

# THE HARBINGER OF LIGHT

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

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“*LIGHT, MORE LIGHT.*”—Goethe.”

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
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Edited by W. Britton Harvey:

JULY 1st, 1928.

Author of "Science and the Soul."

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## The Editorial Chair.

### Try Not to Mourn Unduly.

Mourning for a loved one who has just passed beyond the scenes of time and sense, is both natural and inevitable. It is the painful corollary of love, and the deeper the love the intenser the grief. Neither the teachings of Spritualism, nor those of any other system, can prevent it. The first spasm of sorrow must be endured. It is when the grief is inordinately protracted by a hopeless abandonment to despair that injury is done—not only to the one left behind, but also to the one who has gone before.

The excessive grief of an anguished heart reacts upon the one upon whom the affection was bestowed. This fact is not yet generally recognised, for the simple reason that comparatively few people have discovered the truth that their "lost and dear" are often with them and are keenly sensible of the distress occasioned to those they have left on earth. "Sorrow at their departure is inevitable," says Sir Oliver Lodge, "but grief which is excessive causes them pain." All investigators of the subject are well aware of this. They have been told it time after time by those in the Beyond, and more than once has the writer of these lines been implored to urge their loved ones in the flesh not to keenly mourn their departure. Acute grief in the family circle fills them with a corresponding feeling, and keeps them anchored to earth.

A moment's reflection will show that this must be so. Their love for those they have left behind is as great as the love of those who mourn on this terrestrial plane. Their grief is accordingly proportionate to the grief of the disconsolate here, and all the while these aching hearts palpitate in sadness the one who has vanished from their sight is chained to their surroundings by the desire to assuage their sorrow. This is perfectly natural, seeing that they have carried their affection forward and cannot experience peace of mind until they have done their utmost to console the broken-hearted. Love, in short, compels them to remain, and doubtless their distress is heightened by their inability to impress the mourner with a sense of their presence and the glorious character of the change they have experienced.

It is not sufficiently realised that there are two parties to the mourning, and that the grief of the one is accentuated by the inordinate grief of the other. In view of this fact the mourner, with whom we deeply sympathise, may, in all kindness, be invited to endeavour to cultivate a spirit of self-effacement, out of consideration for the loved one

whose happiness is marred by the distressing vibrations emanating from intense sorrow. "They did their work here, they will do it there," adds Sir Oliver Lodge, "and in good time reunion may confidently be looked forward to." It is this knowledge that the Spiritual Philosophy imparts.

Let us, then, bid all those who are to-day "weary and heavy laden," be of good cheer, keep their foreheads to the stars, and refresh their aching hearts with the sweet consolation derivable from the scientifically-ascertained fact that their "lost and dear" still survive, that they are precisely the same in all essential characteristics as when functioning in mortal garb, that they are often very close at hand, and that, provided the necessary conditions are observed, they can from time to time "report progress" and tell us something of their experiences in the fuller life beyond. It is, however, only those who "seek" that "find" this solace—it is only to those who "knock" that the door of the Spiritual world swings "open"!

### Two Aspects of Death.

There has just been published a book entitled "Our Inheritance," being speeches and addresses delivered by the Right Hon. Stanley Baldwin, Prime Minister of Great Britain. Its contents include the oration he delivered in the House of Commons on the late Earl of Oxford and Asquith. It is both eloquent and simple, but shows that the orator knows very little about the nature of death and the conditions that await us in the world beyond. Thus he concludes:

**His voice is silent to-day. A few years, and there will be none who will remember it. . . . but the character and the spirit remain to fortify the coming generations and to illuminate their paths. We turn aside to-day for a moment from controversy and from business, and, as we leave this chamber, we shall leave it for this afternoon to darkness and to silence. Into that darkness and into that silence we must all go when our time comes. May it be our lot to leave behind to our friends as fragrant a memory as Lord Oxford.**

The sentences set out in black type are the features of this extract from our particular point of view. The voice of Lord Oxford may be silent to-day, but who can say in these days of Direct-voice manifestation that it will never be heard again? The probabilities are that it will!

We must also take exception to the declaration: "Into that darkness and into that silence we must all go when our time comes." This may sound very fine as oratory, but it happens to be incorrect in both respects—there is **no** darkness and there is **no** silence! Spiritualists, at all events, know sufficient of what happens immediately after death to justify them in dismissing these obsolete ideas. They belong to a bye-gone age and have no place in an era in which a new revelation has burst upon the world.

To a man of Lord Oxford's personal character his spiritual eyes would open in an ineffable light, "such as never was on sea or land," and instead of finding a deadly "silence" awaiting him he would feel enraptured by the loving greetings of admiring friends and the celestial music of angelic choirs. He would, moreover, at once become suffused with

a sense of limitless freedom, and having become accommodated to his new surroundings would join a band of spiritual Statesmen and cheerfully continue his work of endeavoring to rightly guide the Empire of which he was so proud.

Away, then, with all this talk about the gloom of death! The gloom is on **this** side only. On the other side there awaits us inspiring sunshine and a life of such congenial activity that we shall never want a "rest." Let us, then, "greet the unseen with a cheer," as Sir Oliver Lodge expresses it, and for ever banish the mythical "darkness" and equally mythical "silence" of an exploded eschatology!

### **The Dawn of Life.**

During the past month the scientific world has been greatly excited by important discoveries made by Professor Sir Edgeworth David, of the Sydney University, in respect to animal life in the dawn of the earth's history. The search for signs of life in a geological period earlier than that known as the Cambrian period, which has intrigued scientists for many years, has been rewarded in these discoveries.

Professor Sir Edgeworth David has found, in rocks taken from Mount Lofty and Flinders Ranges, in South Australia, perfectly preserved remnants of animal life millions of years older than any so far classified by science. The principal scientific interest of this discovery is its bearing upon evolution, which, in the light of the new world that Sir Edgeworth David has revealed, must place the birth of life millions of years earlier than science had supposed.

The Professor states that there can be no doubt that ancestors of the Cambrian fossil animals, the earliest fossil remains scientists have been able definitely to classify, will be found in great numbers in the Adelaide series. He has been searching for these remains during the last 30 years, but only two months ago, working with a high-powered microscope, did he see traces of life in that remote period nearly 600,000,000 years ago. His discovery of perfect remains, exquisitely coloured, was a surprise, and will change many conceptions of science.

The animals of which the Professor has discovered the remains appear to be entirely new to science, and their most wonderful feature is the fine state of preservation. The colours range from delicate rose madder to pale bronze greens. By treating rock known as Tapley's Hill slate, extensively used in building in Adelaide, he set free innumerable beautiful and wonderfully preserved remains of these ancient animals. The specimens are so nearly perfect that science will probably know more about this remote period than it knows of others much more recent.

Addressing the Royal Society of New South Wales on the subject the Professor said: "I could kick myself to think that I should have overlooked this obvious discovery for so long. It only proves that you are never too old to learn." It demonstrated, too, he said, that **a man could be blinded by facing a problem with preconceived opinions.** Looking for white shells and coral skeletons, he had passed over, scores and scores of times, the big fossils, believing them to be some mineral in the rocks. This new world of fossil fauna would, he felt sure, provide palæontologists with material sufficient to absorb them for the next 100 years. In it was to be found the solution of the ancestry of many animals already widely differentiated in the Cambrian rocks.

The allusion to "facing a problem with preconceived opinions" is of particular interest to Spiritualists. This is precisely what the general body of scientists is doing in respect to the reality of psychic manifestations, and the time is approaching when these prejudiced intellectuals will "kick themselves" for having "overlooked this obvious discovery for so long." At present they are "blinded" by an unreasoning antagonism; they will not even deign to investigate the facts; and yet the "discovery" is of immeasurably greater importance than all the rose-hued fossils found in the neighbouring State. They enthuse over new discoveries in the physical sciences, quite oblivious of the fact that Psychic Science is destined to dominate the thought of the future and that mankind will then be far more concerned about the problem: "If a man die, shall he live again?" than about all the countless remains of creatures that existed on the earth six hundred million years ago!

"Blinded!" Yes, indeed, they are!

### **Mediumship and "Conditions."**

We have previously commented on the varying results obtained by different sitters through the same medium. Some are almost "staggered," others label their experiences as "very good," others will tell you that the outcome was "only fair," and others, again, declare that they got "nothing at all." Of course, each sitter draws his, or her, own conclusions concerning the merits of the medium. It does not, as a rule, occur to them to question their own fitness in the matter. And yet they are quite at a loss to explain why one should succeed and another fail.

They know very little about that elastic term, "conditions," and are usually quite unconscious of the fact that, for some reason or other, they may themselves be the cause of failure. We have a friend, for instance, who went to a medium through whom we had received exceptionally satisfactory results. He brought back the report—"a frost!" He went again—the verdict was repeated. He went a third time—very little improvement. But after he had been the fourth time he said "he had received some very hard nuts to crack." He is going again.

We questioned the guide of the medium in the matter and asked for an explanation. The guide replied that the gentleman was "a very fine soul," but his aura was so compact that they could not penetrate it. They were, however, beginning to "break it down" and in time he would get all he wanted. In this case, then, it was clearly the sitter who was at fault—if fault it can be called. He took with him certain "conditions" which militated against the object he sought to attain. He was not aware of it, of course, but had he been a less sincere man he might have ceased his investigations after his second or third failure and have formed an unfavorable opinion of the medium. A grave injustice has in this way been done to many of these channels of communication with the world beyond, and it is just about time that sitters realized that they may themselves be the cause of the blockage.

The foregoing observations apply, of course, to mental phenomena as distinguished from physical phenomena. Touching the latter we may quote from an address delivered many years ago by Madame d'Esperance, the world-famous medium in

whose presence wonderful materialisations and other arresting phenomena occurred and were attested by scientific investigators:

It does not occur to many investigators that any special preparation on their part is required or necessary, or that one person is naturally better fitted than another to contribute to the conditions required, and thinking one such experience sufficient, they do not try again, but condemn the medium, denounce the phenomena as false, and look with pity on those who can find satisfaction in such seances.

Here again we find the problem of "conditions" emphasised. It seems to be the crux of the whole matter, whether the phenomena be of the mental or the physical order, and it is gratifying to find that much more attention is to-day being devoted to this puzzling feature than heretofore.

### Mediums and Police Agents.

Mediums are always liable to attempts being made by the emissaries of the police to trap them. Two women are usually employed for the purpose, and we have frequently been asked how it is that the mediums concerned usually fail to detect the ruse. This is not an easy question to answer. Some people think that the really genuine medium has nothing to fear in this respect. But we are not so sure of that. There are many instances on record which do not substantiate this view. Perhaps the "conditions" surrounding the medium at the time has something to do with the problem. The guide may be able to warn the medium on one occasion and not on another. A dogmatic answer to the question cannot be given.

These comments have been prompted by a statement in the London "Daily Mail" that a woman, charged with fortune-telling, was stated in Court to have foretold within 3/- the amount she would have to pay as fine and costs. This is described by our contemporary as "a good guess," but we are told that the magistrate observed that "this showed there was something in her art," "It is to be observed, however," continues the "Mail" "that she was, apparently, unable to foresee the arrival of the police-women on whose evidence she was convicted, or to guess who they were when they did arrive, and that she failed to foresee the publication of the nonsense which she gave for their money."

This experience may be contrasted with that of a medium with whom we are well acquainted. There was a knock at the door, and on opening it she was confronted by two women who required a "sitting." On looking down at the mat, however, on which the women stood, she clairvoyantly saw a trap—like the traps used for catching rats or rabbits. This gave her the clue, and she was immediately "impressed" how to act.

The women did not bring an "introduction" but named a prominent local Spiritualist who, they declared, had assured them that the interview would be granted. "Well, that's strange," replied the medium, "that gentleman happens to be a friend of mine and I am expecting him any moment. Come inside. You won't have to wait many minutes. Then I can give you a sitting."

The visitors, however, were in a great hurry. They must, therefore, have the "sitting" at once! As this could not be granted, they lost no time in getting out of the front gate and were not seen again. The "prominent Spiritualist" was questioned in the matter and, of course, knew nothing about the women. So, you see, mediums are sometimes protected! When they are not, it may be due to some temporary defect in themselves.

