

The Harbinger of Light.

Edited by W. Britton Harvey : AUGUST 1, 1921.

Author of "Science and the Soul."

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The Editorial Chair.

Church of Scotland—A Significant Report.

The uncompromising opposition of the Presbyterian Church in Australia to the religious teachings of Spiritualism, and its mental and physical phenomena, has led us on several occasions to remind the clergy of this demonination that they are ten years behind the times and are being left in a veritable backwash of effete dogmas and doctrines from which this self-same Church in Scotland is emancipating itself by a gradual, but nevertheless markedly progressive, process. In evidence of these assertions we have more than once directed attention to the thought-arresting action of the General Assembly of the Church of Scotland in appointing a Committee of eminent divines and other intellectuals to inquire into the various phases of Spiritualistic phenomena, with instructions to "report to the next General Assembly." This Committee was appointed about fifteen months ago, since when many seances have been attended and a rich variety of phenomena witnessed. The services of the best and most reputable mediums were procured, and some idea was given in the April issue of this journal of the nature of the manifestations these distinguished ecclesiastics have both seen and heard. Having had sufficient experience to warrant the issue of a provisional Report, the document was published in the "Scotsman" on May 12th and read as follows:—

In May, 1920, the General Assembly received a petition of Rev. William A. Reid on "Supernormal Psychic Phenomena," and appointed a Committee to "inquire into the phenomena referred to in the petition, and report to next General Assembly."

This Committee, after investigation, concluded that there has prevailed in Scotland in recent years an unusual curiosity about the more mysterious capacities of the human soul. The desire of finding experimental proof for the doctrine of immortality, the effort to demonstrate the existence and activity of discarnate spirits, have inspired many forms of psychical research. The general Press takes frequent notice of such activities; and a technical literature, in periodicals and books devoted expressly to psychic phenomena, now amounts to about three thousand volumes. The many societies for psychical research in our own country and abroad are evidence of a vigilant and not uncritical interest among highly educated inquirers. In our larger cities there are numerous groups meeting for the practice and study of occult spiritual influences.

The Committee considered the literature, ancient

and modern, bearing on "Super-normal Psychic Phenomena," and they made a survey of the attitude of the Christian faith as declared by other Churches. They agreed, however, that a merely literary study would be unsatisfactory unless supplemented by personal observation and direct examination of some of the alleged phenomena. For this end representatives of the Committee have been admitted to several practical demonstrations arranged by members of Spiritualistic associations. There has not been sufficient time for a critical appreciation of the observations that have been made; and there is need of further study of these experiments.

The Committee has held five meetings, and its Sub-Committees have also met frequently in different centres. It has not been idle or indifferent to the remit, and it believes that the phenomena under investigation have a bearing on the cure of souls, and therefore deserve the attention of the Church.

The Convener of the Committee is Professor Kay, St. Andrew's, and included in its membership are Principal Galloway and Professor Duncan, St. Andrew's; Professors Curtis and W. P. Paterson, Edinburgh; Professors Latta and Stevenson, Glasgow; and Professors Baird, Davidson, and Fulton, Aberdeen; Lord Sands, Sheriff Scott Moncrieff; and Dr. A. K. Chalmers, Medical Officer of Glasgow.

This preliminary Report will be read with gratification by all seekers after spiritual realities, and more particularly by those who have been made the butt of the ridicule and scorn which have brought so much discredit upon the Presbyterian Church in Australia. Many letters have been received by us from members of this denomination expressing their humiliation and shame at some of the un-Christian slanders uttered by their clergy, and asking us not to judge the fair-minded and intelligent laity by the misleading and insulting utterances of some of the clergy. We recognise, of course, that it is only just that this distinction should be drawn and, consequently, when Dr. Rentoul, for instance, uses offensive epithets by dubbing us "anti-Christian", and adopts a general tone of mockery and levity, to which Sir Arthur Conan Doyle, with becoming dignity, declined to reply, we recognise that it is only Dr. Rentoul who is writing and that his ungentlemanly diatribe does not involve the Presbyterians as a body. Even the learned Doctor, however—learned in a mass of theological lore which does not count in the unseen world of spiritual truths—may be given cause to pause when he learns, on the weighty authority of the distinguished Committee of the General Assembly of his own Church in Scotland, that "the phenomena of Spiritualism have a bearing on the cure of souls, and therefore deserve the attention of the Church."

Hitherto the Presbyterians of this country have been taught that Spiritualism and Demonism are identical—that His Satanic Majesty is at the back of all the phenomena, and that if any messages are received by the bereaved, they do not emanate from their loved ones in the life beyond, but from some masquerading imp in the service of the Prince of Darkness. To-day, however, a very different interpretation is suggested by the Committee under notice, and the definite pronouncement is made that the phenomena have a direct relation to the spiritual life and, therefore, cannot be further ignored. It has taken the Church of Scotland over seventy years to make this discovery! But let us be thankful that the light is beginning to dawn at last in the home of Presbyterianism, and take heart from the historical fact that it took 300 years for Christianity to become recognised as a respectable religion!

It has not even yet "come into its own"! Judged by this standard Spiritualism has not made such tardy progress after all!

Recent reports inform us that the Scottish Committee is still continuing its investigations, and it must be a source of intense gratification to the Rev. W. A. Reid to find that his persistent importunity in demanding its appointment has thus far borne such promising fruits. It has taken the Committee over a year to arrive at its present position, and whatever its final Report may contain, it cannot retract the significant declaration just published respecting the bearing of the phenomena of Spiritualism on "the cure of souls," and the obligation that rests upon the Church to devote attention to these latter-day wonders. This is really a "great advance," when one has regard to the innate conservatism of Presbyterianism, and the wholesale denunciations of the subject to which we have become accustomed from the recognised "leaders" of this particular body in Australia! It is time these men put aside the smoked glasses of purblind prejudice and began to approach the matter with a reasonably open mind—otherwise they may find their congregations leaving them far in the rear, and possibly inviting them to attend a "class of instruction" for spiritual enlightenment!

"You can fool all the people some of the time, you can fool some of the people all the time, but you cannot fool all the people all the time." Thus said Abraham Lincoln. The people have been befooled long enough concerning Spiritualism and its teachings. The eyes of mankind, however, are now being opened, and millions of thoughtful and intelligent men and women—without the aid of any Church—have been brought from darkness into light by realising for themselves the soul-illuminating truths enshrined in the Spiritual Philosophy. And this process will be continued until the whole of Christendom has been emancipated from the thralldom of man-made creeds and dogmas, and the sublime and simple teachings of Jesus dominate the mass of an at present wayward and spiritually undeveloped race. The various Churches have an opportunity of participating in the movement—the greatest revelation vouchsafed to man since the advent of The Christ. They can either fall into line, or hold coldly aloof. It will make no difference in the end. The work will go on, with or without their aid, and also despite their possibly continued opposition. The urge from the Spirit world will in time overcome and overwhelm every assailing force; the fiat has gone forth that Truth shall conquer, that the champions of Error shall be swept aside, and that the plain and exalted teachings of The Master—shorn of every form of theological verbiage—shall be presented in all their pristine purity and beauty. This will usher in "a new heaven and a new earth," the fear of death will have fled, angels will converse freely with mortals, and the two worlds will have become so intertwined that the sense of separation will finally disappear. "The last enemy to be destroyed is death." The "golden days" do not lie behind. They are just ahead—days when the oil of gladness will be substituted for mourning, and "God shall wipe away all tears from their eyes." It is the essential function of Spiritualism to expedite the arrival of that glorious time, and if the Church of Scotland desires to assist, it will be fraternally welcomed with open arms!

Mr. W. H. Grant, President of the Foleshill Spiritualist Church, has accepted an invitation to become Chief Magistrate of Coventry. He has for many years been a stalwart Spiritualist, and has never attempted to hide his principles or to apologise for them, and the result of his fearless and outspoken attitude is that he has won the confidence and esteem of his fellow citizens.

Wayside Notes.

Letters from Sir Arthur Conan Doyle.

It has been our privilege and pleasure during the past month to receive two personal letters from Sir Arthur Conan Doyle, with permission to reproduce extracts at our discretion. The letters were addressed from his charming country home in Sussex and were written in May. Inter alia he says:—

Here I am—and all my odyssey seems like a dream. We had a good voyage back, during which I gave a photographic lecture. This I repeated in Paris before a very select audience. When I saw the reverence and awe which the first brains in Europe, like Charles Richet and Camille Flammarion showed towards the psychic photographic proofs, it was indeed strange to think of the levity of the Press, not in Australia alone, but alas everywhere. But I remember the words of the old Chinese control "Plenty time! They learn better!"

I then passed over to London and at once went into action with shotted guns, giving my three Australian lectures at the Queen's Hall, under the chairmanship of Lord Molesworth, Dr. Ellis Powell, and Sir Ernest Wild, K.C., M.P. The strike and an untimely blizzard did us no good, but still I had very fair audiences. Now I hope to have a little rest.

While in Paris I sat with Eva and saw the ectoplasm upon her. It was an interesting experience. I have had none other, but before the end of the month we have an American materialising medium, Miss Bessinet, coming to England, and we are down for a sitting.

In the second letter further reference is made to Miss Bessinet, whom Sir Arthur describes as "a wonderful medium," and adds:—

In her presence I saw my dear old mother, so that I could have counted the wrinkles on her face. It was wonderful and absolutely final.

What have the carping critics in Australia to say to that experience? Was it hallucination or fraud? Or was it just a modern-day repetition of certain psychical phenomena that occurred in Biblical times? In the first place, did any such phenomenon occur two thousand years ago? We believe it did, and because we believe it we see nothing extraordinary in a similar occurrence in the twentieth century of the Christian era. If such phenomena took place in the centuries of the past, we may be quite sure that Divine law was at the back of the operation, and such being the case, why should not such marvels recur to-day? God's laws are not capricious. He does not work by "fits and starts." In His dealings with men He is "the same yesterday, to-day and for ever." His laws know not "the shadow of a turning." They are immutable and unerring. We have only to provide the necessary conditions and the results are sure.

Therefore, why should not the saintly mother of Sir Arthur Conan Doyle appear to him as described? She doubtless accompanied him in his tour of Australia, and perhaps her object in manifesting herself to him in materialised form was to establish him in his conviction and encourage him to go forward with even greater zeal in preaching the Gospel he has been commissioned to deliver. She died last January. Powerful physical mediums appear to be coming to the fore in larger numbers than for many years past, and therefore we expect to hear of many other investigators adding their testimony to the reality of the wonderful experience vouchsafed to this zealous Knight of our advancing cause.

A Slain Soldier and His Mother.

