character of the book, I am not surprised.

Q.—I should like to ask a few questions, not exactly from the hostile but rather from the religious point of view, for I am beginning to be interested in these new avenues of approach.

A.—I shall be glad to answer. To get the real meaning out of such a book needs a good deal of study. Some people seem to have formed their opinions, without reading it, on the strength of a review or from disconnected extracts.

Q.—The Bishop of Chichester has said that you do not recommend people to read or heed the book.

A.—I do not think he can have said that, because it is not true.

Q.—He was reported as saying that.

A.—Oh, that is different. But I suppose he must have said something like it.

Q.—What possible ground could he have had for such a statement?

A.—Only that I do not recommend all sorts of people to visit mediums or try to investigate the subject for themselves. If they do, it must be on their own responsibility. When sane people desire, on sound and good motives and in a reasonable spirit, to gain first-hand experience, in the hope of thereby mitigating their sorrow, there are people who do their best to help them; but it is unwise to take the responsibility of urging such a course upon an unknown stranger. And some should be dissuaded.

Q.—Have bereaved people been helped in this way who knew nothing of the subject beforehand?

A.—Yes, a fair number. **PEOPLE IN GENUINE DISTRESS HAVE GONE WITH CAREFUL RECOMMENDATION AND INSTRUCTIONS TO A REPUTABLE MEDIUM, QUITE ANONYMOUSLY, AND HAVE GOT INTO TOUCH UNMISTAKABLY WITH THEIR DEPARTED.** This has happened in some noteworthy cases. The result has been a considerable addition to the bulk of cumulative evidence in favour of the genuineness of the phenomenon; and, incidentally, it has further demonstrated the power of some of the mediums, who, normally knowing nothing whatever about their visitors, have in trance given many intimate family details.

Q.—Some critics have said that you and members of your family must have been known to all mediums.

A.—It was not true. It was not true even for myself, though doubtless for evidential purposes recognition of myself had to be assumed. But it is absurd to suppose that people who had never been to a medium of any kind were known, still more absurd to suppose that every anonymous stranger is personally known or could be looked up.

Q.—Are no mediums fraudulent?

A.—In so far as they are fraudulent they are not genuine mediums. If people go to charlatans who advertise by sandwich-men and other devices, they deserve what they get.

Q.—Are not people too ready to be convinced?

A.—Some are, but it is a mistake to suppose that people who are really seeking for evidence are ready to be misled. They are often quite critical and reasonably cautious. Their anxiety sometimes makes them even excessively anxious not to be deceived in so vitally important a matter. And even after they have had quite good evidence, they sometimes go back on it—very naturally—and become sceptical again.

Q.—Have you had further evidence since the book was published?

A.—Yes, indeed. Sometimes we think the evidence which has accumulated since the book was written is even better than that there recorded. But the stress and anxiety to communicate has subsided. The wish to give evidence remains, but, now that the fact of survival and happy employment is established, the communications are placid—**LIKE AN OCCASIONAL LETTER HOME.**

Q.—Does it seem to you that people in general can expect to receive messages and derive comfort in this way?

A.—I hope that in time, when the possibility is recognised and taken under the wing of religion, people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has been proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort and without vicarious mediation.

Q.—Is the power, or sensitiveness, or whatever it ought to be called, at all likely to be common?

A.—A good deal commoner than people think. I anticipate that in most large families there will be found one member who may be able to help others to some sort of experience or knowledge in this direction.

Q.—But can these amateur experiences be depended on?

A.—You mean that even on the hypothesis of complete honesty there may be self-deception, especially when emotions are tightly strung? I agree that evidence cannot thus be forthcoming to convince an outsider or a reasonable sceptic, else would the possibility of communication have been recognised long ago; but if ever the general possibility should come universally to be accepted, any special instances of it would then be welcomed without more hesitation than is reasonable and proper.

Q.—Surely the possibility must first be scientifically established apart from emotional considerations?

A.—Most certainly, elaborate proof is necessary at first—as it has been in many now recognised and familiar things, such as the position of the earth in the solar system—but when once a fact or doctrine is generally accepted, people settle down in acceptance and enjoyment of the general belief, without each striving after exceptional experience for himself. The inertia of the human mind, and of the body politic, is considerable; right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. They represent a phase through which we have to go.

Q.—I see that Lord Halifax and other good people are so impressed with the ecclesiastical point of view that they call every other attempt at communion “diabolic.” Let me ask how do you know that you are not being deceived by devils?

A.—This is not a scientific objection, but a sort of theological one.

Q.—Yes, but surely your subject trenches on theological territory, and you may be prosecuted as a trespasser.

A.—True enough. I have no wish to shirk the ecclesiastical point of view. It is indeed an important one, for the Church has great influence. But I must claim that Science can pay no attention to ecclesiastical notice boards; we must examine wherever we can, and I do not agree that any region of inquiry can be barred out by clerical authority.

Q.—Well then, how do you answer the accusation that the phenomena you encounter are the work of devils?

A.—The answer I should give is the ancient one, “by their fruits.” I will not elaborate it. St. Paul gave a long list of the fruits of the Spirit.

Q.—Then you regard the consequences as wholly good?

A.—No, indeed. I do not regard as wholly good any activity of man. Even the pursuit of science can be prostituted to evil, as we see now only too clearly in the war. Everything human can be used and can be abused. I have to speak in platitudes to answer these objections.

Q.—Yes, but what about devilry and deception?

A.—The Bishop of Beauvais denounced Joan of Arc's voices as diabolic. Chief priests were always ready to attribute anything done without their sanction to the power of Beelzebub. It is a very ancient accusation, and, considering the magnitude of those

against whom it has been brought forward in the past, is an over-flattering one. I can give no new answer to it.

Q.—Well, now, before we part, and assuming for the moment that your book contains some indications of reality, there is one difficult portion which I have been asked to question you upon.

A.—I can guess which it is. You mean the similarity of the conditions as described “over there” to the conditions on the earth?

Q.—Yes, I mean that. I mean the houses and the trees on the other side, but I also mean the cigars and the whisky.

A.—Well, let us separate them. First as to similarity, or apparent similarity, of conditions. I do not dogmatise on the point, but I conceive that in so far as people remain themselves, their power of interpretation will be similar to what it used to be here. Hence in whatever way we interpret a material world here and now, so, in like manner, are they likely to interpret an ethereal world, through senses not altogether dissimilar to ours in effect—however they differ in detail. The external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture or any work of art. The thing in itself—whatever that means—can hardly be known to us. The whole of this brief statement requires thought for its apprehension. I admit it is a difficult matter, but the evidence is fairly consistent on this point of similarity, ever since Swedenborg; the next world is always represented as surprisingly like this, and though that obviously lends itself to scepticism I expect it corresponds to some sort of reality. IT LOOKS ALMOST AS IF THAT WORLD WERE AN ETHEREAL COUNTERPART OF THIS: or else as if everyone were really in one world all the time, only some see the ethereal aspect of it and others see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the observer. A nerve centre interprets a stimulus in the way to which it is accustomed, whatever the real nature of the stimulus. A blow on the eye, or a pressure on the retina, is interpreted as light. The identity of the person accounts for the reported similarity of surroundings.

Q.—But someone has accused your son of saying that they spend some part of their time in smoking and drinking.

A.—If that accusation has been brought, it is unjustified and untrue. A statement detached from its context is often misleading. What is revealed in my book, if it has any trustworthy significance—and that may be treated as an open question for the present—implies clearly and decisively that they do NOT thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is needed to understand the position. If there is a community over there, it cannot be a fixed and stationary one, new-comers must be continually arriving. My son is represented as saying that when people first come over, and are in a puzzled state of mind, they ask for all sorts of unreasonable things, and that the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken: it is one of the warnings held out to sensual persons that their desires may persist and become part of their punishment.

Q.—That may be, but how on earth can such commonplace—or let us say chemical—things be procurable in a spiritual kind of existence?

A.—In the first place, the purely or solely spiritual character of future existence may be exaggerated; it is at best a hypothesis. This world has a spiritual aspect, but it has another aspect as well; and it may be that a duality of some kind, if it is a duality, persists. Moreover, I see no reason why the study of Chemistry and Physics should wholly cease, any more than that the pursuit of Art and Literature shall cease. I feel bound to expect rather a complete continuity in the psychic atmosphere.

In the second place, I must answer by a sort of analogy: Imagine an assembly of clergymen in some retreat, where they give themselves to meditation and good works, and then imagine a traveller mistaking their hostel for an hotel and asking for a whisky and soda. Would that mean that whiskies and sodas were natural to the surroundings and part of the atmosphere of the place? Would not the feeling aroused by the request mean just the contrary,

Q.—But your book says that something like them is provided.

A.—What the book says is that in order to wean these newcomers from sordid and unsuitable though comparatively innocuous tastes, the policy adopted is not to forbid and withhold—a policy which might over-inflate and prolong the desire—but to take steps to satisfy it in moderation until the people of their own free will and sense perceive the unsuitability, and overcome the relics of earthly craving; which they do very soon. Whether the statement be accepted as true or not, or as containing some parabolic element of truth, I see nothing derogatory in it; and the process of weaning may be wise.

Q.—I see then that your interpretation of this passage is the exact contrary of what has been suggested by hostile critics, and that the alien things are really alien.

A.—Yes. They have not really read or studied the book. They pitch upon a sentence in some review and quote that, without understanding the bearing of it or its real significance.

Q.—But I see another critic complains that games and songs are spoken of, and it is claimed that “spirits of just men made perfect” ought not to be occupied in any such commonplace ways, even during their times of relaxation.

A.—When perfection or saintliness is attained, that may be true: it is not a subject on which I am a judge. Games and exercises are harmless and beneficial here, even for good people; and surely if young fellows remain THEMSELVES, games and exercise and songs will not seem alien to them—at any rate not for some time. People seem hardly to realise all that survival WITH PERSISTENT CHARACTER AND PERSONAL IDENTITY must really involve. It is surely clear that the majority of people, whether in this or in another life, are just average men and women, and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the Universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints all at once; they cannot be reasonably spoken of as “just men made perfect.”

Let a little common sense into the subject, and remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be, than on earth; there is admittedly room for improvement; but sudden perfection is not for “the likes of us.”

Q.—I suppose, after all, that the experience of everybody on that side is not the same?

A.—Highly unlikely. The few saints of the race may have quite a different experience. The few diabolical ruffians must have a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.

Q.—But the penitent thief went to heaven.

A.—Not at all. According to the record he went to Paradise, which is different. A sort of Garden of Eden, apparently, is meant by the ancient word, something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book is called Summerland.

Q.—But surely—

A.—Yes, I know; you mean that Christ could not have stayed, even for a time, at an intermediate or comparatively low stage. But I see no reason to suppose that He exempted Himself from any condition appropriate to a full-bodied humanity. Surely He would carry it through completely. Judging from the Creed, which I suppose many clerical critics accept, they appear to hold that Christ even descended at first—descended into Hades or the underworld, utilising the occasion for some high missionary effort. Anyhow and quite clearly the record says that for forty days he remained in touch with earth, presumably in the state called Paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit, did He ascend to some lofty state, far above anything attainable by thieves, however penitent, or by our young soldiers, however magnificent and self-sacrificing. After aeons of progress have elapsed, they may gradually progress thither. Meanwhile they are happier and more at home in Paradise. *Requiescat in pace*—“Light.”

### TRAVEL DURING HYPNOSIS.

(To the Editor of “The Harbinger of Light.”)

Sir,—

I was much interested in the experiences of Max Pemberton's friend, reported in your last issue, because these bear a close resemblance to my own whilst under a state of hypnosis. Some eight years ago, having suffered from continued insomnia, I decided to undergo a course of hypnotic treatment by Dr. Donald Fraser, of College-street, Sydney. The course extended over 21 visits, paid mostly on alternate days, and the treatment was decidedly beneficial.

Some time prior to this, I had joined the Progressive Thought Library, now run by Cole's Book Arcade, and whilst going to Dr. Fraser read up any book that I could get bearing upon his method. The result was that I soon found no difficulty in treating myself—that is, by way of auto-suggestion, ending with the suggestion of hypnosis, which soon came on very deeply. During that condition, if at all profound, I always experienced the peculiar floating sensation of the body described by Max Pemberton's friend, and upon one occasion, whilst under hypnosis at Dr. Fraser's, I seemed to become suddenly projected to the neighbourhood of the Milson's Point railway line, finding myself upon the cutting overlooking the line, harbour, and city. It was like a sudden temporary removal from the body.

