

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

Registered at the General Post Office, Melbourne,
for transmission by Post as a Newspaper.

Vol. 49. No 591

MELBOURNE, MAY 1st, 1919

SEVENPENCE

LEADING FEATURES OF THIS ISSUE

THE EARLY CHURCH & SPIRITUALISM.
By the Editor.

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The Harbinger of Light.

MAY 1, 1919.

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The Editorial Chair.

The Early Church and Spiritualism.

The early Christian Church was saturated with Spiritualism, and they seem to have paid no attention to those Old Testament prohibitions which were meant to keep these powers only for the use and profit of the priesthood.—Sir Arthur Conan Doyle in "The New Revelation."

There is something decidedly anomalous in the fact that the Christian Church should to-day be denouncing those very phenomena and religious teachings which were endorsed by the Early Fathers as phases of divine truth and accepted as an integral part of the Christian religion as taught and practised by the Christ. It is impossible to read the New Testament records in the light shed upon its pages by the illumining rays of psychical research, without instinctively realising that most of the marvels therein related are explainable by, not capricious intervention by an omnipotent Creator, but by the exercise of what to-day are known as psychic forces or powers. These wonderful happenings have hitherto been regarded as miracles, and naturally so, too, seeing that no other interpretation of their occurrence was forthcoming from either cleric or scientist. The unexplainable is usually invested with the character of the miraculous. Ignorance, in fact, is the very foundation of the conception of miracle. But immediately we know how a previously incomprehensible phenomenon is produced, it ceases to be a miracle, and is brought within the range of natural law. When, therefore, we find, as the result of protracted and painstaking investigation, that much of the phenomena described as miracles in Biblical phraseology is being reproduced to-day in the field of Psychical Research — full form materialisations, levitation, the appearance of tongues of fire, floors shaken by powerful vibrations, a rushing breeze sweeping through the sitters with sufficient force to carry sheets of note-paper off a table, as was the experience of Sir William Crookes, material objects deposited in a room after the doors and windows have been fastened and otherwise securely closed, trance speaking, direct voice manifestations, automatic writing, prophesying and marvellous spiritual healing—one is naturally led to conclude that both the modern and ancient phenomena were produced by similar agencies. This, at all events, is a logical deduction, and it would certainly be most unscientific to attribute a different originating cause to phenomena of the character named that occurred 2000 years ago from that operating in the production of identically similar phenomena at the present day.

It is, in short, becoming more and more manifest to all thoughtful students of this vitally important

subject that both the Old and the New Testaments abound in records of the psychical, and we have not the remotest doubt that if the so-called miracles of olden times had been more voluminously preserved, the evidence would be absolutely overwhelming in establishing the identity of these wonders with similar happenings that have frequently occurred since, and are continuing to-day in ever-increasing proportions. This, moreover, is precisely what we ought to expect, in view of the emphatic declaration of the Master: Greater things than these shall ye do, because I go unto the Father." We are equally convinced that the Christ taught much about the incidence of death and the conditions prevailing in the after life than has been set forth in the Gospels. The disciples, however, would receive the teachings—that is, as far as they could assimilate them, in which most of them appear to have experienced considerable difficulty — and bequeath them to the Early Fathers of the Church, as indicated by the writings of the latter, and as those teachings corresponded with what are to-day known as the teachings of Spiritualism, it would follow as an inevitable sequence that the Early Church would be, as Sir Arthur Conan Doyle declares, "saturated" with this knowledge, and would realise that "this subject, which the more rigid Christian Churches now attack so bitterly, was really the central teaching of Christianity itself."

When, however, the Church ceased to be spiritual, when its dominating impulse became mere lust of greed and power, it lost out the knowledge of spiritual realities imparted to it by the Gnostics, whom it drove from within its borders, and for centuries became immersed in materialistic darkness. The Church thus received a great set-back, and is only to-day beginning to regain some of its early knowledge of the eternal verities. In the meantime, it has floundered amidst all sorts of theological errors, and has bewildered mankind with a rich variety of speculative beliefs, much of which has now to be jettisoned as useless cargo, based on woeful misconceptions. As the advance of physical science led to a modification of view in relation to some of the teachings of the Old Testament, so we find to-day that Psychic Science requires a reinterpretation of Christianity to bring the old faith into line with the New Revelation, now pouring in upon the world. "To aid in that reinterpretation," says Mr. Ellis Powell, D.Sc., LL.B., who is conducting a crusade in London and elsewhere, "I have devoted much study to the sacred writings in the original Greek, with the result that I have discovered behind the Greek a wealth of psychic suggestion which has been largely overlooked." He called attention to the line of reasoning recently put forth by Sir Oliver Lodge in favour of the idea that man possessed an etheric counterpart of the physical body, and that this etheric body would be his instrument of manifestation in a future life. Dr. Powell claimed that the great physicist of the present day had been anticipated by nearly two thousand years by one whom he regarded as the greatest psychical researcher who had ever walked this planet—viz., St. Paul. By the "spiritual body" referred to by the Apostle in I. Cor., chapter 15, was clearly not meant a body made of spirit, but a body adapted to the life of the spirit in the "expanse" — for the word translated "heavenly" referred to the expanse of space, not to heaven in the usual sense—and the ethereal body fulfilled that condition. Dr. Powell

illustrated his argument by giving the true equivalents of the Greek terms used in these and many other passages in the epistles and Gospels, and certainly made out a very strong case.

It is very significant that it is mainly laymen who are to-day giving spiritual light to mankind. They are men with impressionable, and, consequently, illumined, minds, and are possessed with a burning zeal to propagate divine truths. They are, moreover, close students of the Bible, and their attitude is not one of antagonism to the Church so much as a yearning that the Church should look into these matters for itself, and put its house in order before it becomes further weakened by lack of popular support. They know that the teachings of Spiritualism are scientifically based, they know this, not as merely a theoretical guess, but as the outcome of experimental knowledge, they possess the *proof*, and all they desire is that the Church should grip these truths and give them out to the world. All they ask, in short, is that the Church should once more become "saturated" with those teachings which marked its career in the early times and which were the teachings of primitive Christianity as unfolded by the Founder of our religion. This is the New Revelation. And yet it is not so much "new" as a re-introduction of the old, shorn of all the trammellings of sacerdotalism, and purified of the dross that has gathered about it in the intervening centuries. In this age, thinking men and women are demanding a simple, practical religion—a religion in which the nature of the life led on earth shall count for far more than the observance of creeds and doctrines, a religion that shall teach that any happiness to be experienced hereafter has to be earned by thinking rightly, doing justly, and acting generously on the earth plane, and that all shortcomings in these respects will have to be repented of and atoned for in the life to come. In a word, that we have to "work out our salvation," and that "whatsoever a man sows, that shall he also reap." That is Spiritualism, and that teaching is emphatically endorsed by friends within the veil.

Wayside Notes.

The Psychic Body.

Scientific investigators of psychical phenomena are manifesting a growing interest in what they consider to be the probable existence of a psychic body—described by St. Paul as a spiritual body—within the physical vehicle, a highly attenuated organism of sublimated matter—if such it may be called—in which the spirit manifests immediately after the dissolution of the mortal framework. Spiritualists and Theosophists are, of course, not only familiar with this conception, but believe it to be absolutely true, and are, therefore, at one with the great apostle on the point. Sir Oliver Lodge is among those who hold that man possesses an etheric counterpart of the physical body, and that in the life to come it will serve our purposes as the material envelope meets our needs while functioning on the terrestrial plane. Dr. Crawford—a Doctor of Science who has come prominently to the fore in recent years by his arresting experiences in the domain of physical phenomena—is another notable authority who has formed a similar conclusion, and has set forth his views in interesting detail. He says:—

"The psychic body, if it really exists, and I think it does, has the following qualities amongst others:—

"(1) It is perfectly invisible to normal sight, though it may occasionally be made visible to clairvoyant sight.

"None of the entities in my experimental seance rooms has ever been visible to me; but various clairvoyants have described spirit forms as being present, and the descriptions have been apparently confirmed by vigorous and happy-sounding raps.

"(2) It is quite impalpable to normal senses generally.

"I have never seen, heard, felt or 'sensed' the psychic body or any entity in the seance room.

"(3) It is used as part of the mechanism for producing psychical phenomena.

"I have strong experimental evidence that this is so. The operators say that both the unfreed psychic body of the medium and their own freed psychic bodies are used in conjunction.

"(4) Physical matter presents no barrier to its passage through space.

"(5) It is of such a nature that when united to a physical body in a living person it is an exact duplicate of the physical body. It would appear that each cell or even atom of the physical body has somehow embedded in it, or super-imposed on it, or connected with it, a corresponding element of the psychic body.

"(6) Its composition is not material in the sense that we know matter.

"(7) It would seem to radiate all round it an aura. There are signs of two distinct auras round the body of a man, and it is possible that one is due to the physical and the other to the psychical body.

"(8) It would appear to be the form or mould upon which the physical body is organised; it being therefore the permanent part of us while the physical is the evanescent."

Having relinquished his position as principal of the Birmingham University, that he may devote the remainder of his days to the study of the ether, Sir Oliver Lodge may pursue his investigations still further in this alluring direction, and probably the time is approaching when the modern scientist will be able to unequivocally declare that the dictum of St. Paul—that we have a spiritual body here and now—has been proved to be founded on ascertained facts. Psychic Science, in fact, seems destined to rehabilitate the Bible in the minds of many of those who to-day scoff at much that it contains. Instead of being regarded as an adversary, therefore, the Church may, in time, feel more inclined to embrace it as a friend!

"It is My Boy!"

The subject of psychic photography has been before the public from time to time over a period of very many years, and yet sufficient evidence of its genuineness has not been collated to convince a sceptical world that the claims made have been established beyond the possibility of doubt. Progress in this direction, however, is likely to be made in the not very distant future. When, amongst many other reputable and reliable investigators, Sir William Crookes tells us that he received a clearly-recognisable likeness of his deceased wife under conditions in which fraud was impossible, and Lady Lodge assures us of the joy she experienced on finding a picture of her soldier boy—Lieut. Raymond Lodge, who was slain on the Somme—beside her own portrait when a print was taken from the negative, thoughtful and inquiring men and women will not rest content with allowing the matter to remain in doubt. The experiments now being conducted through the mediumship of Mr. W. Hope, of Crewe, Cheshire—this being the psychic to whom Sir William Crookes and Lady Lodge went—are beginning to arouse considerable interest, and even "The Christian Commonwealth" gives space to an article on the subject. The writer is Mrs. Barbara McKenzie, and after alluding to the excellent psychic photograph obtained by Sir William Crookes of his late wife, she says:—

"The other day there was put into my hand a photograph of the same kind, and as I looked my heart leapt up, and I exclaimed, 'It is my boy!' There lay in my hand as clear a picture as any mother could desire, though the features still bore

marks of the heavy suffering of his last days endured in the far-off East, where he passed away not many months ago. Perhaps that was partly why the disciples failed instantly to recognise their Master—that the anguish of Calvary still hung upon Him, and a law of demonstration seems to necessitate that when an appearance takes place soon after death the spirit is clothed upon very much as he passed out.

“The psychic photograph of my son was received by a private friend making experiments on her own account, and unknown to me. She never knew him in life, nor had she seen any photograph of him, and did not recognise it when it appeared. The same can be said regarding the photographer who was the medium. Six weeks later a message, purporting to be from my son—one of many we have received—directed me to write to this friend and inquire about a photograph on one of her plates. By return of post this excellent likeness was sent to me, and as mutual students of the same subject we rejoiced in what seemed to be a very good test which some experimenters on the other side sought to give us.

“This incident does not stand alone, or one would scarcely venture to record it, but is supported by dozens of experiments made by my husband and myself in England and America in psychic photography.”

“Something Happened!”

We are once more reminded of the spiritual manifestations which many reputable witnesses declare to have occurred during the retreat from Mons by some remarks recently made at a public meeting at Northampton, by Sir J. Compton Rickett, M.P. He said he had had some extraordinary communications of various kinds showing what the Germans thought. On one occasion, some German prisoners were taken, and they asked, “What devilry have you been practising? Right along the front of your line there was a zone or line of fire and we could not get past it.” There was no ring of fire: it was in the imagination of the enemy. He (Sir Joseph) was sure something happened, and that something was outside the ordinary processes of life so far as we knew them.

After referring to the marvellous strides which had been made in wireless telegraphy and telephony, and saying that his friend, Sir Oliver Lodge, confidently anticipated still more wonderful triumphs in these directions, the speaker asked whether there was anything to prevent ether, “that mysterious fluid,” being the vehicle through which prayer and spiritual influences should be brought to bear upon the souls of men. We were so apt to separate the spiritual from the material, which was a great mistake, and a cause of damage both to thought and realisation. He believed that the result of these mysterious and wonderful happenings was to show that God could be in His heavens and yet “beset us behind and before and lay His hand upon us.”

Spiritualism in the Pulpit.

Although we have good reason for feeling aggrieved at the attitude of the Church generally towards the teachings of Spiritualism, it is, nevertheless, a pleasure to recognise and acknowledge spiritual illumination in the pulpit whenever the opportunity affords. Such an opportunity has occasionally presented itself of late, and it is gratifying to note that further scope in this direction is now at our disposal.