Writing to us from Stanmore, Sydney, Mr Wm. Bewicke alludes to the successful seances held by Mrs Harris, the trumpet medium, in that city, and

in relating what he regards as a convincing personal experience, says:—

Our soldier son, Capt. S. J. F. Bewicke, who gave his life at Gallipoli, addressed his mother through the trumpet by the old familiar name that we at home knew so well, saying: "Is that you Mum?" Answering "Yes, Syd," he went on to remind her of a dream which she had on the 2nd May, 1915, which I remember well. That night I was awakened by my wife, who told me that Syd had appeared to her, put his hand on her shoulder and kissed her. A few days later we received a wire from the Military authorities notifying us he had been killed in action on the 9th. Two years after we received a letter from the authorities regretting that they had made an error, and that our son had been killed on the 2nd May—the exact date of the dream. Syd stated at this seance that he had passed over on that date—only his mother and I knew of this event. He also asked if we had received his watch all right (a watch he had bought in Egypt in place of one I had given him at his departure, but which got damaged). I answered "Yes" and informed him that I was wearing it. Many other details that only we knew of, he mentioned, which clearly proved his identity and the genuineness of the phenomena.

This experience is by no means unique. We have been told of other cases in which "boys" slain at the front during the Great War reported their "deaths" to friends some weeks prior to the receipt of the official announcement. There is nothing very extraordinary about it to any experienced investigator. In some instances the military authorities would have required to have been exceptionally smart in the transmission of the news if it was to arrive before the message was received direct from the Other Side. This may seem very mystifying to the uninitiated, but not to those whose experiences extend over twenty years.

Most of the gallant lads who cheerfully laid down their lives for their friends were more active than ever as soon as they had been relieved of the cumbersome physical body, and their first thought was of the relatives and friends they had left behind. What more natural? It is just what happened to the "rich man" in the parable. His first thought was of his "brethren," and his chief desire was to get a message across. So it was with our chivalrous defenders who paid the supreme sacrifice on the field of battle. Their primary concern was to get into touch with loved ones still enrobed in mortal garb, and thousands of them succeeded. And every sorrowing mother and father, or sister and brother, could experience this joy of communion if they would only provide the opportunity.

If, however, lacking psychical development themselves, they decline the use of some other agent through whom transmission is practicable, they cannot expect to receive a message, and the one anxious to assure them that "All is well" must be deprived of the privilege of assuaging their grief. That is the position in a nutshell, and the wonder is that so many should hesitate to make the experiment.

The Stead Messages.

We mentioned in the July issue of this journal that the "Weekly Despatch," in which the Vale Owen Scripts were first published, had commenced the publication of a series of messages purporting to come from a band of spirits, of whom W. T. Stead was described as leader, and reproduced extracts from the automatic writings, which were received through Madame Hyver and addressed to French Spiritualists. Further instalments have since come to hand, and form very interesting and instructive reading. Dealing, for instance, with the phenomenon of materialisation, we are told:—

The most exacting form of mediumship is that through which materialisations are effected; for the phenomena are produced by utilising the etheric body

of the medium. You know that the etheric body, which is the exact double of the physical body, is composed of very tenuous particles of imponderable substance in a fluid state. The manipulation of this substance by spirits or experimenters is accompanied by considerable risk. When a medium is put in a state of trance it is possible to disengage the etheric from the physical body. A spirit can use this body to show himself in tangible form. He draws off not only the etheric body but also caloric, electric and gaseous elements; and these he combines with magnetic emanations from other people present at a sitting in order to give a more or less complete semblance of ordinary life to the form which he creates.

Particulars are also given of how we and things on earth appear from the Other Side:—

Spirits who are manifesting themselves on earth do not see a room and the people in it as you do. The limitation of walls is unknown to them; the furniture, pictures, and nick-nacks appear to them not in material form but in their spiritual aspect. In the room in which you are now writing there are some art productions. They do not bear the aspect of wood, copper, porcelain, bronze, and painted-canvas to me. I see in them only the ideas the artists had in producing them. Thus that very charming Chinese plaque is not a piece of porcelain skilfully coloured to me, but a harmonious rhythm. So also is that fine clock People who are in the room with you I do not see as flesh and bone but as mind and spirit. They are vibrant with magnetic waves, with thoughts, with feelings. To us they are beautiful or ugly, brilliant or dull, or of intermediate degree, according to their state of soul; to some extent also according to their state of health. Round about them are their thought-forms; that is to say, the creations of their intelligence and their love. We see these thought-forms in some cases attract one person to another, in some cases keep them apart.

Some salutary advice is also given to beginners respecting the formation of Circles and the details to be observed:—

I want to give you some advice about the forming of a group. You must get together sensible, well-balanced people, who wish to experiment in a scientific way, and neither to indulge in sentimentalism nor treat exchange of communications as a sort of game. Try to have as many men as women in the group; women in general are too fond of the marvelous and the romantic or of small talk. Keep away excitable enthusiasts, they have not the calmness necessary for useful experiments. Keep away also the egoists who are concerned about nothing but their own affairs and are discontented if they do not get direct personal messages. These people spoil seances. Your group should be composed of people of disinterested character, who see only in the experiments that which is of value to the whole community and not that which gives them little personal satisfaction.

Having formed a group, you must fix place and days of meeting. As far as possible the place ought to be in quite healthy surroundings and the sittings should take place regularly. No one should be allowed to enter the room once a sitting is begun. Before going to a sitting, you must put aside your personal preoccupations. If your mind is troubled you will disturb the proceedings. You must maintain silence. Have as little as possible private conversation; that hampers spirits and mediums. Above all, be patient. Contact between the 'dead' and the living is abnormal. The phenomena are unstable, almost always impossible to regulate in advance. Out of ten seances you will perhaps have one that is good and two that are passable, and the others will be without result. Be prepared for that in advance. Discontentment and enervation in those present have a deplorable effect on the spirits and the medium.

In France your seances are often spoiled through the defects of your temperament. We others, Anglo-Saxons, obtain good results by undertaking the work seriously; whereas you go to sittings lightly and are easily discouraged, and then either treat the affair as a joke or abandon your efforts. In this way the best mediums are rendered useless. Respect the authority of the leader of the group, and observe the regulations drawn up in common agreement. Do not spend in discussion the time that would be better given to regular and careful experiments.

The messages, in short, seem to cover all phases of psychic phenomena and are naturally evoking intense interest amongst the hundreds of thousands of readers of the journal in which they appear.

THE STILL-BORN CHILD.

QUESTION OF SURVIVAL.

By R. H. SAUNDERS in "Light."

[The writer of this article is quite correct in stating that to Spiritualists there is nothing problematical in the survival of the still-born child. They know it upon most convincing evidence, and there are people within our own knowledge who could endorse the experiences of Mr. Saunders. The spiritual germ, so to speak, is present in the earliest stages of gestation, and being immortal it cannot possibly be destroyed. It possesses within itself all the potentialities of development, and although deprived of existence on the physical plane, it continues to develop until it reaches what we call maturity. Many disappointed parents will therefore, find families awaiting them on the Other Side, and will experience all the joys of a blissful re-union.—Ed. H. of L.]

To Spiritualists, of course, this is no problem—they know the child lives, grows up as the years roll on, is cognisant of its parents, and deeply interested in all that concerns its earth home. But to those without the assurance that a belief in Spiritualism gives, it is a puzzling matter. The experiences of one, starting from zero, through the stages of doubt, hope, and conviction (based upon the bedrock of ascertained fact) may interest the readers of "Light." They are precious and private to me, but I know the longing to hear of these dear souls must be inseparable from mother love, and I give them in the hope of bringing home to even one mother the conviction that her agony was not in vain.

In common with many similarly placed, I found a difficulty in realising that a child which never drew breath on earth could possess a soul, could grow into adult life in the spheres, and be capable, under proper conditions, of conversing with its parents. But such is the undoubted fact, a fact within the power of any parent to test. The pathos is that these dear souls are rendered dumb for, it may be, the whole lifetime of their parents by the latter's ignorance, indifference, or disinclination to investigate. Since I have realised their existence, I have related my experiences to several situated in like unhappy circumstances, and in every case, after investigation, I am happy to say, the parents have acknowledged the truth. "Seek and ye shall find," and, like all matters worthy of attention, investigation is necessary.

* * * *

Some years ago, I visited a lady clairvoyant medium. I had never seen her before, nor she me, nor had any appointment been made, and I did not disclose my name. But directly I entered the room she exclaimed, "Oh, how pretty! There are six little children hand in hand romping round you." "What does that mean?" I asked. "Oh! you have lost six children, evidently," she replied. As my children were alive and well, I was rather amused at what I looked upon as a very faulty shot. I told her she was mistaken, I had not lost any children. Some time after I paid another visit, and again the medium saw six children with me. I asked their ages and sexes. "They look all the same age, and so much alike that I cannot tell boys from girls," she said. Now during the first ten years of our married life, still birth followed still birth until six souls entered the spheres, although I little realised it at the time. Anyway, such experience must be very rare, and it passed through my mind there might be some association, and I said, "I certainly lost six still-born children." "Of course, I knew it was for you—those children are with you now," she said.

Even then it seemed to me curious that they came as children, although they had passed over five-and-twenty or thirty years ago. But I carried the thought about with me, and at a sitting with a voice

medium some years after, I asked my nephew (who had passed over in the early days of the war), "Charlie, I am told I have some still-born children over there—they would be cousins of yours. Did you know that?" "Why, there are three of them sitting here now, and, of course, they have grown up," he said, "and I have a brother and sister here too." This was unknown to me, but confirmed subsequently. Some time after I arranged with another medium, Mrs. Wriedt, to give me a sitting, and at that sitting the whole six children came, gave me their names, why they were so named, who named them, their work and recreations, and left me dumb-founded, but supremely happy. Neither medium had the slightest knowledge of me, or my children "over there."

These children have also come through the mediumship of Mrs. R. Johnson, whose power, by the way, has wonderfully increased lately. There was a song, popular some thirty years ago, called "Love's Old Sweet Song," and my wife and I were fond of it. I was told on one occasion when sitting with Mrs. Johnson that they loved the song because they heard it "in the home when they were young," and a few evenings ago, to my surprise and delight, this song was sung by two spirit-voices. One, a female's, was a clear soprano, and the other a male voice, a capital baritone. Both voices were stronger than any possessed by the sitters present. They rang throughout the house, and were audible rooms away. The male voice was that of the eldest of these still-born children, and the female voice that of a sister of a sitter.

