

THE HARBINGER OF LIGHT

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

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

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THE EARLY CHURCH AND
SPIRITUALISM.

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The Harbinger of Light.

Edited by W. Britton Harvey :

MAY 1st, 1924.

Author of "Science and the Soul."

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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 illuminating 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 domain of Spiritualism and psychical research—full form materialisations, levitation, the appearance of tongues of fire, floors shaken by powerful vibrations, a rushing breeze sweeping through the Circle 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.

We are equally convinced that the Christ taught much more 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 correspond 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," said the late Mr. Ellis Powell, D.Sc., LL.B., "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 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.

This allusion to Dr. Powell reminds us that 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 soweth, that shall he also reap." That is Spiritualism, and that teaching is emphatically endorsed by friends within the veil.

"UNDER THE SOUTHERN CROSS."

Excellent reviews continue to appear in the Press of Great Britain of the exceedingly interesting and informative book, "Under the Southern Cross," by Mr. Horace Leaf, who has certainly made the most of his varied experiences during his tour of Australasia.

As a work of travel it is entertaining throughout, and provides a fund of information which will add to the mental equipment of Australians, Tasmanians and New Zealanders alike. As a visitor bent on seeing all he possibly could of these southern lands Mr. Leaf proves he is very observant and has a keen appreciation of salient points. The volume consequently abounds in useful knowledge.

Its other aspect belongs to the Psychological, and in this respect also the author is equally interesting. He narrates particulars of the many mediums and Spiritualist workers he met and furnishes records of his experiences at various seances. The beliefs of the aborigines of Australia and the Maoris, and the psychic knowledge they possess, are dealt with in refreshing style, and much is to be learned from the facts he relates.

Wayside Notes.

Clergymen in the Spirit World.

It does not necessarily follow that because a man was a "shining light" in the Church on earth he will be a radiant and very happy member of the "Church Triumphant" in the celestial realms. It all depends upon the life he led, and particularly as to whether he was loyal to the promptings of the "still, small voice within." If, for want of moral courage, or any other reason, he deliberately stifled that voice—refrained from expressing those truths he knew he ought to proclaim—he will have to pay the penalty.

The deliberate suppression of spiritual truths—truths of which one is absolutely convinced—is a heinous sin that carries a terrible punishment in the form of remorse. We are assured of this from the nature of many messages we have received in the course of our investigations, and therefore were particularly interested in certain statements made by the Rev. G. Vale Owen when recently speaking at a Spiritualist service held in the Queen's Hall, London. The report states:—

The speaker described a seance in Edinburgh at which a deceased Bishop of Edinburgh spoke to him and called him brother. He expressed his deep remorse because, knowing the truth of Spiritualism, he had not the courage to proclaim his belief. He added, "the only thing I can do, brother, is to help you." At another seance at Glasgow there came the spirit of a former minister of the National Church of Scotland, who said almost the same words, and who expressed the same remorse. That was what was happening to-day on both sides of the veil.

Many investigators in different parts of the world have listened to similar expressions of regret from troubled souls who, as clergymen on earth, shirked the consequences of responding to the divine urge. In the land of Reality they find themselves faced with all their "sins of omission and of commission," and remorse sets in apace. The avenger is not some angry God—God is never angry; that is a purely human weakness—but their own stinging conscience. They are their own accuser and judge, and have no alternative than to return a verdict of self-codemnation.

It could not be otherwise in a realm where Justice reigns supreme. They betrayed the Spirit of Truth here and find the consequences awaiting them there. The moral of all this is: "To thine own self be true." The man who is true to himself sheds the spiritual light he possesses on the pathway of others, and eventually reaps the reward of a peace-producing, because satisfied, conscience.

Doctor of Divinity as Spiritualist.

The services held, at the instigation of Sir Arthur Conan Doyle, each Sunday morning in February at Queen's Hall, London, concluded as successfully as they began. There was an average congregation of about 2000 persons, and this despite the bitter wintry weather that marked the month. The speakers included Sir Arthur himself, the Rev. G. Vale Owen, the Rev. C. Drayton Thomas, the Rev. Dr. Lamond, Dr. Abraham Wallace, Mr. E. W. Oaten, Mr. Richard Boddington, Mr. Horace Leaf, Mrs. Champion de Crespigny, and Miss Estelle Stead.

At the concluding service Dr. Lamond—who, until recently, had charge of one of the largest Presbyterian Churches in Edinburgh—presided. He has been a close student of Spiritualism for many years and an active investigator of its phenomena. He has, moreover, for a long while been a regular rea-

der of "The Harbinger of Light" and one of our cherished personal correspondents. Many an encouraging word has reached us from his pen, and in his last letter he mentioned a possible visit to Australia. We assured him that there was plenty of scope in this country for the diffusion of spiritual knowledge among the clergy, and that his own denomination was no exception to the rule. We hope, therefore, to have the pleasure of meeting him one of these days.

Speaking as Chairman of the meeting referred to, Dr. Lamond expressed his pleasure at being present to bear testimony to the overwhelming facts of Spiritualism—facts which had so often been misrepresented. He made it clear that he regarded these facts mainly from the Christian standpoint, and said it was well to remember that there were many portions of the Scriptures which, apart from these facts, would be well nigh unintelligible and inexplicable. Although claiming to be still a young man he said forty-six years had elapsed since he first came in contact with the Spiritualist movement, and in his investigation he had spent some of the most solemn hours of his life. Whereas once he believed, now he **knew!**

In concluding his frankly-expressed address, he paid an impressive tribute to Sir Arthur Conan Doyle: "We reverence—I use that word advisedly—we reverence his spiritual courage, we reverence his fidelity to truth, and I regard it as one of the greatest honours of my life to stand beside him on this platform to-day," a spontaneous and whole-souled declaration which was greeted with prolonged applause.

Dr. Lamond is **not** one of the clergy referred to in the foregoing Note, who will be faced with an accusing conscience when the veil is drawn aside. He will be able to stand erect and unafraid, and with unspeakable joy will acknowledge the angelic shout: "Well done, good and faithful servant."

Magicians Baffled by the Zancigs.

Expert magicians can do many wonderful things—utterly bewildering and inexplicable. But they cannot rival Mr. and Mrs. Zancig in their marvelous telepathic experiments. Of course they do not admit the super-normal nature of the phenomenon. There is, they are sure, some other explanation—if they could only discover it! But they cannot! They made a very thorough-going attempt on a recent date, when the members of the Magicians' Club, London, were allowed to introduce any test they chose to apply. They utterly failed however, to unravel the mystery, and frankly admitted the fact.

"Simple or not simple," stated Mr. Will Gladstone, Hon. Sec. of the Club, to an interviewer representing the "Evening Standard," "the fact remains that the Magicians' Club is completely baffled. . . . Bluntly, we are convinced that the performance is too clever for us to elucidate so far. It is not magic, whatever else it may be." Of course it is not! It is telepathy. But to accept this simple explanation would be an altogether too nasty a pill to swallow. It would lead to complications!

If it were admitted that two minds in the flesh could communicate with each other, it would be difficult to logically question the possibility of one mind, operating on the terrestrial plane, being able to communicate with another mind in the realm of the Unseen. Any admission of that character, however, would cut the ground from under the feet of these sceptical conjurers, inasmuch as it would be tantamount to confessing that inter-communication between the two states of existence might be true

after all. And that would never do! So these gentlemen prefer to flounder about in a morass of perplexity, and remain unenlightened concerning the means whereby the Zancigs are able to achieve their amazing demonstrations.

A Matter of Terms.

An Auckland correspondent directs our attention to the use of certain terms used in Spiritualist journals which, in his opinion, are misleading and calculated to undermine the value of the Spiritual Philosophy. He writes:—

Confusing to the enquirer into human survival is the announcement: "We regret the passing into the higher life, etc.," so often appearing in the columns of psychic journals. The superficial critic feels that here, indeed, is proof that Spiritualism can give no more solace to the mourner than can the teachings of orthodoxy. And even to the thoughtful investigator and avowed Spiritualist alike, these statements of regret have a perplexing connotation. Still more paradoxical is the announcement that "such and such a Society has lost a valuable worker by the passing of so and so." We have indisputable evidence that such workers are not lost to the cause of Truth, for time and again do we have proof of their continued activity in dispelling the clouds which obscure our vision of the Summerland.

One realises that the severing of the physical link has a certain significance in that it removes the everyday physical contact; and to the man in the street, who is undeveloped psychically, the physical contact counts for much. And like the man in the street, though perhaps in a lesser degree, the Spiritualist also accounts the physical a powerful factor, and the removal from this phase of life of a treasured friend will naturally cause a twinge of sadness. It will, however, be transitory, and not worthy of perpetuation in print. The recording of this fleeting regret is an inconsistency, and one feels that an expression of felicitation would be more in harmony with our knowledge of the facts.

In the cases mentioned by our correspondent it seems to us to be merely a matter of the meaning attached to the terms complained of. Whenever they are employed by Spiritualist writers the reference is invariably to the loss of the physical presence, and surely regret can be expressed at that circumstance without calling into question the "consistency" of those who accept the teachings of Spiritualism. Those teachings are not a magical formula, the acceptance of which makes it impossible for one to experience a sense of regret at the departure of some beloved friend or relative. Such regret is natural and inevitable, and it requires something even more potent than the assuaging influence of our consoling philosophy to prevent its occurrence.

There is no "inconsistency" in this attitude. We are rather inclined to regard our correspondent as being inconsistent in admitting that "the removal from this phase of life of a treasured friend will naturally cause a twinge of sadness," and yet taking exception to the expression of that feeling in print. Of course the feeling will be "transitory" only—Spiritualists do not mourn as those without hope—but while it lasts it is very real and must be faced. Spiritualism cannot change human nature altogether, and whenever we write that "we regret" the loss of a certain friend of the cause we certainly mean it, notwithstanding our knowledge of the fact that the transition means spiritual advancement. And we shall continue to be subject to this emotion all the while we remain human!

Two little girls coming home from Sunday school, where reference had been made to his Satanic Majesty, were discussing in their childish way the lesson. "Do you believe there is a devil?" asked one. "No," said the other. "It's just like Santa Claus, it's your father."

DEATH DEFEATED!

THE AMAZING FEAT OF A SADHU.

By S. B. Banerjea, former Editor, "The Calcutta University Magazine."

"Can we talk with the dead?" Some say this is impossible. At least no scientific process of holding conversation with the dead has so far been discovered. Many hold that the mediums are all frauds and cannot stand scientific tests. On the other hand many are convinced that we can talk with the dead through the help of mediums. Numerous books on the subject have been written.

The special correspondent of the well-known "Scientific American," of U.S.A., who was investigating in England recently, has shown that the mediums are not all frauds. In fact, he concluded that there is "something in it" which requires further investigation.

The Spiritualists and others are, however, neglecting a most important field where proofs of a very convincing character can be easily had. That field is India. But there are difficulties in the way. Certain sadhus are known who can help us talk with our dear departed. But these will not submit to scientific tests, as money-making and fame-earning are not their objects. They have to be coaxed and cajoled before they will agree to help us. They are not mediums, nor do they hold seances. They do everything in broad daylight. How they do it they alone know. They do not like people to be about when they are at their pujahs.

* * * *

Let me narrate the story of a famous sadhu of Bengal who, some time ago, enabled a Hindu gentleman holding a very high appointment under the Government, to converse with his dead sons and wife. As this gentleman is living I cannot disclose his name, nor that of the sadhu, who, I may add in passing, has thousands of disciples in India.

The Hindu gentleman lost his wife and several grown-up sons within a few years. He became distracted and sought solace at the feet of the sadhu. He begged the latter to arrange a meeting with his departed dear ones. At first the sadhu would not agree, saying that the dead should not be disturbed. But at his repeated requests he agreed to arrange a meeting. One day, after performing his usual pujahs, the sadhu arranged six seats on the ground, one for the dead wife and the others for the sons, five in number, and placed another seat a few feet away on which the gentleman sat. The latter was strictly enjoined not to touch his dear ones or leave his seat, but to talk with them from his seat. He was asked to sit with his eyes closed and to open them only when he would be asked to do so. He agreed to the conditions.

The sadhu took his seat on a small carpet and began his work. After half-an-hour he asked the gentleman to open his eyes. When he did so he was amazed to find his wife and five sons occupying each of the seats before him. He was about to get up and rush to take them to his bosom when the sadhu gently reminded him of his injunction.