Meanwhile, all my thoughts seemed to be particularly alert. Although removed from, I seemed to be still connected with, the body, and could hear all the sounds transpiring in the neighbourhood of College-street.

I had a similar experience about three months ago; One Sunday, being fatigued, I stretched myself upon a couch and closed my eyes, but did not sleep. Almost immediately I seemed to become projected to some sea-side town, of which I was given a very vivid impression. All my senses were at this time quite wide awake as to where my body lay and the sounds transpiring around me. I seemed to be connected with it by some current. As my thoughts reverted to my bodily surroundings the sea-view faded away, but as I banished these thoughts the view readily recurred. I repeated the experiment voluntarily at least half a dozen times, and the view as readily recurred. All my senses were so alert at the time that I tried to get near enough to a certain archway at the sea-side in order to decipher the lettering upon it with a view to finding out the name of the locality, but this I was unable to do.

Yours truly,

A. N.

Marrickville, N.S.W.

# WHAT IS WRONG WITH THE CHURCH?

## AN OUTSPOKEN CRITICISM.

### THE PASSING OF DOCTRINES AND DOGMAS.

By Rev. H. Lefroy Yorke, M.A., B.D., London.

During the past three years the Church has been the subject of much adverse criticism. Before the war it was accused of opposition to progress and enlightenment, but now a more serious charge is preferred against it, involving a failure of influence and character.

It has been urged that after nineteen centuries the Church has been unable to redeem the world from the most cruel and devastating war known to history. It was to be expected, it is said, that the religion of love and goodwill, with its tens of thousands of preachers and exponents in the great countries of Europe, would by this time have sufficiently leavened society with Christian ideals to make world-wide hatred and strife impossible.

It is urged, again, that the Church, by insisting upon exemption from the Military Service Act, has failed to take its fair share in the burdens and sacrifices of the country. Numerous letters have appeared in the Press, complaining that so many of the young clergy and ministers are staying home in comfort and peace, while their comrades in medicine, in law, in teaching, and commerce, endure the dangers and hardships of the trenches. Emphatic expression was given to this view at the last Trades Union Congress, when it was said: "These men preach sacrifice, and leave others to practise it."

Mr. H. G. Wells goes so far as to say: "I think that the world is finding its way to God in spite of the intervention of the Churches." The writer of the "Student-in-Arms," a brave soldier, as well as a loyal Churchman, speaking from a wide knowledge of men, complains that the Church is out of touch with life, that it lacks reality and fails to interpret the needs and aspirations of men. These reflections, though not palatable, are entirely wholesome, for, as Maeterlinck says, "A truth that disheartens because it is true, is still of more value than the most stimulating of falsehoods."

#### A Strong Indictment.

Is there anything in the teaching of the Church which would help to explain its declining influence? For some reason or other, the Church has failed to unite men; it has often been the great promoter of strife. The bitterest wars in history have been fought at its instigation; SECTARIAN QUARRELS OVER DOGMAS HAVE THROWN BACK THE EDUCATION OF OUR COUNTRY FOR A QUARTER OF A CENTURY. At the present moment it is dividing our kinsmen across the Irish Channel, and keeping alive antagonisms that statesmen cannot heal.

Before the outbreak of the war, Christendom was shaken to its centre, and the Church filled with acrimonious disputes, because Christian brethren in Africa, who were not confirmed, were permitted to share the Sacrament of brotherhood. In social life the Church creates class distinctions, and forms opposing societies and cliques. It would appear as if the forces that made for union were outside the Churches. Men will make cause in the affairs of the nation, in the pursuit of knowledge, or philanthropy, or social betterment. Even commerce, or sport, will unite them in honourable rivalry. But let the Church enter in, with its sharply-defined dogmas and creeds, and there is estrangement, even to the division of families.

This result is inevitable so long as beliefs and opinions are held to be of paramount importance. If salvation depends upon the acceptance of particular dogmas, it is natural that the denial of those dogmas should call forth the severest condemnation. The Roman Catholic Church quite logically defends persecution on that very ground. It is argued that it is good for the heretic to suffer in his body, that his soul may be saved. Such views have shocked and alienated from the Church many of the foremost minds.

Huxley declared that Heathenism knew nothing so cruel, and unjust, as the teaching that men would be lost because they could not accept a certain form of belief. Tennyson said it was inconceivable that the Almighty should ask us at the last what our religious opinions were, and not rather, "Have you been true to yourself, and given a cup of cold water to a disciple in My name?"

It is usually contended that particular dogmas are essential to the making of character. Experience disproves this. By transferring the emphasis from life to creed, a fictitious value is given to religious opinions, which, in ninety-nine cases out of a hundred, are simply inherited. To profess a faith is accounted a more religious act than to be faithful. To be in the "Apostolic succession" is thought to be more essential to one's sacred vocation than to behave as a gentleman.

#### Doctrines and Dogmas Discounted.

THE TRUTH IS, DOCTRINES AND DOGMAS HAVE LITTLE EFFECT UPON CHARACTER. We are formed by the "atmosphere" in which we live. In the home, or in the school, where there is a fine spirit, children instinctively respond to it. In our public schools boys will seldom act meanly, because they belong to a community where noble conduct is expected of them. To "play the game" is a code of honour more potent than much moralising. It belongs to those in authority in the Church to create the right atmosphere by cultivating a noble and generous spirit. Let them avoid small, sectarian disputations, and imbue the minds of the community with larger thoughts of truth, duty, and love.

If only the Church in Europe, during the last fifty years, had left alone the things that divide men, and had given all its energy to the forming of an atmosphere of charity and goodwill, it is impossible to believe that the present world-war would have been upon us. Insistence upon dogmatic beliefs is a source of weakness to the Church in another direction, because THE ADVANCE OF INTELLIGENCE AND RESEARCH HAS MADE THOSE BELIEFS INCREASINGLY DIFFICULT. As a result, there has arisen an atmosphere of unreality, of which laymen so often complain. The service has no positive note, for the preacher himself is not convinced; there is no response by the people, for the teaching has nothing in common with their life.; A doctrinal sermon is a synonym of dullness. The Master spoke with an authority that was owned by all, for He affirmed His freedom from tradition, and addressed the living heart of man. God, He declared, was not the God of the dead, but of the living, and was to be found in the actual experiences of men to-day.

IT IS THE DEAD HAND OF ANTIQUITY THAT IS PARALYSING THE CHURCH'S ENERGIES. Sacred learning is for the most part concerned with dates and authorship and ancient authority. Immense labour and research are bestowed upon the endeavour to prove that certain sayings and events took place some thousands of years ago; but of what use can those words and events be to us, unless

they reveal a law that is constant, and whose operation may be discovered in the facts of life as they are known to-day? When critics were discussing whether a certain picture of St. John was by Fra Angelico, or not, its history was scarcely mentioned—the question turned almost entirely upon the qualities of the painting. And if the Church is to regain its influence, the authority of its teaching must depend, not upon tradition, but upon its own inherent truth and beauty, and upon its appeal to the reason and conscience of men. The historian and the grammarian must give place to the seer and the prophet.

#### The Secret of the Trouble.

It will be found, then, that the truths which are vital are common to all, and that the things which divide men are trivial and futile. This thought was nobly expressed by John Wesley, whose name is sometimes invoked in support of narrow and reactionary views; "Give me thine hand. I do not mean, be of my opinion; you need not, I do not expect, or desire it, neither do I mean I will be of your opinion. I cannot; it does not depend on my choice. I can no more think than I can see or hear as I will. Keep your opinion and I mine as steadily as ever. Only give me thine hand. I do not mean embrace my modes of worship, or I will embrace yours. I have no desire to dispute with you one moment; let all matters stand aside; let them never come into sight. If thine heart is my heart, if thou love God and all mankind, I ask no more—give me thine hand."

If only the Church could unite in this spirit, how incalculable might be its power! It would establish a brotherhood which men would everywhere recognise and honour. It would open to clergy and ministers a broader outlook upon the world, and remove the reproach of narrowness and self-complacency that are born of exclusiveness.

THE TROUBLE IS, THAT RELIGIOUS TEACHERS ARE COMMITTED BEFOREHAND TO CREEDS AND FORMULARIES, FROM WHICH THEY ARE NOT PERMITTED TO DEPART, UNDER PAINS AND PENALTIES. In youth they are segregated in colleges, and screened from the contagion of "disturbing" thought. The first lesson in theology received by the writer, and remembered now, after many years, contained the ominous words; "We come here as men pledged to a creed, not as men seeking one; if afterwards you find reason to change your views, you will retire quietly, and give the Committee no trouble." The warning was legally correct, for the dead hand was there; but how can minds grow, or truth be discovered, in an atmosphere of threatening and repression? During a crisis in the American Civil War, President Lincoln was accused of changing his mind. He replied, "I shall adopt new views so fast as they shall appear to be true views." But in the Church a new view can scarcely lift up its head unless it is introduced by some ancient authority.

It is our boast that the present world-conflict is a fight for freedom, a struggle to throw off an intolerable despotism. But if the wider freedom is to be won, it is not only Czars and Kaisers that must be overthrown, but all who aim at imposing their mind and will upon the conscience of others. The worst tyranny is not that of the temporal ruler, but that which seeks to lord it over others in the region of the spirit.

Nations are born in war, and this mighty conflict, which has shaken the religious life of Europe to its foundations, is shattering old prejudices and beliefs. Is it too much to hope that the Church will renew its life, and, casting off its subservience to tradition, affirm that all men are free to believe and worship as it is revealed to them of the Spirit, and that sincerity and charity alone admit to the fellowship of the righteous?—"Bibby's Annual."

#### REPLIES TO CORRESPONDENTS.

"Reform" (Taranaki, New Zealand), and A. T. (Inglewood, New Zealand).—You will notice that we have restricted the correspondence to those directly concerned, and that it is now closed. No good can come to the Cause by airing disputations within its ranks, and our experience is that such controversies usually degenerate into mere personal reflections. The vast majority of our readers do not desire to see our limited space encroached upon by such matters.

A.P.—Please forward your address, and also the names and addresses of witnesses who have also seen the phenomena. The occurrences are so unique that we require this information before dealing with your contribution.

H.L. (Birregurra).—Can quite understand that the messages you have received by automatic writing are very interesting to you personally, but they are scarcely suitable for publication.

J. S. N. (Lemoore, California).—If we were to adopt the style of writing you favour, we should ruin "The Harbinger of Light" in a month, and should well deserve the condemnation of every rational reader of this journal. If you are continuing to subscribe in the hope of seeing your desires eventually realised in its pages, you are doomed to disappointment.

C. J. H. (Seattle, U.S.A.).—It is impossible to find room for your very lengthy article, even if it were desirable to publish it, which it certainly is not. We are conversant with the contents of the books from which you quote so freely, and upon which you rely for proof of your position. And we consider it very inconsistent on your part to ignore what Tacitus says, and at the same time give credence to statements contained in messages purporting to come from certain historical personages in the Beyond, of whose identity not a shred of evidence can be given at the present day. How, then, could you expect the general reader of this journal to be influenced by any such alleged communications? They carry no weight whatever with the man whose critical faculty has been developed, and who is not prepared to swallow every morsel offered him as a contribution from invisible authors. You should bear in mind that Spiritualism has a very critical public to deal with, and that it is very desirable to avoid giving the impression that Spiritualists are over-credulous, and consequently unreliable guides to follow. You write as though you had "clinched" the whole thing, whereas any competent critic could very easily rob your argument of all value, if only on the ground of the total absence of evidence of identity of the alleged communicating intelligences. This reply is offered in a kindly spirit, and in the hope that you may see the necessity of being cautious in anything you may write for publication.

E. A. H. (Cottesloe Beach, W.A.).—Thanks for letter and suggestions contained therein. We will see what we can do. You consider that too much space is occupied by "Reports of Societies," and that "a more reasonable allowance would be from six to twelve lines," according to the status of the Society. Perhaps the Secretaries and Recorders will try to bear this point in mind, and sum up their reports each month as tersely as possible.

#### HOW TO SPREAD THE LIGHT.

Mrs. E. Darby, "Wyrallah," 9 Avoca-street, Bondi, Sydney, in the course of a very encouraging letter to the editor of this journal, states:—

"I would like to tell you I send your beautiful magazine to Scotland, England, France, and elsewhere. I come in contact with many that mourn and yearn to spread "The Harbinger" far and wide. I received a letter from Scotland a little while ago thanking me for sending a copy, and expressing the comfort it brought to a dear one who had lost her beloved son at the front."

