THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry. || *"LIGHT, MORE LIGHT."—Goethe.* || Registered at the G.P.O. Melbourne for transmission by post as a Newspaper.

Vol 56—No. 650. MELBOURNE, APRIL 1st, 1924. Ninepence.

LEADING FEATURES OF THIS ISSUE.

EASTER AND PSYCHICAL RESEARCH
By the Editor.

SURPRISES ON THE OTHER SIDE.

PERSONAL EXPERIENCES OF A YOGI
Some Mystifying Phenomena.

WHAT HAS BECOME OF MY CHILD?
Testimony of New Zealand Parents.

THE BIBLE---IS IT INFALLIBLE?
By Rev. J. T. Huston.

EASTER REFLECTIONS:
History and Meaning of the Festival.
By Arthur Adams, M.A.

FLAMMARION AND HAUNTED HOUSES:
Some Arresting Stories.

SPIRITUALISM AND THE CHURCHES
By the Duchess of Hamilton.

W. DONAHAY, Ophthalmic Optician

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.

Second Floor. **'Phone 6772.**

NUMEROLOGY.

WHAT YOUR NAME AND NUMBER MEAN TO YOU.
(The Last Word in Human Analysis).
INVALUABLE TO ALL—Especially Parents. Start your Children right in life, and thus ensure their future success. Send FULL BAPTISMAL Name and Birth Date, enclosing Postal Note (5/-) for Numberscope, to—
Mrs. CRANE, Box 1731, G.P.O., Elizabeth St., Melbourne.

WONDERFUL CURES BY AURAOPATHY.

Fits, Epilepsy, Obsessions, General Debility, Sciatica, Neuritis and all Nervous and Mental Disorders positively cured. Terms very Moderate.

ALFRED E COOPER, M.H.U.,
48 Third Floor, Royal Arcade, Sydney. Hours 3 to 6 or by appointment. Established over 25 years.

Mdme. B. WALDRON,
46 WELLINGTON STREET, AUCKLAND, N.Z.,

Member Birmingham and Midland Society for Psychical Research, England.

Communicate with me, own handwriting, full name, birth-date and time.
YOU WILL BE GRATIFIED.

ISIDORE KOZMINSKY PTY. LTD.,
YORK HOUSE, First Floor,
294—298 LITTLE COLLINS STREET, MELBOURNE, (Only Address).

Talismanic and Birth Day Jewellery
Artistically and Scientifically Constructed in Harmony with Ancient Lore.
CORRECT Precious Stones Carefully Selected.
Metals Perfectly Blended. Prices and Designs Submitted.

READ ISIDORE KOZMINSKY'S WORLD-KNOWN WORK:
"The Magic and Science of Jewels and Stones."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Established 1870 by Mr. W. H. TERRY. **President: Mr. E. O. JONES.** **Vice-President: Mrs. ASKEW**

AUSTRALIA'S LEADING SPIRITUALISTIC ASSOCIATION.

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

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

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

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

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

Speaker and Service Conductor:—Mr. BLOOMFIELD.

Free Health Readings:—Tuesday and Friday, 2 to 5 p.m.

Reliable information as to Psychics, Classes, and Spiritualistic Work generally. Write:—

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

V.A.S. CHURCH

VICTORIA STREET, MELBOURNE.

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

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

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

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

WILL YOU HELP?

Send your Donation to M. J. BLOOMFIELD, Hon. Sec., 20 Latrobe Parade, Melbourne.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

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

THE GOVERNING ASSOCIATION OF SPIRITUALISTS.

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

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

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

THE TERRY MEMORIAL.

Trustees: Mr. W. H. Lumley, Mrs K. McLellan & Mrs J. Mann

All Donations acknowledged by Hon. Secretary.

Melbourne Progressive Spiritualistic Lyceum



"Vincit Omnia Veritas."

THE TEMPLE OF The Higher Spiritualism

Founders, Mr. Terry & Dr. Peebles

ODDFELLOWS HALL,

RUSSELL ST.,

The Largest Auditorium used for Spiritualism in Melbourne.

3 SERVICES ON SUNDAYS 3 Morning, The Children.

Subscription, 2/6 quarter including Library of over 1,000 volumes.

Speakers and Mediums from abroad, Investigators and Visitors communicate with Secretary.

C. CHATFIELD, Hon. Sec., 204 Nicholson Street, Fitzroy.

ST. JOHN'S SPIRITUAL CHURCHES

(INCORPORATED) SOUTH AUSTRALIA.

Minister:—Rev. JEANNE BROWN-DUNCAN.

Authorised to perform the Marriage Ceremony, etc.

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

ADELAIDE.—Tower Court, Victoria Square, Sundays, 3 p.m. Lyceum. 7 p.m. Spiritual Service with Clairvoyant Demonstrations.

The following Meetings are held during the Week, commencing at 8 p.m. and the Public are cordially invited to attend. TUESDAY, Healing Class. WEDNESDAY: Young Peoples' Club. THURSDAY, Investigating Circle. MONDAYS 8 p.m. Minister's Educational Class (Special enrolment quarterly). Address of Secretary, 9 Bay Road, Keswick.

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

Secretary, Mr E. W. THOMAS, James Street, Paddington.

STANMORE SPIRITUALIST CHURCH,

DISPENSARY HALL, ENMORE ROAD.

Leader: Mrs. ELEANOR MORRELL.

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

Developing Classes, Mondays and Wednesdays, 8 p.m., at 86 Stanmore Road, (near Enmore Tram Terminus).

First Class Library open to all Members.

Mr. W. D. Morrell, Registered by New South Wales Govt. to perform Spiritualist Marriages, &c., &c.

(Private Address. 86 Stanmore Road, Stanmore).

JNO. K. BENNETTS, Hon. Sec.,

"Mazar," Livingstone Road, West Marrickville, **Sydney.**

DUNEDIN SPIRITUALISTIC ASSOCIATION.

(REGISTERED).

SMITH'S HALL, HANOVER STREET.

SUNDAY SERVICES, 7 p.m. Visitors Welcome.

Psychometry Meetings Wednesdays, 8 p.m.

R. McCONNELL, Secretary, 44 Reid Road, Dunedin.

ORDER OF LIGHT (Incorporated) AND First Theomonostic Church of Adelaide.

President—Rev. LILY LINGWOOD-SMITH

Deputy President: Brother Atkinson.

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

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

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

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

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

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

The Rev. Lily Lingwood-Smith, registered by the South Australian Government to grant Licenses for Marriages, and to perform Spiritualist Marriages, &c.

Hon. Secretary, Mr. H. G. WILSON.

The Harbinger of Light.

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

CONTENTS.

The Editorial Chair	1013
Wayside Notes	1015
Personal Experiences of a Yogi	1017
What Has Become of My Child	1018
The Bible	1019
The Nutshell Page	1021
Easter Reflections	1022
Phenomena of Heat	1025
Flammarion and Haunted Houses	1027
Brisbane Spiritualist Alliance	1028
Reports of Societies	1029
Books That Will Help You	1031

The Editorial Chair.

Easter and Psychical Research.

The Easter festival of the Christian Church is an event of peculiar interest to Spiritualists, if only for the reason, as Myers so confidently predicted:

> **In consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it.**

This is tantomount to stating that the permanence of the foundation belief of the Church—the very crux of the Christian religion—is dependent on the acceptance of those modern phenomena which demonstrate the possibility of the "dead" returning in visible form and resuming converse with their fellows in the flesh. This is a tremendous claim. It is equivalent to declaring that Christianity, as a great religious system, will pass into oblivion unless it is saved by twentieth-century proof that the departed re-appear to-day as in olden time, and thus make credible the staggering Scriptural records concerning the re-appearances of the Christ. One must admit that the great Cambridge philosopher and dauntless investigator of psychical happenings had substantial warrant for issuing this somewhat sensational prophecy. He realised that this is essentially an age of dense materialism and that there is nothing the average man has less time for than the study of spiritual realities. He, moreover, foresaw that with the continued spread of scientific knowledge, and the blind pursuit of wealth this tendency would become accentuated and that men would eventually discard everything pertaining to what is usually regarded as the "supernatural"—including, in particular, the Resurrection story—unless some great counteracting influence intervened and rendered credible the most sensational phenomena of ancient times.

There is, in fact, at the present day a considerable school of thought which questions the historicity of the Resurrection and places the records of this supreme event among the fairy tales and legends of an ignorant and credulous age. With such a school, the adherents of the Spiritual Philosophy have nothing in common. They are as far apart as the poles are asunder. If for no other reason, Spiritualists give credence to the Biblical narrative because they know that similar manifestations, on a modified scale, are still being witnessed to-day. Possessing a knowledge of this fact, it is "the easiest thing in the world" for them to believe that the Christ re-appeared to His disciples and others after it was thought by His enemies that they had effectively compassed His death. To adopt any other attitude would be manifestly inconsistent. If they know that their friends enter upon their resurrection immediately after the closing of life in the physical, and that in many instances, as irrefutably attested by scientific authority, they have returned in materialised bodies to demonstrate that

> There is no death,
> What seems so is transition,

how can they consistently deny the probability that the glorious Martyr of Nazareth manifested Himself as narrated in the Gospels, and thus in a very convincing manner "brought immortality to light?" Instead of denying it, they rather feel absolutely assured that this stupendous phenomenon actually occurred. No charge of inconsistency, therefore, can be laid at their doors. The inconsistent ones are those who unhesitatingly believe in the re-appearance of our Lord, and yet laugh to scorn the possibility of similar phenomena happening to-day. The Rev. Arthur Chambers, M.A., gives a well-deserved and pointed dig at these modern Thomases. "As far as testimony is concerned," he says, "the fact of the post mortem appearance of the Lord Jesus Christ is not so well or so universally attested as are the spiritual phenomena of the present day. The Christian folk who profess to believe the one and scout as absurd the other, do well to remember this. Let them be consistent."

If psychic research has done nothing else, it has certainly demonstrated that, in the light of the knowledge thus gained, there is ample ground for accepting without demur the recorded circumstances concerning the resurrection of the Founder of our religion. The Church owes that much, at least, to the fearless investigators who have proclaimed the discovery of phenomena which, more than anything else, including Biblical statements and the testimony of divines, will eventually be calculated to silence the sceptics and lead to the universal acceptance of the probability that the accounts of the re-appearance of the Christ are, more or less, literally true. To this extent, at all events, Spiritualism and its allied phenomena will tend to establish the Bible as a reliable and authoritative book—a fact which the Church should realise and appreciate in these days of exacting criticism and general neglect of the sacred writings.

With generous frankness the Rev. H. R. Haweis, M.A., who was a prominent and cultured clergyman of the Church of England, declared:—"The indebtedness of the clergy, if they knew their business, to Spiritualism is really very great. Spiritualism has rehabilitated the Bible. People now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible." And Archdeacon Wilberforce adds the equally significant testimony—"The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in

the misapprehension of Scripture concerning it."

A great spiritual awakening will doubtless follow the present general unrest in the minds of men, and in that awakening Spiritualism is destined to play a prominent, and possibly sensational, part In the language of President Eliot, of Harvard University —"The New Religion will have its communion with God and the spirits of the departed," and we certainly endorse the belief of M. Camille Flammarion that "the day may come when Religion and Science will be reunited in one single synthesis." When that time comes it will not be creeds and dogmas that will command the attention of mankind, but "a religion within Nature"—a religion that will teach that God is spirit, manifesting everywhere and in everything, that the visible and invisible worlds harmoniously commingle, and that intercourse between the denizens of these two planes of existence is an integral and blessed part of a divine and omnipotent plan. No doubts will then be voiced concerning the veracity of the Resurrection story!

Wayside Notes.

Surprises on the "Other Side"!

A great surprise awaits two classes of minds, in particular, on arrival on the Other Side—the Materialist who was immovably convinced that there was no After-life, and the equally hopeless orthodox person who "knew for a certainty" that he would lie in the grave for thousands of years and only awaken to spiritual consciousness on the blissful, far-off Resurrection Morn!

It is often with the greatest difficulty that these misguided ones can be convinced that they have died at all. And this is quite natural. They passed from the physical with their minds imbued with certain fixed convictions concerning the nature of death and what happens afterwards, and those ideas predominated on regaining consciousness on the astral plane, which appears to bear a very close resemblance to this terrestrial sphere. It is, apparently, the psychic, or etheric, counterpart of this material world—an inner world, or a world within a world, as it were.

In his work, "After Death," M. Camille Flammarion tells us that "side by side with the material world, there is a psychic world, the reality of which is as certain as that of the visible world. These two worlds interpenetrate." There is much evidence to support this view. And if such is the case, the surroundings would seem quite natural, quite as real and, relatively, quite as substantial, as the outward expression of this psychical world called the earth. There would, therefore, be nothing to suggest in outward appearances, that the change called "death" had taken place, and when to this is added the deeply-rooted mental belief, either that death ends all or that it is succeeded by a protracted sleep of indefinite duration, one can quite understand that the minds we are discussing would, for some little time, be quite unable to realise what had really occurred.

The very fact that the Materialist found himself as much alive as ever would be, to him, conclusive evidence that he could not possibly have died, otherwise he would have ceased to exist altogether, whilst the believer in the doctrine of "asleep within the tomb" would be equally certain on the point from the obvious fact that he was very much awake. Yet they would have certain faint perceptions that something unusual had happened. But what that "something" really was they would be quite unable to comprehend. Some of them think they are just dreaming. It is all confusion and bewilderment, and various devices have to be adopted by spirit friends to bring home the reality.

In speaking on this phase of the after-life recently the Rev. G. Vale Owen said: "My father passed over when he was 80 years of age; my mother preceded him eight years earlier. My father, when in this life, thought that death was a long sleep lasting for hundreds and thousands of years, and we had many arguments about it. He thought of the land beyond as 'that bourne from which no traveller returns.' A few weeks after his passing, he came back and spoke to me. He said:

> My boy, I was wrong and you were right. I want you to tell the people to have no fear of death. **When I awoke up here I got a shock.** I found myself alive, and lying on a couch in a new room. I could see out of this room on every side great green hills, beautiful hills: there are none like them on earth: and flowers of all colours; some of these colours you have never seen. Someone was bending over me, who said, "You had better go to sleep again." I was so happy with it all, I must have dozed off, and when I awoke a second time my little grand-daughter Ruby (who had passed over at the age of fifteen months some years ago) was with me. She has grown to a lovely girl in the spirit land. She brought with her another girl, and these two took me some little distance to a friend, who they said had passed over some time before my arrival, and was anxious to see me. It was someone who looked like a beautiful angel. She was your mother."

We are frequently told in communications from the Beyond that there is a great advantage in having studied the philosophy of Spiritualism before throwing off the mortal garb. It teaches one what to expect on reaching the other shore and obviates the shock which others experience and which is described as a very painful process. Let us thank God that this knowledge is spreading, and the more it spreads the less will be the work entailed on those invisible helpers whose mission it is to meet the new-comers on arrival and aid them in accommodating themselves to their changed environment.

The Outlands of Heaven.

Readers of the four volumes previously published from the automatic pen of the Rev. G. Vale Owen, entitled "The Life Beyond the Veil," will naturally turn, with anticipation of being absorbingly interested, to the latest work received through his hand, bearing the title, "The Outlands of Heaven." This title, however, covers only the latter half of the book, describing the condition of many of those who are earthbound in the lower spheres and the arduous nature of the efforts put forth for their reclamation. The first portion, carrying the heading, "The Children of Heaven," is very different and much more pleasant reading.

A wealth of detail is given of the environment in which the little ones reside and of the methods employed in training them for citizenship in the spiritual spheres. The instruction they receive and the recreation in which they indulge are set forth in engaging language, and one cannot but feel that their happy, care-free life constitutes Heaven indeed to these merry little souls.

