

# THE HARBINGER OF LIGHT

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

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

“*LIGHT, MORE LIGHT.*”—Goethe.

Registered at the G.P.O. Melbourne for  
transmission by post as a Newspaper.

Vol. 56—No. 663.

MELBOURNE, MAY 1st, 1925.

Ninepence.

## LEADING FEATURES OF THIS ISSUE.

### SPIRITUALISM AND RELIGION:

An Appeal to the Churches.

By Sir Oliver Lodge.

### “THE GREEN GODDESS”:

Plot Received from Spirit World.

### THE SCIENCE OF HEALING:

Work of Invisible Operators:

Christian Science Cures Explained:

By Edward C. Randall.

### THE ONE THAT IS TO BE:

Coming of Great World-Teacher:

By H. M. Boucher.

### ANNIVERSARY OF MODERN

SPIRITUALISM:

Melbourne and Sydney Celebrations.

## DO YOU WANT HEALTH?

MR. McLEOD-CRAIG,

MENTAL AND MAGNETIC HEALER AND HERBAL  
SPECIALIST, TREATS SUCCESSFULLY:

**THE NERVOUS SYSTEM, THROAT, CHEST, SCIATICA,  
LIVER, KIDNEY, AND STOMACH DISORDERS, RHEU-  
MATISM, NEPHRITIS, FAILING EYESIGHT, and all  
CURABLE DISEASES.**

Our Special System of HERBAL TREATMENT, is the result  
of 25 years' study, and I have treated Patients all over New  
Zealand and Australia successfully.

We Import our Herbs from the Grower and Guarantee the  
Herbs prescribed to be Pure and Fresh.

**PERSONAL AND INDIVIDUAL SUPERVISION IN EVERY  
CASE.**

Three Months Treatment, £3/3/-, Postage, 2/3.

One Months Treatment, £1/5/-, Postage, 1/3.

One Box of Herbal Food, £1/10/-, Postage, 2/3.

Herbal Food can be retained by the weakest stomach.

We post the Herbs to any part of the World.

### MAGNETIC HEALING AND SUGGESTIVE THERAPEUTIC HEALING.

Mr. McLEOD-CRAIG has long held the reputation as the  
foremost Magnetic Healer in Australia and New Zealand. This  
form of treatment is a sure and certain cure for all Nervous  
troubles, no matter how long standing, or from whatever  
cause. Lessons given in Magnetic Healing.

Absent Mental Treatment by arrangement. Free Diagnosis.

Address: Adam's Chambers, 195 Elizabeth Street, Sydney,  
New South Wales.

## LET NATURE CURE YOU.

Spiritualists everywhere have always been advocating  
Nature cure. A copy of my latest book—

### “THE NATUROPATHIC HOME HERBAL,”

will be sent, post free, to readers of “The Harbinger of  
Light,” on receipt of three Penny Stamps.

J. T. HUSTON N.D., F.A.P.A., Naturopath and Optometrist,  
2 York Terrace, 154 St. Kilda Road, Melbourne, (2 doors from  
Commercial Road) Telephone, Windsor 2050.

BUY AN

**OMERAPLANCHE (Planchette)**

Registered Trade Mark No. 23289

No OMERAPLANCHE is Genuine without the Trade Mark.  
6/6, 7/6, 8/6. Post Free.

Sole Agents:—

VICTORIAN ASSOCIATION OF SPIRITUALISTS,

M. J. BLOOMFIELD, Hon. Sec.,

20 Latrobe Parade, Melbourne, Victoria

## MRS. ETTA FRANCES ROTHWELL.

ASTROLOGER.

“Guide your Life by this ancient Science.”

Progressed directions 1925. 7/6 (1st chart); 5/- subsequent  
years. Send full birth date, hour (a.m. or p.m.), place and  
personal appearance.

G.P.O. Box 1196, Wellington, New Zealand. Money Order  
from Australia.

## “OAH SPE” STUDENTS.

ALL INTERESTED in book OAH SPE are invited to attend  
meetings of, or correspond with The Confraternity of Faith-  
ists, Melbourne Estu. Enquire, Faithist, 57 Flemington St.,  
Flemington, Melbourne.

The book obtainable at “Harbinger of Light” office, or Cole's  
Arcade, Melbourne, price 17/6, postage 4d.

## W. DONAHAY, Ophthalmic Optician,

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.

Second Floor.

Phone 6772.

# VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Established 1870 by Mr. W. H. TERRY.

President:—Mr. E. O. JONES.

Vice-President:—Mrs. ASKEW.

## AUSTRALIA'S LEADING SPIRITUALISTIC ASSOCIATION.

OFFICE, LIBRARY, READING ROOMS, 20 GEORGE PARADE, MELBOURNE, Open Daily 2 to 5 p.m.

DEVELOPING CLASSES:—Wednesday, 8 p.m. Leader:—Mrs. Bryning.

SUNDAY SERVICES at our NEW CHURCH, VICTORIA STREET, CITY; between Swanston and Elizabeth Streets. Take Queensberry Street Car; alight at City Baths.

The V.A.S. Library is the LARGEST SPIRITUALISTIC LIBRARY in AUSTRALASIA.

Subscription:—2/6 per Quarter, including Developing Class. Lending Library, 5/- per Quarter. Free Literature, (enclose Postage).

Speaker and Service Conductor:—Mr. BLOOMFIELD. Free Health Readings:—Tuesday and Friday, 2 to 5 p.m. Reliable information as to Psychics, Classes, and Spiritualistic Work generally. Write:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

## V. A. S. CHURCH

VICTORIA STREET, MELBOURNE.

Cost £4,000; Independent Valuation, £6,000; Paid £1,000; Owing £3,000.

SPIRITUALISTS GENERALLY, WE ASK YOUR HELP TO CLEAR THIS OVERDRAFT.

The Members of the V.A.S. have spent over £200 in alterations in the last three months.

The Church will hold 350 PEOPLE and we wish to PAY OFF THE DEBT so as to EXTEND the BUILDING as on MANY OCCASIONS it is NOT LARGE ENOUGH.



WILL YOU HELP?



Send your Donation to:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

# VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

(IN AFFILIATION WITH S. N. U., ENGLAND).

## THE GOVERNING ASSOCIATION OF SPIRITUALISTS.

UNDER THE AUSPICES OF FOURTEEN CITY, SUBURBAN, COUNTRY AND TASMANIAN CHURCHES.

K. ALEXANDER, Hon. Sec., 42 Airlie Street, South Yarra, Melbourne.

EDGAR TOZER, President, 84 Victoria Street, North Melbourne.

# AUSTRALASIAN SOCIETY FOR PSYCHICAL RESEARCH

(SOUTH AUSTRALIAN BRANCH).

W. E. BROCKSOPP, M.A., President, 161 Childers Street, North Adelaide.

P. W. TEMBY, Deputy President, Ayr Avenue, Lower Mitcham.

WALTER BLAKE (Founder) Secretary, 26 Olive Street, Prospect.

All Communications to be addressed to The Secretary.

## THE TERRY MEMORIAL.

Trustees: Mr W. H. Lumley, Mrs K. McLellan & Mrs J. Mann. All Donations acknowledged by Hon. Secretary.

**Melbourne Progressive Spiritualistic Lyceum**



**THE TEMPLE OF The Higher Spiritualism**

Founders, Mr. Terry & Dr. Peebles

### ODDFELLOWS' HALL,

RUSSELL STREET,

The Largest Auditorium used for Spiritualism in Melbourne.

3 SERVICES ON SUNDAYS 3

Morning, The Children.

Subscription, 2/6 quarter including

Library of over 1,000 volumes. Speakers and Mediums from

abroad, Investigators and Visitors communicate with Secretary.

C. CHATFIELD, Hon. Sec., 155 Peel St., Windsor, Vic., Aus.

## ST. JOHN'S SPIRITUAL CHURCHES

(Incorporated) SOUTH AUSTRALIA.

Minister:—Rev. JEANNE BROWN-DUNCAN.

Authorised to perform the Marriage Ceremony, etc.

Minister's Address:—"Roslyn," 7th Avenue, St. Peters.

ADELAIDE.—Carrington St., near Hutt St., Sundays, 3 p.m. Lyceum. 7 p.m. Spiritual Service with Clairvoyant Demonstrations.

The following Meetings are held during the Week, commencing at 8 p.m. and the Public are cordially invited to attend. TUESDAY, Healing Class. WEDNESDAY, Young Peoples' Club. THURSDAY, Investigating Circle. MONDAYS 8 p.m. Minister's Educational Class (Special enrolment quarterly).

Secretary: Mr J. Davidson, 228 Hindley Street, Adelaide.

PORT ADELAIDE.—Marine Institute, Divett Street. SUNDAYS 7 p.m. Spiritual Service with Clairvoyant Demonstrations. Members' Class every Monday 8 p.m.

Secretary, Mrs. CRAIB, Church Parade, Port Adelaide.

## DUNEDIN SPIRITUALISTIC ASSOCIATION.

(REGISTERED).

SMITH'S HALL, HANOVER STREET.

SUNDAY SERVICES, 7 p.m. Visitors Welcome.

Psychometry Meetings Wednesdays, 8 p.m.

Secretary: Mr. J. ASHTON, 19 Cumberland Street, Dunedin.



## ORDER OF LIGHT (Incorporated)

—AND—

## First Theonostic Church of Adelaide.

President:—Rev. LILY LINGWOOD-SMITH

Deputy President:—Brother Atkinson.

Vice Presidents: Sisters R. Fritsch, Joy Le Fevre and E. Clark

Hon. Treasurer and Social Conductor:—Mr. O. MILLS.

Hon. Secretary, Order of Star:—Sister JOY LE FEVRE.

Members' Fees, 1/- per quarter. Library, 1/- per quarter.

Classes:—Monday, Healing (President); Wednesday, Investigating (President); alternate Saturdays, Higher Developing Class (President) 3 p.m. All Visitors and Investigators

heartily welcomed.

Registered Office and Library, at "Trinidad," 19 Goodwood Road, Wayville.

The Rev. Lily Lingwood-Smith, registered by the South

Australian Government to grant Licenses for Marriages, and

to perform Spiritualist Marriages, &c.

Hon. Secretary, Mr. O. MILLS, 23 Lily St., Goodwood, S.A.

## STANMORE SPIRITUALIST CHURCH,

LEIGH HOUSE, CASTLEREAGH STREET, SYDNEY.

Leader:—Mrs. ELEANOR MORRELL.

Sunday—Children's Lyceum, 2.30; Healing Circle, 3.30; Services 7.15 p.m.

Developing Classes, Mondays and Wednesdays, 8 p.m., at 86

Stanmore Road, (near Enmore Tram Terminus).

First Class Library open to all Members.

Mr. W. D. Morrell, Registered by New South Wales Govt. to

perform Spiritualist Marriages, &c., &c.

(Private Address, 8 Simmons Street, Newtown, Sydney).

Mrs. J. H. HAND, Hon. Sec., 2 Clifton St., Balmain East, Sydney.

## ROTHERWOOD ST. SPIRITUAL CHURCH,

RICHMOND, VICTORIA.

MRS. BEAMS, President.

Sunday Service, 7.15 p.m. Prominent Speakers.

Wednesday, 7.30 Psychometry.

L. TAYLOR, Hon. Sec.

## PRAHRAN SPIRITUALIST CHURCH,

—246 HIGH STREET.—

SUNDAYS: 3 p.m., Mediums Meetings; 7 p.m. Church Service.

WEDNESDAYS, 8 p.m., Developing Class.

THURSDAYS, 2.30 and 7.30; Meetings, Mrs. Plum.

President: Mrs. A. PLUM. Hon. Sec. L. J. PLUM.

18 Oban St., opp. Hawkesburn Station,

# The Harbinger of Light.

Edited by W. Britton Harvey :

MAY 1st, 1925.

Author of "Science and the Soul."

## CONTENTS.

The Editorial Chair . . . . .	1273
The Green Goddess . . . . .	1276
Spiritualism and Religion . . . . .	1277
Indian Rope Trick . . . . .	1280
The Nutshell Page . . . . .	1281
The Science of Healing . . . . .	1282
Society for Lonely Souls . . . . .	1286
Anniversary of Modern Spiritualism . . . . .	1289
Rev. Lily Lingwood-Smith . . . . .	1290
Reports of Societies, Etc. . . . .	1290
Books For All The Year . . . . .	1292

## The Editorial Chair.

### The Rationale of Spiritual Healing.

Most of our readers will probably agree with the dictum of Mr. Edward C. Randall, in the special article appearing from his pen in this issue, that "Christian Scientists have performed some remarkable cures and that, absurd as it may seem, absent treatment, in some cases, seems to be as efficacious as though the patient was in the presence of the healer." And, we may add, not only Christian Scientists, but many who are in no way associated with that body have likewise been instrumental in healing "all manner of diseases" and are to-day performing wonders which it would be futile to question. This fact demonstrates that, without in any way disparaging the beneficent work of the Christian Scientist, it is not a "sine qua non" that one must absorb the complex and, to most people, somewhat mystifying teachings of that organisation before one can hope to become a spiritual healer.

Mr. Hickson is not a Christian Scientist, but he is, nevertheless, a channel through whom flows currents from out of the universal reservoir of Life "for the healing of the nations." And there are countless others, in all ranks of society, who are to-day being used for a similar purpose. They feel the life-giving force coursing through their physical organism and direct it into the patient. In some cases an intermediary is not required at all. The patient is himself, or herself, the channel through which the current flows direct. But, usually, the services of a second party are necessary—someone developed psychically and spiritually and through whom the healing balm can be administered. They are known as spiritual healers, but they are only vessels through whom the invisible practitioners operate and thus establish contact with matter.

Although Jesus assured his disciples that they would be able to heal the sick, and notwithstanding the fact that the Early Christian Church practised spiritual healing, the majority of those within the Church to-day appear to have great difficulty in believing that such wonders can be performed at the present time. They apparently classify them as "miracles" and hold the view that these abnormal happenings ended two thousand years ago. The fact, however, remains that cures are being effected to-day equally wonderful as most of those recorded in ancient times. They are sometimes described as cases of spiritual healing—at other times of faith healing. It is difficult to discriminate between the two. You cannot have spiritual healing without faith, and you cannot, in many of the cases to which we refer, accomplish the healing by faith

alone. It is the combination—faith and spiritual power—that works the cure, in our opinion, in the majority of instances.

Of course there are cases in which faith and suggestion appear to be sufficient—certain mental disorders and nervous affections. But we are not alluding to those. We refer to those countless cases in which no reasonable man could hope to see a cure ensue as the result of the exercise of faith and suggestion alone—cases in which spiritual intervention appears to be clearly established. And why should it not be so? The Great Physician may have myriads of celestial emissaries going about the earth plane ministering to the needs of the sick and, by utilising certain higher natural laws of which we have very little knowledge—Laws of Vibration which can banish disease and substitute health—restoring the afflicted as in olden time.

The rationale of the process, as outlined by Mr. Randall, in accordance with teachings received from the Beyond, certainly conforms with our own conclusions. The universe, in our opinion, is quivering with vibrations of health-giving substance, and this force only requires to be harnessed and directed, like electricity, along certain defined channels for diseased matter to be, as it were, either eliminated altogether or transmuted into living, healthy tissue. There is surely nothing fantastic in this conception—at least, not to those who realise the power of Spirit and accept other marvellous phenomena as being produced by unseen and intelligent agencies.

### Perplexed by Psychic Photography.

Some of our readers appear to think that in all cases where a psychic "extra" appears upon a photographic plate the spirit friend must necessarily have been "posing" for the picture—the same as the actual sitter. They are, therefore, perplexed by the declaration of Mr. Hewat McKenzie, the Principal of the British College of Psychic Science, that "it is quite idle for anyone to suppose that the psychic picture produced at the Cenotaph on November 11th is a photo of actual spirits in the surrounding atmosphere." And one of them pertinently asks:

"Then what is it? The notices in the 'Harbinger' and other papers of the event would lead any ordinary reader to conclude that they were actually the faces of deceased soldiers appearing among the people assembled, and now we are told that this is not so. I am not of a scientific turn of mind and I would like if you could enlighten me re Mr McKenzie's remark which, on the face of it, is somewhat disconcerting."

We can quite understand this correspondent's bewilderment, although we do not share it. We have long since recognised that psychic "extras" are not produced—generally speaking, at all events—by any "posing" on the part of the friend manifesting, as is done in ordinary photography, although the invisible visitor is doubtless present during the operation. The fact that in some of the photographs obtained by different individuals the faces appear upside down upon the plate, and that the lighting appears upon the faces from different angles—as shewn in the Cenotaph photographs—is evidence enough that the spirit friends are not

posing in the ordinary way. In fact, Mr. McKenzie adds:

"It has been conclusively proved, both at the College and elsewhere, with careful experimenters, and with other sensitives than Mrs. Deane, that these psychic 'extras' are produced **within** the camera, and only occasionally do they seem to be photographed through the lens, although exposure seems to be required."

And even exposure is not always necessary. Many "extras" have been obtained on plates contained in a packet that has not been opened at all, and at other times a message has, by some mysterious means, been impressed upon the plate. All that appears to be necessary in such cases is for the medium and sitters to place their hands on the packet. Life-like "extras" have been obtained in this very simple way, but we would hardly speak of the results as "photographs of actual spirits in the surrounding atmosphere."

The unseen friends, we repeat, are doubtless present and know that an attempt is to be made to impress some semblance to themselves, as they appeared in physical form, on the sensitive plate. But of the details of the process involved nothing seems as yet to be known. Probably we should not understand it if any attempt were made at an explanation. What we do know is that the operators on the Other Side, acting in accordance with laws we cannot comprehend, possess a scientific knowledge of methods by which they can transfer an indentifiable representation of a spirit friend on to an ordinary photographic plate, provided the necessary conditions are observed on this side.