Mrs. Darby goes on to say that she craves to be in a position to send out many more copies, and adds—

"Would you ask your readers, when they have finished with their copy, monthly, if they would be good enough to forward it to me, and also any back numbers. I have many I could send them to, and they would bring great comfort to aching hearts, and at the same time lift them to a higher plane of thought and plant hope within the soul."

We leave this appeal in the hands of our readers, and have no doubt that many will respond. It will only cost them a halfpenny stamp to send a copy of the magazine to Mrs. Darby, and we are sure she will, in turn, distribute them in quarters where the consolation afforded by the teachings of the Spiritual Philosophy is sorely needed.

## OCCULTISM AND OCCULT ARTS.

## BLACK AND WHITE MAGIC.

By Miss A. Lambrick, Melbourne.

At this period of our history many people confuse occultism with psychism—make them, in fact, synonymous. It would be nearer the truth to say that the higher psychism is a sub-division of occultism. The blue or the yellow ray represents but an aspect of light. So with psychism in its relation to occultism. The ancients thought it not unwise to experiment, to study, the subjective as well as the objective side of Nature, and to pry into the invisible. Courageous souls have helped us on psychical as on physical lines to a better understanding of the Great Mother's secrets.

In the Middle Ages religious men repudiated the study of physical science as an unwarranted interference with Nature's laws. Chemistry, as a branch of alchemy, was tabooed as belonging to the occult. Mysticism—the science of the Light within, the Light which lighteth every man who cometh into the world—and Esotericism—the inner aspect of religion and science—were recognised as aspects of occultism. The non-recognition of the inner aspects of all great religions has resulted in the loss of the unity which reveals them as one, in the growth of superstition, and in the cessation of investigation. The scientist is slow to recognise the subjective side of Nature, but in spite of scorn and ridicule the world is waking to the consciousness of hidden laws and forces in Nature and in Man, and is out for investigation.

Occultism may be defined as the science of Divine unfoldment. Madam Blavatsky once defined it as "the study of the Divine Mind, the study of those energies or forces which, coming forth from a spiritual centre, manifest in the world around us." But she was very severe on average persons, who, conscious of some interest in psychic phenomena, claimed to be occultists. "Let them learn that there is as much difference between occultism and the occult arts as between the sun and a rushlight."

Many educated people taboo occultism as the sorry relic of mediæval superstition. Yet the religious among them accept the miracles of Moses and the enchantment of Pharaoh's magicians, because such are found in the Bible. If those stories were accepted, not as miracles, but as symbolical of the powers latent in Great Ones of every age, they would find credence with thinkers who cannot limit Infinite Power and Love to one Personality, or one period. For all the powers of Nature are subject to great spiritual entities. A great psychic is not of necessity spiritual—a great spiritual entity is always psychic. The so-called miracles of the Christ were simply manifestations of occult power. Spiritual powers are not fully manifested to-day. For this is essentially an intellectual age, and intellect is but an aspect of the spirit. The time will come when men will rise above the sordid and sensual,

"When mind and soul according well,  
Will make one music as before, but vaster."

Magic, mesmerism, hypnotism, may be described as occult arts rather than occultism. Magic is the art of employing the powers of Nature for producing effects apparently supernatural. The Eastern Magi were at one time men of great learning, who were venerated by kings and people. In course of time they became degenerate, and were known as quacks, fortune-tellers, dabblers in divination and jugglery. Hence magic has a bad odour. Essentially, magic is the use of the will to guide the powers of external nature. The human will, being the power of the Divine in man, can control the lesser energies of Nature. But such may be used either for good or evil.

The difference between white and black magic lies in the motive which determines the will. The man who uses his powers for the good of his fellows is a White Magician, and aids evolution; but he who

uses his power for personal aggrandisement is a Black Magician, and an enemy to humanity. It is an occult law that a man may not use his power for himself. Hence the significance of the temptation of Christ in the wilderness. Had He turned the stones into bread to satisfy His hunger He could not have used His powers for others. The taunt at the Cross was expressive of a great truth: "He saved others; Himself He cannot save."

In every age materialism has blinded men's eyes to the real nature of hidden forces, and when occult arts, or psychic experiments, are exercised, apart from their spiritual significance, moral degradation ensues. Occultism demands the Great Renunciation of self. In Atlantean days men lived sensual lives, and the exercise of psychic forces gave rein to the lower passions. The grossest immorality prevailed, and finally Atlantis was submerged. The true occultist has no time for signs and wonders. The works of the Christ were all for the helping of men, never for phenomena. The true occultist is essentially spiritual.

Occult arts are often confused with occultism. Astrology, palmistry, psychometry may be interesting and helpful, but one may be a past-master in these arts and yet further away from pure occultism than an unselfish man who has never practised these arts, but has spent his life in the service of humanity. To those who study and meditate day by day, year in and year out, there come occasionally flashes of wonderful knowledge. A lady of my acquaintance had made this the habit of her life. She was a rare soul, one who had lived the royal life, and then there came this glorious experience. One morning she sat down for a short spell during her domestic work. She said:—

"Suddenly the paper disappeared, the walls of my room melted away, and I was out of the body—in space? I do not know. I was surrounded by a sea of light, bathed in it, penetrated by it. It was dazzling, but of a soft radiance utterly indescribable, and as I felt this there came welling up from the depths of my being a passion of love, of devotion, for the great unknowable Infinite God. How could language express the love that flowed out and around me! Truly it was wonderful, passing knowledge and expression—voiceless, yet with millions of tongues. And once again thought was busy. Oh, that the weary, the suffering, the sad, the ignorant, the criminal, could know that this Infinite Love is ever round and about them. Hardly had the thought flashed through my mind when in some wondrous way I reached out and touched, for just a fraction of time, myriads of people who suffered—in hospitals, in crowded cities, in lonely rooms, in the homes of the rich and the poor, in deserts, on ships, in mountain fastnesses, in prisons, and by icebound coasts. There was no species of sadness or pain but I seemed to actually touch, so that some portion of that marvellous love could reach each one. Gloriously did I realise that all this mass of humanity were lying like children in the hand of God, guarded by His love, surrounded by His power, on their way home to Him. World after world was touched, on and yet on through infinite space, and everywhere I was conscious of the same Infinite Love. Presently I found myself in my room. I had been away an hour."

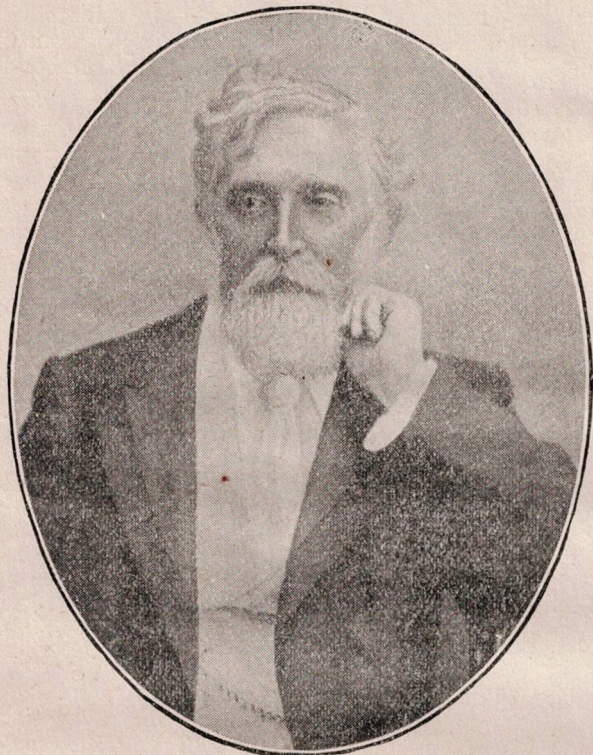
Some months afterwards my friend became very ill and passed away. But the illness had no power. The transfiguration scene through which she had passed had made death glorious—a stage in life to be desired. Such experiences have not come to all, but all things are possible to those who are willing to fulfil the conditions of the Great Law. Such, in the words of Madam Blavatsky, may be thus expressed:

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive instruction, a courageous endurance of injustice, a brave declaration of principles, and a constant eye to the ideal of human progress, which the secret science depicts—these are the golden stairs which the neophyte may climb to the Temple of Wisdom."

# AN EASTER THEME.

## THE RESURRECTION IN THE LIGHT OF PSYCHIC SCIENCE.

By JAMES COATES, Ph.D., Author of "Seeing the Invisible," &c.



DR. COATES.

[Dr. Coates, of "Glenbeg House," Rothesay, Scotland, is a well-known and experienced investigator and author, and in a personal letter accompanying his contribution, explains that "it is intended for the general readers of 'The Harbinger of Light,' rather than for Spiritualists, who, for over sixty years, have thrown aside the dogma of the physical resurrection of man."]

By the Resurrection I mean the great event testified to by the writers or compilers of the Gospels and the references made thereto in The Acts of the Apostles, and in more detail by St. Paul. Neither is the fact of Christ, nor the historicity of the Man, Christ Jesus, in dispute, but just the one feature, and a most important one, i.e., Was the Resurrection a bodily one, or that of the Spirit? In other words, "Were the reappearances of Jesus subsequent to the Crucifixion, that of Himself in a temporary, materialised body, or of Himself in the body of flesh which had been entombed?"

The reason of this article is to be found in the fact that numerous theologians hold that the Resurrection was a bodily one, i.e., that Jesus rose from the grave with the actual body which He possessed before His "yielding up the ghost," and that that rising was our only hope of immortality. I am aware that many thoughtful and distinguished men think otherwise, and while accepting the fact of the Christship of Jesus of Nazareth, have never lost sight of the fact also, that Jesus was a Man, and what His full-orbed manhood was capable of was typical of that which was possible to all humanity.

Whatever differences appear in the Records, all are united in testifying that Jesus, as a man, was born, died, and after death appeared—off and on—for about forty days, to from one to several witnesses. Among the latter were the Eleven who knew their beloved Lord and Master intimately in His earth-life and fully

identified Him as their risen Lord. There are two sciences which engage the attention and devotion of earth's most advanced Intellects, and these are Physics and Psychics. Many of the most capable of the investigators of the first, have for the last forty odd years turned their keen powers of observation to the investigation of man's psychic nature and powers, and hence we are justified in calling and grouping the latter investigations as Psychic Science.

Churchmen may believe in a physical resurrection to-day, as it is certain the Recorders did; but many have other thoughts, and these are based on the facts of Psychic Science; at least, so far as the After-Death manifestations are concerned. Jesus Christ—whatever His Divine authority and special mission—was a man! This concept is too often lost in the wonderful mazes of the theological mind. If Christ was not a man, He could neither be our Exemplar nor our Hope. But whatever is to be said only requires to be based on present-day researches to illuminate former-day happenings. The Churchmen, or men who insist on the bodily Resurrection of Jesus Christ, are mostly to be found among those who are ignorant of the light which not only Christ Himself gives, as to the real nature of man, but that which recent facts—within the last sixty years—of Psychic Science have discovered concerning man's nature, and which confirms the simple beauty of the teachings of Christ, who never confounded the REAL man with his body. Then why should we confound the REAL Resurrection of Jesus Christ, with that of His body? Why should we?

### Evidence of Scientists.

First, I will take some of the definite statements of a few "worth listening to," out of the many whose names are familiar to all who have watched the advancement of Science into the realms of the Invisible, and secondly, will give a few statements from the lips of divines, who, to their credit and courage, have made themselves acquainted with some, at least, of the results of Psychic Science. To merely give the names and addresses of the more prominent of these would be to burden this article unduly. Some of these savants and divines have devoted from sixty odd to, at least, twenty years to the investigation of the facts and phenomena. But, before doing so, in order to be perfectly fair, let me state that no man of science has referred, or would refer, to this momentous subject, dealing only with the facts within his own researches. That is quite right and thoroughly on safe grounds. They have found the light, which humbler pioneers, called "Spiritualists," guided by the noble, so-called dead, through appropriate media have enforced upon their attention—from Mr. Wm. Crookes of fifty years ago, to the Rev. Charles L. Tweedale, Vicar of Weston, Yorkshire, a much later student of the psychic.

