

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.||

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LEADING FEATURES OF THIS ISSUE.

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Its Naturalness and Possibility of
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By Sir Oliver Lodge.

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Sir Arthur Keith.

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The Editorial Chair.

The Naturalness of the Next Life.

Many an aching heart is yearning to know what really happens at death and what has become of the departed loved one. And if he, or she, in truth survives, what is their form of manifestation in their spiritual abode—will they be recognisable and will there be a realistic reunion, as popularly understood by the term? Such questions are frequently addressed to us and are the natural outpourings of a longing to meet vanished relatives and friends in much the same way as they were greeted on earth. To such as these it is our privilege to offer the assurance that the accumulated evidence of Spiritualism and Psychical Research amply demonstrates that the word "Death" is a misnomer, except as applied to the physical body, and that those who have been garnered by the great Reaper of Souls, are to-day participating in the enjoyment of the "more abundant life"—living in bodies which appear to them as tangible and real as the tenement of grosser material in which they manifested when functioning on the mortal plane—that they are, in fact, to all intents and purposes, just the same as formerly—in the same human shape, or form, possessing the same temperament and exhibiting the same traits of character in every respect as when they were in the flesh. The spiritual body, in short, is virtually a replica of the natural body. And it is not a body that is waiting for us to inhabit when we arrive on the Other Side. We have it with us here and now. As St. Paul puts it—"There is a natural body, and there is a spiritual body." We are using both at the one time.

* * * *

The physical body is, of course, the more serviceable at present, because it is the body specially adapted to the physical side of life. But in reality it is simply a covering for the finer, spiritual body, a protecting garment designed to shield its spiritual counterpart from the coarse and jarring vibrations of a material environment. The spiritual body is extremely sensitive to all such influences, and without the modifying factor of the physical body we should be made so unspeakably miserable that life would be quite unendurable. In fact, we could not function on the material plane at all. Its "naturalness" is well known to all experimental students of the life after death, but apart from this evidence we have the experience of Paul when he was "caught up to the third heaven." His spirit temporarily left the physical body, but he tells us he was quite un-

able to determine whether he was "in the body or out of the body"—he seemed just the same natural self—and although he was functioning in a different vehicle, he was totally unaware of the change. This is, to us, an exceedingly interesting incident, because it affords Scriptural corroboration of the declaration so often made by those who have undergone the Spiritual birth—commonly called "death"—that for a considerable time they could not possibly believe they had "died"—they found themselves in a very natural body and seemed far more alive than when on the earth.

* * * *

When we come to think of the process in the light of the Law of Evolution, the position is exactly what might be expected. If there were any violent change in form, or in our mental outlook, it would not be evolution at all—it would be Revolution. But God does not operate in this sudden and radical way. He is, of course, behind the Law of Evolution and all its wondrous manifestations, as witnessed in the realm of Nature. It is an extremely gradual process—its developments, in fact, are so very slow that we are not conscious of the changes that are taking place about us all the time. And that Law does not abruptly cease to operate with the extinction of our material consciousness. Death, in fact, is merely a link in the chain of evolution. The Law persists beyond the grave. What men call death is simply one of its processes of unfoldment, and inasmuch as that process is governed by the evolutionary principle, it necessarily follows that we shall awaken in the spiritual realm very similar in every respect to what we were before. We shall not become celestial birds by suddenly developing wings! We shall be just men and women still, encased in a body which will seem, relatively, quite as solid and substantial as the one we previously used. Of course it will not be so actually, because it will be composed of infinitely finer particles—possibly of Ether, which Sir Oliver Lodge describes as the garment of God—but inasmuch as its environment will be correspondingly more refined, it will appear, relatively, at least, quite as real and tangible as the natural body.

* * * *

To take any other view—to substitute a revolutionary for an evolutionary change—at once raises the question as to whether we shall be able to recognise each other in the spirit world. And if there is to be no recognition of relatives and friends it is no use talking of the "joyous re-unions" that occur in the world beyond. When we recover consciousness on the Spiritual plane we shall naturally expect to be greeted by friends, and if we are to recognise them they must, at all events, present an appearance by which we shall be able to identify them. If they have made spiritual progress since they left the earth, they will appear more beautiful than when we saw them last, but there will be no mistaking who they are, and we shall rush towards each other with fervent greetings on our lips. We are aware that there is nothing very original in this explanatory matter, so far as the regular readers of this journal are concerned. But we are not writing for them to-day. Our thoughts are rather with the broken-hearted and disconsolate ones, who may

know nothing, or very little, of this newer view of the meaning of death and the conditions prevailing in the life beyond. Their numbers are increasing every week, and if it lies within our power to lighten the awful burden they have to carry, it is both our duty and our privilege to present to them what we believe to be the truth.

The Question of Communication.

Now, if what has been stated be correct—if the “lost and dear” are really just the same as they were before, and if their feelings towards those they have left behind, feelings of affection and sympathy, are unimpaired by the change they have undergone—these loved ones on the Other Side must surely desire to let us know that they are still alive, to tell us something of the environment in which they exist, and of the experiences which are theirs to-day. The doubter may, of course, reply—“They may possess the ‘desire,’ but is it possible for them to return and communicate with friends?” It is too late in the day for us to enter into any detailed statement to substantiate the contention that they can. This has been conclusively and finally proved by the strictest and most exacting scientific evidence that can possibly be procured. Those who are not satisfied with that evidence must, we are afraid, remain unconvinced, unless they happen to meet with some startling personal experience that shall effectively undermine their scepticism.

* * * *

But not only have some of the most brilliant scientific minds of the age unequivocally pronounced the dictum that the veil has been pierced and that communion with those in the Unseen is becoming more frequent and easier of accomplishment—they are supported by a host of other celebrities in the realms of Literature, Philosophy, Art and Religion, and by millions of “ordinary” men and women who have had actual experience of the fact. “Such people,” states the Rev. Dr. Dearmer, “are at this moment increasing by thousands, and there are circles of men and women all over the country who have been made more certain of the fact that their dead are speaking to them than they are of their own existence.”

From reliable reports to hand from England, we know this statement to be true. The country is almost ringing with the theme. What is known as Spiritualism, in fact, is to-day affording solace and binding up the broken heart as nothing else can do. Testimony is coming in from all quarters—from those associated with the aristocracy of Britain to the lowliest in the land—bearing witness to the fact that the emancipated dear ones have reported themselves to their friends and sent comforting messages to those distracted with grief. And the bereaved ones who have tested this truth, in the language of Dr. Dearmer, “have become suddenly quite happy in the midst of their sorrow; they no longer fear death, but look upon it with glad expectation; they no longer are oppressed with material things, or with doubts as to those things that are unseen; God has become to them the great reality, and they are Christians as they never were before.”

* * * *

What other teaching or experience can give such comfort as this? The cry of the human heart cannot be silenced by orthodox creeds or the equally orthodox assurance that “all is for the best.” It yearns for “the touch of the vanished hand and the sound of the voice that is still.” And the revelations of Spiritualism step into the breach and fill the aching void. They represent the wise and com-

passionate provision of the All-loving Father, whose beneficence is fathomless, and whose tender mercy is over all His works. He has designed that the two worlds shall be linked, and His immortal Son is to-day directing legions of angels and sending them on missions of love and sympathy to assuage the life-crushing sorrows of such a large proportion of the human race. The gateway appears to be opened wider to-day than ever before, and as the angels ascended and descended before the spiritual vision of the dreamer of old, so do our treasured loved ones come back to offer “the oil of joy for mourning” and point the “weary and heavy laden” to the blissful realms of Peace and Love.

The Two Arthurs in Debate.

The controversy between Sir Arthur Conan Doyle and Sir Arthur Keith is concluded elsewhere in this issue. It has doubtless provided the reader with many pages of entertaining matter, furnished information for those not previously informed concerning certain phases of psychical phenomena, and created not a little surprise that Sir Arthur Keith should have ventured to contest the issue with such a doughty opponent as the experienced champion who represented the cause of Spiritualism. Fools, however, we are told, rush in where angels fear to tread, and although Sir Arthur Keith is certainly no fool, he was, nevertheless, very unwise to essay the task, seeing that at the very outset he frankly admitted he had never attended a seance in his life.

He, therefore, lacked the essential qualification necessary for the part he undertook to play and became an easy prey in the hands of one who had devoted years to personal experimentation. In short, he clearly put himself completely “out of court” in his initial encounter. He could not speak with authority on what did, or did not, take place in a seance room. What he lacked in this respect, however, he atoned for by his courteous facetiousness and fund of innocent humor. That was all very well in its way, but he ought to have known it required much more than this to rebut the facts and arguments of his opponent, and that he was catering for a circle of intelligent readers who would be satisfied with nothing short of positive knowledge gathered from personal investigation.

Had he been adequately equipped in this respect he would not have made the fatal mistake of declaring all “trance-talking, automatic writing, bodiless voices, table-turning, planchette-spinning and ectoplasmic manifestations” to be “not verities, but illusions.” Whatever else they may be, they are certainly not illusory happenings or the products of an excited imagination. Even our bitterest opponents admit that the phenomena mentioned are real enough, although they decline to accept the Spiritualistic explanation of the facts. But to deny the reality of the phenomena in toto—well, it is sufficient to make the informed involuntarily gasp in amazement!

* * * *

It is, in our opinion, particularly inexcusable, at this time of day, to ridicule the existence of ectoplasm. Seeing that its reality has been vouched for by such scientific investigators as Crawford, Geley, Schrenck-Notzing, Richet, and scores of other scientists whose names are not familiar to the public, and seeing, further, that it has been repeatedly seen, handled, weighed and photographed, one can only express astonishment at the attitude of Sir Arthur Keith. He says, in effect, if this stuff really exists, let those who possess it come along to our laboratories and place a specimen of it on a slab!

And because this requirement cannot be complied with he complains: "Not one of the millions of men and women whom physicians and surgeons handle will favor them with a drop of their ectoplasm; we conclude, therefore, that ectoplasm is another variant of the 'N' rays,"—meaning, a fake!

It is impossible to treat such an argument seriously. Sir Arthur Keith is concerned only with the physical sciences, and is admittedly an eminent biologist. He knows nothing of Psychic Science and, therefore, has no room in his mental make-up for psychic matter. Consequently, for him, ectoplasm does not exist and it is not likely to exist, to his knowledge, unless he investigates for himself. Referring in "Christopher" to this class of scientific critic, Sir Oliver Lodge says:

Argument on broader lines is wasted on them while they remain purely physiological or biological workers in the narrow sense, while they are concerned only with the nature and properties of the material vehicle of life, and are not concerned with life itself. A fact well known to philosophers is that even though, according to the views of leading physicists, the whole fabric of the material universe may gradually fall to destruction, and return to cold or chaos, the immaterial entities of life and mind need share no such dissolution. But it is a fact that can never be verified in the dissecting room; its truth or otherwise must necessarily be established by psychological investigation. . . And I solemnly believe that by our investigation into these, at present dim regions, we are preparing the way for apprehension of a truth which shall be universally recognised in the future.

That correctly and concisely sums up the position in relation to Sir Arthur Keith. If he wishes to know the truth about ectoplasm and other psychic wonders he must come out of the laboratory and enter the seance room. He will never find it in the dissecting room. In these circumstances it is useless to follow the controversy further and Sir Arthur Conan Doyle must be left in possession of the field!

Spiritualism and Social Reconstruction.

The genuine Spiritualist is not a dreamy, idealistic individual who "lives in the clouds" and imagines that he has no need of solid earth on which to tread. He is, on the other hand, a very practical man, who recognises that the things of this material world have to be attended to, that he has duties to discharge to his fellowmen, and that it is incumbent upon him at all times to stand by and help the weak. In short, he strives to emulate the example of his Master who "went about doing good!"

It will be noted that we particularise the "genuine" Spiritualist. Others may fall short of these requirements, and to the extent to which they do so they cannot lay claim to belong to the genuine variety. It is quite proper, of course, to take a lively interest in the multifarious phenomena of Spiritualism, to study its philosophy, and to endeavour to develop the Spiritual side of one's nature. But this is not enough—especially in the present condition of the world, when industrial discontent is rife and the whole social fabric seems to be tumbling about our ears. Now is the time for Spiritualists to metaphorically take off their coats and turn up their sleeves, and strive to do their share in the re-building of the shattered systems of the world.

* * * *

"Spiritualism would not be able to hold its own," said Dr. Ellis Powell, "unless it showed that it had a vital message for the coming era. The recognition by the scientific world of the facts revealed by Psychical Science placed the need for social reconstruction on a sounder basis than ever before; for the moment it was shown that this life was only a school, a preparatory course in the training for an immortal destiny, the whole focus of the human

mind, the whole outlook of society was changed, and such a basis for reconstruction was supplied as was afforded by none of the other sciences." It is all very well to be emotional, but mere emotion is apt to be lacking in lasting effects. Emotion requires to be translated into action. We should be "doers of the Word." And if Spiritualists desire to become a living force in the community they will have to do things.

