

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

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"LIGHT! MORE LIGHT!"—Goethe.

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The Harbinger of Light.

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JUNE 1st, 1930.

Author of "Science and the Soul."

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THE EDITORIAL CHAIR

Does God Sanction War ?

The annual recurrence of the celebration of Anzac Day in this part of the world—the day upon which we recall to mind the heroic sacrifice of so many valuable lives in the campaign on Gallipoli—has led more than one of our supporters to ask the question—"Why does God permit War?" They dwell on the appalling spectacle of a world in arms, and the brutal and wholesale slaughter of innocent men and women, and even little children, and are tempted to question the existence of a Divine plan in the government of the Universe and the reality of any Force or Being which we designate by the name of God. To their minds it is inconceivable that if there be a God of Love and Pity, as we are taught to believe, He could possibly permit the perpetration of all the horrors and misery that we, unhappily, witnessed in the late Great War. "He is supposed to be omniscient and omnipotent," they argue, "and how is it possible to recognise these attributes in a Supreme Being who allows the world to be literally transformed into a veritable charnel house, and permits a hellish pandemonium to usurp the seat of order?" Looked at superficially, the problem, we admit, is a conundrum—inexplicable. It is, therefore, necessary to look deeper into the question if we are to derive any satisfaction from contemplation of the theme.

* * * * *

In the first place, it is necessary to remove the impression that, because the barbarities of war are permitted, they are necessarily in consonance with the Divine Will. They are not. They are directly antagonistic to all that God would have us do. This is clearly revealed in the teachings of His Son. The will of the Creator is that we should love our enemies and return good for evil. The vast majority of mankind, however, is doing the very reverse of this to-day. But why? Why is this condition of

things permitted if it is not the Divine Will? This is a question frequently asked, and the answer is that from his first advent on this planet, Man has been allowed to choose between good and evil. To this extent, at least, he has been a free agent. If it were otherwise, men and women would be mere automata. They would have no will of their own; they could not be termed independent beings; they would have no power of choice; they would simply act as compelled. In these circumstances they could not be held morally responsible for their actions. They would be so many mindless pawns moved about by an overmastering will on the chess-board of existence. There would be nothing worthy of an all-wise Creator in such a scheme as that.

* * * * *

The alternative, of course, was to give Man freedom of choice between good and evil. And that is obviously the Divine purpose. We see it at work through all the ages. There have always been those who preferred the darkness to the light, and we have doubtless a long way to go before that condition will be altered. Eventually, however, Good will triumph. In the meantime these two antagonistic forces will remain arrayed against each other, and strife and tumult will periodically prevail. It is the inevitable result of the existence of these two rival tendencies.

It will, therefore, be seen that it is manifestly unjust to blame God for the occurrence of war. The blame rests with Man, and Man alone—unless we allow for the existence of hosts of evil spirits who are considered by many to be the prime movers in international strife. Man, as a free agent, sometimes chooses the wrong course. Instead of acting in accord with the Divine Will, he sets out on a diametrically opposite track, and is taught, by suffering, that he cannot with impunity attempt to thwart the Divine intent. Unhappily, the innocent have to suffer with the guilty. This has always been the case, and seems inevitable. A just Law of Compensation, however, equalises matters in the life beyond. And this brings us to the point that in discussing perplexing problems of this character is very necessary to have the right perspective.

* * * * *

With our limited minds we are so apt to forget that what is known as Time is really an infinitesimal fraction of Eternity. Many people, in fact, have such a confused conception of these terms that they regard the one as being entirely distinct from the other. It never seems to occur to them that the word Time is simply a convenient mode of expression relating to the duration of existence on the physical plane, and that it is as much a part of Eternity as a day is part of a week. We are, therefore, living in Eternity here and now. When once we have begun to live we cannot possibly die. We were, therefore, born in Eternity, and from the cradle onward is one continuous progress—a progress which "death" accelerates and which will continue throughout the countless ages that lie before the ever-expanding soul. It is only by looking at our experiences from this viewpoint that we can relegate them to their proper position, and obtain a correct perspective enabling us to appraise them at their proper value.

If this life ended all, for instance, we confess we should be of all men the most miserable. But seeing that it is only a fragmentary span of our existence, we should endeavour to contemplate our experiences here as only of passing moment when considered in relation to that higher, more abundant and never-ending life that lies in the limitless Beyond. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Paul, in these words, set forth the true perspective. He looked beyond the present to futurity—to that heavenly vantage ground from which we shall look back upon the trials and sufferings of earth—whether produced by war or any other cause—as mere shadowy dreams and counting as nought in comparison with the joys which the righteous are destined to inherit. If those who are sorely bereaved to-day could be induced to take this broader view of life, they would find it a greatly modifying factor, enabling them to bear with fortitude the crushing load they have to carry, and their pathway would be brightened by cheering beams thrown across the remaining years of their terrestrial pilgrimage. It is the teachings of the Spiritual Philosophy that they need. And those teachings we present for their acceptance.

WAYSIDE NOTES

Journalism and Spiritualism.

The vast amount of public interest that is to-day being taken in Great Britain in questions relating to death and the after-life is clearly evidenced by the space devoted to the subjects in a large proportion of the London and provincial journals. They are continually launching fresh "stunts," and thus keeping the minds of their readers, to a large extent, centred on these important problems. This, of course, is all to the good, but it is nevertheless a very surprising development. There was a time—not so very many years ago—when such a development would have been considered quite out of the question.

Something has evidently happened to produce such a change, and those who can see below the surface of things will have no difficulty in realising that Spiritualism is the prime factor responsible for this remarkable metamorphosis. Its phenomena—both physical and mental—have at last arrested public thought, and people are consequently beginning to think seriously over matters which had previously been given but the scantiest attention. They are in short, awakening to the fact that if Spiritualism—with its revolutionary outlook on life and death and what happens afterwards—be true, it is just about time they learnt more about it and began to put their house in order.

It is this tendency that is reflected in the columns of the Press. One paper led the way, and the experiment "caught on." Another followed with a similar result, and then others "took up the running." It was found in every case that the readers welcomed the "new departure" and consequently the journals found that it "paid" to satisfy the public appetite. The people were ready for this new item in the journalistic menu, and now we find it served up in various forms in all the leading papers. Instead of circulations falling off, they increased, and as a natural consequence their advertising value became correspondingly enhanced. This, of course, was a result "much to be desired!" And all the while this monetary expansion continues it may be taken for granted that space will

continue to be available for the discussion of themes more or less allied to Spiritualism.

Apart from this consideration, however, journalists themselves are becoming more and more interested in the theme. Mr Hannen Swaffer—one of the leading wielders of the pen in Fleet-street—tells us that in the newspaper office in which he works "men come up with the latest survival story as a matter of course," and that this was "becoming as ordinary as a discussion about the weather or what Mr. Baldwin had said." What is going on in one office is going on in another, and when once the journalists of a country are captured we need not worry much about the future of Spiritualism.

Do You Fear Death ?

The latest instance bearing directly on the subject-matter of the foregoing Note, is the action of the Newcastle "Sunday Sun," which sought the views of many well-known men and women on the attractively-worded question: "Do you fear death?" It has published quite a catalogue of replies. Some of the writers confess quite frankly that they do fear it; others are indifferent, whilst others declare that they have no fear at all.

Sir Oliver Lodge remarks that it is useless to fear the inevitable, and that the use of fear is to enable the individual to take precautions against calamities. He goes on: "But death is the natural termination of our association with matter, and many people are glad to terminate that association when the time comes. Humanity has always had an instinctive dread of going out of existence and ceasing to be. But that is because they are dreading the unknown and the impossible. That contingency will never arise: hence dread of it is foolish."

Sir Arthur Conan Doyle is naturally drawn into the picture. His reply is brief, but very much to the point. He says: "No Spiritualist could possibly fear death. Knowing something of what to expect upon the further side makes all the difference. I am hardly recovered from an illness—clot in the heart—which involved always a possible crisis, but never for an instant did I feel the least shrinking from death, although I disliked the pain as much as any man." He adds: "Dr. Hodgson, the great psychological investigator, said: 'I can hardly bear to wait.'"

This, we presume, is the general attitude of Spiritualists towards that link in the chain of our evolution which is so woefully mis-named "Death." The term, of course, is merely used by the Spiritualist for convenience of expression—that is, if he uses it at all. He knows that "transition" much more appropriately designates the experience. That which is popularly called death is really only a change of state. The real man never dies. He continues to live on after he has disposed of his temporary envelope, and is more alive than ever when he awakens to spiritual consciousness. In short, we don't begin to live fully until after we are dead! Dr. Hodgson knew that. It had been proved to him by the facts of Spiritualism. That was why he said: "I can hardly bear to wait." He is by no means the only one who has felt like that.

We must, however, patiently remain here until we have fulfilled our allotted span, and after our terrestrial school-days are over we shall be able to disport ourselves with freedom and gladness in that glorious hereafter which awaits all those whose lives upon earth have earned for them this experience of spiritual joy. But it has to be earned—whether one be a Spiritualist or not!

Spiritualism in the Churches.

It is a source of much gratification to Spiritualists to note the gradually increasing degree in which sermons preached in many churches of different denominations are being colored to-day by the teachings for which this journal stands. This is particularly noticeable in Great Britain and the United States of America, but there is also a similar tendency manifest in some of the discourses delivered in Australian and New Zealand pulpits.

The old ideas concerning the nature of death and the character of the world to come are fast passing away. One theological doctrine after another is being quietly shelved and allowed to be relegated to the realms of forgetfulness. The conception of a material hell, with its inexhaustible supplies of coal and brimstone, has gone for ever, and so have such notions as the damnation of unbaptised infants, the crude and cruel teaching of eternal punishment, the utterly impossible doctrine of the resurrection of the physical body at the "last day," and the complete escape from punishment of the wicked who take the precaution to "believe" before they pass from this transient sphere of shadows to the realm of light and reality.

With certain pitiable exceptions no preacher advances these thread-bare ideas at the present time. They are out-of-date, and no enlightened man or woman has the patience to listen to such obsolete teachings. This, of course, is exactly what one should expect if one possesses any belief at all in intellectual, moral, and spiritual evolution. That which was suited to the generations of the past makes no appeal to the more advanced mind of the twentieth century. History demonstrates that the heretic of to-day is recognised as the bearer of the torch of Truth on the morrow. If this were not so, the world of religion would be at a standstill. It would be in a state of stagnation, whilst on every other hand we should witness progress in the multifarious fields of human advancement.

Tennyson tells us that "the minds of men are widened with the process of the suns." This applies to theological conceptions and to every other phase of human thought. Behind this development is the urge of spiritual hosts. They are all the time shedding their enlightening influence on the human mind. Some catch the gleam before others, and they naturally become the forerunners of the dawn. The process involved is what is known as "progressive revelation." If this force had not been operative throughout the ages we should still be worshippers of the sun.

It is this revealing influence that is responsible for the changing attitude of the Churches towards the greatest of all problems, and as time goes on the tendency will become increasingly marked until what is now called "advanced thought" will become the views commonly held by mankind. We are fast marching towards that consummation in this new Age, and when it is eventually realised the human race will know for a surety that death has been deprived of its sting and the grave of its victory.

Spiritualism as a Sect.

Touching on the point under consideration in the above comment, we notice that Mr. Arthur J. Hill concludes an article on "The Modern Outlook" in the "Yorkshire Observer" with words deserving of reproduction. Mr. Hill has for many years been a foremost writer on the philosophy of Spiritualism, and is recognised as one of the most intellectual

and most cautious critics in the handling of the subject. He says:

There are more Spiritualists than those who are willing to have themselves publicly thus labelled. But they remain aloof from the Spiritualist societies, not entirely from a snobbish unwillingness to associate with intellectual or social inferiors, but also because they rather object to the multiplying of sects. No doubt the Spiritualists could hardly do other than start a new sect, for orthodoxy persisted in shutting its eyes to their facts and their beliefs.

But perhaps the need for such a sect will become less, if—as seems probable—the older bodies quietly adopt the new truth. As for me, I have little interest in the sects. But I am keenly desirous of more knowledge. I believe that God meant us to learn all we can about His universe, material and spiritual. And I believe that in recent times we have attained new knowledge, though it is yet only a babe in a manger, despised by the synagogues. Perhaps that is partly why they are now mostly empty, or nearly so.

Here we have a further reference to the present-day tendency of the Churches to absorb the teachings of Spiritualism. It could hardly be otherwise, for those teachings are based upon Truth as revealed by those whose knowledge is greater than ours and who are so consistent in what they say on man's relation to God and the Laws that govern the spiritual world that it is impossible to lightly brush them aside. It does not matter in what part of the world the teaching is received, or what may be the particular nationality of the medium, there is no contradiction on salient points. This is a very impressive feature of the communications; therefore one need not be surprised that the revelation is becoming so generally accepted.