Spiritualism has existed in all ages and climes, but the persistent investigation of the same has only occurred within my life time, i.e., from the raps in Rochester in 1848, to the present time. The Society for Psychical Research was founded by Spiritualists in 1882, with the co-operation of a few able men of standing, of whom the late Stainton Moses, M.A., Oxon; Myers, of Cambridge; and Barrett, of Dublin, were the leading spirits, and of these investigators, undoubtedly Sir Wm. F. Barrett, F.R.S., must be

given the credit of leading noted men of science to become members of that, at one time, important Society. From that time, the coherent foundation of the more cautious scientific researches into these perplexing phenomena, pooh-poohed by science, and damned by Churchmen, took place. Prior, however, to that time, many eminent men in science, literature and art, gave great attention to the investigation of Modern Spiritualism.

The most prominent of these, viz., Professor Wm. Crookes, F.R.S. (now Sir Wm. Crookes, O.M., F.R.S.), the foremost chemist and physicist in the world, and at the same time the most modest, in the early 70's responded to the invitation of Spiritualists to examine, under strict test conditions, not only the phenomena which they claimed to exist, but also the media. I may add that Professor de Morgan had previously announced:—

"I have seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under my feet; but when it comes to what is the cause of these phenomena, I find I cannot accept any explanation which has yet been suggested. The physical explanations . . . are easy, but miserably insufficient. The spiritual hypothesis is sufficient but ponderously difficult."

Similar conclusions were arrived at by the late Professor Mapes, of the University of Pennsylvania, and others of special standing and repute.

#### Sir William Crookes Satisfied.

Mr. Wm. Crookes, as he was then called, paid attention to the various claims made by Spiritualists, and decided on the task of investigation. He was fortunate in securing the willing services of Mr. D. D. Home, in whose presence certain phenomena took place—in the light—and from these investigations Mr. Crookes became thoroughly satisfied of the existence of an intelligent force, and this new power was called "Psychic Force."

A Miss Florence Cook, whose seances aroused much attention among a few select friends, came to Mr. Crookes, accompanied by her mother—for she was just a slip of a girl in her early teens—and offered her services and medial powers for thorough investigation, and during a long series of sittings and careful scientific testing, a discarnate human being repeatedly manifested, coming and disappearing, in full defiance of all the known laws of Nature. The Psychic Force, which mysteriously moved objects, played the accordion and brought flowers, with one medium, with another sensitive was able to manifest as a discarnate human being.

Spiritualism, and the spirit hypothesis, were fully justified by the most discriminating research, by the greatest scientist of that time, or since. Mr. Crookes contributed several articles to "The Quarterly Journal of Science," and created a furor among men of science and aroused the pulpsters to the display of their usual cant and ignorance. Half a century has rolled by since then, and in an important interview, granted by Sir William to the editor of "The International Psychic Gazette" (see December issue, 1917, pp. 61-2), in reply to a question, said:—"I HAVE NEVER HAD ANY OCCASION TO CHANGE MY MIND ON THE SUBJECT. I AM PERFECTLY SATISFIED WITH WHAT I HAVE SAID IN EARLIER DAYS. IT IS QUITE TRUE THAT A CONNECTION HAS BEEN SET UP BETWEEN THIS WORLD AND THE NEXT."

In that interview the veteran scientist not only testified to the phenomenon—Katie King—whose earthly body was discarded about three centuries ago, but to the fact that since the loss of his devoted wife, Sir William had not only been in direct communion with her, but had obtained a psychic photograph of her, per medium of The Crewe Circle.

In relation to all this valuable evidence, it must be borne in mind that the body of Lady Crookes had

been carefully laid away in mother-earth some time before, and that those remains were not the real woman, with whom the aged widower communed, and whose photograph he obtained. The study or investigation of Spiritualism, in the words of Sir William, "HAS AT LEAST CONVINCED THE GREAT MAJORITY OF PEOPLE WHO KNOW ANYTHING ABOUT THE SUBJECT, OF THE EXISTENCE OF THE NEXT WORLD."

#### The Knowledge of the Early Christians.

"The-man-in-the-street" has been noted for saying things without knowledge; but the poor man is not the only one to blame, and the man of science, or physician, or clergyman or minister who has not given as many seconds to the study of Psychic Science as Sir William has given years, is not entitled to deny that these things are so. All which constitutes the REAL man survives mortal life after his body has been committed to the grave. His body is of absolute use in this life, but not in the next. The body of Jesus Christ, while serving its purpose in this life, as a connecting link between the REAL man, or tenant, therein, and his material environment, remained. In the words of St. Paul: "For we know that, if our earthly house of THIS tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The foregoing, with its context, sets forth the sublime knowledge of the early Christians, that when the body was given up by the Spirit—the REAL man—had another body, not material, in which to dwell in the new life after death. The researches of the last sixty odd years have proved that the faith, hope, and knowledge of these early Christians were correct views. Had they not seen Him who was their Lord and Master, whose body had been slain by cruel hands, alive subsequent to His entry into Paradise; His frequent manifestations and identified presence? They had no doubts. The learned and prudent to-day are learning that the convictions—except the natural error dealt with later on—of these humble and despised followers of Jesus Christ were correct.

Where in this country Sir William Crookes, O.M., F.R.S., led the way, other men of science followed. I do not intend to quote from them at large, but one or two quotations are permissible. Sir Oliver Lodge, F.R.S., Principal of the University of Birmingham, who has given over forty years to the investigation of man's psychic nature, and whose works and contributions and important addresses on the subject have brought him into great prominence and abuse, says:—

"I tell you with all the strength and conviction I can utter that we do persist, that people over there still take an interest in what is going on here; that they still help us and know far more about things than we do, and are able from time to time to communicate with us."

We suggest that objectors to this view should read Sir Oliver's more recent works, i.e., "The Survival of Man" and "Raymond, or Life and Death," with examples of the evidence for Survival of Memory and Affection after Death. We might as well ask an oyster for its opinion on the life and habits of the Golden Eagle, as place dependence on the views of those who know not the subject against which they warn their hearers!

#### Authors who should be read.

The works, as well as the various contributions to the Press, by Sir William F. Barrett, F.R.S., are suggested for the consideration of those who desire to think for themselves and judge what has been done in this respect by outstanding men of science in our own country. The works suggested are:—"Psychical Research" and "On the Threshold of the Unseen being an Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death." Also "Human Personality After Death," by F. W. H. Myers, the ablest and most patient

of all investigators of Psychic Science. He was truly the soul of the Society for Psychical Research. Mr. Myers was thoroughly familiar with all phases of posthumous spontaneous appearances of the departed, as well as actual experimental communion through suitable media.

Of Continental investigators, the writings of Lombroso, Flammarion, Morselli and Richet will well repay digestion. In the United States, some of the leading men of science, from Mapes to Hyslop, have devoted themselves to the thorough study of the subject, and so important has Psychic Science become, that the Leland-Stanford University has established a Fellowship in Psychic Research.

For over forty years, as an investigator, I have given attention to this, the only subject which matters, and have sat with the most prominent sensitives from America and in this country. I am familiar with all phases of phenomena, from raps to materialisations; etherealizations and the direct voice, and all modes of psychic communication, save that of automatic writing, which, like some other phases, does not always mean that a discarnate one is the cause of the phenomenon. The same may be said of clairvoyance, clairaudience, and of psychometry. While these may be used by the departed as modes of communication, they are as often as not inherent gifts of the sensitive. I have not written any special work on Spiritualism, although I have in "Photographing the Invisible" dealt with some rare phases, and in another small work, "Has W. T. Stead returned?" given numerous cases dealing with every phase of phenomena, as bearing on the life in the Invisible of the late publicist and the methods by which he succeeded in communicating with his daughter, Miss Estelle Stead, now editor of "The Review of Reviews." We have seen him face to face, and he has conversed with us by the DIRECT VOICE, as, indeed, we have heard more than a thousand of the departed do to their friends and to Mrs. Coates and myself. Mrs. Coates, being a valuable psychic, we have, in addition, been able to avail ourselves of her mediumship during a series of sittings, averaging two per week for the last twenty-five years.

#### Testimony of Divines.

**NONE OF THE DEPARTED IN THE LIFE INVISIBLE HAVE USE FOR THEIR DISCARDED BODIES.** There is an increasing number of divines at home and abroad—especially among Church of England clergy—who have become students of Psychic Science, and are the better able to understand and make use of the knowledge, in a fresher dealing with the psychic happenings recorded in the Hebrew and Christian Scriptures. I propose to quote the opinions of some of these thinkers.

Dr. Ingram, Bishop of London, said: "A man is the same five minutes after death as he was five minutes before death, with the exception that he has passed through one more experience in life."

According to "The Auckland Star" (September 17, 1916), the Rev. Dr. Averill, Anglican Bishop of Auckland, preaching in St. Mary's Cathedral, delivered a remarkable sermon, during which he said:—

"Is it right that they—the dead—care for us and pray for us? Absolutely right. Are we right in loving them and praying for them? Absolutely right, for they are not yet perfect. It would be inhuman and non-Christian not to think of them as part of God's family. Let us thank God, for the blessed hope of Paradise life. . . ."

In that sermon he preached Spiritualism emphatically, and said: "It was because the Church neglected the plain teaching of the Scriptures that the people—especially those who had lost dear ones—were turning to Spiritualism for comfort and consolation."

There was nothing in this sermon of man's state being fixed at death, "not yet perfect," nothing of lying in the grave till the Day of Judgment and the glorious resurrection of the body, or its inglorious one, etc.

The Rev. Percy Dearmer, D.D., in a sermon delivered the following:—

"The Church should throw off the fetters of worn-out creeds, with their bewildering maze of theological doctrines and dogmas, and hark back to the simple, practical Christianity of the Founder of our religion, and capture the intellect of the world by bringing herself into line with the demonstrated facts of physical science and the **EVEN MORE IMPORTANT DISCOVERIES OF PSYCHICAL RESEARCH**—discoveries that **INCONTESTABLY PROVE** the continuity of life, the comparative nearness of the spiritual realms and the literal truth underlying the belief in the Communion of Saints. She requires, above all else, a new infusion of spiritual life, and she will never get that all the while she turns a deaf ear to the voices of **ANGELIC HOSTS**, whose mission it is to illumine and spiritualise mankind. . . . Psychic research is likely to be for the twentieth century what physical research was for the nineteenth—the power that revolutionised our view of life. **TO DENOUNCE SPIRITUALISM WITHOUT HAVING STUDIED THE EVIDENCE IS AN ACT OF FOLLY WHICH ONE WOULD THINK INCREDIBLE WERE IT NOT COMMON AND UNABASHED.** IN THE INTERESTS OF RELIGION IT IS OUR DUTY TO PRESS UPON ALL THE DUTY OF HUMBLE AND GOD-FEARING INQUIRY, AND SUPPORT THOSE WHO GIVE OF THEIR BEST IN ORDER TO TRY THE SPIRITS."

I might quote somewhat similar statements from numerous clergymen and ministers, who have felt the necessity of external evidences to corroborate the internal. And they are right. The churches of these men are filled to overflowing, while those who talk about mighty miracles, on the one hand, and the sins of "Asa the King," and dose their congregations with obsolete dogmas and theologies, generally manage to empty their churches.

#### Archdeacon Wilberforce and Spiritualism.

I will take two more testimonies to the influence of Psychic Science on the newer vision coming into the Christian churches, the outcome of listening to the voices of the angelic hosts—our risen ones. The late Archdeacon Wilberforce—whose knowledge of Psychic Science went back some forty years—never disguised his belief and interest in Spiritualism. One short extract from a volume of his "War Sermons" will present what I wish to express. He said:—

"Christ's word of command, spoken as the mouth-piece of the Infinity Mind, sets the question to rest. He always appealed to the individual. **HE RECOGNISED NO CHANGE OF PERSONALITY THROUGH THE DEATH OF THE BODY.** He speaks to the individual in unutilized completeness, though the shell, the body, is cast off. 'Young man, I say unto thee.' 'Talitha cumi—damsel. 'I say unto thee,' 'Lazarus, come forth.' The body of these persons were dead, used-up matter, without motion or sensation. The persons were alive, in full consciousness, and could obey the voice which, winged by Divine authority and power, penetrated the sphere of being in which they were. Our loved ones, like ourselves, are individualisations of Infinite Spirit, though now in a higher degree of self-recognition; they are the same, the very persons we have known and loved; we shall be reunited; it is for us patiently to wait, and work, and abide in God."

One is tempted to quote more extensively, but this will suffice. Why should we have to be reunited to our long discarded "tabernacles" in some far-off Judgment Day in order to be complete individuals, prior to entering the realms of the blest or the damned? Why?