### Forecasting the Future.

Have those on the Other Side the power of "forecasting" concerning events that are to transpire on the earth in the more or less remote future? A controversy on the subject is appearing in the columns of our London contemporary, "Light." Among the contributors we notice the name of Mr H. Dennis Bradley whose works, "Towards the Stars" and "The Wisdom of the Gods," have won world-wide fame. Replying to one of the correspondents he says:

I wish to state that I am certainly extremely sceptical of the powers of communicating spirits to prophesy future events. I am of opinion that, with the added sense and the further dimensions of a higher sphere of existence, they may naturally acquire an added knowledge by which they may logically forecast what is likely to take place. Beyond this, according to my own individual philosophy and intelligence, if all the events which transpire on earth were predestined, then there would be no object in man's existence—no purpose in his efforts for achievement—and life would become objectless. There would be no emotion, inspiration or creation in fulfilling, like puppets, the experiences of pre-ordained events. We, who are spirits now, can prophesy and forecast events according to our logic. . . .

Spirits upon another sphere—with their added knowledge—may be likely to forecast the ordinary events of life on earth more correctly than we can. In the case of the forecast of the end of the war, since it was made in 1915, the odds in selecting a month at which it would end were really less than the odds of backing a number on the Roulette Table at Monte Carlo, and since the date of the end of the war was probably forecast by thousands of people upon earth, and probably thousands of spirits in another sphere, the fact that the correct month was indicated in one instance by no means proves that spirits can foretell the events which will take place upon earth to any extent beyond that which they may acquire by logical deduction.

Here we have an interesting problem, and although it may be impossible to conclusively solve it, the relation of an experience of our own may not seem out of place. Five months prior to being appointed to a certain professional position—the editorship of a daily newspaper—the writer was advised, through a well-developed trance medium, to be prepared to fill it, the exact words used being: "The position will become vacant; it will be offered to you, and we desire you to accept it." The control claimed to be one of a band who were directing our literary career. Up to that time we were not aware we had any "literary guides"! However, eight months subsequent to the unexpected fulfilment of the prediction we again interviewed the medium in question. One of the first things said by the control was: "Well, my friend, you have been wondering in your mind how I was able to predict that you would get that position." Of course we had, and said so.

"Well, then," the speaker continued, "there is nothing infallible about it. It is just a nice balancing of probabilities. We can, of course, see farther into the future than you can. We could see, in your case, that certain causes would operate, and would produce certain effects, and by what you may call a nice process of calculating the probabilities, we knew that the position would be yours. It is, therefore, not a prediction in the sense you generally understand by the use of the term. We could see what was coming, and what it was almost certain to lead to. Sometimes things do not occur as we anticipate, but as a rule they do."

It will be seen at once how this explanation exactly coincides with Mr. Bradley's conception that certain spirits "may naturally acquire an added knowledge by which they may logically forecast what is likely to take place." There is, therefore, very little mystery about this form of prophecy. It would appear to be just "a nice process of calculating the probabilities."

## SPIRITUALISTS, WAKE UP!

By J. R. ATCHERLEY, Melbourne.

The time has come for Spiritualists to look within themselves and ask themselves a plain question: Are they worthy of the name and of the glorious revelations which have been, and are still being, vouchsafed to them?

Do they think it is an easy matter, or pleasant, for their spirit brethren to penetrate the vile materialistic atmosphere of this earth and teach them, face to face, the wondrous truths of survival and the glory of the heavenly Kingdoms?

Is this splendid movement to degenerate to the level of old-time creeds and dogmas because of the apathy and selfishness of its adherents? It is a subject to be well weighed by all who have a true interest in it. The Spiritualistic movement is riddled with dissension within itself and is being torn to shreds through lack of cohesion in its whole.

\* \* \* \*

Phenomena hunters, a curiosity seekers, and materialistic psychics are a dead weight, dragging the movement down from the lofty heights of the spiritual on which it should stand. The day for phenomena is past. Records of its Truths are irrefutable. The time to **live the life** has dawned.

Living the life, as expressed by the spiritual, means **sacrifice**, and that is where the shoe pinches. Sacrifice, in this case means, selflessness, the giving up of many comfortable indulgencies, the killing out of the lower animal nature and the constant effort of striving to live in the higher planes of consciousness.

Spiritualists are not a generous lot! Look around you and see for yourselves! The movement has scarcely one building to call its own. There are more professed Spiritualists than there are Christian Scientists, yet look at the magnificent financial sacrifices made by the latter, and its result in the shape of beautiful temples all over the world. Yet financial sacrifice is a lesser thing to the sacrifice of self for the good of the Whole.

\* \* \* \*

Many thinkers, convinced of the truths of Spiritualism, will not join its ranks because of the lack of leadership evidenced by its present position. Those of you who are foremost in the movement should do your duty, undeterred by financial, social, or other worldly reasons. Get together, forget past differences, by whole-hearted and mutual trust, love, and sacrifice, strive to create an atmosphere of spiritual purity.

Aspire to great things—for others, and the angelic throngs will not lack in pouring out their inspiration upon you and showing you a way out of difficulties.

There are subjective Spiritualists and there are objective Spiritualists. The subjective take all and give nothing. The objective are givers—which are you?

**Testimony Cannot be Rejected.**—It is impossible to reject testimony so many-sided, as though it were of little or no account. Eminent men such as Sir Oliver Lodge and Sir Arthur Conan Doyle, who have lately, with their colleagues on the continent of Europe, as in France and Italy, and in the United States of America, expressed themselves as convinced believers in the facts of Spiritualism, must command, for spiritual and Spiritualistic phenomena, the attention of all thoughtful and sincere Christians.—The Right Rev. J. E. C. Wellton, Dean of Durham.

The bagpipes is a very ancient instrument, and appears on the sculptures and coins of Hebrews, Greeks, and Romans. A terra-cotta of 200 B.C. found at Tarsus, in Asia Minor, shows a player with bagpipes.

## LIFE ON OTHER PLANETS.

Sir Francis Younghusband, famous explorer, student of astronomy, and author of "Life in the Stars," states in the "Daily Express," London:

It is not a guess that life exists on other planets. It is plain logic. Life exists here; there are millions of millions of planets; the universe is the same in its spiritual essence: therefore life exists elsewhere in space. There **must** be beings even higher than ourselves. Mankind is only an infant in the universe; other planets have been in existence millions of years longer. What are those beings like? Their forms may be different from ours—their bodies may be made of different chemical elements—but the spirit which animates them must be the same.

\* \* \* \*

Dr. Steavenson, president of the British Astronomical Association, and director of the Mars section, writing in the "Evening News," London, says:

It is quite possible—probable even—that there are thousands of other worlds where civilisation is far advanced beyond ours. Space is full of planets inconceivably old, and who shall say they are dead—that no spark of life moves on them? What form, if those civilisations exist do they take? There may be men on them like ourselves. But it is all speculation. There is no proof that there is life anywhere in space.

### Give Me——

Give me a good digestion, Lord,  
And also something to digest,  
Give me a healthy body, Lord,  
With sense to keep it at its best.

Give me a healthy mind, good Lord,  
To keep the pure and good in sight,  
Which, seeing sin, is not appalled,  
But finds a way to set it right.

Give me a mind that is not bored,  
That does not whimper, whine or sigh,  
Don't let me worry overmuch  
About the fussy thing called "I."

Give me a sense of humour, Lord,  
Give me the grace to see a joke;  
To get some happiness in life—  
And pass it on to other folk.

### "ABIDE WITH ME."

Mr. Frank Blenkin, of Churston, South Devon, recalls that November 20, 1927, was the eightieth anniversary of the death of the Rev. H. F. Lyte, the author of the beautiful hymn, "Abide with Me," states the "International Psychic Gazette." He says:—

This particular hymn has been sung far more than any other hymn written—by football crowds of 100,000 voices, and, again, by the vast multitude at the Albert Hall concert, not including the number who joined in their own homes by means of wireless. Mr. Lyte, until the year 1847, was the vicar of Brixham, the small fishing town in South Devon. He was a great sufferer, and while seated on a rock near his home, watching the sun sinking in the west across the bay, he wrote those beautiful words which have brought comfort to thousands.

I look upon indolence as a sort of suicide, for the man is effectually destroyed, though the appetites of the brute may survive.—Lord Chesterfield.

# PSYCHIC NOTES.

## INTERESTING FACTS AND EXPERIENCES.

By SIR ARTHUR CONAN DOYLE.

THE difficulty in dealing with the orthodox man of science is that we cannot guarantee our results, since he is himself, if he is present, one factor in the experiment. I have seen practically every possible phenomenon, many of them a hundred times, and yet if I were offered all the wealth of the world I could not be sure that I could demonstrate one of them to another person.

If it was a case of conjuring, one would never miss. But as it concerns delicate vibrations and suitable harmonics in which there are two varying forces, those of the sitters and of the unseen intelligences, to be adjusted, no man can foresee the result.

We find in practice that there are some men, not necessarily sceptics, who bring all phenomena to an end, and there are others, not necessarily believers, who are most helpful. All this is most disquieting to the sort of scientist who is trained to say that if an acid is added to an alkali a salt must result, or two atoms of hydrogen and one of oxygen must form a molecule of water. There is no "must" about psychic work.

We fumble and grasp in the dark, and then suddenly we get our result, but how can we pass it to the man who was not there, and who says triumphantly, "Do it again in my presence," which we can never promise to accomplish?

\* \* \* \*

I think that the reputation of all the great Victorian thinkers will suffer greatly from their unscientific and illogical treatment of the greatest question that ever came before them. The "does not interest me" of Huxley has become historical.

My friend, General Drayson, told me how in early days he and others succeeded in getting Tyndall to come to a seance. He sat in a fidgety, impatient manner as one who knows that he is wasting his time. Presently there came some raps.

"Are those raps?" he asked. "Yes, they are." He sprang up, and put his hand against the wall: "Now rap on my hand before I count five. One, two, three, four, five! There now, I have shown what nonsense it all is!" and with that he stalked out of the room.

There is no intolerance which religion of old has shown to science, which science so-called has not in turn shown to modern psychic phenomena. The refusal of Professor Stokes, when secretary of the Royal Society, to accept Crookes' invitation to come and see a materialisation is the exact counterpart of that of the Cardinals when they refused to look through the telescope of Galileo at the moons of Jupiter. "Plus il change le plus il est la meme chose."

\* \* \* \*

Most people who are outside the psychic movement are of opinion that the more remarkable physical phenomena are associated with professional mediums, who may or may not be honest. At the present moment there is a great dearth of good physical mediums to whom an inquirer can gain access.

On the other hand, I know at least four amateur private circles in London in which the most advanced phenomena may be observed. One has its centre in Trafalgar-square, one in Convent Garden, one in Walthamstow, and one in Hendon.

In each case, without a professional medium, there is the direct voice, levitation of heavy objects or of the sitters, movement without contact, lights, and other signs of invisible power. I had an opportunity of attending one of these rather jealously-guarded circles.

The sittings were held, as is usual, in the dark. There was so much power present, however, that it was possible to carry the phenomena on into the light. When we had lit the candles and risen from our seats, a round platter of wood, six or eight inches across, which was in the centre of the table, began suddenly to move, much as the lid of a kettle moves when it begins to boil.

It was an amazing sight to see it chattering there, with no one within six feet of it. Presently, with considerable effort, it reared itself upon its edge and stood erect. Then, in answer to questions, it gave us answers by the usual code of three tilts for "yes," and one for "no"—per-

fectly intelligent answers. Finally, the wooden disc fell over and lay still.

\* \* \* \*

I value those psychic evidences which can be actually exhibited to the public. Chief of these, of course, are photographs produced under test conditions and showing abnormal results.

But next to these, and more pleasing to the eye, are those paintings which would appear in many cases to be the result of direct obsession, since they are produced by people who have no normal artistic power and who do the work in a trance or semi-trance condition.

Herr Nusslein, of Nuremberg, works under these conditions and produces wonderful pictures, the most elaborate of which are executed within thirty minutes. I am afraid to enter one of Nusslein's exhibitions for my desire is always to purchase every picture upon the walls.

My last two visits have cost me a hundred pounds, but any one who sees the results, which are on view in Victoria Street, will not think that I spent the money in vain. There is some glamour, some hint of the "light that never was on sea or land," in Nusslein's best work, which is unique. Some of his colour effects leave Gauguin in the shade.

\* \* \* \*

For some reason I have observed that great soldiers are more open to psychic knowledge, and less perverse in their objections than any other limited class. They are practical men, and they understand proof when it is put before them. Lord Haig and Lord French were both sympathetic to our cause. The late General Turner was a strong Spiritualist. I believe that I am right in saying that General Braithwaite is aware of psychic truth.

