

The Harbinger of Light.

Edited by W. Britton Harvey : MARCH 1st, 1926. Author of "Science and the Soul."

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The Editorial Chair.

The Wisdom of the Gods.

The average man may not like his conventional groove of thought disturbed by enlightened teachers, but, whether he likes it or not, he will presently find himself pitched clean out of his much-worn mental rut and made to stare in wonder at the stupendous phenomena of Spiritualism that are increasingly agitating the minds of serious thinkers in various parts of the world. The day has finally passed when these arresting marvels can be lightly brushed aside as the mystifying products of fraud or hallucination, or even as the deliberately-misleading manifestations of a ubiquitous and omnipotent Devil! All such incredible twaddle has now become threadbare. It has had a very protracted and, in some respects, very interesting "innings," but we are now approaching the time when it is to be finally "bowled out" and its champions sent crest-fallen from the "wickets" with not a "run" to their credit.

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Of all phases of psychical phenomena calculated to administer this "happy despatch," the Direct-voice may, in our opinion, be easily placed first. Tested under conditions precluding the possibility of ventriloquism, or any other form of fraud, it stands out pre-eminently as the most convincing witness to the survival of the human personality after death. It is true it has been a long time coming into its own, but the weary waiting is nearly over and it will not be long before every thinker in the community will be forced to the conclusion that means exist whereby it is possible to talk face to face with the "living dead." Even if this admission is indefinitely delayed it will not matter much. The fact will remain all the same! And it will certainly not be the fault of Mr. H. Dennis Bradley if absolute proof of the reality of this phenomenon is not conceded.

He has now published his second volume of experiences. The first—"Towards the Stars"—made a phenomenal impression on the public mind, but was here and there to some extent marred by an exuberance of expression which did not enhance the impressiveness of the work. This little weakness, however—the natural outcome of bubbling enthusiasm and an ardour generated by an entirely new and previously unsuspected field of vision—is

totally absent from the second book recently to hand, "The Wisdom of the Gods." It is, nevertheless, quite as emphatic in its testimony to the reality and overwhelming importance of the phenomenon of invisible interviewers talking in a natural voice without the aid of the vocal organs of the medium, but its tone is less aggressive and there are none of those chance-phrases which are apt to "shock" the conventional ear. It is just a straight-out record—interspersed with trenchant comments—of a series of amazing seances with the American psychic, Mr. George Valiantine, together with results obtained in the absence of this medium through the developed psychic powers of Mr. Bradley himself in combination with his wife. This development, of course, removes the objection which many people entertain to the use of a "professional" medium, and incidentally suggests that if the voices are fraudulently produced by Valiantine, they must also be produced by Mr. Bradley by a similar process. That, however, is unthinkable, and consequently the only alternative is to accept the phenomena as genuine.

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This much being conceded, the sceptic will find himself hard pressed to explain away the voices as being attributable to some cause, or causes, other than the intervention of discarnate intelligences who previously lived and had their being on this terrestrial plane. It is, moreover, not merely a matter of the production of vocal sounds in space. The sceptic has further to account for the character of the personal conversations carried on between a visible and an invisible talker—conversations which hundreds of sitters, representing all the higher ranks of society, declare could only emanate from those purporting to be the speakers. This is the crux of the whole position and is stressed by the author in the following terms:—

I have proved this colossal miracle of actual communication with the living spirits of another world in the presence of hundreds of independent witnesses, and upon hundreds of occasions. The witnesses have all heard the voices, have all talked with them, and the great majority have received intimate and personal proofs of the surviving personalities.

Some of the incidents narrated in the dialogues between the seen and the unseen evoked considerable emotion on the part of the one concerned at the seance and several affecting scenes were witnessed. "The voices have been those of both sexes," states the author, "men and women, boys and girls, young children. Each voice has been characteristic and has represented a distinct individuality. The evidence volunteered by these spirits of their surviving personality must be accepted by any logical mind." Some of the voices have, moreover, spoken in foreign languages of which the medium, who remained normal during the proceedings, and who sometimes joined in the conversations with the voices, had no knowledge:

During the last series of experiments spirit communicators have spoken in most European languages and in Chinese and Japanese. Certain of the sitters have, on several occasions, in the course of conversation, changed the language from, say, German to English, or Danish to Russian, or Italian to French, and the conversations have been carried on without pause.

To counter the objection that the voices could be attributed to hallucination, Mr. Bradley says: "I took precautions during my last series of experiments to disprove the argument of this remote possibility. On several occasions I arranged for persons to listen **outside** the door. Those outside the door heard the voices as clearly as those inside the room. Many have heard the spirit voices quite distinctly whilst sitting in an adjoining room." It will be remembered that Mr. Edward C. Randall, in his well-known works, "The Dead Have Never Died" and "Frontiers of the After Life," recounts similar experiences, and even goes so far as to declare that the volume of sound produced by one of the voices on a special occasion arrested the attention of passers-by on the footpath.

The phenomenon is described by Mr. Bradley as "a new form of wireless," which is dependent on the most delicate vibrations, the laws of which are still only imperfectly understood. But the difficulties are gradually being overcome, "for we have learned that under carefully studied conditions these voice communications can be obtained with amazing fluency." Generally speaking, darkness is essential to the production of Direct-voice phenomena, but on several occasions during Mr. Bradley's experiments the voices were obtained in full daylight, which represents "a further leap forward in psychical phenomena. It has rendered criticism impotent." The reader of this remarkable book will not be surprised at the adoption of this confident tone. It pervades the whole volume, and is fully justified by the record of the sixty seances with which it deals: "A few were negative, but at ninety per cent. of them voice phenomena occurred of an amazing character."

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So great and widespread was the interest manifested in these experiments that over 7,000 people appealed for invitations! The weeding-out process must have been a tiresome operation, for the number had to be reduced to less than 300, "many of them famous people whose repute is such that their testimony must be accepted." The sittings were held at "Dorincourt," Mr. Bradley's beautiful suburban home, near London, and among the professions represented by those who attended were science, medicine, authorship, art, stage, journalism, law, army, sea, politics "and butterflies from the social wheel." Quite a plethora of names of notabilities are mentioned in the book, and the author, in his concluding observations, maintains:

The accumulation of mental evidence of the survival of the spirit after bodily death has now established the fact so incontestably that a new criterion of intelligence will have to be accepted, and the man who does acknowledge his belief in spirit communication will be regarded as wise, and the man who does not will be called a fool.

So satisfied, in fact, is the author with the massed evidence he has collated that he definitely states: "I shall write no more books of evidence of survival; I am surfeited with evidence; I am weary of it." We can quite understand this decision. It may be all a part of the plan of those who are directing operations from the Other Side. Mr. Bradley has contributed his quota to the sum total of evidence of survival, a considerable proportion of which has been made possible through his own mediumship. His services in this respect, may now be dispensed with, in the estimation of those controlling the movement from within the Veil. But we have reason to believe that similar powers to those developed in Mr. Bradley will become manifest in an even more prominent champion of Spiritualism and that through his instrumentality

further convincing Direct-voice evidence will be forthcoming and published throughout the world. This supplanting of the professional by the non-professional medium is, in our opinion, not accidental. It may be considered necessary for the advancement of the cause. If so, it will certainly be done, and the personalities calculated to carry the most weight with the public will be selected as the chosen vessels for putting these final touches on the majestic superstructure of Spiritualism.

* * * *

Meanwhile, we commend "The Wisdom of the Gods" to every reader of this journal. It is a volume of nearly 450 pages, is written in the bright and racy style characteristic of the author, is brimful of impressive evidence of the survival of those who have "gone before," and is interlarded with such terse and arresting exclamations as: "What finer test could there be than to have three sitters ushered into the room, **entirely unknown to the medium**, and, during the evening, to obtain voice communications in Danish, Russian, and Japanese? The foolish folk who talk of caging a great medium like a monkey should endeavour to realise that this evening was one of the severest tests possible to conceive." It is, therefore, with no ordinary pleasure that we congratulate the author on the success of his efforts and express our agreement with his obviously rational dictum:

To arrive at wisdom the heights and the depths of experience must be explored; and Truth must be established, not upon myth, nor upon belief, but upon the solid foundation of knowledge.

Wayside Notes.

Vanishing Objects.

Many people have had queer experiences concerning certain things which have suddenly vanished from sight, although they may have been using the missing article a moment before and knew exactly where they had placed it. They subsequently hunted high and low for the invisible object and failed to find it. A little later they have found it in the very spot where they had placed it.

Instances of this character are related in our London contemporary, "Light," by Mr. Reginald B. Span, a recognised authority on occult subjects. He had taken a couple of sheets of note-paper from a stationery rack to write a letter and, after using them, stretched out his hand for another sheet when the whole of the stock had vanished. "I could hardly believe the evidence of my senses," he states, "because I knew, beyond the shadow of a doubt, that I had selected the two sheets from a pile of notepaper."

Moreover, no one else had been in the room and he had not moved from the writing table. The stationery was never replaced and the incident remains shrouded in mystery. On the other hand, "articles have frequently vanished in my presence, but have generally reappeared later on." Cigarettes have been taken from his case and a few moments later have dropped from the ceiling in another part of the room. And on one occasion he saw billiard balls vanish from a table in full light when no one was near the table, and then re-appear later on the same floor several yards from the table. "At least a dozen people," he adds, "witnessed that feat of psychic power."

These experiences are so general that they really do suggest the mischievous propensities of some impish spirit. The clue is probably to be found in the reference to "psychic power." Some unseen

practical joker, who has not yet outgrown his natural tendency to "play tricks" on others, may avail himself of the presence of this power and perform these antics "just for a lark." Why not? They are not all serious folk on the Other Side, and we know we carry forward all the characteristics that were ours in the flesh.

And, after all, there is no objection to these little pranks—so long as they do not inconvenience us too much and make us use language we would not otherwise employ!

A Cup Mystery.

The subject matter of the foregoing Note reminds us of an interesting experience of our own which occurred a few weeks ago. We had remained at the office much later than usual and had consequently lighted the gas. It was, however, still twilight when we left—about half past seven—so that there was really ample natural light in the room, although not sufficient for writing purposes.

Before leaving we stood on the somewhat fragile seat of a Vienna chair, in order to reach the gas-alier when turning off the gas, and left the chair standing where we had placed it. There was certainly nothing left on the seat. We immediately left the room by a door connecting it with an adjoining room used for commercial purposes, and was about to open the door of that room and lock-up for the night when we suddenly became aware that we had an "awful thirst!"

There was not much sense in going home in that condition, so we went straight to a cupboard in the commercial room to obtain a cup always kept there for refreshment purposes—a white china breakfast cup. To our surprise and annoyance, as we were in a dreadful hurry—we always are!—the cup was nowhere to be found and we were put to the trouble of washing a smaller blue one before we could slake our thirst.

As may be imagined, blessings were bestowed on the head of our lady assistant for mis-placing the cup we required, and then we gave a final glance around the room in which we had been writing, just to see that the gas was alright, when, lo and behold, there was the white china cup on the seat of the Vienna chair—the very chair upon which we had stood a few moments before. How do you account for that? And, remember, there was nobody else in the office, and there is no whisky kept on the premises!