Theological misconceptions have been the stumbling block hitherto, but these are now being overcome and the way is thus being opened up for the promulgation of the "new" teachings in the churches. For instance, on a recent date, Canon R. H. Charles, Archdeacon of Westminster Abbey, in the course of a refreshing sermon, said:

Physical death did not, of itself, make any change in man's Spiritual life, but made possible his release to another world, where the fuller development of this life was made possible. Man did not die and resume life later. He lived on and through what men called death. Nor did death change man's character; it only changed his environment; it did not create a break in the continuity of his life, but rather it removed interruptions and hindrances to its larger growth.

These are obviously the teachings of Spiritualism, although it does not necessarily follow that the Canon has any sympathy with that movement. But that does not matter. We are not so much concerned about the "label" a man wears as about the nature of the teachings he gives out to the people. That is the important point; but if the truth were known the Canon would probably agree with the cautious language of his ecclesiastical colleague, the Rev. F. Fielding-Ould, M.A., author of "The Wonders of the Saints in the Light of Spiritualism", when he says:

The conclusion I come to is this—I may be wrong—that the Church can learn a great deal from Spiritualism; she can learn details of her eschatology, which has always been rather shadowy; what happens after death, and what are the conditions in the life which immediately follow this. She can learn nothing if she is truculent and unteachable.

OUR LATEST CATALOGUE.

We have just received from the Printer a revised and fully-detailed Catalogue of all Books in stock at the office of "The Harbinger of Light," and are prepared to forward a copy, post paid, on application.

EDITOR

MATERIALISATIONS GALORE.

FIFTY SPIRITS AT ONE SEANCE.

STAGGERING PUBLIC STATEMENT.

A crowded audience of 1,800 people assembled at the Aldwick Picture Theatre, Manchester, England, on a recent date to listen to addresses on various aspects of Spiritualism. Her Grace the Duchess of Hamilton and Brandon presided and the principal speaker was Miss Lind-af-Hageby who, in the course of an exceedingly interesting speech, said:

It is just about a year ago that the Duchess and I were in California, and in the town of San Francisco. I was trying to find a marvellous medium there whose name I believed to be Jonson. I could not do so, but a well-known American medium said I might be interested in hearing a man called Dixon. The Duchess and I went to his church, and we liked him. When the service was over he said we could stay to the direct voice seance, although we were strangers. That night, we heard 50 different voices speak long conversations, everyone speaking to somebody in the audience who knew them well. The whole thing being over, we were invited to stay for a spirit dance the next day.

I now found that Mr. Dixon was the medium I had been looking for all the time. We drove out to Oakland, another town, and came to his house. Everybody sat in a semi-circle, the lights were lowered, and a beautiful form appeared, dressed in draperies, and she blessed a newly-married couple. After that a number of other spirits materialised; there was music, and this wonderful dance began in the circle, indescribably beautiful; no sound of feet, and each spirit was different in shape, size, etc. I don't know how long it went on—perhaps an hour—one of the most beautiful, most eerie things ever seen.

The next day we were invited to attend a seance in a third place, and that night we saw no less than 50 spirits materialise, all different, and differently dressed, with different voices, everyone recognised by somebody. We were invited by the guide to come and sit on the platform in the cabinet, and I saw the strangest sight. The guide was beautifully formed, but there was only the front of the face and the chest—she had no back. I saw the form of a spirit absolutely built up as I am now, which, when the time came to go, just whirled round a little and sank through the floor.

We were told this went on always, every week; there is no secrecy about it, no trying to throw people out. They are open meetings. These people did not know whom the Duchess and I were. I have told you this incident because I am on the point of evidence. Who is there to say that all this evidence was due to imagination on the part of 60 people?

The Silence of the Night.

In the SILENCE of the night, when in wakefulness I lie;
Or, my conscious-mind enwrapped in slumber,
Then, my INNER-SELF roams free;
The Mystic-veil is raised,
And rare visions greet my sight,
When my body rests in slumber, in the silence of the night.

—E.J.A.

THE INSANITY BOGEY.

A FALSE STATEMENT REBUTTED.

The author of "Man's Survival After Death"—Rev. Charles L. Tweedale, Vicar of Otley, Yorkshire—contributes a letter to the "Nottingham Journal and Express," controverting the statement of a clergyman that the late Dr. Forbes Winslow had declared that Spiritualism led to insanity—a favorite assertion on the part of ignorant critics, that has been dealt with many times, but which calls for occasional correction. Mr Tweedale says:

Referring to the Rev. Fisher Fergusson's recent sermon against Spiritualism, in which he brought forward the old false statement of Dr. Forbes Winslow that Spiritualism led to insanity, may I be allowed to point out that Dr. Forbes Winslow recanted and withdrew his statement at a public lecture in Merthyr Tydvil, also in a private letter which still exists, and finally in a book which he wrote on the subject. Perhaps Mr. Fergusson did not know that statistics show that there are about 100 times as many cases of insanity due to "religious mania" among the orthodox as there are due to Spiritualism.

Mr. Tweedale continues: "Recent inquiries directed to the Board of Lunacy brought this reply: 'We are unable to give any figures in support of the statement that Spiritualism is a frequent cause of insanity.' The report of the Board of Lunacy for the years 1909-1911 shows that each year 26 clergy and 26 Nonconformist ministers were certified insane, the proportion per 10,000 being just double that of the non-clerical part of the population.'"

GIRLS OF ROMAN LONDON.

Dr. R. E. Mortimer Wheeler, Keeper of the London Museum, in a lecture at the London Institution, said that if we were suddenly transported back to Roman London we should feel much more at home than in the London of the twelfth or thirteenth century.

"We should find," he said, "a city of fine buildings and excellent streets, the inhabitants of which were wearing clothes remarkably modern looking."

As an illustration, he showed a photograph of a fragment of carved relief on stone showing a girl of Roman London wearing a dress which might have been bought in London to-day.

TO THOSE WHOM IT MAY CONCERN!

Like most other undertakings in these days of general depression, the "Harbinger of Light" is feeling the effects of the times, and we have lately been wondering if those of our Subscribers who tell us that the journal is, to them, "worth double" the present subscription could see their way to translate this sentiment into what may be called concrete form!

We do not intend to make an "appeal." But perhaps a wink will be as good as a nod to those of our supporters who can afford to add to our financial resources and thus enable us to meet the present high cost of production.

We wish the journal to continue to be worthy of the Cause it represents, and seeing that we are prepared to do our best in this direction, we trust that those of our friends who are in a position to do so will support us as adequately as possible during the existing period of economic stress.

THE EDITOR.

PSYCHIC DRAWINGS.

THE EXECUTANT MYSTIFIED.

FORMER WELLINGTON RESIDENT.

What can a man believe of supernatural inspiration, who to his 48th year leads a completely inartistic and commercial life, and then is impelled automatically through his hands, without the use of his brain, to produce designs of impeccable line and colour, to the astonishment and admiration of practised artists?

Twelve months ago Mr. W. H. Atkinson, who for the last 14 years has been a sales manager in Wellington, New Zealand, and whose leisured pursuits were cricket, football and swimming ("anything," as he told the "Daily Sketch" "which was not indoors or artistic"), was inexplicably forced to take pencil and paper. His hand automatically wrote, "I will teach you to draw and paint."

From that time the strange artistic force has never ceased to work in him, and Mr. Atkinson is as much surprised as the experts who admire the work he has produced.

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"Whenever I put pencil to paper," he told the "Daily Sketch," "without a thought of what I am going to do my hand begins to draw for me in strange curves and lines. I let it go as it will, for I cannot draw at all myself, and have never had a lesson. I watch my hand as I would watch another person; sometimes the drawing goes on without my looking at it at all. At first I cannot tell what I am drawing; then, little by little, the design appears—birds and flowers of an antique kind, strange ornaments and peculiar faces.

"If I don't know what the thing is that my hand has drawn, it will often tell me in automatic writing. Once an elaborate ornament I drew was written down as 'a cachia, or headdress worn in the Persian seraglio,' and a boat I couldn't recognise was described as a 'warrior or battleship of the eleventh century.' Those things which I have been able to verify have proved correct, but I know nothing about these things."

Sir Arthur Conan Doyle believes that Mr. Atkinson is working under the influence of a spirit guide, an artist of many thousands of years ago. Certainly many of the vases and heads which appear under his hand are of a definitely eastern and pre-Christian type, and Mr. Howard Elcock, the black and white artist, is convinced that this work is an echo of a previous incarnation, when Mr. Atkinson's spirit inhabited the body of an artist in a civilisation as old as Egypt's.

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The strange thing about this automatic drawing is that the curves and lines which come spontaneously from his hand are symmetrically perfect; his pencil runs in a circle so exact that experts with measures and microscopes cannot detect a flaw in its symmetry.

Now he works day by day in the Bond-street Studios, the man who never drew before in his life, making designs for famous firms, and, in his latest development, sketching unfamiliar landscapes which he has never seen.

"I have not the slightest idea what is doing this in me," he said; "I am not a spiritualist or a reincarnationist; I just don't understand it. But, whatever it is, I have faith in it, and it tells me I am only at the beginning, but that in time I shall produce some wonderful work."—"Daily Sketch," London.

SPIRITUALISM ON THE STAGE.

FOUR PLAYS IN LONDON.

An outward and visible sign of the extraordinary wave of interest in things psychic which is sweeping Great Britain is the fact that at the time of writing no fewer than four Spiritualists plays are running in London.

"The Last Enemy" is at the Fortune Theatre and is drawing good audiences since the cast was present at a seance with Rudi Schneider—a fact of which the management made the very most in the public press. The plot is the familiar one of spirit return.

Mr. Ralph Neale's play "The Watcher" is at the Everyman Theatre. It concerns a woman who has lost her soul, but not her youth; in the end she grows old before her lover's eyes, which is rather reminiscent of Rider Haggard's "She."

"Long Live Death," which is described as a "psychic melodrama," is running at the Gate Theatre and drawing crowded houses. The play is by Mr. Peter Godfrey and the chief character is a Dr. Kubin who has discovered how to separate the soul from the body and give each a definite contemporaneous existence.

The fourth psychic play is called "Through the Veil" and is definitely spiritualistic. The authors are Cecil Madden and Sir Auckland Geddes and it is being produced at the Duchess Theatre.

CLOCK STOPPED!

My father persuaded my mother to go to a clairvoyant. The woman said, "You don't believe, but I will make you believe. At home you have a clock with a big pendulum. Your husband will be taken ill, and you will be in the downstairs room and this clock will stop the minute he dies."

My mother laughed at this.

But about three weeks later my father was taken ill. My mother had sat up with him all night, and the following morning came down to have some breakfast, when the maid called her and said, "Mr. Crome is dead." My mother looked at the clock, which had stopped at the second.

We have since tried in all ways to make the clock go but have not succeeded.—JAMES CROME in the "Evening Standard" London

PAY UP, PLEASE!

Some of the Churches and Societies which receive regular supplies of the "Harbinger of Light" monthly remit with commendable promptitude at the end of each quarter. Others do not! Perhaps this is sometimes due to lack of thought. But that is no excuse in view of the fact that in almost every issue we appeal to Secretaries to liquidate their indebtedness on receipt of the quarterly accounts.

The accounts for the June quarter will shortly be posted, and yet in many cases we have not yet received remittances for the March quarter. "Account rendered" should never be allowed to appear on the bill. It is not creditable to those concerned, and is discouraging to us.

Will all such delinquents be good enough to remedy this condition of things forthwith! We have to meet our financial obligations promptly, and we expect those who have a real interest in the Cause to see that we are not embarrassed through any remissness on their part.

THE EDITOR.

THE THINGS OF THE SPIRIT.

THOUGHTS FOR WHITSUNTIDE.

By C. ELMORE, Melbourne.

"Spiritual things are spiritually discerned."—Paul.

Man has been described as a three-fold entity. The Apostle Paul expresses this idea when he speaks of "Body, Soul and Spirit being preserved blameless." The spirit in man might be termed that divine essence which is the very centre of our being—a pure emanation from the Spirit of God.

In a spiritual sense man has progressed a very short distance along the road of spiritual evolution, and few "enter in at the straight gate" leading to the life "more abundant." It remains to the few, here and there, who yield their will to the Divine Spirit of God to experience the effects of those deeper spiritual forces that urge on along new and untrodden paths.