We are told by the Editor of the work that "while these messages were appearing in the Press Mr. Vale Owen received a large number of letters from those who had lost their little ones. This correspondence clearly shewed that, apart from the considerable knowledge these mourners had acquired, as to the after-death condition of little children, there was a new light cast on the Future, which brought immediate comfort to many who had

thought they would never regain the happiness they had lost." We can fully appreciate these comments, and understand the sunshine which once more entered the home when the bereaved ones realised the truth of the teaching herein set forth.

Turning to the "Outlands," we are presented with a very different picture, and are given a clearer realisation of the work performed by the Christ when he went and preached to the "spirits in prison." It was just what we would expect Him to do—rescuing undeveloped, ignorant and often evilly-disposed spirits from the miserable plight in which they find themselves on going to "their own place" when the silver cord breaks and the spiritual counterpart is finally freed from the physical.

All these hapless denizens of the spiritual slums have to be reclaimed. It is a very strenuous and oft-times disheartening task on the part of the missionaries employed in these enterprises, "and the task they are set is made all the more formidable because the free-will of the new-comers is sacred and must not be over-ruled."

The reader, however, should study the book for himself. He will find in it much food for serious thought, and at the same time much to enlighten and inspire.

The Development of Stainton Moses.

In studying the history of Spiritualism one cannot fail to be impressed with the number of intellectual investigators who, at the outset, were either very indifferently disposed towards the subject or positively averse to any explanation of the phenomena necessitating a belief in the existence of a spiritual world.

To the former class the Rev. William Stainton Moses ("M. A. Oxon.") belonged. In a paper written by him many years ago he made the confession that in the early part of 1872 some friends, with whom he was staying, shewed him LordAdare's book of records of seances with D. D. Home. "I tried to read it," he tells us, "but it seemed to me the dreamiest twaddle I had ever come across. With many a pish and pshaw I got through half of it and then tossed it aside."

About six weeks later he was given one of Dale Owen's works, with a request that he would read it and investigate the matters with which it dealt. "It was with much reluctance," he says, "that I agreed to meddle with the question again. It did not interest me, and I was busy with other things." In spite, however, of this passive want of interest he found himself greatly impressed with the statements and argument contained in the volume, and goes on to say:

"From whatever cause, whether internal spiritual preparation or intellectual conviction, I found myself impelled with irresistible power to use every means of inquiring into the alleged phenomena which were so startling to my mind. I procured every book that I could lay my hands on, and devoured them all with avidity."

Having got this far he developed a feverish desire to "see things for himself." He forthwith began to investigate in earnest, and in alluding to a particularly impressive incident at a certain seance declares:

> That experience made me a Spiritualist; it gave me a faith—I will say a knowledge—which no amount of after-experience has served to shake. From that time to this I have never wavered, though I have seen much to perplex me, much that greatly offends good taste. Though I have heard of deception, and though I believe that fraud exists, though I see reason to question the all-round conclusions of some Spiritists, and to assign a wider area to the realm of cause than they are disposed to concede; though I meet problems day by day which I cannot solve, and difficulties which only advanced knowledge and experience can fully grasp: in spite of all this, the conclusions of that night, supported and confirmed by many an after-experience, remain firm and unshaken.

Stainton Moses was thus won over to "the cause," and in subsequent years became one of its most remarkable mediums and the author, amongst other books, of that masterly and inspiring classic, "Spirit Teachings." How are we to account for this extraordinary development—for this complete change from passive indifference to enthusiastic advocacy of the truths of Spiritualism? Does he himself supply the explanation in his suggestion of "internal spiritual preparation"? We think there were both internal and external forces at work in the matter, and possibly the latter exercised the greater influence of the two.

Being psychically endowed to a quite exceptional degree he would be peculairly susceptible to spiritual influences—to the will-power of those exalted intelligences who selected him as their channel through whom to pour forth a fresh revelation for the spiritual enlightenment of mankind. He may not, at that time, have been aware of their nearness, but they may have been silently working all the same, and although, at a later stage they found him a very "hard nut to crack," on account of his orthodox proclivities, they eventually succeeded in converting him to the religious views they expounded through his hands.

His name will for all time be indissolubly linked with the movement of which he was such a fearless and intellectual ornament, and as the years roll by multitudes will rise up and call him blessed for the spiritual light he threw athwart the pathway of human destiny.

"Katie King" Nurses a Baby!

Our erudite contemporary, "The Occult Review," so ably edited by the Hon. Ralph Shirley, commends "The Harbinger of Light" for recently giving publicity to the wonderful psychic phenomena recorded by Sir William Crookes. "The editor," it says, "does good service" by recalling these experiences, and especially in emphasising the fact that when he began his researches Sir William was an "implacable sceptic."

In the same magazine Miss Edith Harper, whose name is familiar to many of our readers as the author of "Stead—The Man," and whose privilege it was to enjoy the friendship of Sir William and Lady Crookes, relates some interesting facts on the subject, in the course of which she states:

> Some years ago—in 1912, to be exact—I had the pleasure of meeting Sir William and Lady Crookes, and over the tea-cups I ventured to approach the famous scientist on a subject that was, not unnaturally on that occasion, uppermost in my thoughts. I mean, of course, his experiences many years before with the celebrated medium, Miss Florence Cook, and the even more celebrated personality known as Katie King who materialized through her. I had then recently read Sir William's book, "Researches in Spiritualism" (now I fear, out of print, and very difficult to obtain).
>
> Sir William explained to me that he had not actually authorized the publication of this book, which had made its appearance quite independently, but he absolutely confirmed the truth of its contents, and in answer to my possibly rather eager and searching inquiries, assured me, in his grave, courtly, unemotional but kindly manner, that his convictions on the matter had remained quite unaltered. He added that he hoped some day to have sufficient leisure to bring out another edition of the book. Unfortunately this leisure time never seemed to come to him.
>
> Lady Crookes, who was listening indulgently to the conversation, then interposed;

"One of my children, when he was a baby three weeks old, had a very interesting experience with Katie King. During a seance at our house, Katie expressed great interest in the new baby and asked that he might be allowed to be brought down for her to see him. My husband came upstairs for our little boy, and on his returning to the seance room Katie took the baby in her arms and held him for a few moments and then gave him back."

I shall always remember Lady Crookes's retrospective smile of pride and pleasure as she added:

"I am sure not many babies have had such an experience as my son had!"

This is, apparently, the only instance on record of a baby being nursed by a materialised spirit! It will, of course, seem quite incredible to but a comparative few, and some of these may even doubt whether they really believe it. It is almost too wonderful for credence, Sir William himself did not include the incident in his records—probably for the all-sufficient reason that it would simply evoke the ridicule of the scoffer and cast doubt on the reliability of his narrative as a whole. But he listened to the recital of Lady Crookes in the presence of Miss Harper and tactitly endorsed the truth of the statement.

"In spite of these wonderful experiences with Florence Cook," adds Miss Harper, "Sir William volunteered the remark that he considered Daniel Dunglass Home the greatest medium he had ever met. And he went on to relate what is, I believe, a pretty well-known episode, how he placed his hand over some printed words in a newspaper without having read them, and how Home, who was sitting in another part of the room, at a distance which entirely prevented his being able to see the printed matter, instantly wrote down words which were found to be identical with those over which Sir William had placed his own hand. Telepathy between two human minds in physical bodies was here quite out of the question."

A MYSTERIOUS VISION.

A strange story of Armistice Day reaches the "Daily News," London, from Glastonbury.

A party of visitors were driving along the deserted road between Glastonbury and Taunton on the morning of November 11th. At eleven o'clock they shut off the engine of their car. Close by the place where they stopped was a great white stone thirty or forty feet in height, rising from a tier of steps bearing laurel wreaths embossed in gold on either side near the flat-topped summit. The inscription —in luminous silvery blue handwriting—read: "If ye break faith with us who died, we shall not sleep, though poppies bloom in Flanders fields. We who have passed."

An eye-witness says: The words, "We who have passed," seemed to be intended as a signature. It was not until later that we realised there is no stone bearing this inscription in the neighbourhood.

"There are several monuments in the district, but all at a distance of some miles. The place where we saw the phantom cenotaph is an ancient earthwork, presumably British, known as Greyland Fosse."

It remains a mystery, the most sceptical of the very few people who saw it being startled into silence. It has been suggested that the district in which the memorial was seen is the reputed Avalon of the ancient British legends, to which passed the souls of the warriors who fell in battle. A fragmentary phrase in Welsh was also seen in the inscription.

SPIRITUALISM AND THE CHURCHES.

CRITICISM BY DUCHESS OF HAMILTON.

The Duchess of Hamilton and Brandon is one of many members of the British aristocracy who have embraced Spiritualism, and frequently expresses her views with refreshing frankness on the public platform. In the course of a recent address on "Spiritualism and the Religion of To-morrow," she said:—

"We find religious intolerance and the terrible struggles between Roman Catholics and Protestants, such as the fearful religious wars of France, the persecution of the Huguenots by the Roman Catholics and the persecution of the Roman Catholics by the Protestants, the horrors of the Spanish Inquisition and the burning of witches, in all of which all reason, all human sympathy, all understanding are obliterated by fanatical adhesion to form. We have complete materialisation of spiritual truth, and ever-increasing insistence on dogma and ritual. We have parrot-like prayer instead of the attunement of the human soul to the Divine, which is the essence of true prayer. We have the Christian Churches of to-day, no less than in former centuries, becoming mere accessories of the State, supporting war at all times when the States of which they form part wish war, irrespectively of justice or injustice. We have the Churches keeping aloof from all the great social problems which agitate the world—offering stones instead of bread to the people.

"What is the result? The result is the empty churches of to-day, and the condition described by the Archbishop of York in a speech made at the Church Congress at Sheffield when he said, 'Religion attracts, but the Church repels.' His words are true. The Churches are more often empty than not. Meetings of Spiritualists are generally full—a most hopeful sign of this age, for it shows that in spite of all the tangles, differences, and the power of materialism, the hearts of the people are seeking earnestly for the things of the Spirit."

THE FRANKNESS OF SIR OLIVER LODGE.

In the course of an exceedingly interesting and frankly-expressed article in "The Nineteenth Century and After," on "Outlook on the Universe," Sir Oliver Lodge, F.R.S., states, regarding communication with friends in the Beyond:

"The first indication that such communication was also possible through immaterial channels, was given by the phenomena of Telepathy, the action of mind on mind apart from any material or recognised means of communication. This was a hint capable of enlarged interpretation. But the evidence has not stopped there. It has become more direct and cogent.

"We learn now that those who have departed this life, and left behind their bodies of Matter, still retain or, at least, possess what they speak of as "bodies," with their memory, character, and personality, uninjured and conserved. **We have learnt this by entering into communication with them, by speech and writing, just as we did when they were here.** They are not really out of touch with us; nor do they seem to be far removed.

"We may not be able to form a clear image of their relation to Space and Time; but after all we are beginning to wonder what our own relation is to these two abstractions, and how far they are modes of thought appropriate to our present conceptions rather than to the ultimate reality of things."

PERSONAL EXPERIENCES WITH A YOGI

SOME MYSTIFYING PHENOMENA.

By JOSEPHINE RANSOM.

Some years ago, when living for a time in a walled city in Northern India, I met one strangely well versed in magical arts. He was a young Yogi who had been trained from very early childhood in severe forms of Yoga. He had been gradually initiated into the mysteries of the cult of a certain "Goddess" whose name my memory has not registered clearly. It is probable that the young man had been dedicated by his parents to this "Goddess" because some votary of hers had promised hitherto childless parents a son in return for offerings and pilgrimages—made with sacrifice and considerable discomfort.

When I knew this Yogi he was between twenty-two and twenty-four years old, quite ordinary looking except for the touch of severity about his young face, the unusually firmly set lips, and the extraordinary penetration of his gaze. His hands were really remarkable. They were more beautifully shaped than is usual even with well-born Hindus, whose hands are almost always artistically moulded, slender, and cool.

He was entirely averse to any display of his magical gifts, but he was prevailed upon to reveal something of them to a small group of us who were deeply and genuinely interested in such matters. He at last chose a special evening when he promised to show us some of his power. He chose a Tuesday. That day was for him the one when "conditions were most favourable." Tuesdays were set apart for the worship of his "Goddess," and after it his powers were at their best. He never failed in his performance of his **puja** or worship, most of his days being thus occupied.

His preparations for the display were no more than a brass **lota** (jar) full of water. He came scantily clad and alone direct from his **puja** and sat down in our midst. The lights were left just as they were, and we all made a sort of rough circle about him, sitting on the floor. There was no design in our seating. For a little while everyone chatted cheerfully after greetings were interchanged.

HOT MILK AND DRIED FRUIT.

The Yogi asked us what we desired that he should produce. Some one suggested hot milk. He asked for the loan of a large brass **lota** and a shawl. Both were brought. He put the bowl on the floor and the shawl over it. Then he dipped his right hand into the water, flung his arm up and flicked the water from his fingers into the air and for a moment his fingers were spread wide. While making this swift compelling gesture, he intoned softly a Sanskrit **mantra** (invocation). With an equally emphatic movement he swung his hand back again to within about a foot from the top of the concealed bowl. His fingers were wide-spread, steady and horizontal. We could hear something trickling into the bowl, and presently, when the shawl was removed, it was **found** to be filled with about two quarts of hot boiled milk.

The next request was for dried fruit. A large brass platter was brought and placed in front of the Yogi. The shawl was removed. He repeated the swift graceful gesture and the invocation. Instantly as his hand was extended over the platter a large heap of raisins and sultanas materialised.

Then he was asked to produce a melon. These were out of season just then in Northern India, it being winter. However, under his hand, after the gesture and **mantra**, there lay a large green melon. It was so freshly plucked that drops of water were oozing from it where it had been torn from the stem.

SWEETS AND FRESH FRUIT.

One of the group, a young Englishwoman, who was rather tired of Indian sweets, asked for some Europeon ones—preferably chocolates. The Yogi had never seen or heard of such things. He spoke no English and had never contacted Europeans before, so knew nothing of their ways. But he said he would do his best if the lady would explain what a chocolate was like. This she did, but evidently not adequately enough, for presently, when the gesture was completed, there on the platter appeared a rather big heap of cheap soiled "Conversation" sweets of an old-fashioned kind. They were not very attractive, so the lady did not dare to taste them, and the Yogi, seeing her hesitancy, apologised for his inability to satisfy her desire.

Another of the company expressed a wish for fresh fruit. At once a heap of apples, oranges and pomegranates lay beneath the beautiful hand. All these various things we tasted freely, and some of them we afterwards kept till they grew mouldy and had to be thrown away.

THE SECRET OF THE POWER.

Naturally we put many questions to the Yogi as to the nature and extent of his powers. Most of these he answered quite freely; some he would not, or could not. Finding us keen and sympathetic, he finally said that he would give us the opportunity of actually seeing what happened. He explained that his long austerities and "sacrifices" and his initiations had given him authority over a certain range of "elemental" creatures of the etheric world. They obeyed him instantly and implicitly.

If we would go through a preparation such as he would lay down he would undertake to show us what actually took place. The preparation was to consist of fasting, eating only special food, meditation and retreat from contacts with other people. This would make us ready to be susceptible to having our power of vision raised so that we should see these creatures at work for him. He on his part would go through special austerities to propitiate his "Goddess" and win her favour to his proposal. Upon that would depend the success of our odd adventure. We engaged to undertake it.

But, alas for our plans! Plague broke out, indeed had broken out, and was so virulent that we were all ordered out of the city. It was many months before we returned to the far walled city at the foot of the Himalayas. Then our Yogi had gone back to his own home, many hundreds of miles away. I never saw him again, nor any other who equalled him in the production of such phenomena. I have never ceased to regret the lost opportunity.—"Occult Review."