A magnificent opportunity presents itself in the work that lies ahead—in the realm of politics, in the industrial arena, in the relations between Capital and Labour, in the reorganisation of the whole social structure. We must at all times stand for justice as between man and man, see that Labour has its rightful due, and that the Capitalist receives the consideration he deserves. We are to-day at the beginning of a New Age, and the spirit of that Age will insist on all parties working together for the common good.

* * * *

In the years to come, for instance, the rich will be despised if they do not give of their abundance to the poor. They will be required to learn that, in the highest sense, they are not the "absolute" owners of their wealth, but merely "stewards," into whose keeping have been placed surplus possessions, that are to be used, as occasion requires, for the amelioration of the condition of those who, probably through no fault of their own, have to battle against the stormy winds of cruel adversity.

In the new social reconstruction that is pending, the sense of a community of interest will predominate, and "charity," as such, will cease to be recognised by every humanitarian School of Thought. In its place will be put the words—"Christian Duty!" Mutual co-operation must take the place of antagonistic interests, and goodwill prevail among "all sorts and conditions of men."

This sounds something like the Millennium! Call it by any name you like, it is the teaching of the Christ, and His will, operating to-day from the highest sphere, will yet force the fulfilment of the mission for the accomplishment of which He came to earth. And Spiritualists throughout the world will, in our opinion, be largely used in aiding the realisation of what is, after all, simply Practical Christianity! It is for them to be prepared for, and respond to, the call. If they fail, "Spiritualism will not be able to hold its own."

REPLIES TO CORRESPONDENTS.

- L. H. (Thorpdale): Thank you for verses—may use them later.
 J. S. (Waverley): Read your letter with interest. We are quite sure there are very many to-day thinking along similar lines to yourself.
 E. L. (Brisbane): Doubtless many similar cures are being effected to-day, but only a comparative few can be published for want of adequate corroboration.
 H. P. (Waakatane): The message received by you resembles many other prophetic communications that are being received in various parts of the world. We have placed it among several others in our possession of a similar character.
 H. S. (Launceston): Stamps received with thanks.
 W. E. B. (Adelaide): Thank you for forwarding item, but the incident is hardly sufficiently convincing to impress critical readers and, consequently, we do not consider it wise to use it.
 H. S. C. (Napier): A very interesting column. Thank you for kindly forwarding it. Intended using the "Coming Awakening" this issue, but it has been crowded out and will appear in December number.
 J. T. & M. B. (Lamington): Thank you for the poem. We hope to use it in next issue. We have made a note of the changed address.
 B. S. (Sydney): Thank you for letter and paper. We will look into the matter.
 D. McD. (Brisbane): The historical facts quoted by you are well-known to students of Church history, and we see nothing to be gained by recapitulating them in terms of a trade at the present day. Churchmen themselves feel ashamed at much that has been done in the past in the name of religion. We must try to "let by-gones be bye-gones" and concentrate on constructive criticism in the hope of eventually widening the church to sympathise with the views and aims of Spiritualism.

A GREAT SERMON.

"WHEN I CONSIDER THY HEAVENS."

SIR OLIVER LODGE IN THE PULPIT.

Great interest was shown in a British Association sermon on the reality of the unseen which Sir Oliver Lodge delivered in the Above Bar Congregational Church, Southampton, England, on a recent Sunday night. Hundreds of people lined up in double queues outside the church for hours before the service began. The congregation filled every part of the church, and people had to be accommodated with chairs placed in the aisles.

Sir Oliver took as his text the passage in the Eighth Psalm: "When I consider Thy heavens." There was no end to the universe of God, he said, neither was there any beginning. There were many roads up the mountain of truth; some flew up on the wings of faith, while others crawled up making a road for the others to follow. These were the men of science working at various aspects, seeking to make a road for humanity to travel. Ultimately we should all reach the top. Differences and divergences would cease when we found we had all been aiming at the same end. We were all working in the same direction, but by different paths. There was now no divergence between science and religion

SCREENED MYSTERIES.

"I have been announced to speak on atoms and worlds," Sir Oliver continued, "I will begin with the material universe.

"The ancients had not known the extent of the universe. It is rather a chastening reflection that we might never have seen the other worlds if the atmosphere had been opaque. It behoves us to think whether that might not be true in other ways. The revelation of the hosts of Heaven has been accorded us, but might there not be an infinitude of existence of which we have no conception whatever?"

Sir Oliver said that our knowledge of the universe, enlarged as it was by scientific study, by prophet, seer and poet, was limited to an infinitesimal degree, and the reality would be so overwhelming that we were mercifully screened from it in the time of this mortal life. If anyone was foolish enough to limit himself to what he got through the senses he was purblind to an extraordinary degree. "I believe," he said, "that creation is a continuous process like evolution, a gradual constant energising thing not over and done with, but going on now."

Referring to the mystery of astronomical laws, Sir Oliver said there is not one law for the earth and another for Mars, Saturn or Neptune. However far they penetrated into space it was the same law. There was one law for the whole of the universe testifying to the unity of the Mind which conceived it. These masses of matter were instruments, inorganic agents, serving His purpose. This particular bit of matter on which we lived was adapted to produce, in the course of time, the human race.

AGE OF THE EARTH.

Discussing estimates of the age of the earth, Sir Oliver said the President of the British Association had said that at one time the estimate of the age of the solar system was limited to 50 million years, but there was scientific evidence that it had lasted much longer, and there was now talk of 50,000 million years. There must have been millions of millions of years of time. The origin of all things was not for us. We were exploring the universe as a going

concern. We believed it had no beginning, and we felt it would have no end.

It was a great epoch when man came out of his innocency like the animals, and perceived the difference between right and wrong. He realised he could sin and the problem was to make a free being who would go right of his own volition.

The same law that they found in the heavens they found in atoms of matter. There was an orbit of the atom as of the heavenly bodies. It was a majesty of the infinitesimal, for the law and order which reigned in the solar system was equally obeyed in the atom.

The only thing which was consciously disobedient on this planet was man, and to him freedom had been granted. Man's destiny rested largely on what use he made of it. But the material universe was not everything. There were still higher things—the universe of mind, love, character, emotion, pity—the ideal universe which did not appeal to the senses but in which we were more at home. The full force of human affection needed no study. It was an affair of the spirit.

OUT OF OUR KEN.

"We belong to both universes," he said, "to the one temporarily for a matter of 70 or 80 years, to the other permanently. We are isolated from it now, but we shall regain it. **Many have returned.** They have not gone out of existence, but merely out of our ken. I cannot too strongly emphasise it that nothing goes out of existence. They can disappear from us, but they are as real as ever.

"Take wireless. No one ever saw it or touched it, but it is there, it does the work. That is typical of a multitude of things. There are things which are hid from the wise which are revealed unto babes. Those are the big things, things in which the human spirit is at home, in which we shall be permanently at home, when we leave this temporary existence. Even though the earth lasted 100 million years more, as it might, we shall last longer than that."

There was no end to existence. It was a formidable thought that here we were and in some sense here we should be for ever. We only knew that we took with us our character for better or worse, and with that we should continue to all eternity.

The Book of Genes's was not the book of science. It was a wonderful book representing a poetic conception of the origin of things with a great deal of poetic truth.

A BOOK OBJECTED TO.

A Frenchwoman recently obtained an injunction in Paris against the American author of a book on Spiritualism. She asked the Court to order the sale of the book to be stopped, or, alternatively, that the author should remove all reference to herself, and should destroy her photograph.

Four years ago the plaintiff lost a favourite niece, a child of seven. She became converted to Spiritualism, and attended a seance in New York, where, according to the aunt, and the others who attended the seance, the medium materialised the child. The aunt then asked all the other members of the family to attend other seances, and the child was materialised a number of times, kissing her hand to her family, and on another occasion giving them roses.

A full account of the seances, the name of the family, and the photograph of the aunt, was published, but the referee ordered that until the case is heard the book was only to be sold on condition that the photograph of the aunt, and all the passages relating to the occurrences, are deleted.—"Belfast Evening Telegraph."

MELBA AND HER "DEAD" MOTHER. DOCTOR OF DIVINITY LEVITATED.

An interesting record of the life of Dame Nell'e Melba, written by herself, is appearing in the columns of "The Herald," Melbourne. The following psychic experience of the world-famed singer will doubtless be appreciated by our readers:

When I was still young, my mother died. Although she had been ill for years, death had hitherto been a mere name for me, and it seemed to add a whole host of new problems, hitherto unguessed, to my existence. Just before she died she summoned the family into her room, and there was some message for each of us. For me, it was, "Always be a mother to little Vere." Vere was my sister, four years old.

I carried out my mother's dying wish, and Vere's cot was moved into my room. And then, three months afterwards, Vere was suddenly seized with an illness. I and the nurse put her to bed, and did all we could for her. As it was too late to send for the doctor, I thought I would go to bed too, trusting that she would be better in the morning.

I went to bed early, put fresh wood on the fire, and lay back in bed dozing under the flickering shadows on the ceiling. Suddenly, I saw that there was a third person in the room, and, peering into the half-light, I saw that the third person was my mother, dressed in the simple black dress in which I had last seen her on earth. Speechless, I watched her walk very slowly across the room to my sister's bed, raise her hand, point to the figure in the bed, make a strange, sweeping motion with her arm, and disappear.

With a quickly beating heart I ran to my sister's bed. She was sleeping peacefully, and seemed better. In the morning I mentioned the incident to my father before he went out, wondering if it would make him feel that the illness was more serious than we thought, and if we ought to send for the doctor at once. "Tut! tut! girl," he said, in his broad Scottish burr. "Get those foolish notions out of your head." As for sending for the doctor, he decided to wait till he returned in the evening. In the evening it was too late. My sister died at four o'clock. These are the facts, bare and unadorned. I do not seek to explain them.

EXTRAORDINARY !

The "Daily Express," London, in an article on "Blood Transfusion," says:—

An extraordinary mystery of death messages is revealed by the experience of Frederick George Lee, one of the most remarkable men in the employment of the Middlesex Hospital, who has been ordered to take a holiday—not from work, but from blood transfusion. . . . There are at least seventeen persons who owe their lives to the skill of the surgeons at the Middlesex and to Lee, who is now attached to the hospital as a porter. He calls them his "blood relations." . . .

"Should my patient die I know at once," he said. "I feel a severe pain in my arm and am overcome with sickness."

This happened at Southend not long ago, and again at his home in King's Cross. Lee is never in actual contact with the patient. His blood is withdrawn at one end of the theatre and transfused at the other. Yet this strange message passes through space and Lee suffers.

In the course of an address recently delivered at Croydon, England, the Rev. Dr. Lamond, formerly pastor of a leading Presbyterian Church in Edinburgh, stated:

As an example of what he meant by physical phenomena, he would tell them of something to which he was quite an involuntary witness. In 1878 he was staying with a family at Neath, and the lady asked him to put his finger upon a lady's work-table in one of the rooms. To his great surprise the table went gyrating around the room. This did not at the time make a very great impression upon him, but, later, he came into contact with a man who invited him, together with several others, to his house. There they put their hands on certain tables and these articles of furniture commenced to move around the room. As they were moving, their host said in a loud voice, "Take one of these and place him on the sofa." Immediately he (the speaker) was taken off his feet by some unseen force and laid upon the sofa. It was a very unpleasant experience, and it was half an hour before he recovered from the shock. At the time, there was a committee of the Church of Scotland investigating such phenomena as these, but not one member of that committee questioned him on that experience.

SHOCK PRODUCES CLAIRVOYANCE.

The correspondent in Madrid of the London "Daily Express" reports the remarkable case of a shepherd boy who has developed clairvoyance after recovering from the effects of a lightning shock. The boy, whose name is Ramon Salas, belongs to the village of Luciente in the province of Castellan. While in the fields tending the flocks with his father, a terrific storm broke out. The father was killed by lightning, and the boy thrown senseless to the ground:—

Some days later, when he was recovering from the shock, Ramon astonished local doctors by declaring that he could see through the walls of the room. When he had completely recovered, Ramon was examined and put through various tests. He was able to declare the exact number—377—of articles in a carefully closed trunk, and could describe the relative position of each object.

VISIONS IN HUNGARY.

The Vienna correspondent of "The Times" writes as follows about "Miraculous Visions" in Hungary:

Interest in the supposed miraculous visions at Zakatsi (Hungary) is declared to be growing and the number of pilgrims to that place is increasing daily. Two schoolgirls declare that they had two visions of the Virgin, once under a bridge, and then in a field. M. Koever, a local landowner, who has offered the proceeds of the greater part of his harvest for the building of a chapel in the field where the girls claim that they had the vision, now asserts that he, too, has had a vision, which lasted five hours. The local population, according to the correspondent of the "Neue Freie Presse," has ceased churchgoing, and makes constant pilgrimages to the scenes of the "miracle," to the growing concern of the clergy of the district, who are endeavouring to check the movement.

V R I L !

DISCOVERY OF A NEW SPIRITUAL FORCE.

AN ETHERIC SUBSTANCE OF WHIRLING ATOMS.