The Dean of Durham, Bishop Welldon, for instance, in a recent statement, said:—“At such a time, when many souls are conscious that the dead are somehow nearer to them in death than they ever

were in life, there are two principles which it may be well to lay down. One is that it is the duty of every thoughtful man or woman to be prepared for fresh revelations. The wise man will throw open the windows of his soul as of his mind. He will welcome fresh light whatever be the source from which it comes. The assumption that spiritual knowledge is and must always be unattainable is a sin against human nature. If the spirit survives death — and who can believe that it does not?—then the appearance of the spirits of the dead or the dying to the living can be no impossibility; it is not even improbable, it is *a priori* more likely to be true than false. But all spiritual knowledge depends upon evidence. The question which needs to be asked is not whether such knowledge is possible or not, but only whether it is proved or not. For, as the desire for knowledge of any kind is intense, so should the caution in accepting such knowledge be vigilant. Truth is the sublime prerogative of humanity. It is none the less sacred when it is or may be itself unwelcome. For the plain duty of man is to welcome with an open mind all truth, whatever it may be.”

Before a fashionable and overflowing congregation at Holy Trinity, Sloane Street, London, on a recent Sunday, a sermon, calculated to gladden the hearts of all Spiritualists, was preached by Dr. Homes Dudden. *Inter alia*, the learned preacher said:—

“Those whom we call the dead are very much alive, more alive than they ever were. The real self that inhabited the body and used it as its vehicle still lives on. The physical process of death does not destroy the individuality or involve any break in the continuity of personal existence. Death changes the man’s circumstances, but it does not change his character. The dead visit the living; they can and do communicate with the living and in manifold ways help to minister to them. What is death that it should interrupt the spiritual intercourse of souls? If not outwardly and sensibly yet inwardly and spiritually they speak to us, act on us, influence us, inspire us, bring ideas to our minds and light up visions in our souls. Our dead are caring for us and are working perpetually and powerfully on our behalf. Let us see to it that we do not grieve our dead by false conceptions and foolish prejudices about themselves and their condition. We should, for their sake, subdue our sorrow over their departure lest we should unsettle them and disturb their peace and mar the joy of their great adventure in the illimitable realms beyond. We should pray for them; they are in need of illumination and purification. They need to grow in grace, holiness, and spirituality, there is not a blessing they needed here which they do not equally need there. What worlds we may have to traverse in that Great Unknown, what heights we may have to scale, what ascending spheres we may pass through, no mortal mind can grasp and no tongue of man can tell.”

In commenting on this sermon in “Light,” the Rev. F. Fielding-Ould, M.A., says:—“It is a reason for deep thankfulness that such sane and beautiful teaching should take the place of the unreal and dreary doctrines of a few years ago, nay, which in some churches are still heard. How great will be her power for good if the great Church of England awakes, and absorbs the wonderful teaching of the new revelation which has been given to mankind. It is surely significant that at one of the largest and most famous churches in London, the golden mouth of one of the very few great preachers should give forth such a clear and ringing message, and that such a paper as the ‘Church Times’ should report the sermon in full without scornful comment.”

Thus accumulates the testimony in support of the truths taught by Spiritualism!

ELLA WHEELER WILCOX.

"THE WORLDS AND I."

OUTLINE OF NEW BOOK.



ELLA WHEELER WILCOX.

The latest, and certainly the most pretentious, work from the pen of the world-famed American poetess, Ella Wheeler Wilcox, has been published by the George H. Doran Co., New York. It is entitled "The Worlds and I," and is a voluminous production of 420 pages. It is really an autobiography of the distinguished authoress, and introduces us to a remarkably interesting and romantic career, covering the whole period of her life, from the day when she first went to school, and her initial poetical efforts, to the time when, triumphing over adversity and much stinging criticism, particularly in relation to the *Poems of Passion*, she eventually attained to the summit of literary fame. The social portion deals with prominent people she has met, at home and abroad; her life in New York is vividly portrayed, as also is her ideal existence with her beloved husband at The Bungalow, at Granite Bay, and much illuminating information is given of the travels of the happy pair in various parts of the East, extending over a period of ten years. These phases of the memoirs occupy three-fourths of the volume, and then follows "the beginning of the end," in which the death of Mr. Wilcox is described, and "the search of a soul in sorrow" begins. Dealing with this eventful period of her life, Mrs. Wilcox relates how, at the conclusion of their travels, she and her devoted husband decided to settle down in their beautiful home and assimilate the mental food they had accumulated in their wanderings. After a while, Mr. Wilcox apparently lost interest in the pleasures and associations that are usually considered necessary to the man of affairs, and devoted himself more and more to his home life. It appeared as though some powerful influence was governing his actions, for,

while planning travels abroad to be undertaken after the war ended, in that last winter of his earthly life, "yet, at the same time, he was putting all his earthly house in as careful order as if he had known how brief was to be his stay."

Writing of this period in their lives, Mrs. Wilcox says:—

"Always interested in matters psychic and spiritual, he was particularly so that winter, and the last book we ever read together was 'Patience Worth.' Over and over he reiterated his oft-repeated statement to me, that should he precede me to the Realm Beyond, he would importune God until he was allowed to communicate with me, and he pleaded for a similar repetition of my promise to him."

The writer tells of the peculiar depression which afflicted herself and her husband during that memorable winter: of their disinclination for gaiety of any kind; and on one occasion, when she was supposed to be enjoying herself in New York, following a social event of some importance, while Mr. Wilcox was to spend a happy evening at his club, she was inspired to write a poem, entitled "The Finish," depicting the feeling she had, that the end of the world had come, and the "universe seemed a vast cavern in which I sat alone."

The next day Mr. Wilcox was attacked with a severe cold, and notwithstanding the efforts of the best medical skill to be obtained, and the concentration of healing thought by a New Thought Society at Kansas City, the hard cold developed into pneumonia, and on May 21, "Robert's soul went to God."

The Search for Proof.

Then, naturally, the bereaved wife recalled the promise so solemnly and sacredly made to her, over three decades of years, to return, with belief and faith in her heart that it would be kept. She says:—

"I believed with my brain, but the soul of me cried in anguish for the Proof, the Proof! Other people—so many other people of sane minds and clear intellect—told me they had received proof of the continuity of memory and love from souls gone onward. I knew that in searching for proof of continuity of life, love and memory on the other side of the grave, and for means of communication with those who had gone across, I was placing myself in goodly company. The world had advanced, and its ideals had enlarged since my early girlhood, when to speak of the subject of spirit messages savoured of insanity. I knew that during the last decade, many of the world's most gifted and brilliant men and women had entered into this search for the living dead. Sir Oliver Lodge, Lombroso, Flammarion, Sir Alfred Turner, Sir William Crookes, Maeterlinck, Sir Arthur Conan Doyle were but a few of the shining names associated with this study. . . . Then I went forth to search, search, search for the experience which would cool my own burning thirst. Every breath was a prayer for light and knowledge. I woke with prayer; I lived in prayer; I fell asleep in prayer."

In pursuit of this knowledge the author went to California, the centre of spiritual research. At first she sought only the Theosophists, fearing that if, in her nervous, exhausted condition, she went to mediums of the professional class, she might encounter a psychic whose controls were on the lower astral planes, and she herself become the prey of some unfortunate obsession. She read many works on the subject so near to her heart, all of which helped her. All reiterated what she already knew—that excessive sorrow and constant weeping prevent

the spirits of those we love from manifesting themselves to us, and disturb their peace and progress in God's world.

To regain poise, and build up her depleted nervous forces, Mrs. Wilcox went to a metaphysical college, where teachers, healers, and students lived beautiful and helpful lives, where she remained until she became more normal; yet it gave not the answer to her inquiring grief. Her heart was comforted, but she gained no light on the realm of her departed. Wonderful cures were performed on the sick, but the sickness of her soul was not cured. Then she visited the Rosierucians, and then the Oahspians, but these visits only served to leave her sadder than before her visit. But—

"One day there came to me a letter filled with comfort. Years before I had met in New York the Rev. Frederick Keeler, a man possessing both natural and trained clairvoyant powers. He had given me a most interesting reading at that time, foreseeing certain developments in me which afterwards proved true in a peculiar way. Mr. Keeler wrote me a letter of sympathy, and informed me that he had been able to put himself in touch with the beautiful spirit which had made my earth-life so blest; that this spirit was seeking to communicate with me, and would when I had attained my poise; that he was adjusted to his new realms, and was often near me, striving to comfort and help me."

This letter was like a spiritual tonic to the searcher, and gave her an influx of courage. She began to visit reputable psychics, many of whom interested her, some distracted her, and a few comforted her, with what seemed real messages from the Great Beyond. None of them satisfied her. She then met John Slater, a man of high moral character and clean life, who has given demonstrations of his remarkable clairvoyant powers all over the earth, and whose messages "breathe the spirit of the higher spheres." Mr. Slater gave her much comfort, assuring her that her husband was near, and that as soon as her turbulent state of mind grew calm he would be able to communicate with her. "Save your time and money," advised Mr. Slater, "by staying quietly in your own room, and through prayer and concentration attain that state of tranquillity which will enable your husband to reach you."

Long Months of Waiting.

In a trumpet seance at Los Angeles, a voice which spoke through the trumpet seconded this advice, in the statement, "Your husband will come to you when you return home. He bade me tell you this."

Mrs. Wilcox also met that wonderful man of ninety-seven years, Dr. J. M. Peebles, scholar, traveller, lecturer, who advised her, as did her Wise Ones, to avoid ordinary seance-rooms and circles, and to place little faith in the average professional medium, because "as soon as a money consideration enters into a spiritual power, that power becomes vitiated."

All these things helped her to wait, and to grow while waiting. During all the long months, she did not forget her life-motto of service. She devoted some hours each day to meditation and prayer, beginning with the following paraphrase of an old Moody and Sankey hymn which she made:—

Oh, I am nothing, nothing;
I can only lie at His feet—
A broken and emptied vessel
For the Master's use made meet.
Broken that He may mend me,
Emptied that He may fill:
Teach me, O God, in the Silence
How to be still!

That was the great need, she realised—to know how to be still in the Silence until the message waiting in space to be delivered were received. That was her need. And as an aid to her efforts she repeated

a little mantra of her own composition, every day for many months, as follows:—"I am the living witness; the dead live, and they speak through us and to us. And I am the voice that gives this glorious truth to the suffering world. I am ready, God! I am ready, Christ! I am ready, Robert!"

And then came the turning point in the experiences of this sincere searcher for Truth. Remembering that "Patience Worth," the last book she and her husband had read together in that memorable winter, was dictated through the ouija board in the hands of people who were using it more as an amusement than otherwise, Mrs. Wilcox decided to test its powers, although she had, as a girl, owned a ouija board, at a time when all her interests were on this earth-plane, and had sat with various friends, and received the usual curious, erratic writings which come to those who idly experiment in such matters. Each had then accused the other of causing the board to move; and when convinced that this was not just, the results were laid to subconscious minds or involuntary muscles.

This was the extent of the writer's acquaintance with the ouija board, when she decided to test its power again. Next to the Wilcox bungalow home, lived some very dear friends, of sixteen years intimate association, Mr. and Mrs. W. M. Ritter, who were also eager to experiment with the ouija board. Mrs. Wilcox and Mr. Ritter could not produce the least quiver of the implement, but Mrs. Wilcox and Mrs. Ritter had better success, but it was slow and tedious work. Some of the sentences which came seemed very characteristic of the soul who was being sought. "Distracted and interested for a half-hour with the slowly spelled messages," says Mrs. Wilcox, "I would go home and weep myself to sleep, wondering why my beloved could not keep his promise to reach me from the world beyond."

Success at Last!

But knowledge was made doubly certain when, one evening in September, 1917, Mrs. Wilcox received an unexpected visit from Mrs. B., a New Haven friend. A ouija board was lying on the table where, in company with a friend of many years, the hostess had been experimenting—but with no success. Mrs. Wilcox asked her caller if she had ever tried the board.

"No," she said; "and I would love to. I think it would be most interesting to experiment with it." In a light and laughing mood, she placed her hands upon the board with me. *And, in one moment, the heavens opened!* Both my caller and I were shaken by a power which beggars description. It was like an electric shock. The board seemed to be a thing alive. It moved with such force and speed that we could not follow it. I called to my visiting friend, Mrs. Randall, who was in an adjoining room, to come to our assistance. She came and gave her whole attention to the letters touched by the pointer. Neither of us at the board was able to read them, so great was the speed. The letters were now written down by the watcher, and when the pointer rested she read them out, and they formed these sentences:—"Brave one, keep up your courage. Love is all there is. I am with you always. I await your arrival."

When I heard these sentences read out, after experiencing the electric shock of their transmission, there was no longer any question or doubt in my mind. *My message had come! I was in touch with my Robert. He had kept his promise!*

That was the important thing—he had kept his promise! All else was but complementary to that blessed fact. Other messages were received, questions answered, and advice given. In fact, this was but the beginning of a series of remarkable conversations with a freed soul in the worlds beyond; and these conversations grew steadily in value and importance to all students of occult matters. An account is subsequently given of Mrs. Wilcox's journey to France and the way in which she was spiritually

directed at the front—more particularly in moments of danger, especially from air raids. She delivered inspiring addresses to “the boys” just before they were going into action, and in drawing her experiences to a conclusion declares that “to every loving, suffering heart that seeks without pausing, and prays without ceasing, for proof of the living dead, that proof will be given.”