And that is enough for the present!

### Mediums and The Law.

"At present genuine mediums have no legal redress against their calumniators. They cannot bring an action for libel or slander." This is the dictum of Mr. James Douglas, the talented Editor of the "Sunday Express." And it is quite true. Hence it follows that the Press can pour forth columns of vitriolic abuse against some unfortunate medium without being in the slightest degree perturbed as to any possible consequences. The medium may be perfectly genuine and all that she, or he, says or does may be absolutely free from any taint of imposition. But that makes no difference. As the Law at present stands there is no such thing as genuine mediumship. Therefore it is all fraud and liable to be punished accordingly. Of course the Law is "a hass" in this respect. But there it is, and thus it will remain until Spiritualists succeed in getting it altered.

In these circumstances Houdini, for instance, is perfectly safe in calling Mrs. Le Roi Crandon—the estimable wife of a distinguished surgeon in Boston and who was formerly known as "Margery" when being investigated by the special Committee appointed by the "Scientific American"—"a conscious and deliberate fraud." She has no redress at law. If she had he would probably be made to pay a substantial penalty for publishing such a flagrant calumny. Fortunately, the character of Mrs. Crandon cannot be tarnished by anything Houdini may say, and she has many competent champions who are determined that she shall receive the justice to which she is entitled.

We have previously informed our readers that some of the leading members of the Society for Psychical Research in Great Britain were so impressed by the reports of the phenomena witnessed through her mediumship that they despatched their Research Officer—Mr. Eric Dingwall—to Boston to personally investigate her powers. Having con-

cluded his tests, he is reported by the "Boston Herald" as having stated at a public meeting that "a cold, clammy, dark brown or greyish ectoplasmic substance exuded from the medium's mouth and head and slowly extended itself to ring bells and flip papers on the floor from a near-by table." Furthermore, both Professor William McDougall, professor of psychology at Harvard, and the Rev. Dr. Elwood Worcester, rector of Emanuel Church, who were present at the tests, felt the mass of matter, witnessed its exhibitions of physical force, and heard the impact as it flapped against the table top.

In case it should be suspected that the investigators only fancied they saw the ectoplasm, a number of flashlight photographs of "Margery" were thrown on a screen, shewing the ectoplasm flowing from her mouth and the side of the head. The physical phenomena witnessed by the "Scientific American" Committee would, of course, be produced through the agency of these ectoplasmic "rods," as was the case with the phenomena witnessed in the presence of various mediums by Dr. Crawford, Dr. Geley, Baron Schrenck-Notzing and other eminent experimenters. Here, then, we have Houdini confuted by far more competent investigators than he—to say nothing of the convincing evidence of photography—and the latest reports to hand state that arrangements have been made for Mrs. Crandon to visit London for purposes of investigation under the auspices of the Society for Psychical Research. Then we shall see if the lady is "a conscious and deliberate fraud!"

Meanwhile, Houdini can continue to repeat the accusation. (He has nothing to fear. The Law is his shield—and he knows it!

### No Heaven Without Burns!

All of us have particular friends whom we love much more than the generality of mankind, and most of us know of personalities whom we admire much more than the average man who meets us from day to day. Many of these friends and personalities have passed within the veil, but our love or admiration for them continues as deep-seated as ever. And sometimes in our moments of reflection we long to meet them again. That yearning is part of the spiritual within us and for that very reason it will someday be satisfied. It is all a part of that Law of Affinity which is such a potent factor in the life beyond.

The indefinite persistence of that yearning would, while it lasted, rob life in the Summerland of much of its joy. There would all the time be something missing—an affectionate craving unsatisfied. Things, however, are not regulated on those lines in the spiritual world, and therefore the Rev. John Ewart may rest assured that the time will come when he will have the unspeakable pleasure of coming face to face with Scotia's national poet.

Speaking recently at a Burns Dinner at Shrewsbury, England, the rev. gentleman said he did not regard Burns as a success as a religious poet. "But," he added, "I should not like to be in heaven unless Burns is there. I would rather meet him in heaven than all the Moderators of the Church Assembly, and if I happen to be lucky enough to get to heaven and find that Burns is not there, I shall respectfully ask to be sent somewhere else!"

Possessing such an affectionate feeling for the departed poet, this son of the Presbyterian Church will doubtless meet him long before either of them reach the Heaven Sphere. He will probably find him in the Summerland, which is many stages removed from Heaven, although it is a condition of exceeding joy. From that vantage point they may go on together, provided they develop simultaneously

in their spiritual attainments and have exalted aspirations in common. But, of course, it is just possible that Burns would get there first! In that case he should be an inspiration to the other to "keep on trying!"

### Falsehoods and their Refutation.

It is always a difficult matter to overtake a lie published in the Press. This arises from the fact that, when the lie pertains to any phase of Spiritualism, a reasonable rejoinder is generally refused publication. The allegation may be of a flagrant character, entirely devoid of any semblance of truth, and it goes on its way misleading the public without any hope, on the part of those concerned, of being allowed to rebut the falsehood. This, at all events, is the experience of the writer of these lines, although there have been two or three exceptional instances in which a curtailed rejoinder has been graciously permitted. This disreputable method of conducting a public journal is not only a disgrace to the Press of any country in which it is sanctioned, but is obviously unjust to the last degree towards those whose interests are thus assailed.

Not long ago prominence was given on the leader page of a Melbourne daily to a lengthy article purporting to be an account of the "exposure" of "Margery"—Mrs. Le Roi Crandon, the wife of a Boston surgeon, who was for eight months under investigation by what was supposed to be an "expert" Committee appointed by the "Scientific American." This lady of unimpeachable character, as our readers are aware, has never been "exposed" at all. On the other hand, not a single member of the investigating Committee, with the exception of Houdini, has even hinted that the phenomena witnessed in her presence were other than genuine. They were at variance in their views as to the causes operating in the production of the effects, but not one of them, apart from the solitary prejudiced investigator named, ventured to suggest, in either veiled or direct terms, that Mrs. Crandon could possibly be accused of fraud. Yet the report goes forth throughout Australia that this estimable non-professional medium of unsullied repute has been "exposed," and there is no means of adequately refuting the lie.

No man has been more lied about than Sir Arthur Conan Doyle, but owing to the influential position he occupies he is generally accorded a hearing in the Press of London. Recently, for instance, Sir Arthur was the subject of criticism from the pen of Capt. Maskelyne in the "Daily Sketch." Apparently, it was suggested that this champion of Spiritualism made a good thing out of the business, to which he succinctly replied:

I never in my life made a shilling out of my lectures on Spiritualism.

Every penny above expenses has been paid over to the cause.

In Australia I left my surplus in that country for missionary work there. After my first American tour I published a balance-sheet, and after my second tour I was prepared with a similar balance-sheet.

It is notorious among Spiritualists that I have never taken anything for myself. On the other hand, I lose thousands a year through the diminution of my literary output.

It is scarcely necessary for us to endorse this statement, so far as Australia is concerned. There was a surplus of some £700 on the tour. The whole of this substantial sum was left in this country for the promotion of the cause, £500 of it being invested in a Trust Fund in the Commonwealth Bank and Melbourne trustees appointed to administer it. We, moreover, saw the balance-sheet of Sir Arthur's first American tour, as published in our English contemporaries, and details were given of

the various amounts allotted to different organisations which absorbed the whole of the profits.

It is certainly "notorious among Spiritualists"—whatever anybody else may either think or say—that there is no worker in the whole movement so sincerely disinterested and self-sacrificing as the man who, as he tells us, is losing "thousands a year" wholly and solely because of the vast amount of time he devotes to the cause to which he has consecrated the remaining years of his life. We might well ask: Are any of his traducers prepared to make a similar sacrifice in any religious or humanitarian cause whatsoever? If not, they should, at least, have the common decency to refrain from casting reflections on a man whose shoe lachets they are unworthy to unloose.

"The complaint of Spiritualists against the Maskelyne family," adds Sir Arthur, "is that for three generations they have made money by producing parodies of psychic phenomena. When new developments occurred in the phenomena it was at once a signal for the professional magicians to rush in and offer large sums to prove that they can produce some sort of imitation of the manifestation. But these things are too important to many of us; too vital to be subjected to public mockery."

These unwarranted statements relating to the alleged sordid motives of Sir Arthur, have been published in certain sections of the Australian Press, which fact simply emphasises the wisdom of the advice so often given to our readers—not to take the slightest notice of anything detrimental to Spiritualism that may be published, either through malice or ignorance, in any of the journalistic productions issued in this or any other country. If they do, they can only be classified as far too credulous to be of any service to Spiritualism!

## SPIRITUALISM AND ITS TEACHINGS.

Spiritualism is a Science, a Religion, and a Philosophy rolled into one, and its comprehensive principles and teachings, as set forth in "The Harbinger of Light," may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, **BUT FROM COMMITTING SIN AT ALL!**
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and **AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.**
- 5.—That man is a spiritual being now, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

“THE GREEN GODDESS.”

PERSONAL.

THE PLOT SUGGESTED BY A DREAM.

“THE PEOPLE,” LONDON.

Everyone wondered how William Archer, who passed away with the old year, wrote ‘The Green Goddess,’ which made for him a big, but belated, fortune. It was so unlike this rather dull, careful, unimaginative author, who was charming, painstaking and tolerant, but certainly not an original thinker. “I dreamt the plot,” he said, when the play was first produced in America.

That was his careful way of admitting a psychic experience that was certainly remarkable. The sequel happened at H. Dennis Bradley’s house at Kingston Vale, Surrey, last February, when Valiantine, the American medium, was in England. Archer sat one night in a circle which included Viscountess Grey of Falloden and Dr. R. M. Riggall.

“During the evening several spirit voices addressed us and carried on long conversations,” said Dennis Bradley recently. “Among others was one spirit whose name I did not record, but who conversed with Mr. Archer in Spanish. The spirit voice of Mr. Archer’s son, who had passed away some few years before, then spoke with Mr. Archer for some little time. The spirit discussed Archer’s literary work, and, during the conversation, Archer thanked the spirit for the ideas and help that he had been given by his son since he passed away. Archer also made the request to the spirit of his son that he would give him some new ideas for dramatic work. On this particular night twelve different spirits spoke with the various sitters. I may mention that the medium, George Valiantine, had never seen Mr. Archer; he did not know his name. Neither had he any knowledge whatever of the Spanish language.”

This incident was not recorded in Bradley’s “Towards the Stars,” which contains a record of all the Valiantine sittings, because Archer expressed the wish that, during his life, it should not be mentioned. The world of psychic research is often like that. A well-known man sometimes approaches the subject in all honesty and frankness, and then has to keep the result of his inquiry secret, not so much that he is afraid of ridicule, but because he cannot spend the rest of his life discussing it with friends. During my own psychic experiences of the last three or four months I have been worried to death by people who want to know. Most of them want to talk to their Aunt Mary.

The teacher’s conventional post of omniscience is occasionally somewhat severely tested. During a lesson on the Deluge a teacher explained that when the flood came all living creatures except those in the Ark were drowned, “And what happened to the fish, miss?” she was asked.

WATCH FOR THE RED DISC!

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

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

Interviewed a fortnight ago by a representative of the “Sydney Morning Herald,” Galli Curci, the celebrated Italian singer, said:

“The books that I love best to read tell of science of the future life, and my choice above all other authors is Swedenborg, because of the simple beauty of his style and his deep thought. I do not see why people should devote so much more time to the science of material things about them, than to those spiritual things which are eternally enduring. My belief is that we should use to the best advantage this life which prepares for an everlasting future, and get, too, all the real happiness that we can out of it. However, in eternity I expect to go on working just as I do here, and trying to make those about me happy by my singing.”

This gifted human song-bird will doubtless find the anticipation herein expressed fully realised in the Great Beyond, where voices, such as were never heard on earth, unite with the music of the spheres in producing the most rapturous harmonies.

\* \* \* \*

Having recently returned to Adelaide after a delightful and very successful tour of America, England and South Africa in the cause of Spiritualism, the Rev. Lily Lingwood-Smith and her husband—who accompanied her on her travels—visited Melbourne a fortnight ago to participate in the marriage ceremony of their son. Their wanderings extended over two years and nine months, and they have brought back with them a fund of very interesting experiences concerning their association with the movement in the countries named. The platform services of Mrs Lingwood-Smith were in demand wherever she went and she returns to her South Australian home with many valuable expressions of appreciation received from admiring friends.

\* \* \* \*

Mrs. Rona Olsen, favourably known for the past ten years in New Zealand as an earnest, talented and consistent worker, is visiting Melbourne before her return to America to fulfil her undertaking to pay a return visit to that country. She addressed two keenly interested audiences at Anzac House, the home of the Imperial Federal League, upon the subject of “The Mystery of Life” and “The Unveiling of Truth,” and in the course of her remarks stated that in a personal interview she had with the much-quoted inventor, Mr Edison, he declared that as to life after death he was not sure, but he could imagine the body to be as a ship stranded upon the shore; the crew, who were the life-force of the vessel, stepped on to land, but they were still the same individuals after they had left the ship. So with man, he leaves the body derelict but, clothed in a finer garment, he finds himself in a new sphere of usefulness, without limitation of time or space, unhampered by physical conditions, free to follow his inclinations in accordance with the laws of his new environment, to choose the course of spiritual activity that appealed most to his aspirations, and unfolding the individuality he retains after his transition from the earth and its associations.

Dean Ramsay told the story of a Scottish peasant who had the misfortune to lose his wife and his only cow on the same day. The neighbors, coming in to console him, tried to hearten the poor widower by hinting that he need not be solitary long; there were quite a number of women in the parish, any one of whom would jump at the chance of marrying him. “Oh ay,” said Sandy, “you’re a’ keen enough to get me anither wife; but no’ one o’ you offers to gie me anither coo!” None but a Scotsman could have said that.

# SPIRITUALISM AND RELIGION.

## An Appeal to the Churches.

“The Existence of a Spiritual World has been Established.”

By SIR OLIVER LODGE.

It may be said that about Death there are three main alternatives. First, the view of the philosophic materialist, which seems to be tacitly adopted by many of those who study the facts of Physiology, Anatomy, and Biology generally; namely, that the bodily organism is the man, and that when the organism dies, intelligence ceases with the extinguishing of the brain, the man becomes extinct, he is really put in the grave, and his particles gradually return to the condition in which they can be utilised by other forms of life. On this view, the only survival which can be predicted, even for a great man, lies in his immortal works and the memory of his friends and disciples.

Next there is what may be called the Calvinistic or ultra-protestant view, which holds that death is by no means the end; that there is a future existence to be taken up at some unknown future day, though the fate of the individual in that future existence is settled at the moment of death; that further intercourse with him is forbidden and impossible; while some even hold that prayers for him are hopeless, his state being definitely fixed for all eternity. There is an opposing view which holds out hope and proffers help, but only through recognised ecclesiastical channels, only through the Church, only by the intervention of its Saints, its Apostles and its Ordinances. This is not the place, however, even to indicate the variety of views that have been or may be held by religious people concerning the sequel to death. I only state the position taken by some, at any rate of the laity, in order to contrast it with the view taken by the Spiritualists, on what they consider good evidence.

The outcome of Psychical Research is to establish not only survival, but the power of communication; with difficulty doubtless, and subject to conditions; but still genuine intercourse, real conversation. And this, whether established or not, is the foundation on which the Spiritualists base their faith and their practices. Not all Psychical Researchers are Spiritualists by any means. Some have found themselves able to remain Materialists, especially on the Continent: though to me that seems likely to be only a temporary standpoint. Anyhow they have no doubt about the facts; those they fully admit, it is the interpretation that they debate.

But those who call themselves Spiritualists, hav-

ing likewise no doubt about the establishment of supernormal facts, include among those facts—as an inevitable deduction from a mass of experience—the power of communion with the departed. They consider that not only by trivial domestic messages can they establish the survival of their lost ones, but also that by further conversation they can acquire some notion of the conditions of existence on the other side of death. Indeed, some of them are so impressed with the beauty of their creed, the enhanced value it gives to life, the relief it gives to sorrow, the comfort it holds out to the bereaved, and generally are so full of the joy and faith with which it suffuses existence, that they long to be the privileged messengers of what seems to them

not a new but a resuscitated gospel, and they try enthusiastically to share their conviction with the whole human race.

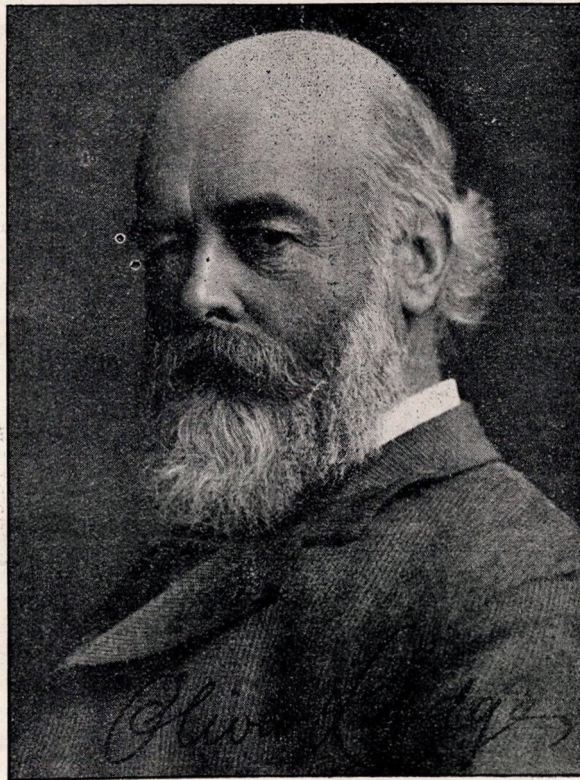
### THE CREED OF THE SPIRITUALIST.

