

THE HARBINGER OF LIGHT

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

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|| "LIGHT, MORE LIGHT."—Goethe.

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

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The Editorial Chair.

The Parting of the Ways.

The Christian Church is to-day at the parting of the ways. This is recognised by the more far-seeing of the clergy of all denominations. These frank and sagacious men are telling us that the Church has hopelessly lost its hold on the masses, and that it no longer commands the adherence of the intellectual section of the community. If this be true, what is there left for the Church to operate upon? Only a remnant! And that remnant, we are told by ecclesiastical authorities, does not exceed twenty per cent. of the entire people of any Christian nation. The Bishop of London places the estimate for England at seventeen per cent.—others say ten per cent. Taking this calculation as approximately correct, one is naturally led to ask—"What is wrong with the Church that it should so utterly fail to enlist the sympathy and support of the multitude?"

There must be some cogent reason for it. Every effect is produced by a cause, and when the effect is world-wide it can only be the outcome of a cause operating in a corresponding ratio. If we were in a position to conclude that the preponderating mass of every community is utterly irreligious, utterly indifferent to the teachings and example of the Founder of the Christian religion, utterly given over to Mammon and all the term denotes, utterly disregarding of the mystery of death and their eternal well-being, there would be very little difficulty in answering the question we have asked. But this position does not obtain. People generally are not given over to the world, the flesh and the devil, they are not less religious—using the term in its real sense—than in former years, and they are not less concerned about death and the after life.

On the other hand, students of the problem, writing in the British Press assure us that there was never a greater depth of intense religious feeling in the country than at the present time, and that simultaneously with this increased religious growth there has been a corresponding falling-off in the attendances at the Churches. And the explanation given of this apparent paradox is that the people have outgrown formal Churchianity—with its man-manufactured ritual, man-made creeds and man-devised theology—and are demanding a return to the simple and practical Christianity of the Christ. Traditional beliefs and practices, it is held, have had their day, they have been tried for centuries, and at last found wanting; and as "the minds of men are widened with the process of the suns," the theological teachings that formerly gripped and satisfied are no longer acceptable, and must be supplemented by dicta more in accord with the enlightened thought of the age.

Here, in our opinion, we have the crux of the whole position. Is it reasonable to expect intelligent men and women to go to Church Sunday after Sunday and recite creeds, in a large proportion of which they no longer believe, and to listen to sermons setting forth doctrines and dogmas which, in their opinion, are at variance with truth? The popular reply to this question is unmistakable, and is given palpable expression by absence from places of worship. The obvious moral, therefore, is that the Church should take stock of itself, discard those speculative beliefs which no longer hold the mass in the palsied grip of the dead hand of the past, hark back to the teachings and practices of primitive Christianity, and above all else set forth a "plan of salvation" that shall commend itself to the reason of intelligent, thoughtful, earnest men. Until this is done, most of the pews will remain unoccupied and people will continue to drift farther and farther from the Church.

The Church is, indeed, at the parting of the ways, and its best friends to-day are to be found in the camps of the candid critics. We have repeatedly disclaimed being antagonistic to the Church. We are not even indifferent. We are rather actively concerned for her welfare, if only for the reason that we are not without hope that the time may come when the whole of her vast machinery and widespread organisations will be used for the dissemination of those spiritual truths for which this journal stands. The Church is at present drifting towards the rocks, and we are as onlookers standing on the shore and shouting advice to alter her course. It is true that the adoption of this advice would be productive of a certain amount of theological wreckage, and that some of the credal cargo would have to be jettisoned. But what of that? If this is the only way of saving the ship, let these wrecking encumbrances go! Better this than complete disaster. And that is the only alternative! Many warnings, both within and without the Church, are being voiced to-day, the latest coming from the Bishop of Aberdeen who, speaking in St. Paul's Cathedral, London, on a recent date, is reported to have uttered the following candid remarks about the Anglican Church:

Unless the Anglican Church shows itself to be capable of radical reconstruction and reform, and of adapting itself to new conditions in new days, it is going the way of the dinosaur and the brontosaurus. **Why do we allow ourselves to be bound by senile teaching?** Because we allow our church services to be the services of the Hanoverian and Victorian ages, we are losing thousands who have a true longing for the church of God.

What our ecclesiastical authorities have, sooner or later, to recognise is the fact that the theological conceptions of a hundred years ago are not acceptable to the intellect and reason of the twentieth century. In that hundred years the world has made marvellous strides in every direction. Science has exploded many a hitherto-held fallacy concerning the origin of Man, the age of the Earth, the unspeakable grandeur of the sidereal universe and the gradual evolution of the race from primordial conditions; the Higher and the Lower Criticism has thrown a veritable searchlight on the pages of the Bible, and what is known as Modern Spiritualism has completely revolutionised our ideas concerning

the nature of death and the experiences that await us in the life to come.

Amidst all these changes, all this advancement in thought, all this increased knowledge, the Church has stood practically stationary, and yet there are those who still wonder why it is being passed by. It is out of date! That is all! It still clings to creeds and doctrines that all thinkers have long ago cast on the theological scrap heap! They have been examined and tested and pronounced effete, but the scrupulously "orthodox" are afraid to let them go, principally because of the label they carry, which reminds us of the late Professor Blackie's definition of orthodoxy—"Putting into a finite shape everything we know of an infinite—which is nothing!"

"The need of the hour," says Dr. Alexander Irvine, "is for men who will match the courage and sacrifice of the soldier by similar courage and similar sacrifice in the realm of theology. Such courage may take a man out of his sectarian compound, but it will lift the souls of men out of the present slough of despond. . . . The hope for religion is big—the hope for the present religious machinery is small!" It is courage, then, that is mainly needed, the moral courage represented by the lines—

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

Thank God there are certain courageous souls in the Church to-day who are daring to "stand alone." They have caught a glimpse of the new revelation that is dawning upon the world, and are passing it on to their fellows. "This fresh outpouring of revelation," says Sir Arthur Conan Doyle, "comes from the source of all knowledge. It need not be a new religion. Let present religions find room for it, and all will be well. If they do not, it will exist independently and at their expense, but it will always be associated with the magnificent spiritual conception of the Christ, which can only be realised and made reasonable upon these lines." Sir Arthur is, of course, referring to that spiritual illumination that is to-day being shed on the pathway of groping men and women through the agency of Spiritualism which has demonstrated the continuity of life beyond the grave, and the indisputable receipt of countless messages emanating from former denizens of this mundane sphere. And upon these messages has been built up a philosophy of life and death which entirely capsizes much of the traditional teaching of the Church, and brings us face to face with Truth.

The new revelation, in short, is simply a revival of the teachings of the Master and His apostles, and it is only "new" because those teachings have become so encrusted with theological misconceptions as to be almost unrecognisable. Is the Church prepared to acknowledge this fact? It is now at the parting of the ways, and has either to move forward or for ever cease to be regarded as a reliable spiritual guide for intelligent and enlightened men.

Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

Our "little systems" of Theology may have served a useful purpose in the past, as "broken lights" shedding a faint glimmer on the terrestrial pathway of the children of God, but they have now become "childish things," as Paul expresses it, to every spiritually-illuminated mind, and consequently must be replaced by another and far nobler "system" in conformity with the soul-awakening truths that are being revealed to-day from the pristine fount of all spiritual knowledge.

Wayside Notes.

"I Heard You!"

Can our spirit friends actually overhear conversations between mortals on the earth plane? This is certainly a very arresting question. It implies such a lot, and is so very disconcerting that one would require very convincing evidence before giving assent to such a perturbing suggestion. Who is there amongst us who would not shrink from the very thought of invisible listeners hearing some of the things they say? One would require to be immaculate in speech to have no objection to being heard at any time by unseen listeners-in. And there are very few so perfect as that.

What, then, are we to say in reply to the question asked? We certainly cannot dogmatise, but for our own part we are inclined to think that, generally speaking, our language is not audible to those in the Beyond. At the same time there is evidence which points to the conclusion that occasionally, at least, the spoken word may reach an unsuspected receiver. Speaking recently at Manchester, Sir Arthur Conan Doyle said:

Last Sunday I said I have been in communication without doubt, with all my relations, except two. Two brothers-in-law of mine had never come back. In the evening I had a sitting with Evan Powell. A voice came to me and said: "I'm Leslie, Leslie Oldham." I answered: "My word, I was only saying this morning that you had never come back." "That's why I came," he said, "I heard you."

Sir Arthur regarded this as "perfect evidence" of being overheard—"the simplest, the only explanation that a common-sense man can accept." Others, of course, will think there may be some other explanation. However that may be, the incident reminds us of an experience of our own which, in our opinion, is even more significant than that related by our Chief. An aunt of ours, with whom we were intimately associated in England, passed away some years subsequent to the writer of these lines coming to Australia. On the arrival of the letter announcing her death, the writer of these comments was requested by his wife—an Australian—to "tell her all about this aunt." He did so, and some of his observations were not very complimentary!

Nine years later we had our first sitting with a test medium in Melbourne. It was a memorable sitting for several reasons, and was the more impressive from the fact that we had never met the medium before, did not give our name, nor indicate in any way what we were or where we came from. The medium, in fact, knew nothing whatever about us and had no knowledge of any friends of ours, either in Australia or in England.

The sitting had not advanced far when the medium exhibited signs of great excitement. She quivered like an aspen leaf, and this being our first introduction to psychic phenomena of any kind, we naturally wondered what was coming. A minute or so later the medium became quietened, and gently leaning across the little table that separated us, remarked in a subdued voice: "I am your aunt Emma." As our relationship had not been of a very amiable character, we expressed surprise at her visit. "That is why I have come," she replied, "I want you to forgive me for the way I treated you as a boy." She proceeded to explain that the reason of her conduct was because "she had no children of her own and therefore did not understand them, otherwise she would have acted differently."

There was much besides, of a very personal character and all equally true, and eventually we assured her that we freely forgave her and would "let bye-gones be by-gones." "It is much easier for you to forgive than for me to forget," she replied, and at the close of the interview added: "And don't let me hear you tell your wife again that I was a shallow-minded woman."

Can the reader imagine our feelings on being confronted with this indictment? They were the exact words used by the writer to his wife when news of the death of this aunt came to hand **nine years previously!** We confess that this "parting shot" was a little disconcerting. It was certainly a rather "hard knock" for any novice to receive. But what are we to make of it?

From what we know of the power of thought we can quite understand aunt Emma being attracted to us when discussing her personal characteristics, and it is possible the psychic conditions were such at the time that she actually overheard some of our comments. But we are disposed to think that it is only under such conditions that human speech can be intelligible to an "unseen guest." At any rate, many people will hope so! But seeing that we cannot tell when these conditions exist we should obviously be very circumspect in our references to those who have "gone before." Otherwise we may hurt, or offend, them when we least suspect it!

Confession in the Spirit World.

"There is one prominent law on the Other Side. You are never happy until all the people you have wronged have forgiven you." This is another statement made by Sir Arthur Conan Doyle on the occasion referred to in the foregoing Note. But is it true? If it is not, then it is useless paying attention to any teaching coming from within the Veil for the testimony of investigators in all parts of the world endorses this declaration. And where you have such consistent unanimity it is reasonable to conclude that such teaching must represent truth.

Here, again, our personal experiences endorse the dictum of Sir Arthur. The aunt Emma already referred to is a case in point. When we expressed surprise that she, of all others, should have availed herself of the first opportunity we had given her to communicate with us—seeing that we did not "get on" together and that she was not nearly as kind as she might have been—she at once replied: "That is why I have come. I want you to forgive me for the way I treated you as a boy." From what followed we gathered that she had been unable to rise in the spiritual world because of the consequences of her wrong-doing.

It must have taken considerable courage for a high-spirited woman to confess her faults and ask to be forgiven. But, apparently it had to be done. There is a Moral Law in the land of Reality which makes confession imperative. And this is just what one should expect. Justice demands it, and Justice must be satisfied. There is, therefore, no peace for those who have wronged another until they have unburdened themselves to the offended party and, as far as possible, made atonement for their misdeeds.

This is not very cheerful news for the oppressor of the weak, the sweater, the slandered, the wife-beater, and others who have practised cruelty towards their fellows in any shape or form. But we are not concerned with this aspect of the question. We are merely dealing with the truth of the matter. All these wrongs have to be forgiven by the victims, either in this world or the next. This, of course,

implies confession of guilt. Well—and why should not such confession be exacted? The awakened conscience is an inexorable accuser, and that conscience cannot rest until it has discharged its load of debt.