This present Age should call forth our most earnest efforts to forward the Kingdom of God upon Earth. If our work is to be effective and vital we must learn to work from our spiritual Centre—a transfusion of the Spirit of God with the spirit in man must take place.

To achieve certain results, the Scientist works to a set formula in experimenting with tangible substances. So, in the higher realm of Spirit, there are definite laws by which positive results may only be achieved. In this busy, rushing life of ours, with its agitations and mental distractions, how shall we ascend to the Holy Place, how contact the Higher Spiritual Force? Only by entering into the innermost temple of our being, and waiting in the silence, shall we hear the voice of God speaking to our very inmost souls.

"Be still, and know that I am God." If we believe that we are spiritual entities clothed in mortality, is it not reasonable and logical to conclude that our spiritual body has an organ corresponding to the physical brain? This spiritual organ we might term the super-conscious mind. Its function is to record those finer vibrations which emanate from God, and blend in harmonious combination in the evolving mind of man.

These vibrations rise in our conscious mind in the form of intuitive thought and is that subtle and fugitive quality we term inspiration. Their effects are more apparent in the world of Science, and in the realms of Religion, Art and Literature—modifying and correcting errors in modes of thought, reforming and re-stating truths which have outgrown the forms in which they were for a certain Age enshrined. So at this Pentecostal season may our spirits respond to the quickening life of God.

And, like those men of old, let us wait in the silence, or in prayer or meditation, that the cloven tongues of spiritual flame may fall upon us, spiritualizing our mortal bodies, and bringing all our thoughts into harmony with the Christ-spirit. So shall all our thoughts be vital and constructive and our work, in whatever field, effective and transforming.

My mother, on her return from Europe, spent a morning vainly seeking for her pocketbook. A medium, on being shortly afterward asked where the book was, described the place so exactly that it was instantly found.—Prof. William James.

One often hears the query: "Why don't I have these experiences?" The answer is simple: because the querist is either not a psychic himself or has no one psychic in his surroundings. The means of communication are lacking.—Rev. Chas. Tweedale in "Man's Survival After Death."

CURSE OF THE PHARAOHS.

A SCEPTICAL EGYPTOLOGIST.

Writing in the "Sunday Sun," Newcastle-on-Tyne, London. Mrs Margaret Murray, the well-known Egyptologist, states:

Whenever I see references to "the age old curse of the Pharaohs," often with the words of the curse given in full, I am tempted to inquire of the writer where he found that curse, for, though I have sought earnestly for it, my search so far has been unsuccessful.

The supposed curse of Tutankhamen is always quoted with shudders of horror and long shivering "A-a-ah's". Yet out of the hundreds of men and women who were engaged in opening the tomb only a few have died, not more than any insurance office would expect in the time.

Curses are rare in ancient Egypt, except against those who omit to say prayers for the dead. The only Royal curse is the one at a water-well in the vengeance on the man who should close the well or prevent the thirsty wayfarer from drinking; and I think that anyone who has travelled in the desert, even at the present day, will join wholeheartedly in the imprecation.

From the earliest times in Egypt there have been tomb-robbers, and these successful thieves lived ordinarily quiet, happy lives. "The age-old curse of the Pharaohs" is an entirely modern invention, for the Pharaohs themselves were not above annexing the riches from the tombs of their predecessors. As a matter of fact, the inscriptions in the Royal tombs of ancient Egypt show that the Pharaoh was more concerned in making arrangements for a happy Hereafter than with the safety of his body in the grave. He believed that at death he cast off mortality and returned to God who made him.

SEEING THE AURA.

Writing in the "Daily Chronicle," London, Mr. Samuel Wyatt, M.P.S., of Birmingham, claims that he has many times glimpsed his own "aura," though only at periods of great stress or exaltation. He expresses the opinion that the human aura is by no means invisible to animal eyesight, especially in the case of those domestic animals that are brought into close contact with humanity. He correctly assumes that the aura is representative of the true self, and ventures to suggest that it accounts for those instantly marked likes or dislikes of a human being that so often characterise the lower creation. He suggests that many unfortunate incidents in life would be avoided if we only had sufficient insight to see one another's aura, and thereby to know individuals as they really are.

LADY HAIG HONORED.

The flame under the Arc de Triomphe in Paris has been "rekindled" for the first time by a woman. It leaps from the pavement in the famous spot as a reminder of the devotion to duty of those who did not return from the battle-fields. To be allowed to rekindle the flame by touching a certain point with a sword is an exceptional honour, and Frenchmen have paid it to "Madame la Marechal Haig." The widow of the British Field-marshal went to Paris especially to perform this act, and she received throughout her visit innumerable testimonies of affection for her husband from French persons of all classes.

Spiritual Lessons.

READ — MARK — LEARN — AND INWARDLY DIGEST!

THE SPIRITUAL LIFE.

I WILL tell you about the universal conditions of the spiritual life.

The first and most universal condition is love, because that is the condition that governs every phase of spiritual life, and is the power that rules the universe, therefore it must be the key to all advancement.

The second condition is tolerance in all things pertaining to the idiosyncracies of the many who have not entirely lost their worldly impressions. So many loving impressions are so deeply seated that it is a hard and difficult problem to overcome them. The mind has been built upon them all through the life on earth, and occasionally they break through and cause temporary inharmony in the environment of the lapsed mind, but no intolerance is ever shewn or felt when such lapses occur, because love is ruling.

The third condition is generosity in all things that help others to progress in spiritual conditions. It matters not what they were in the worldly life, either king or beggar, they are now equal, and are imbued with the spirit of love, and help each other to advance to the Kingdom of Heaven.

The fourth universal condition is charity in thought and individual endeavour. Without Charity in thought there can be no real endeavour in spiritual conditions, because charity and love are intermingled. Charity is a most abused name in the worldly life. Seldom is charity in evidence. Giving that which can be spared without inconvenience is not charity. It is the right thing to do, but it is not from pure love of those who are in need, which was the charity Christ Jesus practised. He gave His last coin and his last loaf to those in need, with no thought of self. That was true charity, and that condition of mind is Heavenly in its conception and in its result.

The fifth universal condition is subservience to everything that is for the happiness of all. Each individual mind is dwelling on the happiness of the whole, therefore no selfish thought can enter to upset the harmony wherever spiritual love is present.

The sixth universal condition is the Christ Love for all, and His universal solicitude for all the poor and needy of spiritual love and guidance. His thought is ever of those who need His help and His love, and the spiritual conditions are built on those foundations. The worldly mind is so saturated with selfish thought that it will not believe that such conditions are possible, and will claim that such conditions would be very unsatisfactory to an intelligent mind.

For the past five years Mr. D. W. Bremner, of Hobart, Tasmania—an engineer by profession—has been receiving weekly an accumulation of messages from an invisible instructor by means of a ouija board. The messages usually consist of rather more than 600 words, and the nature of the subject matter, he says, "often brings a great surprise." He has been given about 300 of these communications to date. The inspirer declined to give his earth name, as that would not serve any useful purpose, but said he was a Master of Mathematics. We propose to select a series of these messages and reproduce them from month to month. They abound in spiritual instruction and are calculated to make thoughtful minds ponder over the great realities of life and death and the future that awaits us.—Ed.

That condition of mind is brought about by the environment the holder has created for himself by letting his mind become so saturated with selfish and intolerant thoughts, that his mind-balance has deflected from the spiritually normal to that of the spiritually deficient. That is the state of the majority of men's minds, and that condition closes the mind to uplifting thoughts. Spiritual guidance cannot be given until the mind is opened to receive it and the endeavor is for higher and purer thoughts.

The mind that is always dwelling on earthly gain is closed to the satisfying and uplifting impression that spiritual thought produces, and is incompetent to analyse the value of spiritual thoughts, compared with that of his own, because his mind is not in true balance according to the scales of Divine Wisdom and Justice. The Heavenly conditions are above his understanding. They are too beautiful to attract a mind that is not truly balanced, and the result is that intolerance is enthroned and suppression is his governing thought. He will try to suppress everything his mind is not in balance with, and that is the state the majority arrive in—their minds have to be brought into balance before spiritual advancement can be made.

A VERY REAL LIFE.

I will try to make it clear to you that our life is very real, and in no way different in its personal actuality than life in the world is to you. We go about our employment in just the same individual ways, and, when there is need of combined effort, there are leaders appointed, and those leaders are selected entirely on merit, according to the work to be done. There are no jealousies and envious thoughts concerning the selection of leaders. We know that it is for merit and fitness they are chosen and we love to follow their lead.

The spirit mind is keener and altogether clearer than the worldly, and the thought is clearer and more intense. We seem to catch on to a subject without any great mental effort and the impression is more lasting. As we advance in spiritual thought and love our mind opens and expands to such a degree that understanding comes in waves of joy. The enlightenments are preparation for further joys. And so our environment expands and opens up glories of mental vision and contentment that you in your worldly conditions of man-made ethics and environment cannot realize, even in thought. The life spiritual is glory indeed, far

above anything a worldly mind can even imagine, because, to have the imagination would be a spiritual impress and that is impossible unless the mind is in sympathy with Divine Love.

Christ Jesus told the people of the glories of his Father's mansions; also, of His love for all mankind, and of His forgiveness of sin, if men would but believe in His Divine Love for them. But man has so neglected spiritual thought for such ages of time that he has broken away from contact with spiritual life, and he is so imbued with the doctrine of man's mistaken views, which have been built up little by little as man has gradually slipped away from his allegiance to his Divine Father, that now he looks upon his brothers and sisters, who are endeavoring to again bring man into touch with spiritual life, as being overpowered by the forces of evil, and even weak-minded and degenerate.

But the times of such teachings have run their course, Truth and Love are coming into their own, and the spiritual forces are making rapid strides to overcome the unbelief and the degeneracy that has pulled man down into depths of degradation which has completely poisoned his mind in respect to brotherly love and honesty of purpose. His mind is governed by selfishness, which has now become so prevelant that it governs his laws at the expense of justice.

If man came into closer contact with spiritual life, he would learn much that would bring him upliftment in thought, and knowledge that would convince him of the heinous offence he commits when he tries to suppress, by word, thought or deed, the endeavour of those who are working to restore that free intercourse and communion between the spiritual and the worldly, that should exist for the betterment and general advancement of mankind.

If the Churches are not willing to be pioneers in spiritual endeavour, they must, at least, be governed by their professed allegiance to the loving Christ, and be tolerant to all, whether in agreement with their doctrines or not. The Divine God is the light that should attract all, and all roads leading to that light must be kept open and free—whether ordained or unordained makes no difference when love is leading. And God is Love!

THE WISDOM OF GOD.

I will talk about the Wisdom of God in all things that are for the advancement of man. His love is so strong that nothing man can do will turn it from its immutable and pre-ordained course. His wisdom is so much in advance of that of man, that man is often bewildered by its works, and is lost in admiration of its effect, but he does not give the credit he should do to the Divine inspiration that leads to the discoveries that are the results of Divine Wisdom. He gives credit to the one inspired, but neglects the source of the inspiration.

Think of the injustice, and marvel at the love that can overlook and forgive such continual inappreciative acceptance of the wonderful things that are being passed on to man from time to time, things which affect his every day life, and which, if he again lost them would plunge him into the darkness of despair. He often wonders how his forefathers could be satisfied with the conditions that were governing their lives, and few there are that realize the marvellous changes that are taking place to-day. In the histories of progress written by man, the Divine Wisdom is never mentioned, the one who receives the inspiration is the one that gets all the praise. If, however, he is in tune with

Divine Love, he recognises that he is simply the channel ruled by Divine Wisdom to flow into, and that his mind is made receptive to the impress of the knowledge that is being sent for the further advancement of man.

But the average man rarely, if ever, gives a thought to the source of all progress, but accepts everything without a thought of thankfulness to the Divine giver of all. The future holds, to man's mind, wonderful events for his advancement, if he is prepared to accept them, but many of the things that are ready for him he is not capable of receiving, and will not be until he is more in tune with Divine Wisdom and love. The guidance that is now being sent is for the purpose of preparing him for future events. His mind has to be cleansed from the sins of intolerance and avarice before he will be fit to receive many of the blessings Divine Wisdom and Love have in store for him.

Intolerance to his less fortunate brothers is the worst of his sins, and has to be overcome by love before he can advance much farther. Intolerance creates suspicion, and suspicion creates animosity and animosity is hate and blood-shedding, and the result is that the brotherhood of man is entirely lost. The endeavour on the spiritual side of life is to impress and guide wherever a channel exists for it to be received through, that all preparation for slaughter must cease if man is to advance to the conditions Divine Wisdom has prepared for his future. Life is God's. He created it, and He alone has the right to end it.