So the creed of the Spiritualists may be stated thus:—That death, so far from being an end, is not even an interruption of continuity, that it is an episode in continuous existence, an adventure through which every individual has to pass: that the body is not the man, but his instrument, a mechanism which his own real self gradually constructed, and more and more inhabited, during the period of its incarnation in matter; but that when set free from the flesh, his more unhindered, more real, more wakeful, more intelligent,

more hopeful existence begins.

This period of earth-life is undoubtedly important—singularly important and reverently to be protected and sustained to the end; for upon it depends the state in which he enters on his future career. His character, his habits, his knowledge, his experience, his memory, he takes with him. Those things are all he does take; and with them, for better, for worse, he is permanently endowed. There is no waste of acquirement, no extinction of budding powers, the progress that was begun here is continued there. He may still, in a wider larger sense, rise on stepping-stones of his dead self to higher things. There is no long period of quiescence.

After an interval of recovery from the weakness of illness, or the shock of wounds, he takes up the thread of his life; he finds friends willing to help; he is not isolated or solitary, save only when he has led here a completely selfish life. He enters on the state for which he is fit, whether it be higher or



SIR OLIVER LODGE.

lower; he finds surroundings which do not seem to him alien or strange, he may indeed be surprised at their familiarity; he recognises friends, and is able to interpret his new environment in much the old way. Probably because manner of interpretation depends mainly on the percipient; even here we can form no adequate conception of objective reality; we are only conscious of the universe through human interpretation; and that power of interpretation continues.

#### MANY GRADES OF EXISTENCE.

There are many grades of existence, many resting places. The ordinary man is not fit for the higher states as yet. There are lower states also, from which his friends hope he is immune. And thence, by service and love and duty, he can rise, as his spirit progresses—can rise without limit. Or it may be that, inspired with missionary enterprise, he can descend to lower regions for a time, to help the spirits in prison, to assist, instruct and encourage those who did not rise to their opportunities even when here, and those still more debased, in lower depths, who, by either cruelty or selfishness, have degraded themselves below the level of normal humanity. But even for them there is hope; the possibility of reform is not denied to them; but they must themselves seek it. They must struggle upward. Effort continues in every grade. Time seems to be the essence of existence, even there; and after a lapse of time, differing for different individuals, they may emerge from their darkness into the fellowship of others.

Those already in the regions of light and life and love can set their faces towards the heights, whence may be vouchsafed something akin to what has been called "the beatific vision"; at first only granted momentarily until they are able to stand it; then more frequently. So, in due time, they gradually pass into regions far above our ken, on their way to what must seem to us infinity.

Well, it is a hopeful creed; it is a creed likely to bear good fruit in the conduct of life. It is a creed full of responsibility; it ennobles self-sacrifice. It seems to those who hold it worthy of their conceptions of the divine order. And, what is more, it seems to them undeniably true.

#### THE RELATION OF SPIRITUALISM TO CHRISTIANITY.

Here I enter upon deeper ground, and must tread softly. But, so far as I am entitled to form an opinion, **there is nothing in the spiritualistic creed, at least as above formulated, which is alien to the Christian faith.** The only individual of whom we have been in any sense fully informed, did not remain associated with a material body. He possessed a spiritual body—or suitable instrument of manifestation—similar in appearance to the old one but less restricted. Through it He was able to communicate with survivors; He descended into lower regions to help the outcast; He accompanied the penitent thief to the intermediate state called "Paradise"; and He ascended into supernal regions beyond the scope of ordinary humanity; a state which can only be spoken of in mystical language, where however He is still accessible, and whence He can come and does come, in the beauty of His character, to judge both the quick and the dead.

It will be asked however—Do all Spiritualists think that? Do they all accept the Eternal Christ, as having been manifested in Jesus of Nazareth? Probably not: though the majority do. I have known of a few who felt hostile to Christianity, or rather to some travesty of Christianity which they thought the Churches held. Of course there may be some utterly and seriously mistaken, but for the most part those Spiritualists who hold aloof from

religious services, and seek to found a religion of their own, have been repelled, not by the genuine essence of Christianity, but by superimposed ecclesiasticism and dogma, and other forms of human organisation.

I think they are unwise; I think that organisation should be all to the good, and that the mistakes of any human establishment should be amended and gradually improved away, the whole not being cast aside as of no value. The Church is an organisation of great value: it is a mighty weapon for the overcoming of evil and the establishment of good. It surely does aim at the establishment of God's Kingdom upon earth. In carrying this aim out, it makes mistakes. It has shown itself blind to many spiritual realities; it is not making use of all the means of Grace which are now available. But its officers are distributed through the length and breadth of the land; they are treated with respect, listened to with some attention; and, when it is felt that they have a living truth to proclaim, multitudes flock to hear them.

At the present time there is a real demand for truth and reality. People do not wish to be in ignorance about higher things or uninformed about the destiny of man. But if they have to depend entirely on the inspiration of the past, if there is no living spirit active and alert to-day, if inspiration has ceased, and truth has to be dug out of ancient documents, with no other vital channels open, then numbers will drift away, some to materialism, some to Spiritualism. "The hungry sheep look up and are not fed."

#### THE CHURCHES SHOULD EMBRACE THE FACTS OF SPIRITUALISM.

What is the remedy? Each individual must decide on what immediate small practical step can be taken. Something should be done, something will be done, if not by the present generation, by the next. Not offences only, but blessings also, are inevitable in the long run. It must needs be that blessings come, and joy be to that man by whom they come. It is a hopeful sign of the times that many are seeking more knowledge, even in obscure and prejudiced directions. Pre-judgment of these things is not wise. A "prima facie" case has been made out. Innumerable mourners have already been helped: much happiness has been secured on both sides of the veil. For the pain of separation is not limited to our side alone, and is grievously enhanced by witnessing hopeless grief or lamentable despair. There should be no such outcry against the heavens, no such sense of utter irretrievable loss. Love has bridged the chasm.

The doctrines of the Spiritualists, the offering occasionally of opportunities for personal intercourse, the sense of communion with the departed, have brought hope and comfort to many thousands. That there are faults and weaknesses, credulities and superstitions, associated with or grouped round about the subject, no one would seek to deny. Is it not necessarily so with any widespread movement? The movement needs guiding; it needs sanity and reverence and modesty and open-mindedness: it should not seek to cut itself off from the great traditions of the past. Nor should we seek to limit ourselves to those either. **The facts on which Spiritualism has been based should be brought into the service of Religion.**

How to do this well and wisely I know not. But we are guided and helped. Wisdom will be granted to those who try, and will be denied to those who hold aloof. **The existence of a spiritual world has been established, or is in process of being established, by the methods of science; and that is the basic foundation of all Religion.** I for one have

learnt that human existence, as we know it, is but a part of the whole. The Communion of Saints, aye and of sinners too, is real; there was no isolation of sinners in the days of Authority, they were so treated that some became saints; the seeking and the saving was no temporary effort, but a perennial blessed activity, in which we too may share. Souls are not extinguished, progress is infinite. The reality of mutual aid, both here and hereafter, and the efficacy of prayer, have become, not articles of faith alone, but things of direct experience. The region of knowledge is in some sort encroaching on the region of faith. But the region of faith is infinite; and knowledge, though very finite, genuinely grows from more to more. A beam in darkness—let it grow!

### CATHOLIC CHURCH AND THE AFTER LIFE.

A pronouncement on After-death conditions by Monseigneur Bougaud, Bishop of Laval, Italy, has recently been circulated in leaflet form. It reads as follows:

#### OUR DEAD ARE NEAR TO US.

The great and sad mistake of many people, among them even pious persons, is to imagine that those whom death has taken leave us.

They do not leave us, they remain!

—Where are they?—In darkness?

Oh, no, it is we who are in darkness.

We do not see them, because the dark cloud envelops ourselves; but they see us.

Their beautiful eyes, radiant with glory, are fixed upon our eyes, full of tears.

Oh, infinite consolation! Our dead are invisible to us, but they are not absent!

I have often reflected upon the surest comfort for those who mourn. It is this: a firm faith in the real and continual presence of our loved ones. It is the clear and penetrating conviction that death has not destroyed them, nor carried them far away.

They are not even absent, but living near to us, transfigured: having lost in this glorious change not one delicacy of their souls, not one tenderness of their hearts, nor especial preference in their love; having, on the contrary, in depth and fervour of devotion, grown larger a hundred-fold.

Death is, for the good, a dazzling translation into light, into power, into love. Those who here on earth were only ordinary Christians, become perfect; those who were only beautiful become good; those who were good become sublime!

MONSEIGNEUR BOUGAUD,  
Bishop of Laval.

### MILLIONS GOING BEGGING.

The following interesting story lately appeared in the columns of the "Daily Sketch," London:

Four English sisters have been prompted by a spirit message (said to have been received by one of them) to claim a share in the famous Webber millions. The sisters are: Mrs Lavinia Underwood, wife of a Merthyr Tydfil dentist; Mrs Woodman, Rugby; Mrs Ramsden, Cirencester; and Mrs Emil Schmidt, Caracas, South America. They are daughters of the late Richard John Webber, a Gloucestershire coach-builder.

Four months ago Mrs Underwood heard a voice which she recognised as that of her dead father, say: "Search in the wooden chest." The search revealed her father's birth certificate and other papers establishing her father's descent from a brother of William Webber, who was born in Devonshire in 1740, went to America and obtained land, which is now said to be worth a fabulous sum.

### LOVE BRIDGES THE CHASM.

It is possible, as many can testify, to have an overwhelming sense of the presence of those who have gone beyond our sight. If this privilege is grasped, if quietly and submissively those who are still in this life welcome, wait, and listen, they may attain to a wonderful and comforting sense of nearness. Love is a great bridge and across it thoughts and feelings can meet. From the side of the living can come the assurance of faithful love and memory and hope; from the side of the dead an affirmation of life and courage—and a triumphant vindication of love. Those who have experienced these moments long anxiously for others to experience them also. They feel that many, if they would submit, resign, expect patiently, and receive lovingly, might not only console those who have gone, but themselves become permeated with a fresh appreciation of values, and a wonderful new joy.

From the Hon. Edith Lyttleton's article "On Behaviour to the Dying" in "Survival," edited by Sir James Marchant.

### DAYLIGHT GHOSTS!

"Ghosts do not always appear at night," remarks a writer in the "Birmingham Weekly Post," who tells the following story:—

One sunny summer afternoon I was sitting alone in an ordinary drawing room in Edgbaston, intently reading an interesting book, when the door slowly opened and the face of a female relative appeared, and looked at me for a few seconds, and then withdrew, the door being quietly shut again. I was so absorbed in my reading, and so used to this particular person coming to the house at any time, that I did not think anything of the occurrence. Afterwards, when I went into another room where the family were sitting, I casually remarked that so and so had come, and asked where she was. To my surprise and consternation I was told that I could not possibly have seen her, as at that moment the news had come that my relative had unexpectedly died early that morning.

### PSYCHOMETRY EXTRAORDINARY.

The "Newsman" in the "Daily News," London, recently told the story of an old ring belonging to the late Lord Swansea, whose varied history was told to its owner by a clairvoyant whilst in the trance state.

At a reception, at which the late Lord Swansea was present, a woman clairvoyant was asked to "sense" some object then in the room, and Lord Swansea offered a strange, antique ring which he was wearing. The medium proceeded to tell its history from the time of its completion by a craftsman in the ancient days, and of the various owners of the ring from time to time. Then she said, "I see a crowd of rough-looking people round a scaffold. On the scaffold stands a man in his shirt. He is pale, and beside him stands a priest. The pale man takes off his ring and hands it to the priest."

The clairvoyant was too overcome to go any further, Lord Swansea astonished the guests by declaring that the ring had, in fact, belonged to the ill-fated Louis XVI., and had been handed by him to the Abbe Edgeworth, who attended him at his execution.

He that hath a truth and keeps it, keeps what not to him belongs, but performs a selfish action and wrongs a fellow-mortal.—A. J. Davis.

# THE INDIAN ROPE "TRICK."

## AN UNEXPECTED PERFORMANCE.

By **WALTER BLAKE**, Prospect, South Australia.

During the past a considerable amount of controversy has ensued concerning the famous Indian Rope "Trick," and, as one who witnessed the actual phenomenon several years ago, I feel urged to write an account thereof. When I first came to Australia from India in December, 1909, I very often used to mention the incident when touching upon the subject of India, or when the subject of magic was alluded to, but noticing the smile by which my narrative was invariably received (and, upon reflection, I was bound to admit how incredible my story must appear—I was sceptical myself once) I very shortly ceased to give any verbosity.

In the year 1908 I was stationed at Jhansi, Central India, being at that time a bandsman in the 1st Battalion Wiltshire Regiment. Now, Jhansi is a very hot and unhealthy place to reside in, and as we had several boys in the band who had not been long out from England, we were during the hottest three months, given a furlough to a place in the mountains named Kasauli.

As a rule the mountainous stations possess very few level roads; Kasauli only possessed one, and it was usual for the soldiers to take, at least, one daily walk along it for about two miles to a picturesque place named "Lady's Grave," which has a very tragic history attached to it; but as it does not concern this narrative, I will make no allusion thereto.

\* \* \* \*

One morning, accompanied by Private A. E. Phillips of "B" Company, and Bandsman T. Long—both of the 1st Wilt's Regiment, we set out for our usual morning walk along the mountain road. Arriving at our two-mile terminus, we found three more soldiers who were seated upon a rail that bordered the narrow road on the chud (sloping) side, and, joining them, we seated ourselves likewise.

We were engaged in smoking and talking when we observed two men and a boy (all Indians) approaching us; they eventually passed onward halting at about twenty paces from us and, turning towards us, one of the Indian men began to dance in a most furious manner. In a little while he desisted, and then, taking a cobra from a basket and producing a mongoose, we were entertained to a fight between those two antagonists—not that we took much interest therein, for such a spectacle is common in India.

After the mongoose had, apparently, got the better of the cobra, and each were returned to their respective receptacles, one of the Indians put his hand in a sack and extracted a rope. Private A. E. Phillips, who was sitting next to myself, ejaculated: "Blake, old boy, I do believe they're going to do the rope trick." Prior to that I had heard of the Indian rope trick, but had quite naturally put it in the same category as the renowned sea-serpent, so often reported to have been seen by sailors in days of old.

\* \* \* \*

As soon as the Indian had extracted the rope, I remember that we all rose from our seats simultaneously and, as far as I can remember, not one of us spoke during the whole of the subsequent proceedings. Holding the rope in one hand in coils, similar to the cow-boy when he holds the same for lassoing, he threw the rope—only, instead of throwing it in a horizontal or in a trajectory man-

ner, he threw it perpendicularly in the air, retaining one end of the rope in his hand. Our eyes—or rather my eyes, I can only speak for myself—were fixed upon the rope watching its journey through space. I must admit that it appeared considerably longer than I should have imagined it to have been in the coiled state.

Very quickly a white cloud burst out at the summit of the rope in the air; then the Indian, relinquished his hold at the base and it remained in a suspended condition. The Indian responsible for the throwing of the rope then brought the boy forward, and, pointing upwards, the boy rapidly began the ascent of the rope until he was eventually lost to view in the cloud. The Indian began to gesticulate and shout upwards for a few seconds, and then he, too, ascended the rope, being also quickly lost to view in the white cloud.

\* \* \* \*

Until this juncture the remaining Indian had taken no part whatever in the proceedings, but now he approached the base of the rope, facing us, and held out his arms as if for a catch. Almost immediately, down came the head of the boy from the clouds, to be quickly followed by the arms, legs, and trunk, all of which he caught and placed in the sack. The Indian, apparently in the cloud, then slid down the rope and, seizing the sack, emptied out the boy—of course, alive, and with one tug of the rope brought it to the ground. As he did so I remember experiencing a perceptible inward start, as if recovering suddenly from some fascination.

Several remarkable things eventuated which, with time, I have thought over, viz.: (1) We all rose from our seats together. (2) No one spoke. (3) No one attempted to approach the rope and no one thought of so doing. (4) The sack (to myself) appeared much smaller than the boy it had contained afterwards. (5) and the strangest thing of all—although five out of the six of us had, upon comparing notes, witnessed the same kind of phenomenon, the sixth (a gunner in the Royal Horse Artillery) most solemnly declared that he hadn't; on the other hand, he declared that when the Indian made the movement to throw the rope **he lost sight completely of all the Indians**, and although he was standing at the base of a pinnacle in the mountains that can be seen sixty miles away **he even lost sight of that**—everything was void. In other words, he had not been conscious of anything objective or subjective until the conclusion of the "trick."

\* \* \* \*

From the time that the Indian threw the rope into the air, until he withdrew the same, I do not suppose that more than five minutes elapsed. Giving the Indians a few annas (pence) we watched them slowly depart until they were lost sight of in the distance. Although I sojourned in India for nearly eight years, traversing it from Peshawur to Tutticorin, and had heard much of, and come into contact with other feats of magic, it was, during the course of the whole of my periginations, the only time that I was privileged to witness the famous Indian Rope "Trick."

The habit of touching wood when we have boasted of our good luck is a throw-back to the ancient tree worshippers. The primitive belief was that spirits resided in trees, and wood was touched to call the attention of the tree to the fact that his influence was recognised, and that he might not feel slighted and change good fortune into bad.