If certain people only realised what a Hell they are preparing for themselves they would shape their lives on very different lines. Instead of being selfish, deceitful, and cruel they would act honorably towards their fellows, be sympathetic and kind, and do all the good they possibly could for "the other man!" "Thou shalt love thy neighbour as thyself." That is a divine Law. Any infringement of it has to be faced in the great hereafter. We may cheat and deceive our fellowman. But we cannot cheat and deceive God! We have to make good "to the uttermost farthing." It sounds hard. But it is just. And no man should cavil at Justice!

Does God Play Tricks with Man?

Spiritualism is paying the penalty of success. That is why it is not only talked about to-day in a far more general degree than at any former time, but is also criticised, condemned and lied about in proportions that are only explicable by the antipathy roused in many minds by its widespread ramifications and the virility of its leading exponents. The position, in fact, is precisely analogous to that of the Early Christian Church, with the exception that Spiritualists are not thrown to the lions and thus made martyrs to the cause.

Every student of religious history knows that the Christians of the first few centuries were sneered at, ridiculed, and treated with every other form of ignominy. The very name, "Christian," was a term used in derision, and passers-by used to point the finger of scorn at those who had the temerity to openly follow the teachings of Jesus. The general attitude towards Spiritualists to-day—particularly of the various churches—is pretty much on a par with this. For over seventy years they have gone through all the experiences of the early Christians, with the exception of being put to death, and in certain quarters showers of ugly epithets are still being poured upon them.

But, as Christianity survived the assaults of popular prejudice, so will Spiritualism eventually triumph over all its foes. Even the Bishop of Exeter cannot impede its progress, nor frighten its votaries with the suggestion that God is just playing tricks with them! Preaching on a recent date he said:

Many people were making a serious error in trying to find out what took place after death by attending Spiritualistic seances with the intention of trying to discover that which God would not have them know. Such people were meeting the just reward of their temerity. He believed that in Spiritualistic seances the veil was lifted, but not by the Holy Spirit, and what people saw there was not what God would have them see, but what God allowed them to see so that their temerity should be properly rewarded.

Here we have a description of a sort of peep-show, the principal performer being, by implication, the Devil, who raises the curtain on a make-believe play, while God deliberately looks on and allows the farce to proceed. The relationship of the Bishop with the Deity appears to be quite exceptionally intimate. Hence his assured knowledge that, in attending seances, "what people saw there was not what God would have them see, but what God allowed them to see so that their temerity should be properly rewarded."

Somehow, we cannot help entertaining a much higher conception of God than that. We do not believe He would countenance any such deception, but we do believe that if He disapproved of these

investigations He would prohibit any phenomena whatever being forthcoming. This would at once put an end to any inquiry in this direction and we should have no alternative than to submit to the Divine decree. But instead of this happening, we are actually encouraged by the results in prosecuting our inquiries!

There is no question about the veil being lifted. The Bishop admits that. But it is only lifted as a sort of trick to pay us out for our "temerity" in endeavouring to ascertain if we really survive the ordeal of death and what awaits us in the life to come. Well, well—what a strange God!

If we were God—we write with all reverence—we should adopt a very different method—a method in which there would be no trickery and which would certainly be very effective. We should adopt the simple expedient of abolishing the human thirst for spiritual knowledge. This would rid the world of that stimulus without which the spirit of inquiry would not exist and Spiritualism would never have come into being. But it hardly seems fair to give us this thirst and only allow it to be slaked by a deceptive device which palms off a counterfeit for what we are permitted to believe is the genuine thing. If this is what really occurs the ways of God are, indeed, "past finding out" and it is just about time man gave up trying to understand Him!

Talking Face to Face with the "Dead."

Of all the varied phases of psychic phenomena there is none more impressive, if not absolutely convincing, than that known as the Direct Voice. This means that invisible intelligences can actually talk to a "sitter" as though present in physical form, without using the vocal organs of the medium, and sometimes without even using a trumpet. "How can that possibly be?" naturally queries the sceptic.

The only explanation offered is that there are those on the Other Side who, by their knowledge of certain natural laws—inscrutable to those of us who are still groping on the material plane—are able to extemporise organs of speech of a sufficiently substantial character to enable the communicators to produce vibrations of sound capable of impressing our atmosphere and, consequently, audible to those to whom their remarks are addressed.

This must certainly sound very fantastic to those who are unfamiliar with psychic manifestations of any kind, and therefore it is little wonder that they summarily brush the marvel aside with the, to them, all-sufficient explanation—Ventriloquism! Unfortunately for their simple conclusion, however, the tests that have been applied to certain mediums render this alleged fraud absolutely impossible. A medium, moreover—no matter how expert a ventriloquist he, or she, may be—cannot talk in two or three different voices at the one time, each voice saying something different from the others, and each having its own peculiar mode of expression. Yet this has frequently happened at seances.

It is, in short, too late in the day to question the genuineness of the voices. That point has been finally settled. If no other evidence was available, there is ample to be found in the records of Vice-Admiral Osborne Moore and the works of Edward C. Randall, author of "The Dead Have Never Died" and "Frontiers of the After-life." But, of course, there is an abundance of other authoritative testimony, and we have ourselves had personal experience of the reality of this mode of converse with the "dead."

Few men, however, appear to have had a wider

experience of the phenomenon than Mr. R. H. Saunders, a prominent lecturer associated with the London Spiritualist Alliance and a well-known investigator of a particularly careful and thorough character. On a recent date he addressed the members of the Eclectic Club, London, on the subject, when he stated he had attended three hundred Direct-voice seances, and his spirit friends had conversed with him, both with the aid of a trumpet and without it. "The mentality of the medium in no way coloured the messages received, and the only personal element affecting the success of such seances was that introduced by the varying groups of sitters, for doubt and scepticism often acted as a wet blanket hindering their production" By this method of communication, he added, "one was able to speak to his own friends who had passed hence, soul to soul and face to face," and he invited sceptics to account for the following phenomena he had witnessed in any other way than by admitting their reality:—

(1) At one seance he had heard thirty different spirits conversing on as many differing topics, when most of the sitters were present for the first time, and were utterly unknown to the medium.

(2) The voices vary from the deep bass of a male to the childish treble of a little one, and the volume of the voices, in singing or speaking, was often far beyond the compass of the medium.

(3) Two, three, or more spirits were often heard speaking at the same time, and sometimes when the medium was conversing with a sitter.

(4) The spirits speaking had in his own experience indicated the exact position of dead bodies, after many weeks of unsuccessful search by mortals.

(5) Messages had been vocally delivered, from one seance-room to another, hundreds of miles apart, when the mediums in each were unknown to each other.

(6) These voices were sometimes heard in full light as well as in the darkened chamber, though they were stronger and clearer in the latter case.

(7) The same spirit often manifests through different mediums who have the gift for voices.

(8) Information of events transpiring hundreds of miles away at the same instant of time is sometimes conveyed by the voices.

(9) The exact temperature of the room, or the precise time indicated by different watches in the dark, even when these vary, have been given by the voices and verified.

(10) With mediums knowing only English, the voices have spoken in ancient and modern Greek, in Latin, French, Dutch, Italian, Russian, Serbian, Gaelic, Erse, Hindustani, Gurkahli and Egyptian.

(11) Information unknown to sitters, such as names and addresses hitherto unheard of, have been given and afterwards verified.

(12) Accompanying the voices, direct spirit writing is sometimes given, the materialised hands being seen with the aid of spirit-lights.

(13) These hands have also been seen taking flowers out of a vase and handing them to the sitters.

(14) The voices often answer, audibly, questions put mentally by the sitters.

(15) The spirit guides of a medium are ever consistent in their personality, diction, tone of voice, and mannerisms.

Here are fifteen fairly hard nuts for the scoffer to crack! But notwithstanding all the assurances of genuineness that may be offered, it must be very difficult for those who have had no personal experience of such manifestations to accept the statements of others at their face value. To such as these they are too wonderful to be credible. And yet this marvellous phenomenon is occurring in Melbourne to-day, and also in various other parts of the world.

The Rev. Dr. Salomon, the Jewish Rabbi at Manchester, scored a good point at the meeting of the Lifeboat Institution in the Town Hall of that city recently. Sir Godfrey Baring had said that his grandfather was present at the launching of the first lifeboat in the Isle of Man, a century ago. Dr. Salomon said that a more remote ancestor of his was present at the launching of the first lifeboat ever known. His name was Noah.

The Coming Spiritual Renaissance.

THE OPERATORS ON THE OTHER SIDE.

AWAITING THE VERDICT OF MORTALS.

The incentives that urge in "this life of mortal breath" are many and varied, and the prizes which the successful obtain too often are alloyed with bitterness and distaste not anticipated during the heat and striving of the conflict.

It is then that we re-tread the path of memory, seeking for a clue which shall enable us to recover that freedom of spirit which was ours in the days that are dead, and failing, seek in hectic enjoyment to assuage the ever-present sorrow that is the penalty for neglect of spiritual values.

It is apparent that the "long thoughts of youth," although seemingly purposeless and futile to minds encrusted with the accretions that commercial greed and material pleasure leave, had a sweetness and vision now denied, and much would be exchanged for a little of that rejuvenation that scientists hope to discover in glands appropriated from the goat and the ape. Those who have experienced the joys that ensued on conformity to the true laws of life, view with alarm this strange and pathetic attempt.

Through the ages the prophets have called with clarion voice attention to the only true way, and it is to-day, because of the general apathy, that the movement known as Modern Spiritualism comes as a panacea and is becoming widespread and powerful. It is guided by those high in authority in the great Beyond, and because generally in no other way can its appeal be felt have those crudities which are deplored by intellectual minds been allowed. They arouse and disturb the unwholesome complacency which ignores the sorrows and evils of the world, so that the even tenor of their way may be uninterruptedly pursued, little recking that such stagnation will automatically condemn them to a dark night of doubt and perplexity in that bright life of the mind to which death is but the portal.

* * * *

It is a law that phenomenal evidence will not satisfy for long and curiosity is soon sated, but it is also a law that as rapidly as it may be assimilated, through intuition, the needed information will be given. It behoves everyone, then, to gain some knowledge of the cult which is finding converts in all grades of society. The cloud, no bigger than a man's hand, to which it was likened many years ago, now looms large and will presently culminate in spiritual showers, causing a renaissance in which the early efforts of surgical engrafting will seem merely mirth-provoking.

Do not be discouraged by the tales that alarmists proffer of evil origin, imminent dangers and vague mysteries, for like all great truths its essentials are simple and, once mastered, bring peace of mind and a natural and beautiful prospective that will ultimately transform this old world of ours into a true suburb of that visioned City of God.

If it effected nothing more than the removal of the morbid fear of death it would deserve deep gratitude, but in its light the many problems that vex our social system will be elucidated, or be shown as remedial, and beget an understanding and wider sympathy which will hasten an age as yet merely dreamt of by imaginative writers.

There is now no excuse for ignorance; the literature of the subject is widely disseminated and treats exhaustively of its different phases, so that an outline may be gained by all in fairly quick time, paving the way for association with others of more advanced study, who are ever ready to aid the inquiring.

An objection often raised is: "There is no time—later on will do." Every practical man knows how foolish this argument is when applied to our education here—why it should not be equally ineffective for a wider education can only be explained on the supposition that the practical man frankly disbelieves in such an elusive matter.

Thus it will be seen that the crudities before mentioned are very necessary to certain capacities. Had not our school days such elementary tuition before we had developed and experienced the pleasure of a disciplined mind? In like manner must the readjustment to a new scheme of things be made. But that it must be made no thinker who has followed the trend of modern thought can doubt. The manner in which dicta, so long fondly held by science, have been overthrown in recent years, is startling to orthodox minds, and the truth known to the wise of old, that the Unseen is the true reality, is becoming increasingly evident.

The ostrich-like attitude must be abandoned and the dilatory individual wake to the fact that Spiritualism is not merely a hobby of those who seek to instruct him, but a vital message concerning him intimately and from which, if the opportunity be cast aside, he will grieve in sackcloth and ashes in that later period he so offhandedly refers to.