For my last and most appropriate quotations: The Rev. Charles L. Tweedale, F.R.A.S., etc., author of "Man's Survival After Death"—a most excellent and convincing work which should be in the hands of all

Churchmen, clerical and lay—has just published a brochure, "Primitive Christianity and Modern Psychic Phenomena." In the latter an article entitled "Religion After the War," which deals, among other things, with the point which I have raised, i.e., the bodily Resurrection of Jesus Christ, he says:

"The Church's doctrine of the Resurrection of the flesh is a fundamental error, based on an imperfect understanding of the phenomena, excusable in early days, but no longer excusable in these days of advanced knowledge. . . . The spiritual body, by the exercise of a wonderful chemistry, can clothe itself, almost instantaneously, in some grosser matter exactly similar in form and appearance to that which it had in mortal life. This fact is now scientifically proved. . . . The Apostles, seeing the empty tomb, and experiencing the wonderful materialisations of the Christ—as in the upper room and on the road to Emmaus—jumped to the conclusion that what they saw, heard, and handled was the actual risen mortal body of the Christ, the resurrection of the flesh. That it was no such thing is positively shown and proved by the fact recorded that Christ appeared and disappeared instantaneously, the doors being shut. Such error was natural and pardonable. They had no previous personal experience of the touching and handling of a materialised spirit to guide them, whilst science, and the present-day knowledge of the physical universe, were practically non-existent. True, there were the experiences of the Hebrew prophets, but the last of these had been dead for more than four hundred years. . . . The time is coming when no well-educated man will be able to believe in the Resurrection of the Flesh. The facts will not allow him to do so. The wonderful appearances of the Christ, after His crucifixion and 'death,' were materialisation phenomena pure and simple. . . .

IT WAS THE SPIRITUAL, OR SPIRIT BODY OF CHRIST THAT ROSE FROM THE DEAD, AND APPEARED UNTO THE DISCIPLES."

The above quotations will suffice to show the attitude of some scholars, whose opinions—founded on knowledge—are worth listening to. As a layman, I will draw a bow at a venture, and say it is my own conviction that the concepts of the resurrection of the body of Christ, or that of the human race—of which He was one—must go, with the Churchianic traditions and dogmas, as a "war in Heaven," "the fall of man in Eden," "total depravity," "the plenary inspiration of the Bible," "the vicarious atonement," "endless torments," and other soul and conscience binders misnamed "Religion" by the literalists of the Church, and hark back to Christ, with His simple gospel of Love to God and Man, illustrated by the power of the Spirit in good works and more spiritual lives for humanity. It is for us, enlightened by Psychic Science, to go on to higher knowledge of our real selves, and of the possibilities of more Christ-like lives, here and hereafter, for all. And believe with the inspired thought of Tennyson—

"That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete."

I am aware that all these accounts of life beyond the grave differ in detail, but in fundamentals there is a very great resemblance. Two communicators sent messages, the first of whom spelt out a name, "Dorothy Postlethwaite," unknown to any of us. She said she died at Melbourne five years before, at the age of sixteen, that she was now happy, that she had work to do, and that she had been at the same school as one of the two ladies who made up the circle. On my asking that lady to raise her hands and give a succession of names the table tilted at the correct name of the headmistress of the school. This seemed in the nature of a test.

—Sir Arthur Conan Doyle.

## BE TRUE TO YOURSELF.

Those who had received proof positive of the reality of the unseen world were nowadays bound to state their beliefs to those in trouble. It was their duty to put the facts before the bereaved. At the same time he deprecated the idea that it was necessary for every person to make his own investigations. Those who had lost their dear ones might well be allowed to try and communicate and thus receive the consolation they needed. But generally he thought the question of investigation was better left to trained minds who would be able to establish the facts on the same basis as other facts of existence which we all accepted without question. And he strongly advised his hearers to get away from the phenomenal side of the question and study its religious aspects.—Sir Arthur Conan Doyle.

## WHAT IS RELIGION?

When one spoke of religion it all depended on what was meant by the term. To him it signified more than the question of a life after death; it meant such a life as might be lived on this side of death—a life of self-surrender, of the consciousness of God; a life revealing itself in love and service to others. Eternal life meant a higher life and not merely a life of duration beyond the grave. Spiritualism helped religion by removing some of the obstacles which barred the way of those who could not without it recognise the existence of a spiritual world, and, as such, it was an avenue rather than a goal. It was one of the roads to Religion and not a religion in itself.—Sir William Barrett.

## KNOWLEDGE.

I tell you the shadows are growing thinner  
Between this world and the world of the dead;  
And only the fool cries, "Fool!" or "Sinner!"  
To one who looks into the life ahead.  
I tell you the curtain is being lifted—  
The silence broken, the darkness rifted—  
And knowledge is taking the place of faith  
On that vast subject, Death.

Yes; now in the place of faith comes knowledge,  
For the soul of the race is awake to truth,  
And it rests no longer on school or college,  
Or the crude concepts of the world's first youth.  
From a larger fountain our minds are drinking—  
The deep, high Source of divinely thinking—  
And searching for God in the heart of man;  
It is so we are learning the Plan.

Yes; searching for God in the heart of a brother,  
And not on a far-away throne above,  
Is a surer method than any other  
Of finding the Centre of truth and love.  
And out of that Centre a voice is crying  
That our dead are not in their low graves lying,  
But are living and loving us, close and near,  
So long as we hold them dear.

Yes; living and loving, and trying to guide us—  
Invisible helpers, by God's sweet will,  
Who oftentimes move through the day beside us,  
But aiding us most when our minds are still.  
I tell you the curtain is being lifted—  
The silence broken, the darkness rifted—  
And knowledge is taking the place of faith  
On that vast subject, Death.

ELLA WHEELER WILCOX,

(in the "Cosmopolitan").

## The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

To my well-known friend, Dr. Llewellyn George, of Portland, Oregon, United States of America, I am indebted for the following interesting extract from the writings of Her Royal Highness Princess Olive of Cumberland:—

"States and empires at their planets ungenial influence are crumbled into dust, and by their smile the most humble are raised to the loftiest summit of earthly glory. Thus, continually on their course they perform the great and extraordinary offices allotted to them severally by the Supreme, with a diligence, obedience and promptitude beyond the finite comprehension of mortal man. How ignorant and prejudiced, then, must that man be, and how crude that understanding which condemns a science in which the wisest and greatest king of earth delighted. Of all studies, occult philosophy requires the most temperate and industrious habits of life, for not an hour passes that does not produce some interesting variation in the Heavens, and some consequent changes on the earth. But to pursue the motions of the planets with effect, a philosopher must let no opportunity escape him of observation and improvement."

\* \* \*

In whatever light we regard Napoleon Bonaparte, we cannot set him aside as uninteresting. He was deeply attracted to occult philosophy, and when he became Emperor he had special apartments in the Tuilleries set aside for the famous astrologer who had predicted his rise to worldly power and his fall, and whose erratic pupil he was. This scholar was Pierre-le-Clerc, known, from the red robe he wore, as "The Red Man of the Tuilleries," who drew from the words, "Revolution Francais," the celebrated anagram, "Un Corse vote la finira." In my book on "Numbers: Their Meaning and Magic," pages 59, 60, 61, 62, I have shown how the variations of Napoleon's names indicate him as "The Magician," "The Wheel of Fortune," "Justice with the Sword and Balance," and "A skeleton with a scythe reaping down men." Napoleon's name can curiously be cut into two Greek words, meaning "Lion of the Desert," and if we treat the name in a very ancient manner we can obtain, by translation into English, the significant sentence, "Napoleon being a raging lion going about destroying cities." The numbers indicate the order of the words:—

- 1 Napoleon.
- 6 apoleon.
- 7 poleon.
- 3 oleon.
- 4 leon.
- 5 eon.
- 2 on.

equals, Napoleon on oleon, leon, eon, apoleon, poleon.

The 15th Degree of Scorpio rises at the birth of this "Lion of the Desert." In my "Zodiacal Symbology" this degree is calculated directly under the influence of the planet Mars, which rules the Horoscope of Napoleon. This degree I have symbolised as—

"A large ship ashore on an ironstone coast, waves dashing over her."

Denotes one disposed to travel and to delight in adventure and change. He has a vigorous personality, but is inclined to take from others more than he is willing to give. He will possibly attain a position, and his influence will sway many, but let him learn when to fall back into a more peaceful life, else will the great ship be cast on a dangerous coast by reason of strange influences, and disaster will be the end. It is a symbol of Conflict. (Page 123).

Here, in a nutshell, taking the ascendant of the Horoscope merely as our guide, without considering the planetary positions and influences, we have a satisfactory index for primary consideration. The ascendant is an extremely powerful point, for it indicates the Heavenly influences which are rising in the East at our births. Hence I always advise that it should be most carefully studied and weighed, and I hope that my statement of the special planetary influences attached to each Heavenly degree in the pages of Zodiacal Symbology, arrived at after a long period of close study and experiment, will be appreciated by students.

\* \* \*

In reply to "L.L.," the following are some of the fruits of the earth "ruled" by the various planets.

The Sun—Walnuts, almonds, camomile, angelica, olive.

The Moon—Cabbage, cucumber, mushroom, winter green, water cress, camphor.

Mercury—Carrot, carraway, dill, lavender, parsley, parsnip, hazelnut.

Venus—Artichoke, cherry, gooseberry, pear, strawberry, beans, wheat, ground ivy.

Mars—Garlic, leeks, onions, tobacco, nettles, horse-radish, hops, mustard.

Jupiter—Asparagus, beet, figs, sage, apples, dandelion.

Saturn—Aconite, barley, quince, willow tree, holly, etc.

I will have more to say concerning this department of astro study later.

### AN ASTRONOMICAL MYSTERY.

One of the unsolved problems of astronomy, which has pushed wide the doors leading to new marvels of science, is the behaviour of that much-talked-of phenomenon, Nova Persei, the flaming star that sprang apparently out of nothing, and gave birth to, or was turned into, a nebula. It seems impossible to exaggerate, in speaking of the stupendous character of the accident, the catastrophe, or whatever the tremendous event may have been, that put Nova Persei in the sky.

Certain lines of reasoning, based on the phenomena observed, have led to the conclusion that if a thousand suns like ours could be thrown into one scale of a balance and Nova Persei into the opposite scale, the latter would drop like lead, and the thousand suns would kick the beam! That vast, inconceivable mass hung unseen, unfelt, unknown, in the rayless void of space, capable of mastering our mighty sun, if he had fallen within its sphere of action, as a giant might grasp a child, and yet giving no indication of its existence until suddenly it blazed forth with the angry hue of fire, and with a brilliance that paled all the neighbouring stars. Then, forth from the glaring centre, in undulant waves, rolled immense spirals of nebulous light, until space, for thousands of millions of miles around, was glowing as if lighted with the reflections of a conflagration too gigantic for belief. And it is glowing yet.

The mystery is still unsolved, but the solution that the appearances suggest is that the colossal, invisible mass that lurked there in unlighted space has burst, through sudden heat, from a solid, inert, non-luminous body into a whirling cloud of atoms. It is the reverse of a creation of a world. It is a world uncreated, dissipated, annihilated in a nebula! But not such a world as ours. The infinitely great admits no comparison with the infinitely little.—"New York Journal."

All this scoffing talk about "spooks" can only come from people who do not believe at all in continued life. If they knew that those they loved were actually living on the other side, they could not apply a comic and vulgar word to them.—Sir A. Conan Doyle in "The Christian Commonwealth."

# THE MASTER CHRISTIAN.

## HIS LIFE AND MARTYRDOM.

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

By Dr. Ellery Channing.

### THE INVOCATION

Our Father, which art in the heavens, hallowed by Thy name, and may Thy spiritual kingdom come. We desire that Thy will shall be done in the earth as it is done in the heavens above. We desire to help forward this movement, whereby Thy will shall be done upon the earth. We know that if we are faithful it shall be accomplished.

We thank Thee for the privileges and the opportunities which Thou hast given to these, Thy servants, who assemble here from time to time—when they pass within the veil it will bring to them sweet memories. We pray to-night, oh our Father, that as they are surrounded by a great cloud of witnesses, an innumerable company, their thoughts shall ascend to Thee, and that they may have the joy of knowing they are in the Holy place, that they are on the threshold of the world unseen. Many of their loved ones have passed within the veil, passed to the higher life, and to-night they are rejoicing in the fulness of blessing.

Bless these Thy children, we beseech of Thee, and all who engage in this work, and to those who minister unto them may there be given power and strength. The hours and the days are passing rapidly away, and life upon earth is growing short for all. Let them live a spiritual life—let them live for eternity. How fleeting is man's existence! He cometh up as a flower, and, like the grass, he withereth. Truly their lives are uncertain. We pray Thee, help them to build sound and solidly upon the eternal word of Truth. Oh, may they have great respect for the living truth, for it is the truth that makes men free, and may they learn to live and love, to dwell in love, even as Thou hast commanded..