By VICTOR E. CROMER, Dip. Ec., Adelaide.

In Mr. C. W. Leadbeater's "Thought Forms" there are two plates—"Devotion to the Logos" and "The Response to Devotion." In one plate a picture is seen of a cone-shaped bluish thought-form rising upwards, apparently in the act of penetrating into a high plane. In the second picture a wonderful shower of lilac and light blue light is seen pouring down in response to this devotion.

During my childhood I was in the habit of seeing a good deal of blue light, especially on waking of a morning. Being a student of Theosophy and New Thought from my early teens, I began to follow up the meaning of these lights which came unbidden, and were not under any sort of control.

However, later on, when in Melbourne, in 1905, after much meditation of prolonged character, I one day focussed my thought upward, sending a ray of energy through the top of my head up to the great Logos, who holds this system in the hollow of His hands. The response was remarkable. For more than two hours a stream of colored light in whirling globules, lilac, blue, and white, came towards me, apparently from the ceiling, the walls, and the floor of the room in which I was practicing my meditations. An account of this incident was sent to Mr. G. R. S. Mead, the Editor of the "Theosophical Review," in London, at the time.

The effect of this outpouring was remarkable. One seemed to be filled with living electricity, and its tendency was to rush upward through the body and out of the top of the head. One became clairvoyant, and could see this force all round, and hear it also, because it sounded like a wind rushing through a forest at a distance.

During the last twenty years the writer has been learning how to use this force. At first one had no control over it. It was all round one—there was no escaping it. When the ordinary lights were turned out, this force was self-luminous, and was seen as clouds of light around one, and in that light disembodied spirits of various grades were to be seen moving, from fairies to archangels.

After the first surprise at this outpouring, one got used to seeing these various orders of beings, and unless they had something important to communicate one did not trouble about them. My interest was centred on getting control of this force, finding out what it could do, endeavouring to handle it in a

definite way. I could see the atoms of it whirl and dart with great rapidity in all directions, and I endeavoured to focus my thought so as to form these atoms and their clouds of light into definite shapes.

By certain processes I found that I could focus a ray of this force upon a given point. I tried to move physical objects with it, but it ran right through them, and they would not budge. Sitting in front of a suspended electric light, for instance, I tried to make it swing. I could see the atoms all right, I could focus them upon the shade round the light, but could get no physical movement.

Sitting quietly in meditation, I found that visions would form in this light. I, therefore, decided to

try to get definite results. If I focussed my mind upon a certain deceased individual, would he make his appearance? Could I get back a picture of some scene at a distance? These are things that I found this force would do, but it was difficult at first.

Then I discovered that this force had an effect on the nervous system of a person. I found that it was a vital force, that it could take away pain, remove headache, etc. If a baby was crying, a thought of peace, well wrapped up in a globule of this blue light, would stop it from crying, and in a little while it would look up and smile. This has often succeeded, even with strange babies in tram-cars, trains, etc., carried by their mothers at the other end of the compartments.

In addition to finding out how to use this force, however, I had to keep up the practice of drawing it down, and this was accomplished by concentrating the mind on God, which I have learnt to do very quickly, having obtained the key during the first outpouring, but never again has it come with such intensity. I have come to the conclusion that in that first development I was helped considerably, and having once penetrated to the higher plane, I have had to assimilate the force, and so the outpourings, as the result of the mental concentration, now come in tiny globules like fine rain. The feeling arising from the downpour sends a wonderful glow through the body, and one feels as though bathed in a soft kind of electricity.

However, the latest step has been to develop this force to the point where it is possible to demonstrate it to others. The source of the outpouring is the Buddhic plane; when one taps it there it descends through the mental to the astral plane, and then



MR. VICTOR E. CROMER.

comes down on to the etheric prana. What I have called "Vril" is, therefore, not an astral quality, but an etheric substance. We all have an etheric body, but it is passive in most people. With this outpouring it becomes active.

THE FORCE CAN BE DEMONSTRATED.

The force has reached the stage now that when I sit on a chair and concentrate my mind it makes a peculiar noise on the chair. Lying in bed, it can be heard upon the mattress. I can feel it at any time making this peculiar electrical sound on my clothes as I write. Other people in my vicinity also can hear it. It is comparatively easy, by concentrating on a person's forehead, to make them see the bluish light. Most people can feel the vibrations of it at the first attempt. In fact, the force has reached the stage where it can be demonstrated to the average person, not necessarily those who are "psychic."

What is the actual value of being able to demonstrate the reality of a spiritual force to the average person? Can it be measured in words? Are there not a great number of people who are tired of theories, and who would like to see some demonstration of the spiritual realities, and yet, on the other hand, are not convinced by "Spiritualistic" phenomena? Here we have a force that proves the existence of the soul; and yet, at the same time, does away with the necessity of a "medium" or of any other entity but the demonstrator. That is to say, having obtained the spiritual influx from the higher realms, one can demonstrate the power of it direct to another person in one's full waking consciousness.

By this means the spiritual realities are made plain without any other set of doctrines having to be superimposed to explain the phenomena. The aura is seen to be a reality, because one can feel its vibrations. A whole roomful of people can be made to feel this force by whirling it around the room in a given direction. It can impinge on their nervous system, either as a soft, soothing influence for peace, or as a vibrant, rushing energy giving strength and power.

It is also under perfect control. When one stops concentrating, its energy is scarcely felt, but when one directs it in a given way it is felt at once. It is a life-giving force, but one must keep one's head cool and one's heart pure to use it. If one indulges in a wrong thought of any kind the stream runs backward. To keep it, one has to continually pour forth a stream of uplifting thought—of strong, vibrant thoughts, and then one tingles all over with the glow of this magic vrillic fluid—the Divine outpouring.

EFFECTS OF THE OUTPOURING.

The effects upon the physical body of the spiritual outpouring, which I have called "Vril," are many and curious. In the first place, the outpouring comes down from above, or descends from a higher plane. The higher planes from which the magnetism descends extend, in reality, above the earth. One of the principal effects of the outpouring is a tendency for the magnetism to flow upwards through the body. It flows upwards along the whole nervous system, from the feet upwards, and is felt very strongly ascending up the spinal column. It has two main effects passing out of the head. It rises straight out of the top of the head, and it also seems to flow out of the centre of the forehead. This is its normal effect when one is not concentrating upon anything in particular.

When one enters the state of meditation, the vrillic flow is greatly intensified. The deeper one goes into meditation the more marked is the effect.

It makes a remarkable sound on the chair in which one sits. If one sits in a sea-grass chair while meditating, the vrillic flow can be heard all over the room, the sound being something like the working of an electric battery, and the bluish flame is intensified. The influx of the vrillic fluid is accelerated during meditation, while in concentration the outflow is greatly increased.

The effect upon the skin of the outpouring is to make one feel all over the body as if a very fine oil had been poured over one. After meditating for some time this fine oil can be distinctly felt on the forehead, and if the hand is passed over the forehead a small quantity of this oil will show upon the fingers. Two main principles are apparent. In meditation one receives the vrillic influx. While concentrating one pours it out. If one, however, concentrates one's mind upon God there is an outgoing and an inflowing process set up. The concentration of the mind upwards sends a rush of this force through the top of the head, and the response comes as a fine rain of soft magnetism. These two forces cause a beautiful display of color to the higher vision. The outpouring from above is beautiful beyond description; showers of lilac-blue, and gold magnetism come down, while the upward rush of one's own magnetism is not so beautiful, being tinged by more mundane colors.

EXPERIMENTS DURING THE WAR.

It is possible to direct a ray of this vrillic power in a concentrated form. Normally, I generally see a cone-shaped ray in front of me, being about the size of the head, where it begins, and coming to a point about two yards in front of me. This fount of light can be extended by means of concentration, so that it can be focussed upon any other part of the world, or upon one of the planets, or a distant star, and when the concentration is ended it brings back photographic visions of the place on which one's mind was directed.

Properly directed, this phase of the vrillic force would enable the possessor to get into touch with events in any part of the world. One can get in touch with the course of events, and with the people who are directing events anywhere.

During the great war a number of experiments were carried out with the object of finding out what was being done, or likely to be done, on the various fronts. It was found that we could actually get into touch with the Councils of War in the enemy countries, and find out what they were going to do. We could direct our attention to these Councils, and bring back visions of their proceedings.

In addition, we could get in touch with the disembodied spirits. A little time spent in concentration on the name of a deceased individual would bring him, or her, into touch with us.

In concentrating the vrillic power upon others, it is interesting to note how it affects different people. Some people feel its effect at once. They say that it affects them like a charge of electricity, and that its effect lasts many days. Other people do not feel anything at all at first; but sometimes, after several concentrations, they begin to feel it. Some people see it but do not feel it, but more people feel it who are unable to see it. On the other hand, many people can see this bluish flame who are not clairvoyant.

By concentrating for a while on the forehead of a person, he or she can often be made to see this vrillic force, and a number of people are very much surprised at the beauty of the magnetism on getting their first glimpse of super-physical substances by this means. It must be remembered that this force is etheric, not astral, and therefore many people can

see this force without seeing any of the other aspects of clairvoyance though once this force is awakened it begins to develop the higher forms of clairvoyance as well.

INTENSE ACTIVITY OF VRILIC ATOMS.

To those who have not seen it, it is almost impossible to imagine the intense activity of the atoms of the vrillic force. When one is in meditation, one can hear the activity of these atoms, for it sounds like the roll of the sea in the distance, or like a strong wind blowing through the tree tops.

With practice, the vrillic force can be made to whirl round a room, or to pour wave after wave of it upon an audience. The force can be poured out from the whole body at once, as well as concentrated by a mental act from the centre of the forehead. In healing, for instance, one can pour it instantly all over the body of a patient, or concentrate it upon a given affected spot. One can look inside the body of a patient, see the organs at work, and notice any defects.

Where there are any defects, the magnetic flow is interrupted; but one of the remarkable effects of the vrillic fluid is that it seems to concentrate almost immediately on any physical defect, and endeavors to set it right, and this spontaneously, without any particular effort on the part of the demonstrator.

An illustration of this may be of interest: A gentleman called for treatment for a physical defect, and brought his wife with him. While concentrating on him the wife suddenly called out that a particular trouble from which she was suffering had disappeared while sitting in the room. She had not previously mentioned that there was anything the matter. The vrillic force had acted, apparently, on its own account.

To my mind, healing is only a side issue of this vrillic force. When this divine outflowing is fully understood sickness will disappear. Meanwhile, its principal effect is the spiritual awakening that results from the outpouring. This force is really a part of the great spiritual outpouring that is beginning to descend upon the world, preparatory to the commencement of the New Age. Its direct effect is to awaken, by reflex action, the Buddhic body. It is an outpouring from the Buddhic plane, descending by stages to the etheric plane, and the effect of demonstrating this force to others is that, by reverse action from the etheric to the Buddhic, it awakens the Buddhic body.

I know that this is the effect, though I do not see it on the Buddhic plane, but on the etheric, the astral, and the mental planes. The reason why it awakens the Buddhic body is because the force descends from the Buddhic plane, and it endeavors to get back to that plane, and this action causes those who respond to the force to vibrate in harmony, temporarily, with its vibrations.

One of the principal effects of stimulating the vrillic force in others is that the health aura, or etheric body, becomes more highly organized. The head becomes illuminated with etheric flame, and when one gets any physical trouble the recuperative or regenerative power is more marked than formerly.

A FEW CATALOGUES LEFT!

If you have not yet obtained a copy of our complete Catalogue of Books, you should write for one at once, as the supply will soon be exhausted.

SPIRITUAL HEALING CURES CATARACT.

In connection with the spiritual healing services at St. Margaret's Parish Church, Frizinghall, Bradford, England, the Rev. J. H. Warner, vicar, told a representative of the "Daily Mail," "We have had very few cases where a marked cure has been reported, but we have a great many who attend the services regularly because they have felt some benefit." With regard to a case of a middle-aged woman who was reported to have recovered her sight, Mr Warner said her story, as given to him, was:—

Eighteen years ago cataract completely destroyed the sight in my right eye. Cataract also developed in my left eye and I became practically blind. I went to a faith-healing service in January, and on May 23 the sight of my right eye suddenly became normal and has remained so. The sight of my left eye has also improved, and I can see clearly for eight or ten miles, whereas before I could see neither houses, trees, human beings, nor the fields.

EXPERIENCES OF CELEBRITIES.

A contributor to the "Glasgow Evening Citizen" does what he can to comfort those who are convinced they have seen strange visions or heard uncanny sounds, by pointing out to them that they are in good company:—

Goethe records that one day he saw the exact counterpart of himself coming towards him, while Pope confessed to once seeing an arm come through a wall. Byron often received visits from a spectre, but he himself said they were creatures of the imagination. Emanuel Swedenborg, the writer of many religious works about the hereafter, claimed to have been able to converse with persons in the unseen world.

Oliver Cromwell, who, one would think, would be the last person to see an apparition, while lying one day sleepless on a couch, saw the curtains open. In the opening space a woman appeared and prophesied that he would yet be the greatest man in England.