Life is spiritual, and the body that clothes the spirit is God's creating also, and to destroy His works is a sin that has terrible responsibilities to be accounted for when the soul enters the spirit life. When wars and conflicts between nations are ended, and love guides men's minds in dealing with their fellows, the environment will be so cleansed that spiritual impress will be given in volumes that will uplift the thoughts of man into regions that are now outside his penetration, and life will be a joyful experience compared with the present conditions, because God's Wisdom will be ruling.

DREAM BRINGS MONEY.

How a destitute Belgian family was assisted, as a result of a dream, is told in the "Sunday Express", London of recent date. Nicholas Termeulen, a boat-caulker of Blankenberghe had been long out of employment and his family were in direst poverty. Termeulen states that in a dream his dead mother appeared, saying, "Nicholas, go to Antwerp tomorrow. Wait on the quay between three and four in the afternoon."

Termeulen told this dream to his wife, and also to some neighbours who were sufficiently impressed to advance a little money for the fare to Antwerp. He took the journey, and waited on the quayside for an hour and a half. Then the African mail steamer came alongside, and out of the boat stepped Termeulen's cousin, who was arriving from the Congo where he had spent seven years. On learning of his kinsman's financial distress, this cousin gave Termeulen £18.

We can no longer be told off-hand that the marvels of Spiritualism recorded by men of science, art and letters, are easy conjuring tricks, because we have the incontrovertible evidence of conjurers to the contrary. Psychic force baffles conjurers.—Prof. James Sidgwick.

An empty head is better than one stuffed with rubbish. The one is ready for filling. The other has to be cleared first.

NEWS IN A NUTSHELL.

Church and Spiritualism.—Mr. Shaw Desmond, the well-known publicist, at the dinner of the British College of Psychic Science in London, suggested that the Church today was undoubtedly holding out feelers towards psychic science, and said that he knew hundreds of clergymen who would embrace Spiritualism to-morrow if they dared. "I believe religion for youth to-morrow will be a religion which will demand scientific proof for every statement advanced," he declared.

The Lure of Unpopular Causes.—Speaking at Guildford recently, Mr. Hannen Swaffer remarked that he had no use for popular causes—respectable people would look after those! He added that "when Spiritualism had been generally accepted he would be no longer in the movement, and the churches would be doing the sort of speaking he was doing that night. Why did not the churches do it now?"

Importance of Mediumship.—In a recent talk on the wireless, Dr. W. H. Brown, of Oxford, in dealing with his experiments in mediumship, had the boldness to say: "I should consider myself as failing in my duty as a psychologist if I did not pay attention to these matters." That is the new and worthy attitude of a number of modern scientists to this matter.

Nothing to Equal It.—When Lord Balfour was at the height of his political power, someone scoffed at Spiritualism in his presence. "Your scepticism carries you too far," he said in rebuke, "there is nothing in political life as I know it to be compared with the interest, the profound interest, and significance of psychical research."

Forced to Form New Sect.—Mr J. Arthur Hill, the author of a number of Spiritualistic works, including "Psychic Philosophy," writing recently in the "Yorkshire Observer" stated: "There are more Spiritualists than those who are willing to have themselves publicly thus labelled. But they remain aloof from the Spiritualist societies, not entirely from a snobbish unwillingness to associate with intellectual or social inferiors, but also because they rather object to the multiplying of sects. No doubt the Spiritualists could hardly do other than start a new sect, for orthodoxy persisted in shutting its eyes to their facts and their beliefs."

A Lightning Calculator.—A Russian calculating prodigy, Nina Glagoleva, under examination by four professors of the University of Moscow, proved her ability to resolve mentally in fifteen seconds problems necessitating ten hours of expert mathematical research, says "Luce and Ombra", the Italian psychic magazine. The square and cube roots of numbers running into nine figures were given almost instantaneously.

Ban on Spiritualism.—The British Broadcasting Company's ban on Spiritualism, states the "Occult Review," has naturally aroused keen resentment among the thousands to whom it is a veritable religion, a "new revelation". The narrowly conventional grooves in which the minds of the broadcasting authorities move hamper not only propaganda on behalf of Spiritualism, but even the discussion of such purely philosophical conceptions as reincarnation and the law of karma, both of which topics, judging from information to hand, seem to have been placed on their "Index Expurgatorius."

A Rare Phenomenon.—Phosphorescence of physical objects in the vicinity of the medium is a manifestation seldom recorded. Under the mediumship of a Riga sensitive Madame Ideler, fountain-pens, watches, and similar small articles become luminous and float about the circle.

"Arise, and Walk."—Paralysed for eight years, and his case pronounced incurable, a German boy of twelve surprised his parents by asking for his clothes, as he intended to get up. In a vision, a Figure, whom he took to be Christ, told him that he was about to be restored to health. "Der Vortraempfer d' Hochtedt", in which the case is recorded, says that, in order to humour the invalid, his clothes were brought, when, to the astonishment of all, the sufferer put them on and walked without any difficulty.

Psychic Congress in Athens.—The fourth International Psychical Research Congress was held at Athens from April 21st to 26th, under the presidency of Dr. Med. A. Tanagras, who is president of the Greek Society for Psychical Research. The President of Honour was Professor Hans Driesch of Leipzig. Addresses were given in one of four languages—English, French, German and Italian. The

international organisation responsible for the congress embraces the psychic research societies of some twenty-four nations, including Turkey, Russia, Tchecho-Slovakia, India, and Iceland, as well as the United States and the principal European countries. Sir Oliver Lodge is a member of the international committee.

Spiritualism and Religion.—Writing to a correspondent, Sir Arthur Conan Doyle says: "It is true that Spiritualism has a religious bearing. It proves what has up to now been a matter of faith. But it must rest upon a basis of assured truth, and that can only be obtained by careful selection and observation. Do you suppose that men like Lodge, Wallace, Crookes, and Bazzano accept things without proof? Personally I took 20 years of experiment before I knew these things were true, and understood that they represented a fact before which all other facts are trivial."

A "Peculiar" Attitude.—Mrs Champion de Crespigny, chairman of the Executive Council of the British College of Psychic Science, lecturing on Spiritualism at Reading, England, said the Church could have been the greatest power in the land if it had investigated honestly and had given forth the truths of Spiritualism, which were proving all the things the members of the Church has been trying to prove throughout the centuries. It was peculiar that the Church had not taken up the study of Spiritualism because it explained the Bible, which to Spiritualists as well as to others was the rock on which they based their faith.

The Drug Habit.—Drug addiction cures by psychological methods are frequently being claimed. From the "Los Angeles Times" the following is gleaned: Dr. Fritz Meyer himself a twelve years' addict, begins the cure by the immediate suppression of the drug. The patient is helped over the nervous strain of the initial abstinence by being kept in trance. Then follows a course of psycho-analytical suggestions leading to the disclosure of the inner life of the patient right back to childhood, with a view to creating an entirely new initiative and will power. Dr. Meyer from personal experience is convinced that his method will enable cures to be effected in a quarter of the time usually considered necessary.

General Booth and Spirit Communion.—Bearing his testimony to the fact of communication with our departed loved ones, General Booth, formerly head of the Salvation Army, said: "I have not been favored with many visions, and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I sat at my desk or lay wakeful in the night-season. Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife."

A Futile Argument.—The utter fatuity of those members of the Churches who talk of "happy hits," "coincidences," "telepathy," and "subliminal" as the explanations of modern psychic experiences, and who at the same time fail to perceive that these explanations, if true, would not merely explain away their Christianity, but all revealed religion, and shatter both to bits, is almost beyond belief. One expects this sort of thing from professed atheists, materialists and agnostics, but Christians—!!!—Rev. Chas L. Tweedale in "Man's Survival After Death."

The Supreme Fact of the Universe.—The great central fact of the universe is that Spirit of Infinite Life and Power that is behind all, that animates all, that manifests itself in and through all; that self-existent principle of life from which all has come, but from which all is continually coming. If there is an individual life, there must of necessity be an infinite source of life from which it comes. If there is wisdom, there must be an all-wise source behind it from which it springs. The same is true in regard to peace, the same in regard to power, the same in regard to what we call material things. There is, then, this Spirit of Infinite Life and Power behind all, which is the source of all.—From "In Tune With the Infinite," by Ralph Waldo Trine.

Mr. Horace Leaf.—Mr Horace Leaf, who has completed a very successful American mission, anticipated that he would return to England early in April.

THE OUTCAST.

PSYCHIC PICTURE TEACHES A GREAT LESSON.

“NEITHER DO I CONDEMN THEE.”

By THE EDITOR.

There has come into our possession a colored psychic picture which is so artistically executed, and makes such an appeal to our sense of humanity, that self-righteous Scribes and Pharisees who accused her of having been “taken in adultery.” “Now, then,” said these unctious upholders of the



THE OUTCAST.

The picture cannot be reproduced in colors, as in the original. It, therefore, loses much of its charm, but the feature is the golden cords of Love and Compassion which the Angelic messenger is entwining around the fallen girl, who is, apparently, on the Thames embankment, with the Houses of Parliament in the background and the river flowing between.

we intend to have it framed. It is designated “The Outcast,” and is based upon the Scriptural story of the woman who was brought to Jesus by certain ancient Law, “Moses, in the Law, commanded us that such should be stoned, but what sayest Thou?” This, of course, was just a trap in which they, ap-

parently, anticipated that the Master would be caught. They wanted Him to say something which would set this capital punishment edict at defiance and which would enable them to bring a charge against Him of having flouted the Law. The fools! They had reckoned without their host. Jesus was far too wide-awake to be "caught napping" by this obvious pretence. He did not even deign to answer the accusers, but stooped down and, with his finger, wrote on the ground "as though he heard them not." He simply ignored them—"cut them dead!"

But when they persisted in asking the question He drew Himself up to the fullness of his physical stature—dignity and resentment personified—concentrated His penetrating gaze upon their blinking eyes, remained silent for a moment, and then, in a commanding voice which doubtless made them quake, replied: "He that is without sin amongst you, let him first cast a stone at her." This was a knock-out blow—straight from the shoulder. It struck them dumb—"and again He stooped down and wrote on the ground."

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And there stood this very courageous, this very cunning group, looking slyly at each other, wondering what to do or say next, and feeling for all the world like so many whipped and ridiculous puppies! Just picture the scene! Was there ever such a humiliating spectacle! Their very silence "gave them away." It was an unexpressed admission that they were anything but free from guilt. There were plenty of "stones" around about them, but not one of them was game enough to accept the Master's challenge, because they were "convicted by their own conscience."

What, then, did they do? They simply began to slink away like so many beaten curs! The eldest went first. He couldn't stand it any longer, and one by one they all followed suit until not a solitary representative of these cowardly, craven, hypocrites remained. In short, they left the "ring" in possession of Jesus—and the woman. They had been worsted in the fray, and each went off with a metaphorical bruise representing their wounded pride! What a denouement!

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Then the Conqueror, who had continued His writing on the ground, as though oblivious of what was going on, "lifted up Himself" and, with feigned ignorance, asked the woman: "Where are your accusers? Hath no man condemned thee?" Of course they had not! Jesus knew that well enough. He was only feigning, and doubtless enjoying the situation. And the woman answered: "No man, Lord."

Then followed the crowning act of the play: "Neither do I condemn thee—go, and sin no more!" The curtain fell—the woman went her way and Jesus went His. But the defeated Pharisees doubtless felt the effect of the verbal castigation for the rest of their natural lives!

Such is the story. And it does not require the use of a sledge-hammer on our part to drive home the lesson to be learnt therefrom by the modern representatives of the very pious and exclusive sect who thanked God that they were not as other men are.

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In the same chapter as that from which this narrative is taken we find the Master having another bout with his opponents. Some of them had the impudence to tell Him that His record was not true. And He replied: "Ye quote after the flesh"—meaning the reckless way in which certain people pre-

sume to judge others. But, He added: **I judge no man."**

And no woman, either! That was why He dealt so leniently with the helpless creature brought before Him. He knew more than any other man of the many lights and shades, the insidious temptations, the influence of heredity, the effects of environment and the various other conditions which play in upon human character. And He knew that full allowance must be made for these extenuating circumstances when appraising the measure of blame to be bestowed in any particular case.

It was for this reason that He withheld condemnation of the woman under notice, and it is for us to also suspend judgment when venturing to criticise others. At the same time the command holds good: "Go, and sin no more."

AS OTHERS SEE US.

THE WOMAN AS VIEWED FROM THE SPIRIT WORLD.

Accompanying the picture was an automatically-written message dealing with the theme. It is an appeal for tolerance and compassion, such as Jesus himself displayed, and is as follows:

"Neither do I condemn thee; Go and sin no more."