And now we have the testimony of General E. Crozier, who at the end of the war commanded the 40th Division and was afterwards military adviser to the Latvian Republic. General Crozier is a D.S.O., who was seven times mentioned in despatches, so he is not a victim to that nervousness which is supposed by the ignorant to unsettle our judgment of facts.

In a single sitting with a medium who could not have known his name, the general had evidential messages not only from very intimate family sources, but also from the lady who brought him up when his people were in India, from an old family servant, and from others. Telepathy was excluded, for one message told the general of a photograph which actually existed but which he thought had been destroyed.

Brother officers, too, long "dead," came through and greeted him, giving their names, and joking in the merry way that spirit people do. If there were no proof of survival in the whole world save the case of General Crozier it should be adequate. And yet it is but one of countless thousands—one more brick added to the great temple of truth.—"Sunday Express," London.

If we could only overhaul our own religious differences we should be in a much stronger position to cope with the deep philosophy, the great subtlety of mind, and fairness of vision among the best thinkers of India.—Lord Meston.

### EARLY CHRISTIAN SPIRITUALISM.

We hear of many brethren in Church possessing spiritual gifts, and speaking through the spirit in all kinds of tongues. We have to-day among us a sister who has received gifts in the nature of revelations which she experiences in spirit in the church amid the rites of the Lord's day. She converses with angels, sees and hears mysteries, and reference to rituals, orders of services or the like, and rightly so—progress could not be achieved otherwise.

IRENÆUS (A.D. 175).

## AMAZING MATERIALISATIONS.

### TWENTY-FIVE FORMS APPEAR.

#### PROMINENT SPIRITUALISTS PRESENT.

We have several times referred to Mr. Charles Victor Miller as probably the greatest materialising medium at present living. Mr. Miller was born in France, but spent most of his time in America, until a few years before the war, when he returned to the country of his birth to reside. Mr. Miller's mediumship, however, was developed in America, and for many years was exercised there, and it is his custom to visit the United States every year, and to invite his friends to meet him at a seance in celebration of his birthday.

On March 11th last Mr. Miller's annual birthday seance was held at his apartment at East 55th Street, New York, in the presence of some sixty persons, including Mrs. J. Hewat McKenzie, of the British College of Psychic Science, London; Mrs. Florence Haven, Secretary of the American Psychic Research Society; Mrs. M. E. Cadwallader, Editor of "The Progressive Thinker," Mr. George Valiantine and his wife, and some fifty other prominent persons.

\* \* \* \*

At the commencement of the seance Mr. Miller sat in front of a cabinet consisting of a thin curtain strung across the front of the bay-window of his apartment, which is on the third floor. The impromptu cabinet was carefully inspected by a number of the sitters, and Mr. Miller had not taken a seat in front of the cabinet many minutes before forms began to appear in rapid succession. They stood out clearly, giving their names and calling for their friends amongst the audience. Mr. Miller was not in the trance state, and the spirit visitors repeatedly held conversations with him. The materialised forms and the medium could both be plainly seen by the light of a lamp in the room, which was quite sufficient for the purpose of recognition.

Later, however, Mr. Miller entered the cabinet, and this appeared to enable the forms to show to the best advantage. Many of them came through the curtains, robed in flowing white garments of great brilliancy, and caused a feeling of reverence and wonder amongst the sitters. In particular, the three Fox Sisters showed themselves together, the three forms standing in a row, and held a conversation with Mrs. M. E. Cadwallader, the Editor of "The Progressive Thinker." Our readers will remember that Mrs. Cadwallader is largely responsible for the monument which has recently been erected at Hydesville to the memory of these three pioneers of Modern Spiritualism, and they were able to assure Mrs. Cadwallader of their gratitude, and of their continued interest in all that goes on here on earth in this great cause.

\* \* \* \*

One beautiful spirit, a guide of Mr. Miller's, gave a short, but remarkable, address on the value of love and harmony; and insisting that death is but the gateway to a higher life. In all some 25 materialised forms appeared and showed themselves during the sitting, many of them being clearly recognised by the friends to whom they came. Such a sitting would be enough to tax the strength of the strongest medium, but immediately the seance was over Mr. Miller played host and served an elaborate dinner, which he had personally prepared.

Mr. Miller has long ceased to be a professional medium and to-day very rarely sits, save on the

occasion of his annual birthday party. He is in the position of one who gives all and seeks no return. He is highly respected and beloved by many of his French colleagues, and the Government of France, some two years ago, bestowed upon him the honour of a "Knight Chevalier of the Legion of Honour" for services rendered during the late war. Mr. Miller is a quiet, unassuming man of genial disposition, who is decidedly averse to publicity or hero-worship. He looks upon his gift as a very sacred one, to be used as evidence of the spirituality of life, and of the necessity of preparing here for a great hereafter. He has ever avoided everything which savours of showmanship or sensationalism, and his seances have always been conducted with a degree of reverence, which proved no barrier to genuine fun and real happiness.—"The Two Worlds."

## MEDIUMS FROM ABROAD.

#### WORLD BUREAU TO STOP TRICKERY.

Spiritualists have again had to take steps to combat organised effort to exploit their beliefs. The recent menace to those who are believers in Spiritualism comes from abroad—our own Dominions and the United States.

The "Empire News" is informed that the Spiritualist leaders are preparing for the seasonal influx of bogus mediums from the States in particular, and at the moment they have compiled matter in the course of their investigations which, if accurate, will be awkward for an individual who claims to come from a town in one of our Dominions.

By the system of inquiry which the Spiritualist leaders of this country have now elaborated, so that there is a constant exchange of information regarding Spiritualists and bogus mediums from all parts of the world, it is going to be much more difficult for the bogus medium to succeed.

Through this principle of a world-wide information bureau Spiritualists in this country claim that they have discovered that one man from overseas who has made some success here is not only not known in the town which he claims to be his place of domicile but in any part of the country.

Spiritualists warn all persons interested in the belief of bogus mediums who are behind schemes that tend one way only, and that to enrich the people operating them under the cloak of Spiritualism.

"Inspirational" claims had better be carefully avoided unless the claimant can produce references that will stand investigating. Genuine Spiritualistic mediums will not hesitate to submit to the inquiry which organised Spiritualism might institute along lines now officially prepared.—"Empire News," Manchester.

**Lost her Psychic Power.**—In his International Notes in "Psychic Research" (U.S.A.) Mr. Harry Price has the following item regarding the child, Eleonore Zugum, through whom very remarkable psychic happenings had occurred: "The Countess Wassilko-Serecki informs me that Eleonore Zugum is now firmly established in the salon of a fashionable Vienna hair-dresser, and that all her psychic power has left her. . . . She is shortly returning to her home in Roumania."

#### THE "HARBINGER" IN LONDON.

"The Harbinger of Light" is obtainable monthly at The Psychic Bookshop, Library and Museum, conducted by Sir Arthur Conan Doyle, Abbey House, Victoria-street (near Westminster Abbey) London, S.W.—1.

# The Year of World Crisis.

## THE GREAT PYRAMID AND THE BIBLE.

By VICTOR E. CROMER, Sydney, Australia.



MR. VICTOR CROMER.

[Our readers are by this time familiar with the catalogue of prophecies concerning the time of tribulation through which, we are told, the world will pass during the present and subsequent years. Many references have been made to the theme by writers and speakers in Great Britain, and in the accompanying article Mr. Victor Cromer—whose healing work in Sydney is attracting much attention—deals more particularly with the evidence provided by the Great Pyramid and the Bible. He writes: "I have studied the teachings of all the various prophetic schools, and, being myself a seer, I am able to test the accuracy or otherwise of the statements made."

In a book just published from the pen of the Rev. Walter Wynn, whose name is well-known as the author of various Spiritualistic and other works, he deals with the subject in a very outspoken manner. The book is entitled, "Christ and a Mad World," and the warnings he utters are presented with characteristic vigor. The writer reviews the political condition of Europe and quotes at length from highly-placed officials, the frightfulness of the next war, which he declares is immanent. One puts the book down with the conviction that the world, indeed, is mad! The hope, almost a remote hope, of deliverance from the threatened peril, lies in living according to the teaching of the Christ. This, of course, is what Sir Arthur Conan Doyle is constantly repeating. Certainly the world seems "upside down" and, so far as we are concerned, we should not be taken by surprise, whatever happens—we have received far too many warnings for that!—Ed.]

According to the symbology of the Great Pyramid (as interpreted by D. Davidson and H. Aldersmith in their book "The Great Pyramid; Its Divine Message,") the world will enter the Second Low Passage, on 29th May, 1928, and will not emerge from it until 15-16 September, 1936.

The First Low Passage, (corresponding to the period between 4-5 August, 1914, and 10-11 November, 1918,) coincided with the duration of the Great War; so we may infer that the Second Low Passage also indicates war, or tribulation of which war is the symbol. And, too, the symbol in the second, is even stronger than in the first instance; for the First Low Passage is constructed of limestone, whereas granite is the material of which the Second Low Passage is built, indicating even a greater degree of hardness in the coming tribulation than that associated with the War of 1914-18.

It would seem that the period from 29th May, 1928, to 15-16 September 1936, fits in with the biblical "time of trouble, such as never was since there was a nation" (Dan. 12.1). This "time of trouble" has been spoken of as lasting "seven years." Actually the Pyramid makes its duration eight years and five months; but towards the end of that period the goal will be in sight, to be heralded by the great Feast of Trumpets in September, 1936, when the New Age will dawn for the world.

\* \* \* \*

What, then, does prophecy say about this year, 1928?

Before 1917 A.D. there was perhaps a certain amount of reason in doubting the possibility of a strict interpretation of biblical chronological prophecy, but the great event that happened in that year so fully substantiated a certain line of prophetic reasoning, that it gave us the certain key to the whole system of prophetic chronology. The capture of Jerusalem by Lord Allenby in 1917 exactly fulfilled Daniel's prophecy, which reads, "Blessed is he that cometh to the thousand three hundred and five and thirty days" (Dan. 12. 12); for by using the biblical key of "a day for a year" (Ezekiel 4. 6), we find that 1917 A.D. was the 1335th year of the Mohammedan Hegira, and that the Mohammedans adopted the European calendar after that year, there being, therefore, no 1336th year of the Hegira.

Also the Covenant with Abraham was confirmed in 1917 B.C.; and its fulfilment was in 1917 A.D. in the capture of Jerusalem, thus ending "the times of the Gentiles" (Luke 21. 24), Jesus being born "in the midst of the times."

\* \* \* \*

If then these prophecies have proven correct, what of Daniel's reference (Dan. 4. 16) to "the seven times", that is to seven periods each of 360 years, or twice "time, times and a half," equalling, in all, 2520 years dating from the captivity era? The end of the Jewish Kingdom was in 593 B.C.; and 2520 years from that date brings us to 1928 A.D.

The year 637 saw the setting up of "the abomination that maketh desolate" (Dan. 12. 11) or, in other words, the building of the Mosque of Omar on the site of the Temple at Jerusalem. If we add to that date 1290 years, the figure given by Daniel (Chap. 12. 11), it brings us again to 1928.

The year 1928 has also been referred to as the time of the "treading of the wine-press of the fierceness and wrath of Almighty God" (Rev. 19. 15), and as the time of the "putting in of the sickle" (Joel 3. 13).

\* \* \* \*

**Who, then, are the main contestants in the great struggle that is coming?**

The Bible informs us that on the one side will be ranged Rosh, Moshek and Tubal, (Ezek. 38. 2: Moffatt's Translation); or, in other words, Russia, Moscow, and Tobolsk, and on the opposing side "Tarshish, with all the young lions thereof," (Ezek. 38. 13), which, by interpretation, become Great Britain and the oversea dominions. Both these main groups of contestants are to have allies, and it is not difficult to see that the whole world will eventually be drawn into such a struggle. The United States will join Great Britain in the conflict.

European politics at the moment are so upset that it is difficult to see upon which side some of the nations will range themselves. At present there is a definite cleavage between Great Britain and Russia, while Germany and Japan have joined Russia in a trade alliance. France and Italy are not too well disposed towards each other, while the little Entente may go either way in such a titanic imbroglio.

What is Australia's position in this mighty upheaval? Apart from supporting Great Britain in the war which is coming, Australia has a remarkable destiny to fulfil. Owing to the disturbed state of the world, Australia will be a land of refuge to which will come people of many nations, fleeing from the wars, revolutions, earthquakes, tidal waves and other disturbances which will break out during the next seven years.