We had previously been "threatened" by the guide of a certain medium on more than one occasion that he would give us a surprise. It was to take the form of overturning the waste-paper basket. As this feat was not performed, we subsequently reminded him of his intention. He promptly replied: "If I do turn it over, you are sure to say the cat did it!" This was obviously a "dig" at our tendency not to accept any incident as being attributable to super-normal agency if it can possibly be explained away on any other basis.

He had previously twitted us on this characteristic and possibly concluded that the projected basket trick would not impress us after all. "If it was not the cat," he remarked on a later occasion, "you will say the wind did it!" So, perhaps, he substituted the cup mystery. Anyway, it was a mystery, and remains so!

Conjurers Baffled.

From time to time certain professional conjurers exhibit a passing phase of simulated courage by issuing a challenge that they are prepared to produce any form of Spiritualistic phenomena. But as soon as the challenge is taken up, and the con-

ditions are named, they invariably find a convenient way of wriggling out of their dilemma. The main condition, of course, is that the phenomena must be forthcoming under precisely the same conditions as those under which the genuine manifestations occur. This stipulation proves a poser, and always has done so.

We have recently been scanning the pages of "Psychic Notes"—a little fortnightly paper, the first number of which was issued by Mr. George Smith, of Brisbane, thirty-eight years ago, and which has long since ceased publication. In the number dated October 13th, 1888 appears an account of a visit to Brisbane of Mr. Fred Evans, the well-known American medium whose marvellous slate-writing powers figure conspicuously in the history of psychic phenomena. A "Professor Canaris, the celebrated Greek illusionist and wizard" happened to be in the Queensland capital at the time, and was indiscreet enough to advertise "an exposure of slate-writing and other phenomena." The implied challenge, impugning the genuineness of the powers possessed by Mr Evans, was immediately taken up by a friend who inserted the following advertisement in the Brisbane "Courier and Observer":

I wish to announce that I will give £100 to any person in Brisbane (and there is now a celebrated conjurer here) who will, under the same conditions, produce similar writing to that produced through Mr. Evans, excluding the Spiritualistic hypothesis, and afterwards satisfactorily showing that it is done by sleight-of-hand, and if the above reward is not sufficient, I believe I can have it increased to £500 after communicating with a few of my friends.

In an advertisement in a later issue of the journal named "Professor Canaris" said he accepted the challenge "and would produce on the open stage the slate-writing as done by Mr Evans." Action was accordingly taken for advancing the arrangements, and a Committee was appointed to supervise the proceedings, but when it came right down to "tin-tacks"—namely, that the slates were not to be manipulated by anyone but the Committee, two gentlemen to represent each side—"the Professor stated his inability to carry out the test, stating that not only could he not do it, but that no man living could under those conditions." The challenge, therefore, fizzled-out, as it always does when these boastful imitators of the real thing are brought right up to the scratch.

Many years ago a gifted psychic named Alexis gave demonstrations of various kinds in Paris. Houdin, one of the most brilliant of conjurers and illusionists, was in the city and declared with confidence that he could detect the "trick." He was accordingly given an opportunity. The conditions of the seance were entirely under Houdin's control, who declared, in a letter published by the Marquis Endes de Mirville, respecting the phenomena he witnessed: "The more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

A fortnight later, referring to another seance he attended, Houdin wrote to the Marquis: "I have, therefore, returned from this seance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effect so wonderful."

The name of the present Houdini is, apparently, an adaptation of the name of his incomparable French rival, but he evidently lacks the latter's moral courage, and when challenged in America by Sir Arthur Conan Doyle was not game to accept the conditions. It is the same with all these pompous imitators. Robbed of their stage paraphernalia they are impotent!

Pars. About Prominent People.

In a letter received the other day by the Editor of this journal from Sir Arthur Conan Doyle, he incidentally remarks: "All goes wonderfully well here. I could not have believed that the general atmosphere could have changed so in the time."

We could do with a little of that "atmosphere" in Australia! Spiritually, it is pretty stagnant here, whilst in a physical sense, we are writing in a temperature of 104 in the shade!

* * * *

In the same letter Sir Arthur tersely remarks: "We—my wife and I—got the Direct-voice the other evening. My word, it gave us a thrill! We shall continue to develop it."

Speaking in the Grotrian Hall, London, early in January, the White Knight of Spiritualism, as he has been euphemistically described, remarked that, acting on the advice of Mr. Dennis Bradley, he and Lady Doyle had recently been endeavouring to get the Direct-voice, and added: "At the first sitting there was no result, but at the second we had some success. We were quite alone, and a male voice said very clearly, 'Good evening!'"

It is to this incident that we make a veiled reference in the Editorial in this issue. At the time it was sent to the printer we were not aware that the development was public property.

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Mr. H. Dennis Bradley, the vigorous author of "Towards the Stars" and "The Wisdom of the Gods," has just discovered "The Harbinger of Light." In a recent personal letter to the Editor he says:—

I have read the copy throughout with very great interest. Would you be good enough to give instructions for the paper to be sent to me regularly each month. It will be very valuable to me, as I like to keep in touch with the progress in Australia.

He was not aware of the subscription rates. He, therefore, enclosed a blank cheque bearing his signature. We have not yet decided whether to fill it in for £100 or £1000! Is there any "crook" who would like to go halves with us?

* * * *

The Duchess of Hamilton is actively continuing her crusade in Great Britain in the interests of Spiritualism. She finds outlets for her enthusiasm, both on the platform and in the Press.

Writing recently in the "Weekly Despatch" she made an effective point of the fact that the Christian religion is based on what are known as psychic phenomena, quoted St. Paul's epistle on spiritual gifts, and added:—"I will go further: Every religion is based on the recognition of the supremacy of the spiritual life, hidden from the senses, but made manifest to the soul of man through psychic faculties of cognition."

We wonder if Her Grace would like a trip to Australia! She, and others like her, are certainly sorely needed!

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Mr. Robert Blatchford seems to be indispensable to the "Clarion." He retired from the editorship last year and now, at the age of 74, he is back in his old seat again. Evidently his adherence to Spiritualism has not injured his professional prospects.

The fact is, that the more serious journals of Great Britain are at last realising that this subject can no longer be ridiculed with impunity. It has to be faced, and they are "coming in out of the wet."

Even the staid and conservative "Morning Post"

—one of London's leading dailies—recently declared:—"Unlike Communism, whose adherents raise a great clamour, Spiritualism is spreading in silence. It has, in fact, become an element in the affairs of the day; and, as such, quite apart from any question of belief or disbelief in the doctrines advanced."

When will Australian journalism wake up to what is going on in other parts of the world?

* * * *

In the course of a critical and eulogistic letter to Mr. Hannen Swaffer, regarding his book, "Northcliffe's Return," Sir Hall Caine the distinguished novelist, writes:—

I cannot but be disturbed, as I read your vivid book, by the sense it conveys of a deeply troubled and almost tempestuous hereafter, full of unfulfilled effort, or unceasing struggle, of unsatisfied desires. All this conflicts with my long-cherished belief in the majesty of Death, the solemnity of Death, the calm of Death, the rest of Death, and the purity of the spiritual life. I want to think that the great spirits who have "gone across" are at peace; that after life's fitful fever they sleep well. . . .

In spite of all I have said in this letter, do not think, I am not a Spiritualist. I am a Spiritualist, but not in your way. Physical signs of the survival of the Dead are not necessary for me. . . . I fully and most deeply sympathise with what I take to be your chief purpose in writing the book, namely, to bring comfort to the living who have lost their loved ones, and wish to have assurance that they survive, not as a vague part of the spiritual world, but as individual souls who are constantly about them, and are waiting to welcome them to the other and greater existence which is to have no end.

* * * *

Spiritualism has lost a valiant champion in the transition to a life of still greater activity of the Rev. Professor George Henslow, M.A., F.L.S., F.G.S., F.R.H.S., the author of "Proofs of the Truths of Spiritualism," "Religion in the Spirit World," and many other works of varied character. "The Times," London, devotes nearly a column to his interesting career. He is described by that journal as "the eminent botanist." He was a scholar of whom Cambridge may well be proud, for he gained the first-class in the Natural Sciences Tripos, and second-class in both Mathematics and Divinity. Many books came from his pen on botanical subjects and he received honors from several scientific Societies.

As a clergyman of the Church of England he was connected with several London parishes, and during the latter portion of his life was a fearless and enthusiastic Spiritualist. He was a man of great intellectual ability and was physically a commanding personality.

During his later years he lived in retirement in a large and picturesquely-situated home, "Danehurst," Bournemouth, England, and passed onward in his 91st year. It was our privilege to correspond with him personally, and he was not a little surprised to learn that the author of "Science and the Soul," from which he quotes so freely in "Proofs of the Truths of Spiritualism," was the editor of "The Harbinger of Light." And he was even more surprised to discover that the home in which he was living at Bournemouth was purchased by him from an uncle of the wife of the Editor of this journal! The world is, indeed, very small!

The Apostles in a New Light.

SENSATIONAL WRITINGS BY A TRANCE MEDIUM.

EPOCH-MAKING REVELATION.

VIEWS OF FAMOUS SCHOLAR.

From the "DAILY EXPRESS," London.

The Rev. W. O. E. Oesterley, rector of St. Mary Aldermary, City, and examining chaplain to the Bishop of London, claims that a strange new light has been thrown on the Acts of the Apostles by the spirit writings of a woman medium, a Spiritualist named Miss G. D. Cummins, who until a year ago was unaware that she possessed clairvoyant powers.

Dr. Oesterley, speaking at the Grotrian Hall, London, on a recent date, expressed the fullest belief in the medium's performance, and appealed to the audience to examine the evidence of the writings with impartiality.

Miss Cummins is a beautiful young Irishwoman, with black bobbed hair. Dr. Oesterley is famous as a scholar; he is an orthodox Churchman, and an authority on the Hebrew language, being examiner in Hebrew to the Universities of Cambridge, Durham, London, and Bristol.

He claims that the documents are an epoch-making and detailed elaboration of the Acts of the Apostles, and that they have been written in perfectly legible script at the rate of 2,000 words an hour. He added:—

I approached the study of this document as a sympathetic critic, but unbiassed one way or the other. In this chronicle references are made to the local government of Jerusalem. These references are purely incidental, and merely crop up in the course of the narrative. They are not mentioned for their own sake, and therefore are not further enlarged on. In every instance in which they occur they entirely bear out all the details of the subject contained in other sources at our disposal. That is a small point; but it is an important one to an historical critic, because it constitutes a mark of genuineness which is obviously unintentional.

Mr F. Bligh Bond, the famous ecclesiastical architect and author, has been present at the sittings of the medium as a joint medium, and asserts that Miss Cummins is ignorant of the deeper side of Biblical history.

THE MEDIUM IN A BISHOP'S STUDY.

The last place chosen for the writing of a portion of the revelations was the study of a London bishop, who was present with the rector of St. Mary Aldermary, two women friends of the medium, and Mr. Bligh Bond.

Miss Cummins entered the study, seated herself, and, pressing her hand to her forehead in an attitude of concentration, went into a light trance. She wrote for two hours at the dictation of her control, known as "the messenger."