Forgive the shortcomings of Thy children, for they are of flesh and blood, and to err is human. Bless Thy children everywhere, and those who have no light, those who have no knowledge, may they receive the glorious truth, and may it be applied to their everyday lives. To those who have passed within the veil, and who need emancipation, send Thy ministering spirits to bring them out of darkness; to those who are shut up in the prison house, send Thy messengers to-night, and may they receive Thy most holy truth, and come out of that darkness into Thy most glorious light.

Bless us while we further wait upon Thee; we ask it for the good of Thy children everywhere, the glorifying of Thy name, and the setting up of that kingdom which shall know no end. Amen.

### THE ADDRESS

The subject I have selected for to-night I have entitled "The Master Christian." We are told the followers of Jesus, the Nazarene, were first called Christians at Antioch. To-night I desire to speak to you about one of the grandest, noblest spirits that has ever come to the earth plane, and I trust that we may receive from His life and teaching some lesson to help us, both you and me, in our progression towards the perfect state.

Who was Jesus, called The Christ? If He is an historical character, how comes it contemporary history is almost silent concerning Him? What was His mission, and where now is The Christ? Jesus—that name can also be rendered Joshua, as it is rendered in the Old Testament—was called The Christ, the Anointed One, set apart. It was usual in those days among Jewish people to anoint persons and utensils considered sacred to be used in the worship of Yaveh, and as we have the direct testimony of Jesus Himself that He came forth from the Father, we realise that He was truly the Anointed One, set apart to do a special work. Many strange myths and stories have been woven around the life of Jesus of Nazareth. Sayings have been put into His mouth which He never spake. Priests of the Christian church centuries after, by interpolations and forgeries, invented and inserted into the numerous manuscripts that abounded in

the first five centuries, sayings and acts which are all spurious.

I suppose you know that in the first centuries of the Christian era forgery was rife. I have no time to enumerate the well-known forgeries of those ages; but you who read history will remember them. Stripped of all fable, myth and legend, we now look at the life and character of this superb man, Who came forth from His Father, God, on one of the grandest, noblest missions that ever a spirit came upon. He was born, as you know, of poor parents. Even in that we can understand a lesson can be derived from the very facts of His birth and childhood. Had He been born in some patrician family, the rich would have pointed to Him and said that He was of their caste. They would have appropriated Him, so to speak, and the poor would not have been able to come nigh Him. But it is just the reverse. We find that all through His life He kept the company of poor people.

I believe that His mother, Mary, possessed a beautiful character; I believe her to have been one of the grandest women that has lived upon the earth plane, and I will tell you why I believe so. I believe that the great Intelligence would not have selected her, poor and lowly as she was, to have been the mother of this great and noble soul if she had not been one of the grandest women the world has ever seen. There is very little recorded about her, hence it has pleased some to weave fictitious stories concerning her birth and her life, even going so far as to declare that she was without sin—in other words, incapable of doing what every human has done from the first down to the present time.

### Jesus Sanctified Labor.

Jesus worked at the trade of a carpenter, thereby sanctifying labour. My friends, as I go abroad upon your earth plane I have been struck with this fact, that thousands and millions of your fellow creatures despise labour at the present day: that they seek to become wealthy by questionable means. Have you not heard that stupid, wicked, false saying, that only horses work and should work. The Nazarene worked at His trade, thereby sanctifying labour. His life, a few short years upon the earth plane, was wholly given up to the service of mankind, both by example and by precept. This great Reformer, this royal soul, was sent as a Teacher to your age, which is called the Christian era.

For a short time, just a little while, let us think about His life and work. He had not where to lay His head, we are told—in striking contrast to the superb palaces in which live those who claim to be His children: they claim to have a commission from Him to teach and to lead people to follow in the way which He hath trod. The Jewish nation round about would gladly have welcomed Him with open arms if He had come as a great conqueror, as a military chief, who would deliver them from the Roman yoke. His own followers did not understand Him, or His mission. You remember the case when they came unto Him and said, "Master, we found some casting out evil spirits in Thy name, and we forbade them," and they would have called down fire from heaven, but He rebuked them, saying He that is not against us is for us. And that rebuke stands good to-day to those people who, in their narrow cramped minds, think that no one may serve God, only through the channels which they recognise. "Other sheep have I that are not of this fold!"

I said He was a teacher to this dispensation. His mission was accompanied by the usual signs and wonders. The question is often asked: "Why did not the people believe in Him when they saw His mighty works?" I will tell you why. They had

read in their old books that others preceding Jesus had done many mighty works, and I have no doubt they knew that certain professional people had produced wonderful phenomena that did not convince them, and I tell you that if He appeared in the streets of this city to-day, and did some mighty works, as He did in the streets of Judaea, the people would not believe on Him.

Another question that is often asked—"Why did the Jews crucify Him? If He, being a reformer, and doing these mighty works, injured no one, why did they put Him to death after having witnessed these things daily?" It was the religious spirit of bigotry, combined with superstition, that led them to hail Him before the Roman governor. The religion of the Jewish people was one of forms and ceremonies. He said that He came to fulfil the law and to abolish all those old types, forms and ceremonies. There was no longer any need for an elaborate ritual, and in His talk to the woman at Sychar's well He laid down the fundamental principles of the Christian religion. He said unto her, in explaining the gospel of good news to her, that "neither in that mount, nor at Jerusalem, would they worship the Father," but "God is spirit, and they that worship Him must worship Him in spirit and in truth." So you realise that wherever you be, it is possible to worship the Father, if you worship Him in spirit and in truth, without any of the extensive ritual, forms or ceremonies usually associated with religious worship.

#### The Teaching of The Christ.

Concerning the words that have been placed into the mouth of the Nazarene, which I am sure He never uttered, it was necessary to the priesthood to have something to hold over the heads of the people to terrorise them, because they had for long centuries besought the people to draw nigh unto the Kingdom of Heaven, through fear. Here is the teaching of the Nazarene: "With what measure ye mete, it shall be measured to you again." "Blessed are the merciful, for they shall obtain mercy." What is known as the Sermon on the Mount is said by a number of people to be impracticable to-day; possibly under the conditions in which you are living at present, but there is a time coming when it will be both practicable and possible. "And His fame went abroad unto all the coasts."

I once heard an infidel lecturer in New York ask the question: "Why have we not some notice of the Nazarene in contemporary history?" I think that it has been generally admitted that the passages in Josephus are spurious, so I put those passages on one side; but I know to-day that the best scholars admit that the passages in Tacitus and Suetorius are genuine, and there it speaks about the Christians assembling, and describes their form of worship—"they sang a hymn unto Christ and to God." Some people have claimed this as a testimony that The Christ was regarded as very God; but you must remember that the historian was a pagan, and with him there were Gods and Lords many, and in Rome, I believe, in the first centuries of the Christian era, though The Christ was caricatured and ridiculed and reviled, there were many who regarded Him as an unknown Deity; hence the historian could say "they sang a hymn unto Christ, or unto God." They were paying Him that homage and reverence to which He is entitled. Let me say just at this point that there are many peoples, and events that have taken place, that have not been recorded. The Jews were well-known people, right throughout the known world, but in the histories of, shall I take Alexander the Great, for instance?—and he must have come in contact with them often—I do not find any notice concerning the Jewish people. There we have contemporary history during the life of Alexander of Macedon.

Again, you must remember, the Christians at first were an obscure and a despised sect, fanatics. I tell you, in my country, America, there are quite

a number of fanatical sects who believe—well, not to use too strong a term, their teachings are foolish and impossible, and they have created some stir in certain portions of America; but I do not remember to have ever read anything in the histories that have been issued, regarding this people. And so with the Nazarene and His followers. They were a despised people. He was put to death by crucifixion. This method of putting people to death was popular with the Romans when they desired to cast the greatest ignominy and insult on any victim. The Talmud—a collection of writings from the scribes, Jewish doctrines—mentioned several times incidents in the life of Jesus, and the chain of evidence right down to His crucifixion is almost an unbroken one. Had I time I could trace it for your benefit, but you people who think and read know I speak the truth, though it has often been denied.

#### Hidden Manuscripts.

There are people who speak about the spurious gospels and hold them up to ridicule, and say, "How shall we tell the genuine from the spurious?" I admit the Epistle of Barnabas was received among the early Christians as being genuine, but it is cast out now. I have heard Professor Robinson state in the spirit world that he believes that in Egypt, especially in the vicinity of Alexandria, some day in the future will be found important manuscripts concerning the life and sayings of Jesus, that are not yet discovered. Another statement I have heard him make—and it will be verified as time passes—is that under the buried city of Herculanaeum there are papyri manuscripts which will form connecting links with the oldest manuscripts extant, very old and very valuable, and I believe myself it is quite possible.

Distinguished and scholarly sceptics have admitted that Jesus was a beautiful character. His life and character were perfect. And let me say for your instruction that the Scripture records the fact that He is now passed into the heavens and sitteth at the right hand of the Father. To sit on the right hand of a distinguished person, or king, in the East, was to occupy the seat of honour—hence this simile. We find that Jesus occupies in the spirit life the highest place of honour, and is enthroned in the seventh heaven, which corresponds to the seventh sphere. He has committed unto Him power and authority over the angels, the archangels and human spirits, who obey His behests. Until the spirit has progressed unto perfection, it cannot enter into the seventh heaven, the seventh sphere, where rules and reigns the Nazarene. I wish to say that I do not believe in those teachers or mediums who go about proclaiming to the people that they have been entranced by Jesus of Nazareth. I believe it to be false, and I believe they do a vast amount of injury to the sacred cause of Truth by making such false statements—not that He is too exalted, but He now occupies the seat of authority and honour on the right hand of the Father. He is the Exalted One, Who is the fairest among ten thousand, and the altogether lovely One. I say this, my friends, that any man or woman following in His steps will realise how perfect was the life of Jesus, and the outcome of their efforts to do so will bring upon them that spiritual power which He enjoys, and that peace which He possessed, so that in the face of His enemies He was able to say, in face of the awful death that confronted Him, "O My Father, if this cup may not pass from Me except I drink it, Thy will be done."

I have no need to dwell for any length of time on His acts of charity and mercy. The signs and wonders that followed the teaching of the truth were His credentials, and I rejoice to say that if you would all realise what a blessed inheritance you possess, you would be able to claim that power which He said would come upon all those who followed Him. "He that believeth on Me, the works that I do shall he do also; and greater works than these

shall he do; because I go unto my Father." But it is conditional that you be spiritual, that you live a life of purity, so far as you can while you are in the flesh, and a life of faith. I have met spiritualists who go to the extreme and say it is works that save, and care nothing for faith. The Christian very often goes to the other extreme and says Faith only. "Faith without works is dead!" Let me tell you that it is faith AND works that brings fullness of life—the consciousness of a life well spent will produce that peace and satisfaction which the world cannot give, neither can the world take it away.

### The Second Coming

It was a popular belief in the first century of the Christian era that Jesus would come again, and that belief has continued without intermission even to the present day. In my country I remember a number of people arraying themselves in white robes, going forth to meet the Messiah, and they were disappointed. The coming of Jesus will not be a coming in bodily presence, but a coming in the spirit to every person who seeks to be like Him. There were many strange, curious beliefs in those days. The Christians themselves believed that the Emperor Nero was not truly dead, but that he would reappear to persecute the saints far worse than he ever did while he ruled over Rome. This was a common belief in those days.

Shall we worship Jesus? No, but we will pay Him that homage and reverence which is due to every pure soul. He denied that He was very God—it was not a verbal denial. The young man came unto him and said, "Good master, what shall I do to inherit eternal life?" Jesus replied, "Why callest thou ME good? There is none good but ONE, that is, GOD." Then He goes on to tell him to worship God. This statement He could not, and would not have made had He been God Himself. But such passages are seized upon by those who seek to make people worship Him as very God, as the following: "I and my Father are one," which means one in spirit, one in agreement.

"I do always those things which please the Father." Which of you could say the like? Not one. Therefore He was a perfect spirit. Yes, people speak of the Divine plan, knowing little of that Divine plan. Other people think things are happening in the universe by chance, as falls down upon your table a house of cards you have built, a jumble, but it is not so. And in the mind of the Eternal—if I may use that expression to convey to your fleshly mind what I mean—it was foreordained that the Nazarene should come, be born of lowly parents, and BY HIS LIFE AND WORK SHOW TO SUCCEEDING GENERATIONS HOW TO LIVE. Men do not know how to live. They are striving and trying to live. But they do but exist like butterflies, they pass from flower to flower, and as I told you once before, they are drawing forth the nectar of death, not life.