\* \* \* \*

We believe, too, that a public event of remarkable character will occur about the time of the commencement of the great Armageddon war. This will be the revealing of the Messiah by a mighty and visible outpouring of spiritual power. "As the bright shining cometh from the East even unto the West, so shall the revealing of the Son of Man be." This event will attract spiritually-minded people in large numbers from all over the world to take part in the formative processes of the New Age and we believe that the initial organisation of the New Age conditions will be carried out in the new world.

So will it come about that Australia will fulfil the destiny prophesied of her in the words:—"I will make her that halted a remnant; and her that was cast far-off a strong nation" (Micah 4. 7), and "a little one shall become a thousand and a small one a strong nation." (Isa. 60. 22).

## A FINAL WARNING!

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.

## TRACING A BROTHER.

HOW HIS MONUMENT WAS FOUND.

### A NEW ZEALAND EPISODE.

A New Zealand correspondent with whom we are well acquainted has forwarded to us an extract from a letter received by a friend of his and in doing so says: "We think it is too good a piece of evidence of helpful spirit return to remain obscure and, therefore, send it along, so that it may receive wide publicity in the "Harbinger of Light." The following is the portion of the letter referred to:

Your ever-welcome letter reached me quite safely.

I was just going to write again to you and tell you of a very strange thing that has occurred. I am so pleased to know you are taking an interest in Spiritualism again, also T—; it is something for you to fall back on for company and thought, as it were.

Well, to tell you of the thing: Before E— went back to the dressmaking she was working at the P— Tea Rooms, and there was a young girl named C— B— working there. She is a Spiritualist— goes to Mr. McLeod's-Craig's meetings in Auckland. She got a letter from some lady in Melbourne, asking her if she could find out for her if there was a monument erected for a returned soldier, at Paeroa, named R— B—, as he was her brother, and served in the S. African war. They had lost all tidings of him for years.

She went to a meeting of Spiritualism in Melbourne, and asked the question as to what had become of him. And she was advised to write to C— B—, care of McLeod-Craig's, Auckland, and she would hear of her brother. Well, C— B— had never been in Paeroa and knew no one that lived there, had never heard of the man, and did not even know the lady who was enquiring; so it looked pretty black as far as finding her brother was concerned.

C— (a friend) said, "I know a man named W— at the Paeroa Hotel." So he wrote and asked him to try and find out if there was such a stone, or if there was anybody knew anything of this soldier? He came in the shop a few days later, and he said there was a drinking fountain on a place called Primrose Hill, just outside Paeroa, erected by the citizens to the memory of a soldier who served in the Boer War—R— B—. He copied the inscription on the stone, so we gave it to C— B— and she sent it on to the lady, and got a reply to say it was her brother. They had searched for years to try and find out what had become of him; she was so pleased and grateful, and said she intended to come over here for a trip, and to see for herself.

I told Mr. W— just how it was, and he was so surprised. He said if he had not known us he would have thought someone was "pulling his leg." It was very strange wasn't it? This is real "fair dinkum." just as it happened, and you know none of this crowd believes in Spiritualism.

## Passing Thoughts for July.

The man or woman who reads nothing but the newspapers must have a mind as shallow and muddy as the overflow waters of the river Nile.

Evil is not transformed into good, even though it be done with the best of motives.

If we put no restraint on our emotions they may carry us beyond our depth.

Anxiety and disappointment more surely undermine both our physical and mental health than the most strenuous employment.

There are very few people who can truthfully say—"I am totally indifferent to either praise or blame."

A good conscience tends to courage—a bad one to cowardice.

The theory of evolution encourages the hope that ultimately perfection will be reached.

To the sad and weary, and the sin-burdened, Christ says—"Come unto me"! While the world says—"Go to the devil!"

R. C. N.

## CLAIRVOYANTE AS DETECTIVE.

### TRANCE EVIDENCE IN COURT.

"SIMPLY DUMFOUNDING," SAYS MAGISTRATE.

A Berlin message states that Frau Elsa Gunther-Geffers, who is being tried in the Appeal Court at Insterburg, on a charge of fraud, gave in the presence of all the Court a remarkable demonstration of her mediumistic powers.

A police sergeant was brought from a remote village, to whom alone of those present in court, were known the details of a theft committed recently in his district. The thief has not yet been discovered, and his name is still unknown to the police.

The problem given to the medium was to reconstruct the crime and to name the criminal. After the Court had been cleared of the public she was given a seat in the centre of the hall, into which the sun was shining brightly, so that the environment was not exactly favourable for occult operations.

She began by staring for some minutes at a match which she held between her eyes. Presently her head sank back, her eyes glared vacantly upward. The experts were satisfied that she had fallen into a genuine trance.

\* \* \* \*

Dr. Thoma, a Viennese hypnotist, who was in charge of the experiment, asked her, "Do you hear me?"

"I do," she replied. Whereupon the police sergeant began questioning her.

"When was the theft?" The medium, whose replies were given in a weird, stuttering voice, answered, "February."

"What do you see?" inquired Dr. Thoma.

"Silver objects. Glitter," was the reply.

The Police Sergeant—Where was it?—Last building.

Dr. Thoma—Go, go on!—Several entrances and exits.

Dr. Thoma—Quite right, but go on!—Where are you taking me? Large hall. High chairs. Much dark furniture. Furniture carved.

Police Sergeant—What is the name of the owner?—Prefix "Von." Quite dark furniture. Deep chairs. Seat in front of long object. Middle size.

How old is he?—Nearly seventy.

\* \* \* \*

During further questions and answers the medium was seen to thrust her hands forward like a blind person groping.

She stated that in additions to the silver objects a fur had been stolen; that the thief had entered by a window; that the room contained food and regalia; that the thief ate some meat there and drank something.

At length Dr. Thoma asked, "Can you give us the name of the thief?"

"Two syllables," was the reply.

Dr. Thoma—Well, then.

Medium, with much difficulty—Dumke. (This she wrote down).

Police Sergeant—Who owns the property?—Two syllables.

The medium then muttered vaguely, and finally wrote down, rather indistinctly, "Von Reibnitz."

Then she was gradually awakened from her trance.

Her statement had been almost without excep-

tion true. The stolen objects were fur and twelve marks in silver. The thief had entered, through a window, a room decked with regalia and had eaten a sausage. The owner is Herr Von Reibnitz, and though he is not 70, but 89, he still takes a daily ride.

\* \* \* \*

The only thing to be discovered is whether a man named Dumke was the thief.

Photographs were taken of the medium during the sitting, and it remains for the experts to consult upon their conclusions and advise the court accordingly.

Other remarkable evidence of the feat of second sight performed by the alleged clairvoyante was heard from highly credible witnesses, amid the breathless astonishment of the court.

After a vivid description, during which the medium had described the complicated wanderings of a watch lost on the parade ground by a Reichswher Colonel, the President of the Court shook his head and exclaimed, "Simply dumbfounding."—"Morning Post," London.

## A NOVELIST ON PHENOMENA.

In a recent issue of the "Daily Chronicle," London is an article by Mr. E. F. Benson, the well-known novelist, on "Why I Believe in Spooks." Mr. Benson writes critically but intelligently about the phenomena commonly classed under the term telepathy, recognising clearly the difficulty of discriminating between different phases of it, and concludes:—

Personally, I have never seen Australia, but phenomena like kangaroos and cricketers, and captains of liners which call there, are good enough; in consequence, I believe in Australia. Similarly, from evidence which satisfies me, I believe that things have been seen and sounds heard and knowledge communicated which cannot come from the world as mankind generally sees and hears it. Let us hold our seances in the light, and apply the most rigid restrictions on the medium, let us investigate our ghost-stories with the cruellest cross-examination, but if, after that, something remains, which it undoubtedly does, let us admit that behind "this muddy vesture of decay" there is the imperishable.

## CREATION STILL GOING ON.

One of the greatest physicists in America, Dr. Robert A. Millikan, who is a member of the Royal Institution of Great Britain and was awarded the Nobel prize for physics in 1923, at a meeting of the Californian Institute of Technology recently announced experiments of his which indicate that universal creation is still going on: "The birth of the elements seems now to be taking place," new ones coming into existence. Quoting Dr. Millikan, the "Daily Express," London, continues:—

The present experiments constitute the first discovery of such evidence. It must be taken with some reserve and must be subjected to further critical analysis and further experimental tests. So far as they go these experiments are the first indications that all about us, either in stars, or in nebulae, or in the depths of space, the creative process is going on, and the "cosmic" rays, which have been studied during the past few years, are really announcements, broadcast through the heavens, of the birth of ordinary elements out of positive and negative electrons.

# SOME RECENT SURPRISES.

## THE FASCINATION OF PSYCHICAL INVESTIGATION.

### IMPRESSIVE EVIDENCE OF IDENTITY.

BY THE EDITOR.

**A**LL sorts of surprises are in store for the systematic investigator of the psychical. I have had scores of them. Scarcely a week passes, in fact, but what I am confronted with some unexpected development. Let me relate one of the latest which occurred at the beginning of May during a sitting with the medium through whom I have been "probing into the unseen" almost weekly during the past fifteen months. I will treat the case as briefly as possible as time is pressing and space limited.

The central figure of the narrative is a lady who passed to the higher life some twelve months ago. Her name was Mrs. Hosford-Herbert—better known, perhaps, by her former name, Mrs. Sadie Morrison. She was "a wonderful little medium"—short of stature, had lustrous black eyes and a wealth of jet-black hair, tinged with grey in later years. She was full of vivacity before her fatal illness and possessed abounding energy. I knew her well and received many a convincing test through her instrumentality. But she always considered me a difficult nut to crack and used to suspect I was a direct descendant of Thomas the Doubter!

#### FIFTEEN YEARS AGO!

Fifteen years ago I was editing a daily paper at Warrnambool, a provincial city in the State of Victoria, Australia. Mrs. Morrison, as she was then named, held a week's Spiritualist mission there and I had a couple of private sittings with her. What she told me was astounding. But that is another story. The Melbourne medium, of whose services I am availing myself for the present, knows nothing of that visit and my experiences with Mrs. Morrison there. On May 2nd last, however, I had my weekly interview with this lady, who was deeply entranced, and during the proceedings was saluted with the exclamation:

"Ah! Mrs. Herbert—Mrs. Morrison."

I had no sooner returned the greeting that she began to speak about the Warrnambool "Standard"—of which paper I was editor at the time of her visit to that city—alluded by name to the principal proprietor who passed away towards the end of last year, and also made reference to the present editor whose name was also correctly given. "I think he is about the oldest one on that paper now," she added. And she was not very far out, although she had never met him and he probably knows even less of her and certainly nothing about the medium.

"Well, don't you think I was plucky to go up there (Warrnambool) at that time? she exclaimed. "We were the pioneers, weren't we? I remember the sittings I had with you. **My word you were a hard case!** But you have learnt a lot since then, Mr. Harvey, haven't you?"

#### MY HUSBAND ALWAYS CALLED ME "SIS."

She proceeded to chat away on matters about which the medium knew nothing whatever, and

eventually furnished the following information of which both the medium and I were **totally ignorant**:

"You know my dear one is up the country, and it is better for his health and everything altogether . . . **My husband doesn't like Sophie or Sadie. But I gave it over there. I built myself up there, and they saw me,** (meaning, presumably, New Zealand, to which reference will be made later) **My husband always called me Sis. That is the pass-word.** But don't tell anyone else, as we don't want it to get out."

Then she drifted back to Warrnambool again, and said: "I wonder we weren't stoned out of it. I think we were 'bricks'! But some of them got something to make them think, didn't they?"

The references to the husband, of course, required verification. They were all foreign, both to the medium and myself. I therefore communicated with him by letter and he kindly called at my office.

"**It is all correct,**" he said. "At the date of your interview I was away in the wilds of Gippsland—up country, as my wife expresses it—and I was certainly improved in health and in other respects, too. It is also true that **I greatly dislike Sophie,** but I 'passed' Sadie, as that was her platform name and she wished to use it. **In our home, however, I always called her Sis. It was Sis this, and Sis that.** She has given me that name since her passing, and it doesn't matter now about anyone else knowing that was what she calls our 'pass-word.'"

The verification was thus complete. And there is no room for the telepathic hypothesis or for the impish vagaries of the sub-conscious mind!

#### NEW ZEALAND EPISODE.

##### MRS. MORRISON IN MATERIALISED FORM.

##### REMARKABLE CORROBORATIVE EVIDENCE.

If, at a private sitting in Melbourne, you receive corroborative evidence of what occurred at a Circle held in New Zealand a month previously, you at once find yourself up against a problem that requires a lot of explaining away!