# THE NUTSHELL PAGE.

The activities of Sir Arthur Conan Doyle seem to have no limit. As though he had not sufficient on hand with his literary output and the delivery of addresses in all parts of Great Britain, he has now taken on the risk of opening a Psychic Book Shop in the heart of Westminster. The position is, therefore, one of the most central in London, the address being Abbey House, Victoria Street, which is close to Westminster Abbey. In a circular Sir Arthur says: "This bookshop will be devoted entirely to the sale of spiritualistic literature, and its only hope of success will depend upon students of psychic matters turning to it for the books which they need. A large stock will be kept and all requirements carefully met. I confidently appeal to all who sympathise with the movement to give me their custom and so help to meet the very heavy expenses involved. Should any reader have old psychic books to spare, or duplicate copies, they would be very thankfully received as contributions towards the library. Our books should always be in circulation. A book which is taken out fifty times does the work of fifty books."

\* \* \* \*

"One of the great difficulties which our movement has to overcome," adds Sir Arthur, "lies in the fact that the invaluable books which deal with psychic matters—the most important books which are ever published—do not reach the public for whom they are intended. Either the booksellers do not stock them at all, or they occupy some obscure positions upon their shelves." It is in the hope of remedying this, and bringing the average man face to face with our literature, that he has opened the bookshop and library and one may readily express the hope that the success of the enterprise may be in proportion to the venturesome spirit displayed.

\* \* \* \*

Commenting on the opening of the Bookshop, "The Star," London, states: "Spiritualism appears just now to be having one of its periodical booms, and it will doubtless receive additional stimulus from the opening of Sir Arthur Conan Doyle's new bookshop in Victoria-street—one of the handsome new shops erected on the site of the old Westminster Palace Hotel. . . . When I looked in a day or two ago, I found the famous creator of "Sherlock Holmes" busily engaged in tying up parcels of books—and I wondered if he had taken out a card in the Shop Assistants' Union!"

\* \* \* \*

The "Daily Express," London, gives a story of mysterious knockings on the front door of a house in Cullompton; the picturesque title of the account being, "'Ghost' Haunts a Knocker." In short, the knocker is raised by some invisible agency and gives rat-tat-tats on its own account. This impish knocker has been watched and examined, but "no one has yet been able to explain the mystery."

\* \* \* \*

"The People," London, in a "Diary" paragraph on "The Spirit 'Phone," referring to Edison and his proposed apparatus to obtain spirit communications, states that the great inventor "accepts the fact of spirit survival as does Lodge and as did Barrett." The writer goes on to tell of a conversation between an American business man and Marconi on the subject, when the suggestion was made that Marconi should take the problem in hand.

\* \* \* \*

"The Present Relations of Science and the Christian Faith" was the subject of the Murtle Lecture, at Marischal College, Aberdeen, by the Bishop of Birmingham. Taking the modern view, he claimed that the facts of science must be recognised, and that the tenets of religion fitted in with these facts, if looked at from a proper point of view.

\* \* \* \*

The Panacea Society, which is an outcome of the Joanna Southcott movement, reports that its Free Healing campaign is making extraordinary progress: that it has treated some 6,000 patients in all parts of the world, and that thousands of cures have been effected. All the healing is carried out by post and is entirely free. Particulars are to be obtained from the Society by letter at 46, Ebury Street, London, S.W.

\* \* \* \*

It is interesting to note—according to a recent issue of "The National Spiritualist" (Chicago)—that in the case of a woman charged with fortune telling, the judge said, "I concede that Spiritualism is a religion and the court is not questioning the National Spiritualist Association or its religion, but is trying the woman for fortune telling."

Major C. C. Colley, a son of the late Archdeacon Colley, recently gave the opening lecture of the session at the British College of Psychic Science. The lecturer, who has been aware of his psychic gifts from childhood, and through boyhood to manhood, described under the title "Psychic Episodes of My Life," some startling occurrences, and endeavoured to explain each in a scientific way. During Major Colley's war service in a regiment of artillery and later in the Inventions Department, where his scientific training and his fertile mind made him valuable, the powers were in great evidence, and many psychic intuitions which resulted in definite practical results, came to him at this time, but at present he is not at liberty to speak fully of these.

\* \* \* \*

Mr George Valiantine, the American medium made famous by Mr Dennis Bradley's "Towards the Stars," has arrived in London for a stay of some weeks, during which he is to give twelve sittings under the most rigid test-conditions for the Society for Psychical Research. Mr Dennis Bradley and Mr Hannen Swaffer will represent the outside public on the committee formed to carry out the arrangements, the sittings of which will, of course, be private.

\* \* \* \*

To speak of the rationale of prayer might seem to reduce it from a spiritual to a scientific basis. But teachers of religion had too long relied on what was called theology. Since the Copernican theory came into the schools science had progressed, while theology had remained more or less static. While science had asked questions and demanded answers, the Church had been content with theology. That was why there were empty churches to-day.—Rev. G. Vale Owen.

\* \* \* \*

The Rev. W. A. Reid, a member of the Glasgow S.P.R., lecturing at the Music Hall, Aberdeen, on "Christianity and Spiritualism," said that having studied the matter for 15 years in many lands, and having examined the evidence, he was absolutely satisfied that there were genuine phenomena in these days, which substantiated similar phenomena in the Bible.

\* \* \* \*

Mr Dennis Bradley's remarkable book, "Towards the Stars," records a series of seances held at Dorincourt, Mr Bradley's Kingston Vale mansion, and conducted by Valiantine, the famous American medium. At one or other of these, such well-known people as Viscountess Grey of Falloden, Lord Dewar and Senator Marconi, Sir Arthur Conan Doyle and William Archer, Caradoc Evans, Newman Flower, Philip Page, Harold Wimbury, Robert Lynd, Stewart Hodgson and Hannen Swaffer, the editor of "The People"—all these last-named seven are well-known journalists—Miles Malleon, the actor, Cyril Scott, the composer, Charles Sykes, the sculptor, and Captain Ben Hicks, the American film man, were present, all of them now witnesses of extraordinary happenings.

\* \* \* \*

A British Columbia subscriber to "The Harbinger of Light" writes: "I may tell you it is much appreciated by several of my friends, including a splendid, broad-minded Vicar of one of our churches."

A Californian subscriber is too generous altogether. He says: "For a Spiritualist, the word 'Australia' conjures up 'The Harbinger of Light'—a journal as flattering to the Southern Hemisphere as the 'Cross' to the southern skies!"

\* \* \* \*

The "Daily Chronicle," London, echoes the changed public opinion on Spiritualism, and states that, although a portion of the phenomena may be due to fraud, there are certain well-defined phenomena which are above suspicion, and are inexplicable by known laws.

\* \* \* \*

From the "Manchester Guardian's" report of a recent lecture by the Rev. G. Vale Owen we take the following: "Mr Owen said that in the South Spiritualism was taking a firm hold upon the people. Sometimes, in fact, they felt it was spreading too fast and getting out of hand. But in the North they were up against great odds, for there were very few people in this part of the country who were earnest believers."

\* \* \* \*

Let every minister that is preaching remember that the angels of God are among his hearers.

# THE SCIENCE OF HEALING.

## The Methods Employed by Invisible Operators.

### The Cures of Christian Science Explained.

By EDWARD C. RANDALL, Counselor-at-Law, New York; Author of "The Dead Have Never Died" and "Frontiers of the After-Life."

I am not a Christian Scientist, but I do concede, as any sane man must, who knows of their work, that Christian Scientists have performed some remarkable cures, and that, absurd as it may seem, absent treatment in some cases seems to be as efficacious as though the patient were in the presence of the healer. Let me confess that all the contentions of that Society appeared just as ridiculous to me as they now do to the great majority of people, until of late I came to know something of the natural and fundamental laws involved in Christian Science practice. This is certain—that if any disease has been cured by their healers, it must have been by virtue of some natural law.

The greatest thinkers of modern times, among whom are Alfred Russel Wallace, Sir William Crookes, Flammarion, Lombroso, Richet, Lodge, Sir Arthur Conan Doyle, and thousands of other psychic research workers, have discovered that life continues and have proved it to their satisfaction. After the change, they assert, we, as individuals, live on, in a plane tangible, material, natural, and governed by law. They know that the conditions after life on earth are as real to the inhabitants of the etherial plane as conditions on this earth are real to us.

The orthodox church, of which the Christian Science Church is a peculiar but integral part, teaches that life follows the death change, but not that this continuing life is a demonstrable fact, for it makes no effort to test and prove evidence, and it often condemns those who do investigate. Condemnation and ridicule are the children of ignorance. Progress, material and spiritual, astounds us as it leaps from one discovery to another more astonishing, so that one has no right to condemn what he does not understand.

Death, so-called, and birth, are natural. Everything that is natural is governed by perfect laws, and it is a great misfortune that the orthodox church in all its subsidiaries makes no effort to understand those laws or the conditions governing birth or dissolution, or to learn what part the so-called dead take in our affairs. Is it not time that we came to understand something of these matters, so that we may bring forth a better race, may live

more intelligently and comfortably, may pass into the next state understandingly, and that we may be able to do our part in the domain of Nature to which we all shall come? Is not such field of research legitimate?

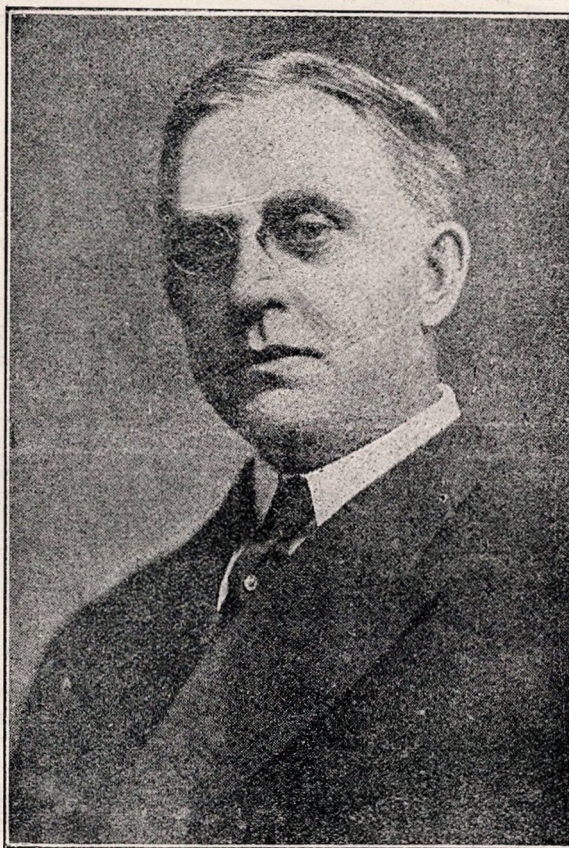
Psychic phenomena and the work of the Christian Science healer are not generally understood, for the reason that the laws controlling them are not studied and understood. [The Christian Scientist contends that the marvellous cures are solely the result of prayer, but he makes no effort to understand, and he does not understand, the force with which, and through which, they work.

I am of the opinion that spiritual progress has been stayed, and will be stayed, until more is known of the laws under which we live in this world and the next. We should specially bend our efforts to understand how and where the so-called dead live, and just what interest they take and what part they play in our daily life. Can they, and do they, as a people, include among their activities aid to the Christian Science healer in the work that he undertakes to do? In that practice, does the great law of cause and effect hold good? If we admit that it does hold good, the great problem is to understand something of that cause and to work with it intelligently.

For over thirty years, in a sane, sensible, and scientific manner, with both feet on the ground at all times, I have been a deep student of the psychic, and have come to

know something of the death change, and of how the living dead improve and enrich themselves by helping in many ways those who are still in earth life; and I have further come to know as a fact that those in the next life can and do communicate with us, when we make conditions that will permit communications, for such conditions are governed by physical laws and must be made in accordance with them.

Some months ago my attention was called to the psychic work being done by Earl La Mont, a young mechanic of Buffalo who had the ability to take on what is known as the Trance condition; that is, at such times he loans his physical body to one of the after-life, usually to Samuel Fox, who, on occasions, enters it and, using Mr La Mont's organ of speech,



MR. EDWARD C. RANDALL.

talks freely and explains his work and the conditions in the next world, as we call it, the home of spirit people. He was a great psychologist and has been in the After-life nearly a century.

For over a year I have carried on these philosophical discussions, which have been taken down in shorthand by my secretary. Mr Fox explains that within our flesh garment is a permanent and material inner body, composed of a substance known as ether; that death is simply the throwing off of the outer flesh garment, which is merely the instrument used during our physical life, at which dissolution, the inner body, or Etheric form, which alone has sensation, passes into the next state of consciousness, holding form, feature and expression, exactly as before the change; and that when conditions are right, the so-called dead can speak with us as freely as he speaks through Mr La Mont. This is a proposition that should and does challenge every person who does his own thinking. Interest in it will not lessen as time goes on, but is increasing now by leaps and bounds. Whatever one's snap judgment may be, the subject must be approached with an open mind.

#### DISCUSSION AT A SEANCE.

At my last seance with Mr Fox, speaking through Earl La Mont, we discussed the practice and teaching of the Christian Science Church.

"As I view Christian Scientists," I said to Mr. Fox, "they are, first of all, a very earnest group of people, who do much good and who obtain some remarkable cures. If they have helped a single individual, or brought about any cures, physical or mental, it must have been through some natural law. If you are familiar with the laws that govern, direct and control their work, will you explain them?"

"The healing force, to begin with," Mr Fox said, "is not the private possession of the Scientist—it is everyone's, God-given to all. The Scientists have performed many wonderful cures, but this great healing force, which exists throughout the Universe, is manipulated by Etherial people, that is, by the inhabitants of the after life, who work in conjunction with Christian Science healers, and can look upon the body of an earthly person. They see the organs affected and observe where the atoms within a diseased organ do not synchronize properly, causing illness. Their diagnosis is sure, because they can see. Now, the healer or practitioner, by concerted thought, guides and directs his Etherian helpers, who find the patient and concentrate their thought upon him, if possible restoring the normal and effecting a cure. **There has never been a case of Christian Science healing where people like myself, inhabitants of the Etherian world, did not act.**"

"What of the healing force used by Etherians? Is it a substance." I asked.

"It is a living thought-force," Mr Fox replied. "I will explain it to the best of my ability. This healing force emanates from God and fills the universe. It is as free as air, but it must be manifested and used. Its action is not automatic and it doesn't 'just happen' in practice. If healing force and its use were correctly understood by mankind, bodily disease would be largely eliminated."

#### THE METHOD OF SPIRITUAL HEALING.

"Will you describe the method used by spirit people, working in conjunction with the Christian Science healers?" I asked.

Mr Fox replied. "In this city there was a mail carrier, who was rapidly losing his mind. It devolved upon me to help him. He was only partially receptive. I saw by examination of his brain that there was a deterioration in one of its convolutions; certain atoms making up the brain cells were out of

harmony with their fellows, with the result that there was cellular deterioration, to such an extent that he was scarcely able to do his work. With other Etherians, we concentrated our thought, bringing into use the great healing force of Nature. We precipitated it in and upon the diseased part and corrected the vibratory condition, so that the brain ultimately functioned normally. [It took time, loving care, and intense concentration.]

"That healing force, then," I asked, "can function and find expression only under the direction and manipulation of inhabitants of your plane? In other words, by the concentration of your mind-force you draw from the invisible reservoir of God, or good, a healing substance, and you precipitate it around and about the diseased condition, which actually heals the diseased part and restores the normal function?"

"Yes," Mr Fox replied. "We know that if it is properly applied, such infinite thought-force will in most cases correct the condition, and that we are merely using our thought and precipitating it in and about the diseased portion. The result is usually a cure."

"As I understand you, Mr Fox," I said, "from our previous talk, the Divine God-Force functions through the individual, in both spirit and man, and can find expression only through the action of individuals on this plane or the next?"

"Yes," Mr. Fox replied.

"This God-force then is within us all and it finds expression in and through all of us? It is the operation of the mind force of Etherians that restored to equilibrium the diseased brain in the case described, and made each atom synchronize with every other atom therein contained?"

"Yes," Mr. Fox replied.

#### "IMPOSSIBLE WITHOUT OUR HELP."

"A mortal Scientist in his healing work is then aided by a group of Etherians; his mind lights a pathway to the sick. Can that work be done by him without help from those in your plane of activity?"

"It is impossible to do it without our help," he said, "for a healer cannot perform any cures without the aid of helpers on our side. Understand, my friend, they do not know that they have this help from us. I have known only one practitioner who did know it; but nevertheless, the healing is done through the agency of the inhabitants of our plane. If they only did realize it, their efficiency would be increased hundreds of times, but, let me state here, they are very hard to reach."

"Why?" I asked.

"They believe," he said, "that if spirit people, such as we are, manipulate this power, or if they themselves attempted to manipulate it, the healing would not be of God. Can any good deed that helps earthly people be anything else but of God? Can you conceive of a personal God giving attention to each and every one who is ill? Can you conceive, on the other hand, of any cures being effected without personal and intelligent direction?"

"How do you distinguish," I said, "between Christian Science, and Faith healing?"

"There is very little difference in principle. In faith healing one need not know anything of science—he merely has the faith, and, his own mind being receptive, we can help directly."

"And are there spirit people, those whom you call Etherians, who are ready and willing at all times to assist, if there is the open door?"

"Millions of them," Mr Fox replied

"In ordinary Christian Science healing," I asked, "what is expected of the one who is suffering?"