It is interesting to note that the Foreword, which occupies the first three pages of the volume, consists of an editorial, reproduced, with acknowledgment, from “The Harbinger of Light,” and is addressed to critics and clergymen. Needless to say, this significant compliment was a very gratifying discovery on our part, and is the more appreciated, seeing that the article thus reaches a vastly increased field of readers. Interest is added to the text by a large collection of portraits of the authoress, the accumulation of adventurous years at home and abroad, and which present, in a unique and appealing way, the chief events of her life to the beginning of the present year. The price of the book is £1. Orders entrusted to our care will be at once forwarded to the publisher for execution.

THEOSOPHY AND NEW THOUGHT.

ELLA WHEELER WILCOX'S EXPERIENCES.

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

Sir,—

In your last issue you refer to Ella Wheeler Wilcox and Theosophy.

We all love the gifted authoress. Her breezy optimism has lifted us out of many a slough of despond, while her happy gift of expressing great truths in simple language has earned our eternal gratitude and admiration. We sympathise in her bereavement, for we have all lost dear ones, and “One touch of sorrow makes the whole world kin.” We heartily endorse her action in getting into touch with her husband through psychic investigation, for she is evidently destined to become by this means a still greater messenger of Love and Light to the world. We maintain that psychic investigation is as legitimate a means of soothing the world's mental agony, as is the use of anaesthetics in numbing physical pain. Further, we maintain that the Great Ones inspired the late Sir William Crookes, Sir Oliver Lodge, and Sir Conan Doyle, and others, who have won the world's recognition to speak out boldly on this much misrepresented method of nature. But when our poetess says “Theosophy has failed me,” we feel that her statements require explanation. It must not be forgotten that Theosophy upholds the development of the faculties latent in all men. It stands for clairvoyance and for communion with the unseen as the result of meditation and spiritual aspiration. Further, Mrs. Wilcox admits occult development in her husband. She states that he had visions and dreams, and had seen their child on several occasions. Then it is clear that on these lines the husband was more developed than the wife, and—Theosophy had not failed him! It is scarcely fair to blame a great philosophy for our personal limitations. A lad at school may not be able to solve a problem in mathematics, but that does not prove that mathematics have failed. It only proves that the lad was not quite equal to the problem. It is true that many Theosophists deem psychic investigation unwise, but it is significant that many are altering their attitude in this respect.

Further, there are many Spiritualists who admit that they gain aspects of Truth from Theosophic platforms not usually dealt with in spiritualistic addresses. Surely the time has come when these two great Societies should recognise their relation to each other. Rightly understood, they are complementary, rather than antagonistic. While 90 per cent. of the world has not attained to clairvoyant unfold-

ment, it is clear that mediumship, automatic writing, etc., must maintain. But the 10 per cent. will find all they need in Theosophic methods, and will not say “Theosophy has failed me.”

Let us each gravitate to the system that best suits our stage of growth, and endeavour at the same time to discern the underlying Unity of the whole. For Truth, by its very nature, cannot be limited to any one system.

Yours faithfully,

A. LAMBRICK.

Melbourne, April 16, 1919.

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

Sir,—In your issue of the current month you quote Mrs. Ella Wheeler Wilcox as having said that in her recent bereavement she got no comfort from New Thought or anything. As principal of the First School of New Thought in Australia, perhaps you will allow me space to point out one or two facts which may serve to remove erroneous impressions, and at the same time be of interest to your readers.

In the first place, New Thought, practically studied and understood, is a knowledge of the true relationship between Finite and Infinite minds; and seeing that all other planes must, and do, exist between the regions of activity of the Finite and Infinite, the student who has not progressed far enough to gain a knowledge of unseen influences can have gone but a little way upon the journey on which his study of Mind power would lead him.

The great recognition amongst true Mental and Spiritual Scientists to-day is that if you desire to gain a practical knowledge of the soul disembodied you must first of all know something of the laws which govern the working of the soul embodied. Without such knowledge neither Mrs. Ella Wheeler Wilcox nor anyone else can expect to come into satisfactory communion with their loved ones. True it is that there are many to-day trading under the banner of New Thought who are in reality arch imposters and Old-thoughters rather than New, but the great New Thought ship can well afford to carry all the barnacles that hang to it, in the realisation embodied in the words of the late James Allen:—

“Mind is the Master Power that moulds and makes,
And man is mind and evermore he takes
The tools of Thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills,
He thinks in secret, and it comes to pass,
Environment is, after all, his looking-glass.”

Yours faithfully,

P. O'BRYEN HOARE.

Melbourne, April 15, 1919.

THE LIFE BEYOND.

Experiences after death will probably differ widely. We cannot doubt that those who have turned the pursuits of this life into means of spiritual progress will have a fuller, richer memory of the past than others who have only lived on the surface of life here and have harvested little that is worth remembering. If these experiences testify to their continued interest in matters which occupied them during their earthly life, still more emphatically do they assure us that love and friendship continue unabated, and that these liberated spirits are moved by enduring affection to help us in our need. In his work on “Human Personality,” Myers has said: “What can there be at once more intimate and more exalting than the waking reality to converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the blest.” (“Human Personality,” Vol. III., p. 259.)—“Mors Janua Vitae?” by Miss H. A. Dallas.

A DEEPER MEANING FOR EASTER

JESUS AND EARTH-BOUND SPIRITS.

By Eva Harrison, author of "Wireless Messages from Other Worlds."

A year ago I wrote for the "Harbinger" an appeal to its readers to volunteer for service on the unseen planes of life, even while yet embodied upon this outer material earth. I wonder how many have understood and responded to that call in the lands overseas? Here in England I could tell of several circles within a few miles of this city of Birmingham that are offshoots of this Sunlongta circle, and whose leaders have been developed in it, all doing the same work in response to the Master's call to minister to the spirits in prison, as He did in days gone by.

All of these circles have been established in private houses, the number of sitters in each averaging seven. "Light-bearer"—the late sensitive of this circle—calls them branches of his tree, and he, with his glorious guide, Father Zanquiniline, has communicated with each from the Great Beyond, and blessed and encouraged them all.

It is a wonderful work! The Hell States are being purified and uplifted, and never more can the powers of Evil, so-called, hold the same sway over this earth, for "The Day of Hate has set, and the Day of Love has dawned."

I should like now to pass on a communication given to us through the mediumship of "Light-bearer" some years ago, which throws a wonderful light upon the mission of Jesus, the last great initiate to this planet, and shows the importance of helping to release earth-bound spirits. The communicating intelligence was one who is known to us as "The Angel Interpreter." He has been to us many times for the purpose of "throwing light" upon questions we desired to ask regarding the Bible.

We asked the question of this exalted intelligence—"Why was Jesus allowed to be crucified? Was it necessary?"

The Angel Interpreter replied slowly and impressively:—

"It was necessary! But the world knows not the Cause of the necessity. The hell-states have been for countless ages the cause of all that is termed evil on your earth. At that time the Powers of Darkness had arrayed themselves against Him—Jesus—but He was determined to witness to the Greater Power of the Angel-world—even unto death. In earth language, Satan tempted Him, and the hosts of evil-camped around Him. They said—'This man will flinch at the trials we can devise'—they knew His mission was to undermine their kingdom.

"Remember, He was a great psychic, and could have shut off all those influences had He desired, as can any interiorly developed sensitive. But blessed are they who make the choice—as He did—to descend into the depths, and to minister to those who dwell in dark places.

"So Jesus voluntarily encountered the surging masses in the outer darkness, and it was for this that it was necessary that He should endure the final test on the earth plane and pass through the experiences of Gethsemane and Calvary. It was a fitting trial and triumph, which He passed, in the sight of the multitudes unseen by mortals. For that purpose He came! Yea, it was necessary, ere He could arise victorious and carry with Him those who metaphorically "rose from their graves" and "entered the city"—the City of Light—in His footsteps.

"Mistake me not, His work was not that of redemption, as usually understood—not substitution! He went as a messenger of Divine Love into the hell-states; he was ready to be used in any way for the upliftment of those dwelling in outer darkness, and in His pathway lay the Cross!

"The darkness that is said to have covered the scene is symbolic of the darkened spirits of the underworld surging around, as that act on Calvary was accomplished, which completed His triumph over what has been termed The Gates of Hell.

"Who on the earth has understood the work of this Saviour? When He left His material body on the cross, He went out and preached to the Spirits in Prison. But that was not the first time He had taught them. He was able consciously to free Himself from the body, both during His sleeping and waking hours, when He walked the earth. On the mountain top and in the wilderness—alone and unattended, save by angel bands—He carried on this work. He had declared to the earthbound spirit masses that He would visit them again, after the ordeal on Calvary was passed, and make Himself known to them. But these spirits of darkness laughed Him to scorn; they did not believe that He would endure the Cross, as He had told them, and thus prove His faithfulness to His Father. Then He gave them the final proof—a test they could not resist—when He, the Mighty Conqueror, visited them in their abode and left again in His own power, thus proving that He had "the keys of Hell and of Death."

Then the Angel Interpreter explained that Jesus would make use of a link or links in His manifestation on those planes of lower vibration, after finally leaving His physical body, because, when once the silver cord was severed, which connected the spiritual body with its outer covering, He would be in too ethereal a condition for the "Spirits in Prison" to see Him or to hear His voice; therefore, He would use a developed sensitive from a higher astral plane, or even the astral body of a spiritually unfolded earth-sensitive—just as higher intelligences sometimes used the astral body of our sensitive, to communicate with lower states, while he was free from the outer body during sleep.

When the Angel Interpreter paused, one of the sitters asked why these things were not recorded in the Bible more fully?

To this he replied: "For lack of a recorder who fully understood the mission of Jesus to earth and outer states."

In reference to this leaving the body and working during sleep, there is an interesting instance given of a spirit who had been helped and who testified to seeing the sensitive "Light-bearer divide and become two," in my "Wireless messages from other worlds."

CONAN DOYLE'S NEW BOOK.

"The New Revelation," by Sir Arthur Conan Doyle, is a very striking contribution to Spiritualistic literature, and is meeting with an extraordinary demand in England. The "New York Sun," in its review of the work, stated:—

"When a man of the character and the reputation for common sense of Conan Doyle announces his faith in Spiritualism, he must have a hearing without even demanding it. When he states the reasons for his faith as calmly and clearly as Sir Arthur does in his volume, 'The New Revelation,' it is a creed worthy of two hours of everyone who has paid attention to a controversy that has engaged the English-speaking world for the last seventy years. Doyle's book has this advantage over most other recent books in support of Spiritualism, that it avoids the abstruse, the cant phrases of the medium, and the nebulous wordings that leave the reader to wonder whether the authors really knew what they were trying to say. There is nothing misty about Sir Arthur."

Copies of the book are obtainable at the office of "The Harbinger of Light," as will be seen from our advertising columns.

HAS CHRISTIANITY FAILED?

FRANK TALK TO THE CLERGY.

By Horace Leaf.

(Mr. Horace Leaf is a prominent and accomplished lecturer on the Spiritual Philosophy in England, and also a finished and illumining author on the same subject.—Ed.)

According to many theologians, it has taken the great war to awaken in Christians a proper sense of the awfulness of sin and the real necessity for religion. On their own word, we have it that the churches have been neglectful of the great task committed to them, a task not less important than the determining of the eternal spiritual destiny of mankind. But such confessions are simply examples of history repeating itself. Whenever a calamity has befallen the human race the same cry has invariably been raised by the same orders. The plague of London, the Great Rebellion, the French Revolution were all in their time laid by the churches at their own door, attributed to their faithlessness, and consequent sinfulness of the people. All such happenings appear so clearly to arise from causes opposed to the nature of religion, that when vast numbers of people are involved, the proper conclusion seems to be to ascribe them to the shortcomings of those institutions that have relegated to themselves the task of teaching God's will.

The significance of the situation can be better appreciated when the age and influence of these institutions are considered. For many centuries hosts of men and women have devoted themselves solely to the task of Christianising mankind. Their chief profession has been to educate the race up to a correct view of the meaning and sacredness of life and duty to God. But not only has it not been sacred to the vast majority in the past, even modern civilisation is seen to be little more than a veneer which hides the savage, and modern warfare has degenerated to a large extent into more effectual and dreadful ways of killing fellow men. If this does not mean that the efforts of the churches have failed, what does it mean?

The inevitable reaction is seen in a marked decrease of faith and a falling away from the established religious orders, hopes to the contrary notwithstanding. Nor is this likely to alter. Already there are signs that when peace is declared another, and, in a sense, equally severe war will be fought. Human hate and energy will, it appears, be transferred from blood-sodden battlefields to the social and economic spheres. The leaders of the various nations and political parties are even now bracing themselves and sharpening their weapons with the intention of losing no opportunity to bring victory to their respective sides. Political prophets are abroad with lugubrious prognostications, so that, judging by outward signs, the saints may well be grieved.

The Price Paid.

Is this the price the world has paid for Christianity? Have two thousand years of Christian institutionalism resulted in nothing better than this? The answer is supported by the facts, and they do not favour Christianity. The truth is, the churches have not been true to their birthright. They have been so concerned with teaching creeds and articles that they have had no room for a living message. A class apart, Christian ministers have had no effective influence on the lives of the people. They have been out of touch with life. Endeavouring to save life, they have lost it, because they have mistaken the mission of Jesus and confused His practical precepts with their theological vagariess. They have no consistent message on any matter of importance, including the war, but in their different countries support the views of the ruling authorities. In this way they help to prolong hostilities.