* * * *

The record of their conversations would fill pages of this journal, but briefly the purport was this: When they pass over, their guide, not necessarily from their family, meets them and carries them to the kindergarten, or children's sphere. They go to school and college and are brought to earth, taken to their parents' home, live with them (alas, unknown to so many of us), and so absorb, approximately, earth conditions. They have their distinct individualities and characteristics, and differ in their natures, just as we do here. They have their work and great latitude in selecting it, and their amusements. Some paint, some play instruments (the violin appears to be a popular instrument with them, and one daughter said, "And we don't pay for lessons, daddie"), and some delight in singing—one child of mine said, "And I love part-singing." I once asked, "When did you first realise your parents' existence?" "Why, dad, we were always with you." My nephew once said to me, "Uncle, I've come with the children this time. Well, I call them children, but really they are older than I am, and some are taller than you."

So much is attributed to the "subconscious" that I may mention when one of my boys said he was called after his uncle's second name, I concluded it referred to my brother's second name, but was corrected, after I had noted it, and told it meant another uncle. Again, I got the name "Jean" on my notes, and was told it was wrong, it should be "Jane." And again, "Your record in the family Bible is wrong; it should be so-and-so," explaining what the difference was.

Thanks be to God, the knowledge of these dear ones is permitted us.

We see that at the finish of a run of the Devon and Somersetshire Staghounds the poor hunted creature ran into a stable for shelter, and fell exhausted. What a sight! And what "sport"! A poor semi-domesticated animal which has to be urged into running away, and then, rushing into a stable and falling down from exhaustion. That is sport in a Christian country. Naturally! "Doth God care for oxen," asks Paul contemptuously. And we presume the same query applies to other animals—"Free thinker."

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More Amazing Phenomena in Sydney.

A STAGGERING RECORD.

[In the July issue of "The Harbinger of Light" we published an account of some very extraordinary phenomena which had occurred in Sydney, the medium being Mr. John Coffey, a New Zealander by birth who possesses practically all the phases of known physical mediumship. The report was supplied by Mr. F. Palmer, Chairman of the Circle, and it was stated that the investigators intended forming themselves into a Psychical Research Society. Since then, however, Mr. Coffey has altered the name to "Lyceum for the Study of Mentoidal Philosophy," and has selected Mr. Palmer as Secretary, but the class is under Mr. Coffey's sole control. In forwarding the accompanying additional particulars of phenomena, Mr. Palmer writes: "Since my communication of the 14th May the following phenomena have taken place in our Circle at 76 William Street, Sydney."—Ed.]

Two selections, "Swanee River" and "We Won't go Home till Morning" were played on a mouth organ by spirit friends. The mouth organ had been placed on the table and they had been requested to play it.

Five sitters slapped heavily on the back, all at the same time; the chief physical control said he had six assistants with him.

Two coats taken off a sitter, one being a long-sleeved worsted. The coats were afterwards replaced.

Coats taken off sitter whilst his hands were held by another sitter. Coat taken off sitter and put on him again inside out. It should be explained the phenomena took place on a different sitter each time.

Trumpet laid horizontally across sitter's head and his moustache toyed with at the same time. This demonstration shews exceeding care in adjustment of the trumpet, and also the necessity for composure on the part of sitters.

Sitter levitated horizontally (from a sitting position) to about two feet above the top of the table, whilst his hands were being held by two other sitters. He was then brought down and laid on his back across the table.

Lady levitated from outside the Circle and laid across the table.

Water in jug placed underneath the table: Water dematerialized and jug brought through the table and placed upside down on a top hat, which was on the table.

Water placed in jar with screw top, jar placed underneath table, water dematerialized, and jar brought from underneath table, and placed on table with screw top still on.

Wooden ring placed on arm of a sitter whilst his hands were firmly held by other sitters.

Medium sprinkled with perfume of an exceedingly sweet and delicate odour; Mr. Coffey asked the spirit friends to tell us the name of the perfume, the chief control, speaking through the trumpet, said, it was made from a flower in the spirit world; the name of the flower was Aspean.

Box, about 15 inches square, containing the tambourine, was placed underneath the table; Mr. Coffey asked that the tambourine should be brought out and placed on the table; the box was almost immediately brought from underneath the table and placed on a sitter's knee outside the Circle. No sound of anything was heard when this was done.

The box was again placed underneath the table, and the tambourine was brought out by spirit friends and placed on the table.

The box was again placed underneath the table, containing paper and pencil, and the box tied round with string. Mr. Coffey requested the control to write a message on the paper in the box, and bring the box on the table intact. The box was brought by the spirit control, from underneath the table, and placed on the top of the table, with the string still fastened around it and when opened contained the message: "This should convince you."

Sunday night, June 26th, some of the phenomena were of an unusual character.

After the usual phenomena of the ringing of the bells, and the tambourine being played, all the sitters at the table were touched by spirit hands, three large fingers being distinctly felt on each sitter's head.

We had twenty-two written messages; several contained instructions respecting an apport which was brought into the Circle and taken away again by the spirit friends. The following messages will no doubt be interesting, as shewing the manner in which instructions are given by spirit controls:—

1.—Genii are around, we desire to manifest by gifts.

2.—Genii are around, preserve a sacred attitude and perfect silence. An apport was then brought and dropped on the table. It was a most unique and beautiful Eastern curio, (called by the spirit friends an Urn) shaped somewhat like a bottle, the top and chain composed of gold, and the body of mother of pearl, and contained a scented liquid.

3. Let no hands but medium's touch Urn.

4.—Drink, anoint thy lips with liquid in bottle.

5.—Drink, O medium drink deeply.

6.—Drink deeply, you will be endowed with great spiritual knowledge of light. (I may here state the medium did not drink any of the liquid but anointed his lips, this had the effect of making him feel rather dizzy for a short time).

7.—O medium, O friend, place the Urn in the centre of Circle and all gaze upward in reverence.

8.—O medium, O friend, again place the Urn of the Genii, gaze upward in sacred silence, and in darkness. Farewell. (The conditions were strictly observed, and the Urn was immediately taken away).

The chief control has on several occasions stated that messages are not given for what is termed fortune telling, but in relation to the higher philosophy of life.

F. PALMER, Secretary.

In my next I will write re apport: "A Mayan Tablet."

WATCH FOR THE BLUE DISC!

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

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

THE NEXT WORLD INTERVIEWED.

A CONFESSION OF DECEIT.

The series of communications we are publishing under the above heading were received through an exceptionally well-developed medium who was in deep trance whilst the messages were being delivered. The sittings usually lasted about two hours, and during that interval three or four different personalities controlled the medium and delivered addresses on almost every conceivable subject—Scientific, Religious, Philosophical, Political, Social, Artistic, and so on. An efficient stenographer was present at each sitting and took a verbatim note of the utterances. These were subsequently transcribed, and in the aggregate, if published in book form, would fill about 40 volumes of average size—quite a little Library, covering all periods of the world's history, and throwing much illumination on the conditions prevailing in the life beyond.

Those in charge of the medium on the Other Side would not allow him to be used for ordinary "test" purposes—they said he was "far too valuable an instrument" for that—but frequently references were made by the invisible communicators, which afforded ample scope for testing their identity. To verify such statements hundreds of letters were written to the parties concerned, many of whom resided in countries over-sea, and the replies were so uniformly of such a satisfactory character that ultimately it was considered unnecessary to continue the practice. It became irksome and was regarded as sheer waste of time and trouble. In many cases, however, identification was impossible, as the intelligence purporting to communicate lived on earth hundreds of years ago.

There are over 3,000 of these trance messages altogether, and we propose to reproduce a representative selection as the months go by. The communicating intelligence who controlled the medium when the address given below was delivered gave the name of **Johannes Brahms**.

[Johannes Brahms won renown as a musical composer for his weird and melodious dances and melodies, which are of a distinctly original character. He was born in 1833. Remeny, referred to in the message, was an eminent Hungarian violinist, and was born in 1830. He is not known as a "composer," and this communication, purporting to come from Brahms, offers a feasible explanation why Remeny did not commit his themes to paper]

The dweller on the earth, for the most part, does not realise anything of the spirit world, even in imagination. The imagination, in fact, can form no conception of the possibilities of the spirit world for the development of man's higher nature. I am still upon the earth plane, in close, very close, proximity to the earth, and find my greatest discipline in taking part in the musical affairs of the earth, so that I almost feel in some respects as though still upon it, and taking an active part, which I actually am.

I do not come to what you term mediums because I do not find that **sympathy** to attract me to them, and I have no patience with stupid people who sit for frivolous motives, and to make fun, as they think, of the spirits, although it is they who look foolish and not we. If they could only see themselves as we see them, they would approach the subject in a more serious manner and gain some real advantage to themselves and to us.

* * * *

I was a most successful man upon the earth as a musical artist, and my great ambition was to be, as a composer, **original**—to compose music such as had never been, or seldom ever, performed in public, so that I might become distinguished on that account. You know that I achieved my ambition, and my Gipsy dances and Hungarian Melodies are always spoken of as original. But I was not original in the ordinary acceptance of the term, for **I stole my Gipsy themes from Remeny**, the Bohemian violinist, when I travelled with him for a short time as his accompanist.

Remeny was a true genius, and was most certainly inspired by the unseen influences when playing, especially in public, as was I myself also in after years. Remeny used to play Gipsy folk songs and melodies which he had learned from them when a boy, for he was of Gipsy origin. These he used to play from memory, with variations entirely from memory—he would never write them down for fear some one might appropriate them. Now, my musical memory was phenomenal, and I jotted down the themes from memory, and so became possessed of his repertoire, which certainly was **original**, as far as public musical audiences were concerned.

These themes I, in after years, worked upon, and used as the basis of my Hungarian Gipsy pianoforte and chamber music. For this purpose I retired

from public life and spent several years upon them, when the world hailed them as great and original works.

I never once made any acknowledgment to Remeny for my inspiration, and I do so now in this manner, tardily though it may be—that I cannot do so in a more public manner, I regret. I should very much like to do so in a newspaper, but what paper yet would do this? They would laugh at the idea, as being too absurd, so I must be content with doing what I can in this way, trusting that it will find publicity in time, when the public mind will become more enlightened, and demand information upon spiritual subjects in the Press.

I am glad I made this confession this afternoon and feel very much relieved now that I have done so, it being the meanest action I ever did in earth life, and I can now progress much more rapidly.

When a soul has something on its mind it cannot get away from the thought which oppresses it and weighs it down, just as much as a heavy weight would actually do in the material world. That is how we feel it. Hence the relief to unburden one's self to a sympathetic mortal.