"She appeared to be in a state of suspended consciousness," said Dr. Oesterley to a "Daily Express" representative. "It was not a full trance, although her eyes were closed the whole time. As soon as one page was filled a fresh page was placed before her by Mr. Bligh Bond. Every sentence was coherent. One is amazed by the message so

clearly delivered through the bewildering power of Miss Cummins.

Miss Cummins, at the conclusion of her writing, which was a great physical feat apart from its significance, knew little of what she had written. The names of some of the characters were remembered, but the substance of their messages had not imprinted itself on her mind.

A total of many thousands of words telling of the sayings and doings of the Apostles, especially St. Peter, St. James, St. John, and St. Paul, has been written up to the present under the title given by "the messenger," "The Chronicle of Cleophas." The language used is archaic in style, but beautiful and expressive, and the sentences ebb and flow in a tide of direct inspiration.

HOW STEPHEN DIED.

"Salutations, brother," said "the messenger" on one occasion recounting the story of Stephen's martyrdom. "I would continue the chronicle of Stephen, and I would show how a man may fall and rise as the wind falleth and riseth again." The temptation of Stephen is related, and in direct words the narrative continues with his death after the stoning. "When Stephen was without the chamber he stumbled, and those about him set him on his feet once more. In so doing they drew apart so that for an instant they pressed not on his body. Then did one who had buffeted him more than others cry aloud, saying: 'He burneth! Behold the flame!' And to the eye of man it so appeared: for there was a light like unto a bloom of fire about the countenance of Stephen causing it to shine, and there was around him a radiance that was not of this earth. For all fear and doubt were gone from Stephen, and the Spirit that he had called in vain now reigned within the temple of his body. And he knew in that great moment of joy that the Master had not deserted him, and that he was deemed worthy to suffer for His sake."

THE VANITY OF HEROD.

"Now will I speak of the sunrise on what was to be the day of Glory for Herod," said the spirit writing at a seance held on July 24 last year. "There was still darkness over the earth when the Tetrarch stirred in his sleep and, opening his eyes, he did hear what was like unto the tread of an animal. It did seem but a fancy, and he did turn his mind to the pleasing imagery of himself in his robe of silver, when he would appear unto the people after the slaying of Peter and call upon them to worship him as a god."

Herod rose, and gazing in his glass, "he did perceive writing in the colour of blood upon parchment resting on the table that was nigh unto him, and he did read this writing thinking it contained mayhap verses written in his honour by some scribe."

The warning of God was written on the parchment. "Then," continues the chronicle, "was Herod like unto a madman, tearing the parchment in many pieces, spitting upon it, and then slaying the servant who did guard his chamber door, with his sword. The blood of his victim slaked his anger, and his chamberlain came unto him with many flatteries, persuading him that all was well,

and that he would be hailed as one greater even than the Emperor of Rome."

All the vanity of Herod is laid bare in the spirit writings and the story of Herod's unquenchable desire to be supreme is told with dramatic force.

"If he could but be praised and worshipped then would he in truth be content," continues the writing. "And the worm of his vanity gnawed at his soul ceaselessly, so that he could gain no rest night nor day. And he who had been easy in his ruling did now practise many cruelties, and did he threaten the people of Tyre and Sidon with massacres and with persecution if they did not pay him much treasure. And he threatened to withhold from them all food. And it being a time of leanness they became greatly distressed."

Finally Herod's vanity leads to his downfall. The chronicle relates how he appears before the multitude to be acclaimed as a god by the people he has oppressed.

"As these men did utter this monstrous blasphemy Herod was smitten by the Most High. His whole body did quake and change in colour; and was his face turned to a purple hue, and he fell backwards into the arms of Blastus (Herod's chamberlain), and yielded up the ghost."

It is with a philosophic parable that the first book of the chronicle closes: "In the death of Herod men may read the signs of their own mortality. So shall they not be puffed up and proud: knowing that their body returneth unto dust."

WHY JUDAS BETRAYED JESUS.

The belief that Judas betrayed his Master for covetousness is disputed and argued in the chronicle, which says:—

Ye would know of the reward of Judas. After that his soul had passed out from the body, he did lie in darkness for what seemed an age of bitterness and weariness. But he did repent him; so passed he, when his time was accomplished, to a state of spirit and soul in the which he did cast from him those strong yearnings that had made of him a betrayer. Brother, he did not betray for the sake of the monies; he did betray because of the hate within his soul for the Master Who had shewn that others should be first with Him. For Judas desired to be of the Three that were nigh unto the Master, and this had been denied him.

Some of the character studies of the twelve Apostles, as written in the chronicle, are penetrating, and written with a skilful economy of words:

"So chose He John for the pure flame of his spirit; the excellence of the glass within his soul which could image the Vision of the Everlasting.

"The Master chose James for his worldly knowledge, for his cold judgment of man.

"And Peter chose He for the passion in his soul . . . for that heat of temper that searcheth all that lieth in its path and thus maketh clear the way in a wilderness of thorns.

"Andrew was called because he had a soul that was not easily stirred.

"Philip was chosen for his learning and for his manner of weighing and balancing all matters."

THE WISDOM OF THE GODS.

The strike in the London publishing trade having ended, we have received supplies of Mr. Dennis Bradley's latest book, "The Wisdom of the Gods," and consequently all orders can be executed forthwith. The work is reviewed in the Editorial columns of this issue, and a notice referring to it will be found in our advertising pages.

THE CHURCH AND PSYCHICAL SCIENCE.

DR. CAMPBELL AND SIR ARTHUR CONAN DOYLE.

The Rev. R. J. Campbell, D.D., was in the chair at a crowded lecture at Hove Town Hall recently, on "Psychical Researches, and Experiences," given by Sir Arthur Conan Doyle. The lecture was in aid of the Robertson Hall Fund of Holy Trinity Church, Brighton, where Dr. Campbell is Vicar.

Dr. Campbell said Sir Arthur was one of the foremost figures of the time, an authority on the subject on which he was to speak, one whose sincerity could never be questioned. He gave that lecture, as he gave all his lectures, entirely without fee. After being brought up in the most orthodox and most venerable of Christian communions, he adopted agnostic opinions. But by the results of his investigations in the field of psychical research he had been brought back to faith in God and the moral order of the world. Speaking for himself, he felt that the surest evidence of survival after death was the evidence of the spiritual consciousness; that if they lived close to the spirit of their Master, if they tried to walk with God, they could not be devoid of comfort in the hour of bereavement and the loneliness of death. "I never can understand that so many people should be made antagonistic by the suggestion that the survival of the soul is capable of demonstrative proof," said Dr. Campbell.

Sir Arthur said the phenomena side of the subject was but the lowest. "I have seen all the phenomena and now they interest me very little." It served as the foundation upon which higher things might be built. When they got into touch with the other side they got into touch with spirits much higher than ourselves, and from them learnt explanations of the universe that were finer than any which had before been given to him. Positive proofs were given of the truths of the Christian religion. There were spirits on the other side as eager to get into touch with us as we were to get into touch with them.

Ectoplasm was the basis of the material manifestation of spiritual life, a substance materialistic enough to impress our senses and delicate enough to be visible in the dark. It was this which was photographed by flashlight, and the flashlight dispersed it. In rare cases the medium might exude such a quantity of it to build up enough for a complete form in which the spirit might move and talk. These forms were impressed by the spirit forms. This ectoplasm was exuded by human beings as vapour, invisible except under certain conditions. A medium might exude a sufficient quantity of it to solidify, and of this a mask was made by the spirit, visible and luminous. A ghost, he believed, was an earthbound spirit, so material that it needed to draw but a little matter from a person to become visible. The subtraction of matter from beholders was his explanation of their feeling of "going cold all over."

Pictures were sometimes formed inside a crystal. A photograph was shewn of one of them, the very beautiful face of a girl. On one occasion, while staying at a London hotel, a medium held a crystal in which pictures were formed. He looked over his shoulder and saw them, too. To prove that it was no hallucination he thought of calling a policeman from his beat. Finally he called over Mr. H. A. Gwynne, editor of the "Morning Post," who saw them too, and at Sir Arthur's request put his witness of the face in writing.

SPEAKING IN TONGUES!

THE DIRECT-VOICE PHENOMENON.

In view of the increasing public interest that is being manifested in the staggering and convincing form of psychic phenomena known as the Direct-voice—this means that spirit friends, although invisible to normal sight, talk audibly and without using the vocal organs of the medium—owing to the widespread circulation of the recent works of Mr. H. Dennis Bradley, "Towards the Stars" and "The Wisdom of the Gods," it is interesting to recall some of the experiences placed on record eleven years ago by Count Miyatovich and which were published in "The Harbinger of Light" at the time.



COUNT MIYATOVICH.

Who is Count Miyatovich? It is sufficient to say that he was the Servian Minister Plenipotentiary to the Court of St. James's during the latter part of the reign of Queen Victoria, and also during the reign of King Edward VII. He is, moreover, an ardent Spiritualist, and was a close friend of the late Mr. Stead. Describing what he heard at a seance held in London by Mrs. Susanna Harris, now Harris-Kay, he wrote:

The first spirit to address me (in the direct voice) was one giving the name of Brunow. He only expressed in English his pleasure at seeing me there. I had no time . . . to reflect who that Brunow might be, but at the beginning of my diplomatic career my great personal friend and patron was Baron Brunow, the Russian Ambassador to the Court of St. James's, whose acquaintance I made in London forty years ago. He used to speak to me, not in French, but in English, sometimes in German.

Then came, together, the spirits of the murdered King Alexander and Queen Draga of Servia, and spoke with me in the Servian language—the King in rather subdued and husky tones, the Queen in her natural voice, very clear, and melodious. They told me they were reconciled with King Milan, the father of King Alexander, and that all three were now happy; that they watched

the last war in the Balkans with interest, and rejoiced at our victories. King Alexander asked me to write to his mother, Queen Natalie, giving her his love, and expressing his pleasure at knowing that she had forgiven him.

A German, Professor Siebold, whom I knew many years ago, at the University of Munich, came and spoke with me in German of a mutual friend of ours, Professor Lorenz Selenka. Later on, another German came and addressed me, and the lady sitting on my left, who spoke with him in the German language, and sang a popular German song. He asked me if I could sing "Wacht am Rhein," and seemed disappointed that I could not. He said, somewhat mysteriously, 'Viel lieben ist viel leiden' ('To love much is to suffer much').

After several spirits had spoken to several other members of the circle, a spirit, addressing me in the Servian language, said, 'I am Bojeanovich.' A gentleman sitting next to the lady on my left said 'That seems to be French—"bon jour"!' The spirit repeated again his name 'Bojeanovich,' and said in a very clear voice, 'Kako ste Gospodin Miyatovich' ('How are you, Mr. Miyatovich?'). It was no doubt the spirit of my friend Luba Bojeanovich, who died two years ago in Belgrade.

In the last few moments of the seance the air of the drawing-room, in which the circle was held, was filled with a delicate and delicious perfume, which reminded me of the finest incense burned in the Orthodox Eastern Churches. I have attended several seances with different mediums, but I do not think I have been so deeply impressed as by this seance; although there were no materialisations, the conversations with identified spirits gave to the seance quite an uplifting character, and were most convincing. I shall always remember it with gratitude, as there I found fresh proofs that there is indeed life after death.

SPIRITUALISM IN VICTORIA.

FORTHCOMING CONFERENCE AND ANNIVERSARY CELEBRATION.