* * * *

Take the scales from your eyes, then, you who are wilfully blind, for this is no dream of mistaken enthusiasts but the very basis of life and the keystone of eternity—"The Rock of Ages," with a fresh benediction and sanction from the source of all-good and truth. Throw overboard prejudices and preconceived notions and examine for yourselves the evidence that is so freely offered by those who have toiled and suffered in the pilgrimage to truth; who have passed slowly, and often painfully, from doubt to hope, and from hope to the full glory of certainty and belief, triumphing meanwhile over the native diffidence which rendered them sensitive to the jibes and derision of their fellows, and standing at last as really noble figures in a world of disbelief and scepticism.

Had these aught to gain but the eternal good that is the crown of those possessing the courage to proclaim the conviction so hardly won? Would any deliberately invite the loss of prestige which followed, but for the deep conviction which upheld their pioneering work in a field looked at askance by the majority? If to their earnest testimony we add the noticeable agreement in all the main points with Biblical facts, it may confidently be stated that the way of regeneration is beneath its aegis, and only the obtuse fail to acknowledge that in spite of humble beginnings, which have been characteristic of all the great religious movements known to history, the earth has now a very reasonable peg on which to hang the Faith, often obscured, yet ready to glow again with the fervent flame which made possible the great reforms of yore.

Shall we further deny our natural hopes and turn aside from such rich promise?

Those who have passed—who still have deep interest in humanity—are waiting eagerly for our verdict. They, too, have worked for such a day—the records tell how much, and in the years to come will reinforce our achievements with such success that the fear of death will be a thing of the past, worship no longer an enforced tribute, but the spontaneous praise of thousands of the happy and enlightened of the Creator who, as the Psalmist assures us, “shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone.”

With all the strength we may, then, must our will be turned to His service, for all who have grown to spiritual maturity in this light from a heavenly shore, know the high purpose it imposes and should help to spread the truth—that the grim Reaper is not the sombre figure so often imagined, and the outposts of death but indicate the presence of the great army of the Lord gathered for a worthier campaign than ever was compassed by terrestrial endeavour—

How sweet is Death, that Life's long trouble closes,
Yet at its coming Life shrinks back affright,
We see the dark hand, not that it encloses
A Cup of light..

WHY DON'T PEOPLE GO TO CHURCH?

CANDID COMMENTS BY A BISHOP.

A candid summary of the problem facing the Church and its ministry was given a few weeks ago by the Anglican Bishop of Gippsland (Victoria, Australia).

Dr. Cranwick said that everywhere could be heard the question: “Why don't people go to Church?” There was quite a good deal of kind feeling on the part of the people towards religion, and towards the ministers of the church personally, but at the same time there was a general indifference to the outward expression of religion everywhere. This had its good side as well as its regrettable side. Church-going now was not one of the ordinary duties of society; it was no longer a sign of respectability. It implied purpose of reality, so that those in the church were a body of earnest people. Nations who called themselves Christian were not largely putting forward any manifestations of religion, and for the most part the nations of the world were not concerned with questions of religion. Conditions to-day, following the great war, were abnormal. The ordinary conventions of life were shaken, and religious beliefs were unsettled, and because of these conditions the church was facing a new crisis in thought. Men were not willing to be led in their thinking by others as they used to be. There was a reaction from the horrors of the war, and a determination everywhere to make the most of life by way of compensation. The church must face the reality that it is not regarded as a serious factor in the settlement of the world's international problems to-day. The clergy were inclined to be censorious and to blame those about them. They saw so much religion that they sometimes allowed other men to get on their nerves and failed to see the best in them. But it was the rough multitude who called out the emotion in Christ. Any man going into the church to-day needed first class courage to face the contempt of the world. Men who gave their lives to the church for a small pittance of salary were looked down upon by the world as men of very little importance.

“THE LIFE ELYSIAN.”

It may interest those of our readers who have comparatively recently been added to the list of subscribers to “The Harbinger of Light,” and who are not very familiar with the literature of Spiritualism, to have their attention directed to the thought-arresting and delightfully-phrased work, “The Life Elysian,” of which Mr R. J. Lees was the recorder.

The psychical development of Mr Lees is many-sided. He has been associated with the cause for very many years and is held in the highest esteem by all who know him. Like a number of others he has, in the course of his career, been favoured with wonderful manifestations of angelic presences. In describing the circumstances under which the book referred to was written he writes in the Preface:

... As the months went on shadowy forms from the invisible began to make their appearance, which presently and gradually increased in density until I became able to touch, handle and speak to them, and the whisper of musical voices was heard in reply; still the development went on, until now for years past they have assumed such solid shape as to be able to use my books and sit with me for hours in the full light of day.

Mr Lees was informed by the leader of this angelic band of the work he was required to do—to act as amanuensis in the production of books of which they would be the authors. At their dictation he recorded the contents of “Through the Mists” and subsequently, “The Life Elysian.” These two works have had an exceptionally large circulation throughout the world and are universally acknowledged to be charming in phraseology, fascinating in the pen-pictures portraying the beauties and attractions of the spirit-world, spiritually uplifting from beginning to end and shedding a flood of illumination on the conditions prevailing in the after-life.

To all bereaved hearts “The Life Elysian” is an invigorating breeze from Paradise, and breathes forth comfort and encouragement to all the dependent sons and daughters of men. The latest edition has just been issued by Wm. Rider & Son, and is now on hand at the office of “The Harbinger of Light.”

ARMISTICE DAY PHOTOGRAPHS.

A further supply of the spirit photographs taken at the Cenotaph in Whitechapel, London, last Armistice Day has just been received at the office of “The Harbinger of Light.” There are two pictures. Both are amazing specimens of psychic photography, one in particular—in which fifty faces of unseen visitors, said to have been slain in the Great War, are clearly visible—being, in our opinion, the most sensational photograph of the kind yet procured. The number we have on hand is limited, and will be posted to applicants in the order of priority. The price is 2/6 the pair, postage, 3d.

A famous story told by the late Bishop Walsham Howe illustrates the Irish peasant's cleverness at a “come-back.” Bishop Howe said that when he was touring through Wicklow he asked the javey the names of the places through which they drove. “What do you call that?” “Sure, that's ‘The Devil's Bit,’ yere rivrence.” “And what is this?” “The ‘Devil's Punch Bowl,’ yere rivrence.” “And what glen is this?” “The ‘Devil's Glen,’ yere rivrence.” “It seems to me that the Devil owns the whole country.” “Well, maybe now, in a way of shpaking, the Devil might be said to own the whole counthry, but sure he's an absentee, like the rest of thim, and shpends the mosht of his time in England.”

PREPARE YE THE WAY!

The Creed-bound Mind and Dogmas Must Go!

Spiritualism and its Charter—The Life and Works of Jesus.

By T. W. MOSS.

[Mr. T. W. Moss is a successful and much-respected business man of Brisbane, and was formerly Chairman of the Queensland Congregational Union. A few years ago his attention was directed to Spiritualism and psychic phenomena, and shortly afterwards he unexpectedly developed clairvoyance, clairaudience and automatic writing. He has since had many impressive experiences and conducted a Circle in which the gift of healing has played a prominent part. He specially emphasises the need of spiritualising Spiritualism, and mainly with this object in view was chiefly instrumental in the establishment of the Brisbane Spiritual Alliance which was founded six or seven weeks ago. He is to-day the first President of this organisation, and the accompanying contribution is the inaugural address he delivered under its auspices on May 1st.—Ed. H. of L.]

It would be extremely difficult to find a more fascinating study than that covered by the word Spiritualism. As its truths open up in all their glory to those who press boldly forward, the marvel is that so many to whom survival is an established fact are content to remain within the elementary stages of the philosophy. The urge of the Prophet Isaiah: "Prepare ye the way of the Lord, make straight in the desert a highway for our God," the meaning of which is made so clear in other parts of the Bible, well fits the witness of Spiritualism. The countless number who remain still in the cheerless desert of life unconscious of their heritage, who can estimate that number? It is high time that bread should be given to the hungry, instead of a stone. How clearly does the path of life open up as we cast the net into its great ocean! "I and the Father are one"—"Fear not little flock, it is the Father's good pleasure to give you the Kingdom." "Prepare ye the way of the Lord. Make straight the highway." Many say, "lo here," others again, "lo there"; but the great Leader emphasised that the Kingdom is within. "Seek and ye shall find."

First, ourselves. And what deserts come to view as we enter upon the task of self-examination! Prepare ye the way, so that the witness of His indwelling may be real and true. The Man Jesus passed through all this, but for reasons known only to those responsible for what we to-day have of Bible records, that part of His life was withheld. Much, however, has since been made clear from "within the veil" and those whose eyes are no longer blinded by dogmas and creeds, sincere in their quest, will find how very human was that life, sorely tempted and tried, until, at last, it emerged triumphant, and at-one-ment with the Father was made manifest. His was the task of preparation and the making straight the highway in the desert, for the manifestation of that Divine life through the tabernacle in which He dwelt. That is your task and mine. Until this is realised, how can we present the truths of Spiritualism in all their Divine beauty to the world?

Humanity is seeking for a something which it is evident the various organisations of religious activities cannot supply; else, why this turmoil and conflict seen everywhere around? Let us set about

that part of our work, let us dig more deeply into the truths of Life, and thus equip ourselves to be living witnesses, living epistles known and read of men. One may well thank God for the many brave spirits now tabernacled in the flesh, who are fearlessly casting the net into life's vast ocean and are bringing to view many of its beauties and riches. Strangely enough this, too, has been in evidence throughout the world's history, if Bible records are worthy of credence. Does not this establish beyond all question that "Though darkness at times covers the earth, and gross darkness its people," the great Ruler of the Universe continues ever the manifestation of truth through the instruments of those fitting themselves to be the channels? The story of the efforts put forth to keep the human race in bond-slavery is written in large letters throughout the Scripture. Is not the same effort seen everywhere around us to-day? How futile is all this, the tide has turned, and a great responsibility now rests upon all who know.

Men and women are at last realising some aspects of freedom, but one wonders if enough of its sweetness to urge them forward to more lofty thoughts and planes of life. It is just here, in this freedom, that much danger lurks. The story of past ages, as the curtain is withdrawn—and, mark you, the curtain is being withdrawn—reveals the need that life's unfoldment must ever be in harmony with Spiritual laws.

Spiritualism reveals to all earnest seekers infinitely more than the mere knowledge, (quoting Sir Oliver Lodge) "that life still persists" It emphasises, in a marked degree, that the Divine law is just as real to-day as when voiced by the Christ: "Love one another." "Do unto others as ye would they should do unto you."

Foolish to reiterate, parrot like, that absurd nonsense voiced by those enslaved by dogma and creed, that Spiritualism is Satanic in its origin—that the movement is being engineered by what are termed fallen angels. Exactly what is meant by those words—well, frankly, I cannot even imagine. Certainly my own experience in no way differs from that of those, whom Christianity acclaims as examples of the life humanity should strive to reach. "Where the spirit is, there is liberty." And where is that spirit? At last we know that the spirit is



MR. T. W. MOSS.

the life—that imperishable part of us, now tabernacled in the flesh. Too long has that spirit been held in subjection, too long has its part in life remained unrecognised. Far too long has it been held in bondage. The dangers arising from this Spirit-bondage are very real. Paul was deeply conscious of this, as is disclosed in the words “I keep in subjection my body.” It was the I, the awakened I, the I which persists, and continues its existence, though removed from the vehicle in which it functioned during its earthly sojourn—it was that I which gave voice to those words, “I keep my body, dwelling place, in subjection,” that I may function, and so prepare for the spheres beyond.

THE TASK OF SELF-EXAMINATION.

I wonder how many of us have entered upon the task of self-examination—the analysing, the weighing up of all that matters, a season of introspection. It is a task, but a very necessary one too. It reminded Paul, “Not that I have already attained, but I press forward.” Spiritualism does not turn the sinner into a saint, but it does open up, and makes clear, the path of life. “Where the spirit is, there is liberty.” We will now complete that quotation: “Where the spirit of the Lord is, there is liberty.” It is clear there are two aspects of liberty. One spells “spirit bondage,” the other “spirit liberty”—the spirit, freed from bondage, conscious of its source, its heritage fulfilling its mission in this the earth stage of life; ah! what a priceless heritage is ours! How beautifully clear does it all become as the truths of Spiritualism are unfolded! A marked contrast to the liberty which so many still cling to, a liberty which is in very truth, bondage.