For half-an-hour or so the gentleman talked with them. He learnt that owing to certain sinful acts of his their mortal career was cut short, and he must be careful in the future and not call them back again. They foretold that he would marry again, but he would not be happy, as the only son who would be born would die early, etc. When they finished what they had to say they quietly vanished. The gentleman begged the sadhu to bring them

back again, but he refused.

I throw a veil over the gentleman's life, but suffice it to say that he became a sort of recluse after retiring from the Government service. He married again and was blessed with a son, and then—but that is another story.

* * * *

My point is this. Through occult powers acquired by practising yoga many sadhus can perform wonderful feats. They can bring back the dead, ride through the air, walk over water, and do amazing things which are beyond the power of ordinary men and women. They will not have anybody except a Hindu as a disciple, so it is not possible for a non-Hindu to acquire these powers.

European students of the occult who approach the subject in a reverential spirit can come in contact with the real sadhus, and if they can stick to them, even though spurned, kicked or driven away, they are sure to win their favor at last, to their lasting good.

This is only one story which I beg to present to your readers to-day. I have collected many more amazing stories which I intend issuing in book form next year. These will bring solace to the grieved and help in reforming the wicked.

SIR WILLIAM CROOKES—LIBEL REFUTED.

To the Editor of "The Harbinger of Light."

Sir,—I beg the hospitality of your columns for the following:—

In the life of the above eminent scientist, by Mr. Fournier d'Albe, it is stated (page 392) that his son, the late Henry Crookes, was made bankrupt, and that his father was unwilling to save him from that experience.

These two statements are entirely incorrect, and Mr. d'Albe has expressed his regret for their appearance, and has undertaken that the erroneous allegations will be omitted from future editions of his book and corrections made in all unsold copies of the existing edition.

These calumnies have, however, travelled far and wide, and I am advised that I have no means of publicly correcting them except by the kindness of the Press, as libellous statements about those who have passed away, however painful to those they have left behind, are not recognised by the law as subject matter for action in the Courts.

Yours, etc.,

M. G. CROOKES.

(Widow of the late Henry Crookes).

24, Ladbroke Gardens, W.11.

February 18, 1924.

THE JANUARY "HARBINGER."

We received orders for far more copies of the January issue of "The Harbinger of Light" than we could supply at the time. A number, however, has since come into our possession and will be posted as applications are received.

This was the issue containing an account of the mystifying phenomenon in Oxford Cathedral and an illustration shewing the face of the late Dean Liddle, which has, by some inscrutable means, appeared on one of the walls.

"Glimpses of the Next State." We have lost trace of this book. Will the friend who borrowed it kindly return it to the office of "The Harbinger of Light."

ANCIENT AND MODERN SPIRITUALISM

NOTES FROM THE UNITED STATES OF AMERICA.

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

The run of lecturers from across the ocean to the United States has by no means ceased, and although Americans may speak jestingly of this influx and its impelling cause, still anyone with something to say is sure of a good house.

The latest lecturer of note to pass through San Diego was Mr. A. J. B. Wace, the archæologist in charge of the recent excavations at Mycenæ. Of the many interesting facts that he told us concerning a social development which existed more than 3000 years ago, and which led up to the Hellenic civilisation, there was one fact that held a special interest for Spiritualists. When exhibiting pictures of the lofty dome-shaped or "beehive" tombs of Cyclopean construction the lecturer said that in these spacious vaults there were sometimes found benches that had been used by the living, who, on occasions, would enter the tombs and after performing certain religious ceremonies would proceed to converse with their departed friends and relations.

At the conclusion of the lecture I explained to Mr. Wace that, as a Spiritualist, I recognized that he had given us a good description of a dark seance, to which he replied: "Then you think they really did speak with their dead?" I assured him that if the facts were as he had stated, there could be no possible doubt about it: That given a desire to communicate, and minds brought into accord by religious services, and the influence of mediumship provided, no doubt by the priests, the so-called dead would undoubtedly be able to respond—just as they can, and do, to-day!

* * * *

Spiritualism in the United States is certainly growing. And this new growth does not spring so much from the parent stock which came into being at Hydesville, but seems to be an offshoot from the now flourishing English tree, which originally came from America. For the old saying still holds good, that "Wisdom cometh from the East," or as J.P. Morgan put it; "What they do in London on Monday we do on the Tuesday." And we who live in the far West are continually finding out, though never quite learning, that if anyone wishes to "start something" it is necessary for him to go East, and get a reputation, which later on will win him a golden harvest in the West—even though the talent that gained the reputation is lost. Perhaps it is the same in Australia which, like our West, resembles a young tree that is making wood, rather than producing flowers and fruit.

I remember that Mr. T. W. Stanford, whom I had the pleasure of meeting when last in Melbourne, seemed to take a similar view of the Australian mind—at any rate as regards its aptitude for spiritual discernment. Moreover, I remember his saying that he had found the Professorial mind to be singularly resistant to new ideas—a truth which, you may remember, was recently expressed by the spirit, "Oscar Wilde," who called it the tragedy of the school-masters—that he started out with an ambition to mould the young and succeeded only in moulding himself.

For this reason it seems to me that Spiritualists have little cause to rejoice over the bequest of 400,000.00 dollars for the promotion of psychical

research at Stanford University, where enthusiasm for the cause is generally supposed to be lacking. A modicum of goodwill can accomplish more than wealth, which never has been regarded as "open sesame" to ethereal mansions. Likening this munificent bequest to a camel, and the academic outlook upon the world of spirit to the eye of a needle, it is hard to see how, with the best of intentions, the camel can be brought into action through such a minute orifice. And should this miracle fail of performance, then every man in the street will naturally think that where college professors, backed by wealth, can discover nothing there is no use in his starting out to investigate. And so the cause of Spiritualism will be set backward.

* * * *

"In vain is a net spread in the sight of any bird"—said Solomon. And never was that saying better exemplified than in the case of Mr. J. Malcolm Bird, who on behalf of the "Scientific American" is searching for an honest medium, by the "ignis fatuus" of a big cash bonus. For no faker has yet succeeded in catching Mr. Bird, though certain mediums may have deceived him with genuine phenomena. But whether it is more reprehensible to mistake a lie for the truth, or to mistake the truth for a lie, each man must decide for himself. Personally, I should regard the taking of truth for a lie as the greater error.

At the present time Mr. Bird is investigating "Nino," an Italian youth, who claims to be controlled by Eusapia Palladino, who one would have thought had had enough of investigations while in the flesh. Nino is bound with a rope and left in a cabinet, from which in due course proceed the usual noises and disturbance, after which he is found still tied, but "with every indication that there has been a partial attainment of freedom." It must be admitted that Mr. Bird is attempting a difficult task in carrying on his investigations in print, so that what he concedes in one sentence he takes back in the next—and so it goes!

* * * *

No doubt the "Scientific American" is entirely honest in its efforts to get at the truth, but it is tackling a new kind of problem in which motives and mental attitudes and many other impalpable forces constitute the important elements. Expense is evidently not considered, but I cannot recall an instance where a big sum of money has elicited a single spiritual response. The offer of a cash bonus to stimulate spiritual activities seems to work like the throwing of a monkey-wrench into running machinery. Evidently the dollar cannot be reckoned as one of the means of grace, in spite of the world's pathetic faith in it.

In striking contrast to Mr. Malcolm Bird's vain search is Sir Edward Marshall-Hall's experience with Miss Wingfield, as recounted by him in the preface to "Guidance from Beyond." A single piece of evidence was accepted by Sir Edward as proof, and it changed him from a scoffer into a firm believer in the truth of Spiritualism. But, then, a lawyer is a trained thinker, and can estimate evidence at its just value. There are people who have received a hundred times as much positive evidence, but the effect is obliterated from their minds by one piece of negative evidence. It really takes two to obtain spiritual proof, though the medium alone bears the blame for a failure.

THE COURAGE OF CONVICTION.

EXHORTATION TO PRESS AND PULPIT.

CATER "FOR," NOT "TO" THE PUBLIC TASTE

By Elizabeth J. Atkinson, Auckland, New Zealand.

By their words and actions, by their lack of understanding, they shut the mouths of the prophets, and for this shall they be judged.—E.J.A.

Words of eulogy are expressed by some, and words of censure by others, because of the decided stand the popular writer, Robert Blatchford, has taken recently, displaying the courage of his personal convictions, openly avowing his new-found belief in a certain line of thought and a faith which is not very popular with a large majority, yet is a proven truth to a large number of people to-day. And, by degrees, many more are being drawn, by personal volition, to the ranks of believers, and are not afraid to openly speak out, and proclaim their belief.

who are most prejudiced, but men and women who

It is not only the really ignorant and illiterate should know better than to let personal bias sway their judgment. To accurately, honestly, judge anything one must learn to stand on a platform outside one's individual fancy, feelings, even belief. Our individual belief, or disbelief, cannot alter a fact, and facts continue to exist spite of individual belief. These people we have in mind, by their words and actions, foster and fan the flame of prejudice, and blind the mental eyes to sound reason. They individually, cannot accept anything as truth which they cannot clearly see as truth. Yet, these same will not listen, learn, nor consider that which others know to be truth. Nor will they investigate for themselves, but, at the same time, set themselves up as authorities against that of which they know little or nothing.

"For what if some did not believe? Shall their unbelief make the faith of God without effect?"—Rom. iii. 3.

* * * *

Truly the intolerance of the ignorant is distressing! But the intolerance of the educated is the greatest of all evils, and much more harmful. Not only does the attitude of the public help to quench, stifle and subdue the courage of conviction in individuals, but the Press, the Pulpit and many leading literary and other great folk are too ready to pander to the taste of the public. If one, with the courage of his convictions, approaches the Press, he is gravely warned to "keep off the grass." "We must cater to the public taste" is the Press cry. And writers are warned that they must follow the lead of the Press. The public irrational taste is to be pandered to, and sublime truths and Divine conceptions are to be discarded or belied, simply because of this foolish pandering to public taste. The sincere, truthful prophet, the preacher, the writer, having the courage of their convictions, untrammelled by personal bias, sincere at heart and openly honest, must learn to belie and deceive, or veil truth—or be silent. Why? Simply because others, not he, lack the courage of their convictions! The Press and Pulpit are afraid to reveal the figure of naked truth to the public gaze.

* * * *

Public taste would not be so mentally dyspeptic if the Pulpit and Press did not so persistently cater to it. And keep it on No. 1 diet. Train, cultivate,

the public taste to higher diet and it will soon learn to assimilate more nourishing food. The public are not, at bottom, quite so senseless as is assumed by the Press. The Press has had its finger on the public-pulse so long that it thinks there is high fever when things are normal. Did the Press and Pulpit but cater for instead of cater to the public taste, things would improve and advance more rapidly in the right direction. Cater for the public a higher, more educative, more truthful and reasonable form of diet, then, soon, will the public develop good taste, and a regard for higher mental nourishment.

Good taste raises the standard of any given thing. Bad taste, or poor, uncultivated taste, keeps the individual at a low level. Hence why specialists, even in diet and dress, have come into vogue. And, moreover, these men and women have had the courage of their convictions in offering their corrective opinions and theories on dress and diet. Children and invalids usually show poor taste in diet, and were they allowed to choose for themselves what they should eat, they would never develop healthy digestive organs, nor grow healthy physiques. The general public are either psychic invalids, or children of a larger growth.

The public may be restive, aggressive, perhaps resentful of instruction and guidance; and conservatively slow to individualize a new idea, assimilate a fresh theory, or to demonstrate a proven truth. Yet, for all that, the public is a precocious child, and knows almost instinctively "what's what;" and would more quickly grasp true values were they not so senselessly pandered to, and so bewildered by the Press and the Pulpit and by many leaders of varied forms of advanced thought and belief.

Had but these preachers, teachers, leaders and the Press the true courage of their convictions, churches would not be languishing, and faiths and beliefs dying for the want of moral support. Nor would the Public be, as now, imperfectly dieted, unwisely catered to, but would be catered for with correct and corrective mental food; and oblique perception and mental dyspepsia would become an impossibility.

No matter what may be said to the contrary, the public looks for and expects the preacher, teacher and the Press to instruct them in the Way of Truth, to hold up to them The Light, to point the way. And, no matter how the public may ridicule, abuse or decry this, or that leader of thought, for his beliefs or views; for all that the public love a truly sincere man, even though they may deem him a fool for his convictions, whereas the man holding Divine revelation of eternal truths, but lacking the courage of his convictions will make but small impression on the public mind, and do little to advance the cause of righteousness and truth.