Another conqueror, Napoleon, once called attention to a star he believed he saw shining in a room, and said, "It has never deserted me. I see it on the occasion of every great event, urging me onward. It is my unfailing omen of success."

Dr. Johnson heard his mother call his name in a clear voice, although she was at that time in another city. Such apparitions, while inexplicable, reveal the susceptibility of even great men in regard to visions and voices of the air.

WATCH FOR THE RED DISC!

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

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

THE NUTSHELL PAGE

For the first time the Spiritualists of Melbourne will this year celebrate Armistice Day by holding a public service at Scourfield Chambers, Collins Street, on the morning of November 11th. The arrangements are being undertaken by the Victorian Council of Spiritualist Churches and it is anticipated that the various Societies in the metropolitan area will be represented in considerable strength. Mr. Edgar Tozer, President of the Council, will occupy the chair, and several short addresses will be delivered and suitable hymns sung.

* * * *

Speaking at Birmingham, England, recently, the Rev. R. J. Campbell, whose "new theology" flutter a few years ago will still be fresh in the minds of our readers, commented strongly on the tendency to formality and mechanical performances of priestly offices in the Church to-day. There was, he left, a very real peril at present that the pulpit would become impotent because of the inability to use it rightly. Mr Campbell said that "it was a shameful thing that so many preachers were willing to face the public week by week in the pulpit, with nothing but trivial things and platitudes to utter." It is just as well, perhaps, that this criticism comes from within the Church itself. If we had used such trenchant language we might have been called all sorts of "nasty" names!

* * * *

The following paragraph is from the "Daily Sketch," London: "Since Sir Arthur Conan Doyle opened his psychic book shop in Victoria Street, American and provincial visitors who have heard of it go there to have a look at the only famous author in London who may be seen serving in a shop. The other day I saw a group of them peeping through the window, trying to get a glimpse of Sherlock Holmes; others expected to see something psychical. Many expressed surprise at the fine physique of the author. 'He looks more like a gentleman-farmer than a writer,' they said."

* * * *

I think that as the departed advance in spirit life it does become more difficult for them to establish contact with us on earth; but still I am convinced that the contact is not broken. It is, then, a contact which is less in relation with the material side of us, and more in relation with the higher part of us—our spiritual self.—Rev. Arthur Chambers.

* * * *

"And here is another of those horrible portraits you call art," said the cross old lady in the antique shop. "Excuse me, madam," replied the shopkeeper politely, "that is a mirror."

* * * *

The London "Daily Express" gives an account, received from its Belfast correspondent, of the funeral of Peter, a water spaniel much beloved by its master, Col. Cecil H. Lecky Browne, Chairman of the Derry County magistrates. The dog was put into a coffin bearing a brass plate, inscribed, "Farewell, Peter, we will meet in heaven," and the coffin was deposited in the family mausoleum.

* * * *

When skies hang low, and faith and hope are dim,
And even God's great Love seems far away,
A man is tempted very hard to say:
"How can I take life's burden up day after day?"
So these brave words were writ to comfort him,
And heart and mind with noble purpose fill:
"I can, because I ought, and by God's help I Will."

* * * *

"English Mechanics" prints the following important letter from Sir Arthur Conan Doyle concerning the "Morning Post" and "Spirit Gloves": "As you have given prominence to Sir Arthur Keith's letter, which is to the effect that the medium may have produced the wax moulds or gloves under discussion, will you kindly give equal publicity to the fact that I hold the certificate of the Head of the Identification Department of the Paris Police to say that there is no resemblance between the medium's hand and the wax mould." A very important point!

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A new Spiritualist paper, "The Christian Spiritualist," has just made its appearance in London. Its principal mission is "to spiritualise the world." It sounds "a big order," but there is nothing like hitching your wagon to a star, and we certainly wish this latest literary missionary abundant success.

Let there be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself
And high as God.

—Ella Wheeler Wilcox.

* * * *

The subject of Atlantis will doubtless be revived by a report in the London "Daily Mail" that a great plateau, only some 150 feet beneath the surface, has been discovered in the Atlantic, 125 miles E.N.E. of Cape Ortegal (Spain) by the French naval transport "Loiret." "The theory is," says the "Daily Mail," "that this plateau may have been thrown up from the bed of the ocean by seismic disturbances."

* * * *

Death is the last sleep of the earth body and the first awakening of the spiritual soul. . . Wait patiently for your chosen time; the longest earth-life is but short, so you yourselves will think when you have entered upon the glorious life of our spirit world. Therefore take comfort; go about doing good and encouraging others whose faith is less, especially those who regard death as a cruel monster. Death having no terrors for us, it is difficult to enter into the feeling of terror felt by earth-people. A veil seems to have been dropped between us.—From "Bear Witness," by "A King's Counsel."

* * * *

From an article in "The Daily Chronicle," London, on "Witchcraft," as exemplified by the village "Wise Woman," we cull this extract: "A point to be remembered is that many of the 'wise women' have a quite valuable knowledge of the virtues of certain herbs. I know of one who has repeatedly cured the worst symptoms of whooping cough by giving mothers of afflicted children a thin slice of garlic to wear between their foot and their sole. A great Harley Street specialist told me only a few years ago that this cure has an undoubted efficacy. It is a fact that many simple disorders of cows, calves, pigs and dogs are cured by these unauthorised practitioners."

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The following excerpt is from "Spiritual Truth":—"There is surely a double use in holding circles; you look upon them largely as a means of developing your psychic and spiritual faculties while we use your real circles for quite a different purpose. Passing into Spirit Life are hundreds of souls—every hour; many of them having no idea of the love of God, many of them having no conception of a life beyond the grave. And we hear many of you say, 'Well, I never see anything, nor sense anything, nor get anything; I am no use in a circle.' But your being in that circle may be the means of helping many a loved one to rise from a lower sphere to a higher one."

* * * *

An American family of my acquaintance, who have been searching in vain for a haunted house to suit their requirements, disconsolately have given up the search. No longer, it seems, on account of a ghost do moated granges stand desolate, falling into ruins, while the owls and the creatures of the night make their abode in the deserted rooms. If a house of this description should be seen, it means that the late owner could not solve the servant problem, and has secured a flat in town. Ghosts simply do not count, nowadays, except as a picturesque addition to the building. So the house agents assured my American friends, and over this matter I mingle my tears with theirs.—"Liverpool Post."

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Some people have faith in odd numbers—usually number one.

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Cruel words are never wiped out from the mind, even though they be forgiven.—H. Ernest Hunt.

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Many an one who would blush to have an honest shoemaker for his grandfather boasts of his descent from some debauchee of noble birth.—Spirit Message to Allan Kardec.

* * * *

The philanthropist and the philosopher, the man who loves mankind, and the man who loves knowledge for its own sake, these are God's jewels of priceless value and of boundless promise.—Stainton Moses.

GREAT DEBATE ON SPIRITUALISM.

Sir Arthur Conan Doyle and Sir Arthur Keith.

The Final Arguments of both Combatants.

[The two previous instalments of this memorable debate, conducted in the columns of the "Morning Post," London, were published in the September and October issues of "The Harbinger of Light." In this issue we reproduce the final literary tussle between these doughty, intellectual protagonists, and leave the reader to form his, or her, own opinion concerning the merits of the controversy.—Ed. H. of L.]

SOME SAMPLES OF EVIDENCE.

THE SOLID BASIS OF FACT.

By Sir Arthur Conan Doyle.

Sir Arthur Keith's answer to my article seems to me to be based upon the fallacious method of laying down laws in advance for an entirely new extension of human knowledge, instead of carefully collecting and studying the facts first, and then gradually deducing the laws. He says, for example, that every science must be so arranged that it can at all times be tested and give approximately the same results. But what right has he to postulate this? Psychic results in their very nature depend upon forces which are beyond our control, so how can we say that they will always act in the same way? A medium, as we find by experience, will give excellent results one day and none the next. Far from shaking our position, this should really strengthen it, since it shows that the forces acting are independent of himself.

I have sympathy with Sir Arthur in his difficulties—for indeed they were my own difficulties also. But I have not found them insuperable, and his own acute intellect will very quickly overcome them if he sets himself seriously to do so. He must remember that all Science is founded upon positives, not upon negatives; that we can discard all our unsuccessful experiments and build upon our successful ones. There are, it is true, vast gaps in our psychic knowledge; there are points of view which have not yet been reconciled; unscrupulous men and women have used it for fraud; its devotees have sometimes been unwise in their advocacy—all this I freely admit. But I claim that, speaking broadly, all modern research has moved in the direction of substantiating the claims of the original pioneers of the movement, and that there is a very large body of evidence which cannot be shaken.

It may sound logical for Sir Arthur to say—as he practically does say—that he wishes to see these things for himself. But he admits that he has never put himself in the way of seeing them, so it is hardly fair to complain that they have not come his way. Most of us have not actually seen the rings of Saturn. Powerful telescopes are rare as powerful mediums are rare. But we are prepared to accept the word of responsible and honourable people who have seen those rings, and so it should be with psychic phenomena if once religious and scientific prejudice were abolished. It is true that the analogy is not quite perfect, for we cannot guarantee that Sir Arthur would have these experiences, since they depend, as I have said, upon forces which we do not control. They are fugitive, intermittent, and to some degree influenced by our own personalities, but with patience I believe every man can test them. He has to approach this great subject with that humble mind which Huxley has said is the first requisite for progress.

THE HYDESVILLE INCIDENT.

I have promised in this concluding article to give some samples of the evidence which compels us to believe that there are discarnate Intelligences, and that they have found the means to communicate back to earth. There are certain classical examples, each of which is in my opinion quite final, but on which I will not dwell as the evidence concerning them is already within the reach of those who take the trouble to seek it. Among such cases I would quote the whole opening incident at Hydesville in 1848, which was impressive before, but has become overpoweringly so since the actual discovery of the murdered man's remains fifty years after the original outbreak. This was the one link missing, and the chain is now complete.

Then there is the long record of Crookes' experiments with the materialised form of Katie King, as chronicled in the "Quarterly Journal of Science" from 1871 to 1873, supported by the numerous photographs which he took of the ectoplasmic body. This case has never been honestly faced by any opponent. Next I would take Zoellner's experiments with Slade as recorded in "Transcendental Physics." They are merely on the lower phenomenal plane, but they hold the field against all criticism. Then I would cite Mr Oxley's casts of the feet of a materialised figure, taken in Manchester in 1876, and showing the ankle holes so small that the feet could only have been extracted by dematerialisation. These casts were unhappily broken—an irreparable misfortune—but excellent photographs of them are in existence.

THE RICHTER EXPERIMENTS.

A similar experiment was tried in 1923 by Professor Charles Richet, Dr. Geley, and Count de Gramont, in the case of a materialised figure produced from the medium Kluski. In this case it was the hands of the "ghost" which were dipped in paraffin, so that, when he dematerialised, thin gloves of paraffin were left upon the table, as recorded in the Journal of the Institut Metapsychique. This was done in a red light strong enough to enable the eminent observers to see the whole process, which was afterwards carried out again and again by other researchers. In some cases the thumb was actually crossed over the palm, so that the hand could not possibly be withdrawn without breaking the glove. Yet it had been withdrawn. Dematerialisation is the only explanation. Through the courtesy of Mr Hewat McKenzie I have two of these precious gloves on exhibition at the Psychic Bookshop at Abbey House in Victoria-street, where I should be glad to show them to Sir Arthur and to defy him to explain them away. There are three other in the Psychic College at 59, Holland Park.

This entirely sweeps away that theory of collective illusion upon which Sir Arthur insists. Again, I would quote the exposition of ectoplasm to a hundred picked observers, as already quoted in these articles, as a perfect proof upon the phenomenal side. These men were not Spiritualists. How

can you put their testimony aside? Finally there is the Glastonbury case, as detailed in Bligh Bond's books, where by the mediumship of Mr John Alleyne much information was acquired which subsequent excavation proved to be correct.

PRIVATE EXPERIENCES.

I will now turn to my own private experience, which is now so large and so convincing that I am embarrassed to know which samples to pick. I have already said that I will not use any of those which are so intimate that it would make it difficult for my friendly foe to comment upon them. There is one, however, which I may quote, as it is outside that limit:

At a Queen's Hall meeting last year I remarked that it was strange that whereas I had been in touch with many friends and relatives who have passed over, there were two, and only two, who had never returned. I mentioned no name. That night I had a seance, Powell being the medium. I am a little deaf, and my daughter, who sat next me, said: "Someone is saying 'Leslie' in front of you." I said, "Is that you, Leslie?" The answer was "Yes." "Why, Leslie, I was saying only this morning that you had never returned." "I know, I was there and heard you. I knew you meant me. That is why I have come."

I repeat that no one in the room, my daughter included, knew whom I had referred to in the morning. Surely Sir Arthur must allow that this is a very difficult case to explain away, and that his negative theories are very weak in the face of a positive fact.