The priestly blessing is given in all belligerent countries upon departing soldiers, encouraging them

to lay down their lives for any cause, good or bad. From the pulpits of the Central Powers there go forth no denunciations against the evils of despotism, except that of their enemies. Personal and national ambition are supported by exhortation and prayer; their denunciations are reserved for those who venture to side with right, and to imitate Christ by practically supporting it, even though it be the weaker cause. Everywhere, as occasion arises, it is the same. Well might Wyclif say of the religious orders of to-day what he said of the prelates and monks and friars of the 13th century, when they combined to level condemnation at him for endeavouring to purify the church of his day: "Since they have made a heretic of Christ, it is an easy inference for them to count simple Christians heretics."

In all their efforts to obviate the consequences of this state of things, the churches show very little sympathy with the aspirations of the people. Any effort to discover truth apart from well-beaten theological tracks are immediately condemned; thus, the Principal of Mansfield College, Oxford, W. B. Selbie, D.D., seeing that the war has created new demands for reconstruction and "very marked changes in the presentation of religion," and that it will "need to be more clearly recognised that belief in the divinity of Christ does not depend on ability to repeat the creeds, but on practical homage, which consists of doing His will," goes on to condemn the only religious movement that has been growing during the war. The increase of Modern Spiritualism under such trying circumstances can rest on one foundation only, namely, that it supplies a need which other religious organisations do not. Yet Principal Selbie has nothing better to say about this great movement than that, "It is pathetic to read of men and women everywhere turning to Spiritualists, mediums, crystal-gazers, and the like for some assurance as to the future of those they have loved and lost." He very properly sees in this a serious indictment of the Christian Church, and then supports its aggressive attitude to religious progression, by declaring that demonstration of the fact of post-mortem existence is unimportant compared with the character of that existence.

Example of Christian Arrogance.

The assumption is that whilst Spiritualism may supply evidence of the survival of death, the Christian Church alone can tell us what the world is like in which the departed spirit dwells. This is an excellent example of Christian arrogance. The truth is, Christian institutions have never been able to throw any reliable light upon the subject at all. Unable even to prove the continuity of life beyond the grave, they have unhesitatingly denounced everyone who has claimed to be able to do so; and so little do they know of the next world that if they have made any definite change of creed at all it has been on this very subject. A very different picture concerning it is conjured up to-day by the average clergyman compared with that of a hundred and even less years ago; and the two great branches of occidental Christians have always been at variance as to whether the next world consists of heaven, hell, and purgatory, or merely of heaven and hell. A still further change appears to be taking place, and hell and heaven are disappearing in favour of one progressive state.

During the seventy years of Modern Spiritualism more light has been thrown on the nature of the Great Beyond than during nineteen centuries of Christianity. That is one of the reasons why men and women are turning to Spiritualism. It is not so much with the desire to know their loved ones live—most people have always believed that—but to know something of where they live. Had Christianity anything reliable to teach on that subject, most people would not trouble to seek elsewhere.

But will Spiritualism make the people better? Has it the regenerating power to lift the nations on to a higher ethical plane? In this respect, can it hope

to accomplish what Christian Churches claim to be able to do? Institutional Christianity has had a fair trial. It is reasonable to suppose it can do no more. If mankind is to advance spiritually, a "new revelation" or message is needed, and it must be of such a character as to attract at the outset the attention of men and women. The Age of Faith is rapidly passing. Already we are well into the Age of Reason. Whatever is to help the race must be able to stand the closest intellectual scrutiny, because the spiritual nature of an ever-increasing number can be reached only in that way. Spiritualism alone among religions proves itself capable of doing this. The history of the conversion of many eminent scientists to this belief is evidence of it. The rest depends "The Two Worlds."

upon whether the discoveries regarding the after-life reveal a state of things conformable with the conception of the existence of a God who loves and cares for His creatures or not. There can be, even at this early stage of the Movement, but one answer, namely, that there is such a God, and that He does all things well. Indeed, Modern Spiritualism marks the dawn of a new dispensation, and the faith of the past is being removed by the revelation of the present.—

IS SPIRITUALISM A RELIGION?

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

Sir,—It is not from any desire to cross swords with Mr. Arthur Hill, when he says that "Spiritualism is a Religion," as reported in your issue for April, that I come forth to say I cannot agree with him.

Spiritualism is surely something more than Religion! A Spiritualist is one who is seeking the spiritual—who wants to know what is spiritual, and what is not—what is truth and what is error. For what is not spiritual is material, and is not real, but ephemeral, and therefore error. What is the real is the Truth; therefore a Spiritualist is a Truth-seeker, and Spiritualism, or spiritual communion, is the method he adopts by which to seek.

I differentiate between Spiritualism and Spiritism: The latter can be as full of desire for material things as one wishes, while *Spiritualism* cannot. Our Lord has said, "Ye shall know the Truth, and the Truth shall make you free." He might just as readily have said, unless you know the Truth you cannot be free! This that our Lord referred to—"The Truth"—is something more than Religion, and so I hold is Spiritualism.

The pity is more people do not seek to know more of "The Truth" concerning Him, embracing, as it does, a fuller knowledge of God's ways with mankind, and the never-failing guidance that is ever vouchsafed to us.—Yours, etc.,

TRUTH.

Dr. Peebles, we learn, "although ninety-seven, is writing another book and hopes to visit England again."

One rather significant thing about the Dialectical Society's Report is that though the committee found it easy to get people to give testimony as to the reality of the phenomena in question, they found it difficult to get *negative* testimony. The sceptics, though vigorous and fluent in newspapers and wherever they could not be cross-examined, became remarkably shy birds when asked to appear before a committee of lawyers and doctors. — J. Arthur Hill, in "Spiritualism: Its History, Phenomena, and Doctrine."

The students of Christiania University have sent Sir Arthur Conan Doye an invitation to visit Norway and deliver his lecture there in several towns. It is not unlikely that he may accept the invitation in the coming summer.

THE ORIGIN OF LIFE.

A NEW THEORY.

By Hereward Carrington, Ph.D.

How life originated on this earth of ours has always been a mystery to scientists. It may still be said to be so. Nevertheless, ingenious theories are advanced from time to time, one of the latest of these being that of Prof. Ivante Arrhenius, an eminent Swedish chemist, and director of the Nobel Institute, Stockholm.

He believes that life has probably existed, in a certain sense, from time immemorial; just as matter and energy have. Here, there, or somewhere in the universe life is always active; if not on our planet, then on some other. Some world in the vast abyss of space is always inhabited by living beings, in a more or less advanced state of evolution. On this view, the problem narrows itself down to the question: How can this life spread itself through the vast spaces of the universe, leap from world to world, and bring the germs of life to worlds millions of miles away? It is a highly difficult question; but Prof. Arrhenius has attempted to answer it in a daring and ingenious manner.

He shows us, first of all, that light exerts a definite pressure upon matter. It can keep clouds suspended in space; it can influence fine dust-particles, carrying them here and there in the air and the ether of intra-stellar space. It can exert a strong influence upon other physical energies; this is shown by its influence upon wireless messages. We now know that these can be sent about twice as far in the night as in the daytime—the reason being that light interferes with the wireless waves. Thus, light is a powerful energy, and can physically affect matter, if fine enough to be influenced by it.

Now, light travels at the almost incredible speed of about 186,000 miles per second! If anything were pushed by light, or carried along by it, it would not take long to get anywhere, one would think! Nevertheless astronomical spaces are so vast, that it would take several years to pass from one star to another.

Now, let us apply these facts. Arrhenius assumes that tiny germs of life abound in the atmosphere, and are carried here and there on tiny specks of dust, which are so light that air currents would carry them into the upper air—fifty or more miles from the earth—and then electric energies will carry them still further up, until they are beyond the reach of the pull of gravitation. In the case of germs so small as this, it would not be a difficult thing to do. Now, when this stage has been reached, light-radiation pushes these specks of dust along, in space, and with them the tiny germs of life which these dust-specks bear. In this way, the light rays would carry the life germs across intra-stellar space, and if we calculate the speed at which these life-germs would thus be carried, we find that they might start from Neptune (the outermost of the planets in our solar system) and reach the one next to it, Uranus, in about twenty-one years; they would travel from Uranus to Saturn in twelve years; from Saturn to Jupiter in four years; from Jupiter to Mars in two years; from Mars to the Earth in 28 days; from the Earth to Venus in forty days, and from Venus to Mercury in twenty-eight days.

Prof. Arrhenius advances reasons for thinking that life in this form could exist in a sort of latent state the requisite length of time, or even far longer; and would not be killed by the intense cold and other conditions which exist in space. In this way, then, according to this theory, life has been carried from one world to another,—through infinite space; light-energy is the bearer, the preserver, the creator; and is the vehicle by means of which it travels from world to world, through infinite space!

SIR WILLIAM CROOKES, O.M., F.R.S.

GREAT SCIENTIST AND PSYCHIC INVESTIGATOR.

PASSES TO THE HIGHER LIFE.

HIS AMAZING EXPERIENCES REVIEWED.



Sir William Crookes.

[This portrait represents the distinguished scientist as he appeared when he commenced his work of *Psychical Research* some 40 years ago.]

Little more than three weeks ago the cable brought the news to Australia that Britain's brilliant scientist and fearless investigator of psychical phenomena, Sir William Crookes, O.M., F.R.S., had passed to wider spheres of service in those ethereal realms of space where ample scope is afforded for the further development of the moral, intellectual and spiritual sides of our nature. "Every schoolboy knows," to use Macaulay's phrase, that this distinguished Britisher was the most eminent scientist of his day, and that the honours of Knighthood, and the far more exclusive Order of Merit, were conferred upon him in recognition of his genius and the various scientific discoveries associated with his name. He was, moreover, a Fellow of the Royal Society and a Gold Medallist of the French Academy of Sciences, whilst during the war just ended, although in his 87th year at the time of his demise, he acted in an advisory and consultative capacity on various Government Committees—particularly in regard to scientific suggestions and inventions calculated to assist in the ultimate defeat of the foe, for which work this astute and analytical observer was peculiarly qualified, and in which he had Sir Oliver Lodge as an honoured

associate. In his departure, therefore, the scientific world loses one of its most brilliant ornaments, and tributes will undoubtedly be paid to his genius in all the leading countries of the world.

So far as the readers of this journal are concerned, however, their chief interest in Sir William Crookes lies in the fact of his active and enthusiastic investigation of the amazing and multifarious phenomena associated with the revelations of *Psychic Science* and *Spiritualism*. Fully forty years have elapsed since he commenced his experiments in this direction, and at that time he was admittedly pronouncedly antagonistic to any hypothesis accounting for these mysteries which did not come within the scope of the physical sciences. When, therefore, it was announced that this shrewd and talented investigator had undertaken to inquire into these so-called spiritual manifestations, the greatest satisfaction was expressed in scientific circles and in the press, the latter eulogising him as the one man who could be trusted to pursue the research with all the care, caution and accuracy that marked his other scientific work, and he was expected to once and for all annihilate the claim that the phenomena, which had been witnessed by others, proved that the human personality survived the ordeal of death. He devoted four years in this selected capacity to this important work, and in his private house, laboratory and elsewhere took every conceivable precaution to protect himself against being duped. He had a great reputation at stake, and was naturally jealous of it. During the whole of this time a fight was going on in his scientific mind between his implacable scepticism, on the one hand, and the conviction of the reality of the phenomena on the other, and he required to sum up all the moral courage of his nature before he eventually decided, in the face of the storm of ridicule which he knew the declaration would raise, to remain true to Science and true to himself by publicly proclaiming that he had found new and unsuspected forces at work which could only be attributable to the agency of invisible intelligences.

This bold and sensational pronouncement naturally caused a flutter in the scientific dovecots of Europe, and was really the primary factor in the initiation of that thorough and widespread experimental investigation—more especially in France and Italy—which has now established the reality of psychical phenomena on a sure and firm foundation from which it can never be removed. Had it not been for this momentous declaration of Sir William Crookes—he was, of course, plain Mr. Crookes at the time—*Psychical Science* would have been much slower in coming into its own, and the world would to-day have been immeasurably poorer in the matter of its knowledge of the incident of death and the nature of the life that lies beyond. It is, moreover, gratifying to know that the lapse of time failed to weaken the conviction which found expression in unequivocal terms some forty years ago. As recently as the

beginning of last year this courageous and distinguished investigator 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.

Sensational Phenomena Described.

A brief review of some of the phenomena which Sir William Crookes witnessed, and which transformed an admittedly pronounced sceptic into a brave and zealous champion of the truths for which this journal stands, will doubtless be of interest to those unacquainted with the details, and will serve to refresh the memory of others. The particulars are summarised from the eminent author's experiences as related in "Researches into Spiritualism," which has been out of print for a considerable time.

Amongst other things, he enumerates the playing of musical instruments without human intervention and "under conditions rendering contact or connection with the keys impossible." One of these instruments was an accordeon, which was a new one purchased by himself, and the medium had neither seen nor handled it before the commencement of the test experiments. The accordeon, whilst suspended in the air, expanded and contracted just as if being played by invisible hands, the hands of the medium being at the same time quite still. A simple air was played on one occasion, and was "considered a crucial test."

Dealing with what he calls percussive and other allied sounds, he says he has sometimes heard loud thuds—loud enough to be heard several rooms off. He has heard them also in a living tree, on a sheet of glass, on a stretched iron wire, on the roof of a cab, on the floor of a theatre, on his shoulder and under his own hands. "I have tested them in every way I could devise," he says, "until there has been no escape from the conviction that they were true objective occurrences, not produced by trickery or mechanical means."