At a recent lecture in Durham Town Hall on "Shakespeare and the Resurrection of the Dead," by Sir Frank Benson, Bishop Welldon, who presided, said that although Shakespeare never preached a religious sermon, yet his whole temper in regard to the present and the future of humanity denoted his belief in human nature, as essentially and preminently spiritual. Spiritualism was not the enemy but the ally of Christianity.

"WHAT HAS BECOME OF MY CHILD?"

EXPERIENCES OF NEW ZEALAND PARENTS.

This was the theme of the Editorial published in the February issue of "The Harbinger of Light." The article dealt with the survival and growth of children in the spirit world, and was intended to comfort those who had lost a little one and possibly wondered what had become of it.

In commenting on our remarks, Mr. T. N. Brocas, of Rawene, Hokianga, New Zealand, states that he knows that little children, even when they have had no earth life in the ordinary sense, live on and develop in the world beyond. He then proceeds to narrate his experiences as follow:

About twenty-three years ago my wife was very ill for a few days, the consequence being the loss of the child to be which, at that time, could not have been in existence two months.

In April, 1914, my wife and self being in Auckland, we were invited to attend a private circle. None of the parties present could have known anything about the wife's illness. The medium, after speaking about other matters, turning to the wife said: "There is a little girl sitting in your lap who has had very little earth life; she is very closely connected to you."

"You are making a mistake," said my wife, "we have had nine but, thank God, have not lost one."

The medium replied: "Do you not remember (mentioning a certain date) The little girl says her name is Rosebud."

The mother's name is Rose, the date mentioned was that of the illness, and the age given of the little girl said to be sitting in the wife's lap was what the child would have been had she been born into this life and continued to live.

* * * *

About two years later we sat in another private circle. None of the members, except ourselves, had been at the previous circle. The medium, not the same as before, said to the wife: "There is a little girl sitting on your lap. If she were in earth life her age would be about (so many years. I forget just the number, but it was correct). "She says her name is Rosebud and she wants to know if you see her at night sometimes."

The wife replied that she did see faces, but not distinctly. Well, then, did she smell scent? We both said we did, for often we have smelt scent during the night. We were then told that Rosebud said she brought it as a token of her love.

Much the same occurred at other circles, but the last, I think, was the best of all. It occurred about seven years ago. I was staying in a North Auckland town, and hearing that a certain family were Spiritualists I went to see them and was made very welcome. The lady proved to be a medium, but sat only for her own family, or a few particular friends. She gave us a sitting, just we two. After speaking about several matters, she said: "Oh, I see a most beautiful sight. There is a young girl here who could not have had much earth life, for she is so spiritual. I can almost see through her. She appears as if standing in a big arum lily."

I said: "What is her name"?

The lady thought for a moment and then said, in a hesitating manner: "I think it is Lily, but wait a moment, she's got a red rosebud in her hand, and, there, she has thrown it at your face with her love."

Now, it was quite impossible that that particular medium could have known anything about Rosebud. I was quite a stranger in the town, and if she was reading it from my mind, as so often said by our critics, how was it she failed over the name, for I could see that she was just making a guess at it?

* * * *

I have not had a chance to get any further evidence from a medium, but I have a large number of communications I have received through my own mediumship, and if these are to be trusted—and for different reasons I believe the bulk of them are from her—she appears to be living a life very like our own. To me, for I have much more evidence than the above, Rosebud is a living personality and as much my daughter as any I have on this side, and I look forward with great pleasure to the time when we shall meet face to face. I wish you to understand that what I have stated is the truth, and with some trouble can hunt up dates and give the names of the persons spoken of. My reason for not giving names now is that they might not like it, but I have no objection to my name being used.

[Further evidence has come within our personal knowledge of the survival of children prematurely born but, for obvious reasons, the parties concerned shrink from having their experiences made public. —Ed.]

"UNDER THE SOUTHERN CROSS."

This is the title of the book in which Mr. Horace Leaf relates his experiences during his tour of Australia, New Zealand and Tasmania, as the successor of Sir Arthur Conan Doyle, in spreading the truths of Spiritualism. It is mainly a book of travel, with a judicious interblending of psychical incidents, and covers such a wide scope that it makes quite a massive volume.

The author writes in a lucid and exceedingly entertaining style and presents his facts in an attractive manner that enlists the sustained interest of the reader throughout. Being naturally observant and a keen collector of suitable data, he deals with a great variety of scenes and incidents and handles a mass of interesting and informative material with much freshness and vigor.

Among the more atractive portions of the book are those dealing with the Australian aborigines and the Maoris of New Zealand, their manners and customs, their beliefs concerning the after-life, and the psychical power with which they are endowed, whilst Spiritualists will certainly be interested in what he has to say about the movement in this part of the world and his experiences with a number of mediums and others in the course of his mission.

Sir Arthur Conan Doyle contributes a lengthy and well-expressed Introduction, and an unusually large number of illustrations add to the interest of the text.

WATCH FOR THE BLUE DISC!

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

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

THE BIBLE.

IS IT INFALLIBLE?

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

II.

There is great activity on all planes of human life. Wonderful discoveries are being made on the physical plane; the spirit of enquiry is the characteristic of the mental plane, into which multitudes are pressing; of the developments on the psychic plane the "Harbinger of Light" is a constant and faithful exponent

With respect to the Bible, men are asking: "What are its claims upon us? Is it Inspired? Is it Infallible? In what sense is it the Word of God? Is it a hindrance or a help to humanity?" Such enquiries indicate that views about the Bible are of great importance to Western thought. It is noteworthy that all attacks upon religion, or Christianity, are first made upon its sacred book.

It does not follow, however, that those who criticise and denounce Christianity and its Book are necessarily irreligious. On the contrary their very earnestness is, in itself, indicative of their religious spirit. They love Truth so passionately, as a rule, that their Reason will not tolerate a rival in Emotion. They are Bible students, and often know more of the Bible than their opponents, whilst their moral life and their intelligence compares most favorably with that of professing Christians. This acknowledgment will dispose of those uncharitable suggestions that are often made, that Bible critics are either irreligious or wicked.

ORTHODOX AND LIBERAL VIEWS.

The Very Rev. Dean Burgon wrote: "The Bible is none other than the voice of Him that sitteth on the throne. Every book of it, every chapter of it, every verse of it, every word of it, every letter of it, is the direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part less, but all alike the utterance of Him who sitteth upon the throne supreme, absolute, faultless, unerring.", This is the logical and honest expression of the Infallibility of the Bible, supported by another writer who says: "The Bible cannot be less than verbally inspired. Every syllable of it is just what it would be had God spoken from heaven without the intervention of any human agent."

Professor Briggs (1901) presents the Liberal view. He says: "So far as I can see, there are errors in the Scriptures that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption, upon which no mind can rest with certainty. If such errors destroy the authority of the Bible, it is already destroyed for historians. Men cannot shut their eyes to truth and fact. But on what authority do these theologians drive men from the Bible by this theory of inerrancy? The Bible itself nowhere makes this claim . . . It is a ghost of modern evangelicalism to frighten children."

* * * *

What is meant by Infallibility? It is an entire exemption from liability to error (inerrancy). We must remember that there are no degrees of infallibility. Just as a line is straight or not straight, there being no degrees of straightness; so infallibility must be infallibility of the whole or not at all.

We have seen (March issue of "The Harbinger of Light") that the Bible is a library of sixty-six books, written by many different authors, in at least four languages, and in different countries; therefore there must be sixty-six infallibilities, an error in any one of which will vitiate the whole claim. Prof. Briggs has noted that the Bible does not claim infallibility for itself. Supporters of the theory quote 2 Tim. iii. 16: "All Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But this speaks of Inspiration and **not** of infallibility, which is by no means the same thing. Even were we to grant that it refers to infallibility it could only apply to the Old Testament, for when this epistle was written there was no New Testament.

When we read the passage as corrected in the Revised version the claim falls to the ground, for we read: "Every scripture inspired by God is also profitable for teaching, etc."—a truth that may be readily admitted, especially when we read it in connection with another text which is also quoted to support infallibility: "Holy men of God spake as they were moved by the Holy Ghost," although how this supports the claim is incomprehensible. God is immanent in every soul, and every expression of Truth on whatever plane it is found, is spoken as men are moved by the eternal Spirit of Truth; but even the greatest and holiest men are not infallible, nor are any of their written words, the Bible included.

* * * *

The space allotted will not allow more than a few statements of the case against infallibility to be mentioned, and even these can be but little more than stated, otherwise we might have considered the style of the composition of the Bible, which, if God were its author, would be always perfect and, therefore, the same. It would also contain one uniform representation of Himself, but what a difference there is between a God who could order the massacre of a whole nation, the great majority of which would be innocent, and the God of Jesus who is kind and loving to the unjust and to the just!

Of greater importance is the errors contained in the text, for let us remember that Infallibility is freedom from error. We need not notice the 36,000 changes made in the Revised Version, due to errors of copyists, and translators; but let us briefly examine some of its scientific and historical statements. Here we are face to face with statements that are absurdly untrue as, woman being made from the rib of a man, a serpent and an ass talking, Jonah living three days within a fish, Nebuchadnezzar living like an ox on grass for seven years. Contradictions abound, exaggerations are evident, historical errors are frequent, and many of its scientific statements are untrue.

* * * *

As an example—in the story of creation the universe is said to have been made in seven days. We cannot make the word "day" mean an indefinite time, for in the fourth commandment we are enjoined to keep the seventh day holy for the reason that "in six days the Lord made heaven and the earth, and rested on the seventh day." We find, too, two accounts of creation (Gen. i. to ii. 3., and Gen. ii. 4 to 25). In the first story birds and beasts are created out of the **water** and **before** the creation of man; in the second account they are made out of the ground and **after** man. In the first account man

and woman are created together; in the second, man is made first; then the birds and beasts; then woman is made.

It is no pleasure to the critic to look closely into the faults of a friend, and expose the errors of a book that means so much to multitudes of sincere and good people, but "it is the teacher's duty, if he be fit for his high office, to teach what he apprehends to be true. It is his duty, so far as in him lies, to remove prejudices, to correct errors, and to give ever fuller and deeper views of truth." (Prof. Momerie).

* * * *

The Bible is the record of a nation's search for Truth. It is one of the most valuable books in the world. We need not think **less** of it, but we should think **differently.** If any Cause has been wounded in the house of its friends, the Bible has been, by claims being made for it that it doesn't profess for itself. Notwithstanding the marks of human imperfection and ignorance; its blind guesses at truth; even acknowledging that errors have been made in the original texts—some due to the errors of copyists, some to the deliberate dishonesty of the priestly party—in the matrix of the Bible we may find the imperishable gold of Truth.

Just as men must delve into the earth and be covered with the grime of their toil, and with much labour reject that which is worthless, and bring the ore to the mill and to the refinery to extract and refine the precious metal, so the earnest student must extract the priceless Word of God from the inexhaustible mine of the Bible.

"OUTWARD BOUND!"

CONAN DOYLE ON THE PLAY.

From the "Manchester Guardian."

The Theatre Guild, which is producing Mr. Sutton Vane's play of the after-life called "Outward Bound," began at the Royalty Theatre recently a series of five o'clock lectures. The first speaker was Sir Arthur Conan Doyle, who took as his subject "Outward Bound in the light of modern psychic knowledge."

The lecturer began by adducing three cases which he considered to be of the strongest possible value in proving survival after death and the possibility of communication between this world and "the other side." They were all cases in which information had been conveyed to living people from the spirit world, and in each case the information was such as the recipient could not possibly have gained by any other means. This information was, of course, verified.

One case concerning a Mr Harry Fosbrook had been given to the lecturer by Mr. Cuming Walters, the Editor of the "Manchester City News"; the second led to the discovery of a lost child's body in some wreckage beside Tower Bridge; the third was a message from two Australian lads whose yacht had been sunk with all hands in a squall before any communication with the land was possible. One told his father that he had been eaten by a great fish. Three weeks later an ocean-going shark was killed at Geelong, in which medals and possessions of the boy were found.

COMPLEX AFTER-LIFE.

Having thus given argument for belief in the after-life, Sir Arthur went on to consider the nature of that life. It was first necessary, he said, to answer the common question, "Why don't the spirits on the other side solve all our difficulties for us?"

"The answer is threefold," he went on. "In the first place, they do not necessarily know the answers. Spirits are not omniscient. The average spirit may be below the average human being in intellect. Death makes no change. That is where the play 'Outward Bound' is so sound.

"Secondly, they have their own work to do. They have a complex life of their own in a complex society. Furthermore, if they could answer all our problems, we should become automatons.

"Thirdly, where there is good cause they do it. Sometimes they do it in a spectacular way, sometimes by intuitions which come to us." A case was here cited of valuable information about the hiding-place of a will which had been correctly transmitted by planchette.

Spirits (said Sir Arthur) can communicate through a medium in a trance or by taking partial control (e.g., automatic writing), or by table-rappings, planchette boards, etc. There is no conceivable way in which they have not shown their presence. When they pass over they are eager to communicate, and he thought that the one bad mistake in the play was made when the steward of the death-ship said there was no wireless on board. He ought to have said, "Yes, we have wireless, but the receivers are out of order."

Next, as to the nature of life on "the other side," he said that the agreement of the messages sent was remarkable, and agreement of witnesses is the essence of good evidence. Here again the play is very sound (he commented). Life beyond is like life here. There is nothing which is not reproduced in etheric shape, and the spirits live in their own etheric environment.

MESSAGES FROM THE "OTHER SIDE."

Many messages were read out. "We find friends and homes," said one spirit, "and live with those most congenial." "Words cannot express the glorious beauty of the spirit world." "No sorrow, no pain, no ugliness." "Life is a preparation for this sphere. This world is our real reward."

"The Lindleys," continued the lecturer, "do endure punishment." (Lindley in the play is the grossly worldly man.) "This does not consist of coarse torturings. It takes the form of living a dark, monotonous, sad life in a grey world. These are the earth-bound spirits, drifting and imploring our help. We Spiritualists have rescue circles to guide them. Mr. Lindley must reach a change of heart, for his money is dross, and the only thing in life worth anything is spiritual development. Hell does not exist, but purgatorial punishment does."

Sir Arthur concluded by summarising what he held to be the important truths about the spirit world emphasised by the dramatist in "Outward Bound":—

1. The people do not know that they are dead. This commonly happens to spirits, because people are so misled by the churches about the after-life.

2. They carry over their own exact presentment.

3. The suicide does not come to the end of his troubles through his rash act. No true Spiritualist could countenance suicide.

The lecture then ended without any subsequent discussion and without opportunity being given for questions and answers.

The best way out of a difficulty is through it.

Real religion bears goodness as a tree bears apples.

Selfish people may have acquaintances, but have few friends.

THE NUTSHELL PAGE.

It is interesting to recall that in the autumn of 1915, after a year of the Great War, the editor of the "International Psychic Gazette," London, addressed a letter to eminent men and women asking for their Gospel of Comfort for the bereaved. Among those who responded was Mr. Ramsay Macdonald, M.P., the present Prime Minister of Great Britain, who wrote as follows: "I am not sure that I can help very much. One's faith in everything good is sadly shattered both by the events and the mind of these days. If I were in a room with those who sorrow, I would just sorrow too, and in silent touch with their souls seek with them to regain some of that belief in the righteous order of creation, so much of which has been lost this last year." Here we have the expression of the truly sympathetic heart—an index to the character of the man in whose hands the destiny of the Empire has, for the time being, been placed.

* * * *

The Rev. F. C. Spurr (Birmingham), President of the National Free Church Council, and formerly of Collinsstreet Baptist Church, Melbourne, preaching at the Mount Pleasant Baptist Church, Swansea, on December 13, said: "If anything was going to lift up the world it would be a change of spirit. The greatest power which they possessed was the power of spirit. Spirit can communicate with spirit direct over vast distances without any visible intermediary at all. Telepathy is an established fact for more than 30 years, and I have been collecting evidence, and I have a record of more than 10,000 cases."