Let me now take a case the details of which have only been examined by me to-day. The gentleman, a most sane and practical person, we will call Mr. Penn. The name I will willingly give to Sir Arthur if he would care to investigate. This gentleman lost a son in the war, and shortly afterwards found an irresistible impulse to write—the script professing to come from the son and to assure the father of his happiness. Being very critical and knowing nothing of Spiritualism, Mr Penn devised a test. He wrote thirteen questions, put them in as many envelopes, and then mixed them up so that he could not himself say what was in each. He then, after some days, asked his son if he could answer those questions. Out of the thirteen ten were answered correctly on the corresponding envelopes, the exceptions being due, I understand, to illegibility of the script.

These results were referred to Mr Arthur Hill, the well-known investigator, who suggested that the case would be made stronger if the dead officer would tell some episodes which were beyond the father's knowledge. Two such episodes were submitted to the surviving Captain of the Company, who was able to corroborate both of them. Now what explanation is there of all this, which covers the facts save only the one claimed by the unseen intelligence, namely, that he was indeed Mr Penn's son?

ADMIRAL HENDERSON'S EVIDENCE.

As I am drawing from recent experiences, I will give you another which reached me two days ago. I have a friend, Admiral Wilfrid Henderson, for whose interest in the subject I am indirectly responsible. He is of clear and critical mind, and has not been uniformly successful with mediums. He writes to me now that he is finally convinced. A few days ago he went to a seance, the Misses Dunsmore being the mediums. He went anonymously. His father's voice addressed him. He had been in the habit of talking Italian with the father. The

voice broke into Italian of its own accord and discussed family matters. Is the Admiral romancing? Who could venture so grotesque an idea! But if not, what explanation, save one, will cover the facts?

THE LOST HIGHLANDER.

Now I revert to a case which has engaged much of my attention for a month or more. It is one long string of incidents all of which are psychic, and which in their entirety must convince anyone who will consider them. It will be remembered that some weeks ago a tourist was lost upon a mountain near Tyndrum, in Perthshire. For several days search parties were after him. Finally they found his dead body. During this search they were guided again and again by anonymous letters which described very closely what route he had taken, where he would be found, blood upon the snow, the exact altitude, a tin case lying on or near the body, and a whole series of details which proved to be correct. These letters attracted great attention, and it was found that they had been written by a gentleman, Mr Norman McDiarmid, who had no experience of Spiritualism, but who found that he possessed the power of automatic writing.

I will now continue the story from my end. Through my wife's mediumship, before these occurrences, I had been told (I can show the note under the date) that there was a psychic centre forming in Aberdeenshire. When Mr McDiarmid's name came out I wrote to him and told him this. I also gave him a name which meant something to him and which had been given us as a test. In this way a correspondence sprang up. He told me that he writes with an alleged spirit guide, calling himself Mentor.

Now, there was one very peculiar point about these communications. The strange word Gemadion was used several times, apparently meaning a messenger. I asked Mr McDiarmid what this word came from, and he answered that he had inquired from the Guide, and the only answer was, "It is Eschadoc," which did not help matters much. Only last week I discussed this small problem with Mr Horace Vachell, and he had the happy idea of turning up a Greek dictionary. We found that Eschadoc meant "remote from humanity." Gemadion had no counterpart in classical Greek—it may have in modern—but the root from which it came had the general meaning of one who is full of a thing—an informant. Thus the matter now stands. Take the whole story, our information, his information, and the practical results. It can be clearly explained if we admit that there are spirit guides, once human, who can see and advise. It is inexplicable on any other supposition.

MORE ABOUT ECTOPLASM.

Sir Arthur talks of our views being built up "on a slender basis." I think that even those facts which I have cited form a very solid basis, and yet they are but stray cases taken from an enormous storehouse. (This ectoplasm which Sir Arthur denies I have held in my hand in a good light, and I am, as much amazed at his denial as he would be if I denied some elementary fact in his own science. It has been seen, handled, photographed, chemically analysed, microscopically examined, moulds taken from it, and a cinematograph picture made of it.)

I do not know what further proofs Sir Arthur wants, but nothing can ever be proof to those who no not trouble to examine, and dismiss a thing as impossible because it will not fit in with "a priori" notions. It was thus that the Cardinals judged Galileo, and science has laughed at them ever since, but now science has committed exactly the same

error with the same arrogance when faced with a proposition which was outside its own beaten track. It should have taken warning by the story of mesmerism—another manifestation which cannot always be produced to order. This was violently denied by science for two generations, and yet

under the face-saving name of hypnotism it is now universally accepted. Possibly before long our knowledge will also be universal, and the denials be directed to some other fact which has swum up into human ken from behind that horizon which shrouds the infinite possibilities of the universe.

Sir Arthur Keith's Final Rejoinder.

PHANTOMS, TRANCES, AND WITCHES.

THE SPIRIT'S PARAFFIN GLOVES.

By Sir Arthur Keith.

Truly my friend Sir Arthur Conan Doyle, in this little bout of ours, is as elusive and intangible as the spirit-beings amongst whom he lives. When I wish him to fight under the Queensberry rules which hold for the ring in which men of science fight—rules which are necessary if truth is to win "on points"—he demurs and suggests rules which may be all right for the spirit world, but are totally unsuited for the one in which we live. He refuses to believe that the human brain is the most unreliable of instruments; and yet who among us has not been tricked time after time by deceits of the eye, the ear, and memory?

My explanation of psychic phenomena, namely, that they are the products of a heated imagination, he leaves severely alone. He tells your readers how wayward these spirit-beings are, how they come and go as they please; how lawless and capricious is their behaviour. They visit spiritual seances with the utmost alacrity, but they will not enter our laboratories however wide we open our doors to welcome them.

He then proceeds to cudgel me with "cases" and instances picked from the literature which crowds his bookshelves and from his own personal experience. Let us consider one of these "cases"; there is no need to consider all, for what is true of one is true of the rest. An unfortunate tourist disappeared on a mountain near Tyndrum, in Perthshire, search parties were sent out, they were guided by letters written by a Mr Norman McDiarmid, who clearly had the imaginative qualities so often possessed by Celts, for his letters gave a true forecast of what the search parties did find.

Sir Arthur attributes a "psychic power" to Mr. McDiarmid. His learned term is just another name for what plain folk call a "lively Celtic imagination." Mr McDiarmid guessed correctly the fate of the missing tourist, but does a feat of this kind compel us to believe in the reality of spirits and of ghosts? Why! Sherlock Holmes in his palmy days unravelled infinitely deeper mysteries and never once alludes to any assistance from spiritual beings, psychic force, or supernatural powers of any kind.

THE ABORIGINAL SPIRITUALIST.

Any one in search of evidence to support the truth of Spiritualism should go to the back blocks of Australia. Every aboriginal Australian man, woman, and child is a convinced Spiritualist. The world in which they live seethes with spirits—spirits of ancestors, spirits of enemies, spirit of animals, spirits of trees and of stones. If there is a murder, a theft or a death, not a soul doubts but that a spirit has done the crime; even births are credited to the same intangible agencies. Spirit rapping, table turning, plate rattling, and phantom voices appear to untutored natives as the most natural of things.

The Shamans of Siberia interpret trance-talking and trance-visions exactly as Sir Arthur Conan Doyle does. The native peoples of Africa take infinite trouble to defend themselves from the spirits of dead relations. So profoundly did the ancient Egyptians believe in the continued survival of the dead that they ruined themselves in providing departed relations with Tutankhamen-like palace-tombs and an army of priests to look after their wants. Even in Greece and Rome Spiritualism had its vogue. Spirits are still very real things in modern China. Which of us, in the days of our childhood, has not battled with these spirit-beings in the eerie darkness of our bedrooms? Years had to pass before our reason succeeded in conquering the hot air of our imagination.

The real struggle Europe has passed through, in her attempts to rise to a higher and better plane of life, lies in her resolute endeavour to break free from the bonds of superstition. If we believe in spirits to-day we shall be hanging witches to-morrow. The man who, more than any other, has helped the world to win this victory, is the man of science. When he comes in at the door, spirits go out at the window. And now, just as a victory is being won for eternal truth, comes along the British School of Spiritualists, championed by Sir Arthur Conan Doyle, fully minded to again enshackle us in the bonds of superstition and cast us back into the bottomless pit from which we have barely emerged.

MATERIALIZED FEET.

In his last article my opponent has produced evidence in support of Spiritualism of another kind. There are the "casts of the feet of a materialised figure" taken in Manchester by Mr Oxley nearly fifty years ago. These casts were unhappily broken, which Sir Arthur regrets as "an irreparable misfortune." The misfortune, I dare think, is not so irreparable as he supposes, for I feel certain that an expert workman could reproduce from the photographs, which are still in existence, such excellent duplicates as could not be distinguished from the originals. And if this can be done in London to-day why not in Manchester fifty years ago?

There are the "thin gloves of paraffin" which a dematerialised ghost left on the table of Professor Charles Richet. Sir Arthur has a pair of these "precious gloves" at Abbey House, in Victoria-street, and has kindly invited me to examine them with him—an invitation I gladly accept and hope to fulfil in time to add my opinion of them as a post-script to this article.

Then, as his trump card, Sir Arthur produces that peculiar form of emanation known as Ectoplasm. It is clearly a real substance, for "it has been seen, handled, photographed, chemically analysed, microscopically examined, moulds taken from it, and a cinematograph picture made of it." It is now my turn to extend an invitation to my opponent. I am the custodian of the largest anatomical and surgical museum in the world; it is my business to see that every known structure and substance of the human body is duly represented within its walls. I beg of him a vial of ectoplasm; I have tried in vain to obtain one. I promise to give it the most conspicuous

place in the Museum founded by John Hunter. I promise him it will be re-examined by the most competent of experts, chemically, microscopically, and spectroscopically, and he shall have the results for publication.

Suppose, however, that ectoplasm turns out to have all the qualities attributed to it by Sir Arthur, am I then bound to believe in Spiritualism? Nearly every month chemists succeed in isolating new substances from the human body, but they do not regard their discoveries as proofs of Spiritualism, only of their own intelligence. When Lord Rayleigh and Sir William Ramsay isolated Argon from the air we breathe they never supposed that this new gas was a spiritual emanation of the atmosphere.

SOME DISTINGUISHED NAMES.

My opponent, in support of his case for Spiritualism, has called in the names of men who are deservedly distinguished for great discoveries made in the realms of natural knowledge—names such as those of Sir Oliver Lodge, Professor Charles Richet, and the late Sir William Crookes. There was a time when philosophers sought knowledge from familiar spirits; nowadays Chemistry has replaced Alchemy, and Astronomy, Astrology. Not one of these great men has depended on spiritual agencies for the discoveries they have made. They aid them only in the performance of idle trivial parlour tricks. Even Huxley's name has been cited. I am certain that, if the world is constituted as Sir Arthur Conan Doyle believes it is, he will have an angry visitation from that arch-enemy of superstitious beliefs.

There are other sources of evidence to which Sir Arthur has not attached their full significance. Any night, visitors to Maskelyne and Cook may see all the materialisations and other psychical phenomena which attend a "real" Spiritualistic seance. It is true that the conjurers concerned attach no Spiritualistic meaning to their performances, but is it not possible, seeing that Sir Arthur admits that some mediums produce their effects by fraud, that these conjurers are really fraudulent Spiritualists? This is the line of argument I should expect my opponent to adopt.

Nor has he duly considered the weaknesses of the human brain as known to men who have made it their special study, who know how easily reason can be dethroned, how readily suggestions can be imposed, and how prone it is to substitute what it has imagined for what it supposes it has seen. Truly the description which Sir Arthur Conan Doyle gives of men and women hesitating on the brink of Spiritualism is a reproduction of the hypnotism which a bright light exercises on the circling moth. Once in the flame it can never return; in the moth real wings are burnt; in the Spiritualist who takes the final dive the wings of reason are singed.

SOMETHING FOR NOTHING.

There is something of the missionary in me, and I should like to save my friend from what seems to me the most parlous of positions. He has complained of the incredulity of scientific men; he has described it in a brilliant book as "the extreme form of stupidity." To me Sir Arthur is in the position of the pedlar who stood on London Bridge and offered the golden sovereigns, spread out on his tray, to passers-by at a halfpenny each and none would buy! The passers-by were right; they knew that the man who could sell an infinite number of sovereigns at a halfpenny each must bring the financial house in which they lived about their ears. He offers eternal happiness for nothing. We men of science pass Sir Arthur's tempting offers by for a similar reason. If he could make his magnanimous offer good he would reduce our world to a state of moral

bankruptcy. For the eternal law of the business world is true of the moral world. The moment we promise or expect something for nothing we have set out on a career which has only one ending—bankruptcy. In short, spirits belong to the purely imaginary world, not to the real one in which we live.

THE PARAFFIN GLOVES INSPECTED.