Spiritualists and others interested in the progress of Spiritualism in Victoria are strongly urged to attend the Annual Conference of The Victorian Council of Spiritual Churches, which is to be held at 8 p.m. on Tuesday, 9th March, at White's Buildings, corner Russell and Bourke Streets, Melbourne. The Council's officers for the coming year will be elected, and numerous matters of outstanding importance will be discussed. Suggestions will be made for securing closer unity among the Churches, and it is hoped that plans may be formulated whereby Spiritualism in Australia will make definite forward strides, thus giving effect to the many predictions which have recently come from the Spirit side, that 1926 is to see a great Spiritual renaissance.

The 78th Anniversary of Modern Spiritualism is to be celebrated on the second Sunday in April, (the 11th.) at the Bijou Theatre, Bourke Street, Melbourne, where the annual combined service will be held. All churches affiliated with the Council will be closed on the evening of that date, to enable their congregations to attend the Anniversary service. Addresses will be given by various representative speakers, and a full orchestra will lead the singing. It is desired that the attendance this year shall be a record, and this can easily be achieved if each Spiritualist will bring at least one friend. Will YOU do this? Further details will be published in the April "Harbinger."

NOTE:—It is specially requested that all nominations for election to the executive of the Council of Churches be in the hands of the secretary not later than the last Tuesday in February. They will otherwise be invalid.

F. WALLACE,
Recorder, V.C.S.C.

"Margery" and Her Psychic Powers.

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I will briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed have, to my mind, actually proved: (a) In the first place, they prove a survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. (b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us hereof till now?—F. W. H. Myers.

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The Rev. Frederick Wiggin, of the Unity Spiritualist Church, of Boston, has, it is stated, brought an action against Houdini, claiming 100,000 dollars damages. According to the "Daily Sketch," London, "Behind Mr. Wiggin is the Massachusetts State Association of Spiritualists, who are the real prosecutors, and who say the action has been brought because of Houdini's statement 'attacking the probity and motives of the association and its members.'"

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The Rev. Arthur Chambers (Church of England) the well-known author of many Spiritual works declared:—"Spiritualism has thrown a magnificent flood of light on Christian teaching. It has scared away the darkest shadow which rests upon the experience of bereavement. It has liberated Christian thought from the influence of vague, unsatisfying religiously agnostic Hebrew ideas. . . . It has lighted up the sacred page of the New Testament with a significance undreamed of in the ecclesiastical philosophy of many."

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Professor Zollner, of Germany, whose exalted position in the scientific world was similar to that of Sir Oliver Lodge to-day, boldly announced:—"We proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. . . I shook hands with a friend from the other world."

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I will briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed have, to my mind, actually proved: (a) In the first place, they prove a survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. (b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us hereof till now?—F. W. H. Myers.

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The Rev. Frederick Wiggin, of the Unity Spiritualist Church, of Boston, has, it is stated, brought an action against Houdini, claiming 100,000 dollars damages. According to the "Daily Sketch," London, "Behind Mr. Wiggin is the Massachusetts State Association of Spiritualists, who are the real prosecutors, and who say the action has been brought because of Houdini's statement 'attacking the probity and motives of the association and its members.'"

* * * *

The Rev. Arthur Chambers (Church of England) the well-known author of many Spiritual works declared:—"Spiritualism has thrown a magnificent flood of light on Christian teaching. It has scared away the darkest shadow which rests upon the experience of bereavement. It has liberated Christian thought from the influence of vague, unsatisfying religiously agnostic Hebrew ideas. . . . It has lighted up the sacred page of the New Testament with a significance undreamed of in the ecclesiastical philosophy of many."

The Spiritual Faculties of Jesus.

WHENCE THE POWER AND WHAT WAS HIS MISSION?

By V. MAY COTTRELL, Napier, New Zealand.

[The accompanying contribution was received through the hand of Mrs. Cottrell some months prior to the publication in the January issue of this journal of the special article by the Editor, entitled "The Light of the World." It was, however, not received by us until after that issue was in the hands of the reader. We make this explanation because of the similarity, in parts, of the views expressed in the two articles concerning this unique Personality and the object of His mission. Without this explanation it might possibly be thought that what we had written and published inspired this essay by Mrs. Cottrell, whose writings, we have recently noticed, are being reproduced in various journals in Great Britain, America and India, which is at once a tribute to their lofty tone and literary merit.—Ed. H. of L.]

Those great figures in history whose wonderful and striking personalities stand out in such bold relief in the records of men's deeds throughout the ages, have ever excited in the minds of their lesser brethren such admiration and wonder as they, personally, were capable of experiencing. As men study the lives and doings of these outstanding characters they are struck by the great wisdom which guided their actions and by the dynamic force within themselves which made these people such a power for good in the world, not in their own day and generation only, but in succeeding generations as well.

Amongst all the mighty ones who are to be met with in the pages of history there is not one other figure which so stirs the imagination and grips the mind of the student as that which is revealed unto mankind in the Scriptures as the wonderful, magnetic personality of Jesus. He alone, of all those great ones whom men so admire, and at whose feet they kneel in their search for knowledge and understanding, fully realised whence came that great power which animated him and inspired him to such an extent that he was enabled to faithfully interpret the will of God.

Jesus realised his sonship during his brief earth life, as no one else has ever done and, because of his mental and spiritual oneness with the Father of All-Good, he was enabled to give to the world a new and great and more wonderful conception of God than humans had hitherto been capable of.

His was a great and glorious mission, and it required a great soul for its accomplishment, therefore God, in His infinite wisdom, set about the training and preparing of such a soul with this end in view.

No ordinary man—that is a man who is still bound by his physical self, to a greater or lesser degree—could ever have carried out God's plan for the redemption of the world as faithfully and well as did this same Jesus of Nazareth.

In him we find the wide vision and great wisdom which belongs to those starry spaces wherein great souls approach the very footstool of the Most High and learn of Him so that they may pass on the

knowledge thus acquired to their lesser brethren.

How came a man of lowly birth to possess within himself, even in his earliest youth, this wisdom and power which set him so far apart from his fellows? That is the problem which has baffled the minds of thinkers all down the ages since the advent of Jesus, and it has not been satisfactorily solved even unto this day.

Jesus was a man like other men, to all outward appearances, but within himself he was as utterly unlike the men of his day and generation as he well could be. Gentle, kindly and courteous to those whom he came in contact with, there was yet a certain strength and sweetness about his personality which clearly denoted the fact that here was no weakling, or one who would be easily swayed by the thoughts and opinions of others.

His was a lovable nature from the beginning and his wonderful sympathy for, and understanding of, those who were afflicted or distressed in any way, is proof in itself, if that were needed, of the wonderful spiritual unfoldment which this man among men enjoyed during his brief sojourn on earth.

Whence came this unusual quality in Jesus which enabled him to see clearly, at this remote period in the history of the world, whilst his fellows, many of them of

high intellectual ability, were groping about in the darkness of their own ignorance of spiritual things?

How came this son of a village carpenter to contact the Good in his own inner nature to such an extent as to render possible the development within himself of those wonderful spiritual faculties and powers which, later, enabled him to undertake and successfully accomplish his glorious mission and purpose in the world?

Those wonderful faculties and powers which have been made manifest, in varying degrees, in the lives of certain individuals, have long been viewed with a sort of superstitious awe by the great bulk of the people of the world, whilst the more learned amongst them have sought by every means in their power either to disprove the existence of these especial powers or to find what appears to them to be a perfectly natural and feasible explanation.



THE LIGHT OF THE WORLD.

tion of those mysterious happenings which ever attend the development, in the individual, of these especial gifts which he alone, out of thousands, would seem to possess.

THEORIES WITHOUT NUMBER.

Thus we have theories without number to account for these unusual happenings which have exercised men's minds for so long a period of time. But most of these theories have fallen very far short of being in any sense a true explanation of the obvious presence in some few of the dwellers of earth, of a portion, at least, of that Divine Power which people in all ages have always attributed to the God, or gods, whom they worship.

From whence does this especial knowledge and power come to the individual and how does it reach his consciousness?

The answer is comparatively simple—much more so, indeed, than many of those complicated theories which have been put forward at various times to account for those unusual happenings which testify to the actual presence of God in the midst of His people. Such powers as these few fortunate children of His come to manifest in their lives are entirely due to a **spiritual unfoldment within themselves.**

Moreover, such an unfoldment as this, which endows its possessor with mental and spiritual powers far above the average, depends neither upon time or place for its accomplishment in the individual.

CONTACT THE GOOD WITHIN.

Thus, just in proportion as any child of God comes to contact the Good within his own nature, by which means he becomes able to realise, in varying degrees, his oneness with the Father, so are those powers and faculties vouchsafed to him which set him so far apart from his fellows in his grasp of the **spiritual realities of Life.**

And, as knowledge along any line of worthy endeavour ever brings to its fortunate possessor powers which his more ignorant brethren lack, so also do those more spiritually enlightened among God's children become, in due course, endowed with such powers of the mind and spirit as to enable them to perform, in His name, mighty works for the help and succour and uplift of their less enlightened brethren.

A great and absorbing love for one's fellows, irrespective of colour, creed or station, and a great desire to help and benefit them in every possible way, is the secret key which unlocks the door leading to their inner selves, where is to be found that great store of spiritual power and energy which is the birthright of each and every one of God's children, no matter where they may dwell.

THE MAGIC KEY.

People the world over, in ever-increasing numbers, are finding this magic key within their own hearts as they let their sympathies go out more and more to their oppressed and stricken brethren. It is to such unfortunates as these that their hearts go out in loving sympathy and understanding—the hapless victims of great convulsions of Nature, the human wrecks which are cast up on life's shore, after being bruised and broken on the sharp rocks of the social evils of the day, and those sorrowful products of man-made conditions of warfare which are to be met with in every corner of the earth at this time.

But, as the pass-word to the Kingdom of Heaven, which dwells within each human being, is **Service**, so it is only in proportion as these folk try to alleviate the sufferings of their fellows, and seek to

alter conditions which produced them, that a greater spiritual unfoldment can come to them as individuals.

So long as the great bulk of the people are content to allow these things to continue in their midst, believing that it is God's will that they should suffer, just so long will these undesirable conditions continue to manifest themselves in a world where all should be peace and harmony and joy.

LEARN HOW TO LIVE.

Jesus came that men might learn how to live, so that God might be glorified in them, and His Kingdom of Love come in the world because it had already come in the hearts and minds of His children everywhere.

But alas! God's children have been slow to follow the leadership of their Elder Brother, who realised his Sonship so wonderfully while he yet lived on the earth and ministered unto the people of his day, going about amongst them and pouring out his Father's blessings of health and happiness upon all those who were ready to receive them at his hands.

The great and earnest desire in the heart of Jesus, which compelled him to do this work for his Maker, was that the people everywhere might come to see and know the Father of All as He had been revealed unto this earth-born child of His, through the Christ-Power which animated him and possessed him to such an extent as to make all things clear and plain to him.

The spiritual eyes of this unique personality were so widely opened that he was enabled to catch the vision splendid, so that from him was not anything hid which should be revealed unto mankind. Therefore was he the only **real and perfect child of God**, because his mind was in tune and at-one with the marvellous Mind of God, the Father of All.