* * * *

[There is a very familiar proverb which says:—"Open confession is good for the soul." This is more literally true than many people imagine. It has been asserted time after time in the many communications we have received. The perpetration of injustice to another in earth life is a sin that is not wiped out by the death of the physical body. It is something that belongs to the ego, the REAL man, and inasmuch as memory persists beyond the grave, the consciousness of the injustice is carried forward—it remains impressed upon the mind, and naturally operates as a very distressing mental weight. The rich man in the parable discovered this and was very miserable in consequence—so much so, in fact, that his chief anxiety was to warn his brethren in the flesh against emulating his sinful example, "lest they also come into this place of torment." No soul can rise to spiritual heights that is weighted with the sense of unrequited guilt. It has to make a free and complete confession of its wrong doing, and, as far as possible, make atonement for the injury. This automatically lifts the load, and, as the foregoing message expresses it, gives "much relief." The bearing of the Golden Rule on the point is obvious.—Ed.]

Wells of living water are in the midst of the desert, but only the honest seeker ever finds them. He that denies their existence has no share in their divine refreshment. Onward passes the weary caravan with its gaudy trappings, parched with thirst, while on either side lie the eternal springs of truth.

A Puzzle in Psychic Photography.

MYSTERY OF A LOCKET.

WHAT IS THE EXPLANATION?

There are many problems yet to be solved in connection with psychic photography. That unmistakable likenesses of deceased persons appear upon the plate under the most faultlessly rigid test conditions is beyond all question. The sceptic who sneers at that declaration, and declares it is all a "fake," without being able to explain how the deception is perpetrated under such exacting scrutiny, may be summarily "passed out" as too credulous altogether for careful investigators.

By what particular process, or processes, the "extra" is made to appear on the sensitised plate is quite another matter. We know very little about the mystery at present. Does the spirit friend take up a position in front of the camera like an ordinary mortal when about to be photographed? He may do so sometimes. At all events, there is nothing unreasonable in the theory. Of course he would require to materialise sufficiently for the purpose, although remaining invisible to the physical eye. But if this is one of the means adopted,

fairly baffle us. Take, for instance, what is known as "The Locket Case," a comparatively recent one which has aroused considerable interest in England among those who are specially interested in photographic phenomena. It appears from the signed testimony submitted to our London contemporary, "Light," that a Mr. West and a Mr. Goodwin journeyed from Hyde to Crewe in August last, to visit Mr. Hope and Mrs. Buxton, who are so widely known as the mediums in hundreds of cases of Psychic Photography. During the visit a photograph was taken by Mr. Hope with the help of Mrs. Buxton. A spirit "extra" appeared on the plate, and was eventually identified as Mr. West's brother-in-law, by the widow, the brother-in-law having died some six years previously.

Again in October, Mr. West and Mr. Goodwin paid a surprise visit to the Crewe mediums, Mr. West taking with him a locket containing the portrait of his deceased brother-in-law, for the purpose of showing it to Mr. Hope to prove the likeness between the portrait and the spirit extra they obtained on their visit in August. Mr. West had placed this locket in a wallet which he carried in his hip-pocket for safety. Hoping to get another sitting with the Crewe mediums a packet of plates was



Photograph of the locket, with portrait, which actually measured about 1 inch and a quarter deep.

it is certainly not the only one. There is evidence pointing to the possibility of the "extra" being precipitated on to the plate quite independent of the camera, and this even when a camera has been used. Then, again, the plate may simply be held between the hands of certain persons, and a spirit face will appear, and sometimes a message in the handwriting of the signatory.

It will thus be seen that any one of several processes may be employed, but there is no gain-saying the result, and no question about the genuineness of the operation. Of course such photographs can be easily "faked," but not under such rigid test conditions as have been repeatedly resorted to by scientific investigators. That much, at least, is beyond all cavil.

But this class of super-normal photograph is not the only one of its kind. There are others which



The amazing result after the Crewe seance, the locket appearing enlarged four times.

bought in Hyde by Mr. Goodwin before starting for Crewe with his friend.

On their arrival at Crewe, Mr. Hope at once consented to give the gentlemen a sitting, and immediately before the short service that always precedes the taking of photographs, and whilst they were seated round the little table, Mr. West showed to Mr. Hope and Mrs. Buxton the locket, which he took out of his wallet for the purpose. Both the mediums agreed that the portrait in the locket showed a close resemblance to the spirit "extra" that had appeared on the photograph taken in the previous August. Mr. West then carefully replaced the locket in his wallet, which he put in his hip-pocket, and the seance commenced.

The small packet of plates that they had brought lay unopened on the little table around which all sat. A few minutes later Mr. West retired to the

dark room with Mr. Hope; the packet of plates was opened by Mr. West, he personally placing them in the slide, and at the same time signing the two plates with his initials. He carried the slide into the little greenhouse which is used at Crewe as a studio, and placed the slides in the camera. The photograph was then taken by Mr. Hope, Mrs. Buxton standing close to him while he made the exposure. Mr. West then retired with Mr. Hope and developed the negatives, and it must be particularly pointed out that at no part of the proceedings did either Mr. Hope or Mrs. Buxton at any time touch the plates, Mr. West conducting the whole of the development himself.

On bringing one of the negatives into the daylight, to the amazement of everyone there appeared a reproduction of the locket four times its actual size, super-imposed on the portraits of Mr. West and Mr. Goodwin. Every detail of the locket was shown with amazing exactness. How did it get there? The only explanation that has yet been offered by others, outside Spiritualistic circles, is that it is a thought-projection on the part of one or all of those present. At the same time it is not unreasonable to assume that a group of spirit operators may have produced this phenomenon, states our contemporary, and in doing so proved once again that the spirit hypothesis is, after all, the simple solution of the problem of Spirit Photography.

VISION IN A PRISON.

A prisoner awaiting trial at the civil prison at Gibraltar was found in a very excited state in his cell about ten o'clock on the night of May 12th. He stated that he had seen his mother and that she was calling him. The warders to soothe him said they would arrange matters in the morning. The prisoner's wife called next day at the prison to say that his mother had died the previous night, and it is affirmed at the very hour when the son heard her calling. The incident has evoked much interest at Gibraltar as the Press reports are declared to be authentic.—"Daily Telegraph," London.

A PRAYER FOR A FRIEND OUT OF SIGHT.

O GOD, the God of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling-place and every need Thou knowest, Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of Saints, in the Presence of Christ, in the ample folds of Thy great love.

Grant that his life, so troubled here, may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him, and miss him, and long to see him again and, if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness, in such degree as Thy laws permit.

If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord.—Amen.

Written by Rev. William Griffiths, M.A., formerly Rector of Shelsley Beauchamp, England.

A MONTH, WITH HARD LABOUR.

At the Magistrate's Court, Wellington, on 2nd June, Isaac Madden Hunter, alias "Lord Bishop John Howard," and Elizabeth Rancee Luff, known as Madame Rancee, were charged with "fortune-telling." Two police women entrapped the accused, and paid 5/- for a chart. The "Bishop," as he styled himself, addressed the Court. The chief detective said that in 1906 this man, whose name was Hunter, was a carpenter in Wellington. A warrant for his arrest was issued, and he disappeared to Australia. He there became a family man, and proceedings were taken against him for failing to maintain his wife and children. In Adelaide he was convicted of being a rogue and a vagabond. In the present case the Magistrate discharged the woman and sentenced the "Bishop" to a month's imprisonment with hard labour. It is people of this kind who trade on Spiritualism for a living, and disgrace it.—"The Message of Life."

At Christchurch before Magistrate McCarthy, Sarah Coventry, Katherine Stanton and Harriet Coupland were each fined 20/- for fortune telling. The magistrate held that defendants did in fact tell fortunes, and proof of intention to deceive was not necessary. The mere fact that the doctrines of any religious body sanctioned a breach of the law was no justification for such a breach. If legislation was out of touch with modern conditions the remedy lay with the Legislature, not with the Courts.

THE OCCULT ASPECTS OF ASTRONOMY.

At the British College of Psychic Science, London, Mr. A. P. Sinnett, the well-known Theosophist, held the close attention of a large audience on the above subject. Good lantern views accompanied the lecture, and many thought-provoking theories were raised regarding the constitution of the earth. Mr. Sinnett claims that on this matter the Masters who have guided the Theosophical movement have given knowledge which is as yet sealed to astronomers, although with no science do the results of occult research agree so fully as with the conclusions of astronomy. Speaking of the influence of the planets on human life, as held by astrologists, the lecturer believed that immense vortices of force lay in the line of each planet and the earth, and that in so far as the individual, according to the date of his birth, came under the influence of these forces, so far might he be affected in particular directions in life, so astrology can be justified in some of its conclusions.

PSYCHIC LIBRARIES.

Quite a number of our readers are getting together a Psychic Library and lending the books to friends, whilst others have been instrumental in forming Reading Circles, the members of which contribute to the outlay. Among the latter is Mrs. Olive Smith, of Tokomaru Bay, New Zealand, and we congratulate those associated with her on the advance they are making. This is an inexpensive method of obtaining the best and latest works, and as it should be the aim of every Spiritualist to keep himself, or herself, abreast of the various phases of this very comprehensive theme, we are hopeful of hearing of others following this very commendable example.

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The Nutshell Page.

Sir Arthur Conan Doyle has apparently a lot to answer for! Our attention has just been drawn to the following comments in "The Advent Herald:" "Spiritualism, that deadly, satanic, error, has obtained such a footing in Christendom, especially in Australia, through that knighted novelist instrument of the devil, that the newspapers are assisting (unconsciously it may be) by their leaders and the publishing of letters, etc., in their columns, and thus so familiarising the mind of old and young with it that its deadly, unscriptural character is lost sight of. This emissary of the Evil One, not content with ministering to intelligent people, has poisoned the minds of the simple-minded Maoris." Surely the reader can hear us laugh!

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Canon Adderley, whose church is one of the most popular in London, reminds us that: "Our Lord came first and the Apostles after Him. He founded a religion, not by imposing dogmas, but by making friends."

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Sir Arthur Conan Doyle's sixth instalment of his series, "The Uncharted Coast," appeared in the May number of the "Strand Magazine." It is entitled "A Wonder of Wonders," and in a very capable and interesting manner covers the life history of D. D. Home, the famous medium, "the greatest," Sir Arthur says, "that the modern world has ever seen."

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Miss Lilian Whiting, the world-famed authoress on Spiritual themes, is bringing out a new book after the style of some of her former works. She is a charming and most inspiring writer, and her principal books are in stock at the office of "The Harbinger of Light."

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We learn that a noted physicist (D.Sc. of London University) has undertaken to devote some time to the continuation of Dr. Crawford's work in Belfast.