I have just returned from examining the two paraffin-wax gloves preserved in the Psychic book shop in Victoria-street, S.W. It will be remembered that these gloves dropped on Professor Richet's table from a spirit hand as it dematerialised. Both gloves—or to speak more truly—both wax moulds, are of a left-hand, and both are from the same hand, that of a "spirit," which in life took gloves about No. six in size. A few melted paraffin candles would supply the material needed for their manufacture. The wax moulds have been filled with ordinary plaster of Paris. On the back of the wrist and hand of this plaster-wax preparation can be seen the impress of real skin, which is deeply wrinkled and furrowed, and studded with hair follicles, showing that the spirit was probably sixty years of age or older. The impress of the finger tips shows that the nails were thick—as is usual in aged people—but were quite respectably manicured.

I had hoped to find the impresses of the finger pulps, but apparently the spirit had taken the precaution to smear his digits with some greasy substance, which, while favouring the withdrawal of the hand from the mould, has cheated us of an opportunity of studying the finger-prints of spirits. If such gloves were to be found in our laboratories we should look round for a person with a left hand which matched these "gloves." This does not seem to have occurred to Professor Richet. I leave it to the readers of the "Morning Post" to decide which explanation they will accept. Sir Arthur Conan Doyle declares that these "gloves" fell from a dematerialised spirit hand. I say that they fell from a hand with thick, real fleshy wrists under circumstances at present undisclosed.

PASSING THOUGHTS.

If we do our best, and walk according to our light in this life, no condemnation, but rather the greeting: "Well done"! awaits us in the next.

It would seem as though some good people had to be a long time dead before their meritorious lives are appreciated at their true value.

A responsibility that none of us can shirk is the influence of our example upon others.

It is a great misfortune that in this age so many fail to regard honest work as a blessing, and the cure for so many evils that it really is.

Prospective mothers, your unborn children demand of you a clean and self denying life.

Guardian angels are sent to protect us from bodily dangers, mental delusions, and the unseen snares of the Evil One.

A scoffer at religion is the product of ignorance and folly, and the parent of blasphemy and depravity.

If we can truly say—"God's will be done," under all circumstances, it matters not how soon the "Angel of Death" comes to take us home.

R. C. N.

MR. STEPHEN FOSTER.

HIS TOUR IN NEW SOUTH WALES.

A POLICE COURT EPISODE.

Mr Stephen Foster, of Sydney, who, as reported in our last issue, is on a Spiritualist propaganda mission throughout the Commonwealth, had an unexpected item added to his programme during his stay in Newcastle which delayed his perigrinations for fully a fortnight and necessitated a revision of his time-table. It appears that in the course of his work Mr Foster gives demonstrations in "Numerology." The Science of Numbers is, of course, as old as the hills and has intellectual exponents in various part of the world. But the police of Newcastle do not approve of this method of human analysis. They call it "fortune-telling," and consequently proceeded against Mr Foster on this charge, and also charged his Secretary, Mr James Turner, with having aided and abetted him.

The case was heard before Mr Shropshire, P.M. Both defendants pleaded not guilty and were defended by Mr. Street. The magistrate admitted that he did not know the exact definition of "Numerology" and could only be guided by the phraseology of an advertisement which appeared in "The Harbinger of Light," a copy of which journal was duly produced. This was considered to establish the case for "fortune-telling"—others would call it "vocational guidance," especially as the advertisement referred to exhorts parents to "start your children right in life and thus ensure their future success." However, the "Law" takes very funny turns, and the two defendants were ordered to find securities in £40 to be of "good behaviour" for twelve months. The necessary securities were forthcoming and thus ended a diverting interlude in the tour!

The two missionaries subsequently resumed their propaganda by visiting the small bush township of Dora Creek, 28 miles from Newcastle, where a few friends gathered to listen to an interesting discussion on psychic matters. They afterwards returned to Newcastle and Mr Foster addressed further meetings under the auspices of the Spiritual Research Society and the Church of Spirit and Truth, whilst Mr Turner conducted the children's Lyceum. Mr Turner, in his progress report, continues:

A social of farewell was arranged by the Newcastle Spiritual Research Society at the Honeysuckle Hall, when a large gathering attended to wish the two missionaries "Au revoir" and success in the continuance of their tour of the Commonwealth. A most interesting and enjoyable musical programme was presented, and at the close a hearty vote of thanks to Messrs Foster and Turner, proposed by Mr Scrivener, the president of the Church of Spirit and Truth, and seconded by Mrs Robinson, the president of the Newcastle Spiritual Research Society, was carried by acclamation. At this stage we would like to thank very sincerely, Mr and Mrs Ashcroft, Mr and Mrs Robinson, Mr and Mrs Ramsay and Messrs Sharman and Scrivener, and all the members of the Newcastle Spiritual Research Society and the Church of Spirit and Truth, for their help and support during our stay in Newcastle; especially do we appreciate the kind hospitality of Mr and Mrs James Bailey, of Stockton, and the donation towards travelling expenses from Newcastle Spiritual Research Society.

We left Newcastle on the morning of Wednesday, Sept. 30th, and arrived in Singleton the same afternoon. Owing to the delay in leaving Newcastle we could not stay at Singleton as long as we had anticipated. However, a few friends who were aware of our coming had gathered together at the home of Mrs Haling, and listened to a discourse on psychometry from Mr Foster.

We left Singleton and arrived at the village of Parkville during the evening of the same date. Here we were the guests of Mr and Mrs S. R. Thrift. Mr Thrift is a well known water-diviner, and has been responsible for the finding of water in many parts of the district, despite the fact that Government officials had declared that no water was to be found. On the morning of October 1st many residents of the small locality gathered at Mr Thrift's house, and well appreciated Mr Foster's instruction on Spiritualism.

As we were very much behind schedule time we left Parkville before noon on the same date, in our endeavour to reach Lismore, 380 miles distant. Passing through Werris Creek, Tamworth, Glen Innes, Tenterfield and Casino, and after camping in the bush for two nights we arrived at Lismore on Saturday October 3rd. Madame Langdon welcomed us on our arrival. We arrived too late to make arrangements for the meeting that we had hoped for on Sunday, October 4th, but, accompanied by Madame Langdon, we journeyed to the township of Ballina, where

Madame had arranged for a small gathering of friends to meet us and listen to Mr Foster's views on the cause we represent. We returned to Lismore the same evening, and were invited to be the guests of Madame Langdon during our short stay. To those in this town who have already expressed their desire to help to make our stay a success, we tender our heartfelt thanks.

Our usual greetings to the Editor and the "Harbinger" go with this report.

EVOLUTION IN EVERYTHING.

THE METHOD OF CREATION.

Sir Oliver Lodge contributes to the "Daily Express," London, an article on "Evolution in Everything," from which we quote:—

Whatever may be the history and fate of the Darwinistic theory in its narrower sense, there is no reasonable doubt that evolution represents the method of Creation—the method, that is, by which things change and improve and come into existence full-blown in its final form: everything has unfinished stages and imperfections, through which it has to pass before attaining the complete result. We see the process in the individual, as when a seed becomes a plant or a bud a flower; and the rocks are full of vestiges of animals and plants which show that the gradual process applies also to the race. . . . The fear of evolution felt by some people is a fear that such an origin for man is beneath his dignity, and that it is opposed to the notion of a creative Fiat. . . . The interesting question which arises in America is not whether a certain teacher has broken a law of the State, but what is the origin of that law and why the fear of evolution has arisen. Part of the fear is due to illiteracy and the misreading of certain ancient poetic documents as if they were infallible Divine statements of fact. Scholars know well enough that these eloquent writings are capable of a reasonable and favourable interpretation, but that it is absurd to treat them as scientific treatises; they are not science, but literature, and must be judged by literary standards. Properly regarded, they are full of inspiration.

VALE OWEN'S LATEST BOOK.

A parcel of the latest book from the pen of the Rev. G. Vale Owen has just come to hand. It is entitled "Paul and Albert," and is part of the well-known Script published in four volumes under the general title: "The Life Beyond the Veil." It was not included, however, in either of those works, and now sees the light for the first time.

Paul is described as having been a doctor of medicine in earth-life. He died suddenly on returning from his daily round of visits and almost immediately afterwards found himself lying on the floor of a hut in the gloomy Borderland. His shrunken body, ragged clothes and clouded mind revealed the sordid soul he so cleverly concealed when overtaken in the spiritual world by the exacting law of Justice.

He was met by two of his victims—Albert and Monica—and by Mme. Blescombe, a vicious associate of former days. He is committed to the care of Albert, but no sooner do they begin their journey that he rebels against the guardianship of the man he has wronged and, in a fit of frenzy, leaves the road they are treading and plunges defiantly into the outer darkness. After a mad career through the horrible life of the hells he returns, weary and broken, to the hut where Albert awaits him.

Bitter experience has taught Paul humility—and he is now ready to accept the guidance of the man he had previously spurned. Aided by angelic ministrants, he is gradually led along the upward path and in due time emerges from the terrible condition into the Land of the Dawning.

The record is declared to be a true narrative—"that is, as true as is possible when giving a picture of the Other Life in language of Earth." If this be so, it is just as well that all other "Pauls" should be warned of the fate that awaits them if they persist in following the life that leads to such awful consequences in the Hereafter.

GONE HOME.

THE PASSING OF A LOYAL WORKER.



MRS. HARPER.

One of the most hard-working and devoted office-bearers of the Victorian Association of Spiritualists, Melbourne, recently passed to higher realms in the person of Mrs Harper, who had acted as Librarian for sixteen years and who, some years ago, also accepted the position of Treasurer. She filled these combined offices with unqualified satisfaction to the Committee and members, and notwithstanding the fact that at the date of her demise she was in her 84th year, she was always to be found at her post and discharged her duties with a mental alertness and pains-taking thoroughness that was at once the wonder and admiration of those with whom she came into contact. Of her it may truly be said that she "died in harness." Her illness was of very brief duration, a few days only, and on September 15th she passed peacefully away in one of the Old Colonists' Homes.

Mr M. J. Bloomfield, the Hon. Sec. and Speaker of the Association, was with her almost to the last and, as she herself declared, she found his presence a source of great comfort and fortitude. Between these two selfless workers in the cause there was a bond of mutual affection, and both held each other in the highest regard. In the absence in New South Wales of her only son, Mr Bloomfield made all the necessary arrangements in connection with the funeral and was in a very real sense the chief mourner at the ceremony. It was the dear old lady's wish that her body should be cremated, and that wish was faithfully regarded.

At noon on September 18th a preliminary service was held in the church of the Association in Victoria-street and was impressively conducted by Mr Bloomfield. The building was filled with members of the Association, representatives of various Spiritualist churches and many outside friends. The white casket, with its nickel furnishings, was placed immediately in front of the platform, and the floral tributes of affection made a beautiful display.

The funeral service was touchingly recited by Mr Bloomfield, who was obviously greatly affected and who subsequently delivered a heart-felt address of testimony to the generous and self-sacrificing qualities of the departed sister and the consistent loyalty with which she served the cause she loved so well. Appropriate hymns were also sung, and at the conclusion of the service the human-freighted casket was taken to the Crematorium at Spring Vale, where Mr Bloomfield read the burial service, and performed the other rites incidental to this hygienic method of disposing of the remains. It was the final act in the earthly career of one of whom it could truthfully be said, "Well done, good and faithful servant," and whose memory will long be cherished for her readiness to "serve" and her unswerving fidelity to the Association and the interests of Spiritualism generally.

On the evening of Sunday, September 27th, an In Memoriam service was held in the church and was so largely attended that many were unable to find seating accommodation. The platform was beautifully decorated with fragrant flowers and ferns, and a vacant chair, so far as the human form was concerned, stood in the centre, with just a bunch of violets on the seat. The meaning was obvious.

In the absence of Mr E. O. Jones (President of the Association) who was in the country, Mr Bloomfield presided, and among those supporting him were Mr Edgar Tozer (President of the Council of Spiritualist Churches), Mr W. Greenwood (Church of Spiritual Research, who apologised for the unavoidable absence of its Leader, Mr Moorey), Mr Quinlan (Pahran Spiritualist Church), Mrs. Hanger (S.O.L. Church), Mrs Boden (Occult Church of Victoria), Mr Webster (representing the Trustees of the Victorian Association of Spiritualists), Mrs Bryning and Mrs Alderwood (Leaders of the Victorian Association classes) and Mr W. Britton Harvey (Editor of "The Harbinger of Light.").

Each of the foregoing delivered a short address appropriate to the occasion, and Mr Bloomfield dwelt particularly on the personal relationship that had existed between him and his vanished helper. His sentiments of "farewell" were expressed with great tenderness, and it was apparent to all that he very keenly realised he had lost a help-mate who would not be easily replaced and towards whom he felt a sense of affectionate attachment. The addresses were interspersed with specially selected hymns, and thoughts of love were wafted to the arisen sister with prayerful wishes for her speedy ascension of the spiritual heights she has yet to climb.

Continuing his lectures on "Morbid Psychology" at the Birmingham University, Sir Frederick Mott said in some people there was a narrow physiological margin between sanity and insanity, and anxiety and fear often turned the balance. It was the fear of being sent into an asylum that often sent a person into an asylum, and the fear of being kept there was the cause of their detention.

LOOKING AHEAD!