Hence we have that much discussed and seemingly mysterious phrase recurring in the Scriptures wherein this wonderful One is described as "God's only begotten and well-beloved Son." This description of Jesus is meant to apply to his mental and spiritual relationship to God and concerns his physical parentage not at all.

When men seek to account for the remarkable spiritual unfoldment of Jesus, and the wonderful manifestation of the Christ-Power in and through him, in terms of such mysteries as are believed to be associated with his physical birth, they are very far from realising the truth concerning this man of God, or of appreciating, at its true worth, his great and glorious mission and purpose in the world.

Such a unique spiritual unfoldment as Jesus enjoyed, whilst he yet dwelt among men in the flesh, became his for a very special purpose indeed—namely, that he might bring light and true life to the human family as a whole.

THE BEGINNING OF REALISATION.

But the question still arises as to how this unusual condition of spiritual enlightenment in Jesus was brought about in the first place. How can we account for the presence in the consciousness of this man, thus early in the history of the human Race, of a **full** realisation of his true relationship to God?

This amazing realisation in the heart and mind of Jesus had its beginning in the pre-natal influences which surrounded him. It was due, in the first instance, to the great and earnest desire which God planted in the heart of his mother for absolute perfection in her son—this wonderful child of God whose coming had long been foretold.

Thus, because of her lofty thoughts and high ideals concerning the child that was to be, she

planted that seed in him which was destined to flourish and bear such wonderful fruit in his life—fruit which was to have such a great and lasting effect in that world which God, the spiritual Father of Jesus, had created.

Mary, the mother of Jesus, thought and spoke of her son always as "a child of God," because there had been revealed unto her in visions and through other means as well, something of what his coming was to mean to mankind. Her faith in these revelations was such that she never for a moment doubted that she was to have the honour and privilege of bringing into the world, through means of her own body, One who was to redeem the world by releasing it from the darkness and bondage of materialism.

FELLOWSHIP WITH GOD.

After the birth of Jesus, when he was hailed by prophets and seers as the promised Messiah, his training in self-development was continued by various means, until finally his spiritual understanding and insight became such that he was enabled to enjoy such fellowship and communion with God as to render him capable of doing mighty works in His name.

The so-called "miraculous" powers of Jesus have long been the subject of endless arguments between his lesser brethren. Some there are who ascribe to Jesus all power, **in his own person**, while others again make a mock of him, denying utterly that he ever possessed such powers as are ascribed to him.

The truth of the matter lies somewhere between these two extreme points of view. If Jesus had failed to realise his own Divinity as utterly as did the other men of his day and generation, he would have had no more power in the world than that which such intellectual attainments as he happened to possess entitled him to.

It was because he realised his Sonship to such an amazing degree as to actually become **one**, in mind and spirit, with the Father of All, that he eventually became the Saviour of the world. Jesus became the Mediator between God and His human family because to him had been revealed the truth about many things which were entirely hidden, as yet, from his lesser brethren.

He knew, and constantly stated the fact during his ministry, that such powers as he possessed were not unique unto himself. He realised, as so many do not even unto this day, that those unusual faculties and powers, which were being made manifest in his life at this time, were rather the out-pouring through means of his own personality, of that God-Power which dwells within each human being.

OUR HIGHEST CONCEPTION OF GOD.

In the wonderful personality of Jesus we have our highest conception of God, because to him alone, out of all the countless numbers of God's children who have inhabited the earth in all ages, had come a full realisation of his true relationship to God.

When such a realisation fully dawns in a human soul which God has created, it becomes utterly impossible for sin, in the shape of a defiance of God's laws, to enter in and mar His handiwork. Therefore, was Jesus **without** sin, because the purity of his thought-life was such as to render his daily life and conversation as beautiful and blameless as it were possible for them to be.

In this way he was enabled to so faithfully reflect the wonderful beauty and harmony that is to be found in the Mind of God that many of his followers, both in his own day and later, came to look

upon him as God Himself, instead of that wonderful Being which he had become—none other than **God made manifest in the Son.**

Thus it will be seen that this more reasonable view of Jesus, and his life and work in the world, which is now being accepted by so many of his followers, takes nothing from the true Divinity of this man of God. On the contrary, it contributes much towards an appreciation, in the minds of the people, of that very real divinity which sleeps, alas!, as yet, in the hearts of the great majority of God's children. This knowledge is necessary to them in order that, through faith and prayer and good works, they may consciously set about realising in their own lives something of that beauty and purity that is so very apparent in the life of Jesus.

HAUNTED PICTURE FRAME.

MYSTERY OF A PORTRAIT.

The death of a beautiful young art student in tragic circumstances has been followed by a series of startling happenings at a famous London art school.

"The student was a lovely, distinguished-looking girl, and a great favourite," said Mrs Massey, the artist wife of the principal of Heatherley's Art School, to a "Daily Express" representative. "While she was studying at the school my husband painted her portrait. Soon afterwards we had news of her death alone in her studio after a few tragic days of illness.

"Now comes the curious side of the story. Her portrait was still at the school, and among our frames we have one that was specially designed for war memorial portraits. As her portrait exactly fitted into this frame we placed the picture in it.

"The frame itself has a deep slot to hold the canvas stretcher, and unless the frame is pulled about four inches away from the wall the picture cannot be taken out. It is fixed in a niche and is flush with the wall. The framed picture had only been hung a short time when we noticed the picture lying on the floor, the frame still being in its original position on the wall.

"Thinking that we had been careless in putting the picture into the frame we re-framed it, taking special care that it was firmly fixed. A few mornings afterwards when the studio door was unlocked we again found the portrait on the floor—and the frame on the wall.

"Then we tested it, and found the frame had to be pulled out at least four inches from the wall to get the picture out. In fact, it needed two movements; one to pull the frame away from the wall and another to move the portrait out of its niche in the frame.

"We began to think it odd, and once again for the third time we fixed the picture firmly and hung the frame as closely and securely to the wall as we could.

"For some days the portrait remained in the frame. Then one morning when I came to the studio with my housekeeper, she turned to me with rather a scared expression and said 'That picture is on the floor again. She always did say she hated those memorial frames.' The empty frame was on the wall untouched.

"Then I remembered that I, too, had heard the student say: 'Do not ever put my picture into one of those memorial frames. I do not like them.' Since then the memorial frame has been empty."

CLAIRVOYANCE AND PROPHECY.

SOME REMARKABLE INSTANCES.

From the "Daily Mail," Birmingham, England.

By the uncanny woman I do not mean the palmist, or so-called clairvoyant whose one aim is monetary gain from a credulous public, but those who are gifted with that sixth sense which we call second sight. As a result of some of the remarkable experiences of women I have met in my travels, I am gradually being confirmed in the conclusion that there is a psychic world as real as the world known to our physical senses.

FORETOLD THE GREAT WAR.

Some I have met have had divinations of the passing away of those near and dear to them, others have foreseen the men they were to marry months and even years before they met them. The most extraordinary woman gifted in this direction I met at a house party in the South of England a year or so before the war. Conversation on that August evening turned to clairvoyance. The majority of the guests were naval and military men, who scoffed at such foolish women's chatter. The argument became heated, when suddenly a calm voice said: "Gentlemen, I call for peace; scoff if you like, but listen?"

A thrill went through the company, for the speaker was well-known for having made some remarkable predictions. She continued, "This is the first week in August, 1910. Four years from today England will be engaged in the greatest war in history. I see other nations joining her in this fight for right. The Union Jack is victorious." There was hush; the hostile element wore cynical smiles on their faces. The silence was broken by murmurings of "Rubbish," "she's mad," until a grey-haired colonel requested no further criticism, but that those present should make a note of the date of this remarkable prophecy. He concluded, "But God forbid that such should happen."

This incident faded from my memory until that fateful summer of 1914, when the world was awaiting the news—war or peace. Later I met this uncanny prophetess, who had been visited by all the naval and military members of that memorable house party. They were vastly perplexed, but for all that they were convinced of her power, and urged her to tell them their fate in battle. This she refused to do, but the old Colonel read her mind and told her that he knew that she saw him being mortally wounded while leading his Hampshire boys. A week later the casualty list told of his fate.

WARNINGS OF DISASTER.

In April, 1916, Madame X was on a visit to her wounded son at Osborne, I.O.W. She was invited to go over the largest hospital ship afloat. Directly she landed on the deck she exclaimed "What a gigantic ship. It is going on its last journey never to return." The matrons, nurses, doctors, and officers present sarcastically smiled and requested an explanation. She replied, "I again say this is its last voyage, from which it will never return. I can feel it as I stand here." I was horrified beyond words when I learned of the sinking of the *Britannic* in November, 1916. Could I possibly refuse to believe her when later she told me that she saw the boat sinking, and heard the nurses and doctors appealing to her for help?

One day this singular woman appeared at my hotel in the North of England. She had come to urge on me to accept my transfer to a Midland

town. Naturally I was nonplussed, and wondered how she had gained her knowledge of my transfer, which had only come through that morning. "Accept now," she urged; "there will be a terrible disaster at this factory." "Nonsense," was my reply, "this is the largest and safest factory in England." But in the end I acceded to her wish and accepted transfer. Three weeks later a terrible explosion occurred, with great loss of life, in the section over which I had acted as superintendent.

A ROYAL BEREAVEMENT.

It was only three months ago that this powerful "psychic," or call her what you will, again astounded her friends. It was a gathering of women, and of course we were talking about dress and what was the leading colour. Madame X. was asked her opinion. She said, "My dears, any tone to suit you is best, but as regards the predominating colour"—she hesitated—"black, yes, black; the Court will be in mourning ere long." This incident happened but a short time ago.

This extraordinary woman is a great lover of animals, and her affection was lavished on a collie dog whose death she foresaw three months before it was taken ill.

She has possessed this power from childhood; in fact, her father used to say that she was a friend of the devil's, but to-day thoughtful people will not give her so unkind a sobriquet. Her great soul, her wonderful compassion for the sick and suffering, and her true friendship, make her beloved by all, but, strange to say, on a first meeting she makes you uncomfortably creepy, as there is a something you cannot quite understand—is it that her vision is looking through and beyond you?

BACK FROM THE SCAFFOLD!

EXPERIENCES OF PRISON CHAPLAIN.

Remarkable stories regarding criminals and Spiritualism, including one of the young murderer of a girl who "came back" to the chaplain who officiated at his execution, were related by Major R. A. Marriott, late Governor of His Majesty's prison, Exeter, England, at a recent meeting of members of the Exeter Spiritualist Church. The chaplain was a temporary one and a believer in Spiritualism. The Major said:

The chaplain told me that when he was sitting in the condemned cell with the young man, he asked the prisoner to show himself after death. I told him he could hardly expect materialisation after such a shock, but three nights running after he put out the gas on going to bed he saw visions of spirit lights, which lasted about three minutes. Some months afterwards he was able to get in touch with the young man, who told him that after his execution he had gone straight into the light and was then working to help others who had committed the same sort of crime and were still in the darkness. He added that he was also helping the girl whose life he had taken.

Major Marriott mentioned other instances of materialisation which had taken place within the walls of Exeter Gaol. Twice the father of a prisoner appeared to him in the cell fully materialised, and on another occasion the husband of a temporary attendant to a sick prisoner appeared to her in his uniform as a railwayman and kissed her on both cheeks.