"Faith," Mr Fox answered, "is all that is expected. Faith will create the open door, but if the patient has an understanding of the way the healing is performed, it will help greatly."

#### HOW ABSENT TREATMENT IS PERFORMED.

"What of absent treatment?" I asked.

"In that case the practitioner sends the thought to the patient, and Etherians find the one who is to be helped and do the healing, just as effectively as if the patient were in the same room with the practitioner. I have known where pain localized in the exterior portions of the body was removed by the magnetism of hands laid upon the affected part. This is the only phase of healing where Etherians do not need to be employed, although the magnetic force of the healer, in the laying on of hands, comes from the same universal source."

"Other than by the way you have described," I said, "Christian Science healers perform no cures in and by themselves alone?"

"They cannot," he answered, "because there is no connecting link without us between the healer and the patient. Thought-transference and mental telepathy are possible only through the instrumentality of our people. Not only a healer can command the force, anybody can command it, but to send it to the patient, or to use it and make it function for the benefit of the patient, he must have the Etherians' co-operation."

"Is this force or substance, that you use and apply in that manner, visible or invisible to you?" I asked.

"It is at times visible, when concentrated in, upon, and about the patient. Its action is to restore the atoms to their normal state of vibration. We apply it as you would apply liniment, and it may interest you to know that when it is concentrated for use, it is violet in color. Under proper conditions some who are still in the earth life, if they are clairvoyant, are able to see it."

"Would you say that this healing was the result of chemical action?" I asked.

"It may be so classified," he answered, "because the vibrations of the atoms are changed. Not being a chemist, I cannot attempt to give you a technical answer, but, generally speaking, every change in Nature is the result of chemical action; so that every change of thought emanating from your mind-force may be classified under mental chemistry. All is matter and, as you know, matter acts on matter."

"Will you, Mr Fox," I asked, "describe a particular case where you have done such work?"

"In one particular case that I have now in mind, we are treating a person who has an internal growth. Superfluous atoms have been attracted there. We have at various times gathered and precipitated in and about that growth, this etheric, violet health-substance, which has quickened the action of the normal atoms by increasing their vibration. When those atoms are functioning normally, this same health-force, under our thought direction, will remove the superfluous atoms that make up the growth. We will complete this cure, with the help of Mr. La Mont, within four weeks, and you will be advised."

"Everything is the result of thought—all your green fields, shrubs, flowers, buildings, and furnishings are the products of your thought. You think all things out before you can give them physical expression. We do the same, except that we do not give anything physical expression, as we do not live in a physical plane."

#### THE ACTIVITIES OF THE "DEAD."

"Did it ever occur to you," Mr Fox continued, "that the living dead really are not only active, but that they are interested in mortals—that each mor-

tal to-day has invisible helpers? Beside the physician as he practices, are those with clearer vision, who mentally suggest diagnosis. Beside the lawyer are Etherians who are learned in his profession, who help him with his problems. Have you not often in a passive moment had your problems solved? Something comes to you as a suggestion. There are those on our side who have had more experience than the average artisans or farmers, and who help them in their work by suggestion. No one is unaided or alone.

"You are not automatons, however, for you must work out your own problems, but we aid in so doing whenever and wherever it is possible, by reason of our greater experience and knowledge. That something you call inspiration is, in fact, spirit suggestion. You must ever bear this in mind, that the force we call God and you call good, is Life itself, but in its divine function it works in and through mankind. It is not a force that acts in mass automatically or without direction. It can be used within the law, the natural law, that dominates all things and all people

"The only good that comes of prayer is that it causes the mind to vibrate in harmony with universal good; it opens the door to Etherian helpers, so that when conditions are right, they can answer and help. The only answer that ever came to prayer was the response of the living dead. What a startling and astounding proposition it must seem to you!"

#### TALKS WITH MRS. EDDY.

"Would it be too much to say," I asked, "that Christian Science is the sufficient and proficient protest against the insufficiency of the orthodox churches in the matter of Christian healing?"

"Not altogether," Mr Fox replied. "I want to say that I have met Mrs Eddy since her transition and have had many talks with her. She has greatly changed the conceptions that she put into her book. For instance she there stated: 'There is no life, faith, truth, intelligence, or substance in matter.' In this Mrs. Eddy erred. There are both life and truth, and intelligence in matter, because every atom is fulfilling its little place in the universal scheme of things, and is doing it intelligently and well. She knows now that her statement was not correct."

"Is it your contention," I said, "that mind itself is matter?"

"Certainly," Mr Fox replied. "If there were no life, truth, or intelligence in matter, it would not be of God and could not exist."

"How did Mrs. Eddy first get the idea of Christian Science principles?" I asked.

"Mrs Eddy," Mr Fox answered, "knew that the world was ready for a new religion. Orthodoxy had failed. She knew also from whence this thought had come and that she was but an instrument; in other words, she knew that she was the medium through which this intelligence was to be given to the people of earth. Her primary object was healing—trying to cure physical ailments that Materia Medica could not aid. She pondered: 'How can I bring this to the people? How can I combine the physical with the divine, so that people will grasp the thought?'"

"Immediately came the answer from our world: 'Embody the Nazarene with a new religion. Call it Christian Science; then you will not take away from mankind anything of the former precepts. You will be elevating orthodoxy by using part of the orthodox faith, which is Christ. Then your contribution will be properly clothed with religious significance, on which people pin their faith' That is how she called it Christian Science. The suggestion

came from Etheria, from the spirit-world—out of the invisible into the visible. It came to her as a suggestion—an inspiration, if you please.”

“Did she know from whence it came,” I asked.

“She did know,” Mr Fox replied, “for that is what I asked her quite recently. She said: ‘I knew then as I know now.’”

“Has Mrs Eddy,” I asked, “changed her views in regard to communicating with those who passed on?”

“Yes,” Mr Fox replied; “she does not know now why she repudiated that fact in her book. She knew that she was communicating with her teachers in the next life, even then, but still in ‘Science and Health’ she denied the fact.”

**PRAYER CREATES HARMONIOUS THOUGHT WAVES.**

“Mr Fox,” I said, “prayer for health goes out from the individual or from the congregation, I assume, in harmonious waves; a group of Etherians always seeking where help can be given, observe those thought waves, or mental emanations; do what they can to help. They do not know every person who is ill and suffering, or where help is needed any more than we do, as you are not infallible; but the practitioner, the healer, or the congregation direct their attention to the patient, and thereby make a pathway; through that pathway Etherian helpers go and, by thought concentration, apply what is called Divine healing substance or force. Is it so that the healing is done?”

“That is the way, but we have our limitations, as have you,” Mr Fox replied.

“Could not this group here to-day, if we knew some one who is ill, concentrate our thought, send out harmonious mental emanations to that person, and in that manner help?”

“Each one can do something,” Mr Fox replied. “Each one can help. We work in conjunction with the healer. Mr La Mont, my instrument, does it every day. You would be astounded at the healing performed every day, guided by the mental emanations of mortal minds. This in Biblical times would be called a miracle, but such things are not miracles at all; they are simply correct applications of natural laws, which always were and always will be in force. There never was a miracle.”

“I assume, Mr Fox,” I said, “that Etherians have but one purpose in life, and that is to help each other and to help us, and by so doing to speed their progression.”

“That is true,” Mr Fox said. “The churches have failed to carry out the commission which Christ commanded when He said in substance—

**Go out unto all the world, and preach the gospel to every living creature, and HEAL THE SICK.”**

**A HEALING MEDIUM.**

At Brusque, State of S. Catharina (Brazil), a child of eight years, without any education, a daughter of peasants, Maria Anna T— went to a fountain and declared that she saw there a shining apparition which told her to care for the sick. Whatever the command was, the child obeyed and cures were soon effected.

The healer was taken to Florianopolis and she continued astonishing even the doctors themselves by the marvellous cures she made. One evening she had a vision and warned the people that she had seen the episcopal palace in flames. Bishop Benedicto was away on a pastoral tour at the time. He had not yet returned to the city when his dwelling really was destroyed by fire.—“Revue Spirite” (from “Revista d’ Espiritualisme”)

**SIR OLIVER LODGE AND TELEPATHY.**

“The Westminster Gazette” recently had an article on telepathy headed “Quest of the Sixth Sense,” with an account of experiments by Sir William Barrett, and a statement of Sir Oliver Lodge’s convictions on the subject, as follows:—

“I do not attach any importance to the theory that the results are due to brain waves,” he said. “If such waves exist, that theory assumes that telepathy is communication between brain and brain. I prefer to say it is communication between mind and mind. Whether it operates through the brain I do not know.

“Some people identify mind and brain, but I do not. The brain seems to me to be the instrument of mind. In experiments, persons try to transmit thoughts to others, but there are cases of unconscious telepathy, as when apparitions appear or when someone gets an impression of a relative being in any accident or taken ill, and the relative may not be able to think of transmitting the news.

“As to the explanation, I am feeling my way. The theory can wait till we get more light, and that is coming.”

The “Gazette” says Sir Oliver added that telepathy seemed to show operations of the mind apart from the body, and that we are not so dependent on the bodily organs as we thought.

**THE ABRAMS’ BOX.**

In the course of a letter on the Abrams’ Box in the “Times”, the Rev. F. R. Dickinson, of St. Jude’s Vicarage, Herne Hill, London, said:—

“I am not a scientist, and am quite ignorant of the technical details of the Box, but I have personal knowledge of the treatment in a number of cases, and there can be no doubt that the curvature element is very strong. Since the Committee have reported that there is “something in it,” we are thankfully able to dismiss the idea, if we ever had it, of faith and credulity, but we cannot do away with the really amazing results that already exist, and that are being added to every day. It is to be hoped, therefore, that experts, when investigating the Box, will not ignore the treatment that is going on.”

**NOTED SURGEON CONVERTED!**

Professor Juan Sylverio Recaldes, a noted surgeon, did not believe in Spiritualism. He allowed himself to be persuaded to go with some friends to a seance, but took every precaution to try and detect any fraud. But the medium went into a trance and incarnated a deceased surgeon, a friend of the former, and the spirit gave the living some instructions with regard to an operation he was to perform the next day. The most minute details of the operation were furnished by the entity, who at the same time gave his name, assuredly unknown to the medium. To-day Professor J. S. Recaldes no longer denies Spiritualism.—“Revue Spirite.”

**NEW CATALOGUE OF BOOKS READY.**

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

## SOCIETY FOR LONELY SOULS.

### UNIQUE OPPORTUNITY FOR MEDIUMS.

By ONLOOKER.

How often, when sitting in public meetings, have we heard the message given to some one present: "You are very lonely; you have no one who understands or sympathises with you; it is as if you lived on a desert island, so far as companionship is concerned . . ." "Your life is a very lonely one," says another medium, picking up some one else's flower. "Dear me, this person does need a little comfort. No one understands you," remarks yet another as she psychometrises an article.

Without exception, almost every gathering of people, from half-a-dozen upwards, yields one such message. Often the only reason for this solitariness is the lack of opportunity to meet the right people. Very few are lonesome from choice. Hard indeed is the lot of those who walk life's path without one friend to cheer and inspire. Music, books, gardens, work of any kind cannot satisfy the need or longing for friendship. Even Christ felt this need. No one knows, save those who have experienced it, the awfulness of realising that "no one cares."

**Do mediums feel that their responsibility towards these lonely ones ceases with the giving of the messages?**

\* \* \* \*

Like a flash (probably inspirationally, and for that reason passed on), has come the idea that here is a grand opportunity for service on their part. Who can imagine so well as a medium, with her God-given gift, the heart-ache, loneliness and tears summed up in those few words: "You are lonely." And who, like her, can, therefore, reach and help these needy ones?—needing mostly only a little cheery company to alter their entire outlook on life.

The chief difficulty for anyone but a medium in undertaking this kind of work would be the inability to get into touch with such people, or to know, without personal investigation, involving much time and trouble, whether the cares were really genuine and the persons' characters all that could be desired. Such people, of their own accord, however, seek out mediums and, if a medium is such in the best sense of the word, she should have no trouble in finding out whether her visitor is sincere or not, and, from her aura, be able to vouch also as to the advisability or otherwise of bringing her in touch with others similarly situated.

Would it not be practicable for the Spiritualistic Society to place some responsible medium—tactful, sympathetic, and genuinely anxious to help such lonely ones—in charge of a room one evening a week and have that night specially set apart for "lonely" people? (Have cards printed—without presentation of which no one to be admitted—and divided amongst responsible mediums only, with instructions to present one to any genuine case that they come across, either in their public meetings or privately.

\* \* \* \*

A suitable room, centrally situated, would be preferable to holding such a gathering in a medium's own home—no obligation would be felt by the visitor and the medium's own motive in issuing the invitation would be less liable to misunderstanding. Open with a hymn and prayer, followed by a short talk on Spiritualistic matters—a comforting assurance that the spirit friends never forget them and are still interested in those they loved while in the

material body, and that they need never feel alone on that account, even if their earthly friends are few. Then leave them to converse freely amongst themselves and "make friends."

For days at a stretch many people have no opportunity to express their thoughts and would regard as a privilege a chance to speak on kindred subjects with those present. Having been attracted to mediums through an interest in, or a desire to learn something of, Spiritualism those present would no doubt find a common interest in psychic matters and friendships thus formed might be the means of brightening and uplifting many a heart-sick traveller through life's wilderness. The desert indeed might blossom like the rose!

\* \* \* \*

Are the lonely ones to derive all this benefit at the Society's or medium's expense? Not at all. They would not appreciate being objects of pity, as it were. Very often the friendless are the proudest in spirit. The idea is to have a properly-organised self-paying Society of their very own. Developing classes and other Society meetings do not exactly meet this need, for there are many who just want a place where they can meet and talk and make friends. No doubt their interest in Spiritualism would be stimulated, and a little personal interest taken in them at this stage, and their gratitude for such, should make them henceforth staunch supporters of Spiritualism.

Let each one pay 6d. or 1/- towards the lighting and cleaning of the room and so feel independent. If the medium in charge for the evening (the same one each time if possible would be advisable) feels it, in the goodness of her heart, to give some one in particular need a quiet, personal message free, she will have the happiness of knowing that she is using God's wonderful gift to help some one that His messengers have directed to her for that purpose.

\* \* \* \*

Close the meeting punctually. Seven-thirty to nine-thirty should be suitable for most of the visitors. Usually meetings commence at eight o'clock and that means a late arrival home if living in the suburbs. Provided such a meeting was properly organised, and the "right" medium put in charge, its success should be assured for, judging by the messages given, the supply of lonely ones would be unlimited, even if one here and there dropped out occasionally.

Members of this society need not necessarily be of the fairer sex only—the medium in charge could have the assistance of a gentleman, one interested in psychic matters and who would be prepared to serve the cause in this way, and, in that case, tickets could be issued to all lonely ones.

Failing the society taking up the suggestion, surely there is one medium to be found, of sufficient public standing, to take up and ensure the success of such a society, and who is willing to do so without thought of personal monetary gain.

There are lonely hearts to cherish,  
As the days are going by.

#### HOW TO KEEP THE FLAG FLYING.

Has it ever occurred to you that one way in which you can help us to keep the Flag of Spiritualism flying in Australia, Tasmania and New Zealand is to purchase the Books we stock for your edification and enlightenment?

Should you desire to help by this means, send for the New Catalogue now ready at the office of "The Harbinger of Light."—post free on application.

# THE ONE THAT IS TO BE.

## The Coming of the Great World-Teacher.

By H. M. BOUCHER, Auckland, New Zealand.

He cometh forth from the Great White Throne,  
(Which is girt by the crystal sea;  
A mighty glorious god-like shape,  
The One that is to Be.

The year of mighty import unto both mortals and angels, A.D. 1925, has now fully commenced; therefore—even as H. P. Blavatsky stated, so it is, a knowledge of hidden things, older than the Earth itself, but new to the present generation, may now be given publicly, in instalments, as deemed suitable by the custodians of the ancient Wisdom. The subject of this article is most delicate and difficult to describe adequately, because it deals with not only the return of Christ and the coming World Teacher, but it also includes a description, from personal experience, of a mighty Archangel or Celestial Cosmocrat, the One that is to be the future Ruler over all mankind, as the direct agent and representative of the Absolute Infallible Ruler of All.

Referring to the return of Christ, now so universally expected, I am instructed to say that the expectant ones generally give far too much thought to the Teacher, and not sufficient attention to the teaching. This is a mistake. What matter the shape or color of the drinking vessel when you are parched with thirst? To me the Jesus of the Gospels, and the Christos, or Spiritual Power, which he represented on Earth, are two totally different things. Jesus the mortal, medium and martyr, did his work, gave his message, and sealed his testimony by the sacrifice of his mortal body. My teaching agrees with a statement by that eminent and learned Theosophist, Dr. Rudolph Steiner, that after the death of Jesus the Lord of the Earth took possession of his work. That weird book, "Oahspe," also teaches the same, but more I must not reveal at present.

The return of Christ does not mean to me the glorified return of Jesus himself, but that the true meaning of his life and work also the necessity for the sacrifice of his body, shall be made known unto man. Jesus laid the foundation-stone of Christianity, and cemented it with his own blood, but it is for others to continue, and complete the work which he began. It is impossible for any orthodox Christian to correctly interpret the symbolic mysteries of the Bible, because of their fundamental ignorance of both spiritual philosophy and occult science. Here is a mystery revealed, still unsolved by any theologian, whether ecclesiastic or scholastic.