Alluding to the movements of heavy substances, he declares a chair was seen by all present to move slowly up to the table from a far corner when all were watching it; "an armchair moved to where we were sitting and then moved slowly back again at my request—a distance of about 3ft."

"On three successive evenings," he continues, "a small table moved slowly across the room under conditions which I had specially pre-arranged, and I have had several repetitions of the experiment considered by the Committee of the Dialectical Society to be conclusive, viz.: the movement of a heavy table in full light, the chairs turned with their backs to the table, about a foot off, and each person kneeling in his chair, but not touching the table. On one occasion this took place when I was moving about so as to see how everyone was placed. On five separate occasions a heavy dining table rose from a few inches to 18 inches off the floor under special circumstances when trickery was impossible. On another occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground, and on another occasion two children rose from the floor with their chairs in full daylight under most satisfactory conditions, for I was kneeling and keeping close watch on the feet of the chair."

What Trickery Cannot Do.

"A medium walking into my dining room," he goes on, "cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery, make an accordeon play in my own hand when I hold it keys downwards, or cause the same accordeon to float about the room playing all the time; he cannot introduce machinery which will wave window curtains or pull up Venetian blinds

eight feet off; tie a knot in a handkerchief and place it in a far corner of the room; sound notes on a distant piano; cause a card plate to float about the room; raise a water bottle and tumbler from the table; make a coral necklace rise on end; cause a fan to move about and fan the company; or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

Describing certain luminous appearances he has seen, he says: "I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face; I have seen sparks of light rising from the table to the ceiling and again falling upon the table, striking it with an audible sound; I have had an alphabetic communication given by luminous flashes occurring before me in the air whilst my hand was moving about amongst them; and under the strictest test conditions I have more than once had a solid, self-luminous crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light, I have seen a luminous cloud over a heliotrope flower, break a sprig off and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about."

He proceeds to say: "A beautifully-formed small hand rose up from an opening in a dining table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room whilst I was holding the medium's hands and feet. At another time a finger and thumb were seen to pick the petals from a flower in the medium's button-hole and lay them in front of several persons who were sitting near him. On another occasion, a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me; it then passed to me and patted my arm and pulled my coat several times. A hand has been repeatedly seen by myself and others playing the keys of an accordeon, both of the medium's hands being visible at the time and sometimes being held by those near him. To the touch the hand sometimes appears icy cold and dead; at other times warm and lifelike, grasping my own with the firm pressure of an old friend."

"A phantom form came from the corner of the room, took an accordeon in its hand and then glided about the room playing the instrument. The form was visible to all present for many minutes, the medium also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

Direct Writing Phenomena.

Describing his experiences with direct writing—that is writing which has not been produced by any person present—Sir William says: "A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hands, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

"My second instance of this character," he continues, "may be considered the record of a failure. A good failure often teaches more than the most successful experiment. It took place in the light, in my own room, with only a few private friends and the medium present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time

before by a friend. Immediately an alphabetic communication was made as follows—"We will try." A pencil and some sheets of paper had been lying on the centre of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table; the pencil rose again, and, propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up, and moved back to its place; the pencil lay as it fell across the paper, and an alphabetic message told us—"We have tried to do as you asked, but our power is exhausted."

"On another occasion the same lath moved across the table to me in the light, and delivered a message to me by tapping my hand, I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table some distance from the medium's hands. The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said—"Can the intelligence governing the motion of this lath change the character of the movements and give me a telegraphic message through the Morse alphabet by taps on my hands?" Immediately I said this the character of the taps changed and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message, but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be."

Matter Passes through Matter.

An experiment designed to demonstrate that matter can pass through matter by the application of those higher chemical principles known to these invisible intelligences is recorded as follows:—"The circumstance occurred in the light on Sunday night, only the medium and members of my family being present. My wife and I had been spending the day in the country, and had brought home a few flowers she had gathered. On reaching home we gave them to the servant to put into water. As we were sitting in the dining room the servant brought in the flowers, which she had arranged in a vase. I placed it in the centre of the dining table, which was without a cloth. This was the first time the medium had seen these flowers. Presently a luminous hand was seen hovering over the bouquet of flowers, and then, in full view of all present, a piece of China grass, 15 inches long, which formed the centre ornament of the bouquet, slowly rose from the other flowers and then descended to the table in front of the vase. It did not stop on reaching the table, but went through it, and we all watched it until it had entirely passed through. Immediately on the disappearance of the grass my wife, who was sitting near the medium, saw a hand come up from under the table between them, holding the piece of grass. It tapped her on the shoulder two or three times with a sound audible to all, then laid the grass on the floor and disappeared. During the time this was taking place, the medium's hands were seen by all to be quietly resting on the table in front of him. The place where the grass disappeared was 18 inches from his hands."

The Most Amazing Experience of All.

We could go on enumerating instances of the remarkable phenomena which this illustrious scientist witnessed, but must conclude by briefly relating the

most sensational of all his experiences, which occurred during the presence in his own home of a Miss Florence Cook, whom Sir Wm. Crookes describes as a young, sensitive, innocent girl. For three years, he tells us, he was almost daily visited by the beautiful spirit form of a young woman who, as a matter of convenience, was named Katie King, and who, to all intents and purposes, appeared to be a veritable human being.

"On one occasion," says Sir William, "for nearly two hours Katie walked about the room, conversing familiarly with those present. Several times she took my arm when walking, and the impression was conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world." He then describes how he clasped her in his arms and found her as material a being as the medium herself. He also tells us that he took several flashlight photographs of his mysterious friend, and that on one of these occasions "Katie muffled her medium's head up in a shawl to prevent the light falling upon her face."

"It was a common thing," he adds, "for seven or eight of us in the laboratory to see the medium and Katie at the same time under the full blaze of the electric light."

In the photographs Katie is half a head taller than the medium, and looks a big woman in comparison with her. "But," he goes on, "photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charming manner. Photography may, indeed, give a map of her face, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children around her and was amusing them by recounting anecdotes of her adventures in India."

Katie had always explained that she was an Indian in her earth life. She was attired in flowing raiment, and always wore a turban. "The medium's hair," continues the narrator, "is so dark a brown as almost to appear black; a lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn. One evening I tried Katie's pulse. It beat steadily at 75, whilst the medium's pulse, a little time after, was going at the usual rate of 90. On applying my ear to Katie's chest I heard a heart beat rhythmically inside and pulsating even more steadily than the medium's heart," and Katie's lungs were found to be sounder than the medium's.

At the end of this three years' continuous companionship, Katie having appeared nearly every day and vanished mysteriously at night, she intimated one day that she intended to take her departure for good. There was quite a pathetic leave-taking, and in commenting on this most wonderful of all the incidents recorded in the annals of psychical research, Sir William Crookes says:—

"To imagine that the medium, an innocent school girl of 15, should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test that might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after the seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say,

the Katie King of the last three years to be the result of imposture, does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

Spirit Photograph of Lady Crookes.

A phenomenon of a different character from any of those enumerated above was experienced by Sir William Crookes a few months after the loss of his wife at the beginning of last year. The subject was mentioned by him to a representative of the "International Psychic Gazette," to whom he stated, in the course of the interview:—

"I have had communication with her direct. I don't think I should object to this being mentioned, with no very great prominence. I have received a beautiful photo. of her. I went down to Crewe and had my photograph taken by the mediums known as 'The Crewe Circle.' *My portrait was a very good one, and on the same negative was a good, recognisable portrait of my departed wife just by the side of me.*

"Now, I had taken the packet of plates with me from London in my pocket. I bought them in this neighbourhood, and took the packet down unopened just as I had received it. And when I got to Mr. Hope's (the photographer), I went into his dark-room with him; he was quite willing. I then opened the packet of plates myself, and took out one of them, which I marked with my initials. I wrapped up the remaining eleven plates in the paper they came in. Then I put my marked plate in the dark slide and put it in my pocket. We next went out into the room where Mr. Hope takes his photographs. I sat down in a chair, and when all was ready for him to photograph me, I handed the dark slide to the lady who was with me, from London, and she handed it to him. Mr. Hope simply put the slide into the camera, opened it, took my photograph, shut it up again, took the slide out of the camera, and handed it back to the lady, who gave it to me. Thereupon I took it into the dark-room and developed the plate myself. I may say I am an experienced photographer. Mr. Hope did not touch the plate until after it was fixed. I brought it home here and printed from it.

"Now that, I think, is a very good test. I had only the one photograph taken. The Crewe people had no idea what I wanted. There was no one visible by my side, and the lady who accompanied me from London saw nothing there. Well, I shall show you the picture. Everybody who has seen it who knew my wife—not simply our relations and family—recognises it as her portrait. It is not like any other portrait I have. The expression is similar to that she wore during the weakness of her last illness. She was interested in the subject of Spiritualism, so there would be nothing strange to her about this manifestation. I am practically satisfied that she does live on, because I have had so many messages through friends who are mediumistic, and these messages have had something in them which showed her personality."

Our illustrious supporter now enjoys the felicity of reunion with the wife from whom he was not long separated, and although the passing of such a loyal champion of the phenomena of psychical research naturally causes a twinge of regret, we must at the same time bear in mind that this staunch and steadfast soul had far exceeded the three score years and ten of Scripture, and had well earned the honours and the rest that awaited him in the land of eternal peace and progress.

"I AND MY FATHER ARE ONE."

Automatic Writing by Mrs. M. H. Larard,
Marrickville.

"I and my Father are one; I am the Way, the Truth and the Light." So spake the Master. Only through the recognition of these truths, with the illumination given by the outpouring of the Spirit, can they be understood. The wonderful and glorious message conveyed in these words has been misunderstood, therefore misrepresented, and the people, having failed to grasp the substance, have rested content with the shadow, yet vaguely realising that the vital part of the message was missing.

In meditating on the utterances of the Christ, separate them from the Man and from the "I," implying the Deity; by doing so they will convey a totally different conception of His words. He never meant you to understand that only through Him could you approach the Father. Nay, He knew, as none other, that the paths leading to Divine Love are legion, fitted to all phases of life and to all degrees of mentality. In grasping this great Truth, understand that the "I," by which the Master prefaced his sayings, meant the "I" that is in you, the emanation of the Divine Spirit, the God within, but in Him it found the highest expression.

He fearlessly proclaimed the Truth, as revealed to Him by the Spirit, and in like manner now will the Spirit unfold in them who seek to live under Divine Law and guidance. He proclaimed Himself a Son of God, but not the only Son of God, as the Churches proclaim. He embraced all mankind as His brethren, and equally precious to the Father. He taught as no man before or since has taught, as one having authority, aye, the authority of the perfected Spirit in close communion with God and His ministering angels. Therefore was He ready to lay down His life to demonstrate the inner meaning of life and the truth of what He had preached.

He tried to impress upon man that He was Spirit first, temporarily encased in a body fitted to have contact with the physical world, and that it was in man's power to so train and educate his body that the Spirit could demonstrate its separateness, and live both in the body and out of the body, and, as Spirit, it was man's first duty to live and to train his body to that end, so that his Spirit could pass naturally from physical to spiritual, from spiritual to physical, proving conclusively that man has Divine attributes and is truly a son of God.

I do not say that all are capable of rising to such heights, or of giving the highest expression of the Spirit. We know that that is only possible for, and cometh to, those who have passed through Gethsemane, and the final purging, purification and sacrifice of Self, but now we have given you, nay, forced upon you, the knowledge of the glorious possibilities which are yours, you will more fully realise the difficulties, the obstacles, and the weaknesses that must be overcome; and by applying that knowledge you will be enabled to purify the body, which will inevitably lead to a greater development of Spirit, and the more you free the Spirit from the coarser physical environment, the greater will be your power, and, though falling far short of the fullness of stature as exemplified by the Master, yet will you gain strength and knowledge which will bring clearer perceptions, true wisdom, and courage wherewith to uphold all that the Spirit unfolds—then, and only then, will you understand the Christ and realise that it is through the "I," the Spirit of God within you, that you can find the Way, the Truth, and the Light.

Ponder over these sayings, for all are of Divine Wisdom. May you be given the understanding to grasp these Truths, so that you can also say with the Christ, "I AND MY FATHER ARE ONE."

Anniversary of Modern Spiritualism.