### Progressing towards Perfection

When the spirit of man progresses through the spirit life, the end is perfection. You know, certain teachers in the East say that after successive incarnations and perfection comes, there will be absorption in the Great Spirit, which, to them, is blessedness. But that would be obliteration of the individual spirit. It is not intended that man should be so absorbed, but after progression in the spirit life he will pass into the realm of perfect spirits. David realised this when he said, "When I awake I shall be like Him." And when the spirit of man is freed from all that is imperfect—there is no perfection in the flesh, but it is possible on the spirit side of life—then will he enter into that Presence where dwell the perfect spirits. In the Epistle to the Hebrews we read: "But ye are come unto Mount Zion . . . and to the spirits of just men made perfect." Not until then will the spirit of man be perfect. He must work out his salvation in fear and trembling, and through continuous evolution he will enter into the holy place, the Holy of Holies, and that is the place

where The Christ said that if ye acknowledge Him before men He would acknowledge you before His Father in heaven. And there only can the spirit of man know perfect peace and perfect bliss, summed up in these words: "Eye hath not seen nor ear heard the things that are prepared for them that fear God."

The time is gone. Jesus is the Master Christian. Your world is celebrating His martyrdom. He sealed by His death the testimony of His grand mission, His life and work: and you to-night can say, as they said of old, "Never man spake like this man," nay, never man LIVED like this man! If you desire to be the possessor of something that will raise you above the things of time and sense, and the things that injure and annoy, it will be by becoming possessed of the Christ spirit—that alone makes a man victor at all times. You will then be able to say, "Thanks be unto God, Who giveth me the victory again and again through Christ Jesus, my Lord."

### PERSONAL.

A correspondent residing at Petersham, New South Wales, writes:—"On the 20th of February, and on her 82nd birthday, Mrs. T. M. Brown passed over from earth life, and her mortal remains were interred at Rookwood on the 22nd. One of the staunch old pioneers of the Cause, she had, in years gone by, met most of the prominent workers in the movement, and witnessed every phase of psychic phenomena, and been personally acquainted with nearly all the most remarkable mediums of her day. Always a strong character, she had come to be greatly esteemed and beloved by all who were privileged to know her, and she will be very sorely missed by many who knew her for one of the brightest, best, and most experienced of investigators. Rev. G. Walters, who conducted two services—one at the house, for relatives and friends, and the other at the grave side, made touching allusion to the faithful, consistent life of our sister, and the party of very old friends who later stood beside that quiet grave, with bowed heads, all felt the influence of a brave life well lived—a brave end unflinchingly met. Spiritualism has indeed lost one of the most faithful of adherents, and the many beautiful wreaths and other floral tributes that came from many quarters to be laid on her grave testified to the love and respect with which Mrs. Annie Brown was regarded."

We have received word from our West Australian friend, known to the readers of this journal as "Solitude"—whose lonely life in the bush and desire to be brought into touch with kindred spirits, resulted in a veritable bombardment of letters from sympathisers all over Australia and New Zealand—to the effect that circumstances have shaped his course to South Africa, and requesting that all future correspondence should be addressed to the G.P.O., Durban, Natal. He adds:—"Of all the good which has come to me (and of which you were caused to be the earthly originator in August, 1915) since my association by correspondence with a large number of subscribers to "The Harbinger of Light," you shall never know until, in the future time of Life Eternal, you shall ponder over the unabridged records of your earthly life. If I safely reach South Africa, you may be sure I shall not fail to renew my friendship with "The Harbinger"—a journal which insistently followed me and unremittingly kept alive my faith and hope in God, through all the long years of 'exile' and 'solitude' in the great stillness of the West Australian bush. Full of gratitude and love is my last word. Good bye."

We have never had the pleasure of meeting this wandering and sorely-tried soul, but shall probably do so in the Life Eternal, to which he refers. In the meantime, we would counsel him to be of good cheer and abundant hope, and never forget that the present life is merely a preliminary disciplinary experience, and that the REAL life will not begin until we enter the perpetual sunshine of the Spiritual world.

### MEDIUMS IN NEW ZEALAND.

(To the Editor of "The Harbinger of Light.")

Sir,—An article under the above heading, contributed by C. Barham Morris, appeared in the February issue of the "Harbinger," and as the statements made therein constitute, in our opinion, an utterly unwarranted personal attack upon a medium who is well known throughout Australasia, as well as South Africa and Great Britain, to be a most worthy and reliable exponent of Spiritualist teaching, and a capable demonstrator of its phenomena, the responsible officers of the Christchurch Association wish to be afforded the opportunity to reply to them.

In the first place, we would like Mr. C. Barham Morris' position explained. So far as our knowledge of this gentleman goes, his implied claim to be considered a judge of any medium's qualifications rests upon a very slender foundation. Mr. C. Barham Morris was for a few months an officer of the Christchurch Spiritualist Association, having qualified for the position by regular attendance at the services, and showing an interest in the work. He apparently became infatuated or obsessed with the personality of a medium who for a time occupied the platform, and tried to organise a scheme to place this individual in permanent possession. The scheme was defeated, and C. Barham Morris resigned his membership. During this period he was made a Vice-President of the National Association; the same body which he states has miserably failed to accomplish its objects. If it has failed, which we deny, a share of the responsibility must be borne by Mr. C. Barham Morris himself, who had the opportunity, as an executive officer, of initiating work in the direction desired; but beyond writing a few letters condemning the work of others, we have yet to learn that he attempted anything of the sort.

Mr. C. Barham Morris may be a man of scientific attainments. We know he was for a short period the president of the local Microscopical Society; but his attempt to ridicule the occult properties of stones and colours shows that he has a lot to learn in this direction; and when he suggests that matters of this description are "silly piffle," he only displays ignorance, and we are confident that none of the eminent scientists, whose names he quotes, would support him in his attitude. His allusion to his protege, Mr. John Page, as our leading and best-known psychic, is not calculated to enhance that gentleman's reputation, especially amongst those who are aware of the nature of the evidence on which Mr. Page was found guilty of the offence of fortune-telling. We have no desire to disparage Mr. Page's work, or to question his possession of psychic gifts of a high order, but to designate him as our leading and best-known psychist is to ask everybody else to see him through Mr. C. Barham Morris' spectacles. There are many other mediums who have claims quite equal to those of Mr. John Page to the above title.

Had Mr. C. Barham Morris confined himself to what he terms the real purport of his letter to the "Harbinger," he might have achieved something in the direction he desires; but it has fallen to the lot of the executive of the very body he condemns, the National Association of Spiritualists, to take the initial step of interviewing the Minister of Justice, and placing the facts concerning the prosecution of mediums before him; and who is to say that the failure of Mr. John Page to justify his actions, even though he invoked the aid of the redoubtable Sir John Findlay in doing so, may not have had a great deal to do with the Minister's decision.

Whatever measure of failure has attended the efforts of the National Association to obtain full recognition of the rights of Spiritualists to exercise their religion according to their own ideas, the action of Mr. C. Barham Morris and others, in trying to set up another body in opposition to the National Association, can only tend to still further delay the

time when the restrictive measures will be removed from the Statute Book by the force of public opinion, guided by a truly representative body, which it is the aim and object of the National Association of Spiritualists to be.—We are,

F. A. MOODY, President.

R. H. EMERSON, Treasurer.

WM. MILES, Secretary.

— Christchurch Spiritualists' Association, Registered

[Both sides having been allowed to express their respective views in this matter, the correspondence is now closed.—Ed.]

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The intercourse between one human consciousness and another by some manner of communication which is not conveyed by any known action of the senses, such as language or physical signalling, has become an ascertained law of Nature. . . . The fact which we call at present by the inadequate names of telepathy and thought-transference must cause us to re-think our theologies and to re-write, at least for our own private use, the foundation of our doctrines.—The Rev. Dr. Skrine (in the "Hibbert Journal.")

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It is certain that as the knowledge of the facts of Spiritualism spreads. . . the door between the seen and the unseen will open much wider. Despite the learned caution that abounds, it is impossible to keep the people outside the doors of spiritual communion and reunion any longer. And one of the most pleasing signs of the times is that the great movement of Spiritualism is so democratic that the poorest may have this knowledge at their own fireside.—From "Constructive Spiritualism," by W. H. Evans.

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In "Primitive Christianity and Modern Psychic Phenomena," the Rev. Charles L. Tweedale has given us a pungent, incisive and fearless answer to the diatribes of Father Bernard Vaughan and Lord Halifax, in addition to which we have an article on "Religion After the War"—a strong indictment of the age-old errors in theological teachings. We intend to obtain supplies of the pamphlet, and will notify our readers when they come to hand.

### AN EXPLANATION.

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In the article published in the February issue of this journal, under the heading, "The Boys Come Back," Miss Stead alluded to an experience of Mr. Peter Trolove, and described him as residing in Wellington, New Zealand. He, however, resides at Christchurch, and is well known there.

### BOOKS ARRIVE AT LAST!

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Those of our supporters who have been patiently waiting for the execution of their orders for books will doubtless be pleased to learn that a substantial consignment, ordered at the end of last June, has just come to hand, and will be liberated by the Customs as early as practicable. It has thus taken nine months to get the shipment to Melbourne. This exasperating delay, however, is only one of many limitations under which those engaged in the book trade are struggling to-day, and there is not likely to be any improvement until after the termination of the war. We hope, however, to be able to keep our stock sufficiently replenished to meet most of the needs of our patrons.

A second consignment of Mr. Edward C. Randall's new book, "The Dead have never Died," is on the way from America. Orders already received, and others expected, will be attended to immediately the parcel arrives.

## REPORTS OF SOCIETIES

### VICTORIA.

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Our Sunday meetings are still crowded with earnest investigators into our Philosophy. Mr. Bloomfield still occupies the platform on Sunday evenings, and conducts the Mediums' Meetings. His subjects for the past month: "God's Mightiest Angel," "The Coming Revelation," "The Efficacy of a Nation's Prayers," and "Talks with the Dead," were well appreciated by the crowded congregations. The Conference Circles, held on alternate Sunday afternoons, are growing in numbers and speakers, Mr. E. O. Jones, our President, leading, and is ably supported by many friends and visitors. Our hall is now far too small to accommodate the many friends who wish to attend our Mediums' Meetings. The V.A.S. Committee wish to record their thanks to the following psychics for their honorary services during the past month:—Mesdames Bryning, Alderwick, Marshall, Bottrell, Peterson, Misses Mackenzie, Gledhill, Furby; Messrs. E. O. Jones, Marshall, Davies, Morrison and Williams (a visiting psychic); also many public and private psychics. We regret the loss of our Sister, Mrs. Edwards, but realise her work for Truth will still continue on the other side. Miss Mackenzie and Mr. Jones, our Honorary Developing Class leaders, report good progress with the students, and we hope to form a third class at an early date. The Ladies' Social Committee are to meet early to complete arrangements for the winter socials and social functions generally. The V.A.S. Speakers' Free Health Readings are helping many sufferers, and our membership is still increasing. We are pleased to see all the recognised societies joining together to celebrate the anniversary of Modern Spiritualism at the Auditorium Hall, Collins-street, on Sunday, 7th April. The hall holds over 2000 people, and we trust it will be filled. The sales of "The Harbinger of Light" are still keeping up to high-water mark; may they still increase!

W. J. BLOOMFIELD, Hon. Sec.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

There is a lack of sympathy with the Children's Movement, and at the various functions held occasionally we receive little financial assistance from the leading and responsible Spiritualists. Give us your practical sympathy by being present and bringing the children to the anniversary celebration on Sunday morning the 7th April at the Oddfellows' Hall. The following ladies and gentlemen have assisted at the morning and afternoon services during the month:—Mesdames Hayward, Brion, Alderwick, Watson, Hohne, Heffernan and Duncan, Messrs. Brown, Wood, Hamilton, Stevens and other psychics.

The evening services have been well attended. On 10th March, Mr. J. G. Swan, of South Yarra, spoke on "Treasures on Earth—Psychical and Material." This was an intellectual treat. On the 17th March, Mrs. Watson (from W.A.) gave a trance address on a spiritual theme, followed by Messages.