To the men with the courage of their convictions we owe much in life. History teems with instances—not only in the religious sphere, but in the world of Art, Science, Discovery and Invention, and, of Literature. The names of such courageous men mark the way, like stepping stones, all the way down the ages—from Gallileo to Socrates; from Harvey and Newton, down to Flammarion, Sir Oliver Lodge, Conan Doyle, Robert Blatchford and many others past and present—numberless names marking the way, blazing the trail, clearing the forest, and, like the mariner, directing a course. Had these men of the past lacked the courage of their convictions, where would the world be to-day? Still in mental darkness and semi-savagery!

HOW A LOST WILL WAS FOUND.

THE USE OF THE OUIJA BOARD.

AN EXTRAORDINARY STORY.

(From "The International Psychic Gazette.")

Mr. Albert J. Stuart last month narrated the story of his brother's death in a flying accident in 1912, and now he tells an entrancing story of how he recovered his brother's lost will and other papers, as the result of an urgent ouija-board message from the deceased officer. He states:—

Three weeks after my brother's death I received a letter from his solicitors stating that they had been unable to find any will, or other papers, and asking if I could give any information on the matter as they were anxious to proceed with winding up his estate.

I replied that as I had not seen my brother for twelve months before his death I feared I would be unable to give them much help. I wrote, however, to my brother's Commanding Officer asking about his kit, and received the following reply:—

"I am writing the War Office in regard to the matter in question, and will advise you as soon as I hear further. I have found the flag, and am sending it on to you, but cannot trace any of your brother's kit."

I had another letter from a friend to whom I sent an inquiry, and received this reply:—

"I have just heard from Mr. C——, the solicitor, that 'A's effects could not be found, and saying there seemed to be now no hope of finding them."

* * * *

A few days later, when I went home to my flat, my wife informed me that she had felt my brother's presence with her during most of that day. She was sure he was anxious to get into communication with us. I thereupon got out our little ouija board, and almost as soon as we placed our hands on it the name of a brother-in-law, who had also passed on, was spelt out. He then wrote that my brother was very anxious to talk to us, and that he seemed very worried.

My brother himself then spelt out his name, and began talking at once about his kit. He said he knew where the things were, and if I would follow his instructions I should be able to find them. He said there was a bag containing flannel garments which he had wrapped round his attache case, which contained his will and other papers. And he was particularly insistent about a little gold ring in the bag. He said he had taken it from a certain lady in joke, and had not had an opportunity to return it. I questioned his story in my own mind, and asked if the ring did not really belong to his wife, but he said very emphatically that the ring belonged to the lady whose name he had given me.

He next told me that his bag was not at the depot of the Royal Flying Corps, but at the Civil Flying School, near ———, where he had deposited it himself. He said it was under a sheet of galvanised iron lying against a brick wall at a particular spot. We then finished our conversation by discussing certain private matters concerning his personal affairs.

* * * *

My wife and I were rather doubtful about this very detailed message giving particulars of which we personally knew nothing, as we were then comparative novices with the ouija board, and had never yet received any message that might be regarded as a test.

In order to verify its accuracy it would be necessary for me to make a journey of over 250 miles to a place I had never seen in my life. The puzzle, therefore, was, should I risk going all that distance on what might prove to be a wild goose chase? Another difficulty was that I could not very well tell anyone how I had received my information, for I would certainly be laughed at. After considering the matter carefully, I decided to risk the journey, and wrote at once to the Commanding Officer that I would be calling upon him.

Next day I proceeded as far as Slough, and on the following day went to Salisbury, and thence to the Headquarters of the Royal Flying Corps (now the Royal Air Force). I had a lengthy conversation with the C.O., who told me he had already written to my brother's old regiment, then stationed in Ireland, and found that nothing was known there as to his effects. I asked him whether any of his things might possibly be still at the School of Civil Flying. He assured me that as my brother had had nothing whatever to do with this School it was useless trying there.

* * * *

I was now faced with the difficulty of getting to the sheds of the Flying School without giving any reason for such action. I therefore said I should much like to have a look round at the Civil machines, for they were somewhat of a novelty in these days. To this the officer kindly agreed, and accompanied me to see them. No one was about when we reached the sheds, so we just walked quietly round. After examining two of the machines lying there, I walked to what seemed the spot my brother had clearly indicated in his ouija message. There certainly was galvanised sheeting lying against a brick wall. But would I find his bag hidden beneath it as he had assured me? I bent down and looked under the galvanised sheeting, and lo! there was a leather Gladstone bag. The officer coming up to me at this moment, I told him what I had discovered, and he said the bag must belong to one of the men in the school. We had a little argument about it, and I suggested that he should open the bag himself, seeing there was no one about we could question as to its ownership. At first he was strongly opposed to my proposal, but ultimately he yielded to my persuasion and opened the bag.

The first article he pulled out was a garment marked with my brother's initials "A.W.S." I did not hesitate then to dive my hands into the bag among the other articles, but was disappointed to find there was no large attache case, such as I had expected. Feeling something hard, however, near the bottom, I pulled out a small leather attache case, marked "A.W.S.," and therein found letters and papers addressed to my brother, as well as a form of his will, but no gold ring. I tumbled out the contents of the bag, shaking each article carefully, and the last thing to drop out was a little gold ring! I was so excited that I longed to be able to tell the officer about my brother's message as to the bag and the ring. But I felt he would only laugh at me for believing in "such nonsense," and decided to keep that part of the story to myself.

* * * *

After complying with certain formalities I took possession of the bag and returned home with it the same day in great delight. I knew that I had not been deceived by the ouija message, which had previously come from my brother himself. Had I

not acted upon it at once the bag might possibly have fallen into other hands and its contents been lost. To find the will alone was worth all the trouble I took.

Before returning the ring to the lady mentioned in my brother's message I wrote her a non-committal letter telling her about finding the bag, and said there was a small gold ring which I was going to send to my brother's wife! I received a reply from her by return post, saying—

"Thanks for your kind letter. With regard to the ring that you found in A——'s attache case, it does not belong to —— but to me, and was taken away by A—— a few weeks prior to his being killed. It was given me by Dr. F——, of P——, U.S.A., and has always been in my possession till recently."

On receipt of this letter, I immediately sent the ring to its owner, and the lady was so pleased at its recovery that she has promised to bequeath it to me in her will!

Now, that is my story of how my brother's will and his other belongings were discovered by means of a spirit message on a ouija board, and I leave it to psychical researchers to explain it by any of their favourite hypotheses about the workings of one's own subliminal consciousness!

BRISBANE SPIRITUAL ALLIANCE

This new organisation, reference to which was made in our last issue, has now been definitely established with Mr. T. W. Moss as its first President and Mr. A. J. Davies, Hon. Sec. Steps will now be taken to secure legal registration under the Queensland laws. A neatly-printed brochure has been issued, setting forth the Basis of Constitution, Aims and Objects, and Rules, one of the objects being to hold afternoon and evening meetings, as the services of suitable mediums are secured, to assist inquirers and, as opportunity arises, arrange public meetings for lectures and demonstrations. An application for membership form is attached, and we are informed that enrolment is taking place in very gratifying proportions. The measure of interest displayed, in fact, is far exceeding the anticipations of the promoters, and the Alliance has entered upon what promises to be a very useful and prosperous career.

PERSONAL.

Those of our readers desirous of communicating with Mr. Thomas Blyton, who periodically contributes "Notes from London" to our columns, are notified that he has changed his address to "Psychecote," Canadia Road, Battle, England.

WATCH FOR THE BLUE DISC!

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

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

CONAN DOYLE TELLS STORIES!

In the course of a very interesting address at the concluding Spiritualist service held in the Queen's Hall, London, during the month of February, Sir Arthur Conan Doyle interspersed his remarks with some very significant stories.

Without giving the name, he read a letter from one of His Majesty's judges, who confessed his full belief in Spiritualism, but did not wish his name divulged. He thought, in the present state of public feeling, that such publicity was inadvisable, adding, "It is sad that it should be so." He also said, "The human race seems to lag a generation behind the truth."

Sir Arthur related a breezy story told to him by Dr. Cushman in the United States. Dr. Cushman had said to his wife that if he passed over first he would wait for her "with my legs dangling over." But his wife passed before him, and in a message received from her, she said, "So you see, dear, it's my legs that are dangling over." (Laughter.)

Sir Arthur also told of a lady who was in deep distress owing to the death of her husband. She was given the address of a well-known medium, to whom she went as an entire stranger. In a message from her husband she was told that she must not take the step she was contemplating because if she did she would create a gulf between herself and her husband. The lady confessed that she had been contemplating suicide.

In closing, Sir Arthur said that those points on which theologians laid such stress were quite unimportant. It was the spirit of the Sermon on the Mount that was needed in the world to-day. "We would like to put our knowledge into the hands of the clergy," he said, "but we must put it into their heads first." He looked to the League of Nations to help to bring about human brotherhood, and the bond that would operate with the League, he believed, would be Spiritualism. (Applause.)

A SERMON "SCRAPPED"!

In a special article in "The British Weekly" on the annual meetings of the Metropolitan Free Church Federation recently held in London the following reference is made to the Rev. F. C. Spurr, formerly pastor of the Collins-street Baptist Church, Melbourne:—

"Following an inward prompting, he 'scrapped' his intended sermon and spoke out of a full heart to his brother ministers on the fact and power of spiritual presences and the possibility of communication without material media. Telepathy, which he has been studying for thirty years, he declared to be an established fact. The most striking illustrations were too personal and intimate for reproduction in print, but it was clear that the death of his son last year has proved to the father the opening of a wide and welcome door on the spiritual side of life."

A party of Colonial visitors was being shown over Canterbury Cathedral not long ago. The solemn guide indicated one historic spot, and remarked in sepulchral tone, "This is where Becket fell." The guide himself almost collapsed when one of the party remarked, "Heavens! Fancy boxing here!"

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Sir Arthur Conan Doyle has been offered and has accepted the Honorary Presidency of the Executive of the Federation International des Spiritistes of Paris.

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In the March issue of "Pearson's Magazine" there appears "My Adventures in the Spirit World," by Sir Arthur Conan Doyle.

MATERIALIZED FORMS.

AN ASTOUNDING STORY.

By Mrs. E. A. Hodgson, Sydney.

I noticed an article in the April issue of "The Harbinger of Light" on some experiences of Sir William Crookes by Miss Edith Harper, in which Lady Crookes referred to Katie King, a materialized spirit, who had on one occasion taken Lady Crookes' baby boy in her arms and nursed him for a little while, Lady Crookes remarking: "I'm sure not many babies have had such an experience as my son had."

Lady Crookes, however, is not alone in her experience. Shortly before my father (Mr. T. M. Brown) and I left England for Australia on a lecturing tour, a farewell seance was tendered to us by Miss C. Wood, of Newcastle-on-Tyne. My youngest sister was a baby, one month old, and we thought it would be a good opportunity to ask the materialized spirit to name and dedicate the baby, if possible, as the seance was to be held in my father's house.

A number of guests were invited and after the usual hymn and Invocation a tall, radiant figure stepped into the centre of the room and stood silent for a few minutes while we sang "Nearer my God to Thee." The form then approached my mother and said: "Do you recognise me, Annie?"

My mother replied: "Why, it is Annie Winton, my cousin;" she said: "Yes," and added: "I am going to dedicate your baby, Annie." She took the baby in her arms and walked back to the centre of the room and in a few well-chosen words named and dedicated the baby to the highest and noblest ideals of life. She then placed the baby in my grandfather's arms, remarking: "You never expected this uncle when you nursed me as a child." She next carried the baby to my mother, kissing them both, and proceeded to deliver a short address to the company, and after some remarks touching our work in Australia she bowed to us and passed behind the curtain.

This occupied nearly an hour, Miss Wood being visible to us all the time in a good light. Several other forms appeared, notably "Brittimo," my father's guide, and one of my platform guides. They spoke for some time and shook hands with everybody in the room.

My sister, who was the baby referred to, is living in Sydney at the present time.

At the second seance at which I was present, the medium being Mr. Robert Brunskill, an old friend of mine, the materialized form, a lady, walked out of the seance room to an adjoining room, lifted a cradle containing a sleeping baby, returned and placed the cradle at the mother's feet.