SEVENTY-FIRST CELEBRATION

DEMONSTRATION IN MELBOURNE

Seventy-one years have elapsed since what is known as Modern Spiritualism burst upon a densely materialistic world, and by its marvellous phenomena compelled the attention of mankind. The momentous event is fittingly celebrated by Spiritualists annually in various parts of the world, including the Commonwealth of Australia and New Zealand, and naturally evokes considerable enthusiasm in the ranks. In Melbourne a very successful demonstration was held in the Auditorium on Sunday evening, April 13th, the greater portion of the seating accommodation of the spacious building being brought into requisition. The stage was very prettily decorated, and the whole proceedings were marked with much brightness and fervour. Mr. Edgar Tozer (President of the Spiritualistic Council of Victoria) presided, and was accompanied on the platform by Mrs. Knight McLellan, who delivered the principal address under control, Mr. E. O. Jones (President of the Victorian Association of Spiritualists), Mr. M. J. Bloomfield (Secretary of the Victorian Association of Spiritualists), Mr. W. H. Lumley (President of the Melbourne Spiritualistic Lyceum), and a number of other prominent supporters of the movement. Mr. E. O. Jones, having delivered the Invocation, and Miss Vroland (Secretary of the Spiritualistic Council of Victoria) having read a summary of the principles of Spiritualism, as received through Mrs. Emma Hardinge Brittain,

The chairman, in his introductory speech, said they had met to celebrate the 71st anniversary of Modern Spiritualism. He said "Modern Spiritualism" advisedly, because in the year 1848 a new revelation dawned upon the world through the instrumentality of the Fox Sisters, and it was from that date that what was known as Modern Spiritualism took its rise. Spiritualism, in reality, was, of course, not modern. It was, on the other hand, very ancient, indeed. "But who are these Spiritualists?" was a question sometimes asked. If he were to tabulate the names of all the prominent men and women of the world who were supporters of Spiritualistic beliefs, they would get tired of listening to the recital, but there was one name he desired to mention, and that was Sir William Crookes, the great English scientist, who had just passed to a higher condition of life. He was one of the greatest, if not the greatest, English scientists, and yet at the time of his death, a few days previously, only a small paragraph appeared in the columns of the Melbourne press. Why? Spiritualists could easily say why! It was all a part of the persecuting spirit of their opponents, the same spirit that persecuted their mediums under the old and irrational Witchcraft Acts of George and Elizabeth. An agitation was afoot demanding the repeal of those Acts, and he intended to keep that ideal to the front, as far as he possessed the power, among the Spiritualists of this country. (Applause.) The speaker proceeded to mention that there were 10,000,000 Spiritualists in America, and emphasised the prominence given to psychic subjects in the leading magazines of that country, especially to the recent contributions of Ella Wheeler Wilcox, concerning

her success in obtaining what she considered convincing messages from her departed husband. Spiritualism, in fact, was becoming such a potent force that both Church and State would be compelled to recognise it and give it its proper place in the world. Spiritualism, as a religion, rested on a scientific basis, and gave them certainty in the place of faith. It was not a blind belief, but knowledge gained by experience, and they intended to hammer away until their particular religious views were recognised by the State as were those of other religions. The Government would accordingly be approached in the matter in due course, and in order to successfully advance matters in that direction steps had been taken during the past year for unifying their forces in Melbourne. They held a convention some time ago, and in the near future would hold another. If the Spiritualists of Melbourne got an opportunity of attending an American Convention, where millions were represented, they would receive a real eye-opener, and might be inspired with a desire to follow in their footsteps. (Applause.)

Trance Address.

Mrs. Knight McLellan then delivered a trance address, which was reported as follows by Miss A. K. Stafford Bird, of the Prime Minister's Department:—

You celebrate to-day a great advent, the advent of spiritual knowledge. Year after year, since man first went into the earth plane, has the continuity of life been taught and advocated, and you who are Spiritualists to-day are teaching the same truth and the wonderful joy that knowledge gives. But Spiritualism is not of to-day. Spiritualism has evolved as the ages, and at one time men and women walked and talked with their angel friends, until the material conditions completely severed the beautiful contact — for a time. Some of you who are here have said, as you wended your way here, "We are going to see what this Spiritualism means." Some have come with a laugh on their lips, thinking this so-called Spiritualism was something to amuse, something far and away different from anything of a religious nature. There, my friends, you are quite wrong!

Some of you, believing in the teachings of your Elder Brother, quite forget, while reading the history of His life, that He counselled His followers to seek that which was spiritual and all else would be added unto them. We are telling you the same to-day. We tell you you must seek that which is spiritual—not as you have done in the past, with the careless observance of one day, professing that one day's observance of religious duties makes you a Christian, and that the intervening time may be devoted to anything but Christian teachings.

If you think that by Spiritualism you are going to gain any advance, or any higher knowledge, by attending what you may call a seance, or if you think you are going to be made a spiritualist just because you interview a psychic, you are greatly mistaken. Oh, no, my friends! In no way will that help you to understand the higher, purer ethics of Spiritualism and its teaching. You say, "Well, I

am a Spiritualist because I believe our loved ones can return and communicate with us." No, that will not make you a Spiritualist. What will make you a Spiritualist must be entirely what evolves from the inner part of your nature—how you live, how you act towards one another; how you try to realise your Elder Brother's words, when He said in that prayer, "Thy will be done on earth as it is done in Heaven." On the earth plane to-day, all humanity stands in opposition to what has been called "The Lord's Prayer," for God's will is omitted not by the few, but by the majority.

Spiritualism has need to raise its banner, to hold it aloft, so that those who see its azure gleam may be able to evolve their spirits from the conditions of ignorance and self-will. Ye pray that God's will may be done, but are you individually striving to fulfil that will? No, man's will triumphs for the time, and the Angel world is striving to bring to bear all its spiritual forces, so as to awaken mankind, so as to make them seek that which is spiritual first, and patiently wait for the rest to be added unto you. Some will say, "Spiritualism! Oh, ho! That's not religion!" Some will clearly tell you, "It is the worship of the devil!" Over and over again they will assert an intimate knowledge of what they call the devil by telling you you are going to him, and leaving themselves quite satisfied with the idea that they are exempt because they are so-called Christians. But, I tell you, my friends, you who are Spiritualists, you who have realised the beautiful truth of Spiritualism, and all the fullness of its higher teaching, can well say that such a thing as a devil is unknown to you. You do not desire the acquaintance of anyone whom the Church professes was made by God Himself to torment humanity. And yet you are told that God is a God of love! Put that statement beside the idea that an evil emanation from His hands is sent to lead mankind along the road to perdition! I tell you, NO!

The truth the Spiritualist believes and holds fast to is that God is a God of love. It is mankind who alters and distorts the knowledge of God, according to their own wayward knowledge. GOD IS LOVE, and has given to mankind immortal life—has given to mankind the knowledge and power. If man will pause and understand he must do God's will. He must learn to know that what he sows that also shall he reap. That is the fundamental basis upon which the Higher Spiritualism has been taught for ages.

And what does Spiritualism do, if understood? It teaches men and women to realise they do not walk the earth-plane alone. It teaches mankind to realise that God—this God of love—has given all His angels charge over you. Every step you take on your daily pilgrimage, the angels have you in their care. Are you glad? Or are you wilful and stubborn and refusing, as a wilful child will often do, to take the hand that so tenderly desires to lead you? And then Spiritualism comforts the mother as her baby passes into the spiritual life. She knows it is going to the better country, and not to a desolate grave, and there is no outcry of, "Where, oh, where is my baby gone?" Not to dust and ashes, but to be cared for and tended by the angels in the spiritual world. And the child, be it son or daughter, who is deprived of the care of a tender mother—oh, the joy and comfort to know those loving hands have not ceased from their labour of love! They are watching and caring for those they have left behind—the husband—the wife—all tended by the angels into whose care the spirit of love has consigned them.

If you watch beside the bed upon which a Spiritualist is passing away from the earth life, you will see the face bright, and will hear the words, "I want to go Home—I long to go Home!" And, at times, as the eyes grow dim to all appertaining to the

earth plane, you will hear them say, "I see—I see my mother! I see my husband!"—those who have gone before. The eyes may be closed to all appertaining to the earthly conditions and open wide as the spirit nears the better life.

And then in the still hours of sorrow and trouble, Spiritualism comes like a gentle messenger bringing the sure and certain knowledge that no matter what your trials are you are not standing alone—you are always being helped to bear your burden. Well might the disciple in the past have told his listeners, "Bear ye one another's burdens." Who bears our burdens without complaint or weariness? The spiritual friends around us. They are the angels who have patience and tenderness. They never, never weary. And we do know, for we have seen so many return to those they have loved, and carry them over difficulties that seemed insurmountable. Oh, how they comfort! How tenderly their gentle hands are laid on your head, giving you strength and comfort! I know many are here among you to whom the help of the angels is as real as the breath they breathe to sustain life. They do not have to affirm Sabbath after Sabbath, "I believe." They are able to say, "I do know." Is not that something to hold in your grasp—to be able to affirm that you do know? It is not ceremonial. It is not the words that are uttered and taken from the Book that confirm and uphold all that I have been saying to you—it is not that. It is the knowledge—the inner knowledge that spiritual power enables you to say, "I do know."

Your Elder Brother was well able to say He knew, and all in the past who stood bravely and upheld the higher teachings have been able to do so because they could say they knew. They are not waiting to have things revealed to them, they are not waiting for the trump to sound, and calling themselves "God's elect." They know that when they pass out of the garment called the body they will have entered into Eternal Life. What does that word convey? Eternal! Eternal! Oh, the immensity of comfort and joy! Sometimes you have been told, "There is no sorrow there." But, my friends, there is sorrow here in the spiritual life, because so many in the earth life, and walking on the earth plane, are grieving the spirits of those who have gone onwards. For instance, though we do not preach to you "Hell," or the fire appertaining to hell, we do tell you that many a spirit here has to suffer remorse at realising the full meaning of the words, "Too late!" Too late to do what they should have done while opportunity was there. There is remorse, there is regret, there is the earth-bound condition. Do not think for a moment we want you to believe it is Elysium. Unless you earn it you cannot go up higher—you cannot advance until you have fitted yourselves for the condition of progress.

Do not think we want the bad or evil nature to realise that by passing out of the body it is going to be perfected into such beauty. No, not so. We do teach you—Spiritualism teaches you that when you pass into the other life you are born again, and that whatsoever ye have sown that ye will also reap. There has been too long given to mankind teaching that, no matter what they do, no matter how wrong their actions, how evil to their fellowmen, once they say, "I believe," they are saved. They do not know what they mean when they say they believe! We, however, tell you that no so-called death-bed repentance will cleanse your garment. You must cleanse it from your own spirit. You must make yourself fit to climb, and, let me assure you, there is no limit to the height to which you can attain in the other world. Higher and higher, as ye become purer so ye go higher, and so in the vast aeons of time ye will go back from whence ye came. The Hand that has guided and so loved humanity will garner in all that has emanated from His

mighty power. Sphere after sphere of progress will be attained by each of you—every one of you will realise what it means to say, "I am going higher." But, as you climb, as you go through the tumult of learning to cleanse your garments, you will hear sweet voices calling: "Higher, come higher, we are waiting for you." Understand, this condition lies within the reach of the lowest, poorest mendicant—all can go back to God from whence they came.

Spiritualism holds a belief in all that is purest and best. Continue to dedicate yourselves to Spiritualism in its highest aspect, by holding its tenets dear to your heart, by doing your duty one to another, by loving and charitable deeds, and by purifying your spirit now—not waiting for the after time. Have you aught unkind against another? Take him by the hand now. Not one of you can say that you may be able to do so after the dawn of another day. Therefore, while you can be sure of to-day, do it now. And hold fast, firmly in your grasp, a firm belief in the Fatherhood of God, the Brotherhood of Man, the immortality of the soul, and the mighty power of the spiritual life.

APATHETIC SPIRITUALISTS.

Mr. M. J. Bloomfield followed with a vigorously delivered address, in the course of which he said it was necessary for some reform to take place as they evolved, and Spiritualism was evolving day after day in the greater truths, but all the world over religion, generally speaking, was in a state of apathy, and even the Churches were not at one with the spirit of their own leaders. The controversy of religions had been going on for a long time in their midst. There was obviously something wanting. They wanted to get the spirit into religion. It was all very well to swing incense and dash themselves with holy water, and then come out of church and blackguard their neighbour; but that was not the religion of Spiritualism. The religion of Spiritualism was simplicity itself. It taught the Fatherhood of God, the Brotherhood of Man in truth, and the return of the Spirit after so-called death. These were three simple tenets, but, unfortunately, there was considerable apathy among the Spiritualists, and he had no hesitation in saying they were not taking the interest in the subject they ought to take. They were, in fact, afraid of being persecuted, and consequently were not taking the stand they ought to take. They, in Melbourne, had been endeavouring to obtain Government recognition, but they would never get it unless they demanded it. They must come out boldly, and he wanted those who were in the habit of "coming in by the back door of Spiritualism and going out by the front door, when the lights were out, to come in at the front door and leave by the same door, and not be afraid as to who might be there." (Laughter and applause.) Many people seemed to think that Spiritualists lived up in the clouds. Spiritualism, however, was not in cloudland. It was very much all over the world! It was simple and beautiful in its teachings, and enabled them to focus their minds rightly on spiritual matters. Many people, however, have no time for spiritual development, and yet when they put aside their physical bodies, they expected to be saved! There was, however, no life-saving apparatus about Spiritualism. They could not pay to be saved. They had all to save themselves. Spiritualists were desirous of doing good to others. They wanted to know what was the best to do for mankind; what was the best way of helping their fellowmen; what was the best means of making the world better, and to bring more love among the people? If religion was not going to supply the answer, what was? Were they to leave it to their legislators, who were full of commercialism, to teach brotherly love? That had to come from their soul forces, and that was the very thing that Spiritualism had to teach. Did they think

that Spiritualists were out all the time for gaining the shekels? He wished he had all that was due to him through Spiritualism—he would not have to work any more. But he was not out for making money—neither was any other true Spiritualist. Spiritualists were out for doing all they could for the benefit of their fellows. They did not object to other religions, and certainly objected to other denominations interfering with them and their religion. If Spiritualists would only band together, by this time next year, in a proper union, and sink all differences of opinion, there would be nothing to stop Spiritualism eventually becoming the greatest religion in Australasia. The people were thirsting for this truth. They were wandering from the Churches and looking for some one to come along as a leader, but they detest the name of Spiritualism because it savours too much of fortune-telling. There was, of course, the genuine and the false in everything. Spiritualism was the genuine, and they must show the public that Spiritualists were a united body, in every respect co-operating with the central authority, and then go to the Government and say: "We demand that this religion should be recognised." (Applause.) Spiritualism had been a great tower of strength to him through life, and he recommended it to men with all his heart—not from theory, but on fact—and he appealed to all of them to make their professions manifest in their lives, so that Spiritualism might be held up as a religion, worthy of respect, that it might bring truth to mankind, solace to the wounded heart, and love universally to the civilised world. (Applause.)