### RECENTLY-DISCOVERED SAYING OF JESUS.

A few years ago a Coptic M.S., of about the fourth century A.D., was discovered, and translated thus. Jesus speaking, "Behold I stood in the midst of the world and was seen of men, but they knew me not, for the whole world was drunken." Now for the literal meaning thereof. It means that Jesus and all great Initiates so identify themselves with their work that their whole life and being become a part of that work; so it means that his teaching was well-known (seen) by men, but still they understood it not, thus they knew him not. "Drunken" means a confusion of ideas and opinions about his work; like unto a man's mental state when drunken with alcohol, so are the churches to-day, split up into fragments, and differing, also quarreling, like

drunkards, upon abstractions, which Jesus neither taught, nor endorsed.

It cannot, of course, be scientifically proved that Jesus himself prophesied that, preceding his return, "Many false prophets shall arise," and also that "many shall proclaim themselves as Christ," but we do know that these prophecies have been in existence for hundreds of years. And never were they more literally and frequently fulfilled than during the last half century. I will now quote a few instances as a warning to simple souls when they are told: "Lo, Christ is here," or there, as the case may be. People proclaiming themselves the Christ or the Messiah, and others prophesying the end of the world upon a certain date, are now so common, especially in America, that to enumerate them would be waste of time, but some which occurred in Australasia, that I am conversant with, should be of interest.

### EXAMPLES OF CREDULITY.

A little over thirty years ago, a medium in Wellington, N.Z., calling himself the "Central Atom," induced his little flock of human sheep, about thirty odd in number, men, women, and children, to sell all their belongings and emigrate with him on the S.S. "Damascus" to South Africa, then trek up country into Mashonaland and there await that which never happened; namely, the destruction of nearly the whole world, except the continent of Africa! I should have liked to have gone with them, but my angel guides reminded me of the warning Jesus gave: "That day and hour no man knoweth; not even the highest angel in Heaven, but my Father only."

About twenty years ago a false prophet induced a number of people to clothe themselves in white garments and spend a night upon Mt. Eden, Auckland, N.Z., waiting to be caught up into the sky, and some enthusiasts even climbed the trees, so as to be the first in this expected levitation act.

Many years ago I was personally acquainted with a gentleman who for over twenty years, sincerely believed himself to be directly inspired by Almighty God alone. He died in that belief, and came back to me in the most poignant anguish and mental torture conceivable at the imposture a lying spirit had put upon him. To believe oneself the favored mouthpiece of God is a common thing to-day, as I have met several mediums, who, owing either to their self-conceit or their ignorance, become the victim of malicious and deceitful entities, who are literally the spawn of the Master of Lies.

Possibly, as a modern Seer myself, I ought to make my position plain. As the chosen mouthpiece of a certain Spiritual Hierarchy my educators have made it absolutely clear to me that there is only One Omniscient and Infallible, God, therefore, no matter how ancient, wise, and powerful some of them may be, there is always a limit to their knowledge, and a horizon far beyond their power to penetrate.

### HOW WILL THE COMING TEACHER BE RECEIVED?

Just as Jesus was the most brilliant spiritual light possible in his era, so will the coming Teacher be the highest possible manifestation of Divine Wisdom and Spiritual Power possible unto mortals in this Age, but I am forbidden to even hint at the

slightest portrayal of His personality, for He must be hidden in the cave of secrecy until "His Hour Arrives." But it is my duty to tell those expecting Him, that His coming will disappoint many, and anger many more, for there is one attribute of this World Teacher, which seems to have been totally overlooked until recently, when Dr. Annie Besant at a lecture in London, referred to it. Namely, the fulfilment of Christ's promise on the Mount, that when He returns, how He will rebuke, and reject with scorn and indignation, those who took His name and followed not His precepts.

Those who look only for a gentle, loving Soul, will see instead, a Being endowed with a mighty and awful power—gentle, yes, unto the gentle and innocent, but unto the modern Pharisee and hypocrite—well, they will wish that they had never been born, will deny Him, and will also declare that He is Satan himself; even as the Pharisees said that Jesus cast out devils by the aid of Beelzebub, the prince of devils.

Another disappointment to many childish minds will be the nationality of the Teacher. Should he be of a late enemy nation, how will he be welcomed? If his physical form shows negroid origin how will America's citizens treat him? Or should he be a true child of Helos, one of Indra's intellectual giants, and endowed with the features of a Grecian god, but in color a golden bronze, how will the prejudiced Christian whites acknowledge him?

The Western peoples must remember that all the founders of the great religious faiths have, so far, been Orientals by birth. Jesus was a Jew born in Asia Minor, educated in Egypt, and supposed to be the lineal descendants of Abraham of Chaldea. Also the Philosophy of the coming Teacher cannot possibly be acceptable to all mankind, as it must, and will, clash with many orthodox religious teachings. Remember his prophecy: "Behold I make all things new."

Many years ago I was shewn a solemn, weird ghostly procession. Slowly and silently phantoms of the present, and the past, representing all the great religions, glided across the world's stage, all passed before me, symbolic figures both ancient and modern, Oriental and European, Christian and Pagan, Jew, Gentile and Mohammedan, Brahman and Buddhist—they slowly and silently faded away into oblivion, showing how, gradually, they will lose their power over the minds of man.

#### ENDOWED WITH SUPER-HUMAN POWER.

The coming Teacher will give a manifestation of undeniable, superhuman power, such as the present generation could scarce believe, as His distinctly special attribute will be Spiritual Power. All the great teachers had their special characteristic—Hermes, of Egypt, possessed the knowledge of the sublime mysteries of Life itself; Brahma taught India, in addition to the Mysteries, the ideals of duty and devotion; Zarathustra, of Persia, inculcated chiefly purity and cleanliness, and purity of life sexually; Moschkie, the Hebrew law-giver, also emphasised the worship of One God, instead of a multitude of deities; Gautama, of India, strove to implant the desire to annihilate all desire by cultivating patience, calmness, and self-control, also peace and love for all created things, whether man or beast. Jesus, the Compassionate One, who made all grief his own, tried to teach his generation the Fatherhood of God and the Brotherhood of Man; Mohammed's chief work was to proclaim, in mysteries the One God, and stamp out idolatory and fetish worship.

Another distinction between the coming Teacher and those preceding him is this—He will be really a World Teacher, and will found a world religion,

whereas, to be literally correct, his predecessors were racial teachers, not World Teachers at all, with the exception of Jesus, whose work was the foundation-stone for the coming Builder's edifice to rest upon.

See how wonderfully the modern world is suitable for a World Teacher. The Great Ones of the past could only travel slowly, either by foot, horse, or camel on land, and sailing-ship by sea, while He will be able to fly from country to country swifter than the eagle's flight. They could at most speak only to a few thousands at once, whereas He, by means of broadcasting, will be heard by millions at the one time, and be seen reflected on a screen, also by millions of people.

The priceless wisdom, oft expressed in speech by the ancient prophets, could only be recorded at times, and read but by few. To-day His voice will be imprisoned upon a cylinder for the benefit of posterity, and will settle all disputes as to what He really said. Also, remember, He will be able to speak in a rock-hewn cave of the Himalayas and be heard all over the world by everyone who desires to hear Him—phonographs, photographs, linotypes, and wireless transmitters will fill the whole earth's atmosphere with vibrations about "The World Teacher Come at Last."

#### "THE COMING ONE" DESCRIBED.

I am now instructed to describe the "Celestial Cosmocrat," or Archangel—"The One That is To Be," the new Ruler of the whole world, after the "Coming Cataclysm." He was shewn unto me over twenty years ago, when I was in a psychic state suitable for me to safely witness such a stupendous spectacle. In my ethereal form, and protected by two guardian angels, I was transported into celestial regions, and saw, afar off, a vast, gigantic, glorious, god-like being. He bore the human form, but divinely perfected, so colossal in size and enormous in proportion was his shape that his vast and outspread wings alone did seem to cover all that wonderful celestial sky (there are winged beings in the heavens even as there are serpents in the seas).

His face was as blinding bright as the noonday sun, His raiment seemed composed of white swans-down, and around His waist was a girdle of ostrich plumes, also of snowy whiteness; the whole of His noble form shone bright, like burnished gold; within His hand methought He held a glittering sword, emblem of a mighty spiritual power, and His aura, many miles in circumference, was composed of luminous white clouds, through which the forks of dazzling lightning constantly played, most terrible to see.

And well did I know that when He comes to this planet's surface, the whole earth will shake at His mighty tread, and the very seas recoil in fear. His voice will sound like a trumpet's blast triumphant, loud, and strong. His vibrations will upset this world from pole to pole, causing terrestrial disturbances of every description, from moving mountains of ice to fiery volcanic outbursts, also atmospheric alterations and the Heavenly cannon will thunder and crash a royal salute, for all the elements will unite in homage unto "The One That is To Be."

Our age still persecutes the agents of the Beyond. They are neglected, treated with contempt and villified. I speak of true mediums, and not of the fraudulent ones who are admittedly numerous. These latter prostitute one of the grandest things in the world and by that they take upon themselves heavy responsibility in the future, because everything has to be paid for sooner or later. All our actions, good and bad, come back to us with their consequences. That is the law of destiny.—"Joan of Arc," by Leon Denis, translated by Sir Arthur Conan Doyle.

# ANNIVERSARY OF MODERN SPIRITUALISM.

## CELEBRATION IN MELBOURNE.

The Seventy-seventh Anniversary of the birth of Modern Spiritualism was celebrated in Melbourne on the evening of April 5th when a public service was held in the Bijou Theatre under the auspices of the Victorian Council of Spiritualist Churches. Mr. Edgar Tozer, President of the Council, presided over a "full house" and addresses were delivered by various speakers on the philosophical and religious teachings of Spiritualism. An Invocation having been offered by Miss Codling, and Mrs Gray-Duncan having read a chapter from the New Testament in which St. Paul refers to the gifts of the spirit,

The Chairman said Spiritualists had their critics, and even those who defamed them, and to all such they replied: "Father, forgive them, for they know not what they do." Such people forget that if it were not for the seers and mediums of the past there would be very little of the Bible such as they had it to-day, for that book was, almost from beginning to end, a record of what was to-day known as Spiritualistic phenomena. He alluded to the virile writings of Mr. Dennis Bradley and commended that author's recently-published work, "Towards the Stars," and in referring to the messages received from Lord Northcliffe said that even some of the newspapers of Great Britain told them that he had returned. In this connection he quoted at length from "The Harbinger of Light," in which the experiences with Lord Northcliffe of Mr. Hannen Swaffer, editor of "The People," were recorded, and went on to refer to the many eminent men who were to-day taking part in the movement. As an indication of the spread of the cause he mentioned that there were 500 Spiritualist Churches in England at the present time and their aggregate congregations numbered something like 200,000. The iniquitous Vagrancy and Witchcraft Acts were at present impeding the spread of spiritual enlightenment and representations were soon to be made to the British Parliament with the object of having these obsolete enactments repealed. The Spiritualists of Melbourne recently endeavoured to induce the Government to recognise Spiritualism as a religion. The Chief Secretary at that date gave them a very encouraging reception, but he was sorry to say that a certain adverse influence subsequently intervened and the application was refused. Another petition, however was on the way and they intended to endeavour to free themselves from the shameful Witchcraft Act. Spiritualism in Victoria had made progress during the past year and during the past twelve months three new churches had been opened and were affiliated with the Council. That augured well for the future, but the officers could not do everything themselves, and therefore he trusted all the churches would pull together and then they would be strong enough to command the support necessary for ensure recognition by the Government. (Applause.)

Mrs. Olsen, an American lady who has just completed a tour of New Zealand and has now commenced a tour of Australia, spoke of the big forward movement in the physical sciences during the past century and said that as they advanced in the external world, so must they advance in their spiritual ideas and conceptions of God. As they advanced they unveiled truth. They unveiled it as they evolved spiritually, and by understanding what was really meant by death they removed the fear of death. The great World War induced thousands upon thousands to ask: "What is death? Where are our loved ones?" And Spiritualism unveiled the truth that "there is no death." "Your loved ones are right here in this world," continued the speaker, "and the other world is right here, too, the one interpenetrating the other—there is no barrier between." Death meant immediate emergence into the next life, which was just one octave beyond the physical. The spiritual man within could never die because he was part of the very life of God, and when Spiritualism unveiled this transcendent truth it gave to the world one of the finest messages it had ever hungered for. (Applause.)

Mrs. Hanger (President of the Spiritualist Occult Lodge, Melbourne) followed with a fluently-delivered address, in which she urged that they must advance from the physical to the spiritual and thus be able to realise that the veil between the two worlds could be lifted and those who had passed on could come and speak to them. The physical body was merely the house of the immortal soul. God had given to each of them the attribute called instinct in the animal kingdom and intuition in the human family. The kingdom of heaven was within them and it was by realising this intuitive sense within them that they would understand the meaning of the words of the Christ: "Seek ye first the kingdom of heaven, and all other things shall

be added unto you." The speaker at this stage became entranced and the controlling influence continued the discourse, declaring in conclusion, with enthusiasm and emphasis: "Everywhere the veil is being lifted, and the continuity of life is becoming generally recognised. In the Father's kingdom 'All is well.' Your death-day here is your birth-day there. Think of death, then, as a birth-day into a higher and brighter world. Good night!" (Applause.)

Mr. J. M. Moorey, (Leader of the Church of Spiritual Research, Melbourne) delivered an address with characteristic frankness and vim, and in exhorting his hearers to think for themselves exclaimed: "Never mind the big guns! You have been sheep long enough! It is time we thought and acted for ourselves." Another mistake they had made was in taking too much notice of what the critics said about them. Let them put themselves in such a position that the critic could not criticise them. (Applause) They should be cosmopolitan religionists. Spiritualism was something more than believing. It belonged to the spiritual side of their nature and also entered into the practical affairs of life as well. They should criticise themselves instead of criticising their critics, and put their own house in order. (Applause). Spiritualism was the science of life. There was no mystery associated with existence that was not dealt with in the school of Spiritualistic teaching. It was rational because it was reasonable, it was practical because it was workable, it was scientific because it was founded on fact—and there was no other body in the world that could claim that! Spiritualism destroyed the fear of death, and was a religion of work. They had to work out their own salvation—they reaped what they sowed. There was no law among Spiritualists as to what they should say—their platform was for free speech. When anything other than that was insisted on he would clear out. (Applause). Spiritualism, further, opposed the doctrine of human depravity, and taught that a human being was part of Divinity. Spiritualism, moreover, was for thinkers, and the thinkers of the world were beginning to acquiesce in its teachings. There was nothing coercive about Spiritualism and no reward. God rewards no one and punishes no one. The Law of Consequence—of cause and effect—like chickens, comes home to roost, and therefore we really punish ourselves. (Applause.)

Mr. Wallace Stewart, of Wellington, New Zealand, said he brought fraternal greetings from the oldest church in New Zealand, founded 40 years ago. In New Zealand, after 20 years of effort, Spiritualism had become recognised by the Government, the same as any other religion. They had become a registered body and exercised their own religion in their own way. The world was their church, and to do good their religion (Applause). The truths of Spiritualism and its phenomena did not appeal to all—they must have personal experience of their own and then they would get the conviction they required (Applause).

Mr. M. J. Bloomfield (Hon. Sec. and Leader of the Victorian Association of Spiritualists) was also to have spoken, but owing to a misunderstanding the invitation did not reach him until he had made other arrangements. He, however, was represented on the platform by Mr. E. O. Jones, President of the Association.

During the evening acceptable selections were admirably played by the Blind Orchestra, a recitation was effectively given by Mrs. Parr, and the proceedings concluded with the pronouncement of the Benediction by Mrs. Hosford-Herbert.

## CELEBRATION IN SYDNEY.

The Seventy-seventh Anniversary of Modern Spiritualism was appropriately celebrated on Wednesday, April 1st, when, under the auspices of the United Spiritual Church of New South Wales, the nine Societies in affiliation held a mass meeting in Leigh House, Castlereagh Street, Sydney.

The President, Mr. McLeod-Craig, presided over a large and thoroughly representative gathering. The soulful singing of the opening hymn, "The World hath felt a O'ckening Breath," followed by an Invocation by Mr. J. Ward, created a true spiritual atmosphere which must have greatly assisted the various exponents who briefly but earnestly delivered their message.

Mr. McLeod-Craig, in his Presidential address, after reference to the inception of the movement of Modern Spiritualism, spoke feelingly of the grand work accomplished by the pioneer of the cause in Australia, eulogising particularly the activities of the late Mr. W. H. Terry, and exhorted his hearers to emulate the spirit in which the labours of the pioneers were so unselfishly undertaken.

The audience listened appreciatively to addresses ex-

pounding the religious, philosophical, scientific, historical and general aspect of Spiritualism, expressed in chosen language by Mrs Twelvetree, Mrs Redfern, Mrs Cross-Turner, Mr S. E. Bradford, Mr J. Oates and Mr J. Cohen. The addresses were interspersed with vocal items sweetly and artistically rendered. Miss Chambers officiated as accompanist.

During the evening certificates were presented to Mr. Marlow and Mr and Mrs J. Cohen, who have satisfied the Exponent Committee of their ability to efficiently serve the cause in the capacity of exponents and demonstrators. The singing of the Doxology brought to a close a most harmonious and successful gathering. The eleventh annual re-union was held at L'Avenue, Lane Cove River, on April 10th, it being a great success.

GEO. T. HAYES, Secretary U.S.C of N.S.W.

## REV. LILY LINGWOOD-SMITH.

### SUCCESSFUL TOUR IN SOUTH AFRICA.

After being away from Australia for nearly three years on an originally-proposed world mission of six months in the cause of Spiritualism, the Rev. Lily Lingwood-Smith—Pastor of The Order of Light (Incorporated) and First Theomistic Church of Adelaide—accompanied by her husband, Mr. W. T. Lingwood-Smith, sailed on the "Demosthenes" from Cape Town on February 19th for West Australia where she will have a short mission in Perth and then return to her pastorate at Adelaide where she is eagerly looked for.