How much longer will the veil of superstition, dogma and creed, obscure the vision? Recall to memory how that, as the spirit of the Master left its earthly tabernacle “the veil of the temple was rent in twain from top to bottom.” The significance of this is well emphasised by Paul in those words which now stand out in letters of gold: “Know ye not that ye are temples of the living God.” The full meaning of the rent veil is assuredly opening up to those who no longer “see through a glass darkly, but with open face behold, as in a glass, the glory of the Lord.” The ministry of the unseen is as real to-day as in apostolic times—the ministry of the spirit liberated from its earth body, together with the spirit of you and I, both working in harmony, reaching onward and upward until conscious at-onement with the Father will be attained.

Is this thought the outcome of pure imagination? Surely not, if the teachings of the Bible are worthy of acceptance. As these words were noted my eyes rested on 1st. Cor. ch. 4: “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” Life, who can describe it? We can, at least, gain some knowledge of it. Words are inadequate to make clear exactly what life is. We certainly know that we are living entities here and now, and also know a little relating to the genesis of life. We also know that ere life is manifest as life to the human eye, it passes through what may be termed a period of darkness, and all nature confirms this. The seed sown in the garden, the bulb planted under the soil, but who among us can describe in words the full process of becoming? The fact is, that so far as the human eye can discern, life is seen only after it has emerged from the darkness. The same law must operate in all phases of life.

THE LAWS OF THE SPIRIT.

Well, if what may be termed physical laws are accepted without question, surely the same acceptance may well be made regarding the laws of the

spirit. We frankly admit that certain phases of spirit manifestation are only possible under conditions where the bright clear light is excluded. The silly nonsense so often expressed in words regarding the darkened seance room, merely emphasises ignorance, and a wilful disregard of the laws governing life. Just recall that first Easter scene and the first manifestation of the risen Master. The narrative discloses the fact that it was early morning, before the day had broken; in a word, when it was still dawn, the sun had not risen, that He made known to humanity that death was swallowed up in victory, in the words “All Hail.” He was seen and recognised by His disciples. This fact is accepted without question by all religious systems, yet, when the same truth is emphasised through Spiritualistic sources, it is promptly ridiculed and held in derision. Let sane reasoning take the place of the captious and frivolous objections now voiced by the deluded creed-bound mind.

What further evidence is needed in support of the witness of Spiritualism? Turn for a moment to that memorable scene associated with Paul’s awakening. The story is well known; how “suddenly there shined around him a light from heaven,” and as he fell to the earth, he heard the voice saying: “Saul, Saul, why persecutest thou me?” The more one studies its fundamentals in the light thrown thereon by Scripture, the more clearly it is seen that in no way possible is true Spiritualism antagonistic to the truths brought to light by Jesus the Christ. It is, in a word, the complement, the fullness of the Christ’s christianity. Listen to the prophetic words of the Nazarene: “These signs shall follow them that believe.” “Greater things than these shall ye do.” It has been well stated: “Spiritualism is religion itself, the cementing of the finite to the infinite, humanity to divinity.” Oh, do let us “prepare the way of the Lord and make straight a highway in the desert for our God.” Make clear to the mind encased in dogma and creed, and to humanity generally, exactly what it is to be united with the higher self, to become one with the living universal power of God, and to have sweet fellowship with the spirits of “just men made perfect.”

THE SOURCE OF REAL KNOWLEDGE.

Make clear in thought, act and word, that real knowledge can come only from the Divine interiors, and not from externals. Let the world see that those who seek for the essence of life in externals can only find the artificial colour, and not the spiritual. Truth stands upon its own foundations. It is invincible. Does light antagonise darkness? It simply lifts the curtains and quietly lets in the morning radiance. Let us make clear to one and all that as the teachings of Spiritualism are understood, how clearly the laws of life unfold. How well do I recall those earlier experiences through which I was privileged to pass, yes, privileged, and a priceless privilege it was too. Not one single incident but had its lesson for me—stepping stones leading into regions far beyond the ordinary every-day conceptions of life.

As my mind surveys the path hitherto trod, I see more clearly the meaning of such words as necromancy and witchcraft, the practice of which is so ruthlessly condemned throughout Scripture, and further, the need that for every one step taken in the psychic path it is essential that two should be taken in character. Toy not with the sacred subject. Emulate the witness of our great Leader, Jesus the Christ. There we have the only charter which Spiritualism needs. And that is the charter, the foundation on which this Spiritual Alliance stands. Let those words sink deep, and see to it that they

bring forth the fruits of the Spirit. The gifts are ours, the possession of the I now in these bodies, the I which will only be satisfied, when it awakens in His likeness.

THE ONLY TRUE SETTING OF SPIRITUALISM.

Those to whom the truths of Spiritualism are sweet, those who no longer desire the husks, no longer content to remain toying with the baubles, but are prepared to follow the great Leader, we say to them: "Press on." He brought the light, He made manifest in His own life the same principles which are embodied in the "Basis of Constitution and the Objects of this Alliance." What other charter does it require? The life and works of Jesus the Christ make quite clear the one and only true setting of Spiritualism. It is only when we sidetrack, and bring human reasoning to bear in place of the reasoning of the Spirit, the awakened consciousness of the Divine in life, it is only then that the life of Him whom Christianity claims as its leader becomes obscured, and its beauty and richness lost.

What other explanation have we regarding the absence in practically all religious institutions of that which is so clearly set forth in the Bible as the one vital part of what is termed the spiritual life? Why has spirit intercourse, evidence of which runs throughout the sacred record, become lost to the churches? Why has the gift of Healing not been exercised by those claiming to work in His name? In a word, why are not the gifts of the spirit exercised? These are questions which sooner or later all will have to face. They cannot always be shirked. The aim of this Spiritual Alliance is to make clear that these questions are closely linked together, indeed are an integral part of the Christ witness, and are essential to life's unfoldment.

A PRICELESS HERITAGE.

A priceless heritage has been bequeathed to humanity, and its richness cannot be estimated until we learn how real and how true are the words of our great Leader: "I and the Father are one," and realise the need to work out life so that we, too, may say, unfaltering: "I and my Father are one." I close by quoting words from "Within the Veil," words which are in close harmony with Scripture:

The division of the way hath come. My people, O my people, as ye have sown so also must ye reap. Jesus, the man of Nazareth, hath shown us the one and only path of Life. If any man will come after me, let him deny himself, and take up his cross and follow me. This self is the lower self. The cross is ever the symbol of sacrifice. On that same cross, day by day, aye moment by moment, employing our wills as He employed, directing our wills as He directed, humanity must grow into His likeness, must sacrifice self and must direct vagrant forces which, in running riot, turn earth into a veritable hell, and supplant Love with Self.

Let our aim be ever to generate thoughts which will bring to fruition a reign of universal brotherhood, and a revivifying of Divine religion in the hearts of men. Therein is the essence of true life, made so beautifully clear to humanity in the story covering the life of the man in whom the "express image" of the Father was manifest. That, too, is the witness of Spiritualism which becomes increasingly clear as we step beyond the dark shadows of necromancy and spiritism, into the bright light thrown upon life by our one great Leader.

We all walk in mysteries, we are surrounded by an atmosphere of which we do not know what is stirring in it, or how it is connected with our own spirit. So much is certain, that in particular cases we can put out the feelers of our soul beyond its bodily limits, and that a presentiment, nay, an actual insight into the immediate future, is accorded to it.—Goethe.

BRISBANE SPIRITUAL ALLIANCE

The first public meeting of the Brisbane Spiritual Alliance was held in the Brisbane School of Arts on May 1st. The attendance, writes our correspondent, was most satisfactory, and the interest of one and all present was very marked. The meeting was presided over by the President (Mr. T. W. Moss) and was opened with a prayer (received clairaudiently) of thanksgiving and praise.

The President, prior to the delivery of the inaugural address, made brief reference to an article appearing in one of the Brisbane papers, reviewing an address delivered by Canon Barnes at Bloomsbury Central Church London, on January 21st which was headed: "I need a God"—"Confessions of Canon Barnes." One of the many remarkable statements made by the Canon reads thus: "Now that every one can read and write, such education as the masses now have, has done harm. When men of ability had the control or moulding of ideas a fairly high standard was developed, but now that everyone can read and write, certain superstitions are becoming respectable because so widely held. Crude thought attracts crude minds, and the men who, by superior mental power ought to mould the thought of their time, are being ignored." Mr. Moss claimed that those words amply emphasised the need expressed by the Canon: "I want a God," and made clear that where Canon Barnes now is, he also was, ere he entered upon a full investigation of Spiritualism, and especially in the light of Bible truths.

The President then delivered the address: "Prepare ye the Way," which is reported in full in another part of this issue, after which, Mrs. D. A. Leisk was controlled, and a fine deliverance came from within the veil, emphasising in a marked degree much contained in the address voiced by Mr. Moss.

The meeting was an unqualified success and afforded ample evidence to the promoters of the Spiritual Alliance that this new effort in the cause of Truth has a bright future before it.

"FRONTIERS OF THE AFTER LIFE."

For a long time past we have been unable to obtain further supplies of this remarkably interesting and impressive work by Edward C. Randall. A parcel, however, has just come to hand from New York. It forms a valuable sequel to "The Dead Have Never Died" by the same author, and should be read by all desiring convincing evidence of the reality of the Direct Voice. Its varied contents are set out in our advertising columns.

WATCH FOR THE GREEN DISC !

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

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

WONDERFUL MATERIALISATIONS IN CALIFORNIA.

Fourteen Celestial Visitors at One Seance.

Phenomena Witnessed by Sir Arthur Conan Doyle.

[In the issue of "The Harbinger of Light" of March, 1923, we published from the pen of Professor Larkin, the Astronomical Director of the Lowe Observatory, California, a detailed record of sensational materialisation phenomena witnessed in the presence of the members of the Los Angeles Society for Advanced Psychic Research through the mediumship of Mr. and Mrs. J. B. Jonson, two aged mediums who have placed their gifts at the disposal of investigators for the past 40 years and through whom equally marvellous phenomena were experienced by the late Vice-Admiral Osborne Moore, of the British Navy, as recorded in his valuable and impressive work: "Glimpses of the Next State," which is now out of print.

The publication of the article referred to caused considerable comment at the time, owing to the unusually large number of materialised forms that appeared at the various seances and the perfectly natural manner in which they held



SIR ARTHUR CONAN DOYLE, M.D., LL.D.

more or less lengthy conversations with the sitters. Some of our readers, in fact, found it quite impossible to give credence to such amazing wonders as were related and, without in any way reflecting on our esteemed contributor, asked us, if possible, to have the narrative verified.

Since then Sir Arthur Conan Doyle has paid his second visit to the United States, and while visiting Los Angeles attended one of the seances, of which he gives a full account in his extremely interesting and informative book: "Our Second American Adventure." This entirely corroborates the marvellous manifestations recorded by Professor Larkin. We reproduce the particulars herewith.—Ed. H. of L.]

We had received an invitation from Mr. Baker, President of the Society of Advanced Psychic Research, to attend one of their meetings at Altadena, about fifteen miles from Los Angeles. They had as mediums Mr. and Mrs. Jonson, the former having the reputation of being one of the most powerful materializing mediums in the world, while his wife had also considerable psychic powers which supplemented his own. I had heard of Jonson in Toledo, whence he came for his health's sake, to the Pacific coast, and I had long been anxious to test his capacities. Having done so, I can now say with confidence that there was no exaggeration in what I had heard and that I have added one more to that long succession of tremendous psychic impressions which it has been my privilege to receive.

The circle was a large one, some twenty-four people, who met together once a week, so that it had that great additional power which comes from working together. They were all people of education and standing. The scene was impressive when we arrived, for it was the custom of the circle to put a white surplice over their clothes. The effect in the dim light was solemn and striking.

Jonson and his wife were two pleasant, kindly, elderly persons. He had been sent from Toledo for his health, but his hand-grip was one of the most powerful I can recall, so I fancy that he has nothing now to complain of. His credentials as a medium are high, for his results have been obtained in all sorts of places and conditions. Among other things I learned that at one time a United States Secret Service man had been told off to watch the Jonsons, also that the house had been shadowed by detectives to find accomplices, but all in vain.

There was at the end of the room a small passage which led elsewhere. The sides of this passage were small lockers. The door at the end which I examined was wired up with a stout wire, which passed through the key, round the handle, and round a staple, so that it seemed entirely impassable. This passage may have been six feet long and four broad. This was used as a cabinet.