These are only two instances out of many which in those days it was my privilege to witness. Knowing the mediums personally, I generally sat near the cabinet, and sometimes inside with the medium. This gave me an excellent opportunity to see the medium and spirit-forms at the same time, for sometimes there would be three materialized people moving and speaking together.

Sir Arthur Conan Doyle has just completed an English translation (from the French) of M. Leon Denis's "Jeanne d'Arc, medium," which will be published at an early date.

The only return that you can make to the All-Father is to worship him in every action by doing your utmost to help others all round you; to fill up your time in helping others to fill theirs, and so to fulfil the great unspoken law of love.—"Guidance from Beyond."

AN UNCANNY VISITOR.

A Queensland correspondent, who is a regular reader of "The Harbinger of Light," forwards the following story related to her by a woman, for whose truthfulness she can vouch and who leads a quiet, industrious life:—

"One night my daughter and self were at home alone, the men having gone out. We heard some one fumbling at the gate and we went to the door, I carrying a light. A strange being slowly moved up the path. It had on a heavy cloak and a college cap. It was very very broad. The teeth and nails (hands clasped in front) were horribly dirty, the skin yellow and the eyes very dark and protruding. It seemed distressed, and stared vacantly till my daughter addressed it. "I am looking for a prayer-meeting, there used to be one here five years ago," it answered. "Not here," said my daughter, "we have been here longer than that." It withdrew. I followed to close the gate, but when I looked out there was nothing. I may mention that the dogs, when they saw it, ran away howling. My daughter and self almost collapsed. Sometimes noises were heard in the house. We have since shifted and are quite unmolested in the new place."

Our correspondent wishes to know if we can throw any light on the incident. Assuming that there was no practical joker concerned and that hallucination is out of the question, the case appears to be one in which some earth-bound spirit was seeking relief from its distress—hence its search for a prayer meeting. The howling of the dogs is significant. Dogs are usually terrified by an apparition. The fact that noises were sometimes heard in the house suggests that the uncanny visitor had tried to make its presence known on previous occasions, whilst the sudden disappearance of the form lends weight to the explanation offered. Many similar occurrences are, of course, on record.

"NO SOUL IN MY MUSIC."

Public interest was recently aroused to a marked degree by the case of Ysaye, the popular Belgian violinist. This artist was engaged in a recital with Dame Clara Butt, at the Theatre Royal, Dublin. On this occasion, he remarked that although note perfect there was no life in his playing, a fact for which he could not, consciously, account. The effect upon him was so marked that on coming off the stage he specially mentioned it to Mr. Holt, who was directing the recital, saying that he felt there was "no soul in my music," and that it pre-saged something. On returning to his hotel, he received a telegram to say that his wife was very ill, followed shortly by another to say that she was dead.

Although this is an unusually marked public case the same thing is continually happening in private life, where personal feelings prevent the facts being made public. It is impossible to say whether this was a case of telepathy or premonition, in fact these powers often overlap beyond recognition. It is, however, pleasant to note that several London papers gave a detailed account without the usual carping criticism; probably too many people in this present generation accept telepathy and premonition as facts, for it to be wise for a newspaper to take sides on the question. Of course we must still expect to meet the fast dwindling company of those who worship the great god, Coincidence, and sacrifice everything that is grand and beautiful on his altars.—"Light."

THE GLORY OF THE HEAVENS.

A Universe that Staggers the Human Mind.

Nothing can happen without a cause. There is nothing casual about God's universe—all is causal. He has created all things, and His providence keeps everything going. Generally speaking, men see God most distinctly in what is strange and appalling,—

Keenly the lightning flashed, and the voice of the
echoing thunder
Told her that God was in heaven and governed the
world He created.

"The Lord answered Job out of the whirlwind," was but an Oriental way of saying that it was a sight of a storm that led Job into that train of thought contained in the passage that follows in the book bearing his name. But the falling dew will also show God to those who have eyes to see and minds to comprehend!

In "the stars that stand as thick as dewdrops on the fields of heaven" we may see and know something of the wisdom and power of the Creator. Nightly one of His most beautiful scrolls is unfolded to our gaze, written in gleaming letters of light, written by the Almighty Hand on the darkened background of space. His "Might, Majesty, Power, Dominion, and Glory" is inscribed in

Regions of lucid matter
taking form,
Brushes of fire, hazy gleams,
Clusters and beds of worlds,
And bee-like swarms of
stars and starry streams.

Have you ever watched the beautiful death-bed of a dying day—"the shaft of fire that glows in yonder west?" Here we are in the presence of Nature's picture-gallery—cloudland. There are moving pictures of unpassable grandeur, showing "fair frail palaces the fading alps and archipelagoes, and great cloud continents of sunset seas." Yet our earthbound eyes rarely are lifted to behold them. We are like Bunyan's man with the muck rake, concerned entirely with the sordid, material things of material life, and not seeing the glory around us. Now the sun, enmantling itself in its gorgeous robes of crimson and gold, draws together the orange and purple curtains of night, and pins them with the evening star. Then—

Silently, one by one, in the infinite meadows of
heaven,
Blossoms the lovely stars, the forget-me-nots of
the angels.

The stars are blazing **suns** scattered through the infinite realms of space. To us there seems to be no order in their arrangement, but could we gaze upon them from the battlements of heaven, having for a while the mental sight of an archangel, we should probably discover that in obedience to the

great forces of Nature these immortal flowers of heaven, disseminated in immensity and giving light to the vault, are but part of a glorious system, having the throne of God as its central orb, and around which they move in solemn and glorious procession. It is possible that these suns, for the most part, have planets revolving around them, some of which may be inhabited by intelligences like ourselves.

Man is God-like in his powers of mind, but as he is but formed in the image or likeness of God those powers are limited. Our finite minds cannot grasp either the number of, or the distance of, the stars. To state that a star is so many millions of miles away affords practically no information to us, as the average man has little conception of distances. When we learn that the mean, or average, distance

of the sun from the earth is 93 millions of miles—that is, that it is 40,000 times the circumference of the earth—is but to read figures without meaning for us. Still we must try to get some conception, however hazy, of astronomical figures.

The unit of astronomical measurement is the distance light travels in a year. Its rate of speed is known to be 186,000 miles per second. Measured by this scale, the light of the sun takes 480 seconds, or 8 minutes, to reach us. The sun is the nearest star to us. The next nearest is Alpha Centauri, one of the pointers to the Southern Cross, which is, roughly, 20 millions of millions of miles away, its light taking nearly five years to reach us. A million million! Suppose we were

capable of counting one every second and could count twelve hours each day, and that we were able to live until we completed our task, to count up to one million millions would take us 30,000 years.

Alpha Centauri being our nearest fixed star, its companion Beta Centauri, the second pointer to the Cross, seems to be fixed at but a short distance from it. Yet it is so distant that it takes 20 years for its light to reach the brighter star, and, of course, nearly five additional years to reach us. It follows that if the stars be at such a distance from us they must be of considerable size.

Let us take another example, Sirius, the Dog Star. Its distance has been calculated as $8\frac{1}{2}$ light years from us. If the earth were represented by a body having a diameter of 1 in., Sirius would need to be represented by a body 190 feet through.

It was, on one of those clear, still nights, when the magnificent dome of heaven was a dazzling spectacle of splendor, these spacious orbs being—

Numerous as glittering gems of morning dew,
Or sparks from populous cities in a blaze,
And set the bosom of old night on fire,



A PATCH OF SUNS IN THE MILKY WAY.
"Bee-like Swarms of Stars and Starry Streams."

filling the soul with a sense of humility at its comparative nothingness, that God bade Abraham raise his eyes to the spangled canopy that spread over him, and said—"Look now toward heaven and count the stars, if thou art able to number them." The patriarch, looking up in silent wonder and awe, saw the sky "painted with unnumbered sparks" and "glittering like a swarm of fireflies tangled in a silver braid," and felt, even as we do, that the task was beyond him.

Not more than 5000 stars are visible to our naked vision, but the eye of science has detected 40 millions. "What ratio does this bear to the whole?" asks Sir Robert Ball, the noted astronomer. "Less," he answers, "than the water contained in the drop of dew trembling on the petal of a violet, bears to that of the Atlantic Ocean." In the science of astronomy man stands face to face with the visible infinite, and the revelation is so overpowering that we stand with bowed heads in the presence of the Great Creator of the starry hosts.

ON THE FLOOR OF THE SEA.

Lest the contemplation of the heavens frighten the spirit, let us go with the Psalmist on the wings of the morning to the uttermost part of the sea, endowed by the fairy, Science, with the power so to do. We are to descend to the floor of the Pacific Ocean. Down we go, and the sunlight ceases to penetrate the water after a couple of hundred fathoms. At last our feet touch one of the peaks of submarine alps, two miles below the surface, but three miles above the ocean floor, down to which we go, and find it covered with ooze and slime and mud, accumulated through the ages.

Instead of being in a dead world, or an uninhabited waste, the sea at this great depth is thickly populated with red, green and yellow-colored fauna. Myriads of crabs crawl on the ocean bed, phosphorescent fishes flash by us; here is one curious fish that has 50 luminous filaments and flashlight. There we see Nature in her most grotesque mood, for every conceivable and inconceivable shape is represented in this most densely populated portion of the earth.

The pressure of several miles of water is enormous, crushing all objects that are not constructed to withstand it, being something like one ton per square inch for each mile of depth, and on the ocean floor an average of $4\frac{1}{2}$ tons to the square inch. Compare this with the 143 lb. to the square inch, which we sustain; add to this tremendous weight a temperature below zero, and we are astounded that anything can live at all.

We shall take some of this ooze from the ocean bed, and, returning to the laboratory, place it beneath the microscope. It is now resolved into a mass of forms of surprising beauty and delicacy—minute shells, (forams and radiolaria) from 1.100 to 1.500 in. in diameter. Increase the magnifying power and new beauties, greater wonders, are revealed; here are almost invisible holes through which the little animal that inhabits the shell thrusts its feelers (pseudopodia). There are untold millions of these minute shells constantly being rained from the waters above upon the ocean bed. These microscopic bodies are forming the future beds of chalk each cubic inch of which will contain over a million of them.

Standing halfway between the infinitely big and the infinitely little is man, a little lower than the angels, because imprisoned in flesh, but immeasurably higher than the whole of material creation. The Psalmist says of him—"Thou hast put all things under his feet, all the beasts of the field, all the birds of the air, and the fishes of the sea."

Though man sinks into insignificance when he contemplates the infinite expanse of heaven, yet he is the crown of creation, possessing that which is denied to the rest of the material universe, a mind to contemplate the works of God, and still higher facilities, capable of living on when the suns grow cold and planets cease to be.

QUALIFICATIONS OF AN INVESTIGATOR.

Dr. T. W. Mitchell, speaking recently on "Psychology and Psychical Research" in the Hall of Christ Church, Oxford, dealing with the qualifications necessary to those who were making a study of physical phenomena, said:—

"The chief qualification necessary in the investigator of the physical phenomena of Spiritualism was ability to detect fraud and to avoid being made the victim of illusion. He must be proof against "suggestion"—so far as that was possible in any human being; he must be well acquainted with the devices of conjuring; and above all he must be capable of continuous observation without becoming fatigued or allowing his attention to flag.

"If a professional psychologist should himself undertake to investigate the supernormal manifestations occurring at a mediumistic seance, there were certain conditions he must be willing to observe. He might be entirely sceptical, but he must not show his scepticism; he might deprecate the absence of adequate illumination, but he must very often accept it; he might be scornful of all "stage properties"—the "cabinet," the "circle," the tambourines, or what not, but he must often acquiesce in what might appear to him to be puerile inanities.

"Whether these things were merely the result of mediumistic tradition or the subterfuges of fraudulent mediums, or necessary conditions for the production of genuine phenomena, might not always be easy to determine; but it was quite likely that, if a medium were capable of producing any manifestations of truly supernormal powers, these might only reveal themselves when the conditions were such as to satisfy the beliefs which the medium had come to entertain regarding their importance. It was mere presumption to declare that if the phenomena were not fraudulent they ought to be possible in bright light as well as in semi-darkness. We knew far too little about such occurrences to be dogmatic on this or any other matter connected with them."

WHAT THE WORLD CALLS DEAD.