Those of our readers who have in mind the name of some particular book they intend to buy for a friend as a Christmas gift, and wish to make quite sure of procuring a copy, would be acting wisely by making the purchase early, as the book they require may be out of stock at a later date.

"A book in the hand is worth two in the mind!"

SCATTER THE TRUTH!

The Editor of "The Harbinger of Light."

Dear Mr. Editor,—

It struck me that earnest Spiritualists who are anxious to help others to an understanding of this most comforting religion, could do a great deal to enlighten their fellow beings if they were to pay annually for a copy of the "Harbinger" to be sent to the reading rooms of suburban and country libraries—where it could be read by all and sundry.

The cost is so little—only 9d. per month and postage—that there are few Spiritualists who could not afford the outlay, and the donors would be the means of giving untold joy and gladness to many who now weep and mourn over the loss of loved ones.

How different our outlook is when we know that those dear ones are not "dead," but alive and often very near us. It gives me much pleasure to be one to pioneer this effort. May many others do the same.

A THANKFUL READER.

THE "MARGERY" EXPERIMENTS.

In "The Banner of Life," Boston, U.S.A., E. E. Dudley reports a "Margery" seance and remarks that "the more rigid the sitter's control, apparently the better Walter (the guide control) likes it." A "bell-box," with many holes of a diameter varying from three-quarters of an inch to one-sixteenth, each surrounded by a ring of luminous paint, was the instrument used. Mr. Dudley says:—

Any stiff plunger going through any hole to a depth of two-and-a-quarter inches can ring the bell in the padlocked box. Walter then instructed us to tack down over all the holes a strip of cardboard; whereupon he rang the bell repeatedly. Then he instructed Mr. B. and Dr. R. successively each to put his whole forearm on the top of the box completely covering the pasteboard and all the holes and to bear down as much as they chose. This was done and he still rang the bell. Then with the cardboard still on, B. put his two hands under the box to hold it down the better. The bell then rang and B. felt the pressing down as it rang, showing it was the bell which was ringing. At no time did any light show from the luminous ring which surrounded each hole. Walter's hand was perfectly developed, both right and left, and shown in full size and in motion over all the luminous objects.

CHURCH WITHOUT CONGREGATION.

The foundations are about to be laid at Leroy (Ill.) of a 50,000 dollar church without any parishioners. There will be 25,000 dollars expenditure for furnishings and extras—a pulpit for the preacher and pews—but there will apparently be no people. This house of worship will be dedicated on March 1st, 1926.

The court has ruled that the structure must be built. It was provided for in the will of Mr J. T. Crumbaugh, an eccentric local farmer. All contestants of the will have been beaten so often that they have abandoned their efforts. Crumbaugh became a Spiritualist before he died, and the tabernacle is to be a Spiritualistic church, although there is not a Spiritualist in the township. The will provides for the maintenance of the church by means of the income from 1,000 acres of land.—Reuter.

WONDERFUL MATERIALISATION.

A LITTLE CHILD COMES BACK.

A sensational and at the same time, extremely touching incident, relative to the re-appearance of a little child to her parents, is related by the Rev. Arthur Chambers in his "Our Self After Death." It may be appropriately quoted in this issue inasmuch as it has a direct bearing on the subject matter of the Editorial as regards the spiritual form and general "naturalness" of the denizens of the invisible world which "around this world of sense floats like an atmosphere."—

Some years ago, in company with a brother clergyman, I saw a spiritual presence (at first invisible) manifest itself in all the reality of physical encasement. It was in the poorly furnished parlour of an artisan. There was no cabinet, no apparatus of trickery. There, in the light, we and four others first heard the voice of a little child (the deceased daughter of the workman in whose house we were). Slowly in the centre of the room there accumulated a vaporous white mist, which seemed to come from us who were sitting in a semi-circle. Gradually, in the sight of all of us, the mist assumed consistency and shape; and in about ten minutes there stood in that room, a little girl of about six years of age, as real as any other child. She spoke, she moved, she went and kissed her mother who was present, she passed closely before me, she chattered in a child-like way; and then in the midst of saying something, exclaimed, "The power is going." We all watched her as the physical form melted; and when she became invisible, we still heard a little voice, "Good-bye, mother dear; I will come again, if I may."

A politician is a man who is always thinking of the next election, a statesman always of the next generation.—Dr. C. W. Saleeby, in the "Spectator."

PROFESSOR RICHET ON ECTOPLASM.

The alternative, then, is that the phenomena are genuine or that they are due to fraud. I am very well aware that they are extraordinary, even so monstrously extraordinary that at first sight the hypothesis of immeasurable, repeated and continued fraud seems the more probable explanation. But is such a fraud possible? I cannot think so. When I recall the precautions that all of us have taken, not once, but twenty, a hundred, or even a thousand times, it is inconceivable that we should have been deceived on all these occasions.

Assuredly it is possible that I may be mistaken, even grossly mistaken, along with Crookes, De Rochas, Aksakoff, Myers, William James, Schiaparelli, Zollner, Fechner, and Oliver Lodge. It is possible that some day an unexpected experiment may explain our prolonged deception quite simply. So be it, but till it has been explained how we have all been duped by an illusion, I claim that the reality of these materializations must be conceded.

Following the example of Descartes, we ought to make a clean sweep of all that has been said and written on the subject. The facts of ectoplasms and telekinesis are certain; but their mechanism is profoundly mysterious; therefore, let us experiment again and again. We shall certainly reap the reward.

PROFESSOR RICHET,
Greatest Physiologist in Europe.

Cullings From My Psychic Diary.

EVOLUTION—THE ATOM—THE TWO MINDS—VITAL FORCE.

By EDWARD C. RANDALL, Author of "There is No Death" and "Frontiers of the After Life."

IV.

Evolution is but the action of that great power called by mortal man, God, but which really is the process of refinement and purification of gross matter until the resultant product is living, thinking, mortal man, and then the intellectual man. The next step in that ever-changing, ever-progressing evolution, is the endowment of that physical, intellectual man, with what we call spirit.

This power of thought and constructive reasoning, then, is the line of demarcation which determines whether the particular life force is to continue and hold individually beyond the physical, or pass into some other form of gross matter.

The tendency of all life, wheresoever found or howsoever clothed, is to perfect, improve, increase, and extend its sphere of usefulness. This is evolution. It is a fact, a law and not a theory, and its possibilities are as boundless as the imagination.

* * * *

The atom holds within itself the properties of all form and material things. It is the central point from which universal creative energy proceeds. It is the basis of all power that manifests form or force. It is indestructive in its nature; its existence is regulated by definite and fixed laws; and the substance into which it enters is held in position, as regards form, by the inherent energy of the atoms composing that form.

The atom, alone, has eternal duration of form, for it alone has the power to enter and dominate all other forms. It has no master except force, and to force alone is it amenable.

Beyond the atom is an Intelligence which has imbued it with these properties and powers.

What, then, is this life, this intellectual force, which is back of the atom and expressed in or through it? What or who controls and directs its movement with perfect precision. Some call it energy; some force; some nature; and others call it God.

Beyond the atom are minds that have at some time lived in a physical body, working in unison and combining substance that will endow matter with energy which will give expression to life force in the physical.

* * * *

The conscious mind is controlled by yourself. In it are held all the material part of your thoughts, I mean those connected with and controlled by earth-things.

The subconscious mind is the one controlled by psychic forces entirely. It is the spiritual brain of man. I mean that it is subject to the laws of vibration, which the other part of the brain is not sensitive enough to catch.

It is the subconscious mind that gets suggestion from spirit-people, the connecting link, or battery, that for an instant holds the suggestion, and passes it on, to grow into a thought or impulse.

The subconscious mind does not retain suggestion. It is the embryo thought, which takes definite form only as it reaches the conscious mind.

On earth there are weeds, as well as useful grain and beautiful flowers, so among our people are there apparently worthless mortals; but who can say when or how the weeds, following the great law of progress, will evolve into useful or beautiful plants; and yet, as simple weeds, may they not serve a great, if hidden purpose?

The wealth that all in this physical world should seek has not the ring of gold; it is gathered by right living and by helping others to live right, and by doing something each day that will bring joy to hearts that are sad, encouragement to those who falter, good cheer to those who are depressed, bread to those who hunger, and clothing to the naked.

One good act, sent out with love as its companion, will reach beyond the confines of the stars, and touch eternity. Charity means giving to those in need our best and purest thought.

And the greatest of all is charity of thought, without which the utmost gifts of money, become as pebbles in the mouths of the hungry.

* * * *

Right rears its head majestically and scorns disgrace; wrong seeks to hide, and turns away to shield its face.

The poorly-equipped for earthlife will more easily acquire the lessons in the next, for those of patience and humility are learned already.

Let your hearts be fallow ground; plant therein the seeds of love, charity and purity; nourish them daily with the clear water of tenderness, and you will have a wonderful garden.

Self-control is man's perfect condition. To know charity and practice its meaning; to know selfishness and keep it from you, this is self-control.

Charity is not a formula; it is thought clothed with a kind act.

Cultivate charity in judging others; try to draw out the latent good in others, rather than to discover a hidden evil. We must do this, if we would rise to the dignity of true living, to the supreme charity of the world.

It is far better to have committed an honest error and reaped no profit, than to have great profit and to have honesty gone from your own heart.

* * * *

Vital force is the refined essence of all the gross matter that constitutes the being physical. So long as an expression of life is existent in the physical body, this expression is but the activity of that vital force, which at dissolution leaves the body, and is again taken up by Nature and utilised to perform a similar duty to the one just suspended.

Vital force may be compared to matter, as it is never lost. Like the elements that compose matter, it neither loses nor gains, but eternally remains the same—more may reside in one person than another, as one tree may contain more strength than another.

Vital force is not the spirit, but is the spirit's vehicle. That something that spirit people utilise in communicating with this physical world, which science has called psychic force, is in fact vital force—that something in mortal that is amenable to spirit control.

Vital force never becomes the spirit, or spirit force. At dissolution it passes on to some other similar requirement, as do the various elements that compose the body physical, that are set free in the process of decay.

REPORTS OF SOCIETIES.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

During the wet season we have been holding our meetings in the afternoon which will be discontinued at the end of October, and the meetings will be held in the evenings again. Since our Pastor, the Rev. Lily Lingwood-Smith, Ps.D., returned from her world tour with her husband, our meetings have been held at the Magdalene Hall, Wayville, opening up new ground.

The healing and psychometry from flowers classes have been well attended.

A spiritual wedding was held on the 1st September, when Mr Henry Thomas East, of Southampton, England, was united in marriage to Elsie Parkinson, of Malvern, at the Magdalene Church, by the Pastor. The members of the Order of Light beautifully decorated the church, a prominent feature being a large white wedding bell over the altar. Immediately the couple were pronounced man and wife a spring was released and a pure white live dove escaped and flew around them. The wedding breakfast, provided by members of the Order, was held in the church hall; 68 members and friends were present, and after the breakfast the Flash Light Concert Party gave an operatic performance, followed by an enjoyable dance.

The Bazaar is dated for the end of November.

The Thursday evening dance class under Miss Leah Nelson has been a wonderful success.

Our Secretary Bro. Oscar Mills having resigned his position, Bro. G. A. Solly was duly elected as Secretary of the Order. Before leaving, the Pastor presented Bro. Mills with a violet ray set for his valuable services on behalf of the Order during her world tour. Besides the Pastor, Mr Norman Davis occupied the rostrum, Sister Gould giving spiritual messages, and Sister Chesterfield rendered several solos.

The usual socials have been a success, much credit being due to Brother and Sister Solly.

With all kind wishes of success to "The Harbinger of Light."

WM. LINGWOOD-SMITH.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee has pleasure in reporting good progress at all our meetings during the past two months. Mr Bloomfield has occupied the Sunday night platform, and when he was at Prahran Church Mrs Alderwick took his place and gave a beautiful spiritual address.

Mrs Bryning gives a good report of the students at the V.A.S. Developing class. Mrs Alderwick's private class, held in aid of our church building fund, is doing splendid work. The Developing Circle, led by Mr Semmens, will be carried on for a few Sundays by Honorary workers; Mr Semmens has private business which calls him 200 miles away.

The Mediums meetings are always crowded and the following psychics have given their services during the past two months: Mesdames Bryning, Alderwick, Duncan, Douth, Polis, McCoil, Eaton, Wale, McDonald, Miss Bracken, Miss Pullen, Madam Orion, Messrs E. O. Jones, Windlow, Semmens, J. Morrison and many visiting psychics.

We are to hold a Hurricane Bazaar on Friday, 27th November in aid of the Building Fund. Gifts for same may be left at the church or at our offices, 20 George Parade, City. On Saturday night 31st October, Mr W. Webster will defray all expenses of a grand Fancy Dress Social, and also give four handsome prizes for best dressed ladies and gentlemen.

We regret to report the passing over of our dear sister, Mrs H. Harper, who has for so many years acted in an honorary position as our Treasurer and Librarian; always at her post and loved by all who knew her, it is a terrible loss to the Association, but she understood and, at the last, slept away in her 84th year. No words can be written which would express our feelings.