THE MANIFESTATIONS BEGIN.

After some remarkable music the manifestations began, the light being from a red lamp, which enabled one to see the outline of our neighbours but not the detail of their faces. The medium and his wife came out and sat in full view outside the curtain which shrouded the little recess which I have described. Presently this curtain opened abruptly and a white-robed figure came out into the room. I have an exact record of the proceedings before me taken in shorthand by a lady present and I abridge the actual facts.

The white-robed figure swayed after its entrance, almost like a dress hung up and blown by the wind. It then seemed to gather strength and form. It advanced about four feet into the room. The medium and his wife, as I repeat, were clearly visible, seated outside the cabinet under twenty pair of eyes. It was explained to me that this white figure was Viola, the guide who controlled the circle. She began to talk in a loud whisper, greeting various sitters by name, and they returning the greeting in the same courteous tones as if they were addressing an honoured human being. She explained that she had much to do, and that she must make way for others. She then faded away, but whether into the cabinet or just short of it I could not say for certain.

A SUCCESSION OF VISITORS.

There now came several figures in quick succession. The first of these was a little old lady wearing spectacles. I stood up and greeted her, at a point about ten feet from the cabinet. I could see

her very plainly and she seemed like any other old lady, save for a certain stiffness in her bearing. She was claimed as the mother of one of the circle. She was clad in black.

An instant afterwards came a second old lady clad in white. She was recognised as the mother of Professor Larkin, the astronomer, who was present. My wife and I both advanced to her, and she laid her hands upon our heads, as in blessing. To my wife's question she answered in a whisper that she was very happy.

The next, clad in white, was a large woman who claimed to be the sister of one of the company. The two sisters stood just in front of me, both in white, and certainly in general figure they were very alike, though I could not clearly discern the features. All these figures had, I may say, something subtly inhuman about them. Their faces varied from chalk to wax, they were mask-like, and their bearing was curiously stiff and constrained. In fact they looked like wax-works save that they glided about and occasionally spoke.

JUST LIKE A HUMAN CHILD.

The next materialization was a dear little girl clad in white with a colored sash. She seemed far more human than the others. I could conceive her as an impersonation which was unthinkable with her predecessors. She gave the name of Crystal Dahlgren, and said that she had died in South Dakota, but could not say when. **She sat on the floor, her bare legs crossed and chatted with the company.** Asked what she had been doing, she said, "Oh, learning, progressing—learning about God." "Don't you know" she said in a high childish voice, "that life is God? If you see God in everything, how could you lose your way? If your spirit is stronger than your flesh, it controls the body. Body is matter and matter all goes to nothing, and so spirit is everything and spirit lives."

My wife then asked the little girl some questions. "Do you live in a house on the other side?"

"Yes, ma'am."

"Are there lots of beautiful flowers where you live?"

"Very beautiful—in God's garden."

"Tell us about the birds. You love birds?"

CRYSTAL (with animation). Birds are very beautiful. Birds are God's messengers of light. God's messengers to sing with cheer when you are sad. Birds are beautiful and (to me) oh, I know. You are the man that knows about fairies, are you not?

A. C. D. Yes, dear.

C. I know about fairies.

A. C. D. You can see them, can't you?

C. Oh yes—listen. Do you know where fairies come from?

A. C. D. No, I don't. I would like to know. I wish you would tell me.

C. Listen. Fairies are the little lives that have never had earth-life. They are the cherubs in God's kingdom. They have wings because they have never had earth-life, and they don't understand how to gather the electrons, so God supplies them with wings to propel them.

A. C. D. Are they about us in this world?

C. Always about you, the good fairies. Don't you hear the flutter of their wings?

A. C. D. No, do you?

C. If your ears are attuned, then you hear. Did you never hear fairy music?

A. C. D. No, I am afraid not. Couldn't you materialize a fairy some time?

C. Perhaps. I don't know. They are so light. You see them in the ether and in the atmosphere,

but to come into the mortal! I do not know about the vibration. It might be too strong. Sometimes when you have the photographic plate that is very sensitive you find them in the atmosphere. Don't you, Mr. Man?

A. C. D. Quite so, my dear. So far as I understand it, you do.

A. C. D. The birds are not afraid of you?

C. Oh no, they sit all over me.

PROF. LARKIN. Are you near the stars?

C. I go near to them.

PROF. Are there people in the moon?

C. Little tiny dark people, because it is so cold. They can't grow.

She then asked for music and interpolated some beautiful bird notes or whistles. As she rose to go, Mr. Baker said he had a box of candy for her. He gave it to me to present and she took it with a little curtsy, as a school-girl might take a prize. She then faded out before our eyes. I traced the box of candies as far as the floor and then it disappeared.

SIR ARTHUR AND HIS MOTHER.

Mrs. Jonson then said that someone had come for me. A small female figure in a very timid way advanced from the curtains. It came out about five feet in a hesitating fashion. I came forward and looked eagerly at it. I could not doubt that the general outline of head and shoulders was that of my mother. I looked hard at the features in the dim red light, and they seemed to be fluid and forming themselves before my eyes, but I could not swear to this. The general effect was beyond all doubt. I said, "Is it you, mother?" She threw up her hands and danced up and down in an ecstasy of delight. Then she vanished and I returned to my seat with no doubt in my mind that the form had reproduced my mother, though I admit that the effect was not an absolutely certain one in the same sense as it was when I saw every smallest detail of her face in the presence of Miss Bessinet.

AN INTERVIEW OF EIGHTEEN MINUTES.

Mr. Baker's son Billy followed. He was very visible in a grey suit and black knotted tie, which was his characteristic dress in life. I presume that the ideoplastic substance can in an instant take any form desired. He was introduced to us. We did not of course know him in life, but we found ourselves beyond all doubt talking to a very pleasant young American lad. After a few words he stepped up to me and laid a bit of candy in my hand. "I think the little lady sent this back to this gentleman," said he. It had actually been suggested by Mr. Baker that one piece should be rematerialized for me. We saw the young face now so clearly that we were able to remark upon his likeness to his father. The dialogue then ran thus:—

A. C. D. Do you know my Kingsley?

BILLY. I certainly do, sir.

A. C. D. You will give him our love.

BILLY. I think I will let him bring it to you, sir.

A. C. D. That would be best of all.

BILLY. And Raymond—I know him.

A. C. D. It is wonderful to see you.

BILLY. Thank you, sir. I am glad to bring you pleasure.

MRS. BAKER. What can you give us in the way of a talk?

BILLY. Oh my, you overwhelm me, mother.

LADY D. Who is the chief guide helping my husband in his work on the platform?

BILLY. He has a wonderful Arabian who stands at his back and helps in these mysteries. They are not really mysteries, sir—just every-day occurrences. God's natural law, nothing supernatural, but it has got to be proved natural law, and

will be. It is all God's plan—very simple plan, sir, but mortals try to make it complex.

LADY D. The movement is spreading, is it not?

BILLY. Very rapidly.

LADY D. Before long the whole world will be convinced?

BILLY. The world is convinced, but it will not admit it. Many who know this is the truth for motives of policy will cling to the old doctrines. But it is coming.

He then gave an interesting discourse on vibrations, saying that if they were not tuned aright it was impossible for them to come through—hence the varying results.

A. C. D. May I ask a question, Mr. Billy?

BILLY. I am just plain Billy.

A. C. D. You told me about an Arab guide. I am interested because I have already been told through my wife's hand that I have an Arab as guide.

BILLY. He is standing by you now. He is a very wonderful Arab.

A. C. D. I am glad of the corroboration. Can you give me his name?

BILLY. Have you never received messages from him?

A. C. D. He has written through my wife's hand.

BILLY. He is your guardian spirit, sir.

A. C. D. So I understand, and that he is an Arab and was very distinguished thousands of years ago.

BILLY. His name is given as Ali Ben Hassen.

A SITTER. Billy, there is someone at the back of me now. I can feel it.

BILLY. That is the Arab, and he is very pleased that I am telling about him. He is a wonderful, wonderful guide. He is bringing a wonderful power. He and you, Lady Doyle, working together, are going to help Sir Arthur in his work more than ever before.

He then spoke at some length on the greatness of the ancients, saying that they were greater chemists and artists than we are to-day. "Your modernism is only a return to the olden times."

LADY D. Will you ask this Arab to take care of my husband's health? His work is a great strain upon him—and of the children.

BILLY. My dear madam, place your children in God's care, and fear not. Fear is the greatest evil of mankind.

After some further talk Billy asked for music—"Lively, please; I don't like funeral music"—and so vanished, after eighteen minutes of conversation.

A SLAIN OFFICER RETURNS.

I now had a very interesting experience. During the war I had been brought into contact with a young officer, Captain Cubitt, to whom I taught these truths. They consoled him greatly. He was killed in action. I had often wondered why he had not come back to me to confirm all I had told him. Now a figure emerged from the cabinet. I was asked to advance. I was naturally thinking of my own son and brother and could not recognize the man in front of me. Then the face grew clearer and I cried, "Is it Cubitt?" He nodded and seemed pleased. At first he could not speak, but presently he said in a whisper that he had tried to come back but had failed. I asked him if he had found things as I taught him. He nodded very emphatically.

Several other figures materialized, making fourteen in all, of all sexes and ages, from the one small cabinet while the medium was visible outside. There were more than twenty witnesses. How absurd it is that such vital things should occur, supported by such testimony, and that men of science should

be engaged in studying how many varieties of moths there are in the world, and scorning this new knowledge as something below their intelligence.

On the whole I should pronounce the Jonsons to be the strongest materializing mediums whom I have ever met or have ever heard of, though I learn from my reading that such manifestations were common a generation ago.

VIEWS OF A PRACTICAL MAN.

I chanced to learn that another investigator, Mr. Holley, of Detroit, had been introduced to the circle. This gentleman is a practical man of affairs, and I therefore communicated with him to find out how far his impressions were the same as my own. I found that he was as satisfied as I was that the phenomena were beyond suspicion, but he thought, as I did, that in explaining them to any third person it might be difficult to get over the fact that another door opened into the cabinet, even though we knew that it was, to all appearance, securely fastened. I therefore wrote to Mr. Baker for some reassurance on this point. I give an extract from his reply:

During the past winter the door has remained wired constantly. It is wired in such a way that the wire can only be taken off by heavy pliers, as it not only extends through the key but is wound round and round. The hinges are on the cabinet side of the door and cannot be reached in any way from the bedroom. All our members have free access to the entire house and we use those bedrooms for our wraps. We know positively that no one can come in or go out during these meetings. The mediums live entirely alone without even a maid. This little passage is the only natural place for the cabinet.

Of course what I had seen made these assurances quite superfluous, but I obtained this additional information as to the door in order to reassure any reader who had not seen the phenomena—who might think there was some loophole for substitution or impersonation by means of the wired door.

VALUABLE INFORMATION IMPARTED.

In the first year of its existence this society had experience of 135 different materializations, of which only 14 were unidentified.

At the risk of wearying the reader I give this sitting at some length, not only because it was one of the most remarkable which I have attended during my life, but also because it meets so many of the objections which people quite honestly but ignorantly make, about no information ever coming through from the other side. A great deal of information was conveyed in this single sitting, and yet it was only one of a series. I claim that this information when collected and carefully reported is the most important teaching which has come to this earth for two thousand years.

Remember that you are a spirit—just as much a spirit now as you will be when you come here, but you have that spirit encased while on earth in an outer covering called the body. This is a protection to the spirit while you are undergoing your probation on the earth plane; and when you have finished with it your spirit form will rise out of that body of fleshy component parts, an exact facsimile of it.—A Spirit Message.

* * * *

Mars will shortly approach the earth within 31,000,000 miles and will then be nearer to us by 20,000,000 miles than it has been for nearly a century. Astronomers, equipped with the latest telescopes and cameras, are preparing to try to solve some of the mysteries that have long baffled mankind. Camille Flammarion, the French astronomer and authority on Martian geography, discusses the possibility of life on our neighbor planet and the likelihood that men may some day communicate with its inhabitants.

THE CHANGING TIMES.