Mr. W. H. Lumley, in speaking briefly, owing to the advanced hour, alluded to the circumstances under which Modern Spiritualism originated, and as President of the Melbourne Lyceum, appealed to Spiritualists to send their children to the Sunday morning service, and to come themselves to see and hear what the children were taught.

The speeches were pleasingly interspersed with vocal and instrumental music, the contributions of the Melbourne Amateur Orchestra, under the conductorship of Mr. G. M. Williams, being particularly appreciated. The tuneful overture, "Caliph of Bagdad," was played with exquisite expression, and a further selection towards the close of the programme was rendered with equally meritorious effect. The beautiful song, "Angels ever bright and fair," was charmingly sung by Miss Collins. Mr. Edwyn Hames was deservedly encored for a brilliantly executed violin solo, and Mr. Smith gave a very successful rendering of "The Holy City." The specially selected hymns were heartily sung by the thronged audience, and it should be added that Miss M. Burford very creditably fulfilled the dual role of Hon. Musical Director and Accompanist. A cordial vote of thanks to those who had assisted with the musical portion of the proceedings, especially the Orchestra, was carried by acclamation, on the initiative of the chairman, and the crowded gathering dispersed after the pronouncement of the Benediction by Mr. E. O. Jones.

NOAH'S ARK.

A good word for Noah's prescience as a ship-builder is found in an allusion to his Ark in "Nauticus." "It would not be a difficult task," says that journal, "to pick out of Lloyd's Register many ships built within the last twenty years whose dimensions suggest a form closely resembling that of Noah's Ark. According to the dimensions given in the Bible, as translated in terms of modern measurement, the Ark was 480 feet long, 80 feet wide, and 48 feet deep. Her tonnage was 11,413, and she had plenty of room for pairs of all the distinct species of animals that are classed by Buffon—244—and she should have accommodated 1000 persons, and then had plenty of room for the storage of supplies."

Books, Reviews and World Exchanges

By Dr. Isidore Kozminsky.

THE PASSING OF COMTE DE GLENSTRAE.

World exchanges confirm the passing from earth conditions of one of the greatest occult masters of this century, Monsieur le Comte MacGregor de Glenstrae, Chief of the old Rosierucian Brotherhood. Some weeks ago the Count appeared to me in a dream, as I sat at my study table. He looked very grave and dignified, and unfolding two long, square documents, placed them before me, and disappeared.

In February number of "Azoth," a brother of the Order, Fra Chesed by name, writes truly that "the Count was one of the few great Cabalists of our time, and had made profound studies in Egyptology and along kindred lines less widely known. His beautiful wife, who survives him, is a sister of the philosopher, Henri Bergson. At their picturesque home in Auteuil, on Sunday afternoons, used to gather an interesting company; the army, the Church, the ancient aristocracy of France, the world of art, the world of scholarship and letters, were all represented, and there was generally a sprinkling of distinguished foreign visitors. Sometimes in summer, when the party gathered in the garden, the host would appear in his Scottish kilt. A delightful story-teller, he was a great lover of laughter, and was fond of saying that the occultist should always have some lighter interest, so as not to become one-sided. For prigs and pedants he had an especial aversion, and he never seemed happier than when surrounded by animals and children. Scattered about the world are real students whom he consented to assist freely in their work, and who hold his name in loving reverence. His love for France and the French was profound. When the great war came, he offered his services, as a matter of course, and established a recruiting station for the Foreign Legion. We who knew and loved him rejoice that he lived to see France victorious in war, for his death occurred only a few days after the signing of the armistice. He saw the struggle through to the end, as he had always seen all struggles through. Adieu, great Frater, Magi and spiritual warrior! We shall not see your like again."

And I am one of those students, "scattered about the world," who will ever remember the material aid which this great and good Magi freely and affectionately gave me, and the honour that he inclined towards me. In my books I have not failed to acknowledge his learning and his aid, which in my heart is far deeper than expressed words can ever be. The Count was a lover, not a hater, of mankind. He had no place in his fine big heart for littleness or bigotry, which he told me is confined to no single religion, and which only fosters disruption and want of harmony. "To me (he wrote in September, 1908), "one of the strong evidences of the inaccuracy of the 'Confessio Fraternalitatis' (17th Century), is the intolerance therein manifested towards the Catholic Church, and which is probably an interpolation. The Circle of Christian Rosenkreutz would not have formulated it, for it was, and is, one of the rigid laws of this brotherhood that the religious rights, thoughts, and liberties of others must be respected. The old rebuke being, "For what right have you to revile what is sacred in the eyes of others," and, said Count Glenstrae, "I held the Celtic banner during its consecration by the late Monseigneur de l'Escaille, who represented the Papal Embassy on that occasion, at Notre Dame, and I did not consider that there was any occult error in participating in a profoundly symbolic religious ceremony."

The Count was very devoted to his charming Countess, and very proud of her and of her artistic

abilities. "She is an artist of talent," he wrote to me. "At 18 her work was exhibited in the Royal Academy, London. She was a pupil of the celebrated Legros, and won the Slade Scholarship against all competitors." The Count wrote many works, mostly under the name of Dr. Macgregor Mathers (he was from the Highland Clan Macgregor, and his family were ennobled by King Louis, of France, when they took up their residence there in the days of "Bonnie Prince Charlie"), and some of these the Countess illustrated. Amongst them may be mentioned, "Kabala Denudata" (Kabala unveiled), "Clavis Salomonis," or the "Key of Solomon the King," "The Book of the Sacred Magic of Abra Merlin," "The Tarot," "Iamblicus," etc., and he had done me the honour to suggest that I should write a History of Costumes with him,

The Count's opinion of "The Harbinger of Light" is expressed by the Countess as follows:—"We have just received 'The Harbinger of Light.' It is singularly interesting, and I think the Count has told you how it seems to us to carry with it much spiritual influence (unlike many occult magazines)." And now the great master of the ancient Order passes silently to the fields he knows so well, and as he passes he drops his mantle on another, and the mighty work he was selected to direct in his earth form goes on for ever in silence.

In the Department of Preventative Medicine, "Practical Medicine" quotes the successful experiments of Dr. S. Mallanah, of Hyderabad, in combating the plague by the use of tobacco leaves. The leaves were stitched on to a piece of matting, and laid on the floors of the houses. Out of 52 houses "tobaccoed," only one house got infected, and that, it is stated, not through the fault of the tobacco. In conclusion, the writer expresses his firm belief that if the Government spent a fraction of what it has actually spent in carrying out this method, it would save the misery and devastation of thousands of homes caused by this calamity. Fleas and vermin will be effectually kept out of all houses using tobacco leaves in this way. Tobacco is astrologically a herb of the planet Mars, a very powerful insecticide. This plague is Saturnine, and needs the fire of Mars to defeat it.

"To Blake imagination was a sacred thing" (writes Mr. W. P. Price Heywood, "Mysticism in Modern Art," in February's issue of "The Theosophist"). He called it "the body of God:" hence he held the imaginative arts to be Divine revelations. To him, the world of spirit was the only real world. "Everything is atheism," he wrote, "which assumes the reality of the natural and unspiritual world." Blake used both allegory and symbolism, but most of his engravings or paintings were done by what he called "direct vision."

Space will not permit more than an acknowledgment of some of the journals received, which are all of great interest. "Occult Review," London; "La Revue Spirite," France; "Luce e Ombra," Italy; "Prabuddha Bharata," India; "Islamic Review," "Sandheden," "Le Spiritisme Kardeciste," "Theosophy in New Zealand," "Science Grounded Religion," "The Bullitina" (U.S.A.), "Azoth" (U.S.A.), "Kalpaka," "Commonweal," etc.

We are apt to make so much of the tragedy of death, and think so little of the enduring tragedy of some men's lives that we see more to lament for in a life cut off in the midst of usefulness and love, than in one that miserably survives all love and usefulness, and goes about the world the phantom of itself, without hope or joy or any consolation.—R. L. Stevenson.

THE PENTECOSTAL CIRCLE.

MODERN MEDIUMS MUST BE SPIRITUAL.

Extract from a lecture given before the Napier Spiritual Church, through Mrs. Harris-Roberts, Feb, 16th, 1919.

As students of Spiritual Science, you are all aware that the forming of a Circle for the development of psychic gifts is a matter demanding much care, understanding, and guidance from the higher life. In the study of the Pentecostal Circle, held by the disciples after the departure of the Master, with the object of holding communion with Him, and receiving the Holy Spirit in fulfilment of the Lord's promise, "I will send unto you another Comforter, even the Spirit of Truth, who shall guide you into all truth," we shall find much information concerning this matter. In the first place, let us consider some of the twelve "type" men, of whom the circle was composed, each so different, each so essential, each vested with great love for the Master, whom they had seen so recently "received by the clouds out of their sight." These were all "with one accord in one place," with one aim, one purpose in view—spiritual communion.

Peter seems to have been the spokesman, or leader, of the Circle. Was he a perfect character? or in any way superior to the others? Not by any means, yet by great soul-searching and earnest effort he sought to atone for his much-repentant denial of the Master, who "had turned, and looked upon him" — he to whom Jesus had given thoughts that were "the keys of the Kingdom of Heaven," saying "upon this rock I will build My church"; Peter, who had been asked three times, "Lovest thou Me?" and been told to feed the sheep and lambs of the flock. With what a deep sense of consecration he would await the coming of His feet, whose greeting would be—"Peace be with you!" What depth of sympathy would he feel for erring, Christ-denying humanity! How strong his faith, and how devoted his service!

James and John, seldom apart, the continual companions of the Lord, and Peter—these had been together on the mountain, when the materialisation took place, of Moses and Elias, who talked with Jesus. James the just and John the beloved disciple, who "leaned on His bosom," the youngest of the twelve; the type of loving devotion; he who listened and learned, watched and waited, served and saw (understood) the Master. To him the heavens were opened at Patmos; nothing could separate him from the Loved Presence; and to his care the Lord had committed His mother, to be sheltered in his own home. Philip, who had wanted to "see the Father," and had not understood the close relationship between Him and the Son, until taught by Jesus the eternal truth of at-one-ment. Matthew, called from the seat of custom to follow Him, who paid tribute unto Caesar with the coin found in the fish's mouth. Thomas, who must needs have all things proven, careful investigator as he was, he wished to touch the wound prints in the hands of that Spiritual Presence. Bartholomew, Andrew, Nathaniel, Matthias, chosen in place of Judas, with even the dread example of the terrible temptation of gold before him; and James the less, with Simon Zelotes, and many other disciples. These were "type" men, bearing in their characters the seven great essentials for a Pentecostal outpouring of magnetic spiritual power. These seven essentials, as revealed in the twelve types, appear as follow:—Consecration to the service of Truth; the Education of Psychic powers; Obedience to spiritual laws; Self-Renunciation; the Prayer of Faith that prevaieth; Love for Humanity; Converse with Angels.

The soul, having wrestled with many error-thoughts, suffered much temptation, and endured great trial, comes at last to the "upper chamber," where, in the sacred silence, the Presence will be revealed, and the Holy Spirit of Peace, the Comforter, enter the consciousness. Then dawns the strong de-

sire for consecration to the service of Truth, in order to be able to help those who are still in the shadow of fear, and to be a light-bearer to those who dwell in darkness. You may have been present at a consecration service, when some dear soul was received into the Church, and "ordained" to the ministry of mediumship. You may have listened to the beautiful hymn, "Take my life, and let it be, consecrated, Lord, to Thee." You may have seen the angel Presence surrounded by the aura of many colours, and felt the peace that "fell upon all assembled" there. But deep in the heart must be the desire to "serve" Truth; if the blessing is to descend with power. The devoted effort to educate psychic powers entails obedience to spiritual laws, and self-renunciation in many ways. Harmony is essential to the success of a Circle, the putting away of worldly thoughts, the abstaining from alcohol, tobacco, flesh meats, the ruling of the spirit overcoming anger, so that power may be given to forgive sins, and in that spirit of forgiveness to all who may have hurt or hindered, there will be the growing desire to heal all the causes of discord or pain.

So comes the need of the "prayer of faith that prevaieth," because prayer is the very essence of spiritual communion, bringing the soul into an atmosphere of trust and peace that gives strength and illumination of the mind. Much needed will these be by the initiate into the "mysteries of God," for the pathway of discipleship is no rose-strewn path. Every medium has the experience of "temptation in the wilderness," for the spirit of evil will not be idle or submissive, allowing Truth an easy victory. "The Kingdom of Heaven must be taken by violence" is a true statement. Every soul must fight the "good fight of faith." There are gardens of Gethsemane in every life, where the angels come to "comfort and strengthen" us. But Jesus prayed to His Father. His prayer of faith brought Him strength to endure, to overcome all conditions, to conquer death, and give to the world the knowledge of His ascension into Life. Thus alone can power be obtained for Divine mediumship for the healing of the nations.