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Dr. James Coates, the veteran lecturer and student of psychic science, is in London full of cheery optimism, and with a proved capacity for hard work that might be envied by much younger men. He has just returned from a lightning tour in Brighton and Wales, where, in about three weeks, he delivered twenty lectures. He subsequently gave an address on "Problems of Psychic Photography" before the members of the London Spiritualist Alliance, when Dr. Abraham Wallace presided.

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Mr. R. J. Lees, author of "Through the Mists" and "The Life Elysian," has been lecturing on Spiritualism at Ilfracombe, the proceeds being devoted to the local cottage hospital.

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Father Henry Day, S.J., writing in the "Sunday Chronicle," London, on a recent fortune-telling case, expresses a mild satisfaction to learn from a "spiritist" that spirits will not predict the future. They "decline, even if they are able, to upset the natural laws which govern humanity, by communicating any knowledge of the future." And he admits that "fortune-telling or peering into the future has practically nothing to do with Spiritism as it is defined by the leaders of that cult."

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A School for Water Diviners in the University of Oxford sounds an impossible proposition, yet it is seriously referred to as a possibility by a London journal in recording the work of Mr. J. Timms, the Oxford water and metal diviner. It is stated that Dr. A. H. Church, Lecturer in Botany to the University of Oxford, has in preparation a scientific book giving the results of Mr. Timms' divining work.

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Sir Arthur Conan Doyle and Lady Doyle were present during their recent visit to Paris at a meeting of l'Union Spirite Francaise. M. Gabriel Delanne presided, and among those present were Professor Charles Richet and Dr. Geley. Sir Arthur exhibited a number of spirit photographs which were received with the utmost interest.

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Whether the astrologers are correct or not in their more subtle interpretation of the influence of the heavens upon us, states "Light," it would seem that the recent eclipse at least had some effect on the physiological processes of life. The Framlingham and Eastern Counties Co-operative Egg and Poultry Society, Ltd., received four eggs laid on the day of the eclipse, all showing some peculiarity. One is flat on one side, another flat on both sides,

the third is flat on both sides and on one side bears a slight impression of the eclipse. One bears a complete impression of the eclipse. These eggs were from four different breeds.

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Mr. Gardner's address and exhibition of the famous Yorkshire fairy photographs were enjoyed by a large gathering at the British College of Psychic Science, London. It was stated that further photographs were being examined, and would be made public at a later date.

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Recording the passing in West Africa of Mr. Walter I. June, of Cardiff, at the age of 48, the "Two Worlds" says that, though unknown to the present generation of Spiritualists, he was some twenty-five years ago "one of the most powerful physical mediums we have ever known. We have seen in full light the materialisation of sixteen pairs of hands simultaneously, whilst independent slate writing and apports were not infrequent. Mr. June steadfastly refused to sit in darkness, and most of his phenomena were produced at circles to which the general public were freely admitted, and he never took payment in any form. . . . Many a soul has had reason to be thankful for the evidences once obtained through his wonderful mediumship."

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The Rev. G. Vale Owen's services at St. Anne's, Soho, London, have drawn congregations which filled the large church in every part. His subject was "The Life Beyond the Grave," and the public response showed the widespread interest that exists in the subject as well as in the preacher and his work.

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In some remarks on a recent fortune-telling case in the King's Bench, Divisional Court, London, the "Police Chronicle," the "oldest and leading journal of the British Constabulary," observes: "The Spiritualists are now a large, powerful and influential body, comprising many thinking and intellectual men and women. No decision of the Court of Appeal is at all likely to affect them as believers in the occult science. As Spiritualists it is well to remember that they do not pretend to 'tell fortunes.' Theirs is a religion, and fortune telling no part of it." This is very courteous on the part of the "Police Chronicle," and gives a new significance to the phrase "police intelligence."

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Messrs. Kegan Paul and Co. have decided to enlarge the scope of the "Psychic Research Quarterly," and to transform it into a general review of the whole subject under the title of "Psyche."

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It cannot be too clearly understood that just as the Christian Churches in modern times have erred and suffered loss by ignoring the external and objective evidences of the spirit world in our own times, so it is possible to fall into the opposite error of dwelling too exclusively on the objective, the evidential, and the phenomenal, to the detriment of the internal and the emotional, the religious and ethical side.—"Man's Survival after Death," by the Rev. Charles L. Tweedale. Obtainable at the office of "The Harbinger of Light."

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Mr. F. Britten Austin has a story in the October "Strand Magazine" entitled "She Who Came Back," in which skilful use is made of the fact of apparitions of deceased persons appearing at or near the moment of death. A man who had been separated from his wife receives a visit from her at eleven o'clock at night. After a long and friendly conversation she insists on leaving, and shortly after he is rung up by the police to say that his wife died at eleven o'clock in a boarding house, the husband being traced by a letter with his address found on the wife.

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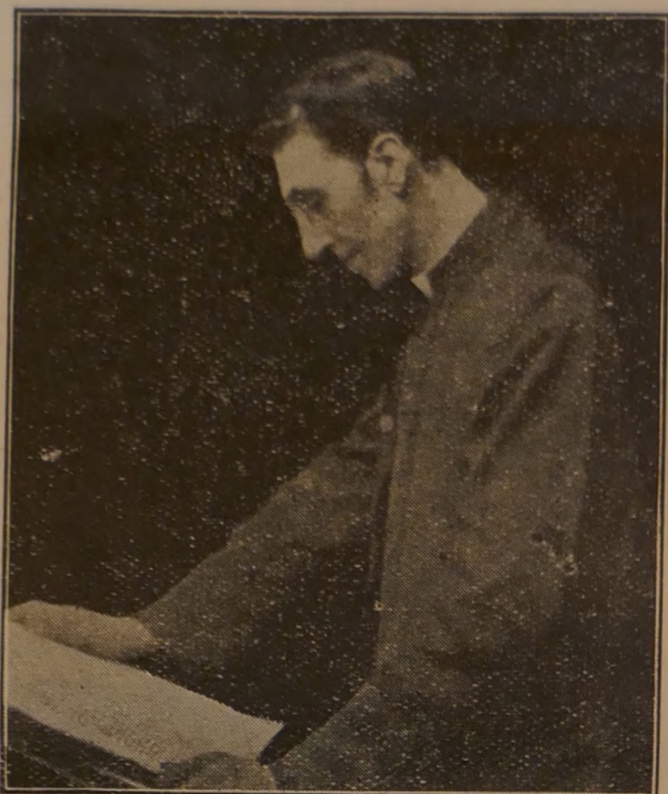
Dr. Chalmers was once riding on a coach with the driver. Suddenly the driver raised his whip and struck the leading horse a sharp blow which made him dance about. The doctor asked him why he did this, as the horse seemed to be behaving himself. The driver answered that there was a dangerous place in the road a little bit ahead, and that horses always got frightened, so that just before they came to it he gave the animal something else to think about. Dr. Chalmers went home and wrote his famous sermon on "The Expulsive Power of a New Affection."

History of the Vale Owen Scripts.

HOW THEY WERE WRITTEN.

SIDELIGHTS ON THEIR PUBLICATION.

£11,000 SPENT IN FOUR DAYS.



The Rev. G. VALE OWEN.

Those of our readers who have read "The Lowlands of Heaven" and "The Highlands of Heaven," and who are doubtless looking forward to the remaining two volumes, "The Ministry of Heaven," and the "Battalions of Heaven," will feel intensely interested in the following narration of how these remarkable Scripts came to be written through the hand of the Rev. G. Vale Owen, Vicar of Orford, Lancashire. The facts were recently related before the London Spiritualist Alliance by Mr. H. W. Engholm, the editor of the Scripts and managing director of "Light," and having regard to their arresting contents and phenomenal sale of the books, the details will be perused with a quite unusual measure of interest.

Mr. Engholm began by explaining how he originally became associated with the Scripts. It was in 1918 that Mr. Gow, the Editor of "Light," brought to his notice a book entitled "The Undiscovered Country," by Harold Bayley, containing a selection of quotations from automatic writings, including many which bore the signature "Vale Owen," and with which he was very greatly impressed. Mr. Gow informed him of the identity of the writer, and showed him some scripts in his possession from the same source. Their perusal produced on him such an effect—an effect which was shared by other people to whom he showed them—that he wrote to Mr. Vale Owen asking his permission to give them wider publicity. Mr. Vale Owen replied that he had had no idea of publishing the scripts, but if Mr. Engholm liked to try to do so they were quite at his disposal for the purpose. He tried a large publishing house without success, and the psychological moment did not arrive till shortly after the Church Congress at Leicester in the autumn of 1919.

At that Congress some of the clergy attacked Spiritualism, and on the following Sunday Sir Arthur Conan Doyle, to whom he had shown the

Vale Owen scripts, gave an address in reply, in the course of which he alluded to these communications received through a minister of the Church to which the critics themselves belonged. He described them as the most wonderful documents he had ever read in his life. This statement was reported in "The Times" the following day. Mr. Engholm, on the same night received a visit from a representative of the Associated Newspapers, and this led to interviews with the Editor of the "Weekly Dispatch" and with Lord Northcliffe, to whom (having seen Mr. Vale Owen in the meantime) he explained, greatly to their astonishment, that Mr. Vale Owen declined to take any money for the copyright of the Scripts, and that the only conditions he attached to their publication were that the whole should be treated in a reverential manner, and that Mr. Engholm should supervise their publication.

PROCLAIMING THE NEWS.

The advent of the Scripts was at once advertised in all the principal newspapers throughout the United Kingdom, the sum of £11,000 being spent at Lord Northcliffe's direction during the four days prior to their publication in the "Weekly Dispatch," the first instalment appearing on Sunday, February 1st, 1920. Before long not less than 700,000 people were reading them each week, but before the first instalment appeared letters and post-cards had begun to arrive at the Vicarage in enormous quantities all day long, seventy-five per cent. of them full of the most vitriolic abuse to which any man could be subjected; many were anonymous. Mr. Vale Owen was told that he was in league with the devil and ought to be turned out of the Church, but the remarkable thing about this criticism was that it was made before a line of the messages had appeared. Mr. Engholm said he wrote and told Mr. Vale Owen what he thought of some of these correspondents. The letter he had in reply was one of the finest rebukes it was possible to receive. Mr. Vale Owen wrote:—

"Let us treat our anonymous post-card and other revilers gently and with patience. They are following, not in a very high-minded way truly, the course they believe to be right, and many would be prepared to make sacrifices for their cause—although some are not prepared to do this to the extent of backing their opinions and convictions by coming out in the open with their names. But viewing the whole matter generally, I cannot but realise what a joy it will be some day, somewhere, to take them by the hand as brothers and sisters, and to tell them we were not too bitter against them when their cruel words of misjudgment and attribution of false motives came from them, because we realised that they were but treading the road by which we ourselves had come. That is so in my case, at least. I see my own former self reflected in their present attitude; and I hope it helps to keep me in humility and in love to them. Indeed, I owe them, for this reason, a debt not of resentment, but of gratitude. I refer not to their bitterness, but to their lack of enlightenment."