Presiding at a meeting of members and friends of the London Spiritualist Alliance on a recent date, Dr. R. Fielding-Ould said:

"It is nearly twenty-five years since I entered the realm of the occult, and I am glad to say that never since have I ever had any reason to go back on what I have learned. There have been many changes, as you know, in the attitude of the public towards Spiritualism, and I think there have been changes among Spiritualists in their attitude towards the public. In the old days we were called by a more polite name—necromancers. The tenets of Spiritualism are not only real, but are based on facts. In my own profession—the medical—you will be surprised to hear that they have accepted the idea of the etheric double. They call it the subconscious mind, but what they are really working on is what we, as Spiritualists, know as the etheric form. I have every hope that the other learned profession—the Law—will also, under the guidance of Sir Edward Marshall-Hall, learn something of that psychic science which Spiritualists are now establishing, and that medical jurisprudence in dealing with criminals will recognise that there are automatic states in which there are parts of the human consciousness at work, the remainder being for the time suspended."

DOCTOR OF DIVINITY ON REINCARNATION.

In the course of a recent address before members and friends of the London Spiritualist Alliance the Rev. Dr. Geikie Cobb said:

"I have been told that the doctrine of reincarnation is not at all popular with Spiritualists. I expect the two don't quite hit it off together, but I do not see any reason why it shouldn't be true—true in the case of different persons. After all, God's universe is much more variegated than we realise—we like to divide people into saints and sinners—good and bad. But when we get old enough we discover things are not constructed after that pattern. It may be that some people will not need to come back—they have lived so well and so logically and have learned whatever lessons are to be learned here.

"I for one am quite ready to admit at once that my soul is not yet made. I think it is being made. I hope that I possess a streak of goodness somewhere or other, but I am perfectly ready to admit that the badness is more in evidence than the goodness. This does not frighten me at all. God looks down on the extraordinary stupidity of His children, and He must have a very profound sense of humour as He looks out of His window upon us and sees how stupidly we turn our backs upon the light and then are surprised to find that the things upon which we have set our hearts turn to something like ashes in our mouths.

"Reincarnation or re-embodiment would seem to be a necessary law of the universe. Spirit is enveloped in its appropriate form and is never devoid of that form. The form varies, but some form is always necessary. If at present the rule is that we are to be embodied spirits, and if that is the law of all spirit life, then that law will rule us whether we remain here or go to other worlds or other conditions than those we are now in. Re-embodiment is certainly a law of all intelligent life. It is highly probable that in the wonderful economy by which the world is governed a person refusing to learn the lessons of earth may have to come back to learn them again."

"THE BLUE ISLAND."

This book has been unobtainable by us for a considerable time. It had such a "run" in Great Britain that the earlier editions were quickly exhausted. However, we have now received a goodly parcel, and those of our readers who have been patiently waiting for copies can now obtain the work by return post.

The contents are described as being communicated by the late Mr W. T. Stead and recorded by Pardoe Woodman and Estelle Stead. They relate "the experiences of a new arrival beyond the Veil," and are introduced with a letter to Miss Stead, from Sir Arthur Conan Doyle, who writes:

"It is of enormous importance that the human race should know these things, for it not only takes away all fears of death, but it must, as in the case of your father, be of the greatest help when one is suddenly called to the other side, and finds himself at once in known surroundings, sure of one's future, instead of that most unpleasant period of readjustment, during which souls have to unlearn what their teachers here have taught, and adapt themselves to unfamiliar facts."

The Frontispiece is a striking psychic photograph of Mr Stead, Miss Stead being the sitter. The supplies just to hand are part of the third edition, and Miss Stead informs us that the book is still in brisk demand.

A VICAR HITS OUT.

The Rev. F. W. Gunning, who was called to St. John's Church of England, Fremantle, (West Australia), two years ago, severed his connection with the Church a few weeks ago. Mr Gunning believed in "soul-saving by truth-saying" and in following out this he said things which were deeply resented by churchmen of the old type.

The parishioners farewelled Mr Gunning when he delivered his most sensational sermon. He said that it had been sought by those in control of the church to confine his outlook and restrict his sayings, and keep him in the narrow Anglican path, which he found obsolete many years ago. They had tried to make him preach what he did not believe and to cease giving sermons which hit home on many of his congregation.

"For some of you," said Mr Gunning, "I am deeply concerned, for such is your make-up that I am certain it will be impossible for you to find a place either in Heaven or Hell."

Mr Gunning concluded by saying that he had spent the major portion of his life trying to lead human beings into the fold; but now he rejoiced in the fact that he was going on a sheep station, where four-footed charges would undoubtedly prove more Christianlike and tolerable.

"THE PROGRESSION OF MARMADUKE."

There is such a plethora of literature pouring forth from the leading publishers of Great Britain and America, in association with Spiritualism, that life is becoming far too short to cope with the output. Some of it reaches high-water mark, some is of only average quality, some is stamped all over with mediocrity. It is, therefore, necessary to exercise care in making a selection.

In the book under notice, however, there need be no hesitation in procuring a copy. Its only defect, in our opinion, is the title. "The Progression of Marmaduke" utterly fails to do justice to the contents, which rank, in point of attractive diction,

sound philosophical reasoning and rational presentation of life and experiences in the unseen world, among the most valuable literary products in the history of Spiritualism.

The messages were received by automatic writing through the hand of Miss Florence Dismore, who evidently possesses a critical mind and is endowed with more than the average proportion of common-sense. According to Miss Stead, who contributes the Foreword, she is "well-known by many for her keen interest in and work for social reform," and in commenting on the teaching contained in the work she adds: "In the story of Marmaduke's progression almost every message is a lesson and inspiration in itself and I would strongly recommend them as readings at Spiritualist meetings or Circles." We cordially endorse this criticism.

Those who are looking for guiding counsel concerning the affairs of life, and who desire to make the most of their opportunities here so that they may have as few regrets as possible in the hereafter, are unreservedly advised to read these high-toned, illumining, words of counsel—and translate them into practice! Therefore, secure a copy while the supply lasts.

DISEASE AND ELECTRONIC REACTIONS.

To the Editor of "The Harbinger of Light."

Dear Sir,—

Great discussion seems to have taken place in the British and American daily papers on the merits of the new method of treating diseases known as the "Electronic Reactions of Abrams," a San Francisco doctor, whose death has recently been announced. This seems to partake somewhat of the spiritual rather than the material, and the diagnosing of diseases is on the same lines as that adopted by some sensitives, though he uses a drop of blood, instead of hair or other things that have become magnetised by the patient. The result is the same, a full description of the malady is received, but in the case of Abrams the method is mystified by a box, that is something like a field telegraph transmitter that ticks like a clock when in use.

The box does not seem to make much difference, good results being obtained by mediums without its use. Some tests give good results but not always, but the cures are remarkable, and syphilis and cancer are the favourite diseases treated as those are the most obstinate. I asked my spirit guides to give me their opinion on the subject and the following was received by means of the "Magic Circle" or "Psychic Pendulum.":

That treatment they call "Electronic Reactions of Abrams" is a spiritual treatment, though they do not know it as that. They have undoubtedly discovered a new method of curing disease, though the spiritual treatment is disguised by the mystery box. Reaction is another name for spirit power, just as sub-consciousness is that also, so that they are using spiritual power without knowing it. Some day they will discover the true source of their treatment to be the spirit of man, much in the same way as most discoveries will be made, by the promptings of the spirit world to such persons who are receptive enough to feel their influence.

As this seems to be action of the spirit forces, controlled in a new manner, it deserves the careful attention of all Spiritualists, so I am sending you these particulars in the hope that space may be found for them.

Yours faithfully,

W. D. CAMPBELL.

156 Stanmore Road, Petersham, Sydney.

THE WALL.

By AGNES CONSIDINE, MELBOURNE.

Three elderly men walked slowly down a long hill, conversing tranquilly as they went. Their faces wore a calm and placid expression, and passers-by looked at them with respect, for they were known to be learned and wise men—scientists, the world called them.

The tallest of the three men walked in the centre and talked to his companions in calm, measured tones as they proceeded on their way. "There is nothing further to be discovered or explained," he said in a quiet, tired voice. "It is natural and simple, this earthly existence of ours—not a complex problem as some aver. We are born, live and die—could anything be more simple?"

"It is rather surprising how mortals desire so keenly to begin another life having reached the end of this," mused the Second One.

"Ah!" sighed the Third One. "It is childish and pathetic, but the desire is becoming less and less as we evolve from the misty dawn of ignorance and superstition into the light of rationalism and scientific knowledge. Everything can be explained. There are no mysteries nowadays."

"Just so! Just so!" replied the Tall One. "But here we are now at the foot of the hill, and there appears to be a wall barring our way!" His companions peered through the gloom.

"There must be an explanation," said the Second One, placing his hand against the massive wall. As he did so he seemed to crumple up like a dry leaf, and sinking to the ground, lay very still. His companions looked at him and then at each other.

"This is something we do not understand," said the Tall One, in troubled tones. "But doubtless, there is an explanation." Then he, too, placed his hands on the dark wall that stood impassive before them. In a second, with a quick sigh, he sank to earth and his face was as white and his form as still as that of his prostrate companion.

The Third One gazed in speechless dismay at his friends and trembled just a little. He had not felt afraid since he was a small child waking up in the dark and calling for his mother to reassure him. Now, an old man, the same childish fear assailed him. "Mother" he said faintly. A soft light enveloped him like a garment and through it he saw that form emerge that long years ago came to him in his helplessness. Then he too, placed his hand against the wall, and his body sank beside the bodies of his two companions.

And the faces of each of the three men wore an expression of great wonder and humility as their earth-forms lay there—awaiting discovery by those whom they had instructed in so many things that now mattered so little to them.

HIS EARLY DAYS!

A Philadelphian journal, "Successful Selling," which deals with the book trade, records the following estimate of Sir A. Conan Doyle's early days.

Sir Arthur Conan Doyle, during his brief stay in Seattle on his lecture tour, visited Will D. Wilson, of the Lowman and Hanford Company. The two are boyhood friends, and they spent an hour together recalling old times, and "Doctor" Doyle was forced again to assume his old role when Wilson dislocated a finger during their brief reunion. We do not for one moment think that any "wandering spirits" caused this accident!

"I was one of the most surprised persons in the

world when I heard that Sir Arthur had taken up Spiritualism," said Mr. Wilson, "because when he was a young man the only spirits that Doyle was acquainted with were the ten per cent. found in ale. I remember him as an amateur boxer, whose ability had gained him fame around Southsea, England, where he came to start practice after obtaining his medical degree. Doc. and I rowed together in the crew of the Southsea Rowing Club, and participated in many races up and down the coast. I stroked the crew and Doc rowed number three. There were only four men in the salt water crews of those days. Doc was a powerful man, 185 pounds of bone and muscle. He carried a knock-out in either hand, and was an all-round athlete. He played cricket with the best of them, and was a member of the championship county football team. He also made a name for himself as a doctor. He could drink a tankard of ale with the best of us, but never drank to excess. He kept training religiously."

ACTORS HELPED FROM THE UNSEEN.

Unexpected evidence of the help we receive from the Unseen was given at the annual supper of the Elizabethan Literary Society, London, on a recent night, by Miss Lilian Baylis, lessee and manager of the Old Vic. Theatre. Responding, as the guest of honour, to the toast proposed by Sir Sidney Lee, she spoke of a "most thrilling performance" two years ago, on the occasion of the Shakespeare Birthday anniversary. "Mr. Ernest Milton," she said, "was inspired; the whole performance from beginning to end was inspired; and whether one believes in Spiritualism or not, it was a most sacred occasion, for we were in touch with the Unseen."

It was not the first time by a long way that the presence of the Unseen has been felt at the Old Vic. Mr. Ernest Meads, who often acts there, and astonishes the audience by the power and beauty of his performance of smaller parts, related many experiences, in an interview some time after the Elizabethan supper, to a special correspondent of the "International Psychic Gazette." With regard to Ernest Milton, he said:—

"On one occasion when he was playing Hamlet, some friends of mine were in front who have a medium in the family. At their next private sitting the spirit guide of the circle said he was with them at the performance and that Ernest Milton was inspired by Henry Irving. Many actors, even of the highest genius, are inspired by great actors of the past. Dan Leno, for example, was inspired by Joey Grimaldi. Henry Irving himself was inspired by Edmund Kean, and Sarah Bernhardt by M^{de}. Rachel. Grimaldi and Kean have themselves told me so through mediums, and many times they have been seen by clairvoyants whilst so engaged.