Mrs. Lingwood-Smith's tour has been an eminently successful one and her work in England, the United States of America and South Africa has endeared her to many and reflected the highest credit on our great cause, as she is an energetic and faithful worker for the Truth, sparing no effort or inconvenience to advance our principles and demonstrate her pronounced psychic gifts for the benefit of humanity.

Arriving in Cape Town in August, 1924, from England, Mrs Smith's services were at once requisitioned by the Spiritualist Union of South Africa who arranged the details of her tour in the four provinces of the Union. A word of hearty appreciation may here be accorded to Bro. James Thomson, the Honorary Secretary of the Union at the headquarters in Johannesburg, who was indefatigable in his efforts to promote the comfort of the visitors and the success of the mission.

During her six months' tour, covering over 2000 miles in South Africa, Mrs Lingwood-Smith occupied the platforms of the Churches working under the aegis of the Union each Sunday in Cape Town, Kimberley, Bloemfontein, Johannesburg, Krugersdorp, Pretoria, Maraisburg and Durban, and her time during the week was fully occupied with flower readings, instruction and development circles, and interviews given to those in need of spiritual help and physical healing. Intense interest was shown at all her meetings which, in every case, were very largely attended and in more than one instance numbers had to be turned away for want of accommodation.

In Cape Town a new church was established, in the Transvaal thirty children and adults were dedicated by Mrs Lingwood-Smith to Spiritualism in a most impressive ceremony; in Krugersdorp she opened and dedicated the new building acquired by the Union Church as their own property; in Maraisburg dedicated the "Pansy" healing circle and a further dedication ceremony in Cape Town.

In all quarters Mrs Lingwood-Smith's grateful admirers vied with each other in presenting her with marks of esteem and love. In Kimberley she was presented with a testimonial signed by 26 officers and members of the church; in Maraisburg with a £5 note by the church committee; in Krugersdorp with a large seven pointed brass star mounted on a round blackwood dish; in Pretoria with a poem entitled "May angels guide thy footsteps," specially composed and dedicated to her by Miss Ferguson; in Cape Town with an illuminated address; in Johannesburg with large framed photographs of the Mediums' Association of South Africa and the Annual Convention group of the Spiritualist Union of South Africa, a Certificate of appointment as a qualified Medium of the Union; a handsome fan by Mrs M. Lloyd; a clock set in South African verdite stone and a verdite stone pendant engraved "South Africa" by the Auckland Park (Johannesburg) church, and she received numerous other tokens and native curios.

Mr and Mrs Lingwood-Smith were also accorded the honorary membership of the Mediums' Association and several socials and dances were held in their honour in the different centres, one in particular being given by the Mediums' Association in Johannesburg to celebrate Mrs Lingwood-Smith's birthday; there was also a great farewell social gathering and "send-off" at Cape Town.

Mrs Lingwood-Smith is undoubtedly a Spiritualist exponent of charming personality and her sympathetic, motherly and unassuming manner endeared her to everyone with whom she came in contact; her departure from South Africa is deeply regretted; she has left many new but dear friends and well-wishers behind her who earnestly hope that it will not be long before she and her husband—who in no small way helped to make the success of her tour so outstanding—is able to pay South Africa a return visit to which all look ardently forward. In the meantime South Africa's loss is Australia's gain. May the Great Centre and Source of Divine Love pour down His richest blessings on this dear sister and brother and aid and strengthen them to a continuance of their great work in His vineyard.

W. ROUND-SAUNDERSON,  
Hon. Treasurer, Spiritualist Union of South Africa.

"CLAUDE'S FIRST BOOK,"—Will the subscriber who asked us to procure a second-hand copy of this book be good enough to communicate with us. We have obtained the copy.

## REPORTS OF SOCIETIES.

### VICTORIA.

#### VICTORIAN COUNCIL CONFERENCE.

The Victorian Council of Spiritual Churches held a well-attended Conference since the last issue of "The Harbinger." From the V.A.S., whose efficient secretary, Mr J. M. Bloomfield, took the chair while the Conference elected a new President, to the most recently-formed suburban church, a most harmonious and enthusiastic feeling prevailed. A large number of proposals from the affiliated societies for the good of the cause were carefully debated.

Mr Edgar Tozer was re-elected President by a large majority. This is his tenth year of service to the cause of union among the Spiritualists of Melbourne and Victoria. Mrs Alexander's election as Treasurer, after she had refused nomination as Secretary, was very popular. Mrs Kemp and Mr Hostford-Herbert were elected Vice-Presidents, and Mr. Francis Drake as Secretary, and appointments of Recorder, Auditors and Committee brought a most successful Conference to a termination.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The Lyceum Mutual Improvement Class, which meets every Wednesday evening at the "Henry George Club" rooms is progressing most favorably. Mrs Bell-Jarvis (Leader) is very pleased with the results, and is expecting in the near future the class will produce a number of workers who will be spiritually, intellectually and psychically developed.

On the 14th March, at the morning session, Mrs Martin delivered an address entitled "Humility" and in the evening Mr F. Drake shed "New Light on Re-incarnation." At the morning session of the 22nd March, Mr Chatfield spoke briefly on "Re-incarnation," and Mrs Bell-Jarvis delivered the evening address, in which she endeavored to point out if we carried out the principles as given from the spiritual world through Mrs Emma Hardinge Britten (a copy of which appears in the Lyceum Manual) we should then be living a life in accordance with our beautiful teaching. The 29th March being the last Sunday in the month, the morning session was devoted to recitations, and in the evening Mrs Bell-Jarvis lectured on the "Debt I Owe."

On the 5th April, the Lyceum celebrated the 78th anniversary of Modern Spiritualism. Mr Lumley delivered the anniversary address at the morning session; and at this meeting we had the honor of welcoming Mrs G. O'Connor, sister to the late poet, Henry Lawson. At the evening meeting Mr Braybourne delivered an interesting address entitled "Spiritualism—Our Crowning Glory" which was followed with clairvoyant messages by Madame Braybourne.

We wish to thank all mediums who have given their services at our Sunday afternoon Mediums' Symposium, and are pleased to note many new mediums helping the old workers to deliver the messages of love and comfort.

G. M. GARDINER, Recorder.

#### CHURCH OF SPIRITUAL RESEARCH.

Although there is ample room in our hall for larger audiences we feel, under existing conditions, we should express gratification for our work and progress.

Mr Moorey's talks have been of excellent quality, whilst Miss Codling was at her best with "The Book of Prophecy."

To Mrs Woods and Mrs Marsden our sincere thanks are due for their work at our afternoon services. By no means do we forget Mrs Fuller and other kind workers. We shall be grateful if these good friends will continue to help us as often as they can possibly do so.

We shall be glad to receive particulars of anyone willing to give an item of vocal, instrumental music, or any other item of an entertaining nature at our socials. Next social, second Saturday in May; Paper Dress Night; prizes. These socials are proving very successful.

WM. GREENWOOD.

#### SPIRITUALIST OCCULT LODGE.

Increased interest has been shown in our services during the past month.

On April 4th we held a very enjoyable social, at which we were pleased to see so many friends from other Societies.

The Church membership roll is increasing steadily, many new members being enrolled during the last two months.

During the month Mrs Hanger, Mrs Polis and Mr Drake have occupied our platform. Mrs Hanger and her helper handled the address in their usual splendid manner; Mrs Polis was well listened to on "Crime—Its Invisible Agents," and Mr Drake dealt in his usual masterly way with the subject, "The Death of This Body," on Easter Sunday, after which he answered written questions astrologically. On the other evenings, after the addresses, demonstrations were given by Mrs Hanger and Mrs Arthur.

On Sunday evening, April 4th, our church was closed as usual, and we attended the Bijou Theatre to celebrate the 77th anniversary of Spiritualism.

Our greetings and thanks to our worthy editor, and may the circulation of "The Harbinger of Light" be greatly increased, and its message of "Life" be carried farther afield than heretofore.

E. MARSHALL, Hon. Sec.

#### MALVERN SPIRITUALIST TEMPLE.

The Sunday services both afternoon and evening, have been attended by large congregations. Mr Miller has presided, with the exception of Sunday last, and gave some excellent and interesting addresses on Spiritualism, which were given in his usual sincere and straight-forward manner.

In the absence of Mr Miller, Mrs McMurrin presided on Easter Sunday, and in the evening we were favored with an address from Mr Deacon, and all who heard must have felt the strong appeal in his Easter message and realised the great truth that Spiritualism teaches more clearly.

All of our congregation are desirous of forwarding their greetings to those who worked so much in making the anni-

versary service a success, and everyone was pleased to have another opportunity of hearing some good speakers and of the progress that has been made during the past twelve months.

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

J. McMURRAN, Recorder.

### NEW SOUTH WALES.

#### UNITED SPIRITUALIST CHURCH, STANMORE.

The series of lectures at Leigh House, Castlereagh Street, given by our Leader, Mrs Morrell, upon "Spiritual Truths," have been thoroughly appreciated by large audiences. On Easter Sunday, April 12th, Mrs Redfern, formerly of Melbourne, gave an interesting and thoughtful address upon "Resurrection."

On Saturday, March 21st, a large audience assembled at Enmore House, Enmore, to witness the marriage of Miss S. P. Pierce to Mr R. S. Firth. The bride, who was charmingly dressed, is the eldest daughter of Mrs Pierce, a well-known and highly respected member of the Macaulay Road Spiritualist Church. The wedding service was performed by our President, Mr W. D. Morrell.

Since our April report good progress has been made. Our new Secretary, Mrs Hand, submitted a list of ten new members at the monthly committee meeting.

Am pleased to say that our supply of "The Harbinger of Light" was sold within a week, the account of the Northcliffe messages arousing great interest.

W. D. MORRELL, Recorder.

#### UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

Our Sunday afternoon services have been a great success and we purpose continuing them. Our evening services have been very well attended. We have to thank Mr J. Bennett, of Stanmore Church, who gave us his services at a minute's notice, our advertised speaker being unavoidably detained.

We held our usual monthly "At Home" on March 21st, Mrs Wallace being the guest. Mr McLeod-Craig and Mesdames Redfern and Hopkins, spoke in appreciative terms of the great work our esteemed sister has done, and Mr Edmonds, recited for us in his usual style.

We have to thank the following mediums for their generous services to us during the month: Mesdames Redfern, Twelvtree, Hopkins, Pybus, Levorna, Wiltshire, Perry, Trulove, of W.A.; Saaryrvie, McLeod-Craig, Ray Harris and Bert Johns.

G. TUBB, Hon. Secretary.

### SOUTH AUSTRALIA.

#### ORDER OF LIGHT (Incorporated).

Since our last report we are pleased to state that we have been having a busy time and are expecting much progress for the coming year. The most important event was the return of our pastor, the Rev. Lily Lingwood-Smith Ps.D. and Bro. Lingwood-Smith, Ps.D., who have been touring the world during the past two years and nine months, visiting San Francisco, New York, San Diego, Mexico, England, and South Africa. Their mission has been one of spreading the truth of Spiritualism, and they had wonderful success, every meeting being crowded and many could not gain admission.

The "Welcome Home" at Magdalene Hall, our Headquarters at Wayville, was a night to be remembered. The Hall was decorated with emblems of Love—pink. Sister and Bro. Smith were escorted into the hall to the strains of "Home, Sweet Home," followed by the singing of "That Wonderful Mother of Mine," led by Miss Q. Tingey, the scene being very impressive.

A programme of welcome speeches and musical items was carried out.

The President, Bro. Atkinson, occupied the chair and spoke of the work of the Order during the absence of Sister and Brother Smith and on behalf of the members and friends heartily welcomed them home.

Dr. Clark Nikola spoke on behalf of the Spiritual Church of Seers and welcomed Sister and Brother Smith back.

The Rev. Jeane Duncan, of St. John's Spiritual Church, addressed words of welcome on behalf of her church, and also spoke of her early association with Sister Smith and expressed her pleasure at the latter's home coming.

The Rev. Lily Lingwood-Smith was greeted with loud applause and in thanking all for the hearty welcome spoke of their travels and the welcome and love they received in all parts of the world. She spoke of the need of spiritual teaching and said she spoke at all the principal towns in South Africa where she received a wonderful welcome. She opened branches of the Order of Light Church in America, England and South Africa.

Bro. Lingwood-Smith then responded and expressed pleasure at being home again, and meeting all the old friends.

We are expecting to have a very busy time as a lot of new work is to be opened up.

Our annual meeting was held on March 30th when new officers were elected and much progressive business was carried out.

Our city meetings have been discontinued, and all of our future meetings are to be held at our headquarters, Magdalene Hall, Cotham Street, Wayville. Our opening service was held in the presence of a large congregation. The address on "Do only the Evil Return?" was given by the Rev. Lily Lingwood-Smith, and was highly appreciated.

All visitors from other States will receive a hearty welcome.

O. MILLS, Hon. Sec.

### WEST AUSTRALIA.

#### SPIRITUALIST CHURCH OF W.A. (Incorporated).

A reception was held on March 14th to welcome the Rev. Lily Lingwood-Smith, President of the Order of Light, S.A., and her husband. A large gathering had a very enjoyable time during which the President (Mr Chas. Lathwell) welcomed the guests on behalf of the church; Mrs McDonough

representing the social committee, and Sister Osborne Harris, who was an associate and co-worker in South Australia. Musical items were given by Mr and Mrs Milton Harvey and Miss Doris Lathwell, recital, Mrs Hicks. Afternoon tea was served, followed by speeches from representatives of other Spiritualistic churches.

Mrs Lingwood-Smith conducted the service on Sunday evening, the congregation being too large for the church. The address was highly spiritual and much appreciated; it was a great stimulus. We much regretted their stay was so short, and we are looking forward to having the dear mother of the Order of Light again in the near future to spread the glorious light and truth of Spiritualism in the hearts of the people of West Australia.

CHARLES LATHWELL, President.

### NEW ZEALAND.

#### WELLINGTON SPIRITUALIST CHURCH (Incorporated)

Owing to the epidemic of infantile paralysis, the Lyceum has not held a session this year. The adult members, however, met to pass the Balance Sheet and elect the officers for the year. The officers were elected as follows: Conductor, Mr Webb; Secretary and Treasurer, Miss S. Kirk; Guardian, Miss L. Webb; Librarian, Mr Easton, Musical Conductor, Mr Barton; Calisthenics Conductor, Mrs Webb; Captain of the Guards, John Fury. The Trustees are Mr Mowatt and Mr D. Kirk.

The Lyceum will be re-opened as soon as all danger is over.

(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 at the end of the month.

### PLUTARCH AND THE HUMAN AURA.

In the "Mercure de France" M. Paul Bertrand states that the theory of the human aura was already found in Plutarch who, perhaps, owed his knowledge to the Pythagoreans. And in support of his theory, he cites the following convincing passage:

"Behold the varied colours of the souls! The brown and dirty colour is like the varnish of baseness and cupidity; the red and flaming colour is that of cruelty and anger. If mixed with a greyish blue tint it indicates a taste for debauchery, which only comes off with difficulty. Jealousy and envy emit a sombre green, an unhealthy tint which spreads about the soul as the cuttlefish spreads its inky hues."

It seems, says the author, as if we are only re-discovering a lot of the knowledge which antiquity already possessed, and which fell into forgetfulness during the middle ages, when one was told that these phenomena could only be the work of the devil.—"Revue Spirite."

### "IS FAITH-HEALING FACT?"

Mr Shaw Desmond, in the "South Wales Daily News," begins an article on "Is Faith-healing Fact?" by stating "an unchallengeable fact":—

"The fact is that there are in England to-day hundreds of medical men, from eminent Harley and Wimpole Street specialists, some of whom I know personally or have interviewed, to general practitioners, who are profound believers in the direct effect of 'faith-healing' and in the power of 'faith' as a healer of disease, but who are mortally afraid of ridicule or of being dubbed 'charlatans,' and who therefore largely keep their knowledge to themselves."

One of the most famous of the Wimpole Street specialists who habitually uses faith-healing in one or other form, laid before Mr Desmond, some time ago a long series of successful cures accomplished in this way by himself.

# Books For All The Year.

WHAT ALL THE WORLD IS READING.

SEND YOUR ORDERS TO "THE HARBINGER OF LIGHT," 117 COLLINS ST., MELBOURNE

All Orders must be accompanied by Remittances, and the Books will be despatched, carefully packed, by return of post. The Postage mentioned in each instance is for all places within the British Empire.

To keep abreast of the wonderful Psychical Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the World.

Please Note the Address:—"The Harbinger of Light," Austral Buildings, 117 Collins Street, Melbourne—just opposite the Independent Church.

Send for New Catalogue.

A new and Complete Catalogue of all Books in Stock will be forwarded postage free, on application.

JUST ARRIVED.

## MAKING OF MAN.

SIR OLIVER LODGE'S REMARKABLE BOOK.  
Science on the side of the optimists and the angels.

CONTENTS:—

Outlook on the Universe—The Effort of Evolution (a contribution to the Problem of Evil)—The Coming of Man—The Development of Man—The Destiny of Man—The Best of all Possible Worlds—The Love of the World—Man's Ascent (The First Man and the Second)—Transcendental Man (The Problems of Christology).

"Thoughts on this life and hereafter, of exquisite interest."  
—"Daily Mail."

"Each page is laden with rare and refreshing fruit."  
—"Yorkshire Post."

"It fascinates and inspires and gives the lie to the pessimist,"—"Liverpool Courier."