Mr Jowett and Mr Diggins have erected the beautiful carved blackwood background to our platform which was presented by Mr Edgar Tozer to the V.A.S. The last Fancy Dress Social, for which Mr Webster paid expenses and gave guinea and half-guinea prizes, was a great success. Mrs Bloomfield won first ladies as "Joan of Arc"; Mr Nedwell first gents as "Uncle Sam"; the 2nd prizes were won by Mrs Cree.

We ask for books for the Library from any well wisher; also donations to our Building Fund will be thankfully received.

M. J. BLOOMFIELD, Hon. Sec.

S. O. L. CHURCH.

The principal event of the past month was the celebration of our third anniversary, and it is very gratifying to record that both the afternoon and evening services were largely attended. The President (Mrs Hanger) presided on each occasion, and the great success of the day was at once a tribute to her able leadership and the high esteem in which she is personally held. At the afternoon service acceptable addresses were delivered by the President, Mrs Arthur, Mr de Lautour and Stan Walsh; and in the evening the speakers were Mr Edgar Tozer and Mr Macdonald-Moore, D.Sc., both of whom were in excellent form and their inspiring remarks were much appreciated.

On the remaining Sundays of the month the speakers were Mrs Hanger and Mr Macdonald-Moore, the latter delivering well-expressed and enlightening addresses on the life and teachings of Buddha.

The monthly social was again a great success, and we wish all friends to particularly bear in mind that the final social of the present series will be held on the evening of Saturday, October 31st, when we trust to have the pleasure of again meeting a very large company.

With the object of providing a Library in connection with the Church, we intend holding a Book Night on Wednesday evening, Nov. 14th, when admission will be either by the presentation of a book or the purchase of a ticket. Several friends have already promised to donate books for which they

have no further use, and we should feel grateful if others could see their way to follow their example. We are sure the Editor of this journal would accept delivery of any parcels entrusted to his care. In any case we hope to receive many volumes at the social function arranged for the purpose.

We wish all friends to kindly remember the service to be held in Scourfield Chambers, under the auspices of the Council of Churches, on the morning of Armistice Day, Nov. 11th.

Our Vice-President (Mrs Arthur) and Hon. Sec. (Mrs Marshall) are on a visit to Sydney and will be away until early in November.

E. MARSHALL, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We are sorry to have to report that our Secretary (Mr. Chatfield) is ill in hospital, but by the latest report received he was progressing favorably, and we hope that with the united concentrated kindly thoughts of members and friends we will soon have him back with us once again.

On the 21st September, Mr W. H. Lumley delivered an interesting address entitled "In the Making." In the evening Mrs Bell-Jarvis very ably instructed us on "Spiritualism in the East." The 27th September was recitation Sunday and the morning session was devoted to songs and recitations. At the evening service we were once again privileged in having Mr J. Farquharson on our platform, and we hope that in the future we shall have further opportunities of hearing this talented teacher. On the 4th October, Miss Gardiner delivered the morning address, "Life's Failures" being the subject. "Revelations" was the title of the evening address delivered by Mrs Bell-Jarvis. Mrs Martin lectured on "Second Sight" on the morning of the 11th October, and in the evening Miss Ogden delivered an intensely interesting address entitled "The Three kinds of Mediums in our Midst."

We wish to thank all mediums who assisted at our afternoon mediums meetings, viz., Mrs Martin, Mrs Peach, Mrs Ezard, Mrs Hazard, Mrs Develin, Mrs Thompson, Miss Ogden, Miss Blumage, Madame Orion, Mr Shaw and Mr Windlow.

G. M. GARDINER, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

Steady progress has been the result of our work during the past month. After sixteen years on the same platform in the same place, Mr Moorey loses none of his forcefulness and attractive personality. Miss Coding, whose work and sincerity in the cause of Spiritualism hardly needs comment, delivered an inspirational lecture on Sunday 20th September—Mr Moorey's rest Sunday—She was ably assisted by Miss Power in effective rendering of beautiful poems.

On Saturday, October 10th, yet another record was established in the social section of our activities and we anticipate a still larger attendance at our Anniversary Social on Saturday, November 14th. This is to be a cap and streamer night; five prizes will be given and some lucky friend will become the possessor of the S.P. water jug donated by Mr Dent. On this occasion the orchestra will be augmented and a few first class vocal and instrumental items will be a feature of the evening's enjoyment.

Our Anniversary Service will take place on Sunday, Nov. 8th, when well-known attractive speakers and vocal artistes will take part and we advise you to come early to secure a seat.

We cannot yet state definitely the date of the annual meeting, but it will be held one evening between the 20th and 27th of the month and we advise all interested to watch the Spiritualistic column of the "Age" for further details.

At 10.30 a.m. on Wednesday, November 11th, Armistice Day, the Council of Spiritual Churches will hold a service in Scourfield Chambers. This is an initial effort and the general public are cordially invited.

We urge upon all Spiritualists the advisability of taking regularly "The Harbinger of Light"—everything about it is attractive, not only to avowed Spiritualists, but also to the public generally.

WM. GREENWOOD, Recorder.

MALVERN SPIRITUAL TEMPLE.

We are now settled on our reorganised basis and the work is going along satisfactorily.

We have pleasure in welcoming one of our old workers back again in our midst, namely Mrs Murray.

Mr Miller has lectured on several Sundays during the past month, and after the lectures, messages have been given by various mediums, Mr Miller, Mr and Mrs Murray, Mr and Mrs Bunning.

Our healing mediums, Miss McFowler, Mrs Hayes, and Mr C. Miller, are doing splendid work amongst those suffering from physical sickness.

We take the opportunity of thanking all workers and members of the Church for their services so earnestly and willingly given, and with best wishes to our splendid Journal.

J. McMURRAN, Recorder.

"A Dweller on Two Planets."—We have just received a fresh supply of this very remarkable book of 423 pages. It is the fifth edition, and the demand for it is so incessant that it may soon be out of print again. It purports to be dictated by one "Phylos," who was a dweller on Atlantis, and is an amazing record of the advanced civilisation attained on this lost continent of romantic interest. We know if no other book of its kind that will compare with it. Price, 25/-, postage 8d.

ASTROLOGY thoroughly taught in an easy series of lessons. Terms, £3/3/- term of 10 lessons. "Astro," "Harbinger of Light" Office.

PRAHRAN SPIRITUALIST CHURCH.

During the past month our services have been bright and inspiring, lectures being delivered by Mr G. Knight and Mr L. Plum (on three occasions). The latter took as his subjects: "Is Spiritualism True," "What the World Needs," and "Is the Bible the Inspired Word of God?" Messages have been well and effectively given by Mrs Kelly, Mrs Plum and Miss French on Sunday evenings.

On October 7th the members and friends tendered a return social evening to Mrs Plum, who was met at the door by two girls and presented with a beautiful bouquet of flowers. A most enjoyable time was spent by a crowded hall of people. Mr G. Knight, as chairman, helped things along and presented the guest of the evening with a nice present. Mrs Plum feelingly responded.

Good wishes to the Editor of "The Harbinger of Light."
L. J. PLUM, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH OF N.S.W.

With a view to establishing a fund for the purpose of obtaining Government recognition, and similar rights and privileges to those held by other religious organisations, the United Spiritualist Church of N.S.W. held a Social and Dance in the large hall at the I.O.O.F. Temple, Sydney, on Saturday, September the 26th.

An invitation was given to all Spiritualists to co-operate in the effort, and the response, not only of those connected with the affiliated churches, but also of those who have not yet linked up with the central body, was a source of real gratification to the organisers.

Nearly 300 assembled to enjoy the evening's entertainment. An admirable band, under the leadership of Mr Hayes, provided excellent music for the dances, which were interspersed with vocal and elocutionary items efficiently rendered.

During the evening, on behalf of the Council, Mr L. Bradwyn outlined a comprehensive scheme for the accomplishment of the churches' objective, and suggested the co-operation of similar organizations in the other States to obtain what we have long recognised as our right.

An enjoyable interlude was the serving of refreshments, which had been generously donated by a number of the ladies and gentlemen. The whole effort was a great success, a substantial nucleus to the fund was established, and the sincere thanks of the organizers are accorded to all who in any way assisted to make the evening so thoroughly enjoyable.

GEO. T. HAYES, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The subjects discussed at the public meetings held on Thursday nights have been interestingly varied. Very often the resident speaker lectures on a subject asked for by members of the congregation, after which questions are invited. The latter part of the meeting is devoted to the giving of a little clairvoyance. The subjects of the inspirational addresses on Sunday nights have been: "The Golden Laws of Right," "O Grave Where is Thy Victory?" "Is Man a Free Agent?" "Ancient Christianity and Modern Spiritualism."

We regret to have to record the "passing" of an old and greatly respected member of the church, in the person of Mrs Charlotte Harper Mouatt. A most devoted wife and mother, she leaves to mourn the loss of her physical presence, a husband, two sons and four daughters. She had reached the age of 68, and both she and Mr Mouatt have for many years been most constant attenders at our services. The funeral took place on Sunday afternoon, the 6th September. It was largely attended by representatives of many religious denominations, and both the local Spiritualist churches, and the Shetland Society were officially represented. The first portion of the funeral service was held in the home, and, by request of the chief mourner, Mr Mouatt, two Lyceumists, Lena and Gladys Webb, sang "Gloria, An Angel Born To-day." The funeral service was conducted by Mr R. A. Webb, and Mrs Plumridge, a friend of the bereaved family, gave the concluding benediction.

An In Memoriam service was held on Sunday the 13th. It was largely attended, and many tokens and sentiments of respect were expressed. Mrs Webb presided, and spoke eloquently of both the surviving husband, Mr Mouatt, and his arisen wife. Miss L. Webb sang the In Memoriam solo "There's One Gone Before."

We also regret to record that on September 22nd Mr Staub, brother of another old member, passed to the higher life. The funeral service was conducted by our Speaker, Mr R. A. Webb.

The audiences throughout the month have been large.
GEO. BODELL, Hon. Sec.

WEST AUSTRALIA.

SPIRITUALIST CHURCH OF W. A. (Incorporated).

Progress and harmony attend our efforts. Mr F. J. Highett, who inaugurated the Inner Circle over two years ago, came with Mrs Rona Olsen (psychologist and lecturer) and Mr Wallace Stewart (organizer). Mr Highett has imbued us with a different but very successful method of healing, and has also surprised us with some remarkable prophetic knowledge.

Mrs Olsen's lectures have been clearly expressed in attractive language, and good audiences have gathered in the Unity Theatre, very good reports are received of Mrs Olsen's mediumship, and we feel we are working in a wider field by this mission.

We are proud of our own workers whose efforts in the Inner Circle, Healing Class and Flower Circles are productive of much good. Our healers are also doing very successful work outside the church.

The Lyceum was reopened recently with well-attended and very happy gatherings.

The Ladies' Social Committee helps the church appreciably both socially and financially. Its two objects are sociability and raising a building fund.

CHARLES LATHWELL, President.

THE REAL RIDDLE—MAN.

DR. SELBIE ON SCIENCE AND RELIGION.

"The real riddle is not how the material universe came to be, or what is going to happen to it. The real riddle is man" said the Rev. Principal Selbie, at a special service attended by members of the British Association at the Avenue Congregational Church, Southampton on a recent Sunday morning.

Research and knowledge, he said, would not carry us a step farther towards the real problem of life, but the fear of God and the reverent acknowledgment of God would.

From the primitive times the fundamental things in human nature had not changed and it was futile to indict modern young men and women, for people were just what they always had been.

They were living in an age when human knowledge was fuller and more complete than it had ever been. They were all the better for it, and it made life more tolerable than in the past, but they knew that by itself knowledge would not uplift.

They had been told at the British Association during the past week that science could only carry for a certain distance and that it had to stop at a certain point. When the work of science had been done, the work of religion had to begin, if a man was to be what he wished to be and ought to be.

Chemistry, or geology, or physics, or anything else would not save a man's soul or build up his character.

"Science needs religion," continued Principal Selbie, "and religion needs science. The idea that has so long obsessed the minds of people that there is opposition between science and religion is absolutely ridiculous and absurd. Religion needs science to save it from superstition. Knowledge needs religion for good and not for evil ends."

THE TABLES TURNED !

In the course of a congratulatory message to "The Christian Spiritualist," Hannen Swaffer, the well-known London journalist—author of "Northcliffe's Return," writes:—

Spiritualistic journals in the past have been too modest in their statement of an unanswerable case. It is time, now, that Spiritualism should ring like a challenge throughout the land. It is our opponents who are on their defensive now, not us. . . . For long, the early Christians had to hide in the catacombs of Rome, holding their humble services in the darkness, far from the hateful eyes of men who feared a new revelation; but the time came when they could walk abroad and speak frankly and fearlessly of the things they knew. We should remember about Christianity that, if it had had no martyrs, it would possess no faith. So, looking back on the lives of those early Spiritualists who had to bear oppression, we should remember with thankfulness the martyrdom they endured.

TO RECORDERS—SPECIAL !

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

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

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