I went to visit an old friend whose health was failing, and who had written to beg me to go and see him at once, as he felt his time was growing short. I hurried to comply, but arrived only to be told that he had passed away a short time previously, regretting that I had not come in time to see him. I remained in the house, and when in due time I went into the room where the body of my friend lay, the spirit-form stepped forward to greet me as he would have done in life, with a smile and out-stretched hand. I saw him with clairvoyant sense as really as my natural eye discerned the objects that surrounded me; and that not once only, but on repeated occasions.

This, I need not say, deepened my faith, and strengthened its foundations. Many a stone has since been laid on that foundation, and the superstructure has reached a goodly height, but it is none too high or heavy for that on which it rests.—Rev. Stainton Moses ("M.A. Oxon.")

THE HARP OF MEMORY.

"THE HOUSE OF MANY MANSIONS."

Out of the past, from the varied stores of recollection, occasionally projected on memory's screen, are vivid pictures of old-time happenings which were invested by youthful fancy with all the colour and charm imagination could give and grace:

Then the flicker of the blaze
Gleams on volumes of old days
Written by Masters of the Art,
Loud through whose majestic pages
Rolls the melody of Ages,
Throb the harp strings of the heart.

Time has dimmed the glowing reality of that far-off period, belief turned to cynicism, yet still its magic has power to revivify, and homage again is rendered those who held emotion in highest thrall. For the beauty of the early ideal, ever bidding for supremacy in minds attuned to the finer things of life, is hardly relinquished when care and disillusion have swept with blighting breath across the bright dream of yore. What urge keeps for us its memory green? Is it the hope that perhaps fulfilment is waiting to complete its promise on another shore? The hard facts of life seem to deride such a speculation, yet still it will be made, still we cling to the scarcely formulated thought. Lucky he, who, before the shades of evening fall, perceives in Fate's sombre and inscrutable countenance something which suggests that the appearance is but a mask, worn to conceal the benign and smiling visage beneath, sooner or later to be disclosed to earnest quest.

To most it is but the riddle of the Sphinx, and, despairing of solution, attention is diverted to her whose worship is a path of pleasure and for whom renunciation is an empty cry. Not without reason was Psyche banished by the foam-born goddess, and her votaries still keep in exile the more ethereal daughter of the soul. The gift she bears is spiritual love, such as the angels know, and appreciation is for those who, from a far country and over toilsome ways, have returned to recognize her immortality. Very often in sleep does the mind anticipate that inevitable journey which, in waking moments, if remembered, it may not confess, or, may be, unable to discover suitable expression for the emotion it has experienced:

So asks my homesick soul below
For something loved, yet undefined,
So mourns to mingle with the bow
Of music from the Eternal mind,
So murmurs with its childlike sigh
The Melody it learned above
To which no echo may reply
Save from thy voice Celestial love.

That wonderful communion will whisper of faith renewed, of hope regained, of happy reunion in that land whose portal has been temporarily passed. And lest it be deemed vague and savouring of fantasy, it should be borne in mind that the height of reality is realness in direct, not inverse proportion to the finer conditions in which our mentality may operate.

Do we not find this to be true when turning History's storied pages o'er in search of the rich stores of Romance? There we see, shining with the gold of the spiritual bond, great names—Beatrice and Dante, Laura and Petrarch, and all those whose lives were hallowed by love beyond the glamour of passion's spell. And who shall say what saving grace it wrought in otherwise prosaic outlook! For high example has greater power to leaven than could

be traced. In prose, poetry, and art, Genius has ever exalted its truth, and humble careers are epic with many a tale of deep devotion. To the believer in an after-life, who has the strong conviction that his loved ones are still living beyond life's storm and fret, hope gives greater patience to endure; for him the sorrow and pain of parting are dulled; he waits, knowing that spiritual ties are stronger beyond the gates of Death, and in the land of Compensation true love will receive its guerdon and be divided nevermore.

To his faint and weary soul
A better hope is given,
And all once more is bright with faith
Twixt heart and earth and Heaven.

Love for him has spanned the gulf between the seen and unseen worlds, and waking moments serve henceforth as preparation for a brighter dawn. Turn we then with courage to the closing vista, the end of the road, knowing now that the passing is but to wider fields and greater opportunities, giving what help and sympathy we may to fellow wayfarers. In the dawning light of that new day the old standard of values will insensibly be modified and an appreciation of those that prevail in the after-life gradually displace them:

Which is more fair:
The sunrise or the sunset of the heart?
The hour when we look forth to the unknown,
Or that when all the landscape of our lives
Lies stretched behind us, and sweet memories
Rise like a tender haze and magnify
The objects we behold?

Here, spiritual love is the jewel in humanity's crown; there, it is "Heaven's distant lamp," and he who follows its gleam will know the full joy of an assured welcome home to

"The House of many Mansions."

AN ACTOR "HEARS VOICES."

In the course of a lecture at Darlington, England, on a recent date on "Shakespeare and the Resurrection of the Dead," Sir Frank Benson, the well-known Shakespearean actor, said that although not a Spiritualist in the commonly-accepted meaning of the term, he had studied the subject as it appeared in Shakespeare with great interest.

"I have heard voices which I believe could have come from beyond the veil," said Sir Frank. "You may say I was mesmerised or what you please, but to me they gave a very important message. They asked me to lay that message before a high official, for it concerned the public good. I did so, and, strangely enough, he confirmed every word of the message."

And he continued:—

"A very interesting fact at the present time was that three of our greatest scientists had recently turned their attention to psychic research. Scientists moved more slowly than visionaries, and those men were gradually bringing into play all the knowledge of science to confirm little by little the many facts which prophets had long before conceived.

"Had the age of miracles passed away? What had come of the supernatural guidance detailed in the Old and New Testaments? Shakespeare did not believe that God's will had ceased to be revealed in visions and dreams, as his works testified. The great master was right. I remember when 'at the front' a soldier remarked to me, 'The best of our lads come back and help us in a pinch. We know they come back, because we've seen them.'"

THE BIBLE.

THE NATURE OF ITS INSPIRATION.

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

III.

The Inspiration of the Bible does not mean that the writers of the Old and New Testaments were passive, irresponsible instruments receiving their messages in a mechanical way, either by automatic writing or by a Direct Voice. A careful study of the Bible shows that this was not so. True, Peter says: "Holy men of old spake as they were impelled by the Holy Spirit." Holy men of all time so speak, but their messages are not passively received, but are the result primarily of their experience and reflections, quickened by their touch with the Universal Mind, illuminated by "that Light which lighteneth every man that cometh into the world"; their minds being open to the incoming of the tides of Infinite Life, makes their message active, vital, intense, and they become the seers and prophets, the guides and leaders of their fellow men.

Grig, in his "Creed of Christendom," defines Inspiration as "that elevation of all the spiritual faculties by the action of God on the heart, which is shared by all devout minds, though in different degrees, and which is consistent with many errors"; for Inspiration does not mean inerrancy, nor infallibility, or that it is God's words, although it is His wisdom clothed in human speech. Wisdom is distinguished from knowledge by the fact that knowledge is information gained by experience, Wisdom is the intuitive apprehension of Truth, and comes from the spiritual plane, the source of Truth and all illumination.

* * * *

All men are in some degree "inspired." That this is so is taught by the Bible itself. Moses says, "Elohim breathed into man's nostrils the breath of life and man became a living soul." (Elohim is the manifestation of God on the physical plane). The great truth apprehended by Moses, and generally taught in the Scriptures, was that every man is a manifestation of God, and inspired by Him. The expression, "breath of life," is a metaphor, meaning self-conscious spirit. It must be remembered that the Hebrews had no words to express abstract ideas such as we have, and so, a "breathing" man being a "living" man, breath became a figure for "life."

Inspiration, then, means a "breathing into" man by God. Our spirit, ego, self, personality, mind, life, or by whatever other name it is called, is the "breath of God." God immanent, or indwelling in man. Man is, therefore, a seed of divinity, planted by God himself, is part of Himself and inheres His perfection and power, because from Him can come nothing else; all humanity have both these attributes potentially.

* * * *

Inspiration is natural to man. There is an endless diversity of its nature and expression owing to the different individual stages of development. It is the inheritance of the Sons of God, some more, others less, according as their minds are open to Truth and their hearts to goodness. It is a continuous, though variable, force in the development and progress of mankind. The discoveries of science, the speculations of philosophy, the beautiful handicraft of the artist, the glowing harmonies of music, the sweet singing of the poets, the triumphs

of engineering, the wonders of mechanics and the skill of the artizan are inspirations of God and revelations of His truth no less than the lofty moral precepts of the prophets and the exalted visions of the seers.

The Bible is an evidence of this diversity of inspiration. Some passages are so sublime that they never have been surpassed; they appeal instantly to both heart and mind as Divine Truth, but there are others that not only do not appeal to us, but our moral sense is offended. Paul says that "we have this treasure in earthen vessels." Gideon's torches were hidden in earthenware pitchers; in like manner the light of Truth is hidden. We must take out the torch that will lighten our path and put aside the vessel that hides the light.

* * * *

There are three marks that will enable us to distinguish inspiration, not only in the Bible but elsewhere. They are Spontaneity, Moral exaltation, and its Universal Application. Spontaneity is characterised by freedom and simplicity. It is a self-originated activity, the Truth within recognising the Truth without, immanence recognising Transcendence. It knows, but does not always know how it knows. It **discovers** Truth, recognises it immediately it meets it, and knows that it is allied to the highest and best within itself. Often the search is laborious; when the mind is disciplined and trained in the school of experience, "when the pupil is ready" the light shines and Truth is apprehended. There is no echo of other men's minds, no necessary conformity to creeds or opinions, or customs. It is free. It is simple. Truth can always be stated in simple words. It is only ignorance and charlatany that hides itself behind technical terms, unfamiliar words, and ambiguous sentences.

Truth exalts the moral perceptions. It belongs to the Spiritual plane, the plane of power. There and there alone is **absolute** Truth. On the mental plane truth is but **relative**, whilst on the material plane it is not apprehended at all. "The carnal mind is enmity against Truth." Truth is the "hall-mark" of Inspiration.

* * * *

Inspiration in its greater sense is of universal application. That which is local or of value only to the individual, is not Inspiration in the sense in which it is applied to the Bible. These three marks are well illustrated in a passage taken from the Gospel according to S. Luke, xxii. 24-30: "And there was a strife among them, which of them should be accounted the greatest. And Jesus said unto them, "The kings of the gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that serveth. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?; but I am among you as he that serveth."

This is consistent with the character of Jesus as an inspired teacher. He apprehended the truth that humility and service are the characteristics of the children of God, and throws a flood of light upon character and the motives that are the foundations of character. This passage meets the conditions of spontaneity; it is simple, independent of creeds and customs; tends also to moral exaltation and is of universal application.

Now note the following verses: "Ye are they that have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." There is no Inspiration here. The words are so foreign to the teaching of Jesus that they may be regarded as an interpolation. They are not true in any sense, actual or figurative. They did not exalt but rather degraded the moral character of the disciples, for their humility and service was to be rewarded with temporal blessings. The legitimate rewards for labour and service are on the same plane, or on one higher, never on one lower. Neither was the promise of universal application, for it was local and temporary, suited perhaps to the Jewish ideals of the day, but to nothing else. It was selfish, self-centered and in no respect inspired. But shall we reject that part of the story that appeals so strongly to us because it is in bad company? No. We shall take the torch of Truth and leave the earthen vessel, and in a similar way separate that which is inspired from the human records contained in the Bible.

DREAM REVEALS DEAD BODY.

The following dream of an accidental death is quoted by the "Daily Express," London:

Norman Hoyle, an eighteen-year-old Easton youth was drowned three weeks ago at Stapleton in an attempt to swim the River Frome, which was in flood. Unceasing efforts to recover his body by dragging failed, and, as a constant watch of the river revealed no trace of it, it was thought it must have been carried out to sea. On Saturday night, however, Ernest Miller, a neighbour of the boy's parents, and one of the seekers of the body, had a dream.

"I dreamed that I saw the body under a bank I recognised well," he said to-day. "It was lying on a shelf of rock, and I saw someone trying to push it off into the stream with a stick. The first thing next morning I went to the river and at once identified the place of my dream. At first I could see nothing, but after gazing and gazing I thought I could make out the form of a body beneath the far bank. I crossed the river, scaled a sixteen foot wall, and with the aid of a tree dropped down on the bank. There, three feet below the surface, I found the body. A friend waded across the river, and we recovered it. I have never had any dream experiences of this kind before, but this was extraordinarily vivid."

HUMOR IN THE SPIRIT WORLD.