"As far as my own work is concerned, in my early days, William Wycherley was often seen with me, and in later days it has been George Frederick Cooke, a well-known Shakespearean actor of a century or so ago. People will naturally wonder why these men should come back to perform work like this. In the case of Irving with Ernest Milton, it is the natural interest of a genius of the past generation in a rising actor of today, but in that of men like Grimaldi, Edmund Kean, Rachel, Wycherley and Cooke, their lives on earth were notoriously worldly, and this work of inspiration is a stepping-stone to higher things, for it is an act of pure unselfish love, helping others and benefiting the world. As soon as their mission is accomplished they pass to a higher sphere."

THE NUTSHELL PAGE.

A lady correspondent, who resides in Sydney, and who says she has been "an earnest seeker into Spiritualism for some years, and a present member of the United Spiritualist Church, New South Wales," writes that she is "deeply grieved at our disorganisation as a body" and asks: "Could we not hold a Convention in each State and organise our movement and when this is accomplished send delegates of the highest spiritual standard to Conference, say once a year, to be held in different States alternately?" If this could be arranged she feels sure "a wonderful, uplifting work could be done" and suggests that the expense could be met by "each Society coming into unity and each member paying one shilling per week into a Sinking Fund."

* * * *

The lack of organisation referred to by our correspondent is certainly to be deplored. It has formed the theme of articles that have appeared in "The Harbinger of Light" from time to time, but we never seem to get any "forrader," and to-day are as far off unity as ever. There are, of course, serious difficulties which militate against effective organisation—difficulties incidental to the great distances which separate the various capital centres, and to the expenditure that would have to be incurred by those attending an inter-State Convention. This expenditure might be faced if "each member of every Society would pay one shilling weekly into a Sinking Fund." But we confess our correspondent "beats us hands down" in the matter of optimism if she really believes that such a suggestion is likely to be translated into action!

* * * *

Perhaps we are a little too practical in the ideas we entertain concerning the foregoing proposal. We, however, think we have our fingers on the pulse of the movement in Australia. We know that none of the Societies is over-burdened with funds, that the revenue is generally absorbed by current expenditure, and that the members, for the most part, are not very heavily endowed with material possessions. Consequently we doubt if the "shilling a week" proposal would meet with more than a very limited response. The spirit may be willing, but the purse is not bulging with contents. Yet the money question is virtually the crux of the position. Nothing can be done in the direction indicated without liberal funds, and, apparently, the time is not yet ripe for the wherewithal to be forthcoming. This position is not peculiar to Australia. It seems to be general, and until the financial difficulty can be overcome there can be no great organisation established to represent the cause in this country as a whole.

* * * *

"There is always something gripping in "The Harbinger of Light," from the editorial to the imprint, states the "Australian Financial Gazette." We desire to express our appreciation of this generous comment.

* * * *

The Rev. Dr. Lamond, for many years famous as a preacher and pastor in the Church of Scotland, recently resigned his position in one of the leading churches of Edinburgh and is now delivering addresses in support of Spiritualism in various parts of Great Britain.

* * * *

The Rev. Dr. Richard Robertson, of Montreal, in addressing a conference of men considering entrance to the ministry held at Hartford, Conn., U.S.A., on October 27 last, said:—"Personal religion inspired by such hymns as 'When the roll is called up yonder,' and 'There will be glory for me' has caused an increase of suicides and insanity. This shows that a man needs something to think about besides himself."

* * * *

Work on, prayerfully, lovingly, truthfully, thinking nothing of yourself but all of your Master; and then the weariness and the pain of life will be softened, and you will find that you have strength given you to endure to the end . . . He doeth all things well.—"Guidance from Beyond."

* * * *

One of the principal characters in the famous play, "Outward Bound," which recently attracted so much attention in Great Britain because of its being based on the Spiritualistic conceptions of death and the after life, was Miss Gladys Ffolliott, who took the part of Mrs Cliveden-Banks. Speaking at a meeting of the London Spiritualist Alliance, over which Lady Molesworth presided,

this celebrated actress referred to the great popularity of the play and said she saw in this a distinct sign of the times. It marked the awakening of the public mind to the importance of the issues bound up with Spiritualism and its message. A few years ago such a play could never have been produced. To-day it was received with keen interest and aroused wide discussion.

* * * *

Despondency is as fatal in a hospital as the use of the wrong anæsthetic. A cheerful patient, it is always insisted, is half cured. This explains the notice in one London hospital: "Remember the steam kettle. It is always up to its neck in hot water, but it still continues to sing."

* * * *

According to the "Hearst International Magazine" Mr Edison, the great inventor, cannot conceive of the existence of the soul. In an interview with a representative of that periodical he is reported to have said: "There is no such thing as the soul! When a man dies, what persists is not the sublime essence of his personality, which he imagines to be the immortal part of him, but the meanest particles of which his physical body is constituted. My brain is incapable of conceiving such a thing as a soul. Man may have a soul, but I simply do not believe in it. I believe that the force or energy we call life came from some other planet, or, at any rate, from somewhere in the great spaces beyond us."

* * * *

Writing on his political experiences in the "Strand Magazine," Sir Arthur Conan Doyle states: "My political work was not wasted. I stood in the two most heckling constituencies in Scotland, and through that odious and much-abused custom I gained a coolness on the platform and a disregard for interruption and clamour which have stood me in good stead since. Indeed, I hold that it was to fashion me more perfectly for my ultimate work that I was twice passed through this furnace. I remember that once at Hawick my soldier brother came to see how I was getting on, and was struck by the effect which I had upon my audiences. "It would be strange Arthur," said he, "if your real career should prove to be political and not literary." "It will be neither. It will be religious," said I. Then we looked at each other in surprise and both burst out laughing. The answer seemed quite absurd and pointless, for no remote possibility of such a thing suggested itself. It was a curious example of that unconscious power of prophecy which is latent within us."

* * * *

The choir was rehearsing a new setting of "Onward Christian Soldiers," for the Sunday school anniversary. At verse three the choirmaster said: "Now, remember, only the trebles sing 'Down to the gates of hell,' and then you all come in."

* * * *

Count Byron Kuhn de Prorok, describing his three years' excavations in old Carthage, stated that while digging in the ruins the boudoir of a Cathaginian woman was unearthed, dating perhaps from 700 B.C. Rouge, face powder, lipsticks, bronze mirrors, manicure scissors, and perfume bottles were found among the ashes. Bracelets of gold and bronze, ivory hairpins, and amulets were also brought to light. Search is being made for a sunken galleon off the coast, believed to contain priceless Greek statuary of gold, bronze, and marble.

* * * *

Hearses will be disguised as ordinary limousines if the opinion of the associated undertakers of New York carries throughout the country. Last year the Association eliminated black gloves at funerals and voted to make its mortuary establishments bright and attractive. Enough gloom prevails in the world without sombre hearses passing through the streets, according to the reasoning of the Association.

* * * *

A beautiful legend is connected with the birth of the snowdrop. It tells how, after our first parents were expelled from Paradise, snow was falling on the land, and in the desolation and the barrenness Eve wept, in bitter hopelessness, for the flowers she had once known. Then an angel came to comfort her, and taking a snowflake, breathed on it and bade it bloom as a sign that hope still lived, and flowers would come again. And Eve saw at her feet the snowdrop.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Notwithstanding the tram strike for two Sundays, the V.A.S. Church has been filled during the month with a congregation of intellectual people who are interested in the Philosophy of true Spiritualism, and by this evidence the lectures have been appreciated.

The mediums meetings held on second Sunday afternoons by mutual arrangement, and not departed from, have drawn splendid gatherings, and the following psychics, Mesdames Bryning, Alderwick, Duncan, Wall, Wale, Cleal, Seaton, Douch, Divers, Misses Cole, Bracken and Messrs E. O. Jones, Howell, Semmens, Hovey, Forscutt and many other leading private and visiting psychics have proved by their psychic work that they are desirous of helping humanity without first looking for fees from the church for their work. The Sunday afternoon Developing Circle, under the leadership of Mr Semmens, is making progress, and the V.A.S. Developing Circle led by Mrs Bryning on Thursday evenings at the V.A.S. Library and offices, 20 Latrobe Parade, Melbourne, is doing fine work. All psychic work, under the banner of the V.A.S. may be depended on, as the Committee of the Association will not allow any but approved psychics and lecturers on its platform.

Mrs Alderwick holds a class every Wednesday evening at the V.A.S. Rooms in aid of our Building Fund, and the Committee are pleased to report the returns are far more than anticipated through the untiring efforts of this good lady.

Mr Bloomfield dedicated the infant daughter of Mr and Mrs Elso, also grand daughter of Mr and Mrs Wall, to Truth. The Spray was made by Mrs Bloomfield and contained a gold coin. We wish Mr and Mrs Elso and their baby ever happiness and progress, as the parents have been regular members of the congregation for years and esteemed by all.

The first Sunday in May marked the end of our first year in the new V.A.S. Church, and two special Commemoration Services were held. A mediums' meeting took place in the afternoon, which was crowded with earnest sitters, and 21 psychics took part. The evening service proved a wonderful success. Members of the Social Committee decorated the platform and church with beautiful pot plants and flowers and the seating capacity was taxed to its utmost. Mr Bloomfield gave the address and there were musical items by Madame De Vant and Mr De Vant. Mr Bloomfield had a nasty fall through the temporary stairs giving away and was in bed on the Monday, but has recovered again and was able to take the platform on the following Sunday.

The Social Committee and Ladies' Tea Committee report good progress in their several activities. Teas may be had at the church every Sunday evening at 5 p.m. for 9d. A Novelty Social was held on Saturday last and was a great success, Mr Douch and his sister being the winners of the trophies, having guessed the greatest number of songs represented. A novelty Fancy Dress Social is to be held next Saturday when prizes will also be given by popular vote.

We should be pleased to receive donations for our Building Fund as the expenses have been very heavy in costs, etc., of the purchase of our church. Mr Dowsey took up a collection during the month to purchase a carpet for the platform. Mrs Bloomfield, Mrs Maygar, Mrs Harkin and Mr Dowsey were elected to select same. It cost £11/11/- and makes the platform still brighter. Mrs Holt sang at our last Sunday service and Mr Laidley played a fine cello solo. Mr Jowett is building a fine new staircase for the platform out of beautiful wood. We invite Spiritualists generally to attend our Socials and help our Building Fund—a real enjoyable time for 1/-.

We wish "The Harbinger of Light" every success, and are pleased to report our sales keep up to high water mark.

M. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the last month, in spite of the tram strike, our Society has shown a steady increase in attendance, at all our meetings. The Lyceum, under the leadership of our speaker, Mr Vyvyan Deacon, is once more manifesting its former vigor, reminiscent of older days.

Our grateful thanks are due to Mr and Mrs Sanders, who lent us their beautiful home at Glen Iris for our picnic on Easter Monday, and to all our members who so selflessly assisted in making that occasion the success it was.

During the month we welcomed at our services Mrs Kelland (en route for Africa) and Mr and Mrs McLeod Craig, en route for Adelaide. Our monthly social was very successful and all look forward to the next one due on June 12th.

In loving gratitude for their kindly help, we thank the following mediums:—Our Leader, Mr Vyvyan Deacon, Mrs Martin, Mrs Alderwick, Mrs Beggs, Mrs Bowden, Mrs Gourley, Mrs McGeorge, Mrs Douch, Mrs Grey-Duncan, Mrs Woods, Madam Orion, Mrs Henderson, Mrs McDonald, Messrs Walsh, Beggs, Leeming and other psychics.

We unite in thought for the recovery of our dear sister Mrs Knight-McLennon.

Mr Deacon's subjects during the month have been intensely interesting and thought-compelling, and increased attendance, especially of men, is his merited reward. The Wednesday night lectures in the Victoria Coffee Palace attract many strangers, who are thus interested in our cause by our teachers able and cultured presentation of Spiritual Truth. Several fine items have been volunteered from members lately, including some fine solos by Mr Mark Wilson, and musical selections by Master and Miss Blennerhasset.

We herewith convey our love and greetings to the Editor of our official organ, "The Harbinger of Light," may he continue in his unselfish labours knowing the approval of the Spirit-world will be his ultimate reward.

E. MacDONALD, Recorder.

OCCULT CHURCH OF VICTORIA.

Pleasant memories of successful services are the reward of the earnest workers of the above church during the past month. Our platform on April 21st and 28th was occupied by Dr. Dunn and Miss Lambrick in their usual efficient manner.