Nothing will ever be attempted if all possible objections must first be overcome.—Dr. Johnson.

NOTES FROM LONDON.

(By Our Special Correspondent.)

"THE WISDOM OF THE GODS."

Mr. H. Dennis Bradley's new work under this title, is, like its predecessor, "Towards the Stars," astonishingly striking in the remarkable communications recorded at considerable length and affording ample evidences of their spirit source. A large number of seances were held with Mr George Valiantine, the famous direct-voice medium, at the residence of Mr. Bradley, and attended by some hundreds of celebrated people well-known in professional and social life, in most cases unfamiliar with psychic matters, in that respect rendering a great service to the community at large.

Mr. and Mrs. Bradley have themselves cultivated mediumship of a similar type to that of Mr George Valiantine, the direct independent voices having eventually been manifested both in daylight as well as in darkness, under normal conditions for satisfactory observation and experience, so that its genuineness is unquestionably established. Certain physical manifestations, generally accompanying the voices, are in themselves also of a very notable character, and are duly carefully noted in the voluminous records running into some 444 pages of letterpress, in addition to illustrations.

Mr. Bradley's reputation as an author is certainly enhanced by these two books, showing as they do the importance he attaches to the mental aspects of spirit communications, especially in establishing the fact of human survival beyond any reasonable question. As an instance of his democratic tendencies may be mentioned his arranging a special seance for the domestic staff of his residence, at which they alone were present with Mr. George Valiantine, each member of the staff receiving evidential voice communications. Reading the records is the next best to attending the seances so vividly described therein, constituting a liberal education in psychic science.

"FACES OF THE LIVING DEAD."

Miss Estelle W. Stead in this booklet deals with Mrs. Deane's mediumship for psychic photograph pictures in a very complete and able manner, and with the art reproductions of specimens obtained on Armistice Day at the Cenotaph in Whitehall for the past few years, includes some valuable historical matter appertaining to her subject. Inasmuch as the subject gives a permanent record in itself of supernormal workings, it is well for students to possess such an unique publication for reading and reference, confirming, as it does, similar results by many other investigators in past times.

As hon. secretary to the "W. T. Stead" Borderland Library, Miss Stead continues as the worthy daughter of a worthy father to carry on, under his guidance, in her indomitable spirit, services entrusted to her hands, increasingly appreciated by Spiritualists far and near. Our Aussie brothers, when visiting the mother country, will assuredly make a point of calling upon her at the headquarters situate at 5 Smith Square, Westminster, London, S.W.1., where they will always meet with a cordial reception and assistance as may be required by way of introductions or recommendations.

THE SCATTERED FORCES OF SPIRITUALISM.

Here in England, as in other parts of the world, the scattered forces of Spiritualism are having their

effect on the people, every day bringing fresh recruits to its ranks. The evidences of spirit workings in many diverse forms are increasingly apparent in unexpected quarters, while the numerous organized bodies of Spiritualists are finding difficulty in meeting calls for their services, many of them extending or removing to more commodious premises. Even the large Queen's Hall in the West-end of London, accommodating some 3,000 people, is found inadequate for Spiritualist meetings, so that it may be necessary to secure the larger Albert Hall.

The testimonies to the facts, and conclusions therefrom, are becoming so universal as to enforce recognition from intelligent and thinking people, and the more etheric forces of Nature are at length displacing materialistic ideas of life. Planetary intercommunication is indicated in many circles; something of this is to be found in Mr. H. Dennis Bradley's latest book, "The Wisdom of the Gods."

Events are moving so rapidly in these modern days that fiction of to-day may easily become the reality of to-morrow. The scattered forces of Spiritualism will probably soon bring about a closer union in the brotherhood of humanity—at least, let us do our bit towards so desirable a consummation.

PASSING THOUGHTS.

The civilian who sacrifices his life in the service of humanity is as great a hero as any warrior.

When the acquisition of wealth is made the end and aim of life, the moral deterioration of the individual must inevitably follow.

Gambling is an obnoxious mixture of meanness, selfishness, dishonesty and folly.

The nation, community, or individual that devotes more time and thought to sport than to industry is on the high road to degeneracy.

Those who lead double lives here will have to face shame, opprobrium, and condemnation on the Other Side.

It is useless and, therefore, foolish to appeal for justice to one whose moral vision is distorted by passion or prejudice.

The most powerful factors in the formation of religious opinion are education and experience.

Blessed is the man or woman who has friends to love, and neither foes nor future to fear.

R. C. N.

CENOTAPH PHOTOGRAPHS.

Miss Estelle Stead and Miss F. R. Scatcherd ask us to state that Mrs. Deane and her daughter took photographs on the 11th November, but unfortunately they were rather far away from the crowd and could not get so near the Cenotaph as in previous years. This may account for the result not being so clear this year, although there is definite evidence of psychic power in which outlines of faces can be faintly seen. They are, however, insufficiently visible for publication. Prints of the photographs can be seen at the W. T. Stead Library.—"Light."

Professor Lombroso, one of the greatest scientific minds Italy can claim, and who at the outset of his inquiries was fiercely antagonistic to any suggestion that communication was possible with those in the Unseen, was ultimately constrained to acknowledge that:—"In the ensemble, Spiritualistic phenomena form such a compact web of proof as wholly to baffle the scalpel of doubt."

CAMPAIGN AGAINST SPIRITUALISM.

THE MAGIC CIRCLE AND DENNIS BRADLEY.

CHALLENGE TO CAPTAIN MASKELYNE.

From the "Morning Post," London.

A new campaign against Spiritualism is about to be undertaken by the Occult Committee of the Magic Circle, London. Seances will be secretly visited by members of the Committee, and the results of their investigations will be made known at a public meeting which will probably be held at the Royal Albert Hall early in the New Year.

The Occult Committee, which exists for the purpose of exposing fraudulent mediums, has been stung into activity by certain remarks contained in "The Wisdom of the Gods," a book by Mr. Dennis Bradley, published recently. Mr Bradley criticises Captain Clive Maskelyne, who is President of the Magic Circle and a member of the Occult Committee, who, he says, has refused a challenge made on behalf of Valiantine, an American medium.

The membership of the Occult Committee is a closely guarded secret, but it is known to include "magicians," lawyers, doctors, and scientists of all sorts. Access will be gained to seances unknown to the mediums, and a number of stringent and secret tests already prepared will be applied.

* * * *

To the Editor of "The Morning Post."

Sir,—With reference to the article which appeared in your issue of December 15, and to the statements made by Captain Clive Maskelyne, I must draw your attention to the following passages in my recently published book:

Captain Maskelyne had accepted the challenge (one hundred guineas) without the faintest knowledge of this vast subject.

When he was told of what was taking place, and what he would have to do, he threw up the sponge, and admitted that he could not do it. He stated that he could produce any **physical** phenomena, but was told that in this advanced study of psychics we no longer considered physical phenomena to be of any value.

Captain Maskelyne called to see me, and told me that he would not attempt such a performance. Therefore he withdrew from his acceptance of the challenge.

Captain Maskelyne's withdrawal was made in the presence of a witness. If Captain Maskelyne cares to accept my challenge—which he rejected in my office in February last, and which I now repeat—the challenge holds.—Yours. &c.,

H. DENNIS BRADLEY.

Dorincourt, Kingston Vale, S.W.,

December 21st.

Dr. C. A. Burgess, President of the Illinois State Spiritualist Association, U.S.A., personally challenges Houdini to go on any platform in Illinois and duplicate what certified accredited mediums of the Association can do. Dr. Burgess need not worry! These challenges are never accepted when the conjurer is told that he must produce the phenomena under the conditions adopted in the case of genuine manifestations.

* * * *

Belief in the reality of the unseen world will inspire courage in the poor and brighten all lives; it will give a tangible reason for the millionaire to cease living a life of waste and the life of the idle rich. Life will become real and earnest when we know—scientifically know—that the grave is not its goal.—Dr. I. K. Funk.

DUCHESS OF HAMILTON.

SPIRITUALISM NOT UNDERSTOOD.

Her Grace the Duchess of Hamilton and Brandon, speaking in the Music Hall, Edinburgh, under the auspices of the Scottish District Council of the Spiritualists' National Union, said there was no subject more misunderstood than that which was called Spiritualism. It was as little realised as was Christianity in its early stages by the Romans. Those who did not understand what it meant thought it was based on trivialities, such as sitting in dark rooms with table-rapping, and the receiving of communications of apparently little import. Yet death alone was an important subject to them all. Death was the most inevitable happening in life, and surely should be treated as an episode as natural as birth.

Spiritualism, in that it gave a certainty of continuance of life, a certainty of communion with those who were alive, was a great giver of light. But Spiritualism was very much more than the so-called dead communicating with the so-called living, for it meant living in accordance with the great principle that they were spirits here and now, temporarily clad in physical bodies. She believed there would be training schools for mediums, for the raw material of psychic life required training, just as the intellect and the body needed training for the achievement of mental and physical work of distinction.

SPIRITUALISM IN THE PULPIT.

Preaching at the Salem Congregational Church, Bradford, England, on the subject, "Life Beyond the Veil—Shall We Know Each Other Hereafter?" the Rev. William Paxton, of Liverpool, and formerly of Bradford, held that Scripture supported the belief that there was such recognition. Beginning with the assumption that belief in human immortality was generally admitted, Mr Paxton remarked that, thanks to the work of the Psychical Research Society and to the fine work done by our leading scientists, we were now certain of identity being preserved. Among the workers in that field were Sir Oliver Lodge and Sir Arthur Conan Doyle. Referring to unworthy men and women in the Spiritualistic movement, Mr. Paxton said:

If we applied as carefully the test to our own church that we apply to the Spiritualistic societies I am afraid there would be a great weeding out process constantly going on. All the charlatans and frauds are not contained in one society outside our borders. Because these men have spoken so unitedly and so authoritatively, whatever we may think of the phenomena, let us at least be willing to face the facts and accept the conclusion that when a man dies nothing happens to the man himself except that that body which has encased the soul returns to the dust whence it came and the soul goes marching on.

The logical consequence, if the fact of immortality and the preservation of consciousness and human identity were established, was that it involved recognition.

Professor Hyslop, Principal of Columbia University, America, calmly testifies:—"Through private individuals who were not professional mediums, I have received messages that showed the conscious existence of friends now the denizens of another expression of life."

* * * *

"How much milk did you say this cow yields a day?" "Nigh on eight quarts." "I thought you told me twelve?" "Nah, nah, you're mixing it up with the quantity we sell."

SIR OLIVER LODGE AND THE BIBLE.

On the recently discovered star known as the Companion of Sirius, the force of gravity was so tremendous that a match would weigh half a hundredweight and a sovereign would weigh a ton.

This statement was made by Sir Oliver Lodge in delivering the Huxley lecture at the Charing Cross Medical School, London, in December, in which he discussed with great lucidity the theories of evolution.

Sir Oliver referred to the "Monkey Trial" in Tennessee, and said that the mistake of the fundamentalists was that they thought they had an infallible guide. Infallibility had not been granted to man. The documents on which the orthodox pinned their faith were full of misstatements and errors made by humanity in the past, but they were human documents full of inspiration.