Love for humanity is an important essential to development. For what purpose do we seek to educate psychic power? Is it purely in order that we may become healers, trance messengers, automatic writers, inspirational speakers, artists, musicians, or poets, clairvoyants or clairaudients, that the world may be blest by our presence and our work—that we may wipe away tears of sorrow, remove doubt and fear, overcome error-thoughts, and bring peace to human hearts? In order to do this we must have our conversation in heaven. Converse with angels is necessary for all who would join a Circle, from which may emanate many gifts of the spirit—by telepathic thought, by reading and study, not forgetting the Bible treasury of mediums and mediumship, and more especially our Master's seven-fold gifts, and their most gracious use; the study of His resurrection, ascension, and frequent return, and the Pentecostal outpouring of power from on high. The aura around every sitter is described as being like unto "tongues of fire," the great wind that shook the place was the magnetic power of a great angelic force gathered there, with the presence of the Master, in fulfilment of His promise, "I will not leave you comfortless, I will come to you."

Spiritualists, make your circles nurseries for the churches by bringing into them the seven great essentials; keep your daily season of silence as a time of deep soul communion, personal contact with the Divine magnetic power, and strive to put out of your lives all things and thoughts that would "hurt or destroy" the necessary conditions for development; then shall you receive power to overcome all evil, to heal the sick, to be messengers of glad tidings to many souls, and forth from your nurseries shall come the students who shall be dedicated to the cause of Humanity and Truth.

REPORTS OF SOCIETIES VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children, and send them to the Lyceum. All information concerning same will be supplied by the Secretary. One of our staunchest and most ardent Spiritualists, Miss Anna Quantock, passed to the higher life on 15th April, at the ripe age of 69 years. She lived an honourable and useful life, being a member of the Lyceum for 27 years. Mrs. Knight-McLellan performed the burial service, and Mr. W. H. Lumley, conductor of the Lyceum, also spoke.

The month of April has been a busy and interesting one; 1,500 people attended the combined anniversary celebration at the Auditorium, Collins-street. The afternoon message services have been well attended. Mr. Adolph Pickford, from England, commenced a series of addresses on Sunday, 20th April, to a well-filled house. The subject, "To-day and Yesterday," was attentively listened to, and his clairvoyance and spiritual messages appeared effective and truthful. This gentleman being a forceful and energetic speaker, well advanced in all reformatory movements, will be a decided acquisition to our platform—not only interesting to Spiritualists, but to all who have the welfare of humanity at heart—Spiritualists, Socialists, and Religionists of whatever following. All should make a special effort to hear this gentleman expound the various truths of our movement.

CHARLES CHATFIELD, Secretary.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

We are pleased to report the steady progress and work of this Society. During the month our platform has been occupied by Mrs. Bella Lavender and Messrs. Worthington and Love, to whom we tender our thanks for their interesting addresses, and their untiring efforts in our cause.

The afternoon services are steadily increasing, and much interest is shown in the work of the various mediums, and we wish to thank those who have helped during the month, viz., Mesdames Wake, Seaton, Ingster, Miss Vroland, Messrs. Love and Worthington. We have altered the form of these services, and now hold circles whereby everybody receives some helping messages, and we cordially invite both workers and friends to come along and help.

Our next social will be held on Tuesday, May 6th, at the Protestant Hall, Exhibition-street. There will be good music, and prizes—tickets 1/6, plus tax at door.

A. GRANT, Recorder.

FOOTSCRAY SPIRITUAL MISSION.

The Footscray Spiritual Church held its fifth anniversary in the Victor Theatre on 30th March, when there was a large attendance, despite wet weather. Representatives of the V.A.S., the Progressive Lyceum, and the Ascot Vale Society, were in attendance. Mr. E. O. Jones gave an address on the Advancement of Spiritualism, which was received with appreciation by the audience. Mr. Lumley made his usual appeal for the children. Mrs. Joel Cohen gave an inspirational address, which proved her to be as gifted as her talented husband. Items were ably rendered by Mr. F. Miller, Miss Miller, and Miss E. Young, which were greatly appreciated. Mr. Miller put force into his short address, and in response to his appeal for registration the petition to that effect from those who have been brought to the Truth by him was largely signed; four hundred names are already attached. Great strides are being made in Footscray, and the Church is becoming too small to accommodate those who come. Mr. Miller will be in a new and much larger hall next month.

"The Harbinger" is in demand, the call for them being much larger than formerly.

F. PRATT, Recorder.

NEW SOUTH WALES.

STANMORE SPIRITUALIST MISSION.

Our Sunday services, which were rapidly becoming normal, are again greatly hampered by the new influenza epidemic regulations; on and from April 6th, every member of the audience, including the choir, must wear a mask during service, the speaker alone being exempt. The discomfort of wearing the mask is causing a marked decrease in attendance.

During the month, we were ably assisted at our services by Mrs. Hodges, a veteran worker in the cause of Spiritualism, and on April 6th, Mr. Fred. George, Spiritualist Missioner from New Zealand, gave a fine address on "Who is the World's True Redeemer?"

On March 23rd, a very impressive Memorial Service was held for Arthur Bennetts, our beloved Secretary's only child. There was a very large audience, and we were pleased to see some members of the bereaved family present

who had never before attended a Spiritualist service. Mrs. Morrell conducted the service. Before the address, a member of our choir, Mrs. Cochrane, who possesses a very fine voice, sang an appropriate solo, and after the address the choir gave an anthem. During a momentary silence the solemn chords of the "Dead March in Saul" (played on the organ by our gifted organist, Miss A. Cole) stole through the air, with all its mystic notes of human grief and glad surprise of the arisen spirit.

W. D. MORRELL, President.

SPIRITUAL SCIENTISTS, SYDNEY

Although we are having a somewhat trying time owing to the epidemic now prevailing throughout the Commonwealth, yet we are still holding our usual afternoon and evening services every Sunday. The attendances under those circumstances have been good. Our speakers have been the means of giving enlightenment to numerous attendants, who have, in their own way, considered themselves true Spiritualists, but in many cases found that they were not even grounded in the fundamental principles of Spiritualism. We must fully realise the position in which Spiritualism is drifting, too much materialism and not enough Spiritualism, and the great question that should be uppermost in the minds of all true workers is, What will be the future religion?

On Sunday, the 30th ult., we had a good time for the celebration of the 71st anniversary of Modern Spiritualism, our platform being ably filled by several of the leading speakers. Unfortunately we have had to abandon our week night meeting, owing to the influenza proclamations.

Our library has been well patronised. At the same time we are desirous of obtaining a supply of works of lighter literature. Should any of our friends have books of this character, they will be gladly acceptable.

"The Harbinger of Light" still continues to be most encouraging to its readers.

E. H. HALDANE, Hon. Sec.

52 City-road, Darlington.

SOUTH AUSTRALIA.

SPIRITUAL SOCIETY OF ST. JOHN

The monthly social of the above society was held on April 12th and proved a great success as did also the Harvest Festival Services on the following day. Our mid-week members' class has very much increased, as also has our Port Adelaide Branch class. Our quarterly balance sheet shows a very pleasing financial increase. It is a great delight to us to know that even on hot nights our speakers are able to draw good attendances, and they never fail to convince many of the audience of the fact of the continuity of existence.

S. JONES, Hon. Sec.

NEW ZEALAND.

SPIRITUAL SCIENTISTS, AUCKLAND, N.Z.

Our meetings have continued to be well attended since my last report, and we have welcomed several fresh members.

Mr. Wragge has continued to occupy our platform on Sunday evenings, and has read one of Mrs. Wragge's splendid papers on Mind Culture. His illustrated lecture (in two parts) on The Flight of a Soul gave a full congregation every satisfaction, and we await with pleasure his further addresses. Our Sunday afternoon discussion class still attracts a body of earnest investigators of Truth. Mr. Smith's addresses on Thoughts on Truth and What is Destiny? or the Mirage of Self-Deceit, caused much thoughtful discussion, as also did Mr. Bullen's paper on Do the Dead Depart and Do They Return?

Mr. McLeod Craig's Thursday evening lectures on Spiritual Healing, Psychometry, Clairvoyance, and Clairaudience have given great pleasure to the 26 or 28 earnest students who have heard them. Our Monday and Tuesday circles are now full, and progress is being noted by others outside our Church, who are rolling up splendidly.

THOS. R. A. SMITH, Sec.

CHRISTCHURCH SPIRITUALIST CHURCH.

Mrs. John Wilson delivered her farewell address on March 9th, to a large congregation, after 18 months' faithful service. She will be missed by advanced Spiritualists, for every week she conducted a class for the study of the deeper problems on esoteric lines. Since the passing on to the higher life of her husband, she has developed into a teacher of a very high order. The proceeds of the class, together with special lectures, enabled her to donate to our building fund the handsome sum of about £70. A farewell social was tendered to this lady on the 15th. The programme arranged by Miss Moody comprised songs, recitations, banjo solos, and games, and was heartily enjoyed by a large number of friends. The President, in saying good-bye, expressed the hope that Mrs. Wilson would be spared for many years in her glorious work for humanity.

WM. MILES, Secretary.

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

Mr. S. Cottam, of Auckland, is now with us, and being a new medium in these parts, is drawing large audiences. His trance addresses, forcibly delivered, are very interesting.

Mrs. L. Fulyerd finished her engagement on March 16th, and was given a presentation, as a mark of their appreciation, by the members of the Church.

Our membership list is growing, and the size of our present audiences indicates that a renewed interest in Spiritualism is taking place here.

W. S. LOGAN, Secretary.

DANNEVIRKE SPIRITUALISTS' CHURCH

After numerous and more or less severe setbacks, our little Society begins to blossom again, thanks indeed to the faithful few. Miss Black has taken the place of Mr. Cottam, and we are having some very interesting meetings. Sunday services are well attended, and many are deriving food for deep thought from the tests given by our medium. The simple and straightforward lectures are genuinely appreciated by all.

A while back a very lively press debate called the attention of many to our cause, and some of those most biased have been forced to admit that they cannot get away from facts.

Our unfolding class is as yet in its infancy, but we trust it may be the means of bringing to the fore those most fitted to carry on the work of our beautiful cause.

KEN. S. PEARSON, Hon. Sec.

SOUTH AFRICA.**NEW SPIRITUALIST UNION**

We have received from Mr. L. Lloyd, Hon. Sec. of the newly-formed Spiritualist Union of South Africa, a copy of its draft constitution, and an explanatory letter, in the course of which he says:—

"On behalf of my Executive, I am requested to thank you most cordially for the report which you have inserted in your issue of January. It is felt that the report will do a vast amount of good, seeing that your paper reaches Spiritualists in all parts of the world. That we are making splendid progress, you will no doubt be pleased to know. The Provisional Committee have formulated a draft constitution, and same has been forwarded to all known Spiritualist Societies in South Africa, and the response so far has been of a most encouraging nature, only one Society having notified me of their intention to withhold their support from the Union. We are holding our first Convention in the Selborne Hall during the coming Easter, and feel sure that this will mark an epoch in the progress of Spiritualism, so far as South Africa is concerned. On November the 28th we held a United Thanksgiving Service in the Selborne Hall, Johannesburg, at which six Societies were represented by speakers. This service proved such an unqualified success that the Union have decided to hold a United Service every quarter. Our next service will take place at the Convention during Easter, and we feel that these services will be of great assistance in co-ordinating the efforts of the different Societies throughout South Africa. The work of this Union has grown to such an extent that it has become necessary for us to engage the services of a stenographer. We have received most encouraging letters from Australia, New Zealand, and the Old Country. We are also in communication with America, as we feel the necessity of being in touch with all known centres throughout the world, so that we may be able to form a chain of communication which will prove of great assistance in spreading the truths of Spiritualism."

We congratulate our South African friends on the progress they are making, and wish them continued success in their laudable efforts to establish the cause of Spiritualism on a well-organised basis.

No further reports had come to hand up to the time of going to Press.

REPLIES TO CORRESPONDENTS.

A.G.S. (Gisborne).—Have read your letter with interest, and will do as you wish with the verses.

E.K. (Ulverstone).—Thank you for forwarding copy of letter, but it would be contrary to journalistic custom to reproduce it.

CONTENTS OF REPORTS.

We must again ask Secretaries and Recorders to prepare their reports as briefly as possible, owing to the increasing pressure on our space. These reports should be confined to the actual doings of the month, and kept right up to the point. All extraneous comments and moralising should be avoided, as it is impossible to find room for such matter. We notice that our English contemporaries are restricting all such reports to half a dozen lines, and it would greatly

facilitate our work if those preparing the "Harbinger" reports would kindly observe this repeated request for brevity.

WITCHCRAFT ACT AMENDMENT

Mrs. E. Birdsall, 243 College-street East, Palmerston North, Treasurer of the New Zealand Witchcraft Fund, being raised for the purpose of securing an amendment of the Act, acknowledges the receipt of the following additional donations:—Mr. G. Stevens (Napier), 10/-; Mrs Savage and Miss Havers (Napier), 1/- each; Sympathiser (Hawera), 5/-. In the April issue, Mrs. Birdsall was inadvertently described as Treasurer of the Spiritualistic Union of New Zealand, a position filled by Mr. Yager.

TO CORRESPONDENTS AND CONTRIBUTORS.

Please write your name and address distinctly, and indicate the State in which you reside, to avoid confusion through duplication of nomenclature.

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