That letter (said Mr. Engholm) typifies "G.V.O." That shows the true character of the man who received the Scripts, and is sufficient proof to me, if I wanted it, of the Christlike nature of the man about whom it has been said, "He is in league with the devil, and his Bishop should turn him out of the Church."

THE HISTORY OF A PLANCHETTE.

The speaker went on to tell how Mr. Vale Owen came originally to receive the Script. It appeared that one Christmas Eve, many years ago, his children were induced by the keeper of a toyshop to buy a planchette. It was at once put out of sight (as it was not approved by Mr. Vale Owen), and was only brought out by chance after a very long in-

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ment."

holm) typifies "G.V.O."
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A PLANCHETTE
tell how Mr. Vale Owen
the Script. It appeared
any years ago, his child-
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ace put out of sight (as in
e Vale Owen), and was
ace after a very long

terval, on the occasion of the visit of a friend. She got some messages through it; so also did Mrs. Vale Owen, and Mr. Vale Owen could not shut his eyes to the fact that some of the messages were from his own people Beyond the Veil. One communicator, calling herself Kathleen, communicating through Mrs. Vale Owen's planchette, urged him to sit in his vestry and write. As Mr. Vale Owen has put it, during the whole of that time he felt some gentle urge to do this, there seemed an influence about him, and it was good. Earnestly praying that he might be guided aright, he decided to accept the invitation.

Accordingly, on the evening of September 13, 1913, he went into his vestry, and sat down, pencil in hand. After a time his hand began to write, and it wrote for an hour. It was as though someone was speaking to him but not by any outside voice. Next morning he set to work to decipher what had been written. He was certain the message did not come from his own mind, and further, he was sure it was his mother who was the communicator. Night after night he sat, and thus came through what was known as the "Mother Script." A great deal of it he did not at first understand. It was written at a speed much greater than he could attain normally, and was most difficult to decipher.

Practically every Wednesday night he sat with his wife, and through the planchette, operated by her, received messages from relatives telling him where he had made errors in the Script, and was, in consequence, able to correct them. During the past five years many different people came through, including, in the latter part of the time, some of the Orford boys killed in the war who wanted to straighten out things that were not in proper order when they left home. One could imagine the effect on the village people of Orford when the Vicar gave them these messages. Everyone of these people was known to the minister, for he was to them both Priest and counsellor.

THE DIFFERENT COMMUNICATORS.

As he (the lecturer) had already mentioned, the first Script was from Mr. Vale Owen's mother. She wrote as a mother would write to her boy—very simply and naturally. Her descriptions of the life beyond the Veil were very beautiful. After she had ceased writing (a month later), there came a marked change. The unseen operators were evidently getting into closer touch. Zabdiel now followed with those wonderful communications which appeared under the title of "The Highlands of Heaven." Many of them were beyond Mr. Vale Owen's comprehension at first. The meanings of some old-world terms had often to be looked up. No information was ever obtained from Zabdiel as to who he was in earth life, but as evidence that he is a very real being indeed Mr. Engholm narrated the incident of how Zabdiel was seen by a girl in Orford Church to accompany Mr. Vale Owen into the pulpit, at a time when the latter, having asked beforehand for Zabdiel's help, was distinctly conscious of his presence and support.

Another of the great communicators was Astriel, whose messages were included in the "Mother Script." A third was known as "Leader," it was not till later that he gave his name, Arnel, and particulars of his earthly career. The girl Kathleen, who also figured in the Script, it appears was a young sempstress who died in a back street in Liverpool. (Mr. Vale Owen laboured for many years in the slums of Scotland-road—a very low quarter of that city.) It appeared that when Mr. and Mrs. Vale Owen lost an infant daughter, Kathleen, who had then been on the other side some years, was deputed to mother the child, and later was permit-

ted, as the little one grew older, to bring her back to see her brothers and sisters. So when the messages came, Kathleen, who had been in such close touch with the Vale Owen family, was used as the intermediary between the inspiring intelligences and Mr. Vale Owen. It was her psychic powers that were utilised on the spiritual plane to act as it were the part of amanuensis. Arnel and the others could not affect him directly, but they were able to make Kathleen the channel through which their suggestions and thoughts could be conveyed.

What one realised about Mr. Vale Owen at once was his great patience and humility. There was nothing vainglorious or self-assertive about him. Above all things he was a man of deep religious convictions and strong in his faith. He was a Christian in every sense of the word, and the scripts, the results of his prayers, had become a deep reality of his religious life. (Applause).

NO FINANCIAL CONSIDERATION.

After a vote of thanks had been accorded to the speaker Mr. Engholm gave the audience the opportunity of inspecting some pages of the actual script as written down by Mr. Vale Owen himself, and it illustrated the enormous work which had been undertaken by all those associated with the publishing of the script when Mr. Engholm informed the audience that every published word had been checked with the original manuscripts. Further, in answer to the question as to whether Mr. Vale Owen had received, or was likely to receive, any money from the publication of these scripts, Mr. Engholm said he was glad to have the opportunity of refuting the assertion that Mr. Vale Owen had received money. As a matter of fact, he was, if possible, worse off financially now than when he received them.

THE TEACHINGS OF SPIRITUALISM.

Spiritualism is a Science, a Religion, and a Philosophy rolled into one, and its comprehensive principles and teachings, as set forth in "The Harbinger of Light," may be summarised as follow.—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL.
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.
- 5.—That man is a spiritual being now, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts, in "Light."

THE NEGLECT OF CONDITIONS.

F. W. S.—You are right. As the old-fashioned Spiritualists used to say, it is entirely a question of right conditions. M.A. (Oxon) in his work on "Spirit Identity," puts the matter so well that I may suitably quote his remarks on a seance which is typical of many: "A number of persons assemble, most of them densely ignorant of any conditions to be observed; some animated by mere curiosity, a few by a dumb desire to see what can be had through the only source open to them as evidence of a future life; all, in nine cases out of ten, unfit, for one or more of many causes, for the solemn work they have undertaken. The link between the two worlds, the line that the Intelligent Operator must use, is out of order, overwrought, in anything but a satisfactory condition. How should it be otherwise? Anyone who can spare five shillings runs to him for proof of immortality! The burden is more than he can bear; and if he be a model of integrity, a very storehouse of psychic power, he becomes distressed and broken down." There is much more I would like to quote, but this is enough to show that we are well aware of the evil which we are endeavouring to purge out of the movement.

VIOLENT PHYSICAL MANIFESTATIONS.

A. Miller.—In cases where physical phenomena take a violent form and the manifestations are disorderly, I would advise that the sitting be suspended until you can obtain the presence in the circle of an experienced investigator. It does not follow that because the results of a sitting are disorderly or even intimidating, that ill-disposed agencies are at work. The unseen operators may have difficulties in "getting through" without a certain amount of friction. But I advise no one to sit for any form of manifestation without making a careful study of the subject to commence with. To have present a person experienced in phenomena is another excellent safeguard, and I need hardly add that all enquiries should be conducted in a serious and reverent frame of mind (not a gloomy one), and with a full consciousness of responsibility. Frivolous experiments are dangerous in the extreme.

BOOKS FOR BEGINNERS.

"Beginner" asks me what are the best books for a person entirely new to Spiritualism. Of course this will depend to some extent on what the mental grade of the inquirer is. But the problem is a little more complex than this. Some types of mind require accounts of phenomena by competent scientific researchers, with thoroughly evidential results. To such we might recommend Sir William Crookes' "Researches," yet have we not Mr. J. Arthur Hill's confession in his book, "Spiritualism, its History, Phenomena, and Doctrine," that in the early days of his investigations, when he read Crookes' the effect on him was almost nil. The facts narrated were too marvellous for his mind to take in. Looking back, he says that our part should be to prepare the fresh mind for the reception of new truth by gently breaking down its negative presumptions, and "by presenting the sort of psychical facts that are most easily linked up with the fact-furniture already possessed." Bearing this in mind, I would say to my correspondent that he should read Mr. Arthur Hill's "Spiritualism" (People's Books), Sir William Barrett's "Psychical Research," and E. W. and M. H. Wallis's "Guide to Mediumship." These should form a good starting point.

COMPACTS THAT ARE NOT KEPT.

"Cloverdene" is puzzled by those cases—familiar to most of us—in which two friends enter into a compact that whoever dies first shall "come back" to the other and give some sign of his continued existence. Those pacts, as "Cloverdene" points out, seem to be rarely kept. But there are several considerations to be kept in mind. It may not be possible for the departed friend to manifest his presence to the one left behind. That is to say he may find it impossible to give any sign or token of a physical or objective character, for sheer lack of the conditions which would enable him to do it. And even if he communicates by interior ways the friend on earth may be unresponsive and consequently unconscious of his presence. Very few are sufficiently sensitive to be in-

wardly conscious of a spirit message. It must for them take some form that appeals to the senses. They can hear the spoken word—they are deaf to that form of message which comes in the "tongue that spirits use" and addresses only the spiritual ear, that is to say "impression." Impressional mediumship is the highest form of mediumship and is correspondingly rare.

SPIRIT PHOTOGRAPHS.

Rudolphe.—It should be always remembered that the genuineness of any kind of psychic photograph cannot be determined by any examination—no matter how minute—of either print or plate. You must know the history of the experiment and even then you cannot always be quite sure. There have been spirit photographs of which the genuineness was absolute; yet the photographer could find on the plate signs that suggested a "fake" of some kind, and for a long time this was the accepted method of determining the point. Nowadays we are beginning to understand that spirits may have their own photographic methods not unlike some of ours, and in that way what are regarded as suspicious appearances are capable of explanation. As to what constitutes an absolute test I can hardly think of anything better than such a case as that in which the spirit promises to show himself on a photographic plate holding up some pre-arranged symbol—say a rose or a cross. Then the experimenters going to a photographic medium to whom they are strangers, and saying nothing of what they are in quest, obtain a photograph of the spirit recognisable to them holding the agreed upon symbol. Such things have been done; but they are not always feasible. There are more difficulties in the way on the other side than we can easily imagine.

WORK IN SPIRIT LIFE.