* * * *

Mrs Susanna Harris, the trumpet medium, who was recently married and is now Mrs. Kaye, sailed with her husband from Auckland for the United States of America in the "Makura" on 12th February. Since leaving Melbourne about two years ago she has spent the whole of her time in New Zealand, working in connection with various Societies and holding seances.

* * * *

The following letter from the pen of Sir Arthur Conan Doyle appears in our London contemporary, "Light." "Spiritualists and Psychic Inquirers generally should be warned against a journalist named Sydney Moseley, and also against the paper, "John Bull," for which he has acted. He, acting with the sub-editor of that paper, received an introduction to a medium recently on the express condition that the personality of the medium should be left out of the question. The psychic results only were to be considered. In spite of this clear understanding, he has now given the name of the medium to the public. The incident is such a breach of journalistic decency and etiquette that I can remember no parallel to it in my experience." No wonder Sir Arthur has had enough of journalists and has vowed to have nothing further to do with them!

* * * *

The Lord freezes the water, but you have to cut your own ice.

* * * *

The "Evening News," London, recently published an article, "How Modern Miracles Happen," by Dr. J. A. Hadfield (a Member of the Archbishop of Canterbury's Committee on Faith Healing), in which the subject is treated with much ability and fairness. Dr. Hadfield writes:—"There are few people outside the ranks of the purely prejudiced who now doubt the validity of "faith healing." Whether or not we agree with the principles of those—clergy, "quack," or Christian Scientist—who perform these works, no one who has investigated the matter can doubt that apparently physical ailments like paralysis, pains, blindness, and so on can be cured by mental influences and mental influences alone."

* * * *

Quoting from a new book, "The Letters and Journal of Anne Chalmers," the "Daily Express" London, gives a quaint story of fortune-telling in connection with Lord Byron and his mother:—"I heard an anecdote concerning him," she [Anne Chalmers] writes, "from a lady who used to see him running past to school in the morning at Aberdeen. Mrs. Byron and a number of young ladies were at a party, when a fortune-teller came in and foretold to Mrs Byron, then unmarried, that she would marry the gentleman then paying his addresses to her, but that the consequences would be great misery to herself. She would have one son, and he would be deformed. This was exactly the case, for Mr. Byron behaved so very ill to her that they were the talk of Aberdeen, and young George [Lord Byron] had a club foot."

* * * *

In one of his early novels, "The Valley of Fear," Sir Arthur Conan Doyle puts into the mouth of Sherlock Holmes the sentiment which might well express his opinions to-day. It reads as follows: "We pay the price, Watson, for being up-to-date; we are before our time, and suffer the usual penalties."

* * * *

In the course of an address in the Music Hall, Aberdeen, the Rev. G. Vale Owen, speaking of Spiritualism, said: "That cult was not yet considered and accepted as respectable, so that they were just in time, and only just in time, to be among the pioneers of a movement which was going to be world-wide. In a few years it would be too late, but now they were just in time, and that was the glory of it."

* * * *

It is gratifying to see that Mr. Horace Leaf's new book "Under the Southern Cross" describing his tour in Australasia has met with a very cordial reception in the Press of Great Britain.

* * * *

It is with extreme regret that we learn that Sir Oliver Lodge has suffered a further sad bereavement. His daughter, Violet, wife of Mr. Rowland Waterhouse, has died at a nursing home, aged 36. Since the death in action of his son Raymond, he has lost his son-in-law, Lieut Langley, killed while flying, and his daughter-in-law, Mrs. Oliver Lodge, who died in September, 1922. Sir Oliver Lodge's brother, Sir Richard, lost one son in the War, and another died in 1919.

* * * *

Mr. Horace Leaf was due to leave England on the 16th February for a lecture tour in Denmark, to be followed probably by a visit to Norway and Sweden. One of the leading daily papers of Copenhagen has invited him to lecture in that city, and he is also to address the Copenhagen English Literary and Debating Society.

* * * *

Do not pride yourself on never changing your mind; some minds need changing.

* * * *

The city of Bradford, England, according to a specialist in the Spiritualist line, is having a revival in the numbers of those who believe that it is possible to have communication with the departed. A great deal of recent added interest has been aroused, I am told, by the performances of a medium in West Bowling, who is said to have astonished many sceptical sitters at her seances for some time now. One man, after being present at a sitting, asked a highly-placed Bradford police officer if he had heard about the woman. "Yes," he said, "I have; we sent two wives of policemen to see her and as soon as they got into the room she said, 'I cannot tell you anything; you are policemen's wives!'"

* * * *

The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs among his "Prayers and Meditations." It was written on the death of his wife in 1752: "O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration whether exercised by appearances, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influence of Thy Holy Spirit, through Jesus Christ our Lord. Amen."

* * * *

Examine yourselves, my children. Look for your faults. If you can find no fault in yourself, hang your harp on the nearest willow, for your progress is at an end.—"War Letters from the Living Dead Man."

EASTER REFLECTIONS.

The Festival and its Historical Associations.

By ARTHUR ADAMS, M.A.

Specially written for the "Harbinger of Light."

The nomenclature of any great historical epoch usually contains some clue to the facts which underlie it. Thus, terms such as "The Renaissance" and "The Reformation" are partially self-explanatory. With "Easter" this is not so; the name of the greatest of all epochs has no immediate reference to the events it designates. It seems that Eastre (or Eostre) was the personification or goddess of the "East," or the dawn, whose festival was annually celebrated by our Anglo-Saxon forefathers at the time of the vernal equinox. The continued existence of the name after the death of the rites it referred to serves only to attest the virility of the English tongue.

Not less unsatisfactory than the name is the method of determining the date on which the Easter festival shall be observed. Surely no decree, however venerable with its 1600 years of authority since the Nicæan Council of 325 A.D., should be allowed still to prevail on a generation which is always irritable with the date of its festival, and which is never quite sure when it will occur save that it must be somewhere between 21st March and 25th April. A sensible and practical age demands a fixed Easter, and should certainly have it.

Fortunately, neither the etymology of a name nor the determining of date by the appearance of the moon forms our real concern with Easter. That is a matter of altogether graver import. Even the most devout mind must, from its very human limitations, be frequently confronted by such questions as —Was the death of Christ necessary for the salvation of man? Might He not have imposed on Himself a less cruel and less ignominious death? Why did He choose such humble servants for the propagation of the truth? And lastly, Why should He have come at that particular point of the world's history?

THE BELIEFS OF THE HEATHEN.

The answer to the last question depends on a survey of the state of mankind at the time. The beliefs of the heathen world were partly mythological and partly philosophical; but the philosophy had always been esoteric, meaningless to the general mass of men, and, except, perhaps in the case of the Stoics, without consolation and without any inspiring force. All that the human intellect could do in devising schemes of philosophy to explain or comfort "life" had proved futile. The mythology, which had once embodied some real, religious truth, had lost most of its reality—divine or semi-divine beings were no longer seen on earth, as the old stories related; and polytheism had multiplied the number of deities to such an extent as to shatter completely man's trust in the reality of the power of any one deity. Philosophy had failed, the old beliefs were passing into contempt, nowhere was any certainty to be found.

In the physical world Rome stood pre-eminent mistress by sea and land. Never before had her power been so absolute, so insolent, so corrupt. Man was turned adrift on a dark and shoreless sea. Could any other time in history have been more fitting for the appearance of the first ray of light from the Star that shone in the East?

ORIGINS OF REVOLUTIONS.

Secondly, in order to answer the question why Christ chose such humble instruments for his work, it is necessary to consider briefly the nature of all great revolutions. Even a careless inspection of historical changes, affecting any community or turning events from their time-sanctioned channels, must discern three causes—hunger, poverty and oppression; in a word, poor men. Such men are ipso facto, burning with resentment against the rich—to be poor in any crude state of society is to have a grievance. Add insolence on the part of the ruling and privileged classes to the privations of the unprivileged, and you get the material from which popular conflagrations are commonly kindled. Whence, but from such causes, come French Revolutions, Peasants' Revolts in England under Tyler and Cade: upheaval and internecine strife in Russia to-day? Yes, and even the world-wide unrest of Socialism may be traced ultimately to the same source.

A revolution can only be successfully consummated by men of indignation, men who have something to gain and little to lose by a change, men who are chiefly ignorant of the consequences that will ensue, but who push forward either from stress of circumstances or under inspiration of a natural leader such as Peter the Hermit or Walter the Penniless. The rich and the powerful, on the other hand, desire no change, nay, rather fear it—especially in a non-religious state of society. Even when such men are convinced of the abstract iniquity of existing conditions, how few of them will contribute to the overthrow of a system from which they derive their influence and their ease. Such conditions existed in the most aggravated form during Christ's life-time, and especially in the places where He laboured. Therefore, as the natural outcome of human conditions, He took the instruments ready to His hand and employed the fisherman and the tax-gatherer, humblest of the humble, to begin the greatest of all revolutions.

Having now seen that Christ's coming could not have been more opportune than at a period which marked at once the culmination and the futility of ancient civilisation, the failure of the old philosophy when applied to great questions of life, and its powerlessnes for the betterment of man's spiritual welfare; having seen, too, the general causes which produce revolutions that change the face of society, and how these are historically true in the case of Christ's immediate followers, we turn to the Divine Tragedy itself. Disregarding, for our present purpose, the divine intention in the Crucifixion, we find the necessity for that death presenting itself from several different aspects—(a) that of the Disciples; (b) that of the establishment of Christianity; (c) that of historical cause and effect.

ONE HEAD FOR THE MANY.

The principle underlying all the phases of the question can most easily be grasped by examining a few examples. It was a principle well understood

even in pre-Christian times, and is stated by Virgil, a few years before the Christian era in words almost pregnant with prophetic fire—"Unum pro multis dabitur caput"—(One head shall be given for the many.) It is an old principle and can be exemplified from all ages—the principle of a hero dying for his cause, a king for his country, a martyr for his faith. In the Homeric age, the brave Protesilaus, revolving in mind how "the Delphic oracle foretold that the first Greek who touched the Trojan strand should die," and seeing his comrades hesitating to land, is the first to leap upon the fatal strand—a self-devoted victim. He is slain, but his spirit abides with his fellow-warriors and animates them to final victory. Again, in the dim dawn of Greece, the Dorians advance on Athens, supported by the assurance of the oracle that they will be successful if they spare the life of the Athenian king, Codrus. The noble Codrus "non timidus pro patria mori," disguises himself, enters the lines of the enemy, picks a quarrel with a soldier and is slain. The enemy, learning this, retire without striking a blow; while the grateful Athenians, out of respect for the memory of their hero, abolish the title of king. One head had been given for the many.

Once more—Rome is en fete; high holiday is being held in the capital, for the advance of the dreaded Goths has been repelled by General Stilicho, on Easter Day, 403 A.D. Honorius decress thanksgiving and games. The Romans, recently Christianised, no longer visit the Temple of Jupiter; yet they are heathen still at heart. Away to the Coliseum! A gladiators' fight must crown the rejoicings. The gladiators advance, the onlookers shouting encouragement. Suddenly a grotesque figure, from the garb evidently that of a hermit from Asia, jumps into the ring and waves back the contestants. Shall the citizens be baulked of their pleasure? "Down with him" is the cry. He is stoned to death. The fight continues, but that fight was the last gladiatorial combat, witnessed in the Coliseum. An unknown man had given his life for those who knew him not. All history is eloquent with similar instances, but these shall suffice.

THE DEATH OF THE CHRIST.

Now make the application of this principle to the death of Christ. First, it is clear that it was necessary for Christ to die in order to testify publicly that He was willing to die for the principles which He avowed, and that He was to be no exception to the spirit of His own teaching. Further, it will be clear that His death was necessary to give final confirmation of His reality to His trembling followers. The dismay caused among them by His death was changed into triumphant certainty by His re-appearance—certainty of His divine nature and of the immortal truth of His teaching. Why then was no re-appearance made publicly, and before the great officials, Jewish and Roman? Because such re-appearance would have produced a revulsion of feeling—a revolution for which society was not prepared; because the truth sown in a few zealous hearts must gradually prevail; because—from a purely human point of view—no complete and sudden revulsion of feeling is immediately possible in matters so momentous.

Christ might have miraculously changed all men—they would then have been re-born in spite of themselves, and not necessarily because of the eternal influence and truth of His teaching. He chose rather to affirm great truths and let them work their effect. Personality alone, even when miraculous in its workings, soon ceases to exercise its full sway over the human heart. Even now, how have 1900 years blunted our sensations at the Story of the Cross The Inspirer being removed, the fervour of the devotee dies away; and even the greatest personality looms dimmer across the ever-widening gulf of centuries than in days of yore. But Divine Personality, coupled with immortal truth, must act for ever.

The attitude of early Christianity, devotion to Christ and resolution to die (if need were) as He died, rather than abandon faith at the will of a frenzied Nero or a cruel Decius stands out in sharp distinction from the modern attitude. Present civilisation looks rather to the teaching than to the teacher, and makes an attempt, however imperfect, to base its laws upon, and conform its standards to, His precepts

HISTORICAL NECESSITY OF CHRIST'S DEATH.

The third aspect—that of the historical necessity of Christ's death—must be viewed from a general, as well as from a particular standpoint. In general, any reformer who comes into direct conflict with his age, who declares its ideals are false, its religion is false, and its teachings are a lie, must prevail or be crushed. Socrates declares that the culture of Athens is a lie—it has no standard of right or wrong, and the ruling tyrants compel him to drink the poisonous hemlock. It is a conflict of the one against the many, and the stronger must prevail. It is the same to-day. We do not send the reformer to the block, but we heap on him obloquy, ridicule and scorn till his measures wear down all opposition. Then we laud him as a hero.

The particular necesity of the death is made abundantly clear by Farrar. Pilate fears another tumult of the unruly Jews; he fears the Emperor Tiberius; he may lose his command, and he adopts the course that circumstances force upon him in despite of his sense of justice. He sacrifices an innocent, but unknown man, to the clamour of the priests and the mob. Nothing more will come of it, and he will be rid of trouble in his province.

In conclusion, is this recognition of cause and effect in history of any value to us to-day? Assuredly it is. Each individual in society is a result of previous conditions; each individual a condition of the future. Each stage in the progress of mankind is indissolubly linked to all the previous stages. The sternness of Puritanism is followed by the licentiousness of the Merry Monarch's reign; mediæval monasticism gives way to modern practical Christianity. Action and re-action perpetually interchange.

The difference between Christians of the first century and those of the twentieth is largely one of attitude. The chain is there, but the links are increasing; or, to use another figure, the central truth is the same, but we are at a different point in the human orbit, even as the moon, though still the same, wears for us a nightly-changing aspect. So with human life.

John Stuart Mill wrote few weightier sentences than these:—"The state of the whole universe at any instant, we believe to be the consequence of its state at the previous instant; insomuch that one who knew all the agents which exist at the present moment, their collocation in space, and all their properties—in other words, the laws of their agency, could predict the whole subsequent history of the universe, at least unless some new volition of a power capable of controlling the universe should supervene, and if any particular state of the entire universe could ever recur a second time, all subsequent states would return, and history would, like a circulating decimal of many figures, periodically repeat itself."

INFLUENCE OF THE PRESENT ON THE FUTURE.

The history of to-day was partly written when Adam was driven from Eden; the history of the future is being written to-day, and by us. Every action, every thought must have its effect, for better or worse. There can be no nullity in life—every man must have a debit balance or a credit in the progress of his kind. He that is not for us is against us. The recognition of this eternal law of causation distinguishes modern from ancient life—the latter was for the few; the former is for all, and of this connection with the past and of our emergence from it Easter is our yearly reminder—a reminder that should be prized by all, but especially by the poorer classes, as all their benefits, even from a mere human point of view, date from the first Easter the world saw.