THOUGHT-TRANSFERENCE ?

By Lady Grey of Fallodon.

It was on January 23rd, 1915, that this happened. At that date "The Times" was publishing excerpts from the letters of officers at the Front. I was reading to myself before going to sleep the account of a search party who came by night with spades and picks to lever up the debris of their ruined home, in order to find their buried money. The scene was described in full detail—the group of searchers, their anxiety, and, finally, their success. Anyone sufficiently interested as to desire to verify this excerpt may trace it in the issue of "The Times" of that date. The passage concludes as follows:—

"They went out to a wall, and as the whole farm is nothing but a huge pile of bricks, they unearthed another box of jewellery. In a cellar place we used to meet in sometimes, they dug down and unearthed a large box of money; rolls and rolls of it, and French coin. Three times they did this, then left. You can imagine their joy at recovering their hoard of wealth! It was most exciting."

In the morning my little son, who had been sleeping in the room with me, said: "I had an exciting dream last night. It was about some people who were looking for treasure. They were in a cave of some sort, or a kind of half-open place, and they had great sticks in their hands, and torches. They were so eager to find something hidden in the ground, and, do you know, they found it! Then they all went away, carrying their treasure."

It was clear what had happened. The story I had been reading had crossed the room and got itself made into an excellent dream. In a new form, perhaps, but entirely recognizable.

This presents a good case of thought-transference. —"Tit Bits."

THE FACE AT THE WINDOW.

By DR. BERNARD HOLLANDER, Mental Specialist, London

A genuine psychic experience was related to me a number of years ago by a friend of mine, Dr. Lindsay Johnson, a distinguished scientist. This is his story:—

In 1882 I made a tour across Norway for the purpose of taking a series of photographs. I journeyed across Christiania to the North Cape, taking views en route of all places of interest or of beauty from an artist's point of view, I was accompanied by Mr Frith, of Reigate.

We journeyed without any incident of note until June 14th, when we arrived at a small post-ing station called Husum, situated about twelve miles from the Sogne Fjord. On arriving at the station we secured rooms, and, ordering dinner, I sat down in the dining-room close to a window facing the river. I told my companion I had some letters to write. He went out. It was then about a quarter-past five; the rain had quite ceased, and the sun was shining brilliantly.

I had been writing for about fifteen minutes when I suddenly heard a loud tapping at the window. Looking up, I saw my friend, dripping wet, an expression of agony on his face, and beckoned me to come to him. I dropped my pen and hurried out of the room, along the passage, and out of the front door, which stood open. To my intense surprise, I saw nothing; there was absolutely no trace of anyone. I was dumb-founded.

Next morning, seeing his bed untouched, I became seriously alarmed, and summoned everyone connected with the place. A thorough search was made, but no traces of my friend were to be found. Ten days afterwards, the river having subsided, the dead body of my companion was found wedged between the rocks, nearly opposite the window of the room in which I had been sitting when I heard the tapping and saw what I thought was my friend.

THIS WORLD'S GOODS.

By META DEWES, Napier, New Zealand.

How often we are inclined to envy those who seem to us so well-endowed with this world's goods.

Perhaps we are compelled to go without many things which would make our stay here decidedly more comfortable, or less anxious; and so we look at our neighbour and think: "If only I had half he has, how much easier life would be."

There comes a day when our neighbour is bereft of all he has; a prosperous man one day, a poor one the next. It is then we turn our attention to our own belongings, wondering for how long they are to be ours. Ours! What can we call ours? We go carefully over all our possessions, and try to determine what truly belongs to us. We argue that we have paid for this, or that; therefore, no man can take it from us. No man, perhaps, but what of fire, flood, or other catastrophe? We invest our capital safely—what of Bank or Company failure? Where can we keep our possessions that they may safely remain ours?

And, after much anxiety, we wonder why all this pother over gold and possessions. After all, we must leave them behind when we die. It is certainly fine to own them while we live, but if all our attention is given to these things, which we must, eventually, leave behind, what have we to take with us? We ponder, and the answer comes, "Only what we ourselves are."

What are we? Just that which we have built into our personalities, be it love, sympathy, tenderness or the opposite. And yet, with that one certainty before us—the certainty of passing from this plane—we continue to worry as to how these things we are to hold for so short a time can safely remain ours.

Let us give to each its proper value. Will we not do better to expend our energy in trying to build into our being those qualities which we may safely carry beyond that portal labelled "Death"?

“AU REVOIR—NOT GOOD BYE!”

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Of late the Lyceum has been fortunate in securing the services of exceptionally talented speakers, and we hope to continue doing so and thus spread the religion of Love and Truth.

On the 17th January Mr. Edgar Tozer addressed the morning session, the title of his discourse being “How the Spirit leaves the Body.” At this service a gold-mounted fountain pen was presented to Miss G. M. Gardiner in recognition of reaching her majority, and of attendance and service as pupil and officer of the Lyceum. In the evening we were favored by having Mr Robert J. Lees, B.V.S. (Melbourne University) to instruct us on “The Invisible World.” On the 24th January Mr. Tozer continued his discourse of the previous week. At the evening service Mr. G. Hynes (member T.S.) occupied our platform, “No Chance in Life” being the unique title of his interesting address. The 31st January being the last Sunday in the month, was recitation Sunday. In the evening Mr Stephen Foster delivered his farewell address, entitled, “Spiritual Gifts and How to Develop Them.” Mr Foster’s first Melbourne address was delivered from our platform, and from the Lyceum the Melbourne Spiritualists farewelled our Sydney brother. At the morning session on February 7th, Sister Amy delivered an interesting address on “Dreams,” and in the evening we were once again privileged in having Mr Robert Lees, who delivered a highly intellectual address entitled “The Saint’s Pilgrimage.”

Mrs. Martin, Mrs Peach, Mrs McDonald, Mrs Develin, Mrs Browning, Mrs Grey-Duncan, Mrs Hefferman, Miss Ogden, Miss Myrtle Brummarge, Miss Olive Brummarge, Mr Windlow, Mr Shaw and other mediums who have helped at our afternoon meetings have our sincere gratitude.

Best wishes to the Editor of “The Harbinger of Light” for the success of his helpful paper.

G. M. GARDINER, Recorder.

S. O. L. CHURCH.

We had very large audiences on January 17th and 24th when Mr Stephen Foster, of Sydney, occupied our platform. His subjects were: “What is Spiritualism” and “What Happens after Death.” The addresses were highly appreciated, as were also his clairvoyant messages, flower readings, and the answering of questions. We wish him success in his work on his return to Sydney.

We have been pleased to welcome among us during the past month—Mrs Hopkins, another co-worker from Sydney. She has given us valuable assistance and worked well for the Truth which is so dear to her heart. On Sunday, 7th February, while Mrs Hanger, our President, was taking the platform for Mrs Beams at Rotherwood Street, Richmond; Mrs Hopkins and Mrs Marshall took our service and many friends thanked Mrs Hopkins for her accurate messages.

On February 14th we held a memorial service for our brother and co-worker, Mr J. Davies who was one of the pioneers of Spiritualism in Melbourne. Several clairvoyants saw him occupying the chair which was placed for him, decorated with white and gold ribbons—the S.O.L. Church colours. One of his sons, and many friends were present, and representatives of other Churches. The Speakers were Mrs Hanger (Pres. S.O.L.), Miss Brown (Pres. C.S.R.), Mr Stan. Walsh (who gave a trance address), Mr Edgar Tozer (Pres. V.C.S.C.) and Mr Mayger (Vice-Pres. V.A.S.). We were assured by those from the other side of the welcome that had awaited our brother, and told that his continued interest would be given to the work that he had been so happy to engage in while he was on this physical plane. Mr E. Gill effectively rendered two solos—“Angels Guard Thee” and “There is No Death,” which were much enjoyed. Mrs Hopkins gave clairvoyant descriptions and Mrs Hanger, in thanking her for the work she had done while in Melbourne, said we had grown to love her, and would miss her when she left us, and asked her to convey hearty and loving greetings to our fellow workers and comrades in Sydney.

Best wishes to our worthy Editor for the success of “The Harbinger of Light.”

E. MARSHALL, Hon. Sec.

SCHOOL OF OCCULT SCIENCE, MELBOURNE.

Since our last report the attendance at the School has increased wonderfully. We were delighted with the lecture given by Mr J. A. Farquharson who wished the School every success. We have also learned a great deal from the lectures given by Mr Cherry and Mr G. Ashwin. Miss Garvin and Miss Prowse helped to make the evening services a great success with the music and solos.

Our Leader, Mrs Vere Polis, gave a splendid address at the Church of Spiritual Research where she was cordially welcomed by all.

Our occult instruction class, which is held at the School every Tuesday evening, is fully appreciated by the earnest students who feel that good work is being done.

We thank all workers who have so kindly given their help in various ways—Mrs Wale, Mrs Johnson, Mrs Burns, Mrs Haworth, Miss Pullen, Mr F. Wood, Mr Chapman, Mr Dent and others.

Best wishes to all who are spreading the Gospel of Truth.

THOMAS J. CUNNINGHAM, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH, MELBOURNE.

Although the reconstruction of Scourfield Chambers has caused us some inconvenience we have achieved comparative success in our temporary location—Zercho’s Buildings. We hope to make a definite statement, in our next report, regarding a return to 165 Collins Street.

We thank the undermentioned workers for their kind assistance: Mr F. Mayer, Mr Stephen Foster, Mr F. Wallace, Mr J.

This recently-published book relates “the remarkable experiences of a City Magistrate and Ex-Lord Mayor.” Its author is Walter Appleyard, a man who achieved more than an ordinary degree of success in the commercial world and who is held in the highest esteem for his many social activities. He has been an investigator of the phenomena associated with Spiritualism for more than thirty years, and in this exceedingly interesting volume narrates some of his personal experiences in his own home with a non-professional medium. Some of the evidence came through the medium herself and some through the agency of the Direct-voice.

Obviously Mr. Appleyard was a very thorough and painstaking investigator. He went to far more trouble in the matter than men of less patience and perseverance could tolerate, but he was amply rewarded by the results, and by the exercise of these qualities was enabled to establish the identity of many communicators of whom he had never previously heard. It is the succession of cases of this character which constitutes the impressiveness of the narrative, and therefore the work must certainly be regarded as a very acceptable contribution to the literature of Spiritualism.

The Foreword is written by the Rev. Frank Ballard, D.D., M.A., B.Sc., the distinguished Nonconformist minister, who confidently assures the reader: “My own personal knowledge of both the writer and the medium referred to, compel the definite avowal that whatever else may be the explanation of the marvellous incidents here recorded, it is absolutely certain that all trickery, or fraud, or hyper-credulity, or financial considerations must be entirely dismissed.” And again: “He simply recites what he knows to have actually occurred in his own home, and under conditions which neither needed, nor even suggested, any precautions against fraud or delusion. The whole volume is thus only a contribution—though, in my judgment, a significant and valuable one—to the solution of one of the greatest questions that can occupy human thought. . . . Hence it may be heartily welcomed, and earnestly recommended to everyone with an open mind.”

With this recommendation we heartily concur.

“I AM MYSTIFIED !”