H. W. H.—I have dealt with this question before, although necessarily in a very imperfect fashion. It is quite natural for persons who pursue some vocation for a living to wonder how they are going to "put in their time" in a world in which it is understood the necessity of earning a livelihood is unknown. A great deal of that problem arises from the fact that few of us have developed sufficiently to understand what life here really means, and that is to say nothing of life hereafter. If the world were an ideal one, nobody would be overworked and no one so idle that time hung heavily on his hands. It has been said that no animal takes naturally to work, and that man is naturally lazy. It is all a question of the kind of work. Nobody takes kindly to any form of occupation which he does not like, while he will find happiness even in slaving at the work which he loves. In the advanced regions, at least, of the spiritual world, the spirit works as naturally as the flower grows, and when I add, in the words of a spirit communicator, that employment in the spirit world consists in growing wiser and better and helping others to do the same, you will see that there will be no lack of occupation. If any are idle it will merely mean that they have not adapted themselves to their new conditions—that there are defects of character to be overcome.

HAS THE SPIRIT BODY WEIGHT?

"R. Chandon" asks me if the spirit body has weight, and in reply I would refer him to those notable experiments by Dr. Duncan MacDougall in "weighing the soul" which attracted so much attention some years ago. Dr. MacDougall considers that the soul substance that persists after the death of the material body must be a form of gravitative matter, and therefore capable of being detected at death by weighing a human being in the act of death. He then records in detail a number of experiments he conducted with patients lying in beds arranged on a light framework built upon very delicately balanced platform beam scales. In one case at the moment of death "the beam end dropped with an audible stroke, hitting against the lower limiting bar and remaining there with no rebound. The loss was ascertained to be three-fourths of an ounce." In other instances the weight varied and extended to an ounce and a-half. Dr. MacDougall sums up: "The net result of the experiments conducted on human beings is that a loss of substance occurs at death not accounted for by known channels of loss. Is it the soul substance? It would seem to me to be so."

As a Reed Shaken by the Wind.

THE ORDER OF MELCHISEDEC.

RELEASE OF ANCIENT WISDOM.

By EDGAR LUCIEN LARKIN, Director of The Lowe
Astronomical Observatory, California.

Mighty spiritual powers, located in the seven concentric spirit-abode spheres surrounding the earth, are now manifesting and expressing about as powerfully as they did in ancient Biblical times. My mail from so many parts of the world is awe inspiring. Revelations from the spirit world are following fast and following faster.

From November 11th, 1919 to January 23rd, 1920, I lectured in New York city. The blessed of the earth seemed to have confidence in me, and at the close of my lectures they came, at first hesitatingly, but soon confidently and told me of things in their own homes. They saw I would not deride, abuse and ridicule them, nor disparage. Then they took me to their homes and I saw enough to warrant this assertion: "There are enough dictated writings to keep a large publishing house at work, year in and year out, to publish them in book form." I will never use the word "automatic" again in speaking of these amazing revelations. They are dictated by all kinds of humans in the seven realms of the discarnate to those whose bodily organization can be used for the purpose. Not many come from the seventh sphere, however. Dictated writings are now being received hourly on the earth plane from the discarnates.

Now, if these writings are not from spirit realms, but due to sub-conscious mind, then all governments of the world can do nothing better than to appropriate funds for critical study of this sub-conscious. The truth is, these astonishing revelations are caused by external powers, and not by anything within the human individuality. If really within, then a human is so very remarkable and complex that the scientific men and women of the world should devote their lives in striving to find, at least, trace of a clue as to what we are, what a human is. For actual knowledge as to what we are, as to spirit or mind, is exceedingly limited—almost negligible. If governments would appropriate for researchers, delvers and toilers with one object, namely: to discover who and what we are, and at last this discovery be made, then the career of man on earth would change for the better.

* * * *

If testimony as to the future existence of the soul is false, then we may as well abolish trial courts, on the ground that all testimony is false. How those just out of the body arrive in sphere one, and fit in with the new environments, is now revealed directly to friends here in prison houses of flesh. My letters tell how the souls are received, cared for, reared to maturity (if children), taught and impressed with all facts required for the temporary life in sphere one. Progression is proved; but in sphere one, nothing is taught about eternal progression. Sears and stains of the soul's contact with matter here on earth plane are not all wiped out in the first and second, for human troubles actually have entered the third sphere. Entranced mediums cannot tell the thousandth of what they sense, see and hear, therefore expert shorthand reporters should always be present. I said reporters, for unless I am sorely mistaken, every editor on earth will soon print pages of these dictated writ-

ings. Some editors are already beyond fear of ignorant ridicule, invective and scorn, meted out merely because people strive diligently to find if the soul really lives after the body dies. If editors cannot be induced to publish these truths, the people will soon start great daily papers themselves.

* * * *

I am still researching with radium and carry it to every circle. Discarnate human entities never fail to take it up and carry it around close to the eyes of all present, and then high over all our heads. A duplicate of the spintharoscope has been instantly produced at my request, and the two floated around side by side; and the glow looked like a spiral nebula in cosmic space-deeps. Indeed, the spirit world is wonderful and complex. Countless ages will be required for all to understand. The Master Creative Mind is Infinite. There is no use writing big numbers, for we cannot grasp them, but I will write a curiosity for a thinking task, thus: There are trillions of intelligences, all human, in the mighty spirit spheres. I have been publishing incessantly in many papers and magazines for years about the inconceivable wonders of radium; and now Madame Curie is coming to Los Angeles on June 7. The women of the United States, through President Harding are to present her with one gramme of the most wonderful matter known to advanced science.

The mighty powers now shaking humans here in flesh, may well be as a wind shaking reeds and trees. Knowledge of the spirit world is increasing by leaps and bounds. The April, 1921, number of "The Harbinger of Light" reads like a scientific magazine. See the revelation by Jules Verne. Also: "A life of pure delight." Entire issues of the "Harbinger" could be filled with revealing sentences from my letters. Here is one out of thousands:—

I am aware within me of duality of person, and conscious of something within me entirely different from myself; so much a higher order than myself that I am amazed at its working. My ordinary self is mediocre in comparison, for this entity is of such a high order that I am astounded at what it can do. It is unfailingly at my beck and call, and will unfailingly work out any problem, no matter how difficult, that is entirely beyond the reach of my ordinary self. Will you kindly explain, or put me in touch with any who can.—E.L., New York City.

I will surely explain and, I hope, to the complete satisfaction of my valued correspondent, Mr. E. L. of N.Y.: "And Melchizedek, King of Salem, was the priest of the Most High God."—Gen. xiv. 18. . . . "Within the veil. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the Order of Melchisedec."—Hebrew 6-19-20. I assert that this mighty awe-inspiring supernal, spirit-terrestrial Order of Melchisedec, of which Jesus of Nazareth is a high priest for ever, is now releasing wisdom. And this high wisdom of the actual nature of the vast spirit realm of spheres, which we all must soon enter, is the real cause of the wondrous "spirit-wave" now submerging nearly all of Christendom.

This mighty spiritual and intellectual Order was and is by far the most magnificent ever on earth, of which the Orders of Hermes, Essenes and Masons are mere little modern branches. Good brother, E.L., in New York City, has been selected to be a recipient, and also a giver out of very ancient wisdom concerning the future state of man. Things are moving rapidly. Of the thousands of letters received here containing these releases, Mr. E. L. has surpassed all, for his mentor, direct from the Arcana of the spirit O. of M. solves problems. This may

be said to be the opening of a plan marked out by the Order.

* * * *

The most amazing things are now possible. Thus, the discoveries in high physical science in astronomy, chemistry, radio-activity and in others—are due to released wisdom. These releases are described in my letters as coming by sudden thoughts, a whole chapter of a book coming in the mind almost at once, direct voices spoken in whispers and, as it were, aloud (so it seems to the hearer) dictated writings, where, as in the case of the world's astonishing book, "A Dweller on Two Planets," the writer could not rise from his chair for hours until the dictator had finished the particular writing. This amazing book tells of the very habits, thoughts, civilization, inventions, sciences, literature, art and high culture of ancient Atlantis, which now lies at the bottom of the Atlantic. It was written at the most incredible speed by a schoolboy, aged 17 years, under the absolute control of Phyllos, a mighty Atlantean Master Mind. Out of print for five years, the startling demand suddenly became so great that a new edition, at enormous cost, due to tripled prices of all book-making, has just been published.

All who wish to know what is "going on," should have this book, if they have to deprive themselves of other things, even a few costly and harmful dinners! "Going on" is a good term, for the "spirit movement" is so immense now that people will soon force editors to publish. The gigantic wave must be felt in the near future. The release of the book, "A Dweller on Two Planets," if told as to how it was released, would fill all with amazement. The inventions of all kinds of scientific apparatus, airships, wireless, etc., are simply releases from very ancient, now sunken, Atlantis. The mere words of prophecy of startling inventions to come soon, will be followed by more hints so that some reader will re-invent astonishing principles of new devices, and startle mankind.

[A few copies of the massive and altogether extraordinary volume, "A Dweller on Two Planets," are on hand at the office of "The Harbinger of Light." It is the new edition, referred to by Professor Larkin, and is of absorbing interest.]

PSYCHIC SCIENCE AND THE NEW TESTAMENT.

Speaking at a private social gathering in London on a recent date, Dr. Ellis T. Powell, I. L. B., D. Sc., said that he was absolutely convinced of the truth of the story of the Resurrection. This was not because he was a Churchman, but because as a lawyer and a scientific man, he had examined and analysed the Greek text of the New Testament and compared the record with the discoveries of modern psychic science, and the close agreement of the two was astonishing. If they supposed that the story was a "fake," then they had to consider the possibility of a man sitting down and concocting from his own imagination, and this at a period nearly two thousand years ago, a story which showed an intimate knowledge of the working of subtle laws in absolute conformity with modern discoveries concerning them. This was an incredible supposition.

In the course of his address Dr. Powell said that although the translators of the New Testament had given us a monument of noble English, the fact that they were unacquainted with psychic laws had led to an imperfect rendering of certain Greek phrases, which, when their full meaning was traced out, showed an astonishing understanding of psychic facts on the part of the writers of the Gospel narrative.

PERSONAL.

Many of our readers will learn with regret of the death of Mr. William Ford, which occurred on July 6th, at the residence of Mrs E. Darby, Bondi, Sydney, at the age of 66 years. He was a well-known champion of the Spiritual Philosophy on the Sydney Domain, and was a fluent and forceful speaker. He was also a ready writer, and was the author of a number of works on advanced thought. He was held in high esteem by the Spiritualist community, and several of the leaders of the movement were present at the Memorial Service held on the Domain, and paid sincere tributes to the fearlessness and honesty of purpose of the deceased in his endeavours to uplift humanity. The service was conducted by Mrs. Rooke, in conjunction with Mr. Simpson. It was Mr. Ford's desire that his work on the Domain should be continued, and arrangements have been made for this to be done by Mrs. Darby, Mr. Simpson and others.