The half-yearly general meeting was held on Monday, 11th March. The balance sheet showed the Society to be in a healthy condition financially, the assets over liabilities being over £1400. This principally belongs to the Building Fund and cannot be used for other purposes. The professional auditor, Mr. E. Pyke, F.I.A.V., certifies to the correctness of the accounts, and that the books were well and carefully kept. The following officers have been elected for the ensuing six months:—Mr. Arthur Brown, Conductor; Mr. Ambrose Yates, Vice-Conductor; Mr. W. H. Lumley, jr., Treasurer; Mr. Chas. Chatfield, Secretary; Mr. W. Harris, Watchman; Mrs. R. Callen, Librarian; Miss Gilmour, Assistant Librarian; Miss Burford, Musical Director; Mesdames Pritchard, Heffernan and Alderwick, Guardians; Mr. W. H. Lumley, Mrs. K. McLellan and Mr. John Sawyer, Trustees; Auditor, Mr. Elcayer Pyke, F.I.A.V.

CHARLES CHATFIELD, Secretary.

#### SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

The work of this Society keeps steadily progressing, but it is with great regret that we have to report the illness of our speaker, Mr. J. M. Moorey. We had hoped that his sojourn in the country would have built his health up again, but it was not long enough, and further complete rest has been ordered. We hope to see him fully restored to health and with us at the combined service in the Auditorium on April 7th. We desire to thank all who have so kindly come forward to help us while Mr. Moorey has been away, especially Mrs. Bella Lavender, Miss Codling, and Mr. J. W. Vroland, who have occupied our platform on the various evenings, and also Mrs. Kirkland, Mrs. Engman, Miss Stivey and Mr. Love, who have helped us with their messages.

On February 24th, Mr. Vroland, in "When the Boys Come Home," struck a note which echoed in the hearts

of all those present, and, we hope, brought forth many a response. Miss Codling, in her message on "True Mediumship," helped those who are seekers after the highest and best, and Mrs. Lavender, in her address on "Woman's Position after the War," maintained the position she already holds with this society.

Our first social for the year is to be held on April 9th, when we hope to see a good number present.

A. GRANT, Recorder.

#### BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

Since our last report, Rev. M. Parker, Mr. Gilham and Mrs. Daniels, have occupied our platform. Mrs. Daniels' address was both interesting and uplifting. After the address, Mrs. Parker gave demonstrations of Spirit Return. The Children's Lyceum Session, held every alternate Sunday, is well attended.

V. THOMPSON.

#### BENDIGO SPIRITUALIST CHURCH.

Very successful meetings were held recently by the late Mrs. Mary Edwards, whose passing over was to us so unexpected. We were mutually agreeable to renew the meetings in the coming winter, and our parting was illumined with the happiness that comes of success, for she gave the most pronounced satisfaction to all concerned. We will miss in her an exceptionally fine Spiritualist and a good woman of keen intelligence and breadth of view. We have lost several members, who have gone to Melbourne, and who will make an addition to some society there.

LOUIS H. GREIG, Hon. Sec.

#### NEW SOUTH WALES. SPIRITUAL SCIENTISTS, SYDNEY

It is gratifying to note the rapid growth and stability of our Society, also the continued success of our various meetings; the attendances are steadily increasing each week, and we are afraid that ere long our present premises will be too small to accommodate the throngs of eager investigators who flock to these rooms in quest of true spiritual enlightenment and knowledge. It is the earnest intention of this Society to endeavour, as far as possible, to place before the public the philosophy of true Spiritualism, and with this cause at heart, our leader, Mr. John Marshall, has taken for his Sunday evening subjects, "The Sermon on the Mount," "Ourselves After Death," "Love, the Handmaid of Truth," "Ye are Gods," and "What Shall I Do to be Saved?," the soul-inspiring thoughts expressed through his mentality filling the hearts of the people with spiritual joy and comfort.

Our Saturday night meetings are producing most satisfactory results; our leader, in continuation of his lectures on "Success," has taken for his sub-titles "Past, Present, Future," "Have a Definite Plan," "Concentration," and "The Power of Thought," which was the concluding lecture of that particular series. We are making very satisfactory progress in our Occult and Developing Classes, which are both fully represented; our Spiritual Meetings held on Friday evenings are also doing very good work, and contributing their full share to the success of the Society. We are greatly indebted to our leader for the splendid work he has done in connection with our Healing Circle, being in attendance at these rooms on Tuesdays and Thursdays each week from 5 to 7.30 p.m., and giving, absolutely free of cost, spiritual healing and advice to all who are in need of same.

Wishing "The Harbinger of Light" every success,  
RITA CAMERON, Hon. Secretary.

#### STANMORE SPIRITUALIST MISSION.

I have to report the continued success in our Sunday services, and the support shown by the large attendance of members and others plainly demonstrates the hold our leader, Mrs. Morrell, has over her congregation. The address last Sunday evening on the "Life of Christ" seems to stand out from all others as the most impressive and instructive of the many given, and after the service many expressions of appreciation were heard. The choir is showing its worth already under the able supervision of the choirmaster, Mr. Bewicke, and we are indebted to Mrs. Cochrane, Miss Jarvis, and Mr. Breakspear for the solos rendered by them at our evening services.

The social to commemorate the seventh anniversary of our Society under the leadership of Mrs. Morrell, in conjunction with a "welcome home" to several returned soldiers, sons of Madames Williams, Elliot and Dunn, members of our Society, and the "welcome" to the late members of the Spiritual Seekers' Church by amalgamation with our own Society, was a great success. We thank the following who contributed items to the programme, thus helping the committee in providing a most enjoyable evening:—Miss Cole, Miss Jarvis, Mrs. Cochrane, Mrs. Felgate, Misses Felgate, Mrs. Steadman, Mr. Breakspear, and Mr. Young. Addresses were given by

Mr. Morrell and Mr. Bradford, giving welcome to the members of the Spiritual Seekers' Church and to our returned soldier boys, and also by Messrs. Cooper and Welch on the progress of our Society from its inception to the present time. During the evening Mrs. Morrell, in a neat and pretty speech, presented, on behalf of the members of the Society, to Miss Moyes, organist, Mr. Cooper, vice-president, Mr. Bennetts, secretary, and Mr. Oates, treasurer, tokens of esteem in recognition of the services rendered to the welfare of the Society.

It is gratifying to report the generosity of members in subscribing more than half the amount of the purchase money of the organ since its purchase towards the end of July last.

JNO. K. BENNETTS, Hon. Sec.

### SPIRITUAL RESEARCH SOCIETY, NEWCASTLE

The annual meeting of the Newcastle Spiritual Research Society was held in the Trades Hall on January 25th. The position of the Society was regarded as satisfactory, a substantial balance being carried forward for the ensuing year. On April 24th a gold brooch was presented to Mrs. P. Golding as a token of esteem from its members, and a gold medal to Mr. T. B. Mitchell, late organist. Mr. F. Coleman was also presented with a safety razor on his departure for the battle front. In November Mr. and Mrs. Morrell, of the Stanmore Spiritual Society, paid the hall a visit, and Mrs. Morrell spoke during the meeting. The visit was a pleasant surprise. At the close of the month Mrs. M. A. Weeks delivered a most interesting address on "The Coming Religion," which was greatly appreciated by an interested audience. Home circles have been formed in several of the suburbs; this work could be further expanded. The increase in the number of spiritual investigators present at our meetings is sufficient evidence of the growing strength of the movement, and with unanimity of members and concentration of ideals, the good work must always progress.

I regret having to report the passing over of relatives of members of our Society, the following losing someone near and dear to them:—Mrs. Elliot, Mrs. Cleary, Mr. Coleman, Mrs. Sutherland, Mrs. Berryman and Mrs. J. Autcliffe.

T. SYMONS, Secretary.

[Received too late for insertion in March issue.—Ed.]

### SOUTH AUSTRALIA.

#### ORDER OF LIGHT (Incorporated).

The annual meeting of the Order of Light Christian Spiritual Church Association Incorporated was held at the Grand President's residence, "Tunis Poort, 157 Halifax Street, Adelaide, on Saturday evening, March 16th. Grand President Sister Lily Lingwood Smith presided. The Hon. Secretary, Bro. E. A. Lowe, presented the annual report and balance sheet for the year ending March, 1918, which was received and adopted as follows:—

"We have to report another successful year of labour. The Sunday services are well attended, often being overcrowded. Our beloved Grand President, who is a true Christian Spiritualist, maintains a high standard of Christian Spiritualism, and commands the love of her sympathetic audience. She has been most ably assisted by the Vice-President, and has also been assisted at various times by Bros. Victor Cromer, A. Price and Gee Wah. The choir is progressing most satisfactorily; our thanks are due to our Hon. Pianistes, Sisters Lowe, Kinnear, Ivey and Mabel Bushell, as certainly much of our success is due to their efforts. We are pleased to report that under the able guidance of our President all classes and circles still continue to attract a large number of friends and many earnest seekers into Spiritual Light."

The Balance Sheet showed the Association and Church to be in a most flourishing condition. During the year £27/2/5 was distributed in charity. The bazaar and socials helped the Building Fund to the extent of £63/16/-. The Church, after paying all necessary expenses, gives the surplus to charity, there being no paid officers or paid workers in the Association. The library contains 110 spiritual works and 130 of fiction, historical, etc. Donations of books, spiritual or otherwise, would be acceptable.

Officers of Association: Grand President, Sister Lily Lingwood Smith; Vice-President, Sister Nurse Grace Churton; Hon. Trustees, Bros. Lingwood Smith, Barnet and Wall; Hon. Sec., Bro. E. A. Lowe; Hon. Treas., Sister Nurse Grace; Hon. Auditors, Bros. Murchie and Rickards. Votes of thanks to officers and past officers closed a successful year, and we pray that the world's peace may be an accomplished fact in a very short time.

E. A. LOWE, Hon. Sec.

### NEW ZEALAND.

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

We are pleased to report the progress of our Church under the leadership of Mr. J. M. Kitto. He is a splendid lecturer on the higher philosophy of Spiritualism, and nearly all of his lectures are illustrated by coloured pictures, much to the satisfaction of his audience. He has made some wonderful cures in Dunedin by his magnetic healing.

J. H. THOMSON.

#### DANNEVIRKE SPIRITUALISTS' CHURCH

On 3rd February we held our Anniversary Service, which marked the close of the first year's work in this town. Since my last report we have had Mrs. S. E. Morrison, who did excellent work and increased our membership during her short term amongst us. We are looking forward to welcoming her back before the year is out. Our present speaker is Mr. S. Cottam, of Auckland, whose term of four months closes on March 31st. Mr. Cottam's mission has been a most successful one, and our membership has increased considerably during his stay. Mr. Cottam is out for the love of the Cause, and we can highly recommend him to any Church where real Spiritualism is sought for. Our platform is filled to 30th September, the speakers being Mr. A. Pickford, who is at present in Napier, and Miss K. Black, who is doing splendid work in Auckland.

With greetings to all churches, and best wishes for the continued success of "The Harbinger of Light,"

ARTHUR KERR, Secretary.

#### COMBINED ANNIVERSARY SERVICES

It will be a matter of interest to Spiritualists that the 69th Anniversary of modern Spiritualism is being celebrated at the Auditorium, Melbourne, on April 7th, under the auspices of the Spiritualist Council of Victoria, the Victorian Association of Spiritualists, the Melbourne Progressive Lyceum, and the Brunswick Lyceum. It is hoped to have as speakers Mrs. Knight McLellan, and Messrs. M. A. Bloomfield and J. M. Moorey. Orchestral and vocal items have been arranged for, and all Spiritualists are cordially invited to make this a memorable occasion.

#### THE ANNIE BRIGHT "AT HOME."

Our guest for March, Mrs. Bella Lavender, M.A., was received most heartily by the many friends and our new president, Mrs. Engman. We always expect a real interesting afternoon with our old friend, and we are never disappointed. The lectures, as given by her, are always full of bright and breezy references that are appreciated and prove so interesting and helpful to all.

It is with pleasure and thankfulness to our many generous friends that we are able to announce the final completion of the Endowment Cot; but owing to the absence from town of our auditor, the balance sheets will not be completed in time for this month's issue. A closing meeting of friends will be held at a later date, and a full report given in next month's issue.

On Wednesday, April 3rd, our usual At Home will be held, and we hope to have the pleasure of giving a welcome to the Rev. Thomas Downs, who will be on a visit from Sydney, and we trust our friends and visitors who may be in Melbourne on that date will join us and help to make a pleasant afternoon.

M. A. BOWDEN, Secretary.  
MRS. H. ENGMAN, President.

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

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