Sir Rabindranath Tagore, in "My Reminiscences," tells the following story of a humorous spirit message:—

We had an old cashier, Kailash by name, who was like one of the family. He was a great wit, and would be constantly cracking jokes with everybody, old and young, recently married sons-in-law, newcomers into the family circle, being his special butts. There was room for the suspicion that his humour had not deserted him even after death. Once my elders were engaged in an attempt to start a postal service with the other world by means of a planchette. At one of the sittings the pencil scrawled out the name of Kailash. He was asked as to the sort of life one led where he was. "Not a bit of it," was the reply. "Why should you get so cheap what I had to die to learn?"

ALL IS VANITY!

The fame and honour of the world, to win which many are willing to embark on any unscrupulous venture, are, after all, of little value—"their glorious beauty is a fading flower." We have read of a great-souled statesman throwing all his stars and jewelled orders with contempt into a drawer. Such things will only be of value if conscience concurs in the applause and testifies to the greatness of which these baubles are a pledge.—[From "The Beauty of God," by Rev. F. Fielding-Ould, M.A.]

WHAT AN ACTOR SAW.

A strange story is being related in Theatreland concerning a "vision" which was seen by Mr. Donald Calthrop, the actor-manager (a friend of Mr. Lionel Monckton), shortly before that brilliant composer died.

Some actors were talking together in the Green Room Club, Leicester-square, London, of which Mr. Monckton was a well-known member. Suddenly one of the party, Mr. Donald Calthrop, interrupted the conversation with the startling remark: "I believe something has happened to 'Lallie' Monckton!"

The actors knew that their fellow-member had been ill with influenza for a few days, and in the circumstances Mr. Calthrop's remark was really perturbing. Shortly afterwards he exclaimed: "Why, look, there is his dog!" The others looked in the direction, in which Mr. Calthrop pointed, expecting to see the dog, for Lionel Monckton often brought his pet to the club, but they saw nothing. It was then an hour at which the composer often looked in to chat with his friends. He passed away a few hours later, at 6 a.m.

When approached by an "Evening News" representative, Mr. Calthrop broke away for a moment from rehearsing his new ballad opera production, "Kate," at the Kingsway Theatre, to speak of his strange experience, "I was talking to Paul Arthur and Huntley Wright at the time," he said. "I saw the dog distinctly, but they could see nothing, and thought I was joking."

THE VIEWS OF A REVIEWER.

We receive many books for notice, but those which are worth any serious attention or which have any lasting value are painfully few. Some of them would come well under Charles Lamb's classification, "books which are no books," and indeed we sometimes wonder how some of them contrive to get published, and so inflict pain on readers with any critical discernment. On the whole, we think the books of (alleged) poetry take the lowest place, ranging as they do from crude rhymes without inspiration or metrical skill to verse that is just passable—the "middling" variety which is neither very good nor very bad, and at the best scarcely worth publishing. Only at rare intervals do we receive verse that has any real title to the name of poetry, and very rarely have the books of verse in general any special relation to the subject for which we stand, and so we are rather at a loss to know why they are sent to us at all. For true poetry we have always a welcome, for much of it has a close affinity with the ideals of Spiritualism. It shows the human spirit touched to fine issues, for Spiritualism, at its best, touches that realm of Beauty and Sublimity to which all true mystics aspire—"Light."

TRUMPET MEDIUMS.

HOLDING CONVERSE WITH THE "DEAD."

What are known as "trumpet mediums" are very few and far between. They can almost be numbered on the fingers of one hand in Great Britain, and in America they are also very scarce. There may possibly be two or three in Australia, but we know of only one. This is Mr. Vivian Deacon, of Sydney, who is at present acting as speaker for the Spiritualist Lyceum in Melbourne, and who holds seances on two or three evenings a week.

Mr. Deacon is quite a young man, is physically well-built and possesses an engaging personality. In addition to commanding that phase of psychic development essential to trumpet mediumship—in which that mysterious and elusive form of matter, known as ectoplasm, is understood to play a more or less important part—he is a very fluent public speaker and clairvoyant. He is also gifted with a trance mediumship, but is quite normal during the trumpet seances.

During his tour of Australia Mr. Horace Leaf, who succeeded Sir Arthur Conan Doyle in disseminating the truths of Spiritualism throughout these Southern lands, and who is himself a noted medium, attended one of Mr. Deacon's seances in Sydney, and in his recently-published book, "Under the Southern Cross," comments on his experiences as follows:—

Mr. Deacon has recently developed trumpet mediumship, although he was well-known throughout the Commonwealth and the Dominion as a capable public speaker and clairvoyant. Twenty eight people were present at the seance, and three aluminium trumpets were used. Judging from the conversations between the voices in the trumpets and the various sitters, a good deal of excellent evidential matter was coming through.

The extraordinary thing about my experience was that a brother of mine living in the United States of America purported to communicate with me, giving his correct name and referring correctly to a very special fact about himself, in a voice and manner strikingly characteristic of him. He stated that he was alive and suffering from fever, and that he had been brought to the seance by "Ronald Beecham," a deceased friend whom he had known in Los Angeles, California. This was quite possible, as my brother had lived several years in that city. Other statements were made which conveyed nothing to me, but which may be true.

Immediately after the seance I wrote to America hoping to get confirmation of my brother's illness, but as his address was unknown to me, my letter does not seem to have reached him. We have had no communication from him for more than ten years, but know that he was alive at the time of the seance.

Those desirous of attending the Melbourne seances should communicate with Mr Chas. Chatfield, Hon. Sec. of the Lyceum, 204 Nicholson St., Fitzroy. We understand that parties may also arrange private seances if they wish.

ADVICE TO SITTERS.

Few men had a wider experience of trumpet mediumship than the late Vice-Admiral Osborne Moore, whose works, "Glimpses of the Next State" and "The Voices" are familiar to many of our readers. The books, however, we believe, are now out of print. In offering advice to those who sit with trumpet mediums, this authoritative investigator states:—

When a voice is heard addressing you ask the name once, and if you do not hear it given clearly do not repeat the question, but go on talking about other subjects, thus: "Are you a friend or a relative?" "Where did we last meet?" "How old were you when you passed over?" "Have we any mutual friends?" "Did you pass over by an accident?" "Did you pass over

by disease." "How long is it since you passed over?" "Were you married?" "Is your widow on this plane?" and so forth. Say anything, but go on talking to the spirit. In a little time you will find that the voice will become louder and clearer. You will gain nothing by repeating the same question.

Enter the seance-room with your mind as far as possible a blank. If you concentrate on a particular personality you will fail.

When sitting in company with others never ask questions of the control which involve discussion. Avoid all argument about Reincarnation, Vivisection, Vaccination, or any other subject which might be expected to be a matter of different opinions among the sitters. Remember that your companions have come with the hope of hearing the voices of their relatives and friends in spirit life, and do not argue about anything.

Do not cross your legs, nor fold your arms, nor close your mouth. Sing if you are invited to do so.

Do not take any professional medium to a seance as a guest. It leads to want of harmony, as the control of such medium wishes to exhibit his or her special gift and this interferes with the manifestations.

Do not talk while the spirit voice is addressing another sitter. Address your spirit friends precisely as you would if they had not passed over, with just the degree of respect or familiarity which you accorded to them during their lives.

AUSTRALIAN ABORIGINES AND TELEPATHY.

Few people may be aware, says the "New Zealand Post," that the aborigines of Australia possess telepathic powers. Such, however, is the case. Mr. David Unaipon, the cultured, full-blooded aboriginal, who has been delivering addresses on behalf of the Australian Board of Missions, says that all these aborigines who have passed the tests are capable of communicating with one another telepathically.

The generally accepted belief that the aborigines communicate with one another by means of smoke signals is wrong, according to Mr. Unaipon. The smoke, he says, is made only to attract attention. The aborigine who sees it immediately concentrates his mind on the man who has made the smoke, while the other sends out his thought, which is received by the other.

Mr. Unaipon says he can communicate with his brother 700 miles away. He tells also how aboriginal boys and girls are taught to bring into subjection all natural desires and to master pain. Thus they have a front tooth knocked out without showing any emotion. Fear is the next emotion dealt with, and their bodies are lacerated with sharp axes and charcoal is thrown into the wounds. It suggests the days of the Inquisition.

Anyway, those who decline to undergo these tests are ostracised and looked upon as degenerate. The white man, it is safe to say, would rather be regarded as degenerate than undergo these tortures. He would sooner be a live lamb than run the risk of being a dead lion.

BETTER THAN MEDICINE.

Speaking at the annual meeting in Manchester of the Church Pastoral Aid Society, Sir William Milligan, the eminent physician, emphasised the need for more clergy to carry on the personal work of the Church. The more he saw of life and of the individual, he said, the more he saw how mind controlled every action. The inspiration which was given in a health talk to a sick person, such as the clergy gave in their round of visits, probably did a great deal more to restore that person to health than all the medicine a doctor could ever give. Many ills of the flesh were, after all, ills of the mind. The subtleties of the mind controlled the subtleties of the body.

SPIRITUALISM AND PSYCHICAL SCIENCE IN DENMARK.

A STRIKING OBJECT LESSON.

By HORACE LEAF.

No bond knits races closer together than that of religion. We have had a good sample of that during the last few years when the Allies were compelled to modify their policy in connection with the settlement of peace with Turkey, lest they should irritate too much the world of Islam. To greatly disturb the heart of Islam, as Turkey has come to be regarded, might have resulted in upsetting the whole of the organism, as it were, and have precipitated a terrible religious war. Yet many of the countries that would have been involved are widely different in manners, customs, language, and ideals, but on matters of religion they are so united as to be as one nation.

It has always been thus, and probably always will be—religion is a powerful and wonderful bond binding man to man and race to race with invisible forces. Spiritualists are no exception to the rule, and wherever we meet a believer we feel we have found a friend, no matter what may be his color or national aspirations. Experience has taught me the truth of this, for I have received just as enthusiastic a welcome, and whole-hearted assistance in my work for the cause, among foreigners as among the various English speaking peoples of the British Empire. Especially true is it of the wonderful little country of Denmark, wonderful because of its charming and intellectual people who must rank among the most progressive races in the world.

* * * *

I received my first invitation to visit Denmark in 1920 and confined my labours to stately Copenhagen, the capital city poetically called "the city of the beautiful spires." On this my second visit I have been fortunate enough to tour the country, lecturing and demonstrating in all the principal towns, meeting the various leaders of Spiritualism and getting a good insight into the state of the movement, its aims, and achievements in Denmark.

One other important feature characterises my tour: I am working on behalf of a neutral organisation known as "The Society for the Promotion of Psychic Knowledge." It is one of the most capable organisations in connection with psychic science existing anywhere and deserves the highest praise and admiration. Under the capable leadership of Mr. J. S. Jensen it has succeeded in winning the approval of most heterogeneous bodies, ranging from the organised Spiritualist movement to the leading daily newspaper, the "Politiken." This is shown by the various organisations that I have received invitations to lecture for, including different Spiritualist Churches, the "Politiken," the English Debating Club of Copenhagen, and the Danish-English Society of Randers. In addition, it has captured the good-feeling and support of the whole of the Danish weekly and daily press, which has repeatedly published long leading articles about psychic research and Spiritualism, and reported my lectures in a fair and kindly spirit. This is phenomenal. Nowhere else has it ever been done to such an extent, and in most countries it will not be imi-

tated for many years to come.

* * * *

Must this excellent work be limited to Denmark? Cannot other countries copy it? Is there not ample room in larger countries for the same method, and does not the present situation call for some such method to be widely adopted? I think so. There is no country that I have visited that would not be the better for such an organisation, one that is non-committal in its policy, so that it is not essentially Spiritualist in its aims, and not so scientific as to be too technical for the intelligent layman.

The Society for the Promotion of Psychic Knowledge is composed of laymen who believe that science is organised common-sense, and so, while it leaves the more complex experimental aspects of supernormal phenomena to trained scientific minds, it encourages the ordinary person to read the accounts of these experiments and to draw reasonable conclusions from them; but they should experiment themselves and carefully observe their own results and form rational deductions from them also. The attitude of Mr Jensen and his friends may be summed up in some such phrase as this: "Look after the phenomena and their meaning will look after itself."