It was like this: During the first week in May I received a lengthy letter, dated April 27th, from Mr. T. N. Brocas, of Rawene, Hokianga, New Zealand. It was not sent for publication. Briefly summarised, the writer stated:

I had been told by my wife, who is on the Other Side, that if I would attend a Circle conducted by Mrs. Hope, of Hamilton, she and "Rosebud" would do their best to, at least, speak to me, "Rosebud" being especially anxious as I had never seen her in bodily form, or heard her voice. I accordingly went to Hamilton, staying at the same house as Mrs. Hope, so that I had a good opportunity to study her and I believe her to be the genuine medium she claims to be.

I went with Mrs. Hope to the private house where the sitting was held, and sat in the room by myself for some time before the proceedings commenced. I, therefore, knew there was no one hidden in the room. Before the light was put out Mrs. Hope asked me to examine the cabinet, which was merely two pieces of calico hung across a corner of the room. There was only a chair in it, and a picture hung on the wall.

There were eight sitters and the door was locked. The room was in darkness, except for two large luminous cards on the wall and two smaller ones, placed face downwards in the Circle, which the forms used to light up their faces by holding one on each side of the face.

After the Invocation, the recital of the Lord's Prayer and some singing, a form appeared. She was evidently struggling to speak, as I could see her throat moving. By nods of the head she said she had come for me. I said: "Are you Rose?"—meaning my wife. The nods indicated that she was not. I then said, "Are you Rosebud?" This was followed by great excitement and many nods indicating "Yes." I said, "Is little mother here?" The nods told me that she was and then, as the face vanished, I heard the words: "**We have kept our promise.**"

A moment or two later another face appeared and a voice said "Rose"—the name of my wife. The form held out to me a bunch of violets and said: "Not lilies, but violets for remembrance." I quite understand the reference to lilies. Then she suddenly bent forward and kissed me full on the lips. The cards then fell, and she was gone. I cannot say I saw the face clear enough to swear that it really was my wife, but it certainly was not the medium.

Several other forms afterwards came through. One of them I knew well. It was Mrs. Sadie Morrison, who died some time ago. She came straight to me, mentioned an operation I had and the help she gave me (about 1915), asked me to take her hand, and when she was going gave me a few violets. During her presence with us she walked around the Circle, spoke to the sitters, laughed when some one said she had feet, and replied: "Yes, and toes too!" She wore a quantity of white drapery, but as she stood close to me I could see her bare feet and legs nearly up to the knees.

In all, I think seven forms materialised, and some were very easily recognised by different sitters. Towards the close we had a little speaking through the trumpet. The first voice claimed to be my wife. She sent a message to the children, and then another voice interrupted with—"I want you to give a message to Britton Harvey." She said it was Annie Bright speaking. The message was: "Tell him he is sitting in my chair and that he is filling my place worthily, and that he is to continue to carry on the good work." Then she added in a faint voice: "**Send him a few of your violets!**" I therefore enclose a few violets for your acceptance.

I received the violets—about a dozen of them. They were small blooms and were somewhat withered. They looked like wild violets and the stems were all attached to the root as though pulled out of the ground, root and all! I have received messages from Mrs. Bright—my predecessor in the editorial chair of the "Harbinger of Light"—from several sources, and they all contain an exhortation to "keep on with the work," as though she suspected I was growing discouraged and might possibly "throw up the sponge!"

She has spoken to me many times through a Melbourne medium. On one of these occasions she seemed to be in a very jocular mood and remarked: "You are not filling the chair as well as I did." But she quickly added: "Of course, I mean in a physical sense!" Those of our readers who remember the portly form of the lady will readily appreciate the joke!

#### WHAT HAPPENED TO THE SYDNEY LADY?

Well, now, I have stated that I received this letter from Mr. Brocas—who, by the way, is a well-known and much respected Spiritualist in New Zealand—during the first week in May last. On the 23rd of that month I was having my usual weekly sitting in Melbourne when "Annie Bright" announced herself. She at once said:

"Chief! I had to leave you for a week or two. What happened to the Sydney lady?"

I said I was at a loss to understand what she meant.

She replied: "The lady who won't take any more books."

I said: "I cannot follow you at all."

She replied: "I mean the one who has stopped taking the 'Harbinger' for her Society."

"Good gracious," I exclaimed, "what on earth do you know about that?"

"Oh," she rejoined, "I know all about it."

"And what about the members?" I asked, "Don't they want the 'Harbinger'?"

"Yes," was the reply, "they are getting it at other places. I think it is ridiculous! I don't think I should have taken it so quietly as you did!"

"But how do you know I took it quietly?" I asked.

"Because I saw what you wrote. You know, I am often at the office, although you do not see me," she answered, and added: "Of course it doesn't affect this 'channel' because she doesn't know anything about it. But I could not let this little incident pass."

There was much more said, and the comments were not of a very complimentary character. I just record the incident as evidence of the close watch that is kept on the affairs of this journal. They tell me they are banded together to defend and uphold it, and that those who dare to thwart them will live to regret their action. Evidently, there is a joint ownership in this journal! I suppose they consider me the "sleeping partner!" At any rate, they are pretty "wide-awake" Over There!

#### I CROSS-EXAMINE MRS. BRIGHT.

After this unexpected interlude I asked Mrs. Bright if she had manifested elsewhere lately.

"Yes," she replied, "I have another little instrument I speak through. I use her sometimes of a Sunday afternoon in Melbourne."

"Have you sent a message to me through anyone recently?" I asked.

"Yes," she replied, "I sent a message telling you I was helping you and to go on in this good work."

"Did you send anything beside this message?" I inquired.

"Wait a minute! Wait a minute! Wait a minute, now." She paused and seemed to be trying to collect her thoughts. Then she said: "But that is quite a while ago as you count time (about a month) but to us it only seems as yesterday. **Did you get them from that gentleman.**"

"Get what?" I replied.

"Wait a minute (pause) **Noises.** What do you call them?"

She tried hard to remember the name, and at last I said "Never mind." I felt sure that if I had said violets she would have at once replied, "Yes." The reader must really pardon me if he, or she, thinks I am too exacting. I simply cannot help it. If I receive a correct reply as the result of putting a leading question it possesses no value for me whatever. It is significant, however, that Mrs. Bright knew that, whatever it was she sent, there was more than one, for she used the plural number. She said **them**, and she also knew the violets had been sent by "that gentleman." It might have been a lady!

Now, can you make anything of "Noises?" Is there any connection between that word and "Violets?" In "Noises" you have the vowels "oi," and in "Violets," "io." Is there anything in that? Did she get the vowels "mixed up?" She knew she had not used the right word. I could tell that

by the way she spoke. And she immediately asked, "What do you call **them**?" I leave it at that and will proceed to the remainder of the interview.

"Do you remember when or where this took place?" I asked.

"I was there when Mrs. Herbert was there," she replied.

This reply seems to identify the occasion to which Mr. Brocas refers. Both Mrs. Bright and Mrs. Herbert, he tells us were there. I tried again to get the name of the gift, but after thinking for a while, Mrs. Bright said she could not remember and retired from the medium.

#### CLINCHING EXPLANATIONS BY THE GUIDE.

A relative who lived in England was the next to have a conversation and at the close the Indian guide, who persists in using the personal pronoun, "me" for "I," related a conversation he had just overheard between "the big Chief lady" (Mrs. Bright) and the "little dark lady" (Mrs. Herbert—formerly, and better known as Mrs. Morrison). He said in his peculiar, and yet very interesting, way:

That big Chief lady says the flowers were lovely. She means the flowers that were gathered on the earth plane and which they carried through for those people. The big Chief lady said to the little dark lady: 'What was he talking about? What did he want me to say?' The little dark lady said: 'You great silly! He was talking about the flowers we brought to Mrs. Hope's place.' The big Chief lady said: 'Is that what he was talking about?' She was so wrapped up in the talk she had about your paper that she forgot all the other. They didn't expect me to listen to their conversation. But me did. That is how me know.

This seems to be a pretty good specimen of corroborative evidence. We know very little about the great difficulties of communication encountered on the Other Side. Memory often fails a communicator when in control of a medium. The wonder is we get as much as we do. Mrs. Bright knew there was some particular point I wanted explained, but could not recall either "violets" or "flowers." But as soon as Mrs. Morrison reminds her of the New Zealand experience she says through the guide, "the flowers were lovely," as though she wished me to know that she had at last recollected the nature of the gift.

It may, moreover, be noted that we are told the flowers were what is known as an apport—they were grown on the earth plane and "carried through for those people," which is quite correct. Then, again, the reference to "Mrs. Hope's place" is decidedly good, and there is a humorous touch about the confession of "eavesdropping" on the part of the guide. It was a private conversation and he was not supposed to be listening—"but me did. That is how me know!"

If Mrs. Morrison herself could have "come through" she might have been more explicit. But, presumably, the "power" was exhausted and she was unable to manifest. Anyway, a considerable measure of success was achieved, and the sitting throughout was of a strikingly evidential character.

**The "Harbinger" for June.**—As anticipated, there was "a great run" on our June issue, which contained a verbatim report of the very convincing speech recently delivered by Mr. H. Dennis Bradley at the Queen's Hall, London, on Direct-voice experiences. Some of our supporters forwarded orders varying from a dozen to twenty copies, and we have not many left of the extra number printed.

## "THE BLUE ROOM."

This is the title of the book reviewed in our May issue, being a record of the direct-voice and other experiences of a Circle in New Zealand conducted by Mr. Clive Chapman, the medium being his niece, Miss Pearl Judd. Readers of the volume have been amazed by its contents and seem to realise that it has genuineness stamped on every page.

Seances are still being held in different parts of the Dominion, and a subscriber to this journal assures us that the phenomena are becoming more remarkable than ever. He has attended several of late and informs us that "the music was absolutely beautiful" and that Charlie, one of the unseen vocalists, sang Schubert's 'Ave Maria' better than even Caruso could have done."

In addition to the singing there were "laughing, joking and talking on almost every subject." In fact, he adds, "we cannot speak of our experiences to our friends without raising doubts as to our sanity."

It may be explained that the book takes its title from the fact that in Mr. Chapman's home the seances are held in a room in which the color scheme is blue. We have still a few copies on hand, but the demand is increasing and we shall soon be out of stock.

## THE "MARGERY" SEANCES.

A contributor to "The Banner of Life," Boston, writes: "In passing, I might also remark that, to my mind, the most wonderful, the most convincing, the absolutely irrefutable and crowning phenomena of the "Margery" experiments have recently been obtained, and, I understand, are shortly to be published. I look forward to the publication of the record of these experiments with high expectations. Their effect upon the public mind should be tremendous."

## "From Worlds Unseen."

"Of the making of books there is no end." If this was true in Paul's time, it is certainly doubly true to-day. Invisible authors are either greatly increasing in number or are discovering an increasing number of channels of communication. Whichever it is, the fact remains that it is very difficult to keep abreast of the spiritual output. And some of these books are thought-arresting to a marked degree and are expressed in language to which no literary critic can take exception.

One of the latest of these works is entitled "From Worlds Unseen," just published by Rider & Co. It was written automatically through the hand of "M.A." (Ball Coll. Oxon), and has a Foreword by Sir Oliver Lodge, in which the distinguished scientist says: "I will not say anything about the subject-matter of the writings; they must speak for themselves. I am sure they were genuinely received, in the right spirit, and I hope that they may be helpful to people in search of truth about the future state and other matters about which our information is gradually growing."

Sir Oliver further states that "the teachings were received automatically by an English gentleman living in Italy, who has taken a Medical, as well as an Arts, Degree, and who was at one time at Balliol. . . He proposes to send any proceeds to St. Dunstan's Hospital for the Blind, and does not wish to disclose his name."

We heartily commend the book and are sure the reader will not only be greatly interested in its contents but will be spiritually enlightened by the teaching conveyed.

**Mr. Stephen Foster.**—The friends of Mr. Stephen Foster, formerly of Melbourne, will be pleased to learn that he is meeting with considerable success in London and desires to be remembered to all his clients and others in Australia. His address will be found on the third page of the cover of this issue.

## THE GREAT PROBLEM.

DR. LINDSAY JOHNSON'S CONVINCING BOOK.

The scholarly and comprehensive work of Dr. G. Lindsay Johnson, M.A., M.D., F.R.C.S.—“The Great Problem and the Evidence for its Solution”—which has been previously noticed in our columns, has met with general appreciation at the hands of the reviewers, and is considered by them to be one of the most impressive and unanswerable books published on this enthralling subject. “The Natal Mercury”—one of the leading daily papers published in South Africa—grows markedly enthusiastic over the contents, and in the course of a notice extending over a column states:

An amazing book has just been published by one of Durban's best known medical men. It is of so astounding a character as to deserve special notice. This is the latest contribution to a science which has only lately earned recognition by the scientific world.