"Freshly, briskly, invitingly written . . . written with the hand of a master of exposition."  
—"Birmingham Post."

Sixth Edition. In demand all over the world.

Price, 5/-; postage, 4d.

## TOWARDS THE STARS.

THE SENSATION OF THE SEASON.

Great Book by H. DENNIS BRADLEY, Author of "The Eternal Masquerade," now in its 60th thousand.

In this book Mr. Bradley—cynic, satirist, iconoclast—deals with Spiritualism, and records the amazing experiences of some nine months' duration. The result is the most dramatic and emotional narrative that has ever been written around this subject.

"My words are to the new and virile generation. I despise the decadence of worn-out minds. To them I concede only the spittle of scorn.

"To the unmanacled intelligence I offer new light.

"A great revelation.

"A great Truth.

"I offer the Weapon of the Gods."

—H. DENNIS BRADLEY in "Towards the Stars."

This book is to-day one of the "best sellers" in Great Britain and has caused a great sensation.  
Price 6/6, postage 4d.

## FRONTIERS OF THE AFTER-LIFE.

By EDWARD C. RANDALL,  
Author of "The Dead Have Never Died."

SOME OF THE CHAPTERS.—The Death Change. Where is the After Life? Voices of the Dead. Materiality of the Spirit World. Homes in the After Life. Child Life Beyond. Spirit Influence. etc.

On over seven hundred nights, covering a period of twenty-two years, in my own home, under scientific conditions, I talked voice to voice with the Living Dead.—Edward C. Randall.

Price, 9/6; postage, 4d.

## THE HEART OF A FATHER.

LITTLE BOOK CAUSES GREAT FLUTTER.

By "A Well-known Public Man" whose identity has now been disclosed as the Rev. F. C. SPURR, President of the Free Church Council of Great Britain.

With Introduction by Rev. Sir James Marchant, LL.D.

In this little book the author, who is well-known in Australia, as well as in Great Britain, relates the story of the tragic loss of his little son and of the finding of his child in the spirit world.

The record is a very human document and makes an arresting appeal to every parent. It has naturally aroused intense public interest.

Price, 2/6; postage, 2d.

## What Happens After Death.

With an Account of a Lecture tour of the British Isles.

By the Rev. G. VALE OWEN.

This is the latest work from the pen of this zealous and able Author, and is an exceedingly interesting narrative of personal experiences encountered on his travels, of what is meant by "death" and of what happens immediately afterwards.

Messages from the Beyond are also introduced, including communications from noble-souled "boys" who fell in the War, and there is much information which we would do well to assimilate before passing within the Veil.

Paper cover, price 2/3, postage 2d.

## THE DEAD HAVE NEVER DIED.

By Edward C. Randall, author of "Life's Progression" and "The Future of Man." Cloth. Price, 9/6; postage, 5d

This delightfully-expressed and wonder-rousing book has been unprocurable for the past twelve months. A new edition, however, has now been published, and will doubtless be eagerly sought after. The author, an eminent barrister, of New York, and who has devoted over 20 years to the investigation of the amazing direct voice phenomena recorded in this volume, presents new evidence that there is no death; that the dead have never died.

## THE HUMAN ATMOSPHERE (THE AURA)

By WALTER J. KILNER, B.A., M.B. (Cantab.)  
M.R.C.P. Late Electrician to St. Thomas' Hospital.  
With 64 Illustrations of Human Auras.

There are few subjects of greater interest to the investigator of psychical phenomena than that of the human aura, the mysterious magnetic envelope that surrounds the body and which assumes various forms and colors in accordance with the physical, moral and spiritual condition of the individual. Clairvoyants throughout the ages have assured us of its presence, but it has remained for Dr. Kilner to demonstrate its existence by scientific methods and thus prove that which the Clairvoyants could only assert to be true.

This exceedingly interesting and important work describes in detail how the discovery was made by the use of chemically-prepared glass screens, and how they can be utilised by medical men for diagnostic purposes. The observations extended over a number of years, during which auras of all phases and colours were rendered visible to the physical eye and their peculiarities noted.

What this discovery may lead to, only time can show. The French Scientists have pronounced it to be "most important," Dr. Rene Soudre, lecturing at the International Metaphysical Institute, Paris, declaring that "abundance of proofs left hardly any doubt as to the value of the discovery."

The 64 illustrations add greatly to the interest of the volume. Price, 14/6; postage, 6d.

## A GUIDE TO MEDIUMSHIP.

AN AUTHORITATIVE AND COMPREHENSIVE  
EXPOSITION OF THE WHOLE SUBJECT.  
By E. W. and M. H. WALLIS.

**MEDIUMSHIP EXPLAINED.**—Part One contains Eight Chapters dealing with—The Sacred Office of Mediumship; What is Mediumship? The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

**HOW TO DEVELOP MEDIUMSHIP.**—Part Two contains Seven Chapters dealing with—The Basis and Cultivation of Mediumship; Spirit Circles; How to Form and Conduct Them; How 'Conditions' Affect Results; Practical Advice to Sensitives; Obsession; Its Causes and Cure; and Clairvoyance, Clairaudience, Automatic Writing, Magnetic Healing, Psychometry, and Trance and Inspirational Speaking.

**PSYCHICAL SELF-CULTURE.**—Part Three deals with the Soul and its Powers; Sub-Consciousness; Mediumship and Psychical Susceptibility; Self-Realisation; Mystical, Occult, and Magical Powers; Hypnotism; Habits; Physical and Mental Self-Culture; Diet; Deep Breathing; Auto-Suggestion; Mind-Cure; Will and Thought-Power; Concentration and Abstraction; Practical Instructions on Thought-Transference; Psychometric Experiments; Crystal Gazing; Visualising, Clear Seeing, Healing by 'Laying on of Hands,' 'Mental Healing,' and Deep Breathing; the Spiritual Significance; Spiritual Unfolding and Self-Possession; the Religious and Altruistic Value; the Divine Immanence.

This work has been highly commended by all the Spiritual Journals of the English speaking world, and has been translated into Dutch.

Dr. J. M. Peebles says of the book: "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

Strongly bound in red cloth, 312 pages. Price, 9/6; postage, 4d.

## THE CASE FOR SPIRIT PHOTOGRAPHY

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

WITH NUMEROUS ILLUSTRATIONS.

This work has been specially prepared by Sir Arthur Conan Doyle to satisfy the demands of a very large public interested in what is popularly termed "Spirit Photography." Sir Arthur deals at some length with the work and history of the famous Crewe Mediums, Mr. Hope and Mrs. Buxton, also stating his views on the recent charge of Fraud brought against these mediums by Mr. Harry Price and others.

A wonderful series of verified cases of supernormal photography are also presented. Sir Arthur's case is set out in his inimitable style and the many illustrations present a unique record of this phase of Psychical Research.

Price, 3/9; postage 3d.

## "DEATH DEFEATED."

SURVIVAL SCIENTIFICALLY PROVED.

OVERWHELMING TESTIMONY OF SCIENTISTS,  
PHILOSOPHERS, STATESMEN and CLERGYMEN.

—BY—

W. BRITTON HARVEY, Author of "Science and the Soul" and Editor of "The Harbinger of Light."

Price, 1/-; Postage: Commonwealth and New Zealand, 1d.  
"The Harbinger of Light" Office, 117 Collins Street, Melbourne.

## The Outlands of Heaven.

Being Further Communications  
set down by the

Rev. G. Vale Owen.

This volume includes "The Children of Heaven," the two works forming one complete narrative.

It is a continuation of the script published under the general title "Life Beyond the Veil," and was received by Mr Vale Owen from a band of spirit communicators acting under the leadership of one who gives his name as "Arnel," an Englishman who lived in Florence during the early days of the Renaissance.

The whole forms a stimulating narrative of intense interest, full of helpful suggestions for all who seek to know something of the conditions of life and work awaiting them after death.

In Crown 8vo., cloth, 6/6, postage 4d.

## GHOSTS IN SOLID FORM

A Record of Staggering Experiences.

This comparatively unpretentious, but nevertheless sensational and most arresting book, records the experimental investigation with materialisations of Mr. Gambier Bolton, well-known naturalist and traveller, and a Lecturer before the Royal Society, London

Some of the contents are as amazing as the most thrilling of the experiences of Miss Florence Marryatt as narrated by her in "There is no Death."

The third edition has just been issued in stiff, illustrated cover, price 2/3, postage, 2d.

## A MESSAGE TO HUMANITY.

A collection of 24 superior and unique addresses on subjects, Spiritual, Ethical, Philosophical, Social and Scientific, inspirationally delivered through the mediumship of Charles Elmore, supported by his Circle of three associates, with explanatory introduction by a member of the Circle and Note of Appreciation by Sir Arthur Conan Doyle. Recently mentioned and highly commended in "Stead's Review," Melbourne.

Price, 2/6; postage, 3d.

## HAFED, PRINCE OF PERSIA.

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

UNKNOWN LIFE-HISTORY OF JESUS REVEALED.

Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruisdal and Steen.

This well-known work is one of the most extraordinary books in the literature of Spiritualism. It is full of marvels and couched in beautifully descriptive and finished diction. Its main interest lies in the details given of the life history of Jesus, with whom Hafed was in intimate association and to whom he refers with reverence and admiration as "My Prince." It is not a book to be read once, but many times, and the very charm of it enthralled the reader. It should certainly find a place in every Library.

voluminous record of 580 pages, strongly bound in cloth, price 8/6, postage, 9d.

**THE SPIRITUALIST CHURCH OF N. S. W.**

President:—Mr. J. McLEOD CRAIG.  
Nine Societies in Affiliation.

All Organised Societies in New South Wales eligible.  
Certificates issued to competent Exponents and Demonstrators.

Regulations and information may be obtained from:—  
GEO. T. HAYES, Secretary, 53 Ormond Street, Paddington,  
Sydney.

**DRUMMOYNE SPIRITUAL MISSION.**

SERVICE EVERY SUNDAY MASONIC HALL,

BRIDGE ROAD, DRUMMOYNE at 7.15 p.m.

Life President:—Mrs. E. WALLACE.

"Kandy," 11 Tavistock Street, Drummoyne.

Hon. Secretary: ROBT. HADDON, 9 Gardners Avenue, Ryde,  
Bridge Road, Drummoyne, Sydney.

"THE HARBINGER OF LIGHT" ON SALE.

**NORTH SYDNEY SPIRITUAL CHURCH.**

FRIENDLY SOCIETIES' HALL, LANE COVE ROAD.  
Two Stops past Post Office.

Sunday, 3.15 and 7.30 p.m. Tuesday, Health Readings, 8 p.m.  
Use of Library Free to Members. Visitors Welcome.

President:—Mr. G. BUTCHER.

Secretary, Mrs. S. H. FISHER, "Montoro," 13 Kyngdon Street,  
Crow's Nest, North Sydney.

**LEINSTER SPIRITUAL CHURCH,**

COOK'S RIVER, SYDNEY.

Mrs. CROSS TURNER, President. L. L. BRADWYN, Sec.

Sunday Services: Children's Lyceum, 3.15; L. L. Bradwyn,  
Conductor. Evening Service, 7.15 p.m.

Thursday, 3 p.m. Medical Service. Diseases diagnosed and  
prescribed for. Sufferers seeking healing, and searchers after  
Truth, cordially welcomed.

**UNITED SPIRITUALIST CHURCH (Scientists)**

I.O.O.F. TEMPLE, 140 ELIZABETH ST., SYDNEY.

Sunday Services, 3.15 and 7.15 p.m.

Saturday, 8 p.m. Lecture and Demonstrations.

Private Classes held during the week.

Use of Lending Library Free to Members.

Secretary: Mrs. G. TUBB, 693 Old South Head Road, Vaucluse,  
New South Wales.

A Cordial Welcome awaits all Friends.

**"UNITY" CHURCH OF SPIRITUALISTS.**

ODDFELLOWS' HALL, PITT STREET, AUCKLAND.

Secretary:—Mr. OWEN JONES, Mira Street, Ponsomby,  
Auckland.

Pastor:—Mrs. HARRIS-ROBERTS.

**CHURCH OF SPIRITUAL RESEARCH,**

SCOURFIELD CHAMBERS, COLLINS ST., MELBOURNE.

Sunday Meetings 3 p.m. and 7.15 p.m.

UP-TO-DATE SPIRITUALIST LIBRARY.

President:—Miss CLARA BROWN.

Secretary:—Mrs. INKSTER.

**BRISBANE SPIRITUAL CHURCH,**

C/r BRUNSWICK & LEICHAERT STREETS, VALLEY,  
BRISBANE.

SUNDAY SERVICES: Lyceum, 2.30; Afternoon, 3.40; Even-  
ing Service, 7.30. Improvement Class: Monday Evening.  
Investigation Class: Tuesday Evening; Psychometric Read-  
ings: Wednesday and Friday, 8 o'clock; Developing Class,  
Thursday.

W. J. KERLIN, Secretary, Conon Street, Albion, Brisbane.

**Wellington Spiritualist Church (Incorporated).**

NEW CENTURY HALL, KENT TERRACE.

Mr. THOS. KIRK, President.

Service every Sunday Evening at 7 p.m.

Visitors Cordially Invited.

Splendid Reference Library open to Members.

GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

**THE AUCKLAND SPIRITUALISTS' CHURCH.**

(INCORPORATED).  
AUCKLAND, NEW ZEALAND.

Services at 175a SYMONDS STREET, 3.15 and 7 p.m.

President:—Mr. H. FRITCH.

Hon. Secretary:—H. A. CLARKE, 46 Torrance St., Omehunga,  
Auckland.

**FOOTSCRAY SPIRITUALISTIC CHURCH.**

MECHANICS' HALL, NICHOLSON STREET.

President:—J. K. McSHANE.

Sunday Services, 3 p.m., Mediums' Meetings; 7 p.m., Flowers;  
Church Service. Tuesday Evenings, 8 p.m., Psychometric  
Readings.

**MALVERN SPIRITUAL TEMPLE.**

DISPENSARY HALL, VALETTA STREET, MALVERN.

Mediums Message Meeting, 3 p.m., Healing Circle; 7 p.m.,

Lecture and Flower Readings, Mr. Miller, Mrs. Allen and

Mrs. McMurran.

Leaders. Strangers Welcomed. Temple of Higher Spiritualism.

H. PARKER, Hon. Sec., 73 Edgar Street, East Malvern.

**S. O. L. CHURCH.**

YORK HOUSE, LITTLE COLLINS STREET, (Between  
Elizabeth and Swanston Streets).

EVERY SUNDAY, 3.15 and 7 p.m.

Advanced Speakers and Earnest Workers, demonstrating the  
Truth of Spiritualism.

Mrs. F. HANGER, President,

Mrs. E. MARSHALL, Secretary,

9 Westgarth Street, Fitzroy.

Mrs. M. W. ARTHUR, Vice-President.

**SPIRITUALISTIC CHURCH OF WESTERN AUS-  
TRALIA (Incorporated 1905).**

197 MURRAY STREET, PERTH.

Sundays, 3.30 p.m., Flower Service; 7.30 Address, followed by  
Clairvoyance. Mondays, 8 p.m., Public Propaganda Lectures;  
Tuesdays, Inner Circle. Wednesdays, 8 p.m., Psychometry.  
Thursdays, Developing Class. Fridays, Public Healing.

J. TENANT, Hon. Sec.

**"THE HARBINGER OF LIGHT."**

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE

The undermentioned Subscription Rates include Postage.

The Commonwealth and New Zealand . . . . . 9/6

South Africa . . . . . 10/6

Great Britain . . . . . 10/6

The United States of America and Canada 2 dol. 60c.

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money  
Order. Postal Notes are not negotiable in the Commonwealth.  
Letter postage from the United States is 5 cents.

**THEOSOPHY IN AUSTRALIA.**

The Official Journal of The Theosophical Society in Australia.

Illuminates the Principles of Theosophy, explains and inspires  
life in all its phases, and gives the progress of the Theosophi-  
cal Movement in Australia and elsewhere.

Edited by MRS. JOSEPHINE RANSOM.

Subscription, Post Free (payable in advance): Commonwealth  
and New Zealand, 9/- per annum; elsewhere, 10/- per annum.

Single copy, 9d; posted, 10d.

Siddeley Chambers, 114 Hunter St., Sydney, (Australia.).

**THE INTERNATIONAL PSYCHIC GAZETTE,**

BRITAIN'S POPULAR PSYCHIC MONTHLY.

Edited by JOHN LEWIS.

Annual Subscription, 8/- Post Free.

It is Bright and Broad in Outlook, and discusses every phase  
of Spiritualism, Spirit Photography, Clairvoyance, Psycho-  
metry, and other Psychic Studies.

Subscriptions may be sent by Postal Order to The Inter-  
national Psychic Gazette Ltd., 69 High Holborn, London,  
W. C. I.

**THE MAGIC CIRCLE, Registered Design No. 3867.**

2/9, post free in Commonwealth; 3/3 beyond.

Obtainable at "The Harbinger of Light" Office, Melbourne.

**SPIRITUALISM V. RATIONALISM.**

With a drastic examination of Mr. Joseph McCabe, by  
Sir Arthur Conan Doyle, M.D. LL.D.

This is the answer of Spiritualism to the Materialist,  
and is written in the author's brightest and most pung-  
ent style.

Every Spiritualist should make a special point of pro-  
curing this brochure. Price, 1/3; postage, 1d.

Wholly set up and Printed by B. L. Hickie, James Street, Gee-  
long, for the Proprietor, W. Eritton Harvey, and Pub-  
lished by him at Austral Buildings, Collins Street, Mel-  
bourne.