This, I believe, is a correct point of view, as the growth of Modern Spiritualism shows, for our movement has increased in size and power in proportion as people have been attracted to the study of mediumistic manifestations. It must not be forgotten that the great mass of people are still sceptical of the reality of psychic phenomena. They know little or nothing of the work of eminent scientists and other qualified minds in the matter, and are quite unaware that Crookes, Lodge, Richet, Flammarion, Wallace and a host of others have concluded that supernormal phenomena are so real that they are, figuratively speaking, founded on granite.

* * * *

The composition of Mr. Jensen's Committee is a remarkable example of what can be done in the interests of our aspect of truth. It is constituted of a number of men of good social and intellectual standing of somewhat different view-points, even upon the subject of psychic science, although they agree as to its scientific, philosophic, and religious importance. The difference of their outlook is largely due to their difference of experience, for some are old students of the subject and some are new. One notable characteristic however, is their general leaning towards the spiritual interpretation of the origin and significance of the phenomena.

On the whole they keep a fine balance between the two extremes of the complete scepticism of a certain section of the school of psychical research which, while acknowledging the existence of mediumistic phenomena, rule out the spirit hypothesis altogether, and those who injudiciously accept all such phenomena as originating from the spirit-world, and regard doubt in any form as foolish or unpardonable. It requires no great knowledge of the state of the public mind to realise that the Society for the Promotion of Psychic Knowledge fills a real niche and has a world-wide meaning.

ANNIVERSARY OF MODERN SPIRITUALISM.

CELEBRATION IN MELBOURNE.

OFFICIAL RECOGNITION URGED.

The 76th Anniversary of Modern Spiritualism was celebrated in Melbourne on Sunday, April 6th, on the evening of which day a public meeting was held in the spacious Auditorium and was attended by a very large audience. The gathering was arranged by the Victorian Council of Spiritualist Churches, the President of which body, Mr. Edgar Tozer, occupied the chair. The enthusiastic work of a number of ladies had transformed the front of the stage into a veritable floral embankment, the general effect of which was exceedingly pretty and greatly admired. An innovation was introduced in the form of screened pictures illustrating the hymns sung, with the words, which was an effective substitute for the usual printed sheets. The chairman was supported by the various speakers and other prominent workers, and the Blind Musicians supplied the orchestral music, whilst acceptable solos were feelingly sung by Mr. Arthur Kelly. The Invocation having been offered by Miss Codling,

The Chairman, in the course of an introductory address, explained the origin of Modern Spiritualism and the progress it had recently made in distant lands, in Melbourne and in Victoria generally. The Spiritualist Council was now in a satisfactory position and earnestly solicited the co-operation of those who constitute the congregations of the different churches. Spiritualists had all along been under the ban of being legally regarded as "rogues and vagabonds." They had suffered under this injustice far too long. The Council had determined to endeavour to have this injustice removed by asking the Government to register Spiritualists as a religious denomination (Applause). By the instrumentality of Sir Arthur Conan Doyle a series of Sunday morning services had recently been held in the Queen's Hall, London. Thousands of people attended those services and addresses were delivered by several ministers of religion, Sir Arthur Conan Doyle and others. In India to-day there were Spiritualist churches, and a few months ago a great international Convention of Spiritualists was held in Belgium, representing all parts of the world, and was very successful. The Jewish community in Great Britain were also forming Spiritualist Churches. Why not others? Spiritualism should not be regarded as a separate religion, because it was really a part of every great religion. The Church of England was coming into line in this direction and was beginning to give a more literal interpretation to what was known as the Communion of Saints. They, as Spiritualists, had always recognised that. They had it on record that John Wesley had his own Spiritualist circle, better known as a Pentecostal circle, and Archbishop Lees, of Melbourne, had definitely advised his clergy to hold spiritual services and have spiritual communion. Many ministers of religion, in fact, were now taking the matter seriously, conspicuous amongst whom was the Rev. Maurice Elliott of England, who held circles for communion, and both he and his wife visualised the unseen. His sermons were moreover, largely Spiritualistic. Was it any wonder, then, that his church was crowded to overflowing? Then there were the Rev. G. Vale Owen, the Rev. Charles Tweedale and many others of the clergy who were disseminating the truths of Spiritualism. The philosophy of Spiritualism was broad enough for anybody and everybody; it had no creeds or dogmas, but was based on the Fatherhood of God and the Brotherhood of Man. (Applause). Spiritualistic literature was procurable in abundance, from which they would find that communication with their friends in the Beyond was an indisputable fact, and that they could communicate with their departed mother as he had communicated with his. He therefore, advised all interested in the subject to investigate for themselves, and not be deterred by any adverse criticism that might be levelled against it. (Applause)

Mr. Frank Wallace, B.A., LL.B., said the religious world was to-day standing at the cross-roads. The one road led to orthodoxy and the religion of authority. The other road led to materialism, mis-named rationalism. Which road should they take? And as they stood perplexed, wondering, lost and blind, there rose up Spiritualism, which was true rationalism, inasmuch as it combined all those truths contained in all the great religions of the world, and at the same time was strictly reasonable, scientific and rational. Was it any wonder, then, that the ranks of Spiritualism were growing in the same ratio as

the intellect of the people was growing? It was no wonder. It supplied the need of every man and woman in the world and answered the question: "After death—What?" Orthodoxy told them this, that and the other. Spiritualism supplied scientific facts which could not be gainsaid, and it had been stated by a well-known scientist that the man who denied the truth of Spiritualism or the reality of psychic phenomena was no longer a critic, but a very ignorant person. The time was coming when Spiritualists would no longer be considered cranks and recognised as the people who confounded facts. The Spiritualists said not "I believe," but "I know." (Applause) One of the reasons why the Council of Churches was formed was to secure Government recognition of Spiritualism as a religion. They found in official circles, as well as in all others, an ingrained prejudice against Spiritualism, and that prejudice was mainly caused by the fact that the man in the street did not know what Spiritualism was. Spiritualism had nothing to do with fortune-telling in any shape or form. During the past few weeks a further application had been made through the Government to secure the recognition they desired. They complied in every way with the requirements of the Statutes, and now they found themselves up against this position—the official whose duty it was to register denominations required them to prove, not that they were a Church, but that they were a religion. Now, that was not easy. They had gone through all the leading authorities giving a definition of the terms, "Religion" and "Religious denomination," and so on, and had prepared a return shewing that they, as Spiritualists, fulfilled the definitions given by all those authorities. This return, and other documents bearing on their belief, had all been handed in to the Department for consideration by the Commissioner, and a decision had been promised during the following week. Should this be favourable, the Spiritualists of Melbourne would have their own minister, as every other religious body, and he thought that all of them would be gratified to have their respected friend, Mr. Bloomfield, registered as their first minister (Applause).

A fluent address, delivered with much animation and fervour, was given by Mrs. Hanger, and was followed by appropriate speeches by Mr. Miller and Mr. Plum.

Mr. M. J. Bloomfield, hon. Leader and Secretary of the Victorian Association of Spiritualists, said he was pleased to hear the remarks about the efforts being made to secure the registration of Spiritualists as a religious body, but he was very much afraid that before they were respected as they ought to be, it would be necessary to appeal to those who represented them in Parliament. The matter therefore lay, not with the Council only, but with individual Spiritualists. Three years ago he suggested they should all approach the members of their respective districts and ask them if they would make an appeal to have Spiritualists officially recognised. But very few questions were asked at the following elections. They could, however, inundate their Parliamentary representatives with letters expressing their views and ask for a reply. This would be the best course possible to adopt, and might induce the Government to grant that measure of recognition which ought to have been granted years ago. In their movement they had men and women who were thinkers, who yearned for a religion that was logical and would appeal to the heart as well, and who did not require any mediator to come between their God and their souls. In a word, they claimed to be allowed to worship as their inner promptings directed, and he hoped they would all be workers with the Council or any other body to which they might belong. He defied anyone to say that he ever took any fee of any kind, either directly or indirectly, for his services to Spiritualism, and trusted that Spiritualism would receive the recognition it deserved, that people would understand its philosophy better, and instead of condemning them would be ready to take them by the hand and say: "Brother, sister, we welcome you into the fold of spiritual progress and trust, by your incoming, we shall have full Churches instead of their being half empty as they are to-day." (Applause).

The Chairman acknowledged the honor conferred upon him by his recent election for the seventh year as President of the Council, and expressed the thanks of that body to all those who had in any way assisted in the success of that gathering. The beautiful display of flowers, he added, would be sent to the Hospitals as soon as the service was over. The proceedings then concluded by the pronouncement of the Benediction by Miss Codling and the singing of the Doxology.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The past two months have shown great progress in the Association's work. Our Sunday evening meetings are attended by earnest Spiritualists and in great numbers. Mr E. O. Jones, our President, occupied the platform on one Sunday evening while Mr Bloomfield attended the Malvern Church Anniversary. Mr Jones gave a fine address. Mr Bloomfield occupied the platform on the remaining Sunday evenings. During the month he dedicated Mr and Mrs Fairweather's baby son and Mr and Mrs L. Campbell's daughter to Truth, and also conducted the burial services of Mr Ward, Mrs Cann, Mr George, Mrs Long, Mrs Scott and Mrs Pully, at the several cemeteries around Melbourne.

The mediums' meetings are well attended, and on the Anniversary mediums' meeting there was a splendid congregation, the following psychics taking part: Mesdames Alderwick, Bryning, Douth, Divers, Wale, Seaton, Duncan, Madam Orion, Miss Bracken, Messrs E. O. Jones, Semmens, Howells, Honey, and many visiting public and private psychics.

The secretary of the Sydney P. R. Church paid us a visit with his wife and Mrs Cross-Turner from Sydney gave a short Dedication address on Sunday evening.

The Developing Circle held on each 2nd Sunday afternoon led by Mrs Semmens, is doing good work; also the V.A.S. developing circle under the leadership of Mrs Bryning held on Thursday evenings is making good progress; the class is closed to new members for this quarter as there is a full class already sitting.

The socials are proving a great success, and also the Sunday teas. The ladies social committee is doing splendid work and we hope to show a good balance towards the Building Fund.

M. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month the morning sessions have increased in numbers, Mr Deacon occupying the platform every Sunday morning and giving instructive addresses. Mr Deacon also led the mediums' meetings and his Sunday evening lectures are much appreciated. On March 23rd Mr Lazenby, B.A. spoke on the "Egyptian Mysteries: Life After Death" in the afternoon, and in the evening Mr Deacon lectured on "The God of the Spiritualists."

On March 30th we celebrated our 67th Anniversary of Modern Spiritualism. At the morning Lyceum an appropriate address was given by Mr Deacon, and the hall and platform were decorated for the occasion. In the afternoon Mr Deacon dedicated an infant to the religion of Truth, the seating accommodation being taxed. We thank all the mediums who assisted: Mrs Martin, Mrs Alderwick, Madame Orion, Mrs Bowden, Mrs Gourley, Mrs Gaylard, Mrs Woods, Mrs Hohne, Mrs McGeorge, Mrs Douth, Mrs Beggs, Mrs Adams, Mrs Marsden, Mrs Grey Duncan, Mrs Heffernan, Mrs Macdonald, Mr Walsh, Mr Beggs, Mr Miller, Mr Leeming, Mr Stevenson, Mr Ashbrow. In the evening Mr Deacon delivered the Anniversary address on "Spiritualism the last hope of the Churches" Mrs Deacon rendered the solo, "Melisande in the Woods" and messages were given by Mr Jennings. We regret not having with us our pioneer worker, Mrs Knight McLellan, owing to illness.

On April 3rd the Anniversary Social and Welcome to Mr V. Deacon, wife and children was held, the hall being filled. The evening was a great success, a full musical programme being rendered, and we thank the artists who gave their services in making such a pleasant and enjoyable evening. The Rev. J. T. Huston spoke on the qualities of Mr Deacon; Mr Washchatz and Mr Macdonald spoke on behalf of the Lyceum and introduced Mr Deacon who was cordially received in responding, after which the ladies handed refreshments around.

On April 6th, Mr Deacon spoke on "Capital Punishment" to a large audience, and on April 13th at the Lyceum he spoke on "United Spiritualism," the evening lecture being on the subject: "What is Man?"

Mr Chatfield, our secretary, is improving in health.

We wish the Editor every success and may "The Harbinger of Light" continue to carry comfort to many who are seeking for light and truth.

E. MacDONALD, Recorder.

OCCULT CHURCH OF VICTORIA.