What a marvellous lesson these words convey, for, mark ye, they were uttered by The Holy One, The Christ. He did not condemn the unchaste woman, nor did He raise His eyes to look upon her in her abasement, thereby causing her deeper shame.

This great lesson should sink deep into the minds of the people and teach for all time that as He, The Christ, with His deep knowledge and extended vision, did not condemn, neither should they, particularly as their knowledge is so limited. In all countries, past and present, there has been, and still is, much of this so-called sin; and to the woman has ever been meted out the direct punishment.

According to the law prevailing at the time of the Christ the woman paid the supreme penalty for being unfaithful and was stoned to death, yet her partner in the act went free, as he has done through the ages down, but the Master recognised the injustice of the law and would not that the woman should be the scapegoat. There were two who broke the law, yet only one was brought to judgment. If it was a sin, then should the punishment be equal, but only now are you awakening to that knowledge.

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Is it not enough, think you, for the woman to bear the physical agony ordained by Nature's laws, as also the shame and condemnation of the people, while the man, the full partner in the act, goes free—that is free from punishment by law? But does he go free? Far from it, for as he sows so must he reap and he reaps a bitter harvest such as he could never contemplate. The law does not condemn him, so he holds himself guiltless. Nor does he give a thought to the blighting effect on the life of the woman, and little he cares that with her is left the seed of a life to be quickened. Oh, if man could only gauge his responsibilities, never would he dare to participate in the act that brings into existence a life under such conditions!

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Oftimes we hear the unthinking exclaim about the injustice and cruelty of God's laws, but we ask from whom comes the injustice and cruelty? Not from God. His laws are the laws of Love and Justice, as interpreted by The Christ, but man places his own interpretation upon them, then blasphemously names them God's laws!

The Divine law is the law of Love, but that does not mean that sin is condoned, nor did the Christ promise freedom from the result of wrong-doing. He emphasised His statement, that as they sowed so must they reap, also that all debts must be paid to the uttermost farthing. Now, in paying to the uttermost farthing the woman of a surety works out her redemption and purges herself from much that has wrought her evil by recognising her responsibility to the unborn. She takes the little life into her heart and sacrifices herself to minister to and develop that life, and that frequently under cruel conditions—conditions imposed upon her because she has stumbled and fallen and no hands were held out to stay her or minister to her needs.

* * * * *

My sisters, think out the position, probe deep within and ask self: "In what do I differ from the sister who is out-cast?" Perhaps temptation has not assailed you—in that you differ, but remember you are not proven. No one can say to what depths they may fall unless tempted.

Women are endowed with the divine instinct of maternal love and sacrifice, and the love of children is implanted within by Nature's irrevocable law, which is the law of God, and women recognise and accept the responsibility of motherhood. Could anything be holier or more sacred than motherhood? Nay, there could not be, for do not the angels hover around mother and babe, as typified by Mary of holy memory, and her son Jesus, to shed love and light upon them?

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Don't think that it is only around the legalised mother and babe that the Holy Ones assemble to bless and uplift? Nay, I tell you that the birth of the unwanted babe is just as pure and holy as that of the legalised mother, but owing to the teachings prevailing, and the condemnation of the people the sorrowing outcast cannot feel joy in the birth of her babe, for she knows not that though condemned by the world, she is not condemned by The Master. So again I say of a surety, such sorrow and suffering is purgatorial and will, without doubt, pay her debt to the uttermost farthing.

I would that I could impress upon you how fruitful of evil is your attitude towards the social outcast, treating her as a leper, thereby making her position permanent, pinning her down to the one grade in life, rendering her unable to retrace her steps or regain her self-esteem, or the esteem of those around her, which is so essential to woman.

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Now, my brothers and sisters, I entreat that you be kind and gentle to those who fall by the wayside. Do not keep them down. Help them to retrace their steps, thereby shewing Divine compassion. Be not like the Pharisee who would say: "I am holier than thou," but rather say: "Thou and I are one and equal in God's sight, for He alone knows my weaknesses and failings, and only He can judge." So, my sister, in the sacred name of Christ, whose mission it was, and is, to help the fallen and the sinner, come and together we will study His teachings and follow in His footsteps. If that was your attitude towards those who stray from the Path, your impure houses, your plague spots, would be cleansed and purified, for Divine blessing would follow, and in very deed you would not only be followers of the Christ but co-workers with Him in the uplifting of God's children.

May the Father of Love bless these words, that they may go forth and inspire the people to show greater love and sympathy to weak and suffering humanity.

PHOTOGRAPH OF A BABY.

Mr. Joao de Costa Ouro, a tradesman of Aracaju, Brazil, sent a spirit-photograph to the "Revista Internacional de Espiritismo," Brazil, with the following particulars:

I have a little girl of two years and four months, named Maria Carmen, and I had another named Maria Louisa. I was waiting till the latter was one year old to have her photograph taken, but she fell ill and died when eleven months and twenty-two days old. How I regretted not having had her photograph done! On the day when Maria Louisa would have been one year old, her sister, Maria Carmen, was photographed with an ordinary amateur's Kodak. When my wife and I received the proof we immediately recognised on it the portrait of our little dead child with her living sister. Maria Louisa was standing smiling at the side of her sister. Here is the photograph on which you will see the evidence of what I have told you.

The "Revista" reproduces the photograph on which is clearly seen the smiling infant, looking as real as her elder sister.—"The International Psychic Gazette."

A Good Thing to Die.—The average "dead" who pass into the spirit-world do not represent a very high grade of development. Yet to each of them, from the least and lowest upwards, death effects a most important change and elevation. It is a good thing to die. Do not misconstrue that assertion into a justification for suicide. It is a good thing to die when God wishes you to die, and the laws of Nature order you, and when you have attained the legitimate development of earth-life.—J. J. Morse.

People are affected with my music. I am the instrument, not my violin. I am not even the player. God and the angels are the producers. There is a spiritual touch which must always be preferred—Ernesto C. Sivori.

SEANCES IN THE HOME.

THE BEST WAY TO PROCEED.

By LADY CONAN DOYLE.

There is no doubt that Spiritualism is sweeping the world, and with its coming are vanishing the old dogmas, superstitions, and beliefs. You can aid its coming by experimenting for yourself. We have all had experiences it has been impossible to explain on natural grounds. Follow these up; develop any psychic power you have.

Usually people who have great human sympathy and understanding, or the strange quality we call "insight," are in reality "mediumistic"; they could become mediums if they developed their powers. Try it for yourself. Get together a small group of persons in your own parlour—be sure they are open-minded and not antagonistic to the idea—and hold short seances frequently. You may not get anything at first, but you will. If any one among you has any psychic power, ultimately you will get manifestations. It is not necessary to hold seances in the dark, but quiet, dimly-lighted surroundings are best, because they shut out all distractions and leave the way clear for spiritual things.

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Do not try in public. You may be embarrassed by the results you receive. I sat in a London restaurant recently with a number of friends. We had all attended a seance and had stepped in for supper before going home. There were several mediums in the party and all the rest of us were ardent believers in Spiritualism. We are so accustomed to having my stepson with us on these occasions—he visits us constantly in the spirit—that I wondered aloud if he might not be with us. Suddenly we were all very much embarrassed when three loud knocks sounded on the table round which we were sitting, and it moved along the floor. The presence of so many mediums made a manifestation possible in the brightly-lighted dining-room of a public restaurant before the eyes of many curious strangers.

So I say, hold your seances in the seclusion of your own parlour unless you are prepared to be made conspicuous by what may happen to you!

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And whatever your difficulties, take heart! Do not be down cast, however difficult your way may appear. Go out and prove for yourself this glorious message which Spiritualism has brought us: that we shall all certainly some day have the things for which we now yearn in vain.

Each to his own—that is the law of the spirit world, where every soul will find its complete fulfilment and ultimate perfection. No soul is lost: some require longer than others to climb to the higher planes, but no soul is ever completely lost. As we grow more perfect, more spiritual, the need for the things of this life passes away, and earthly things fade. Finally, we shall all stand together on the plane of pure spirit.

Not to the Grave.

Not to the grave, not to the grave, my soul
Follow thy friend beloved;
But in the lonely hour,
And in the evening walk,
Think that he companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And though remembrance wake a tear,
There will be joy in grief.

SOUTHEY.

HEALING DEMONSTRATIONS.

PUBLIC EXHIBITIONS IN MELBOURNE.

The spiritual healing work of Victor Cromer is still being successfully carried on in Sydney and Melbourne, and the results are just as impressive as when he operated here in the flesh. In the treatment rooms in each of the cities named may be witnessed the extraordinary effects of the power poured forth.

Old patients coming again for the first time since Victor Cromer's passing are amazed at the strength of the power and its remedial results, while new patients, almost without exception, feel it straight away and are satisfied. In some cases the characteristic reactions by way of movement commence while patients are sitting in the group for the first time, before any individual treatment whatsoever is given to them. Those who have attended fortnightly meetings at The Central Hall, Melbourne, know how the power has its almost instantaneous effect upon patients seated on the platform or in the audience; and on these occasions numbers who have had no personal treatment, and are comparative strangers to the work, tell how the force has come to them; often much to their own astonishment and that of their friends.

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On Easter Tuesday evening a thousand people assembled at the Auditorium, Melbourne—the audience including a goodly number of clergymen of various denominations who had been invited to attend—when motion films were screened and were regarded with much interest. And then, in actuality, giving rise once more to just such scenes as had been witnessed on the film, the power came to fifty patients on the stage and many others seated in the audience. Here, then, is a force at work before our very eyes, dependent for its coming upon no human means—men, women, children moving at its impulse, conscious, happy, vitalised, restored to health and mental poise and peace, and spiritually uplifted. The movements continued for some considerable time, for they do not fatigue the patient even where most strenuous.

After this, individual treatment was given by half a dozen of the healing staff to about forty patients—for the first time in the majority of instances. In one case after another the power set visibly to work, commencing the curative process where, in many cases, medical science had failed to heal.

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A further public exhibition of the force at work was given in the Auditorium on May 6th, when the motion films were again on view and were followed by another demonstration of group-healing on the stage. There was again a very large attendance and wonderment was expressed by many of those present at the varied movements produced in the patients.

How are we to account for these remarkable effects? They are not manifested in ordinary spiritual healing. They appear to be unique. When Victor Cromer was here it used to be said by certain critics that either consciously or unconsciously he exercised the power of group, or collective hypnotism on the subjects and that this accounted for the movements produced. But Victor Cromer is not here now. Who, then, is the hypnotist? Obviously this theory will not work. The power, in fact, is often felt more markedly now than at any pre-

vious stage, and it seems to us that it is just about time scientific men took the matter in hand and tried to explain the secret!

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At each of these demonstrations Miss Mary Rivett, M.A., the co-worker with Mr. Cromer in his beneficent labors, delivered a short explanatory discourse on what she considered to be the nature of the influence at work, and it was evident that she firmly believed that our much-beloved friend and brother is to-day engaged in assisting in the pouring forth of the force which was productive of so much good when he was here in mortal form. She is as enthusiastic as ever in her energetic labors, and one cannot but admire her whole-souled determination that the public shall recognise that the mysterious power at work is actually what she maintains it to be—the release of a wonderful healing force from the spiritual realms which is quite exceptional in its character and the visible effects that accompany its manifestations.

For particulars of future fixtures, see advertisement on front page of cover.

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A SCENE!

SOCIETY FOR PSYCHICAL RESEARCH.

MR. DENNIS BRADLEY HITS OUT.

Further developments are expected to follow the resignation of Sir Arthur Conan Doyle and other prominent members from the Society for Psychical Research. One of the members who shares Sir Arthur's views but has not resigned is Mr. H. Dennis Bradley, who is remaining a member of the Society to combat an influence which he regards as against its well-being.

"I can hardly say I expect to reform them," said Mr Bradley. "That would be a task far beyond my powers, but I shall fight what seems to be an anti-spiritualist tendency within the Society.

"At the annual meeting, when matters unfortunately turned towards a personal aspect and required something to be said, I said it. I spoke strongly, and I suppose I must have caused some consternation, because the chairman closed the meeting directly I had finished. I daresay I shall hear more about that. I intend to retain my membership, but they might try to excommunicate me. I should not mind that very much.

"No research society can do work of any value if it approaches it in an antagonistic spirit. It is this prejudice on the part of a certain section of the society which has caused trouble for several years. I see no good in resigning, because if everybody who felt my way left they would be leaving those who appear to be anti-spiritualists to have their own way.