Of higher blessings it is unnecessary here to speak. A system of truth which is continually elevating human life is estimable on that account alone; but, when it transcends these limits, and presents to mortal gaze the prospect of a consummation to that life, glorious and eternal, it establishes the highest possible claim upon man's reverence—a claim based on a resistless appeal to the reason of every mind and the love of every heart.

DREAMS.

PRIMARILY OF PSYCHIC ORIGIN.

By EDWARD C. RANDALL, Author of "The Dead Have Never Died" and "Frontiers of The After Life."

Dreams are natural and, therefore, governed like all else in Nature by a law. Since man came up out of savagery he has dreamed, had countless theories in regard thereto, but has not come to understand the law controlling, or the conditions that produce and make dreams possible. Dreams are psychic experiences; therefore, from that plane the solution must come.

On over seven hundred nights, covering a period of twenty-two years, under scientific conditions, I talked voice to voice with the living dead, inhabitants of the etheric plane, the fourth dimension of Matter, wherein we function in the dream condition, and the solution that has come from that source I accept as fact.

In order to comprehend the dream state, we must first understand that here and now we have and possess, within the visible flesh covering, an inner body composed of that substance we know as Ether —material no less real than the physical, which alone has permanent form, feature and sensation—which, in dissolution, passes out of the flesh garment and, without change in personality or form, becomes a citizen of the etheric world, in belts or zones about the earth, similar to those visible about Jupiter and Saturn.

In that plane is to be found a civilization in advance of this. Their silent suggestion comes to us through the subconscious, helps, encourages and aids us; they know our thoughts, witness our struggles, sorrow with us and share our happiness. We are not for one moment lost to them, and they would not be to us if we understood what death (so-called) leads to.

* * * *

The Dream state is primarily a psychic condition. It occurs during sleep, which everyone knows, when the conscious or objective mind is at rest, and the sub-conscious mind alone is active. There are different causes therefor—visions in which spirit people from the ethereal world come in touch with this highly sensitized subconscious mind, impressing, as it were, with their mind force, so it is reflected dimly upon the objective mind, and that affords you the fleeting glimpse or memory of your dreams. The memory that you retain of the dream or vision depends upon the intensity of the mind-force emanating from the operator on the spirit side of life.

There is another, far more potent cause for dreams, something which is not understood, and that is "Astral Projection."

It is possible for spirit people to remove the Astral, or ethereal, body of man, from his physical expression, and with care take it to spirit realms, and also into other earth planes on our own earth world. This spirit body, in its projection, sees and senses sensitively everything with which it comes in contact. The more accustomed the person is to this projection, the greater their privilege to take these trips and the more perfect the memory of those trips. Oftimes a person is taken into the spirit world, and, when he is returned to his physical expression, the memory remains to him as a dream. It is only to a highly-developed psychic that the realisation remains that he was really out of the body.

* * * *

Contrary to the ordinary understanding, Astral projection occurs more frequently than is supposed. The Dream Condition operates and functions under fundamental natural law, a spirit world condition, and is a manifestation of a latent psychic abode. Understand that the dreams may not be pleasant always—that the physical condition of the dreamer has considerable to do with the vibratory force of the ethereal people with whom he comes in touch.

SPIRITUALIST CHURCH FOR LONDON

HIGHLY SUCCESSFUL INAUGURATION.

During the month of February a Spiritualist service was held each Sunday morning in the spacious Queen's Hall, London. A report of the first service has just come to hand. It states that long before the doors were opened a big queue stretched far into the side street and soon the great building was thronged, the congregation numbering fully two thousand.

Sir Arthur Conan Doyle presided; Dr. Abraham Wallace read the lesson from the Bible, a passage from Acts relating the incident of Saul on the road to Damascus, followed by an extract from Stainton Moses' "Spirit Teachings"; and the Rev. G. Vale Owen delivered the address from the text: "But all things that are reproved are made manifest by the light, for whatsoever doth make manifest is light." (Ephesians, v. 13-14.). Well known Spiritualist hymns were sung, and at the commencement of the service an impressive Invocation was offered by Mr. Vale Owen.

In an interview towards the end of last year Sir Arthur Conan Doyle said: "What I want to see now is a dignified Church established in London, and to put into it the very best men we have got, so that they may preach this doctrine every Sunday. It is the next thing I have to attempt."

This intention, it will be seen, has already been realised, and there is much jubilation in the ranks of Spiritualism at the overwhelming success of this initial effort.

THE PHENOMENA OF HEAT.

INTERESTING SCIENTIFIC "TALK."

(Notes of an Address by Mrs. Philip Ch. de Crespigny, delivered at the British College of Psychic Science.)

All the activities of the physical world take place through the medium of the ether with a range of vibrations bounded on one side by that of the Hydrogen atom, and on the other by that of Uranium, the heaviest form of matter, and one of the most interesting facts connected with all phenomena is that they result in heat in greater or lesser degree. In fact, one of the most insoluble problems of to-day is how to get light without heat because obviously when only light is required the energy that goes towards supplying heat is wasted. It should be remembered that in the psychic phenomenon of "apports" in the seance room, heat is generally noticeable in the object of the experiment.

If you drop a stone on the ground it gives out heat; the impact of any falling body will do so. A waterfall is hotter at the bottom than it is at the top, owing to the impact of the body of water. Friction of any sort will result in heat; it increases the speed of the electrons round their nuclei, setting up more rapid vibrations. Friction will often generate heat where it is not wanted as in the case of running machinery, or guns fired too rapidly, but the heat cannot be eliminated without eliminating the energy Every sort of chemical change will generate a certain degree of heat. The atoms of hydrogen can be stimulated by an electric furnace till the electron spins round its nucleus at the rate of about a hundred billion revolutions a second!

LATENT HEAT IN COAL.

The energy latent in coal becomes liberated through the process of combustion which sets the electrons moving from atom to atom; heat is only one form of molecular movement, of the vibrations of the ether for which the electron is responsible. When you hold your hands to the fire to warm them, the heat you feel is not only due to the disturbance of electrons in the fire but also in those of your own body. Heat finds its level like water, and a general rearrangement takes place, electrons flying from our atoms to those of the fire, until by the processes of give and take we feel warmer.

Heat, like every other form of energy, can be dissipated, but if it should disappear in one form that does not mean it has been destroyed. It has merely been transferred or transmuted. It should be easier to understand the indestructibility of matter when we realise that matter itself is only ether in varying degrees of vibration.

For long ages the vast stream of electrons sent down to us from the sun were absorbed by the forests which in fossilised form are now our coal-fields, waiting for the process of combustion to release them. Civilisation itself has depended, and must depend in the future (unless we can find some equally available means of producing energy to take its place), on this storage. If the scientists should discover some process of speeding up the disintegration of the radio-active atom, we should be independent of the coal-fields. If we could only capture the energy of radium, incessantly throwing off its electrons spontaneously and breaking itself up, we should need no more coal, but the latest Science seems despondent on that subject.

WHAT IS HEAT?

As in the case of all other forms of energy, heat is the result of re-action: if there is no re-action there is no heat. If every sort of matter were reduced to an even temperature there would be no such thing as heat at all; there would be no movement on the part of the electrons. A bath of water of exactly the same temperature as the body will convey no sensation of heat or cold. You get no reaction from the water; you do not feel the water; it is rather like being wrapped in soft satin. And if the whole universe were reduced to this condition of negation there would be no more sensation of heat or cold. And it is towards this result that science tells us evolution on the material plane has its face set!

If, for instance, you increase the speed of the vibrations which constitute iron until it is white hot, and then allow it to cool, its temperature reverts gradually to that of the objects around, the electrons will fly off from the iron atoms which have been unstabilised through heat and attach themselves to the atoms of a lower temperature round them. At first the heat—the vibrations of the ether caused by the moving electrons—will pass to any bodies capable of receiving them, raising their temperature for the time being. But through the reactions the iron and the objects near it will finally arrive at the same temperature—re-action will cease and the heat will have been radiated into space and become unavailable.

In this phenomenon we have a clue to the fact that the goal of all matter is inertia—hinted at in the Scriptures as the broad and easy path that leadeth to destruction—that all matter is straining after inertia; that its very fury of movement is to arrive at a uniform distribution of energy that would result in annihilation of all matter. Science says that so far as can be seen at present heat will be dissipated, radiated from bodies to bodies—by which is meant, of course, not only human bodies but all bodies of matter—until a uniform temperature of the whole universe will result. The universe is, in fact, running down! All bodies may still retain a certain degree of heat, units of heat, which during the evolution of the universe they may have absorbed; but all re-action will have ceased, electrons will no longer be throwing the ether into vibratory waves by their movement, and matter would be dead, the universe disintegrated. The only remedy is to find a way of renewing the sources of energy.

Professor Soddy says on the subject, "It looks as if our successors would watch an interesting race between the progress of Science on the one hand, and the depletion of natural resources on the other. The natural rate of flow of energy from its primary atomic reservoirs to the sea of waste heat-energy of uniform temperature, allows life to proceed at a complete pace. . . ."

It may be that by the time this happens the progress of evolution may be concentrated on higher planes and physical matter no longer required.

ORIGIN OF THE SUN'S ENERGY.

The source of the supply of energy to the sun is a mystery. At one time it was supposed to be due to the falling of meteors into its mass, but that theory has been discredited. The great bulk of meteoric matter seems to be revolving in orbits round definite centres, in the same way as our planets revolve round the sun, and the few which have broken away independently under some counter-influence and been drawn within the sun's radius of attraction are not in sufficient quantity to account for the sun's heat. If as in radio-active bodies the

atoms in the sun are incessantly breaking up, it seems to be possible that they may also be able to reconstitute themselves into their original form, and the supply would be kept up automatically. In the passing of matter through matter, the atoms are presumably dissociated, and reconstituted, with heat as the result.

But it is now generally considered, that the renewal of energy in the sun is due to the shrinking of the whole mass owing to the force of gravitation—another of Nature's mysterious forces which can only be observed in its results but not explained. A shrinkage of the outer layer of the sun's diameter would cause a movement of tons of matter towards the centre which would involve the generation of a vast amount of energy, even if the shrinkage took place slowly.

One must suppose an age in which man did not know how to generate heat by chemical changes—such as combustion—and when he did succeed in so doing it is almost excusable he should have called it God! The difficulty of starting a fire in primeval times resulted in the appointment of a special guardian to see that it did not go out. It is easy enough to see how this office drifted into something of a religious rite, evolving the sacred fires of temples, with their priests and Vestal Virgins. On heat has depended man's advance, the development of industry and all the luxuries which he to-day enjoys, and takes so much for granted, the majority quite unconscious of, and indifferent to, the little electron to which he owes so much.

ALAN BALDWIN WALLACE,

(Aged 2 years, 2 months.)

Our precious sweet- voiced cherub, aged but two,
Of form angelic, soft, fair hair, and eyes of blue,
We had all when you we had, but knew it not.
And now you've left us—sad must be our lot.
In those last hallowed moments when we prest
Your still, small hands within our own, we blest
The gift Divine to man: when earth life ends
His spirit to a purer plane ascends,
There to await the coming of his own
In bliss supreme that here is all unknown.
But oh! 'twas hard, with tears and aching throat,
To helpless watch your young life ebb, then float
Unseen in spirit form to Summerland.
While stricken, we still pressed your cooling hands!
Your precious little clothes, your toy, your plate,
Are all we have of you, sweet child, till Fate
Decrees that we shall meet, as meet we must;
The God of Death is likewise God the Just.
Till then our hearts are wrung and strength we need,
Till from earth's bonds ourselves in turn are freed.
Then, what a meeting, Baby!

His sorrowing Father and Mother.

Brisbane.

THE PSYCHICAL MAORI.

In common with other primitive races, Maoris are very impressionable and very responsive to suggestion. Faith works wonders with them. If a Maori thinks he is drawing to the end of his life, he will simply lie down and die. I was assured by eye-witnesses that this habit is so strong that it gives rise to a kind of fatalism, if, indeed, it is not the outcome of it. When Maoris are believed to be sick unto death, their relatives build a small hut for them some distance from their habitations, in which they put them and leave them to die, visiting the sick at regular periods for the purpose of seeing how they are declining.

Mr. Emerson, our host, was a noted "magnetic healer," and he assured me that the percentage of cures by this form of therapeutics was higher and quicker among the Maoris than among the white people on account of their greater suggestibility. He gave me a graphic example of the case of a Maori family that he was the means of restoring to health. When he arrived at their hut, he found husband and wife lying on separate mats too ill to move. He spoke to the man and assured him that he could improve him, and thereupon commenced making "magnetic passes" over the prostrate form.

In a few minutes the sick man became quite animated, and assured his wife that the "Pakeha is a Tohunga" (the white man is a priest or medicine man) and could cure her. After a few minutes' treatment, the woman, who had been so ill as to be in a state of lethargy, was sitting up smiling and talking. Just then the daughter, a child of about twelve, came in with a terribly swollen and inflamed lip.

The father told her to go to the pakeha who would heal her. As Mr Emerson made his passes over the lip, the swelling visibly decreased in size, and in a few minutes the lip was quite normal, except for the loose and puckered skin caused by the swelling. Mr. Emerson attributed the cure mainly to the power of suggestion working extraordinarily well among these people.—From "Under the Southern Cross," by Horace Leaf.

"BOYS" SLAIN IN THE WAR.

In publicly relating some of his experiences on a recent date, the Rev. G. Vale Owen stated:—

"When the boys of our parish went to the war, we had a Prayer List, and every day this list was read, with a prayer for the safe keeping of the boys. Those boys, when they came home on leave, would come to my study and have a chat. They would tell me what they had done, the mistakes that had been made, and when the war was going to end. They looked upon me as a kind of sheet anchor at home.

"One day I received a letter from the Front, from one of the boys, telling me that his brother had been killed, and asking me to break the news to their mother. That night the boy who had been killed came to me, and asked what I was going to say. He said he was not dead, but alive, although it is true that he had been killed, and he just wanted me to tell his mother that. I took his name off the Prayer List, but drew a line at the bottom, and wrote, "Beyond the Veil, George Hyam."

"Now, I knew that some of my congregation were endowed with psychic gifts, and after the following Sunday service, during which the amended list was read, a lady came to me and said, "George Hyam was in church this morning. He stood close beside you when you were reading the Prayer List, and when you passed his name he looked terribly disappointed, but when you read his name at the end, 'Beyond the Veil, George Hyam,' he looked so pleased, and said, 'There, I knew him better than that.'"

ARMISTICE DAY PHOTOGRAPHS.

Just as this issue was going to press we received word from Miss Estelle Stead that she was posting a parcel of the last Armistice Day photographs—1924—including the one in which 50 faces of fallen heroes appeared, a number of which have been recognised.

They should arrive in a week or so. Orders should therefore be forwarded at once. The price is 2/6; postage 3d.

FLAMMARION AND HAUNTED HOUSES.

SOME ARRESTING STORIES.

The brilliant French astronomer and author, M. Camille Flammarion, has just published his latest work, "Haunted Houses," in reviewing which the "Evening News," London, states that "this great French savant, whether writing about stars or Spiritualism, deals with either equally well and with great charm." He has made an exhaustive investigation into this perplexing phenomenon and, to his mind, haunted houses are realities. The following are some of the stories quoted by our London contemporary:

* * * *

My brother, Hubert Blanc, was almoner of the Marist Friars at Saint-Paul-Trois-Chateaux, Drome

In the monastery there was a patient who, bedridden for some time, was "in extremis."

My brother went regularly to pass some time at his bedside, and one day in conversation, the sick man said to hom: "You understand, monsieur. I shall not go without coming to say adieu to you."