In the course of a frankly-written article in the “Empire News,” Sir John Foster Fraser, the well-known author, relates his experiences at a recent seance. He says:—

I went to the seance a sceptic; nobody was more on the watch for trickery than I was. There were only three of us in the room, my friend, an honourable man, the medium whom I knew nothing about, and myself. I distinctly heard voices in the room, men and women, and the medium must have been an extraordinary mimic if he was responsible for them all. But the spirit who came to me addressed me by the name of a distinguished namesake and friend, “Mr. Lovat Fraser.” So I tackled the “spirit” for the mistake. There was a laugh and the name came in right. I asked questions. I got unilluminating replies. I demanded why I could not speak in the light instead of pitch darkness. . . . Was a trick being played on me? Or did I hear the voice of a man who had been dead for forty years? When my friend questioned me whether I believed I could only reply, “I am mystified.” And that is my attitude in regard to Spiritualism.

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.

McD. Moore, Mrs Vere Polis, Mrs Hosford-Herbert, Mrs Woods, Mrs Marsden, Mrs McMurrin, Mrs Browning and Mrs Traynor. Our thanks are none the less sincere to any worker not named herein.

The following donations are gratefully acknowledged:—Mrs Woods, £4/5/-; Mr Myer, 5/-; Mrs Polis, £1/1/-.
Socials commence in March.

WM. GREENWOOD, Recorder.

FRAHRAN SPIRITUALIST CHURCH.

At a recent meeting of our Church Advisory Council, Mr. Claude Roberts was appointed Secretary in place of Mr L. Plum who resigned after having filled the position capably for the last three years. As our new secretary is young and enthusiastic, we are expecting steady progress for our Church. Our penny fund is steadily increasing, having now reached approximately £9/15/-. February 7th was our Musical Day, the Institute for the Blind Orchestra inspiring all with their music.

Mr and Mrs Plum are taking a brief visit to Sydney early in March, where they hope to help some of the churches during their stay.

Our services have been bright and helpful since our last report and we are encouraged to go onward and upward with our work in "The Cause." Best wishes to "The Harbinger of Light."

L. J. PLUM, Recorder.

NEW SOUTH WALES.

DRUMMOYNE SPIRITUAL MISSION.

The half yearly meeting of the Drummoyne Spiritual Mission was held on January 23rd. Excellent progress was reported, and at the meeting additional subscriptions to the fund were received. The Mission possesses a splendid block of land in Bridge Road, Drummoyne, and when the fund has attained sufficient proportions the building of the Mission Hall will be commenced.

The following office bearers were elected:—President, Mr N. D. Walker; Vice-Presidents, A. Jesson and A. Stokes; Hon. Secretary, R. Haddon; Hon. Treasurer, R. Streitfeld; Hon. Musical Directors, Mrs Felgate and Mrs Inglis; Hon. Librarian, Mrs Irving senr.; Committee, Mesdames Streitfeld, Thompson, Irvine junr., Smythe, Taylor, Haynes, Hudson Walker; Misses Watt and Taylor; Messrs Dodimead, Thompson, Smythe.

N. D. WALKER.

MR. STEPHEN FOSTER.

Mr Stephen Foster having returned to Sydney, we would like to thank all those kind friends in Melbourne, from the Presidents, Leaders and Secretaries, down to the casual investigators, for their help and sympathy that resulted in bringing about a successful mission. Mr Foster hopes to revisit Melbourne again at a very early date, and all interested are asked to look out for later announcements.

We left Melbourne on Tuesday, 2nd February and received a great welcome when we arrived in Sydney on Friday, 5th February.

An inspiring address was delivered by Mr Foster at the Church of Spiritual Philosophy, Oxford Street, Sydney, on Sunday, 7th February. The lecture entitled "Visions" was very ably delivered to the overflowing attendance, and was followed by the usual demonstrations given through his instrumentality.

Again we extend our fraternal greetings to the Editor and wish every success to "The Harbinger of Light."

JAMES TURNER, Secretary for Stephen Foster.

QUEENSLAND.

BRISBANE SPIRITUAL ALLIANCE—LADIES' AUXILIARY.

For some eighteen months the ladies associated with the Spiritual Alliance have met weekly at a private residence, but increasing numbers in membership made it necessary to seek quarters of their own. A suitable room has now been secured in the centre of the city; this was formally dedicated to the work by our unseen helpers uniting with the executive committee of the Spiritual Alliance and members of the Ladies' Auxiliary on Saturday, 16th January.

The ladies are working hard and are building up a fine Library; they propose to keep the reading-room open from 12 noon to 4 p.m. daily. A supply of literature has been donated by a sympathiser, which covers various aspects of our work. The room is situated in "Celtic Chambers," George Street, just off Queen Street, and visitors to the city will be warmly welcomed.

Later on it is proposed to add further to their activities which hitherto have been devoted towards a thorough understanding of that fundamental truth—Spiritualism is not merely a religion but a **Life**. The work is under the presidency of Mrs T. W. Moss, with Mrs A. J. Davies as secretary, and spiritual healing is an outstanding feature of their work.

Since their decision to make the change from a private dwelling to a more central room, several enquiries have been made by sympathisers and others interested which point to an increased membership at an early date. Members of the Auxiliary will be present at the rooms during the hours mentioned so that visitors and enquirers need not hesitate to call.

Needless to say, this effort has the hearty co-operation and sympathy of the Executive of the "Spiritual Alliance," for it is in strict accord with the "Aims and Objects" as laid down in the Basis of Constitution of the Alliance.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated).

The addresses during the month of January have been as follows:—"A Modern Religion for the New Year," "The Advent of Spiritualism," "The Spontaneous Optimist," "Answers to Written Questions," "A Talk about Auras," "What Comes After Death?", "Mediumship as a Gift of The Spirit," "The Prodigal Son." We had the pleasure of a visit to our Church and Lyceum of Mr J. M. Moorey, of Melbourne. Mr R. A. Webb, our Speaker, was granted a holiday; Mrs Donaldson kindly agreeing to speak in his absence.

The annual general meeting of members was a very interesting and harmonious one. The splendid balance sheet was eulogised votes of thanks to retiring officers were given, and new ones elected as follow:—President, Mrs E. Webb; Vice-President, Mr F. Turner; Secretary, Mr G. Bodell; Treasurer, Mr T. West; Organist, Mr H. Baron; Librarian, Mr H. Bodell; Committee, Mesdames Wahren and Petersen; Messrs Rintoul, Wahren, Furey, and Capt. Petersen. The Speaker, Mr R. A. Webb, is a duly authorised officiating minister, under the Marriage Acts of New Zealand, and so can conduct marriage and interment services.

Fraternal wishes to the Editor and his readers.

GEO. BODELL, Hon. Sec.

SPIRITUALIST CHURCH OF NEW ZEALAND.

The Wellington branch of the Spiritualist Church of New Zealand now meet in a beautiful hall, just erected in Cambridge Terrace by the Masonic body. It seats 300 people, has every convenience, and is brilliantly lighted. It is the best meeting house in Wellington. The Church in this town has had Mr Applegarth as lecturer and healer for a term, and many of both sexes credit him with remarkable cures. The resident Speaker is Mr H. Bellamore, a veteran in the cause, who gives his services freely and is a highly-inspired speaker. Mr. W. C. Nation, of Levin, occasionally takes a service, and on Sunday, 4th January, he spoke on "Glorious Deathbeds," the subject being selected because of the passing of Mrs. Jolly, a prominent Spiritualist, a week before.

The Lyceum connected with this church is under the leadership of Miss S. Kirk, a young lady whose whole soul is in the education of the young. On a recent Sunday she dedicated two children before a large assembly carrying the ceremony through in an impressive manner without the aid of any Manual. She will attain a prominent place among our workers. The 63rd Anniversary of the founding of Lyceums by Andrew Jackson Davis was duly celebrated the same afternoon.

W. C. NATION.

REPLIES TO CORRESPONDENTS.

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

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

J. L. M. (Semaphore)—Thank you for balance received with thanks.

C. T. J. Young)—Thank you for stamps.

E. S. (Ipswich)—Many objects such as you name were brought by unseen agency to Mr. Stanford's circle in Melbourne some years ago. On his death, the collection was sent to the Stanford University, San Francisco. The lecturer you mention belongs to a sect which seems to be quite convinced that all Spiritualistic phenomena emanate from the Devil, and no amount of argument on your part is likely to induce him to modify his views. Therefore don't waste time over such opponents.

E. T. (Tongala)—Thank you for stamps received.

T. P. (Malvern)—We presume it will remain a matter of opinion as to whether there was any fraud or not. All we can say is that we have proved the medium capable of producing genuine phenomena.

F. J. L. (Armada)—It will take much more than the cutting you enclose to disprove the qualifications of the author referred to for the work in which he is engaged. Besides, the journalistic source robs the criticism of any value it might otherwise possess!

E. H. (Sydney)—No, we do not think the critique warrants a reply. If people want the truth, they should read the book for themselves. The medium you refer to is still in Melbourne and holds seances occasionally.

J. S. (Belgrave)—Gratified to hear that the Editorial in the February issue was so acceptable.

D. B. B. (Sydney)—Thank you for forwarding cutting. We cannot prevent reviewers from writing rubbish, therefore we must tolerate it. But no intelligent reader could be satisfied with such comments.

R. D. C. (Hamilton)—You will doubtless have noticed that the "message" is virtually a repetition of the Scriptural narrative. It does not open up any new ground and its publication would not add to the enlightenment of the reader on the subject.

M. B. (Brisbane)—You refer to so many aspects of Spiritualism, and ask so many questions, that we cannot at present deal with them in detail. Evidently you have not read much of the literature. Had you done so, you would have found that the teachings of Spiritualism cover practically all the points you mention. We are sending you a Catalogue.

To American Correspondents.—Nearly every letter received by us from America penalises us to the extent of 3d. because of insufficient postage. We would therefore ask such correspondents to be good enough to inquire of their postal authorities the precise value of the stamp that should be attached to letters despatched to Australia.

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It is therefore of great value for reference purposes and is a veritable armoury of facts. Every Spiritualist should be acquainted with its contents and present a copy to friends.

Well printed; 116 pages; Price 1/6 per copy, postage 2d.

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In "The Wisdom of The Gods," there is recorded the process by which Dennis Bradley discovered the method which has rendered it possible for us to get into direct contact and direct voice communication with the living beings of another world.

Among the hundred and forty odd witnesses present with Mr. Bradley during the experiments described in his new book were: The Countess Ahlefeldt-Laurvig, The Countess Tyong Oeitiongham, Priscilla, Countess Annesley, Sir Oliver Lodge, Sir Arthur Conan Doyle, The Baroness Kakucs Viscountess Molesworth, Lord Beaverbrook, Hannen Swaffer, Austin Harrison, P. G. Wodehouse, Mrs Dighton Probyn, Mrs Hilton Phillipson, Miss Fay Compton, Leon Quartermaine, Dennis Neilson-Terry, C. A. Dawson Scott, Lady Troubridge, Miss Constance Collier, Ivor Novello, Oliver Baldwin, Miss Rebecca West, and many others.

Throughout the book all the major problems of life are dealt with by super intelligences with a universal comprehension, and, apart from their great philosophic and scientific value, many of the phenomenal incidents related are of a poignant and dramatic character.

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