The book is substantially an answer to Job's question which puzzled humanity from earliest times: “If a man die, shall he live again?” Satisfactorily to answer this question is the task to which the author has applied his mind during the past five years with unceasing energy, and, as a result, has produced a remarkable contribution to this difficult but fascinating problem. In the opinion of many interested in the subject he has demonstrated the certainty of survival after death by an array of proofs which will tolerate no denial.

The book is attractively presented, while the illustrations leave nothing to be desired. As the doctor is a scientist of repute, and a Fellow of the Royal Societies of Berlin and Italy, it follows that his arguments are based on the inductive method of reasoning. The book is grippingly written, in a style which will appeal to all, especially to those who know little or nothing about the subject. In fact, it would be difficult to find anyone capable of handling such a complicated subject with greater clearness, simplicity and interest. The whole book teems with thrilling anecdotes, and we may truthfully declare that there is hardly a dull page in the whole work. One doubts if the reader will be able to tear himself from its perusal until he has finished the last page. Scarcely, if he has a logical mind, can he fail to be convinced of the reality of a spirit world around us.

It is a remarkable sign of the times that the Catholic Clergy at Oudtshoorn and Uniondale were so delighted with the Doctor's concluding chapter that they requested his permission to copy it verbatim, and use it for teaching in the Church. One feels this work to be unique, for hitherto no book one can recall can compare with it in apparent scientific accuracy, in clearness of diction, or in charm of style. One must congratulate the author on its production, and feel no small pleasure in the fact that a citizen of South Africa has produced a work which will adorn the literature of the momentous subject so comprehensively discussed.

As might naturally be expected, a widespread demand has set in for this masterly-written and voluminous work, and the first supplies received by us have already been exhausted. A further consignment is now on the water, and we are prepared to receive advance orders. The price is 22/6; postage 8d. Remittance must accompany orders.

**The Maskelynes.**—Amongst his International Notes in “Psychic Research” (U.S.A.) Mr. Harry Price says:—“Jasper Maskelyne (managing director of Maskelyne, Ltd.) denies that his family ever ridiculed genuine psychical research or the honest endeavour to elucidate the apparently marvellous, but they were always ‘up against’ the fraudulent medium and the charlatan.”

**Not Fit for a Gentleman.**—At the National Union of Students, held at Oxford, Sir Oliver Lodge, quoting from a boy's essay on war by machinery, read:—“An inhuman thing, dropping bombs on everybody, with submarines crawling about under the water and sinking fishing boats. It is not an occupation for a gentleman.” (Laughter).

## “THE SCRIPTS OF CLEOPHAS.”

A CHALLENGING DOCUMENT THAT IMPRESSES  
DISTINGUISHED AUTHORITIES.

The publication of these now famous scripts, after a long and unavoidable delay, may be regarded as not only a literary but also a religious event of great importance in connection with the history of Spiritualism.

It will be remembered that at the time of their first appearance the scripts came under the attention of some distinguished authorities on ecclesiastical history and tradition, and made a great impression. For the internal evidences of the writings bore out very cogently the claim made for them, viz., that they represent the reconstruction of a document destroyed during the time of the persecution of the early Christian Church.

It supplements and illuminates the Acts of the Apostles in an extraordinary way. It adds a multitude of details to the story of the early Church recorded in the Acts of the Apostles; it solves some of the problems arising out of the brevity with which the episodes are recorded in the Biblical account. Thus there is a full account of the ordeals of several of the Apostles—Peter and James and John, Mark and Luke.

The stoning of Stephen and the events which led up to his martyrdom, the adventures of Paul and Barnabas, all these and other matters connected with the history of the early Church are set out with a dignity and a particularity that make the book one of fascinating interest.

As those who are acquainted with the case are aware, the script came through the hand of Miss Geraldine D. Cummins, being produced with extraordinary rapidity—some 2,000 words an hour—the dictator or inspirer of the writings claiming to be that Cleophas who supped with the risen Christ at Emmaus.

Before its publication the document was submitted to acute analysis, and some delicate points of scholarship and authenticity were observed quite beyond the possible powers of any forger. It is by authorities on psychical writings regarded as possessing the most evident signs of authenticity in the whole history of automatic writing.

It would be difficult to convey in a brief description any clear idea of the vivid and picturesque way in which the story of the Apostles their trials and sufferings, their dealings with their Jewish and Roman enemies, their travels and conversations are depicted in the book. It is the Epic of the early Christian Church. It is a book brimful of interest to the general reader as well as to the Biblical student and the theologian.

We regard it as one of the most challenging documents which have ever been produced by mediumship. It may well throw a flood of new light on the inner meaning of the Christian revelation and its psychic origins. Meantime, we may commend the able and scholarly Introduction to the Scripts: it bears the stamp of authority, is highly instructive, restrained and impartial, and cannot fail to be of service to the reader.—“Light.”

**“Might Offend Listeners.”**—The B.B.C. have declined an offer made by the Temple of Light, the psychic centre in Southwark Bridge-road, S.E., to broadcast a Spiritualist service from the Temple. In a letter to the secretary, the B.B.C. said: “Although the ban on controversy has been officially removed, our policy in religious matters is still not to broadcast any matter which might offend any of our listeners.”—“Evening Standard,” London.

**A Tribute from England.**—An English subscriber, who has taken the “Harbinger of Light” for many years, writes: “I have for a long time intended to let you know how very much I appreciate your very interesting and ably-conducted journal. I take all the Spiritualistic papers in this country; and the “Harbinger” is certainly the last I shall give up. I consider the Spiritualists of Australia are exceedingly fortunate in possessing such a paper to represent and uphold their cause.”

**“Towards the Stars” for the Blind.**—Mr. Dennis Bradley's book, “Towards the Stars,” is now being put into Braille type for the blind by Mr. A. M. Heathcote.

**Only in our Infancy.**—Sir Oliver Lodge, speaking recently, said: “We are not properly civilised yet. We don't know much. Those who have been depressed about the immediate outlook should take heart and say: ‘Well, it is only natural in the infancy of a race that they should be behaving badly, starting wars and trying to destroy each other—scratching like ill-brought-up children.’ There is no reason to suppose that this planet will be uninhabitable for millions of centuries. We are at the beginning of the times. As a race we have a long, long future before us.”

## ANTIQUITY UNVEILED.

"FINDS" DATING BACK 5,000 YEARS.

UNRIVALLED SPECIMENS OF ART.

Ur of the Chaldees, the city of Abraham, has yielded the archaeologist fresh treasures rivalling those discovered in the grave of Mes-kalam-dug, "the good hero of the land." The new finds, made by the joint expedition of the British Museum, and the Museum and the University of Pennsylvania, include objects which have lain buried for more than five millenniums. They are described in a report issued on January 11 from the British Museum, which states that "this period, which until last year was completely unknown to archaeology, is now illustrated by examples of art unrivalled by those of any later period in Mesopotamian history." The report continues:—

In the second half of November the joint expedition was no less successful than in the first weeks of the month. We had then found the grave of the Prince Mes-kalam-dug, with its treasures of silver and gold; the work of recording it was scarcely finished when we hit upon another grave equally rich and even more remarkable. The area to be excavated was large, some 40ft. by 17ft., and the work took a long time. Fortune reserved until the last day the most precious of the offerings dedicated to the dead man. Right against the earth wall at the back of the shaft we found four magnificent gold vessels, two of them plain, two decorated all over with fluting and engraving.

These four pieces must rank with those from the grave of Mes-kalam-dug as the finest examples of gold work ever yet unearthed in Mesopotamia. They lay together, almost hidden by a mass of cups and vases of silver, here were fifteen silver tumblers arranged in sets of five, one inside the other, and bowls similarly nested, a flat paten, a libation jug, curious bottle shaped something like a Russian samovar; and close by were copper vessels whose types repeated those of the more precious metals. All these lay at one end of a big wooden box which we found empty; it may have contained clothes, but no trace of such remained.

\* \* \* \*

There was a little toilet set in gold, and a small semi-circular silver box, the lid of which was a mosaic in lapis and shell, the finest example of this technique that we have yet unearthed, representing a lion crouching over its prey. The figure of the beast—white picked out in red—stands out boldly against the blue background, and is far more realistic than the normal lion of Sumerian art. Close to this lay a set of chisels in gold and a gold saw, with two axes of copper bound with gold; presumably these were ceremonial tools, not intended for practical use as must also have been four throwing spears with long gold heads and shafts bound with gold and silver. Even our workmen protested against the likelihood of any one throwing away weapons so precious!

Next to the golden saw was a gaming-board of inlay work, made more interesting by the fact that with it had been placed two sets of 'men'—one set of finely engraved shell plaques bearing scenes of animals—and the dice with which the game was played. One set was of shell inlaid with lapis, the other of lapis inlaid with gold. We have now three such gaming boards, and it should be possible to recover the rules of the game.

\* \* \* \*

But the most remarkable objects in the grave lay apart from those already described, and, unlike them, had no parallel in any grave discovered before; they were a twelve-stringed harp and a chariot. Both had been made of wood, and the wood had decayed away entirely, but in each case the woodwork had been outlined with borders of inlay, which still kept its place in the soil.

The chariot is most ornate. Not only are its outlines all emphasised by bands of mosaic, but the upper rail is decorated with 12 heads of lions and bulls in gold; the body has on either side three gold lions' heads, with waving manes of lapis and shell; from the front uprights project panthers' heads of silver, and

two more silver heads, this time of lions, adorn the front bar. It is, indeed, a regal chariot. It was drawn by two asses (the horse was not known in Mesopotamia until 1500 years later), whose bodies lay in front of it on either side of the pole; they wore collars of copper decorated with an eye pattern. On the pole was the rein-ring of silver, surmounted by an electrum figure of a donkey, which, as a piece of realistic art is unsurpassed by any sculpture yet found in this country.

\* \* \* \*

The grave belongs to the oldest series, though it need not come very early in that series, i.e., it need not be earlier than 3500 B.C., and might be a century later. The character of the objects so closely resembles that of those belonging to Mes-kalam-dug that one might well assume the two graves to be strictly contemporary were it not also true that conventions persisted so long as to make the purely stylistic argument dangerous. In any case, we can say that this period, which, until last year, was completely unknown to archaeology, is now illustrated by examples of art unrivalled by those of any later period of Mesopotamian history.

## The September British Conference.

To the Editor of "The Harbinger of Light."

Sir,—I note that Mr. J. M. Moorey has written to the "Harbinger" re the sending of an Australian representative to the above Conference, and I quite agree with his suggestion.

With reference to this matter, I would like it known that I brought it before the Council three months ago, and it was decided to agree that I (as its President) should send a letter to the Conference embodying our ideals, as I did previously when the French Conference met.

Also, I have been approached and asked as to whether I would be prepared to attend the Conference in a representative capacity myself, and have been seriously considering the matter. While it would be possible, it does not seem probable that the Spiritualists of Melbourne would be prepared to finance a Delegate's trip to England, desirable as the object is, but if any reasonable amount could be raised, I would be prepared to finance the balance myself.

A suggestion has been made that as Mr. S. Foster is in England he might be willing to act as representative. This he could do well as a propagandist, but there are other matters much more important to be dealt with which have not eventuated within the scope of his experience—that is, if the status of Spiritualism here is to benefit by the visit of our representative to England. However, this is a matter for the "rank and file" to decide, therefore I leave it in their hands.

Faternally yours,

EDGAR TOZER,

President Victorian Council of Churches.

**Lecture on Materialisation.**—A lantern lecture on "The Phenomena of Materialisation" will be given in the Queen's Hall, Collins-street, Melbourne on Thursday, July 12th, by Mr. Vyvyan Deacon. The slides have been prepared from the photographic pictures contained in the standard work of Baron Schrenck-Notzing, the celebrated Bavarian investigator, and are calculated to astound those who are not familiar with the marvellous ectoplasmic wonders witnessed by Continental and other Scientists. The subject-matter of the lecture will be of great scientific interest and should appeal to Spiritualists and non-Spiritualists alike. Fuller details will be found in the advertisement appearing on page III. of the cover in this issue.