"I hope so," answered my brother, in a chaffing tone. Two or three days later my mother and brother, going to bed towards ten at night, were hardly in their beds before they became aware—although their rooms were some distance apart—of a noise that was very distinct—as of a key being moved in the keyhole of the door of the house then the footsteps of someone walking in the corridor.

My mother, very much agitated, called out to my brother at the top of her voice, saying: "Hubert, there's somebody in the house."

My brother, having heard the noises just as distinctly, jumped up quickly, made a tour of the rooms, found the door closed and everything as usual.

But no sooner had he done that than the bell of the telephone rang and made him pause.

"Hello, hello, Monsieur Aumonier! Come at once to one who is dying!"

My brother hastened and found that indeed the sick man was breathing his last.

The document is signed by the technical director of a biscuit factory.

* * * *

Another of the recent cases to which M. Flammarion attaches importance is this:—

I (says one of his readers) should like to tell you of a curious phenomenon of which I have experience.

We live in an old chateau of the feudal age very well preserved and full of souvenirs.

I occupy a big room, and many times it has happened to me that I have been awakened all of a sudden in the middle of the night by mysterious glimmering that invades the apartment, lighting every object, enduring for some seconds and disappearing as quickly, with nothing to tell me what has been the cause.

It has happened on moonless nights, when the shutters have been completely closed, when there has been no light anywhere.

I haven't dreamt it, for I have usually sat on my bed to observe the thing closely and to try to work out what has been the origin of it.

My mother saw it as clearly in her own room, but only on one night. What can be the explanation of this glimmering?

* * * *

The psychic science, M. Flammarion says, should be added to the sciences that are now confined in the limit of the studies of the positive. He quotes another case:—

My sister (writes one of his correspondents) was gravely ill. But on the day of my marriage she was almost better and could attend the festivities.

Two days after our marriage she saw us off on the honeymoon, and there was not the slightest fear for me or my wife to worry about my sister's condition then.

The letters from our parents gave us no reason for inquietude, when we received them afterwards.

Eight days after the wedding we were at Paris. It was a most happy day till, at ten at night, when we were passing our time at the theatre, I became possessed of a sadness that was quite inexplicable.

It was an infinite melancholy. My wife couldn't understand it. Neither could I. When we came out of the theatre we went as fast as possible to our hotel.

Feeling a little unhappy and sombre my wife went to bed, and I followed. I blew out the candle, and lay in bed with my eyes open.

I was silent. I could not explain the mood I had fallen into even to myself.

At that moment it was one o'clock.

Suddenly there was a cracking noise in the room. It was a terrifying noise.My alarmed wife gave out cries and was appalled.

I lit the candle. The glass wardrobe was open—and we had not touched the furniture. It was empty. I calmed my wife. I closed the wardrobe and lay down and then became myself again.

The next morning, on rising, we received a telegram recalling us to Marseillan.

My sister had died the previous night at ten o'clock. She knew that we were at that particular hotel.

Had her last thought been of us, and had she communicated with us at the place she knew we occupied?

There is no need for me to assure you of the absolute truth of this statement.

I have had other griefs—great griefs—but there has been silence concerning them. Nothing has occurred. Those I have loved have not communicated with me after passing. Do they, too, see my tears, my suffering? I would that it should be so.

* * * *

Another instance of another character may be quoted. Most of the stories are long and detailed, but this is short and tragic:—

A man named Baeschly, age twenty, was alone with his father in the house when there was a tremendous row towards midnight, with nothing to explain why.

The father and the son both rose but found nothing. Again the noise broke out.

Again they found themselves face to face, and no evidence of any sort to account for the disturbance.

The door was open each time. But no one was there.

A third time the thing happened. Then they tied it up—that door—with thick cord.

Some time later a letter announced to them that the brother of the young man was dead.

He had died at the very day of the disturbance.

Death took place at one o'clock in the day, but the dying man had roused from a state of coma and had said: "I have made a long journey. I have been to the home of my brother."

BRISBANE SPIRITUALIST ALLIANCE.

NEW ORGANISATION SUCCESSFULLY LAUNCHED.

Things are "moving" in Brisbane! There is a considerable element in the Queensland capital interested in Spiritualism and Psychical Research, and for a considerable time past it has been the desire of an earnest group to form an organisation which, it was hoped, would command the active support of a number of sympathisers who were not allied with any existing Society associated with Spiritualism.

The principal promoter was Mr T. W. Moss, an occasional contributor of very acceptable articles to "The Harbinger of Light," who explains that "it has been made quite clear that this movement must not be considered antagonistic to any other effort where the standard of Truth is unfurled," but rather as supplementary to such efforts and consequently add to the strength of the Spiritualist cause.

As the result of preliminary inquiries Mr Moss found that between 40 and 50 people of a very acceptable type were willing to support the enterprise, and at a formal meeting held on the evening of March 14th it was unanimously agreed to form a Society to be called the Brisbane Spiritualist Alliance. Its objects are set forth as follow:—

The binding together of all Spiritualists and others whose aim is to reach beyond the ordinary mundane conceptions of life.

To make suitable provision for all earnest seekers to link up in membership.

To demonstrate that in the much misunderstood Book (the Bible) we have the Key to Life.

That Spiritualism is at one with the teachings running throughout Scripture,

That life in its manifestation should reach, even though encased in the earthly tabernacle, the heights which were evidenced in the life of the Master, Disciples and others,

That mediumship is a real gift of the Spirit possessed by humanity, so plainly set forth in 1st Corinthians xii.

The unfoldment and exercise of Spirit gifts—Galatians v.

The formation of a fund to provide a library, literature and all matters incidental thereto, also for demonstrating through recognised suitable mediums the reality of Spirit Gifts.

Mediums working in conjunction with the alliance must be approved and undertake to receive no emoluments other than those made by the Society, while actually engaged in Alliance work. The labourer is worthy of his hire, and all salaries or allowances to come out of the general fund.

All meetings held under the auspices of the Alliance shall be directly under its management.

All collections taken up at meetings to go into the funds of the Society.

To arrange afternoon and evening meetings, as the services of suitable mediums are secured.

To publicly demonstrate the Gospel brought to light by the Master.

Membership—Active and Associate. Fees to be fixed.

To provide a capital fund for organising work, efforts to be made to secure some twenty or thirty sympathisers who will subscribe at least £5 each, which will be refunded when the Alliance is firmly established.

The obvious keynote of the foregoing is "Spirituality," which reminds us of a remark made by the late Mr W. T. Stead, that "Spiritualism must be spiritualised." This necessity is recognised by all responsible leaders of the movement in Great Britain, and it is only along this line that Spiritualism can flourish and command the earnest co-operation of religious-minded men and women. We congratulate the promoters of this movement on their initial success, and trust that the organisation just formed may be instrumental in shedding much spiritual light on the pathway of many seeking souls.

CONDITIONS FOR SEANCES.

Dr. Hereward Carrington, the well-known authority on investigation of the psychical, in writing on the conditions which should be observed in the seance room, states:—

"It is advisable to have flowers in the seance room whenever possible, as their presence is said to attract spirits in a very peculiar manner. The "spirits" say that they see these flowers as "lights." Plenty of fresh air should be allowed to enter the seance room. If any member of the circle be ill, he or she should not be permitted to sit in the circle until well again. A developing circle should meet in the same room, since the room tends to become "mediumised" or soaked with magnetic influences given off by the sitters. The chairs on which the members of the circle sit should be of wood, or cane-bottomed; the use of upholstered chairs is generally inadvisable. The table round which the members of the circle sit should be free from metal. The chair upon which the medium sits must be cane or wood, as already said, free from all cushions and upholstery."

FATHER DEGAN AND SPIRITUALISM.

Notwithstanding its debilitating effects upon the brain and the nervous system, Spiritualism is not so demoralising as the profiligate pursuit of materialistic pleasures, says Father Degan, of Coalville, England. If England is going to the dogs, the cause is to be found in the widespread materialism which rejects a hereafter beyond the grave, points to the dust-heap as our final destination, and sums up its philosophy in the words: "Eat, drink and be merry, for to-morrow you will die and when you are dead, you are done with."

The craze for Spiritualism, with all its errors and dangers, continued the speaker, has at least this to its credit, that its adherents believe in the existence of the human soul as an entity distinct from the body and in its survival after death with the faculties of reason and volition unimpaired. Although it would be easy enough to obtain valuable gifts from credulous ladies, possessed of abundant means, by cunningly-faked messages purporting to come from the dead, or by otherwise playing up to and trading upon their susceptibility to suggestion, modern Spiritualism, taken on the whole, does not appear to be inspired by commercialism. Of course you will always find a small percentage of mercenary charlatans hanging on to the outer fringes of even the most philanthropic movement.

SPIRITUALISM NOT FORTUNE-TELLING.

The Supreme Court of New Jersey, U.S.A., has decided that Spiritualism is not fortune-telling. Mary Delaney, a medium in a Spiritualist Church, was convicted in the police court for fortune-telling on evidence which showed that at a church service she had in answer to a question foretold a future event. She was fined £10. The Supreme Court Judge in setting aside the conviction said:—

"The Federal and State Constitutions guarantee to all citizens religious liberty. This guaranty includes the right to entertain beliefs or practise any religious doctrine not infringing personal rights or violating the laws of morality and property. The Disorderly Act cannot, in my opinion, be construed as to make the acts with which the defendant was charged, offences under that Act."

PROFESSOR McDOUGALL ON PSYCHICAL PHENOMENA.

The "Harvard Crimson," published in Cambridge, Mass., U.S.A., in its issue of December 3rd, gives a brief report of some of the remarks made by Professor William McDougall, of the Department of Psychology, at a meeting of the Graduate Schools' Society in Phillips Brooks House. The Professor said:—

"No one who has been confronted with the evidences of psychic phenomena can say that there is no case for investigation." He then described the various types of phenomena known as psychic. He said in part: "The first group—physical phenomena includes rappings, strange voices, the movement of inanimate objects, 'hauntings' and other outward manifestations of the supernatural—all the things, in other words, which constitute the stock in trade of an ordinary Spiritualistic medium.

"Although fradulence has been proved in many cases, there have been instances of seemingly genuine phenomena. Most authorities still agree that there is a case for investigation. The latest and most fashionable phenomena are those dealing with ectoplasm. It is a subject which has startled some of the most cold-blooded investigators. Ectoplasm is the name given to the apparition of some vague white substance which seems to exude from the body of the medium and then to assume shapes recognisable as the images of deceased persons. Investigation may reveal a new form of trickery or it may put us on the track of the discovery of some new biological theory.

"The second class of phenomena is sharply discriminated from the first. It deals with mental rather than physical manifestations—which may best be described as the transfer of messages without the ordinary means of sense communication. There have been many famous mediums who have possessed this power. There is one, estimable lady still living in Boston, who, while in a trance, revealed the most extraordinary knowledge, which seemed to come from some deceased person. Both by hand and voice she was able to transmit messages seeming to come with certainty from persons no longer in the flesh."

QUITE UNEXPECTED!

Mrs. Harper, of Kingston-on-Thames, England, mother of Miss Edith Harper and who was for many years associated with the late Mr. W. T. Stead in his psychic investigations, has forwarded to us a personal experience of recent date. During the afternoon she had been reading a translation of a German book in which the author attributes all "messages" to what he calls the sub-conscious mind. In the evening she and her daughter had a table-sitting together, when the following message was spelt out quite spontaneously:

"Do not heed the guesses of those who supply their own answers . . He is right about the limit of the earthen vessel . . The body is clay: the Soul is crystal; the spirit is the spark Divine. As the clay reveals the crystal, it also can flash our reflected thought. . . It is all one life, in one world. We are here all the time. . . Be happy! Laugh! And be children! (After a pause): The Christ-child will yet win the world."

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The attendance at the morning sessions is improving, and the afternoon sessions have been well attended. The following mediums officiated: Mesdames Martin, Orion, Alderwick, Wood, Gaylard, Bowden, Hohne, Adams, Beggs and J. McDonald, and Messrs Walsh, Beggs, Leeming, Stephenson and others. Mr Prentice has completed his engagement as Speaker, and Mr Deacon has been welcomed as his successor. The latter has given very interesting and informative addresses during the past month and has drawn a very large audience on each occasion.

The following officers were elected on February 24th for the ensuing six months: Mr Otto Waschatz, President; Mr John MacDonald, Vice-President; Mr Charles Chatfield, Secretary; Mr Colin Lumley, Treasurer; Mrs K. Allen, Librarian; Mrs Pritchard, Mrs Lynch, Mrs MacDonald, Guardians; Watchman, Mr Cunningham; Guard to assist Watchman, Master Frank Lynch; Leader of Children's Group, Mr C. Chatfield; Miss R. Turner in charge of music, mornings and evenings; Mrs Hohne, afternoons; Trustees, Mr W. H. Lumley, Mrs Knight-McLellan, Mrs J. Mann; Professional Auditors, Messrs Pyke and Cuthbertson.

We are pleased to report an improvement in Mrs Knight-McLennan's health and wish her an early and complete recovery.

E. MacDONALD, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

We are pleased to report excellent progress, all meetings being well attended. The month has been marked by additional interest and enthusiasm throughout the Society, which gives much encouragement for the future. Mrs Schutze, Mr Walter S. Binks, Mr Jennings and Mr Hopkinson were the lecturers for the month: we thank these good friends sincerely, not forgetting all others who have worked and helped us considerably.

The first Social for the season, which proved very successful, was held in the Hall, Scourfield Chambers, on Wednesday, March 12th. Similar social functions will be arranged for the second Wednesday in each month. Artistes from the Blind Orchestra will be in attendance and we shall endeavour to make these evenings very enjoyable to all who favour us with their company.

The Committee have received a letter from Mr J. M. Moorey. He is well and quite accustomed to his new conditions. He has asked us to convey to old and new friends alike his very best wishes and to express on his behalf his delight and satisfaction at the progress of our church.

Mrs. Negri, one of our members, passed to the Great Beyond on Sunday, March 9th.

WM. GREENWOOD, Recorder.

OCCULT CHURCH OF VICTORIA.

The various Speakers who have occupied our platform during the last two months have been highly appreciated by our members and visitors. The attendance has been regular and fairly good. Mr Wallace, Miss Lambrick, Miss Codling and Mr Hopkinson, Mrs Richards and Mrs Daniell all help to keep our little Church up to the standard. We are earnestly striving to attain, but unfortunately the real spiritual investigators are in the minority. We extend a warm invitation to visitors and feel sure a visit to us will give pleasure and remembrance of good.

Mr Highett is still in England and having a happy and busy time among the churches.

We are receiving good results from our concentrations for the sick and extend thanks to all who are co-operating in this work.

M. A. BODEN, Hon. Sec.

ROTHERWOOD STREET SPIRITUAL CHURCH, RICHMOND

As usual our Sunday services have been well attended during the past month, the speakrs being Mrs Herbert, Miss Harrison, Messrs E. M. Knight and Hopkinson, to whom the Committee tender sincere thanks. The mid-week services, conducted by Sister Beams, assisted by Mr Chapman, are also well patronised.

We find our Hall much too small for our needs, but are slowly but surely pressing on toward the purchase of a church of our own and trust that God in His mercy will permit our President better health, that she may see the desire of her heart an accomplished fact.

I. SPENCE, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

We are again able to report favourably as to the attendance at our public services. On several occasions the Hall has been full. The lectures delivered have been interesting, enlightening and uplifting, and the demonstrations, on the however, a little more descriptive detail when giving clairhowver, a little more descriptive detail when giving clairvoyant delineations would considerably aid the investigator to more definitely place the spirit friends described.

A large gathering attended the monthly "At Home" held on Saturday, 16th February. Mrs Kitty Hayes, who has been associated with the Society almost since its inception and whose highly appreciated platform service has always been at the call of the Society, was the guest of the occasion. During the afternoon an interesting address was delivered by

Mr Carter, and a few musical items contributed to a very enjoyable time.