"Sir Arthur Conan Doyle is ill, and I can quite understand that he wished to cut himself away from the disagreement."—"Evening Standard," London.

TO CORRESPONDENTS.

Many correspondents are neglecting to enclose a stamped addressed envelope when requiring a personal reply to their letters. We require this rule to be strictly observed.

Contributors requiring the return of unused MS. must also enclose postage for the purpose.

EDITOR.

AN EASTERTIDE PASSING.

Mr. JOHN ASHTON, of Dunedin, New Zealand.

By G. A. WYCHERLEY.

Members of this year's annual Conference of the Spiritualist Church of New Zealand, as well as Spiritualists throughout the Dominion, were shocked at the suddenness of the passing of Mr John Ashton, a well-known figure in the movement. Mr Ashton, who was secretary of the Dunedin branch and fifty-one years of age, attended the Conference and acted as deputy delegate for Auckland. He had just read that branch's report when he complained of feeling unwell and left the room. Less than an hour afterwards his lifeless body was lying in the yard of an hotel whither a friend had taken him with a view to obtaining a stimulant to ease his pain. Heart failure was the cause.

And thus it was that Jack Ashton "slipped over the border"—his own favorite phrase when speaking of the Great Adventure. What a Great Heart he was!—cheery, sympathetic, tactful with the tact which got the best out of, and into, all sorts and conditions of men. There was a magnetism about his presence, and his personality was one which made itself felt, whether amongst those with whom he earned his living, in the circle which he loved to attend, at the church where he so quietly and unobtrusively "did his bit", or anywhere else. Yet Jack Ashton did not occupy a high position in society, or any position in public life. He was a waterside worker, but a man of intelligence who sowed innumerable seeds in much unpromising ground with astonishingly good results. He had his trials, many and bitter, had mixed with various classes of fellow beings, and knew human nature thoroughly.

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It was to a large extent his desire to help "the under-dog," and a fine spirit of independence and loyalty, that kept him where economic conditions had originally forced him—on the waterfront. He always considered it was a good day for John Ashton—as it certainly was for the Spiritualist movement in Dunedin—when, a dozen years or so ago, one of the leading Presbyterian churches (of which he was then a member) rejected him as a choir member because he was a wharf-labourer! Then it was that he turned to a more sympathetic branch of Christ's church.

His occasional references to the Boer war, in which he fought, were largely made in order that he might tell of some "fine chap's" achievements or good qualities, but one might very easily imagine that amongst the finest "chaps" in the regiment was Jack Ashton himself. Big in physique as in heart, a man's man to the core, he would make an ideal "cobber" under the trying conditions of warfare. He was slightly wounded in that war and felt the effects ever afterwards.

In regard to his official connection with the church it may be said that his natural modesty was always battling with the spirit of altruism that was his. "I'll take it on till you get someone better," was the form of his acceptance of any office, but he always did his job conscientiously. He was first elected secretary of the local church in February 1925, and he held the office until his passing. He was also unanimously elected National Secretary in 1927 and again in 1928. The following year headquarters were removed to the North Island, but at the present year's Conference he had consented to once more accept office in the event of the presidency re-

verting to Dunedin—which it did—but his sudden removal from the earth plane to greater work beyond altered that part of the plan.

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Since his passing he has already manifested to two or three of his friends and former associates, and his message has been one of cheer. "Carry on; I'll help you all I can," he says, and nobody who knew John Ashton in the flesh will doubt that he will, now he is in the spirit, keep his word. His was an Eastertide passing, and one can hear him say with that eagerness which always characterised him: "What a glorious time to slip over."

REMARKABLE PHENOMENA.

SIXTEEN PAIRS OF MATERIALISED HANDS.

We often wonder why researchers are so fond of sitting in the dark. In a long experience which has embraced over four thousand seances, we have personally had less than fifty sittings in the dark, and very few of them have been exceptional. We have witnessed quite as satisfactory phenomena in good light as any that have been produced in darkness. Let us take a case in point:

At a public seance held in Cardiff many years ago a table of eighty-four pounds was levitated into mid-air, with sufficient light in the room to enable those present to read a newspaper. While the table was suspended in mid-air, two of the sitters, holding a walking stick between their hands, completely encircled the whole table, thus giving demonstrable evidence to all present that there was no physical contact, either from above or beneath. The medium was seen sitting quite passive in his chair. We ask where would be the value in such a case of roping a medium or applying electric contacts, or anything of the sort. Such circles were held weekly over a period of years, and were public meetings open to anyone who chose to attend.

Under similar conditions we have seen as many as sixteen pairs of materialised hands simultaneously in good white light, while in connection with the same circles we have several times seen partial materialisations in broad daylight on a Sunday afternoon, and handled the materialised forms with perfect freedom. Such phenomena have been produced; such phenomena can be produced again, given the right medium, congenial sitters, and sufficient continuity of sitting on the part of the medium with half-a-dozen loyal friends.—Editor, "The Two Worlds."

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"Death Defeated."—We require three copies of this booklet, by W. Britton Harvey. Readers possessing copies are asked to forward them to this office and we will remit price of same.

BUY BOOKS!

We have the largest stock of Books associated with Spiritualism, Psychical Research and kindred subjects in the Commonwealth. But WE don't want them. They are useless all the while they remain on our shelves. They are intended for sale!

Why not kill two birds with one stone—buy a book and help us, and at the same time benefit yourself by increasing your store of knowledge?

Our capital is lying idle all the while the books remain unsold. We cannot afford that!

THE EDITOR.

WOMAN'S PART.

A GLORIOUS OPPORTUNITY.

By G. A. WYCHERLEY, Dunedin, New Zealand.

The Age that is just beginning is, we are told, to be the Woman's Age. In it women are to be given opportunities which, if used aright, will enable them to go a long way towards hauling down the flag of Materialism that waves all too jauntily in the breeze, and replacing it with the banner of the Christ.

Already there are signs of woman's increased importance in the affairs of the world. Scoffers may remark: "Yes, they are usurping men's positions; they are becoming masculine; they are even invading the field of sport, all to the neglect of their household duties." While it must be admitted that this appears to be so, it is really but the first phase in the stirring of that power that is coming to womankind. The great thing is for them to use the power to the best and highest advantage, not for dominance over man with the object of "getting even" with their former "lords and masters"; not to unsex themselves by ignoring and scorning the male; not to discard the age-old domestic crown for the laurel leaves of the athletic field, not even to exchange that throne for leadership in trade and commerce, but to lead mankind back gently and lovingly to spiritual thought and life, back to peace and honesty, back to the Christ-cult of Universal Brotherhood.

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The most significant gesture in that direction that has been made in recent years was that by the deputation representing the women of the world which waited upon the Naval Conference in its early stages and laid before those wise and learned Counsellors a weighty (in more senses than one) petition signed by over two million women of eighteen nationalities, praying for a decrease in Naval armaments. This was something practical and at the same time something Spiritual, and though France and Italy (countries whose women-folk are by no means servile) have in the meantime raised barriers to the complete adoption of the proposed programme, we need not despair. Let not these two million women, nor the hundreds of millions they represent, give up the fight; let them use their tremendous influence with the men of the rank and file, as well as with the leaders, and success will, sooner or later, crown their efforts.

A cynical writer has said "There has never been any trouble in the world but that woman has been at the bottom of it"—an exaggerated statement, to say the least but the strength and power that woman is gaining in the present Age will enable her to demonstrate that she can use her influence for good also, and lay the foundation of work that will enable her to claim that, far from being the disturbing element, she has been the means of bringing about the peace of the world.

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War is abhorrent; it is a serious reflection upon the education and enlightenment which we so loudly boast of; it is a mockery of civilisation, and especially of Christianity. And yet, when the "War Barons" decree that the rank and file—not they themselves—shall once more come forward and sacrifice themselves for a principle that is too often closely allied to pounds, shillings and pence, or its foreign equivalent, the same old Jingo propaganda will bring about another rush to slaughter by much of our physically-finest manhood. Worst of all;

each side calls upon God for victory, while the nation which achieves it at the cost of thousands, perhaps millions, of lives, thanks God for His 'mercy and love'. It was Burns who wrote:—

Ye hypocrites! are these your pranks?
To murder men, and gie God thanks!
For shame! gie o'er, proceed no further—
God won't accept your thanks for murther!

* * * * *

And so, let women assert that power which they possess and which is great and ever growing, the power to influence mankind for good, not only in the matter of warfare but in all things. Let them use it in the home, in the market place, and wherever two or three are gathered together, let them be too proud to be petty and mean, too proud to be "independent of men," too proud to neglect their children's moral welfare, too proud to be looked upon as "a good sport," which too often means "a poor sort of woman." And in the Ages to come, the women of this Age will be regarded with reverence by the men and women who followed them, while God himself will welcome them at the close of their earthly career with a "Well done, my children" that will be sweet to the feminine heart.

Women Spiritualists especially have a great opportunity to carry into effect the teaching they have received. They will be helped in their great work by invisible friends, and oh! how these friends will rejoice at every victory!

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PSYCHIC PHOTOGRAPHS.

IMPRESSIVE EXPERIENCES OF A BUSINESS WOMAN.

Convincing evidence of the reality of psychic photography, and of the scrupulous honesty of the two Mediums, Mr. Hope and Mrs. Buxton, was recently given by Mrs. Harold Cock in the course of an address before members and friends of the London Spiritualist Alliance.

It is true that most of her hearers needed no argument to convince them on these points, but this evidence, coming from a lady of unquestionable sincerity, and obviously possessing a shrewd and balanced outlook, was a particularly valuable addition to the general structure of psychic evidences. Mrs. Cock, who is a business woman, a Justice of the Peace, and a Commissioner in Lunacy, must be regarded as an important witness, and her testimony, which was given with charm and simple directness, made a most favourable impression on the audience.

"Given the right conditions," said the lecturer, "those who have passed beyond can, and do, impress their images on photographic plates. Getting into touch with the "Crewe circle," she had sat at intervals, during some seven years, with Mr. Hope and Mrs. Buxton, and a large number of "photographic extras" were obtained. For a long time no picture of her late husband appeared, though many strange faces were found on the plates, one being an excellent likeness of the late Sir William Crookes. Then, in her own house, a plate was exposed, and on it was found a picture of her husband, and his father. She noticed that her husband looked anxious—he was doubtful if the experiment would be successful. The next plate showed her husband, alone, and looking serene and contented.

In conclusion Mrs. Cock paid high testimony to the simple goodness and honesty of the two Mediums, who declined her offer of a fee, and could only be persuaded with difficulty to accept their bare expenses in travelling from Crewe to the lecturer's home.—"Light."

ANZAC DAY CELEBRATION.

AS SEEN FROM THE OTHER SIDE.

[The accompanying message, forwarded to us by an Auckland correspondent, is explained by him as having been received from "a soldier boy friend" at a private Circle.—Ed.]

Can you imagine a great circular cup of immense extent—bowl shaped—made by thousands of shining forms ranged in almost regular ranks? What would seem the base of the bowl was poised above the centre of your gathering; here were all those of us who had dear ones present. We were associated because of the intensity of loving thought evolved in your midst. As I saw the scale of the function I realised how much our interwoven affections mean in your lives as well as ours. For do you know what happened as it took shape?

Up from your meeting rose thousands of multi-coloured flames, at first swaying, eddying, struggling upward to the mass of bright forms. Then, apparently, some general impulse set all these flames steadily burning into one great pyramid of gorgeous fiery light—till it filled the shining-ranked bowl with intense flame, golden orange and burning rose. This is how we received your pouring out of love and remembrance; and to me it was most thrilling to be there, and to experience this great intensity of love.

When the great flame of combined love reached up to the shining bowl it filled the whole vast extent as it met the corresponding waves of love-response from above. Then occurred what I must call a stupendous outburst, a vast explosion, where everything and everyone, all present, in air and heaven, disappeared in a blinding glare of intensest white brilliancy of invisibility.

Our blessed Brother tells me that your Lovelayers, at a much higher level, then poured their life currents of pure love into the bowl—which had become a globe now—and part of the resultant purified, intensified force, was then seen as if in showers of crystal light. This fell gently over and through your assembly, blessing and calming, strengthening and enriching with joy and peace, not only the immediate recipients, but also thousands who were near.

AERIAL SUPERSTITIONS.

Airmen as a whole are not as superstitious as some bodies of men, but the usual aversion from the lighting of three cigarettes with one match is almost universal among pilots, as also is the dislike of Friday, the thirteenth.

Mascots are fairly usual, a St. Christopher plaque attached to the aeroplane being very common. The most potent form of mascot, however, is a silk stocking worn as a scarf—the stockings must previously have been worn by a lady and not subsequently laundered.