**Our Spiritual Home.**—During our earth life we are building the spiritual home we will eventually occupy. Every noble thought we cherish is entering into the fabric of that building. Let there be no mistake about that. If men and women are careless, and selfish, and idiotic, then the acts that are the outcome of that careless selfish, idiotic life become as it were the building material out of which their future home is formed. And in so far as men and women are daring and noble, ready to give up all for the sake of some vast idea, then in the same manner, and to the same extent, the actions of such a life will be built into the habitation which will form their dwelling-place in the future world, only we may outgrow our dwelling-place there in precisely the same way as we often outgrow our dwelling-place here.—From "Kathleen," by Rev. John Lamond, D.D.

## ARE YOU MEDIUMISTIC?

### THE WAY TO PROCEED.

By HORACE LEAF, F.R.G.S., Author of "The Psychology and Development of Mediumship."

People are often perplexed about the psychic gifts they ought to develop. They are evidently under the impression that it is possible to develop any supernormal faculty they desire. This is a mistake. Mediumistic powers are natural endowments. Mediumship cannot be made; it can only be unfolded. Some individuals are qualified to develop mental forms; others, physical.

The first object of the would-be medium should be to discover the kind of gifts he has and then carefully to cultivate them. If they can be discovered before commencing to "sit," a great deal of time may be saved, as different conditions suit different faculties. No serious difficulty is likely to arise in this direction in connection with mental faculties such as clairvoyance, clairaudience, psychometry and impressions. These can, as a rule, be as easily developed in light as in darkness. But difficulties will arise if a person of the physical order sits in the light, especially if the light is strong. In the great majority of cases of physical mediumship complete darkness during the early stages of unfoldment is best.

\* \* \* \*

I have known many individuals who have faithfully and consistently sat in ordinary developing circles for years without result. The explanation of their failure is that they were physical mediums and the presence of light helped to render their efforts abortive—they had been wasting time. Fortunately, most people have some form of mental mediumship and so obtain a reward for their labour. But if they are more endowed with physical power the result is not likely to be commensurate with the efforts made. The best way to obtain an idea of the general nature of one's psychic gifts is to consult reliable mediums. More than one should be consulted so that confirmation may be obtained. There is, of course, always liability to error; but the average experienced control is able to judge whether a person belongs to the mental or to the physical order, and can usually tell what specific form the gifts will take.

\* \* \* \*

The question of physical and psychological constitution must then be considered, so as to know whether to sit always with other people or sometimes alone. Advancement may be considerably accelerated by sometimes sitting alone; possibly because it enables the invisible operators to act directly on the medium's psychic forces without interference from those of other people. To do this effectively the individual needs to be confident and with a strong nervous system, as nothing retards progress more than fear. I have never known a consistently nervous person to develop a useful degree of mediumship. To sit with other people is in any case essential to enable the medium to become familiar with the psychic forces generated by others, especially if desirous of publicly utilising the gifts. To sit alone occasionally doubtless enables the controls to insulate the medium sufficiently to enable him to act, as it were, successfully within his own psychic sphere.

\* \* \* \*

There is no reason why people who are unable to join a circle should not sit always alone so long as they can obtain the constant advice of a highly qual-

ified medium. The advantage of such assistance extends beyond the practical experience of the medium to his guides and controls, who usually share his interests and render assistance to the spirits developing the student. That is one of the advantages of a reliable postal system of tuition, the chief guarantee of which is the experience and psychic qualifications of the principal.

## VALE OWEN'S GREAT BOOKS.

The original edition of the Rev. G. Vale Owen's great works—"The Lowlands of Heaven," "The Highlands of Heaven," "The Ministry of Heaven" and "The Battalions of Heaven"—has long since been exhausted. But the continued demand for them in all parts of the world eventually led to the re-publication of the two former some months ago, and now the remaining two have just been re-issued.

The set is, therefore, once more complete, and seeing that the price is little more than one half of that formerly charged, the volumes will be brought within the financial means of many who have hitherto been debarred from purchasing them. Notwithstanding this great reduction in price, however, the books are clearly printed on good paper and strongly bound in cloth.

The four books, as will be seen from our advertising columns, are now in stock at the office of "The Harbinger of Light."

"Death Defeated" Sold Out.—The whole of our supplies of the booklet, "Death Defeated," by the Editor of "The Harbinger of Light," are exhausted. Two orders for considerable parcels recently arrived from England. One was from Sir Arthur Conan Doyle. Being unable to undertake the financial responsibility of bringing out another edition, the author informed Sir Arthur accordingly and made him a present of the book if he cared to bring out an English edition. Word has just been received that this is what Sir Arthur intends to do. He has always held a high opinion of the booklet for propaganda purposes and has disposed of hundreds of copies at his Psychic Book Shop.

### THE FINANCIAL ASPECT !

A few of our readers have very kindly adopted the suggestion of a subscriber in a recent issue of this journal, that as many as can afford it should double their rate of subscription as a mark of their appreciation of the paper and to assist in maintaining its financial stability in these days of high cost of production. Among these is a New South Wales supporter who, writing from Corowa, says:

"In renewing my subscription, I am following the example of a subscriber whose letter was published in the February issue, by enclosing £1, instead of only 9/6. I have been a subscriber to your paper for several years, and I have always found it exceedingly interesting. I always admire the cool, tolerant manner in which you deal with your opponents, no matter how abusive they may be. It is, I think, the most effective way to reply to them, and far more likely to make converts to your cause than if you answered them differently."

We are not disposed to stress the "needs of the times." It will, perhaps, be sufficient to add that we trust we shall never be compelled to regret relinquishing a lucrative profession for the sake of spreading the truths of Spiritualism through the agency of "The Harbinger of Light."

THE EDITOR.

# STEPPING STONES.

## EARTH LIFE AND ITS LESSONS.

By R. L. SUMMERLIN, Brisbane.

TO all, among the varying experiences of life, comes sooner or later, that solemn occasion, when, from the beyond, the call is heard that parts us from some one dearly loved. Then more definitely than at other times interest is concentrated on the ever-recurring problem inseparable from that heart-felt loss.

If the usual assurance offered gives solace, deep grief is not assuaged so easily and seeks to find, through all available channels, a more certain answer to its eager cry. The literature of past days contains much that is a measure of response more or less satisfying, and both its fiction and philosophy are imbued with the tradition of a future life. But modern volumes are more concerned with worldly topics, and it is perhaps correct to say that the bulk of recent fiction is permeated with materialistic ideas, and the possibility that individuality has other fields than the physical has scarcely any bearing on the thought of authors whose fictive creations complete their brief span of activity between the cradle and the grave.

\* \* \* \*

That character is developed in this period to form the introduction into a fresh phase of existence is not considered. Nevertheless, beneath the joys and sorrows of those with whom we sympathise, because they express the emotions of the majority who cannot voice them, is a spiritual under-current, seeking, even if slowly and uncertainly, conjunction with that far-distant ocean which all desire to reach.

Halted on some muddy backwater, it may seem impossible, but out in the midstream some of the refreshing tang and salt savor in store may be enjoyed in anticipation. For the deeper waters are charged with the purity and strength of that which is beyond, and who would stay while each mile compassed brings increasing vigor and enhanced enjoyment.

Mental activity of the more earnest sort is an endeavour to infuse into the narrower channels of individual mind the higher quality of that divine inflow which we know as inspiration. Its ebb and flow have always been the factors determining personal effort, but Spiritualists rightly claim that fresh evidence of the process, and known, instead of haphazard direction, would be termed detrimental only by the antagonistic and illogical.

\* \* \* \*

For all of us, with perhaps few exceptions, destiny is a path whose course is determined by character compacted of ideas, impulses, and emotions which we possess in common with others, yet with reactions that are peculiar and individual, suffering in varying degrees for the exactions of our physical environment; yet without affording other than occasional and feeble indications of that profounder region with which it co-exists. Seeking with the perception born of experience, it is obvious that its margin has been approached, often unknowingly, through the actions of other faculties more particularly beneath the dominion of soul. By such, especially clairvoyance, the physical limitations may

be transcended, affording here a greater sympathy and understanding with our fellows, and providing access at times to that fairer land where so many have preceded us, and to which we, in our turn, must pass.

The exercise of these soul faculties is in some quarters deprecated as likely to bring delusion to those so gifted, but to the sincere delusion is but a fog on the road to reality. Through the knowledge those gifts confer there is one deep-rooted error that we may be delivered from—"the delusion of finality, when the earthly life of the individual soul falls into its true and reasoned relation to the term of things, as but a single lap in the eternal race, a single stage of the eternal journey; as but one dwelling, and that how a small one, in a city of measureless dimensions."

\* \* \* \*

The claims of the world may be urgent but they need not be so insistent that the sweet murmur of spiritual voices shall be unheeded. It is no siren song they sing, but a paen of praise and thanksgiving whose refrain we may catch, if attuned, and a soul satisfaction, denied amongst the jarring discords of ambition concerned with purposes exclusively material. If those discords are obvious at the present time it is also apparent that the more subdued, though vibrant, spiritual tone is not without its appeal and to many has more promise than appears on its surface.

That its range, though wide, has personal and friendly echoes, is to them part of its charm, for while the messages ring with the strength of the love of other days, they gladden, with the assurance of its continuation in the bright morning of eternal life, and breathe of the peace beneath cloudless skies that may be eventually won by the most backward of our erring fellows. In the meanwhile the helping hand extended may be safely grasped, apprehension and unworthy fear discarded, the better to help build the bridge, so unselfishly designed, across the gulf which is generally thought of as gloomy and forbidding.

\* \* \* \*

Perhaps in time we may come to regard this event, which now seems so summary and final, as merely the culmination on earth of a thousand initiatory experiences, each of which is a step in advance of its fellow, and thus realise that in these slow and gradual processes, Nature, ever wise and kindly, is adapting our limited vision to the wider outlook that should be the accompaniment of the life beyond the grave.

For while, rightly, all religious quest concerns itself with the wonder of final purpose, our narrower comprehension is only brought to this great realisation by degrees; and the removal of that which has clouded all thought of the future with a fear both sombre and unfounded must of necessity be wholesome and enlightening.

In any case it were idle to deny that it is precisely this uncertainty that the great majority require to have allayed, and that without an answer moral issues to them are not so essential as to the

gifted few, who know intuitively that the eventual superiority of truth and righteousness is established, beyond doubt or cavil, as the complete vindication of the Creator's love. In response to this need from many different sources, placed often as jewels in a plain setting, come repeated affirmation of the survival of all the loved and temporarily lost, and in the song of their happiness our grief is merged in an echoing note of hope to be fulfilled when—

Swift as an arrow's flight  
Shot from an Indian bow  
The Spirit like a beam of light  
Will soar from earth below.

### Our June Issue Eulogised.

"The Harbinger of Light" for June is a remarkably attractive and thought-compelling number, and it should be read by every serious investigator of the occult and spiritual philosophy. The cynical sceptic equally with the hard-shell church-goer (wrapt up in his forms and ceremonies, and unable to appreciate the wonderful spiritual truths of the Volume of the Sacred Law), will find matter in this issue of the "Harbinger" which will amaze, inform and admonish him far beyond the capacity of the ordinary so-called minister or priest, who are governed by formulas that are little more to them than meaningless words. Our space does not permit us to give in detail even the titles of the many articles of surpassing interest, but it may be truly said that this issue maintains the high standard of this journal as a harbinger of light on the dim spheres of time and eternity.—"Australian Financial Gazette."

### God is Love.

Oh, God is love, and love can never ban  
A soul immortal to the gloom of Hell,  
A mortal even could not be so cruel,  
Yet some maintain, unless we do believe  
What some one wrote some centuries ago,  
We shall for ever live in agony.  
Oh, who could love a God who could descend  
To depths of hate so cruel and merciless,  
And cause such utter woe and misery?  
Could any mortal curse a little child  
Because it erred in judgment? No not one,  
Yet Christians do impute this crime to God.  
Past all our understanding is the love  
Of God the Father, and the Son of Man.  
Our brother died, that all from death be freed.  
Could you in Heaven be happy, full of joy,  
And sing enraptured God's eternal praise,  
The while your brother wretched in pain in Hell?  
No, happiness for none could ever be  
Whilst those they loved, to Hell for ever banned,  
Wreathing in torment, cursed the God of Hate.  
False creeds and doctrines soon will pass away,  
And to the world God will himself reveal,  
Then man shall know the beatitude of Love.  
Spirits of loved ones who have passed the Veil  
Return again with love intensified,  
And tell us of their happy home above.  
There, little children play in gardens fair,  
And birds around them fly all unafraid,  
For Love is paramount and love is God.  
When mortal death shall set our spirits free,  
Our erstwhile friends, with tender loving eyes,  
Will take us to the happy home above.  
But we should love our Heavenly Father who,  
With kind compassion, watches every day,  
His children on this plane of smiles and tears.  
'Tis love for man that shews our love for God,  
For love is God and so a spark divine  
Of love is planted in each human breast.  
The more we love whilst on this earthly sphere,  
The greater will our joy be bye and bye,  
When we shall meet our erstwhile friends again.  
Love is by love begotten. He who loves,  
Unto himself draws love and sympathy,  
Thus do we know that God indeed is Love.