The Library continues to be well patronised by the members and the number of "Harbingers" disposed of is indicative of the desire of those who attend our services to acquire information and instruction from a reliable source.

H. V. MASKELL, Recorder.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our 13th Anniversary was held on Sunday, 3rd March when a splendid and uplifting service was conducted by our Leader, Mrs Morrell, assisted by Mrs Gillard, Messrs Cooper, Oates, Morrell, Brown and Bennetts. Many seats had to be added to the usual number to accommodate the many visitors.

During the evening the beautiful service of dedicating the infant sons of Mr and Mrs Archer and Mr and Mrs Leard was conducted by Mrs Morrell who named the little ones Noel Jess (Archer) and Eldred Raymond (Leard). Just on the close of the service, Mr Pagett, on behalf of the members and friends, presented to Mrs Morrell a beautiful fur stole, and to Mr Morrell a set of brushes. Both Mr and Mrs Morrell, who were taken by surprise, feelingly responded. Many beautiful flowers decorated the platform and organ music was supplied by Mrs Redfern and Miss Brown and Mrs Champion.

Our moonlight excursion of three hours upon our beautiful harbour in ideal conditions was most enjoyable and the intermingling of members of the several Societies represented was most marked.

We are pleased to report the success of Mrs Redfern (Wednesday evening's class student) on our platform who, in the absence of our Leader, conducted two evening services—the subjects "Heaven" and "Life" being very interesting and inspiring.

The Healing Services conducted by Mr and Mrs Morrell are showing marked improvement, many being benefited.

The Children's Lyceum is going along steadily, the children taking marked interest in their lessons.

Our Leader, through the kind invitation of the Rev. Geo. Walters of the Unitarian Church (who is away for a few Sundays owing to ill health) conducted the evening services in that church on 9th and 16th March in the presence of large congregations.

JNO. K. BENNETTS, Hon. Sec.

HURSTVILLE SPIRITUAL SOCIETY.

In the beginning of March the Spiritualists of Hurstville met and formed themselves into a Society. They elected as their President Mr W. Hartley, from England, who is gifted with mediumistic powers and who has been associated with the cause for 28 years. Twenty enrolled themselves as members, and as time goes on this number will be considerably increased. As a preliminary, a public meeting had been held a few days previously and was attended by an audience of 60. It will thus be seen that there is an appreciable measure of interest in the movement, and under Mr Hartley's guidance it is anticipated that much progress will be made.

All members of the Society are invited to take "The Harbinger of Light" and thus keep themselves abreast of developments in connection with the movement in all parts of the world.

LECTURES ON OCCULTISM.

A large and appreciative audience listened intently, on Sunday night, March 9th, to the first of a series of four lectures on "Occultism" in Mr. Stephen Foster's rooms, Sydney. Mr. Roberts, the speaker, had a firm grip of his subject, which he handled simply, so that a child could understand, and yet trenchantly. It augurs well for the following lectures, and from remarks passed, it would seem, the public are ready for intellectual enlightenment on Spiritualistic lines. Mrs. Gillard, a long-tried medium of 30 years in Spiritualism, along with Mr Stephen Foster, gave the messages, completing a splendidly helpful service.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

We have taken possession of a centrally-situated hall at the corner of Leichard and Brunswick Streets, Valley, Brisbane, cool and convenient to trams. The next move we shall make, if anticipations are realised, will be into our own building; funds are growing and we again appeal to our friends in distant parts of Australia to send along their mite.

The Lyceum, since the recess, has grown immensely. As this is the training ground for the future workers we urge all parents and guardians to see that their children are given an opportunity to qualify along Spiritualistic lines.

The Sunday afternoon and evening services are very well attended, whilst the open session, held once a month, usually attracts good audiences when our platform is open to beginners who desire to enter the larger arena.

The Healing Class is held every Monday evening and much good is being done, whilst the psychometric readings given every Wednesday evening are successfully carried out.

The fortnightly socials are very successful. This is one of the sources of revenue and helps to find bricks for our new church.

We all join heartily in wishing every success to "The Harbinger of Light."

W. J. KERLIN, Secretary.

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

Our President, Mr Bailey-Brownie, is away on a healing tour throughout North Queensland, Mrs Bailey-Brownie occupied our platform on Sundays, March 1st and 8th, and took for her addresses, "Life on the Spiritual Planes," which were extremely well rendered by her guides and appreciated by the audience; after which she gave a large number of flower readings of a convincing character to the recipients of same.

We are enrolling new members at each of our meetings and they make good use of our increasing library. The honorary organist, Mrs B. A. Johnson, and honorary violinist, Mr T. Lawrence, add charm to the musical part of our services.

"The Harbinger of Light" is eagerly sought for, and we shall soon be increasing our order to cope with the demand.

J. R. ROSS, Hon. Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

After a most successful season Mr John Kelland and Mrs Kelland left Adelaide for Sydney, accompanied by Dr. Clark Nikola, to further spread the good work. The Order of Light have much to thank the Brother and Sister for their services to the cause of Spiritualism.

Our Ladies' Committee, headed by Sister Morphett, are working hard to swell the Children's Hospital fund in the way of a Bazaar to be held in the Druids' Hall, Flinders, Adelaide. It is to be hoped a goodly sum will be harvested for the little ones.

The annual general meeting will be held on the last Saturday in March when much progress will be shown to have been made during the past year.

The Committee wish to extend their thanks to Sister Clark Nikola, Sister Greenbanks, Sister Gould and Brothers Mills and Murchie.

The members join in wishing "The Harbinger of Light" the fullest success.

H. G. WILSON, Recorder.

WEST AUSTRALIA.

SPIRITUALIST CHURCH OF WESTERN AUSTRALIA.

We are still holding our own and progressing, new members being constantly added to the list and many old friends joining up again. Mrs Hughes-Scott, who is remaining with us during the absence of Mr Kelland, the registered minister of the church, draws appreciative congregations who manifest great interest in her lectures on the "Science of Life." This lady, so well known in Melbourne, is on a touring mission and has already gained the esteem and regard of the Perth Spiritualists.

The effort made by the Church to cater for intellectual and earnest searchers after knowledge and Spiritualistic Truths is meeting with good support, both in attendance and finance. The psychic ability of Mrs Hughes-Scott makes the demonstration meetings on Sunday afternoon and Monday and Wednesday evenings most successful and attractive to those seeking messages from loved ones gone beyond.

The Healing Class is doing good work and helping many sufferers—also training those kindly magnetic persons anxious to devote their gifts to the good of others.

We wish "The Harbinger of Light" all success.

M. McILWRAITH, Recorder.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH.

On the first Sunday in February we had a visit and an interesting address from Mrs Susannah Harris-Kay. We wish her "God-speed," in her journey through America to an engagement in England. Our speaker, Mr R. A. Webb, has been giving a series of trance addresses, clairvoyance being given after each address by Mrs Webb. A choir has been formed by our organist Mr Barton.

We have to record the "passing on" of an old and respected worker, Mrs McNicol. She and her husband have for very many years been staunch adherents of the cause of Spiritualism in Wllington. Our arisen sister's mortal remains were interred, in the presence of a large gathering of Spiritualists and sympathisers, at Karori Cemetery, Mr. R. A. Webb officiating.

The spiritual work of the Church continues to prosper, and our speaker, Mr. Webb, has been officially registered as an officiating minister for the solemnisation of marriages under the N.Z. Marriage Act.

GEO. BODELL, Secretary.

The children of the Lyceum are making good progress and enter heartily into all phases of the instruction imparted and their interesting calesthenic exercises and singing.

Please accept the greetings of the children and best wishes for "The Harbinger of Light."

S. KIRK, Secretary.

TO RECORDERS.

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

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

REPLIES TO CORRESPONDENTS.

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

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

H. McK. (Malvern): Thank you for explanatory notes. We must put on our "considering cap" and try to grasp all the distinctions mentioned. At the first opportunity in a very busy life. We shall probably find them useful presently.

E.J.L. (Auckland): Your contribution received just before going to press. Thanks.

Books That Will Help You

WHAT ALL THE WORLD IS READING.

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

All Orders must be accompanied by Remittances, and the books will be despatched, carefully packed, by return of post.

The postage mentioned in each instance is for the Commonwealth of Australia and New Zealand. DOUBLE these rates must be allowed for by South African clients. Purchasers are particularly desired to bear these facts in mind and thus avoid having to forward deficiency which misunderstanding of these rates may involve.

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

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

REFER TO THE CATALOGUE !

A COMPLETE CATALOGUE OF ALL BOOKS IN STOCK AT THE OFFICE OF "THE HARBINGER OF LIGHT," WILL BE FORWARDED POST FREE, ON APPLICATION.

UNDER THE SOUTHERN CROSS

A RECORD OF A PILGRIMAGE.

—BY—

HORACE LEAF.

Illustrated—With an Introduction by

SIR ARTHUR CONAN DOYLE.

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

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

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

Strongly bound in cloth. price 16/6, postage, 8d.

The Outlands of Heaven.

Being Further Communications set down by the

Rev. G. Vale Owen.

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

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

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

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

THE HARMONIAL PHILOSOPHY. A compendium and digest of the marvellous writings of Dr. Andrew Jackson Davis, the celebrated American seer, explaining many complex problems and throwing clearer light upon the mysteries of the other world. Price, 14/6; postage, 6d.

A MODERN MIRACLE.

BY THE

Rev. G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

Introduction by PRINCESS KARADJA.

Foreword by THOMAS PEARSON, M.R.C.S. (Eng.)

(The Surgeon to whom the angel led the Authors).

Their daughter's extraordinary escape from destruction by the direct intervention of an angel forms the basis of the book—a report of which occurrence occasioned a recent widespread sensation in the Press.

The "Daily Mail":—"It proves, despite the ignorant scoffers of to-day, that the presence of angels in our midst is real. . . . It is a book to be read seriously. . . . Sceptics may pooh-pooh the whole thing, but so much the worse for the sceptics."

The "Daily Express":—"It is easy to scoff at such a story. . . . A hearty scepticism is still mistaken for the outward and visible sign of brain-power and education. But God remains. He is not mocked. And His angels may still be visible to the eye of simple faith."

"Lincoln Review.":—"Marvellous details . . proof of the existence of God and the heavenly angel-guides . . must provide food for thought for all thinking men and women. . . Perhaps many of us will revise our opinions of the supernatural when we have read this book."

Colored portrait of little Dorothea, and artistically printed.

Price 3/6, postage 2d.

IN CONVERSE WITH ANGELS.

WONDERFUL NARRATIVE OF ANGELIC PRESENCE.

—BY—

IRENE HALLAM ELLIOTT, wife of the Rev. G. Maurice Elliott, author of "A Modern Miracle."

Introduction by Rev. Robert F. Horton, M.A., D.D.

The Author has seen and heard and spoken to Angels, and her experiences are related in frank and charming language.

The Lord Bishop of Guildford—"'In Converse with Angels' is charmingly written, and contains much valuable testimony."

Dr. R. F. Horton—"What the writer is describing is not what fancy has conjured up, but what she has, in an objective sense, SEEN. I regard the little volume as highly important."

"The Church Family Newspaper"—"A book written in choice, beautiful language. . . . This is a book that should be placed in the hands of bereaved ones who are, as it were, holding out groping hands in the darkness, seeking for assurance and enlightenment. To such it will carry a real message."

"The Daily Chronicle"—"Perhaps the most arresting point is that the Anglican writer is supported by so famous a Noncomformist as Dr. Horton."

Price 5/6, postage 3d.

RAYMOND, OR LIFE AFTER DEATH. By Sir Oliver Lodge. Convincing record of a slain hero's survival With portraits and other illustrations. Price, 20/-; postage, 6d.

ANCIENT LIGHTS

—OR—

The Bible, The Church, and Psychic Science.

By Mrs. ST. CLAIR STOBART. With Introduction and Preface by SIR OLIVER LODGE, F. R. S.

SIR OLIVER LODGE writes in the Introduction:—"Nor does this modern prophetess hesitate to challenge and rebuke the National Church, and, by implication, most other churches, for having lost that direct touch with the Spirit which was abundant in Biblical times, and for having slidden into what seem by comparison perfunctory and mechanical and uninspiring forms of worship. However we regard these legends . . . it cannot be denied that they flood the Bible from cover to cover, and everywhere interpenetrate that much-prized Record of human evolution."

"This is a book of unusual interest. It presents the subject of psychical phenomena as recorded in the Bible, setting it in the fresh light of continuous history. It is a piece of literary research well worth doing, and well done."—Viscountess Grey of Falloden.

"This is a notable book by a notable woman."—"Light."

Well bound in purple cloth; 344 pages; 10/6, postage, 4d. Now in stock at the office of "The Harbinger of Light," 117 Collins Street, Melbourne.

GUIDANCE FROM BEYOND.

GIVEN THROUGH **K. WINGFIELD**, WITH A PREFACE BY **HELEN, COUNTESS OF RADNOR**, AND AN INTRODUCTION BY **SIR EDWARD MARSHALL-HALL, K.C.**

This very arresting book is creating widespread interest in Great Britain, and is, in some respects, one of the most remarkable works yet published of its kind. The lengthy and impressive Introduction by Sir Edward Marshall-Hall, K.C., the famous Counsel, is, in itself, a remarkable feature, and has been given great prominence in the Press.

"Until I am convinced otherwise, I shall continue to believe, and believe steadfastly, that the message . . . was conveyed to me in mercy by some influence outside this life. I can only hope and pray that the comfort and happiness I have derived from this belief may be shared by some of those who read these wonderful Teachings, conveyed to us from the Beyond through the marvellous gift possessed by Miss Wingfield."—Sir Edward Marshall-Hall, K.C.

Artistically bound in blue cloth; Price 7/-, postage 4d. Now in stock at "The Harbinger of Light" office, 117 Collins Street, Melbourne.

Just Published.

MY LETTERS FROM HEAVEN.

By WINIFRED GRAHAM

Author of "Sealed Women," "And It Was So" (2nd Ed.), "Eve and the Elders," &c., &c.

Written automatically, under spirit control, this book contains 175 uplifting and most comforting messages from the author's father, who passed over in 1922.

In beautiful language it describes the activities and wonders of eternity, and the nearness of the spirit world, telling of miraculous thought-waves by which the reader may keep in touch with heavenly influences and spirit guides.

There could be no better cure for the heartache of parting than to read these cheering words.

Cloth, 6/6; postage, 4d.

KU KLUX KLAN

The Secret Society of Blood and Death

Learn the inside workings of the Masked Riders and their strange oaths of "White Supremacy"; their attitude towards Jews, Catholics, Negroes, and Foreign-Born, and of the atrocities committed in the name of the Klan.

Bound in Pictorial Covers, Postpaid, 25c.

Ronayne's Handbook of Freemasonry, containing the correct work and Ritual of the Blue Lodge. Paper Binding, Postpaid, 1 dol.. Send for Complete Catalog of Secret Society Rituals (Free).

EZRA A. COOK, PUBLISHER, INC.

26 E. Van Buren Street, Dept. 2, Chicago.

INGERSOLL'S 44 Complete Lectures

6 x 9 Inches—411 Pages.

Cloth Bound. Postpaid, 1 dol. 25 cents.

Write for Free Catalogs of Secret Society Rituals & Occultism

EZRA A. COOK, Inc., Publisher

26 E. Van Buren St. Chicago, Ill.

PHENOMENA OF MATERIALISATION.

With 225 Illustrations on Art Paper.

BY

BARON VON SCHRENCK-NOTZING

PRACTISING PHYSICIAN IN MUNICH.

THIS monumental work is a monograph on one particular phase of mediumship, that of "materialisation" or "teleplastics." The author, a well-known worker in the scientific investigation of mediumistic phenomena, was fortunate enough to be able to study at great length the materialisations produced by a French medium whom he designates as Eva C. and to corroborate her phenomena by comparison with other mediums.