Airmen have one very common dislike (according to the London "Sunday News"), it is practically universal, and that is being described as "airman." Among themselves the word "pilot" is pronounced in the French manner, "peelo."

One other very general dislike is that of the person who flies and then walks about the aerodrome precincts wearing his flying kit. Almost all pilots remove their flying gear directly they leave the aeroplane. The person who poses for a photograph wearing flying kit is the particular bete noir of the real aviator.

A SPIRIT TYPIST.

"STILL AT WORK."

A phantom typist haunts a Birmingham office!

In vain have I begged one of the directors to let me divulge the name of the firm which has so novel an employee, but he would tell me the facts only on condition that I withheld his identity. "Publicity would make us the laughing stock of commerce," he said. "No one would believe us."

Here is the story:

In one room there are about a dozen girl typists—neatly-dressed and gay young things who make tea for the departmental managers at four o'clock every afternoon. All the girls are great friends.

The first thing that strikes one on entering the room is an empty chair at the end of the table. In front of that empty chair is a typewriter. Every morning it is solemnly uncovered, but it is never used.

Six months ago the occupant of this seat, a beautiful blonde, who was the life and soul of the staff, became ill and died. During her last days at the office when she instinctively felt that she had not long to live, she half-jokingly remarked that she loved working with the girls so much that if anything ever happened to her, her spirit would return to them.

One day, a month after the funeral, one of the typists who was trying to use the dead girl's machine, suddenly stopped work and commenced to cry. She is a very sensitive and highly-strung girl, and she told the other typists that the keys she pressed were held against her as if by an invisible force.

Since then other weird manifestations have taken place. Though no one now dares to use the machine the keys have sometimes been seen to move.—"Sunday Chronicle," Manchester.

PREPARING THE MEALS.

THE PHILOSOPHY OF COOKING.

Does it make any difference who prepares a meal, or in what spirit the process is undertaken? These are questions dealt with by Leonora Eyles, in the "Daily Express," London, who writes as follows:

She is a priestess, though she doesn't know it, as she puts cold hands into the water to peel potatoes, or scorches herself in the hot air of ovens. In every religion, right from the dim beginnings of life, the giving of food has been the very heart of the ritual, from savage days when they ate the body of the slain warrior to make them brave, so to-day when a sacramental meal is the most sacred part of Christian worship.

Occultists say that a meal prepared by a bad-tempered, unhappy cook will cause indigestion! I don't know if that is true or not, but I do know that the meal cooked by a woman who loves those she is cooking for is much nicer than the meal casually prepared and served without love or pride. It has just that little sacramental touch which makes it food for the soul as well as the body, and it has just that personal feeling about it that comes only when the cook is saying to herself, "She likes this—he likes that."

That is why, when I have friends to a meal, I cook everything myself. I would feel inhospitable if I paid some one to cook the food I have invited friends to eat. And the housewife, planning and preparing her meal for her family, no matter how simple it may be, gives with it that spirit of service which lifts it from being a mere stoking-up of the body.

If you have grown bored with cooking, and got into the way of slapping a meal on the table, try this happier way of doing it. Your cooking will improve, and the love you put into it will come back a hundredfold.

A PERSONAL SKETCH.

MR. H. DENNIS BRADLEY.

[Mr. H. Dennis Bradley has so many admirers of his literary productions—Spiritualistic and otherwise—in Australasia that, we are assured, the accompanying personal sketch of his outstanding characteristics, published in "Light," will be read with gratification and approval by his many readers in the Commonwealth of Australia and New Zealand.—Ed. H. of L.]

The audacity which characterises Mr. Bradley is not of the impudent variety but arises from strong and deep convictions coupled with a lively intolerance of humbug. Perhaps his Irish parentage may be responsible for this. With the pointed shaft of his satire he pokes a hole through the outer crust of the hypocrisy which covers much of our daily life, applies his eye to the aperture, and then sets down in forthright phrases the picture he sees beneath. The truth at all costs!—that seems to be his motto.

* * * * *

As a business man, playwright, novelist, public speaker and essayist, he has stamped his personality upon the public mind. Fame followed the publication of his books "Adam and Eve" and "The Eternal Masquerade," while "Not for Fools" consolidated his reputation as a daring and critical observer of human affairs. He is astoundingly versatile; in the early part of his short life he has been an actor, journalist, accountant and play producer—he was responsible for the production of Rabindranath Tagore's Indian plays in London as well as a Welsh drama "Taffy," written by Mr. Caradoc Evans. He has contributed to such widely divergent publications as "Comic Cuts" and the "English Review."

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It is not surprising that Mr. Bradley's acute mind should have led him to perceive the truth of spirit-return; cutting aside the barriers of misrepresentation and futility that hover on the outskirts of all new or newish subjects, he went straight to the core of the matter. The result was the publication of two books, "Towards the Stars" and "The Wisdom of the Gods," both of which achieved wide sales, thus introducing the subject of Spiritualism to a vast circle of readers who until then had scant knowledge of the matter. Both have been translated into many languages; as a consequence the name of H. Dennis Bradley is widely known and respected among psychic enquirers on the Continent.

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A public meeting which he promoted at Queen's Hall in March, 1928, for the purpose of presenting evidence of spirit-return, was attended by a large and distinguished audience, a fact which testified to the speaker's personal popularity as well as to the growth of public interest in our subject.

In his own home he has conducted innumerable experiments, obtaining direct voice phenomena which have reached a high state of development. At many of these seances Mr. George Valiantine was the Medium, but in the majority of them no professional Medium was present.

* * * * *

Mr. Bradley is a fierce enemy of fraudulent Mediums and detests all false sentimentality in connection with Spiritualistic matters. Practical scientific experimentation is the line he prefers, and pietistic ritual in the seance room is abhorrent to him. He has a host of friends in every class of society—also a number of enemies, which is only to be expected, for it is a human weakness to resent criticism, particularly if this happens to be true.

For, as a shrewd Gallic writer has said: "It is only the Truth that wounds." The occasional outbursts of resentment that reach him leave Mr. Bradley unmoved. He continues his daily battle for "the truth at all costs," particularly for a recognition of the reality of the spirit world.

CHINESE PSYCHICS.

SOME SURVIVAL BELIEFS.

Chinese beliefs regarding an after-life recently formed the subject of an address by Mr. H. L. Chow at a meeting of the Scottish Psychical Society, Edinburgh. The psychologists, the lecturer said, traced beliefs in an after existence to primitive man. Chinese belief in a separate spiritual existence was derived from ancestors and the rites and customs held by them.

Confucius, while not denying an after-death existence, was not interested in the problem; his philosophy was directed to how to live, and he considered it unnecessary to inquire about death. The problems attached to feudalism, then the social order in China, occupied him as a practical man.

At the end of the Confucian period they found a belief in an island to the east where men could escape death by becoming fairies. The modern Chinese could tell you about the old views of after-life, although he might not believe them. As a child he was told by his nurse that the good went to heaven and the evil to hell, and that a king there would judge him on his record in the world. There was also the cycle of life—the free soul being incarnated in another body. He had asked his nurse why such a person never remembered a previous life, and was told that when a soul went to earth again he was given a cup of tea to drink, which made him forget. There was also a belief that if you did something very evil, the king or the ghosts might send you to become a pig or a dog.

The lecturer proceeded to describe experiments in Chinese automatic writing on sand, the characters traced by a pen suspended from a plaque held by two persons. He had known correct details given in this way, unknown to the operators, and he had also seen messages in Manchurian characters, which were different from Chinese, when the operators were ignorant of Manchurian. Attempted explanations have been put forward, attributing the results to unconscious energy and action.—"The Scotsman"

"Psychology: Soul Teaching of Cora Richmond."

No name is better known in Spiritualistic circles in America than that of Mrs. Cora L. V. Richmond, who was one of the foremost trance mediums of her time and who deservedly won an honored place in connection with the movement.

She was one of those channels of communication which attract Guides of an exalted spiritual order, and in the bulky volume bearing the above title are given well-expressed addresses brimful of information and embracing such subjects as The Soul and its Relation to God; The Dual Nature of the Soul; The Expression of the Soul in Human Embodiments, and its relation to other Souls; The Re-united Soul, including Perfected Souls, Parental Souls and Angels; Archangels and Messiahs; and life on other planets.

A careful study of the book is an illuminating exercise which adds greatly to one's knowledge on the themes under discussion and at the same time affords one much spiritual upliftment. The work is further dealt with in our advertising columns and information given concerning the price and from whom it can be obtained.

Passing Thoughts for June.

The higher we climb the more extensive the outlook and purer the atmosphere. This applies to the moral as well as the material world.

You cannot overcome difficulties by simply looking at or ignoring them, any more than you can walk uphill without an effort.

If you would grow in grace, the garden of your soul must be kept watered and weeded.

Vain regrets are the sure sequel to a selfish and wasted life.

Every birthday is a milestone on life's road, and we never know whether we shall reach another.

It is a terrible thought, but alas! true, that by yielding to a sudden evil impulse a good life may be marred, and the health and happiness of innocent persons imperilled.

The scathing words: "I never knew you," are reserved by the Judge of all men for hypocrites and the self-righteous.

If your creed does not influence for good your conduct, you'd better abandon it, and turn an atheist!

R. C. N.

MAN WHO WAS HANGED.

Some six months ago we had been having great trouble at our seances caused by an entity coming through with threats to stop our work. One night we decided to try and reason with him and, if possible, help him. He stated that he was an old public school boy who had, thirty years ago, shot and killed a man whom he found with his sweetheart, for which crime he was sentenced to death by Mr. Justice Hawkins and duly hanged.

He had ever since been wandering in the mist and cursing an unjust sentence. We tried to help him all we could, and he now comes through occasionally to say that he is much happier and soon hopes to be in a sphere called "Summer Land."

I have investigated the facts he gave us, and find them in every detail correct. None of us had ever heard of him or of his case, and it is only after long search amongst old records that I am able to give this as a genuine case.—L.A.H. in the "Evening Standard" London.

Much has been heard during the last quarter of a century of the supposed conflict between science and religion, between the material and the spiritual. Between these great and abiding entities there can be no real conflict. Together they make up the sum total of all phenomena, of all manifestations and activities of which the mind of man can have any knowledge, or form any conception.—Rev. Chas. L. Tweedale in "Man's Survival After Death."

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

At the last meeting of the Council of Spiritual Churches held on 29th April, we had very much pleasure in welcoming the three Representatives, Mrs. McDonald, Mr. Lane and Mr. Hayden, from the Moonee Ponds Spiritual Church, which has become affiliated with the Council.

Representatives were present from the S.O.L. Spiritual Research Society, Northcote, Malvern, Rotherwood Street Richmond, Stanley Street Richmond and Moonee Ponds Spiritual Churches; and so much interest was taken in the general business of the meeting that several items on the agenda paper had to be held over until the next meeting, which will be held on the 27th May. The Council meets on the last Tuesday of each month at Zercho's Buildings, Collins Street at 8 p.m. All visitors are cordially welcome.

It is proposed to hold a combined Social of all affiliated churches on Saturday, 28th June, at 8 p.m. at the Irish National Forrester's Hall, corner Exhibition and Latrobe Streets, Melbourne. Tickets will be 1/6 each, and will include dancing items and refreshments, and we trust that a most enjoyable evening will be spent.

A special concentration for release was taken for Mrs G. R. Johnston, a former representative from Northcote to the Council, and all will be very thankful to know that on the 9th May she passed on, and we wish her released spirit peace and progress.

Wishing our Editor and "The Harbinger of Light" every success.

MADAME MOREH, Hon. Sec.

V.A.C. and LYCEUM AMALGAMATED.

A history-making event in the progress of Spiritualism in Melbourne was the outcome of a well attended and enthusiastic meeting of officers and members of the V.A.S. and M.P.S. Lyceum on the 22nd April. The business of the meeting was the amalgamation proposals between the two Societies, the chairman being Mr Mayger. Much profitable discussion marked the election of officers which resulted—President, Mr H. Lumley; four Vice-Presidents, Messrs Waschatz, Cherry, Mrs Callen and Mr E. O. Jones; Joint Secretaries, Messrs Regan and Slee; Treasurer, Mrs Birt; Librarians, Mesdames Hoskin and Holman; Committee: Mesdames Gardiner, Adams, Martin Holman, Peach, Stanton, Waschatz, Buckley and Bardsley; Misses Gardiner and Aldwick; Messrs Hasselbach, Mayger, Jowett, Clark and Wood.

A. J. SLEE.

MOONEE PONDS SPIRITUAL CHURCH.