On May 4th we celebrated our Fourth Anniversary with the happiest results. The Hall was a fairy land of flowers donated by the members and afterwards sent to the Hospital to brighten the outlook of the sad and suffering. The usual church service, as far as possible, was adhered to, a recital, the "Mystics," by Miss Power taking the place of the Bible reading, and appropriate addresses were given by Mr McLeod-Craig, of Sydney, Mr F. Wallace, B.A., LL.B., Dr Dunn, P.H.B., D. LITT., Miss Codling and Mrs Daniell. A solo, "At Dawn," was beautifully rendered by Mr F. Hallgren, tenor of Hugh Ward's Co. Mrs Lestre, Mrs Thornton and Mrs Edgar also helped to make the gathering the great success Mrs McLeod-Craig and representatives from all leading Societies were welcome visitors. We sincerely thank all who gave their services an trust that those interested in our work, that of placing Occultism on a higher spiritual platform, reverent y and religiously, will join us in making this effort a blessing to all.

M. A. BODEN, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH.

Since our last report our meetings have been well attended, well conducted and very successful. Recently fine addresses have been given by Dr. Dunne, Mr Knight, Mrs Hanger and Mr E. O. Jones, whilst Mrs A. Plum's demonstrations from the rostrum have been remarkably accurate and inspiring.

We have commenced a children's Lyceum, conducted each Sunday morning at 11 o'clock. Certainly we are doing good work at present and the future looks bright with promise.

We wish to thank all who have helped us and wish the "Harbinger" every success.

L. J. PLUM, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

Complete harmony has been the keynote at all our services and fraternal gatherings during the past month. The audiences have, notwithstanding counter attractions in the same building, been well maintained and their loyalty has been rewarded by a liberal fare of spiritual and intellectual food.

Saturday, April 19th, being the date of our monthly "At Home," a large company assembled to do honor to our sister, Mrs Twelvetree, who was the popular guest of the afternoon. As a worker in the movement there are few to excel her willingness of service and cheerful nature, while the exercise of her spiritual gifts has made for her a large circle of steadfast friends, many of whom availed themselves of this opportunity to express their appreciation. Mr McLeod-Craig delivered an interesting lecture, and a few well rendered musical items enhanced the pleasure of those present. In the evening a farewell social was tendered to Mr and Mrs McLeod-Craig, prior to their tour of the sister States. Again the hall was crowded and a most enjoyable programme artistically rendered. These enthusiastic workers go forth on their mission with the sincere good wishes of their many friends.

An appropriate service was held on Anzac Day. On this occasion a number of the "boys" who made the supreme sacrifice gave convincing evidence of their survival, bestowing consolation and comfort upon those left behind.

H. V. MASKELL, Recorder.

LECTURES ON OCCULTISM.

On Sunday, April 13th Dr. Bean, B.A., M.D. (Cantab.) General Secretary of The Theosophical Society, was to have lectured on Spiritualism and Theosophy. Unfortunately the genial Dr. was taken suddenly ill, and Mr Ure, a gifted brother in the scientific world, filled the breach. He held his audience spellbound while telling of Nature's secrets and their bearing on matters occult. Mrs Gillard and Mr Foster gave messages. On the 20th, being Easter Sunday, the Rev. C. Spurgeon Medhurst, of Peking, China spoke on the subject: "Did Jesus Christ really rise from the dead?" With ready brain and fluent tongue, this cultured scholar from the East revealed the Christ as an amazing occultist of wonderful power. Mrs Gillard and Mr Foster, showed gifts of clairvoyance and clairvoyance, names and messages being instantly recognised. On the 27th Mr Roberts addressed a full house which listened attentively to tuition on astral things. The subject was: "Where do the messages come from?" and Mr Roberts proved himself a born teacher. Miss Elsie Myse, and Mrs Gillard gave splendid evidence in messages. Sunday May 4th saw the rooms crowded to the doors, when Miss Enid Lorimer, late of His Majesty's Theatre, London, now lecturer for the Order of the Star in the East, to of "The Coming Christ." It was a beautiful message, sweetly told, and a gentleman, a Baptist minister's son, rose and thanked the speaker personally. Mr Foster gave messages direct to all and sundry upon their asking him a pointed question.

At the end of the month, the Free Social was held, Miss Elsie Myse, Mr Edleston and Mr Roberts gave items, along with several little friends, making a joyous time.

M. ROBERTS, Hon. Sec.

SOUTH AUSTRALIA.

ORDER OF LIGHT CHRISTIAN SPIRITUAL CHURCH.

Much active work is still being done in the Order and we are looking forward to a very busy time. Our services have been well attended and we are pleased to report that many are enquiring into our spiritual work. We regret having to lose the services of our secretary, Bro. H. G. Wilson, who for many years has rendered valuable service to the cause of Spiritualism, Mrs Wilson also has been very active in the social work of our order, and both will be greatly missed. They

have taken their departure for Geelong, Victoria, where Bro. Wilson intends entering into business.

We are glad to report that we have with us Bro. McLeod-Craig, of Sydney, who gave his first address to a large congregation on Sunday night and we are hoping to gain much knowledge during his stay in Adelaide.

Our pastor, the Rev. Lily Lingwood-Smith is still doing good work in England and is expected to return home toward the end of the year.

We have lost the services of another of our workers in Dr. Clark Nikola who is doing good work in Sydney, but still we are able to carry on by the help of our members and visiting friends. Valuable service has been rendered by our members which has been much appreciated.

Wishing "The Harbinger of Light" every success.

O. MILLS, Recorder.

QUEENSLAND.

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

Our services are being well attended, and we feel that much good is being done. Mr O'Brien Hoare has given us three Sunday evenings and our President took the platform on the 27th April. The big hall was well filled.

Our half-yearly meeting was held in the Church on April 28th. The President (Mr Reinhold) gave a brief outline of the good work done during the half year. The Lyceum has greatly increased in numbers and is still growing well.

On Monday, 5th May, we held our annual picnic, the Lyceum children and church members and their friends. We secured reserved first-class carriages and were taken along a very beautiful part of one of the many beauty spots of Brisbane, to a place called Ferny Grove, where sports and amusements of all kinds kept all thoroughly interested. At noon we partook of a very nice lunch prepared by the ladies.

We are still using every means to increase the building fund, and we trust a commencement will be made with the structure before the year closes.

Wishing "The Harbinger of Light" and all other Churches every success.

W. J. KERLIN, Secretary.

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

We have had the usual good attended services each Sunday. On Sunday, April 13th Mr S. Wood took for his subject, "Spiritualism, Past and Present," and Mrs Glennie followed by giving clairvoyant messages, and flower readings, which were readily recognised by the recipients of same. April 20th Mrs Bailey Brownie occupied our platform. Subject, "Human Aura" which gave delight and food for thought to those privileged to hear same; followed by several remarkable flower readings. April 27th Mrs Bailey Brownie was our speaker, subject "Our Loved Ones in the Spirit Spheres," which brought comfort and satisfaction to the large audience present. May 4th Mrs Bailey Brownie was with us again and by request spoke upon "Our Little Ones in the Spiritual World," which brought tears of joy to the eyes of father and mother to know their little ones still came in spirit and caressed and kissed them. Mrs Brownie followed with flower readings which proved correct and also gave warnings to one or two in regard to threatening accidents.

We congratulate the Editor on the several splendid articles in the May "Harbinger of Light," which are sure to bear fruit.

J. R. ROSS, Hon. Secretary.

WEST AUSTRALIA.

CHURCHES OF SPIRIT AND TRUTH, PERTH, WESTERN AUSTRALIA.

Mrs Fuller, together with Mr Steele, opened the first Church of Spirit and Truth in Cottesloe Hall, Cottesloe, on January 20th, the services being held on Sunday evening and taking the form of Spiritualistic services. The meetings proved so successful that it was decided to open more churches in other parts of the metropolitan area. On March 9th a church was opened in the Trades Hall, Perth, by Mrs Fuller and Mr Tenant. The following Sunday another was established at the Mechanics' Institute, Guildford, by Mr Steele. The services have all been well attended at the various churches. On May 4th a combined thanksgiving service was held in the Cottesloe Hall and was very successful, considerably over 100 people being present. The service took the form of a musical evening, songs by Mrs Fuller, recitation, Mrs Nott, and musical items by the orchestra being very much appreciated. A report was read regarding the work of the churches from the commencement, and also a balance sheet showing the position in regards to funds.

It will be seen by the above that these workers have done good work for the Spiritualistic cause and they hope to still further increase their efforts by opening more churches in other States.

The developing classes held in connection with the churches are bringing forward many promising workers to help carry on the work after these workers have left W.A. for other States.

O. CLARKE, Recorder.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

On Monday, April 14th, Mr Morris, the devoted husband of our Vice-president, Mrs Morris, passed to the higher life. He was always sympathetically helpful in regard to his wife's adherence and devotion to the cause of Spiritualism. In the presence of a large gathering of citizens and Spiritualists, his mortal remains were interred at Karori cemetery, our pastor, Mr R. Webb, officiating. A memorial service to our arisen brother was held on Easter Sunday, the subject of Mr. Webb's discourse being "The Cross and Passion."

On Anzac Day, Friday the 25th, a special circle was held and was well attended.

We thank all who have helped, during the month with work, flowers, mediumship, etc, also Mr C. Nation for a kindly gift of books towards our Lyceum library.

GEO. BODELL, Secretary.

The Lyceum meets every Sunday in the New Century Hall, Kent Terrace. During the month of April we have had two open sessions, when songs and recitations were given by Misses C. Ingmire, L. and G. Webb, J. and S. Kirk and Mr Easton. A piano and violin duet was beautifully rendered by Elva and Seth Harris.

We are always pleased to welcome friends visiting our town.

Best wishes to "The Harbinger" and fraternal greetings to all Lyceum workers.

(Miss) S. KIRK, Lyceum 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.

E. J. A. (Auckland): Letter and further MS. to hand with thanks.

A. C. R. F. (Pascoe Vale): Thank you for contribution. Expect to use it next issue.

M. E. (Brisbane): Sorry we have not a copy of "The Grand Reality." We inquired of other book sellers without success. The work has been for many years out of print.

R. D. C. (Hamilton): Very interested in contents of your letter. Thank you for kindly sending pamphlet, which we shall read with much interest.

L. G. (Te Rehunga): We do not stock the Alphagraph. We understand the Customs authorities would not permit their importation into Australia.

E. F. O. (Cashmere Hills): Thank you for the contribution.

NOTICE TO CORRESPONDENTS.

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

THE EDITOR.

HAPPINESS.

By Meta Dewes, Napier, New Zealand.

Why so elusive? Where in this wonderfully created world of ours is that most desired of all states to be found? Why do we leave the home of childhood, those dear to us, or that position to which we have attained, to search vainly through the vast spaces for that which, if we would but realise, is to be found at all times within our grasp?

Why do we not understand that Happiness is only obtainable through the diligent training of self? Daily we are given the needful chance to overcome some particular failing, which, unrestrained, presses us to discontent. Daily we are given opportunity after opportunity to sink self in service to others, which, if left unheeded, but adds to our unhappiness.

We ask ourselves why it is that this one or that one is so much happier than we. Can we not see that in such a one self is well governed, service to others a willing gift, pointing to us the simple lesson that **within** and not **without** is that which we so vainly seek.

With angels thought is generating; that is to say, each thought emanating from them is continually enlarging as an idea which is concentrated into a power, which strikes "wires" on all sides, and which, when touching the aura of mortals, gives them strange and unspeakable thoughts.—"Guidance from Beyond."

The ruling families always had their spirit guides. They were needed to give advice. I read that "spectres" came and talked to the Doges of Venice and the Dukes of Florence and of Milan at seances held for their reception.—Baron de Tronchin.

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UNDER THE SOUTHERN CROSS

A RECORD OF A PILGRIMAGE.

—BY—

HORACE LEAF.

Illustrated—With an Introduction by
SIR ARTHUR CONAN DOYLE.

The author is one of the foremost authorities on psychic science and mediumship, and a writer, lecturer and medium of world-wide repute. He recently undertook, at the invitation of Sir Arthur Conan Doyle, to tour through Australia, New Zealand and Tasmania.

In the course of his journey he witnessed much of interest to the student of the occult, and a great deal of a wide and varied nature that will appeal to the general reader.

The book is brightly written and is brimful of interest and information from beginning to end. It has received splendid notices in the London and provincial Press of England.

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