BERT COSTELLO.

Clapham, South Australia.

The "Harbinger" at Coles.—Cole's historic Book Arcade in Bourke Street, Melbourne, has been closed. The Collins-street portion, however, has been retained and the "Harbinger" can be obtained there as usual.

## TO RECORDERS—SPECIAL!

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

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

## REPORTS OF SOCIETIES.

### VICTORIA.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We are pleased to report that the past month has been a very successful one. The attendances at all services, excepting the morning, have shown a marked increase.

Many comforting and helpful messages have been given to the bereaved and troubled at our Afternoon Mediums' Symposiums and our thanks are due to the following mediums:—Mesdames Peach, Martin, Bawden, Bromley, Douth, Aguiar; Misses O'Neion, Bracken; Messrs Stint and Howell, and also to Messrs Midola, Aitken, Oliver-Jones and Shaw for their services as magnetic healers.

Mr F. P. D. Miller has been the exponent at the evening meetings and the excellent service he has rendered is greatly appreciated, both by the Society and the large audience which he attracts.

Hearty good wishes for the success of "The Harbinger of Light" and all Spiritualistic Societies.

G. N. GARDINER, Recorder.

#### THE PRAHRAN SPIRITUALIST CHURCH.

At the Sunday evening services during the last month very interesting and instructive lectures have been given by Mr. Deacon, "Spiritualism and Society"; Mr. Plum, "The Aim of Spiritualism"; Mr. Simpson, "Have we Sown what we are Reaping?"; Miss G. Gardiner, "The God of the Universe." Messages have been convincingly given at these services by Mrs. Plum, Mrs. Kelly and Miss French. These same ladies have helped all who have attended the afternoon message services.

We recently had a social gathering that was well attended; a most enjoyable time was spent with musical items, dancing and games, and all are anxiously awaiting the next social evening.

Our Church Building Fund is now £156, slowly but surely it is growing, and we are looking forward to the time when we will be able to launch out and obtain our own Church.

With good wishes to all kindred workers.

L. J. PLUM, Hon. Sec.

#### THE CHURCH FOR ALL, NORTHCOTE.

We report another month of progress. Our Sunday afternoon services are growing. We have had the services of several visiting mediums for which we are grateful. Some of our own younger mediums are beginning to take their place and are giving good service at the afternoon mediums' circle.

The speakers for the month have been Madame Moreh, Miss Codling, Mr Johnston and Mrs G. R. Johnston. Mrs Ezard has done yeoman service with demonstrations. Mr Waller and Mr Johnston have also attended to this aspect of the work with devotion and success.

Mrs Arthur has opened in the city and we wish her success in her new sphere of work. A committee is carrying on at Northcote. The office-bearers are Mrs Arthur, Founder; Mr Johnston, President and Leader; Mr Waller and Mrs Ezard, Vice-Presidents; Mrs G. R. Johnston, Secretary and Treasurer and Mrs Waller, Assistant Secretary and Treasurer.

Our membership roll is growing rapidly and we look forward to the future in confidence. Mrs Arthur and Mr Johnston have both been seriously indisposed during the month, but we are pleased to state they are on the high road of health again.

Wishing "The Harbinger of Light" much success and a still greater sphere of usefulness, and with greetings to sister churches.

G. R. JOHNSTON, Hon. Sec.

#### THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.

We have had a series of most inspiring and uplifting lectures during the past month for which we thank our worthy leader, Sister Bell-Jarvis.

In our Healing and Concentration class we have had in some instances almost miraculous results. Truly the very high spiritual healers that have attached themselves to our class are wonder-workers and our love and gratitude goes out to them in thanksgiving.

We are now working hard for our grand social to be held on June 16th and are looking forward to a good time.

Kindest thoughts to all kindred workers and best wishes to the "Harbinger."

M. TURNBULL, Hon. Sec.

#### S. O. L. CHURCH, MELBOURNE.

The meetings of the past month have been well attended, and the spiritual outlook much brighter. We have had some very instructive and spiritual addresses. Mr Knight gave us a very fine address entitled "On the Other Side of Jordan" on 27th May, and again on 17th June, an address on "Does Death End All." Both addresses were very much enjoyed and gave plenty of food for thought. Mrs Haworth

also gave a very fine trance address, and Mr Plum, with his subject, "Behold the Man," quite captured the hearts of the people. We have also to thank our demonstrators and healers for the splendid help that they have rendered to the church.

The social side of our work has also been attended to during the month. On the 19th May we held our usual monthly social and with songs, recitations, dances and games a very enjoyable evening was spent.

We extend a hearty welcome to all visitors and earnest workers; also we wish the Editor of the "Harbinger" and sister churches the best of wishes for their success in the cause of Spiritualism.

P. J. STOKES, Hon. Sec.

### NEW SOUTH WALES.

#### LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

The services have been well attended during the month. The subjects taken for the inspired lectures by our leader, Mrs Eleanor Morrell, were—"Heaven's Many Mansions," "The Brain and Immortality," "Spirit Voices," and "The Two Worlds."

The Lyceum meetings are much appreciated by the adults as well as the children, and the healing meetings keep steadily going.

The June Social was a great success; the next will be on the 7th July. The next seance will be on Monday, 9th July.

With best wishes to the editor of the "Harbinger of Light" and all sister churches.

(Miss) R. I. BROWN, Hon. Sec.

#### S. O. L. CHURCH, STATION HOUSE, SYDNEY.

Our work in Sydney has commenced in real earnest. The classes are growing and new classes are in process of forming. The congregations are increasing in numbers and support generally.

Under the able direction of our pianist, Miss Gladys Vinell, the ladies of the church presented us with a magnificent "Kohler" piano, proving, even at such an early date, the interest and generosity of the people. Celebrating the installation of this beautiful gift a special musical service was held on June 10th. Mrs Hanger gave the lectures at both services, which were largely attended. In the afternoon our accomplished pianist rendered the solo, "Trinity Chimes," and in the evening we secured the services of New Zealand's wonderful violinist, Mr. Vincent Asprey, who rendered with great acceptance the following items: "Londonderry Air," "Serenade Espagnole," "Ave Maria."

One of the class members, Miss Hackett, presented us with blinds, and we would here express thanks and appreciation for such expressions of interest and generosity. We would also thank the mediums who have so readily assisted in the demonstrations during the month, Mesdames Wilshire, Usher and Hopkins.

With good wishes to all kindred Societies and thanks to the editor.

ELLORY MAJOR, Recorder.

#### S. O. L. CHURCH, NORTH SYDNEY.

We are glad to report this month that every branch of our work has been well sustained. Some very interesting services have been held—on one occasion by Miss Lambrick, whose very able address on "Gone West" will long be remembered. Also we were pleased to welcome in our midst during the month, Mr and Mrs Williams, late of India. Mr Williams, a scientific scholar and lecturer as well as a Spiritualist, gave a splendid lecture on "Ancient Occultism." Our President, Mrs Hanger, whose lectures are always looked forward to with interest and pleasure, gave the remainder.

During Mrs Hanger's enforced absence at the Sydney centre, our Vice-President, Mr Jaeger, has proved a very good substitute by way of conducting services and managing affairs generally. Miss Major gave an afternoon on Numerology which was received with interest. We would express our appreciation of willing service rendered by Mrs Skelly in demonstrating and speaking whenever desired.

The Social this month was a great success, and we must again thank the committee of ladies for their efforts in this connection. Our musical artists have been well in evidence under the direction of Miss Hanger and Mr Hunter Shaw, proving a distinct asset to the evening services.

Mr. Norman Baxter presented the church with a blackboard and equipment, and we have received many such evidences of the loyalty and kind thoughtfulness of our adherents.

The S. O. L. "Riawena" Tennis Club is progressing well and increasing the social element in the church.

Greetings to the editor.

ELLORY MAJOR, Secretary.

#### UNITED SPIRITUALIST CHURCH, NORTH SYDNEY.

Our Sunday services are well attended, and to all speakers and demonstrators who have occupied our platform we give our most grateful thanks.

The Healing Circle on Sunday afternoon, under the leadership of Mrs Maher, has been well attended, and much relief has been given to many sufferers by the kind friends who have given help with their gifts of healing.

We have made two additions to our activities—a Developing Class under the capable leadership of Mr. Glover, who assists the sitters in every possible way to develop their psychic gifts. On Monday night we hold a meeting for readings only. These meetings are well attended. With the exception of two nights the mediums have been Mrs Dolton (crystal reading) and Mr Birch (psychometry). The success of these meetings is entirely due to their efforts, and we take this opportunity of thanking them for their loyal support.

Many new books have lately been added to our Library. It also contains a large number of the best authors on Spiritualism. Mrs Dalton, the librarian, will assist all inquirers to select suitable books.

Wishing "The Harbinger of Light" all success.

S. H. FISHER, Hon. Sec.

### SOUTH AUSTRALIA.

#### ORDER OF LIGHT (Incorporated).

Since our last report we have had a busy time and we feel that much good work has been accomplished. Our Sunday services are well attended—Speakers, Rev. Lily Lingwood-Smith, Ps.D., and Sister May Born; Message-bearer, Sister A. M. Martin; Solos, Misses Jeannie Illingworth and Badenoch.

The monthly Busy Bees' At Home was a great success. Miss M. Archer was guest and gave an interesting address. Questions and answers followed, then the members presented Sister May Born with a large framed picture of Miss Bertha Valerius' "Christ." The members' circle was held in the evening.

On Sunday, June 10th, a dedication service was held. The hall was prettily decorated with white flowers. The Rev. Lily Lingwood-Smith dedicated master Donald James Bath, spirit name "Integrity" and baby Thelma Winnifred Bath, spirit name, "Mercy." Sisters May Born and A. M. Martin assisted in the ceremony.

Wishing the "Haringer" every success.

WM. LINGWOOD-SMITH, Hon. Sec.

### Replies to Correspondents.

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

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

TO ALL AND SUNDRY.—We received so many congratulatory letters on our June issue that we have been unable to send personal acknowledgments. We, therefore, ask those concerned to accept our appreciation of their very gratifying comments.

M. M. (Stanmore): Will do our best to find room for your contribution in our next issue. Meanwhile, we thank you.

E. W. (Armadale): Very kind of you to forward the cutting. It is, as you say, "very striking," but the facts were previously familiar to us and are on a par with many other similar happenings which have been placed on record.

J. HYDE TAYLOR (Welsall, England): We have received an unsealed envelope from you with no contents, and are wondering what it means.

Mr. H. TILLET, formerly Secretary of the Bendigo Society: Be good enough to forward your present address as we desire to communicate with you.

R. L. (Dunedin): Hello there! Are you still the same old sceptic? What about "Some Recent Surprises" in this issue? Not much room for telepathy and the sub-conscious mind there!

S. T. (New York): You are only one of many American subscribers who write in the same gratifying way. Very kind of you. We are working against considerable odds in this country and it is an uphill game keeping the flag flying.

L. B. (Auckland): Yes, we are receiving messages all the time from "A Wealthy Spiritualist in Purgatory." He communicates with us every few weeks and if some of his statements were revealed they would astound the public. He has unburdened himself without restraint and has indulged in personalities which have fairly staggered us. It is just as well that the medium does not know what escapes her lips when in an entranced condition! Our friend is now in a much brighter state. We may tell the reader more about him one of these days and explain what he means when he says "he has been through three purgatories."

Books Wanted for Library.—The Librarian of the Parramatta School of Arts, New South Wales—Mr. W. W. Spicer—is desirous of receiving gifts of books on Spiritualism, Psychical Research, and allied subjects for the Library of the institution. There are already a number of Theosophical books on the shelves, and Mr. Spicer wants "a good assortment of Spiritualistic literature to keep them company." Perhaps some of our readers have books for which they have no further use and would be good enough to send them along. Any spare books, we are told, would be gratefully received and acknowledged.

### TO THE CASUAL READER.

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

The rates of subscription will be found in our advertising columns.

# Send for our Catalogue!

WHAT ALL THE WORLD IS READING.

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