Since our last report we have had some very fine spiritual addresses. Miss Lambrick, on April 20th, gave a very instructive discourse on "The Wider Life," which gave many food for reflection. On April 27th our Leader, Mr Hayden, gave a Control address entitled "The Alarm." On May 4th we had another Control address from Mrs John MacDonald, and on May 11th Miss G. Gardiner lectured on "Destiny." We wish to thank all workers for their untiring efforts during the past month.

We are pleased to report that the Church has affiliated with the Victorian Council of Spiritualist Churches, and we hope that by linking ourselves with sister churches a greater variety of workers will be assured; also our own workers will have a wider scope for the use of their spiritual powers.

Best wishes to kindred Societies and to the Editor.

WM. BRIERLY, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH.

Our recently-formed Children's Lyceum is meeting with a fair measure of success and the prospects are distinctly promising.

Another very pleasing feature in connection with our church is the splendid service rendered by our choir, with Mrs Shingles as an able and efficient leader; their selections continue to please our large Sunday evening congregations.

Mr Windlow is in charge of our Healing section; the gradual improvement noted in a very large number of patients is ample proof of the calibre of the work and the worker.

Sunday Afternoon Message Services have provided many opportunities for demonstrating the "Life Continuous" by the following workers: Mesdames Cooper, Ingram, Verner, O'Shea, Joyce, Potter, Kelly, Wyndham, Plum Junr., Martin, and Shaw, Misses Bracken, Stivey and French.

On Sunday afternoon, April 1st, we were very much pleased to have a surprise visit by the Rev. Lily and Mr Lingwood-Smith. Mr Plum, in welcoming the visitors to Prahran, expressed the thought that a chain of love bound The Order of Light and The Prahran Church as one. Sister Lily in reply said how happy she was to be amongst us again. At the close of the service Mrs. Shaw, one of our members, who was leaving for the Old Land, was presented by her church friends with a very nice little clock.

Sunday evening lectures have been of a high order, and have been given by Mrs Daniels, Mrs Ryland, Mrs Jackson, Miss Lambrick, Miss Codling, Miss Gardiner, Mr Deacon and Mr Plum. These lectures have been followed with very effective messages by Mrs Verner, Mrs Kelly, Miss Stivey, Miss French, Mr Jackson and Mr Plum.

JAMES QUINLAN, Recorder.

S. O. L. CHURCH, MELBOURNE.

Both the afternoon and evening services have been well attended. Mrs Hanger's addresses never fail to attract a large number of people, and it is with regret we have to report her return to Sydney, but it will only be for about a month and then she will be back with us again.

We have also to thank Mrs Peason for the delightful address that she gave on Easter Sunday, and also our psychic workers: Mesdames Stokes, Smith, Fay, Travers and Mr Brethon.

It gives us great pleasure to report the opening of our Lodge a few days before Mrs Hanger's departure for Sydney. It was a very impressive ceremony, and one that will not be forgotten by those faithful students who were initiated into the Order.

We ask Miss Wagner, Mrs Mullins and Mr Booth to accept our gratitude for the assistance which they rendered to the church during the past month.

With best wishes to the Editor of "The Harbinger of Light" and all kindred Societies.

P. J. STOKES, Hon. Sec.

NORTHCOTE SPIRITUAL CHURCH FOR ALL.

Since our last report the work has been carried on as usual, and splendid lectures have been given by Mr F. Drake, Mr Knight, Mr Simpson and Mr P. Gorman, respectively.

We also have to report the passing into the Higher Life of our first Secretary, Mrs G. R. Johnston, who so nobly labored amongst us, and whose loss we feel keenly. Will all sister churches join with us in our prayers for the progression of the soul?

New officers for the coming year are as follows—Mr F. Johnston, President; Mr Wass, senior Vice-President; Mr Fairweather, junior Vice-President; Mrs E. Waller, Secretary; Madame Moreh, Treasurer.

We send greetings to all kindred Societies, and best wishes to the Editor of "The Harbinger of Light."

E. E. WALLER, Hon. Sec.

CHURCH FOR ALL, THORNBURY.

Our usual services were held last month under the leadership of the President, Mrs Ezard. The attendances at both afternoon and evening services have increased appreciably. We had some splendid addresses from our own and visiting Speakers, and are indebted to Mr F. P. Miller for his excellent address and psychic demonstrations. We had very good and instructive addresses by Mrs Ezard and Mr H. Walker.

We tender our very best thanks to Mrs Devlin and Mrs Pemberton who rendered great service to the church by their psychic demonstrations.

Hearty greetings to the Editor of "The Harbinger of Light" our sister church in Sydney and to all churches in the movement.

H. WALKER, Hon. Sec.

NEW SOUTH WALES.**HOLLYWOOD SPIRITUAL CHURCH, SYDNEY**

The services continue to be well attended and are conducted as usual under the leadership of Mrs Eleanor Morrell. During the month Mrs McKenty assisted at the evening service, and on Mother's Day Mr Calnan gave the address, which was suitable for the occasion, and Mrs Hopkins assisted him by giving the messages.

Mr Rayner gave the usual monthly message meeting in aid of the church fund—these are appreciated by all who attend.

The monthly social evening on the first Saturday, was a real jolly one, and despite the wet weather it was fairly well attended.

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

R. I. BROWN, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

The guests at last month's "At Home" were Mr and Mrs Michael, and the speakers were Messrs Nettleton, Oates, Blundell, Dolton and Mrs Ellis. We had the pleasure of listening to Mrs Haynes and her Lyceum children; the other artists were Mr Jesse, Mrs Black, Miss Douglas and Miss Penrice. We wish to thank the speakers and artists for a splendid afternoon.

We wish to take this opportunity of thanking Mrs Hopkins and Mrs Shipley for the good work they did at the seance on Good Friday, and we cordially thank all speakers and demonstrators who have taken our platform for the past month; they were Messrs Hourtow, Calnan and Rayner; Mesdames Rose-Weeks, Hopkins, Michael and Miss Jarvis.

W. BROWNE, Recorder.

SPIRITUALISTS HARMONIAL CHURCH, SYDNEY.

The services at the Spiritualists' Harmonial Church have been highly successful of late, every Sunday evening the services having to be started earlier, owing to the church being filled. Popular subjects are chosen by the speaker, Mr T. W. Sparks, and an outstanding feature of the services is the message work by Mrs Sparks. The leaders have been ably assisted by Mr Ronaldon and Messrs Snape and Meade.

T. W. SPARKS.

QUEENSLAND.**THE SPIRITUAL CHURCH, BRISBANE.**

We have shown very definite progress since coming into our new church hall. The Sunday evening meetings have attracted quite a number of inquirers. The speakers for the month were Mr Sinclair, his subject being "Spiritualism, its Purpose." Mr Humphreys spoke on "Beyond Death, What?" and on Easter Sunday Mr McBlain gave a very interesting address on the Resurrection.

On Sunday, 27th we held our Anzac Service, the platform being taken by Mrs Rayer, Mrs Oversen, Mr McBlair, and Mr Payne, the addresses being appropriate to the occasion.

Our Sunday afternoon meetings still draw a large attendance, the subjects under discussion, viz: "Beauty," "Prayer," "Crucifixion," and "Anzac," bringing out much food for thought.

The Lyceum is progressing favorably and it is hoped to start an adult class in the near future which would be an asset to the work.

Our President (Mr Elkin) is still on holiday and we are pleased to report he has regained his health and will be home with us in May. In the meantime Mr Humphreys carries on the work of President.

Wishing all kindred churches success and our best compliments to the Editor and his journal.

A. S. FAIRBAIRN, Hon. Sec.

SOUTH AUSTRALIA.**ORDER OF LIGHT (Incorporated).**

Since our last report our Pastor, the Rev. Lily Lingwood-Smith and Mr Lingwood-Smith have had a well-deserved holiday travelling overland by car to Melbourne where they received a wonderful reception by members of the V.A.S., S.O.L., Prahran, Malvern, Northcote and Lyceum, and an interesting interview with Mr Britton Harvey. It was a most delightful three weeks' holiday; our church was most ably carried on by willing workers, the speakers being Bro. E. W. Lowe, Sister C. Gould-Chandler and Rev. Maisie Born.

The Busy Bee's monthly "At Home" was well attended. Bro. E. W. Lowe, as guest, gave a most interesting and instructive lecture on colors. At the open seance in the evening Sister Bessie Lowe and Bro. La Fevre assisted in demonstrations.

A number of officers and members gave our pastor a Welcome Home surprise party and a very happy evening was spent. In thanking them she said she was proud of the love and unity that existed in the Order.

With all kind wishes to the Editor and wishing success to the "Harbinger of Light."

W. T. LINGWOOD-SMITH, Hon. Sec.

WEST AUSTRALIA.**THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)**

Last month bringing the financial year to a close, we held our annual meeting on May 6th. The financial report was most satisfactory, the balance sheet showing an improvement on last year's account by over £50. Another £100 has also been paid off our Building Fund. The membership roll showed steadily increasing numbers; and successful returns are in hand from our social activities. In the Library 40 additions have been made during the year, 30 being presentations, and we wish to gratefully thank all donors who have so generously helped towards same.

Spiritually, our Healing Circle has done much good work, and attendances at Sunday services have much improved. To all speakers and mediums on our rostrum during the year we extend very hearty and grateful votes of thanks. These have been Mesdames Batger, G. Davies, F. Harris, C. H. Hill, Hooper, Kirby, Mitchell, S. Morris, M. McDonough, E. Over, Vaughan, J. M. Watson, C. Wilson; Miss de Launay, Sister Jean; Messrs Armstrong, Batger, A. E. Challis, G. Flack, W. Hawkes, S. Knifton, McDonough, J. Roberts, Sheppard, J. Tennant, A. L. Richards, F. Wood, R. Wood.

Hon. Officers elected for the ensuing year are—President, Mr A. E. Challis; Vice-President, Mr S. Knifton; Secretary, Mr C. J. Francis; Assistant Secretary, Miss I. Challis; Treasurer, Mr E. Francis; Trustees, Messrs A. E. Challis, C. J. Francis and S. Knifton.

We have had to say farewell to one of our workers from the Healing Circle, Mr D. MacPherson, who, with his mother left us this month for Canada. A social evening was tendered to them on April 15th at which Mrs C. M. Hill, on behalf of the Healing Circle, presented Mr MacPherson with a rug and Mrs MacPherson with a leather cushion. They were the recipients of many other gifts, and carry with them our good wishes and thoughts for their future success.

With fraternal greetings to the Editor and all kindred churches.

IDA CHALLIS, Asst. Sec.

NEW ZEALAND.**WELLINGTON SPIRITUALIST CHURCH, (Inc.)**

On Sunday, 6th April, the evening sermon was delivered by Mr F. Turner, in the absence on holiday of the Pastor, Mr R. A. Webb. The following subjects were discoursed upon during the month—"The Work of the Psychic Healer," "The In-Dweller," "Spiritualism as a Joy Bringer," "Three Beatitudes," "Is Spiritualism of the Devil?" "Some Ideas of Death and Resurrection," "A Spiritualist's View of Hypnotism."

A special seance was held on Monday, 28th, in which several mediums took part in giving clairvoyance, clairaudience, healing, speaking, etc.

A happy group of Lyceumists and church members did a "tramp" to Pencarrow Lighthouse. Everyone thoroughly enjoyed the Easter Monday ramble.

The Anzac service on the evening of Anzac Day, was again a great material and spiritual success, the whole of the seating in our church being occupied. The flowers were abundantly and tastefully displayed.

GEO. BODELL, 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.

Subscriber (Sydney): The only book published concerning the psychical investigations of Sir William Crookes is the one you mention—"Researches in the Phenomena of Spiritualism." We do not know what has become of the Notes to which you refer.

I. H. (Maryborough): Discussion on the subject of re-incarnation was closed months ago. The quotation you cite from the Other Side against physical re-birth is definitely against the theory, it is true, but what about many other communications from the Unseen which are equally definitely in favor of it? The point cannot be decided by this process. It, therefore, remains an open question, so far as we are concerned.

E. W. F. (Brisbane): The subject is of no particular interest at the present time. The controversy ended in the London "Daily Telegraph" nine months ago, and was just one of those "stunts" which are frequently launched in these days to entertain the reader.

J. C. W. (Gardiner): We were interested in your comments on the lady referred to as having sent the message. We know Mrs A. We agree with you as to what a Spiritualist "should be." But the term has to be defined, and the definition of A.C.D. was evidently considered by him to be quite sufficient for the purpose.

H. D. (Charleville): Thank you for the verses.

W. A. H. (Auckland): We cannot place the visions to which you refer.

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