The experiments took place in Paris and Munich, and they were distinguished by the lavish use of photography as an aid to the memory and as a safeguard against hallucination. The conditions under which the photographs were obtained leave nothing to be desired in the way of strictness, and the whole work, which gives for the first time a thoroughly satisfactory proof of the actual occurrence of these strange phenomena, cannot fail to exert a profound influence upon the development of thought, more especially in the regions of Biology and Philosophy.

This translation contains much fresh matter by the Author, and many new photographs.

Price, £2/2/-, postage, 1/-.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST.

Copied directly from the Book of God's Remembrance, the so-called Akaschic Records. Publication authorised by the Transcriber, and the book printed under his personal supervision.

Here, in this great book, we find a narrative of Jesus—His infancy, childhood, early youth, training, and education, the travels of His early manhood in various countries, His discussion with the sages of that day, His initations and disciplines in the various mystic schools of various countries, and then the taking up of the work and mission of reform in His own land of Judea. For those who wish to obtain a true record and understanding of the teaching and character of Jesus this book is worth more than all the commentaries published in the last 500 years.

Can such a book as this be found and formulated for us and printed in our common English, so that we, as in certain days of old, can each receive the words, thoughts and actions of the wonderful life "in our own tongue wherein we were born"? That is precisely what has been done for us.—Publisher's Notice.

Cloth. Price, 15/-; postage, 7d.

E. OLIVER JONES,

MASSEUR (Reg.), HERBALIST, MAGNETIC HEALER.
543 CHAPEL ST., SOUTH YARRA, VIC.

For Neuritis, Ovaritis, Asthma, Catarrh, Goitre, Violet-ray, Magnetic Treatments, Herbs, Herbal Capsules.
RELIABLE DIAGNOSIS.

MRS. A. PLUM.

HERBALIST AND MASSEUSE.
EDINBURGH MANSIONS, Opposite Hawksburn Railway Station.

Interviews Tuesdays and Wednesdays, 10 a.m. till 4 p.m. or by Appointment.

HENRY E. CALWELL, D.P., D.N., OSTEOPATH.

11 COLLINS STREET, MELBOURNE,
Telephone Cent. 4018.
Your Spine is the index to your health. Be examined by a competent manipulator. Wonderful results are obtained by this thoroughly established system of treating disease. Relieves nerves from pressure. Visiting 51 High St., Bendigo every Saturday.

Are YOU Ready to Vitalise your Body?

Renew your Strength, increase your Physical Energy and attain Perfect Health? If so write to—
R. DENNEY, Herbalist, son of the late R. Denney, formerly of Hay-st., Perth, W.A., and 31 Albert-rd., Albert Park, Melb. Special remedies for all diseases—Skin, Blood, Varicose Veins, Bronchitis and Asthma. Correspondence invited. Address: R. DENNEY, 2 Commercial-rd., Prahran, Melbourne.

"THE MASTER POWER"——

Is latent within you and is at your command. Do you desire to develop its wonderful force?- It is the key that unlocks the etheric treasure house. Send 10/6 for two easily mastered lessons, with personal instruction by mail to
RAYMOND BRUNEAL,
2 York Terrace; 154 St. Kilda Road., Melbourne.

BEALES' COLLEGE OF HYGIENE.

Established 1915.
Affiliated with National School of Naturopathy, U.S.A.

The Beales' College of Hygiene is the parent school in Australia for Chiropractic and Osteopathic methods of healing. Home study courses arranged. A thorough two year course in Physical Education. Students prepared for Physical Culture Institute Examinations.
Write for free Prospectus Faculty of Specialists.
CLAUDE BEALES, N.D., D.C., D.O., Hartley Av., Caulfield, Victoria. 'Phone U5821.

Home and Reflection of True Spiritualism.

17 MARIAN STREET, ENMORE, SYDNEY.
REV. THOMAS DOWNS, Veteran Spiritualist, Certified Exponent and Spiritual Seer. Author of "The Way, the Truth, and the Light." Price, 2/-.
Obtainable from the Author, "Harbinger of Light" Office, Melbourne and Dymock's Book Arcade, George Street, Sydney.

"THEOSOPHY IN AUSTRALIA."

The Monthly Journal of The Theosophical Society in Australia.

Illuminates the Principles of Theosophy, explains and inspires life in all its phases, and gives the progress of the Theosophical Movement in Australia and elsewhere.
Edited by J. BEAN, B.A., M.D. (Cantab.).
Subscription, Post Free (payable in advance): Commonwealth and New Zealand, 9/- per annum; elsewhere, 10/- per annum. Single copy, 9d. and postage.
Siddeley Chambers, 114 Hunter St., Sydney, (Australia.).

The International PSYCHIC GAZETTE,

BRITAIN'S POPULAR PSYCHIC MONTHLY.
Edited by JOHN LEWIS.
Annual Subscription, 8/- Post Free.

It is Bright and Broad in Outlook, and discusses every phase of Spiritualism, Spirit Photography, Clairvoyance, Psychometry, and other Psychic Studies.
Subscriptions may be sent by Postal Order to The International Psychic Gazette Ltd., **69 High Holborn, London, W.C.I.**

STEPHEN FOSTER'S

MASSAGE TREATMENT ROOMS.

SUNDAY NIGHTS, 7.15. LECTURES.
Monday and Wednesday, 8 p.m., Developing Classes.
Tuesday, Thursday, Friday, 7.30. Psychometry.
Reading and Enquiry Rooms, open daily 10—5.

De Luxe House, 1st Floor, 267 Elizabeth Street, Sydney.

A New System of FAT REDUCTION

BENEATH YOUR FAT A GRACEFUL FIGURE DWELLS!

How would you like, some day, to find yourself emerging from the pads and rolls of fat that have gathered on chest, hips, limbs, waist, and cheeks, covering up and distorting the lithe, graceful figure beneath? This unhealthy fat may be replaced by healthy tissue and radiant health obtained by scientific—— **Beauty Culture**

This method has helped hundreds to reduce safely and surely 2 stone in three months, and at the same time restore the natural health of the system. NO HARMFUL DRUGS, NO STARVATION. Just a natural treatment that you can carry out in your own home. One month's course, 20/-; 3 months 35/-.
KATHLEEN BRUNEAL, 2 York Terrace, 154 St. Kilda Road, Melbourne.

"PSYCHIC SCIENCE."

The Quarterly of The British College of Psychic Science. 59 Holland Park, W. 11 London, is a Magazine indespensable to all serious students, and Society leaders. It provides detailed and practical reports of original and present-day experiments and investigations at the college, and elsewhere. Illustrated.
2/9, post free. 11/- yearly.

——BUY AN——

OMERAPLANCHE

(Planchette)
Registered Trade Mark
No. 23289.

No OMERAPLANCHE is Genuine without the Trade Mark.
6/6, 7/6, 8/6. Post Free.
Sole Agents:—
VICTORIAN ASSOCIATION OF SPIRITUALISTS,
M. J. BLOOMFIELD, Hon. Sec.,
20 Latrobe Parade, Melbourne, Victoria.

"DEATH DEFEATED!"

SURVIVAL SCIENTIFICALLY PROVED.
OVERWHELMING TESTIMONY OF SCIENTISTS, PHILOSOPHERS, STATESMEN and CLERGYMEN.
——BY——
W. BRITTON HARVEY, Author of "Science and the Soul" and Editor of "The Harbinger of Light."
Price, 1/-; Postage: Commonwealth and New Zealand, 1d.
"The Harbinger of Light" Office, 117 Collins Street, Melbourne.

THERE IS NO DEATH.

By Florence Marryat.
This amazing and phenomenally successful book needs no introduction to our readers. It has for years held a prominent place in the phenomena section of Spiritualistic literature, and is undoubtedly one of the most convincing books of the kind ever published.
In these times moreover, we know of no better value for the money—265 pages, strongly bound in cloth; Price, 5/-; postage, 3d.

A MESSAGE TO HUMANITY. Being a collection of psychically-impressed addresses delivered through the mediumship of Charles Elmore, Melbourne, supported by his circle of three associates:—Mrs. C. Elmore, E. T. Elmore and F. Elmore. With full explanatory introduction by a member of the circle, and Note of appreciation by Sir Arthur Conan Doyle. Price, 2/6; postage, 3d.

"THE HARBINGER OF LIGHT."

PUBLISHED MONTHLY.
AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE.

The undermentioned Subscription Rates include Postage, and also the Commonwealth Postal War Tax.

The Commonwealth and New Zealand	9/6
South Africa	10/6
Great Britain	10/6
The United States of America and Canada	2 dol. 60c.

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money Order. Postal Notes are not negotiable in the Commonwealth.

Letter postage from the United States is 5 cents.

ROTHERWOOD ST. SPIRITUAL CHURCH,

RICHMOND, VICTORIA.

Sunday Service, 7.15 p.m. Prominent Speakers.
Children's Lyceum, 3 p.m.
Wednesday, 7.30, Sister Beams. Mr. Chapman.
Mrs. BEAMS, President. L. TAYIOR, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH,

246 HIGH STREET.

SUNDAYS: 3 p.m., Mediums Meetings; 7 p.m. Church Service.
WEDNESDAYS, 8 p.m., Developing Class.
THURSDAYS, 2.30 and 7.30; Meetings, Mrs Plum.
President: Mrs A. PLUM. Hon. Sec., L. J. PLUM.
Edinburgh Mansions, Hawksburn.

OCCULT CHURCH OF VICTORIA,

ODDFELLOWS' HALL, RUSSELL STREET, MELBOURNE.
SERVICE SUNDAY, 7.15. p.m.
These Services are conducted by advanced Speakers and Spiritual Demonstrators of the Occult Truths contained in the Bible. All Welcome.
M. A. BODEN, 299 GORE ST., FITZROY, Hon. Sec.

THE SPIRITUALIST CHURCH OF N.S.W.

President:—Mr. J. McLEOD CRAIG.
Nine Societies in Affiliation.
All Organized Societies in New South Wales eligible.
Certificates issued to competent Exponents and Demonstrators
Regulations and information may be obtained from:—
Mr. W. D. MORRELL. 90 Stanmore Road, Stanmore.

DRUMMOYNE SPIRITUAL MISSION.

SERVICE EVERY SUNDAY MASONIC HALL,
BRIDGE ROAD, DRUMMOYNE at 7.15 p.m.
Life President:—Mrs. E. WALLACE.
Hon. Secretary: Mr GEO. A. DODIMEAD, "Heath,"
Lyons Road, Five Dock.
"THE HARBINGER OF LIGHT" ON SALE.

NORTH SYDNEY SPIRITUAL CHURCH.

FRIENDLY SOCIETIES' HALL, LANE COVE ROAD.
Two Stops past Post Office.
Sunday, 7.30 p.m. Tuesday, Health Readings, 8 p.m.
Use of Library Free to Members. Visitors Welcome.
President:—Mr. A. E. de JERSEY.
Secretary, Mrs. S. H. FISHER, "Montoro," 13 Kyngdon Street, Crow's Nest, North Sydney.

LEINSTER SPIRITUAL CHURCH,

COOK'S RIVER SYDNEY.
Mrs. CROSS TURNER, President.
Sunday Services—Children's Lyceum, 3.15; L. L. Bradwyn, Conductor. Evening Service, 7.15 p.m.
Thursday, 8 p.m. Medical Service. Diseases diagnosed and prescribed for Sufferers seeking healing, and searchers after Truth, cordially welcomed.
L. L. BRADWYN, Secretary.

UNITED SPIRITUALIST CHURCH (Scientists) SYDNEY.

I.O.O.F. TEMPLE, 140 ELIZABETH ST., SYDNEY.
Sunday Services, 3.15 and 7.15 p.m.
Saturday, 8 p.m. Lecture and Demonstrations.
Private Classes held during the week.
Use of Lending Library Free to Members.
Secretary: Mrs. G. TUBB, 235 Kent Street, Sydney, New South Wales.
A Cordial Welcome awaits all Friends.

TEMPLE OF THE HIGHER SPIRITUALISM.

GRAFTON LODGE, WINDSOR, BRISBANE.
Mr. BAILEY-BROWNIE, President.
Sundays, 7.30 p.m., Spiritual Service, with Flower Readings and Clairvoyant Demonstration.
Daily at Warren's Chambers, adjoining Brunswick Street Station, Valley. Mr. and Mrs. Bailey Brownie, Phone, Central 8429.
Secretary, J. R. ROSS,
Box 462, G.P.O., Brisbane.

FOOTSCRAY SPIRITUALISTIC CHURCH.

MECHANICS' HALL, NICHOLSON STREET.
Sunday Services, 3 p.m. Mediums' Meeting, 7 p.m.; Flowers; Church Service. Tuesday Evenings, 8 p.m., Psychometric Readings.
President:—J. K. McSHANE.

TH AUCKLAND SPIRITUALISTS' CHURCH.

(INCORPORATED).
AUCKLAND, NEW ZEALAND.
Services at 175a SYMONDS STREET, 3.15 and 7 p.m.
President:—Mr. H. C. PILKINGTON.
Secretary:—H. GAUGHAN,
155 Karangahape Road, Auckland, New Zealand.

Wellington Spiritualist Church (Incorporated)

NEW CENTURY HALL, KENT TERRACE.
Mr. THOS. KIRK, President.
Service every Sunday Evening, at 7 p.m.
Visitors Cordially Invited.
Splendid Reference Library open to Members.
GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

BRISBANE SPIRITUAL CHURCH,

C/o BRUNSWICK & LEICHARDT STREETS, VALLEY, BRISBANE.
SUNDAY SERVICES: Lyceum, 2.30; Afternoon, 3.40; Evening Service, 7.30. Improvement Class: Monday Evening. Investigation Class: Tuesday Evening; Psychometric Readings: Wednesday and Friday, 8 o'clock; Developing Class. Thursday.
W. J. KERLIN, Secretary, Conon Street, Albion Brisbane.

CHURCH OF SPIRITUAL RESEARCH,

SCOURFIELD CHAMBERS, COLLINS ST., MELBOURNE.
Sunday Meetings 3 pm. and 7.15 p.m.
UP-TO-DATE SPIRITUALIST LIBRARY.
President:—Mr. H. HENRY.
Secretary.—Mrs. INKSTER.

S. O. L.

SPIRITUALIST OCCULT LODGE.
Every Sunday, Socialist Hall, Exhibition Street, Melbourne. Fluent Speakers, Earnest Workers, demonstrating the Truth of Spiritualism. Developing Classes.
Mrs. F. HANGER, President, 9 Westgarth Street, Fitzroy; Mrs. M. W. Arthur, Vice-President; Mr L. F. Manning, Secretary; Mrs E. Marshall, Correspondent.

"UNITY" CHURCH OF SPIRITUALISTS.

ODDFELLOWS' HALL, PITT STREET, AUCKLAND.
President:—Mr. HUDSON.
Secretary:—Mr. OWEN JONES, Mira Street, Ponsomby, Auckland.
Pastor:—Mrs. HARRIS-ROBERTS.

SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated).

197 MURRAY STREET, PERTH.
Sunday Services: 3.15 and 7.30. Psychometric Meetings, Monday and Wednesday. Healing Class, Thursday. Developing Classes, Tuesday and Friday. Open from 2 to 5 p.m. daily, Saturday excepted. Advice and instruction. Welcome.

THOSE desirous of Developing Spiritual and Creative Ability, write for particulars of personal instruction. Correspondence only. WILSON, Box 2, P.O. Castlereagh Street, Sydney.

Wholly set up and Printed by B. L. Hickie, James Street, Geelong, for the Proprietor, W. Britton Harvey, and Published by him at Austral Buildings, Collins Street, Melbourne.