During the past month our speakers, with their usual ability as capable exponents, have made their lectures most interesting and instructive. Dr. Dumont Dunn has spoken on two occasions, also Mrs M. Dixon on "Unity." The demonstration and proof of the return of loved ones brings comfort to many.

We sincerely thank all who have helped us on to success. Mr and Mrs Raws from Sydney were welcome visitors on the 30th and we wish them well in their journeys abroad. On May 21st we celebrate our 4th Anniversary. Mr Wallace, Dr. Dunn, Miss Codling and Mrs Daniels will be the speakers, and with solos and recitals we are looking forward to a good time. A hearty welcome is extended to all.

M. A. BODEN, Hon. Sec.

ROTHERWOOD STREET SPIRITUAL CHURCH, RICHMOND

The attendances at our services continue to be good. The speakers during the past month were Mesdames Denham and Gray Duncan, Misses Harrison and Spence, to all of whom the committee extend thanks for their services.

We are very pleased that our President is sufficiently recovered from her severe illness to be able to be with us again. Sister Beams wishes to thank all friends and co-workers for the sympathy and prayers extended to her during her illness.

We would remind members and friends that our next social will be held on June 11th.

I. SPENCE, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our leader, Mrs Morrell's series of lectures on matter appertaining to Spiritualism is much appreciated by the congregations, who manifest a marked interest in the subject-matter delivered in so able a manner.

On two recent occasions we were pleased to welcome visiting co-workers from over seas—Mr Mathison, conductor of the Children's Lyceum in Southampton, England, and Mr and Mrs Ulton and family from Johannesburg, South Africa. Mr Ulton, Hon. Treas. of the Council of Churches in South Africa is on holiday bent with his family, and we wish them bon voyage and a safe trip through America and England.

Members and friends will be pleased to learn of the safe arrival in London of Mrs J. K. Bennetts (wife of our Sec.) and daughter, Edna, who are on holiday tour.

Our social and dance on 12th April was somewhat marred by the small attendance owing to the many attractions in connection with the visiting British Special Squadron Fleet. On May 17th next another social will be held in the Dispensary Hall, Newtown, when our much-esteemed co-worker Mrs Cross-Turner will be the honoured guest of the evening. A big gathering is anticipated and a good programme will be provided.

JNO. K. BENNETTS, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

Successful services have been held during the past month and notwithstanding a large number of counter attractions the audiences have been well maintained.

On March 15th Mr. Applegarth late of Melbourne, was the guest at the monthly "At Home". He received a cordial welcome from the company assembled. We trust his sojourn in Sydney will be a pleasant experience and that the movement will benefit through the presence and assistance of so able a worker.

A special members' meeting was held on Saturday, April 5th, for the purpose of revising the rules of the Society, when a number of recommendations of the committee were endorsed and the new rules unanimously adopted.

On Sunday April 13, Mr McLeod Craig, who is shortly leaving Sydney for a tour of the States, delivered a farewell lecture. A full hall of appreciative listeners were rewarded by an eloquent address. Our sincere wish is that the Mission upon which he is about to enter will be abundantly blessed by a rich spiritual harvest.

H. V. MASKELL, Recorder.

LECTURES ON OCCULTISM.

On Sunday, March 16th in Mr. Stephen Foster's rooms, Sydney, the series of four lectures on "Occultism" were further continued by Mr. Roberts, who made a strong point against the arrogant materialism of Physical Science and pointed out its limitations. Mr Colen and Mr Stephen Foster gave the messages. March 23rd was the occasion for Mr. Roberts' third lecture: "Sowing and Reaping," or "Karma," as the East describes it. The speaker certainly had the audience thinking deeply, and Mrs Gillard, and Mr Foster gave excellent demonstrations. March 30th brought the last of the series of lectures by Mr Roberts. He dealt with "God's Plan: How Does It Work?" on the lines of Esoteric Astrology," which pricks the foolish bubble of fatalism. Mrs Elsie Myse and Mr Foster gave splendid evidence of clairaudience and clairvoyant gifts.

On Sunday, April 6th an able address was given by Mr F. A. Trainer, Principal of the Life Science Instruction Institute Sydney. He spoke of a "Sick World: in Mind and Body," and there was a full house, spite of heavy rain. Mr Roberts gave a recital of Ella Wheeler Wilcox's poem, "Immortality," and impressive messages my Mrs Gillard and Mr Foster.

A month well spent was fittingly celebrated by holding the monthly Saturday night social evening, the hall being crowded and everybody happy.

QUEENSLAND.

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

The services at the above during the past month have been up to the usual standard and the attendances have been large. On March 16th Mr S. Ward spoke upon "Spiritualism and what it means to Humanity," in a most masterly manner and Mrs Bailey Brownie followed with flower readings and gave warnings which were fulfilled to the very date, viz: March 22nd March 23rd Mrs Bailey Brownie spoke upon Spiritual helpers, followed by flower readings of the usual convincing character. March 30th and April 6th Mrs Overson occupied our platform and spoke in an able manner on the Bible and Spiritualism, followed by remarkable clairvoyant descriptions, all of which were recognised.

Wednesday, March 15th, was a very happy evening to the large number who assembled to wish our genial Organiser, Mrs B. A. Johnson, bon voyage on her trip to Melbourne for a well earned rest from her arduous duties for three months, and to mark the occasion the secretary, on behalf of the members, presented Mrs Johnson with a beautifully embroidered travelling cushion. Mrs Johnson expressed herself as agreeably surprised with the kind thoughts and present, and suitably repaid for the gift and good wishes. A large number of friends and admirers assembled on the wharf to bid her God speed and a safe return.

Our new mediumistic workers are developing well in the class and in the near future will be proficient enough to help our worthy President and his good wife in the glorious cause of Spiritualism.

We send our fraternal greetings to all spiritual workers and wish "The Harbinger of Light" every success.

J. R. ROSS, Hon. Secretary.

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

The services held during the month were well attended, and a good show of strangers of an enquiring nature proved the influence that Spiritualism is exerting on the minds of the masses. Mr Philip O'Brien Hoare who is visiting our city, has been invited by the Committee to address an audience on Sunday evening the 13th inst.

We are ever pleased to make way for visiting mediums, and we join heartily in wishing success to all churches and Societies and our beautiful journal 'The Harbinger of Light.'

W. J. KERLIN, Secretary.

WEST AUSTRALIA.

SPIRITUALIST CHURCH OF WESTERN AUSTRALIA.

Mrs Hughes-Scott is still with us and attracts good audiences. Her science lectures are much appreciated by the intellectual and spiritual members of the church. As Mrs Hughes-Scott was a student of psychology at the Melbourne University she expounds psychological laws in a lucid and helpful manner much appreciated by her hearers.

We have regret in recording the passing on of Mr William Mitchell, who joined his loved companion and co-worker on the earthly plane on March 8th. He was an enthusiastic exponent of the Truth of Spiritualism in this and other States. The burial service was conducted by Mrs Hughes-Scott in an impressive and sympathetic manner. Many friends followed his remains to the Spiritualistic portion of the Karra Katta Cemetery.

Our class work continues good and helpful.

Another year of work has passed with us and our annual election of officers will take place about May 3rd.

We appreciate our 'Harbinger of Light' and send thought waves of success for its advancement and support.

M. McILWRAITH, Recorder.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

The annual general meeting of the Order of Light was held on 29th March in the Magdalene Hall, the headquarters of the Society, when a good muster of members was present. The balance sheet and report of the past year's work was presented, all branches of the Order showed a profit, due to the untiring energy of the committee, the ladies especially in regard to Sales of Work, Bazaars, etc., the officers of the past year were re-elected unanimously. The coming year promises great doings in the propaganda work of the Society.

The Healing Class has elected Sister Gould as Conductor, and Sister Rawson, Assistant, meetings to be held on Wednesday evenings at Magdalene Hall, Wayville. The following members rendered excellent services during the past term. Sisters Watson, Gould, Crinlisk, Greenbanks, Chesterfield and E. Clark Nikola; Bros. O. Mills, Murchie, F. G. Harrison and Sisters Clayton and Lefevre.

The members of the Order join in wishing 'The Harbinger of Light' every success.

H. G. WILSON, Recorder.

NEW ZEALAND.

DUNEDIN SPIRITUALIST SOCIETY.

We had a very busy time during the period of Mrs. Wallace's mission here. Her addresses were of a very high standard, and as a demonstrator she was very successful; more especially with regard to her medical clairvoyance and diagnosis. The farewell meetings were very largely attended on the Sunday, and on the Monday a farewell social and send off was tendered to Mrs. Wallace. During an interval, the President handed to her parting gifts from the congregation consisting of a very nice gold cross necklet, and a gold-mounted fountain pen, both suitably inscribed, and from the members of the development class came a nice ebony-backed hair brush. These gifts were accompanied by a letter from the Society recording our thanks and appreciation of the work done for the good of the cause while in Dunedin. We were indeed sorry to part with Mrs. Wallace, and are looking forward to a return visit. In the meantime we are fortunate in having a splendid medium in Mrs W. Brooks, who is carrying on the good work. She is just recovering from a serious operation and as strength and conditions improve much should be in store for us.

We are glad to record steady progress in the Lyceum, conducted by our esteemed co-worker Miss R. Burgess; and good wishes to 'The Harbinger of Light.'

ROBERT McCONNELL, Hon. Sec.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The subjects dealt with by Mr and Mrs Webb, have been as follows:—'The Spiritual Significance of Nature's Colors,' 'Prayer, Purgatory and Progression,' 'A Soul's Experience,' 'Doubts and Doubters,' 'Did Jesus Live'. Several other subjects have been treated in the occult study class held every Thursday. We have to thank also, those willing workers who have assisted in the Sunday night after-meetings. On Sunday, the 23rd March, Mr W. C. Nation, of Levin, visited and addressed our Lyceum. The grand old man of New Zealand Spiritualism carries his 85 years with remarkable vigor.

GEO. BODELL, Secretary.

During the month good work has been done by the Lyceum. On the 16th March a dedication service was held, when the infant daughter of Mr and Mrs Jones was received into the Lyceum. On the 30th March we had a service of song entitled 'Her Good Angel' which was much appreciated by all who were present.

S. KIRK, Secretary.

TO RECORDERS.

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

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

REPLIES TO CORRESPONDENTS.

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

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

H. A. (Oakura): It is exceedingly good of you to send us "kind thoughts every night." Yes, we think it is quite possible that some of them, at least, reach us when we are in a receptive condition, and we thank you for your generous thoughtfulness.

R. C. K. (June): We have a further supply of "The Pathway of Interior Illumination" on order, and will send you a copy as soon as the parcel arrives.

G. F. (East Prahran): Thank you for the verses, and we will give attention to them as opportunity offers.

E. S. (Willow Tree): A certain amount of psychic power is required in the "sitter" in order to obtain results by means of a planchette. You may have to sit on several occasions of say, half-an-hour each before obtaining any result, and even then the initial product will probably be seemingly meaningless scrawl. Persevere, however, and intelligible and coherent messages will probably follow. You can only tell if you possess the necessary power by making an attempt to obtain records by this means.

R. H. E. (Christchurch): Many thanks for your very kind wishes which are heartily reciprocated. Glad to hear that Mr. Moorey is doing so well and trust his health will continue to improve.

J. H. G. (One-tree Hill): You can hardly expect "exalted spirits" to be interested in the Single Tax, or any other form of taxation. But some of those nearer the earth plane are, and communications received from them generally correspond with the views they held when manifesting in mortal garb. Henry George, for instance, is still a "single-taxer," according to messages purporting to come from him, and Karl Marx still clings to his socialistic doctrines. You need not doubt that our departed friends still take an interest in us. They are far more interested in us that most people are in them. But they find it very difficult to convince mankind of the fact.

T. H. D. (Bulimba): Will do our best to meet your wishes. But if we were in your position we would not seek for help "in understanding the spiritual life to which we all look and hope for," along the lines of crystal gazing! Those who are "spiritually hungry" will get very little satisfaction from that source. They should rather study the best philosophical and religious works dealing with the teachings of Spiritualism—the works, for instance, of the Rev. Stainton Moses, Rev. G. Vale Owen and Andrew Jackson Davis. The books of these writers are full of satisfying spiritual food.

E. A. B. (Perth); E.M.H. (June), A.S.H. (Cheltenham) A. C. Bondi: Many thanks for your very gratifying references to "The Harbinger of Light," Such comments are much appreciated and always encouraging.

G. S. (South Brisbane): Verses received. Will utilise them as you suggest.

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