The news of the passing to the higher life of Mrs. Day, who was well-known as a highly developed and spiritually-minded medium, will be received with much regret by a large circle of friends. She had resided in East St. Kilda, Melbourne, for a number of years, but recently removed to Sydney to recuperate and enjoy a change of scene. These anticipations, however, were not realised, and the end of her earthly labors came on June 16th. To her devoted daughter we extend the tenderest sympathy, and trust she may derive some little consolation from a knowledge of the fact that "All is well" with the one whose life was full of useful service and consideration for others.

THE PSYCHICAL AND THE SPIRITUAL.

Psychism is no more a guarantee for spirituality than the colour sense in the artist, or cleverness in the differential calculus in the mathematician. And yet, psychical powers, depending partly upon the accumulation of vital energies, demand a certain discipline, even asceticism, for their efficient exercise. For the training of these psychical powers comprised within what the Hindus designate as Hatha Yoga, extensive development of the will and subjugation of the emotions seem to be required. Yet the Buddha regarded this excellent discipline as waste. There is a story of his meeting a Yogi who gave him a demonstration in levitation. It consisted in floating through the air back and fore over the Ganges. The Buddha asked him how long it had taken to learn to accomplish this feat. It had taken fifteen years. "And you could have got the same result by giving the ferryman a penny, any day," replied the great Teacher.

It is, however, no small accomplishment to obtain such control over the forces of nature as to suspend gravitation. But the medium has not attained to that. He makes himself a passive instrument to something outside himself, whether an external force or a personality. He is often unconscious or in a trance-condition while he is being used as such an instrument. There is a gulf between him and the Hatha Yogi. But the great Teachers belong to quite another category. Distinction has to be made between people widely separated in worth and development. There are at least four types, the Medium, the Magician, the Mystic, the Master. The average psychic belongs to the lowest class. So that it is hardly a correct use of terms to speak of Gautama or of Jesus as a psychic, though undoubtedly they had psychic powers and exercised them. This exercise is not their chief role, it is a subsidiary function.—"Was Jesus a Psychic?"—the Rev. Tyssul Davis.

Presbyterian Clergyman under Criticism

THE SLANDER ON SPIRITUALISTS.

"MORALS AND RELIGION."

The Editor "Harbinger of Light," Melbourne.

Sir,—

Thanks for sending me "The Harbinger of Light." Your remarks did not hurt me, because your assertion is no proof that Spiritualists are not responsible for the book entitled, "Whatever is, Is Right." Unfortunately the name of the author of the book has not been given, but the same quotation is found in Mr. Algernon J. Pollock's pamphlet, "Modern Spiritualism," and he adds on page 17, that the book, "Whatever is, Is Right," has received endorsements by many leading Spiritualists, filling nearly 100 pages. Mr. Pollock's pamphlet may be obtained from Mr. Cutting, Book and Tract Depot, Elizabeth Street, Sydney.

I agree with you that the publication contains "infamous doctrines" and is "abominable," and perhaps you may yet thank me for directing your attention to it. I am writing for further information to Mr. A. J. Pollock, c/o. "The Central Bible Truth Depot", 12 Paternoster Row, London, E.C.

Praying that you may not be deceived by the "Seducing Spirits" we are warned to beware of,

Yours truly,

W. N. WILSON.

"The Heights,"

East Maitland,

July 6th, 1921.

OUR REPLY.

BY THE EDITOR.

This letter is intended as a reply to the Editorial published in the July issue of this journal, in which we took our correspondent—Rev. W. N. Wilson, a Presbyterian minister—to task for submitting to the Assembly of the Free Presbyterian Church of Australia, recently held in St. George's Church, Sydney, a gross and outrageously slanderous travesty of the teachings of Spiritualism, as contained in the following extract from the "deliverance" on "Religion and Morals," for which our critic admits he was responsible:

The alarming growth of Spiritism should also be noticed, which denies both the Father and the Son. The dreadful character of this evil system is brought out in a Spiritistic book for advanced Spiritists, which teaches that there is no such thing as sin, that lying is a necessity, that both vice and virtue are beautiful, and that Christ is no better than the Devil. We warn our people against the snare of this system of demonism, with all its evil teaching and fruits.

The book alluded to in this quotation is entitled "Whatever is, Is Right," which our Reverend traducer has never seen, and of which he does not even know the name of the author! All he knows about it is that it is quoted in a pamphlet by someone bearing the name of Algernon J. Pollock! For aught he knows, therefore, from personal knowledge, such a book has never been published! And yet he had the temerity to present to the august Assembly of his Church a summary of the alleged abominable and blasphemous contents of this hypothetical work, as representing the moral and religious teachings of Modern Spiritualism! Is there any necessity to comment on such conduct as that? What do the members of the Assembly think of the

position to-day in the light of the foregoing facts? They have obviously been unconsciously led to accept a tissue of lies for the real teachings of Spiritualism, and as an act of elementary justice ought to forthwith have the mendacious statements expunged from the records of the proceedings.

We do not for a moment doubt the sincerity of the Rev. Wilson, but we publicly censure him for the course he has pursued, and indignantly resent his altogether illogical suggestion that the onus of proving that Spiritualists are **not** responsible for the book, "Whatever is, Is Right," rests with **them**. As a matter of obvious logic and common sense, the onus rests with **him** to prove that Spiritualists **were** responsible for its publication. If he cannot do this, his case immediately falls to the ground.

* * * *

For the information of our assailant we may add that a correspondent informs us that about **forty** year ago he read a small book in the Melbourne Public Library entitled, "Whatever is, Is Right," and adds: "It caused much discussion in those days. I doubt, however, if the stuff the parson quotes is in the book you refer to." This, however, is probably the precious book in question. But fancy going back nearly **half a century** for evidence of the moral and religious teachings of Spiritualism when the truth could have been, and ought to have been, ascertained from the published pronouncements of the acknowledged leaders of the movement of the present day! If the Rev. Wilson has any sense of shame at all he should feel very small indeed as he reads these lines, and the members of the Presbyterian Assembly should solemnly wish they had never listened to his assault.

But who is Algernon J. Pollock, on whose literary output our correspondent places such implicit reliance? We do not know—he appears to be as obscure a personage in the literary world as our opponent is in the realm of the Church—but we have his pamphlet, "Modern Spiritualism," price **two pence**, and in that pamphlet we find the lying contents of "Whatever is, Is Right:" reproduced. And at the end of their recital the author adds:—

Is not the general likeness between this abominable immoral Catechism and the teaching of Rev. R. J. Campbell's "New Theology" staggering? The enemy is very busy. The likeness between Spiritualistic teaching and the "New Theology" proclaims their common origin. They are alike gross infidelity, and both came from the bottomless pit.

Such is the refined and courteous manner in which this unknown Algernon Pollock writes of the Rev. R. J. Campbell, D.D., Associate of the Bishop of Birmingham! And on another page of this brazen pamphlet he states:—

We have now had ample proof from Scripture that Spiritualism is in reality Demonism. Nay, more; in some way or other every form of evil has its origin, I believe, in this cult. Heathendom in its nameless horrors is Spiritualism. The New Theology, Christadelphianism, Seventh Day Adventism, Millennial Dawnism, Mormonism, and Christian Science—all bear features of their common parent. They may vary as to details, and contradict each other, as for instance, "Millennial Dawnism" repudiates "Modern Spiritualism" (for Satan must have many baits for many minds), but the essence of all evil teaching is Satanic, and therefore Spiritualism in its essence.

This is the kind of ranting nonsense of which this rabid pamphlet consists, and this, forsooth, is the bigoted and narrow-minded writer whom the Rev. Wilson chose as his **authority** to establish the unblushing calumny contained in his discreditable "deliverance" on "Religion and Morals"! We respectfully advise our ecclesiastical foe to make a

careful study of both "religion" and "morals" before he ventures again to traduce a vast body of estimable and spiritually-minded men and women, both in the Church and out of it, and numbering many millions in the aggregate. He may then possibly realise that he has been recreant to the principles of both of these subjects; and recognise that it is the primary duty of a professedly Christian minister to always write and speak the truth, and nothing but the truth!

We now await an official notification from the Assembly of the Free Presbyterian Church of Australia intimating that in countenancing the Rev. Wilson's diatribe it erred in ignorance and that it is no longer a party to the falsehoods we have endeavoured to rebut. If this is not forthcoming the public will be justified in concluding that this particular body considers itself "free" to outrage the religious susceptibilities of others, as it thinks fit, and also, if it so desires, throw Truth to the winds!

FACE TO FACE WITH THE "DEAD."

Many people now living have seen and conversed with someone who has long ago passed through the change of death, but who is able, by borrowing matter from a medium, to render himself visible and palpable for a limited time. I remember conversing face to face in French with a figure dressed as a Carmelite nun, who said she had lived long ago at Montreal, and was for the moment one of my guides. She said she often came to my house in the country and knew my little girl, aged about four. The very next day the child said that a strange woman in funny clothes had leaned over her cot. Records of appearances of the "dead" to the living are innumerable. It is said that Dante appeared to his son, Pietro Alighieri, and told him where he would find, behind a secret panel, the missing MS. of the thirteenth canto of the "Paradiso"; but this was in a dream, when the preceptive faculties of the subconscious self are on the alert. So we read (Acts xvi. 9) of a man of Macedonia appearing to Paul and entreating his help. We are told that Lady Burton burned the MS. of the "Scented Garden," which was ready for the press and even already sold, at the most emphatic command of Sir Richard, who three times appeared to her after his death.

"Wonders of the Saints," by Rev. F. Fielding-Ould, M.A., obtainable at the office of "The Harbinger of Light."

TO CORRESPONDENTS AND CONTRIBUTORS.

PLEASE TAKE SPECIAL NOTE.

Please write your name and address distinctly, and indicate the State in which you reside, to avoid confusion through duplication of nomenclature.

Letters requiring a personal reply should be accompanied by a stamped addressed envelope for the purpose.

MS. submitted, but not accepted, cannot be returned unless stamps are forwarded to cover postage.

Correspondents should state whether they are Mr., Mrs. or Miss.

Subscribers are asked to bear in mind the date upon which their subscription expires, and thus save us the time and expense of sending out accounts.

All remittances should be made payable to "The Harbinger of Light."

Exchange must be added to Country Cheques.

Readers who have difficulty in obtaining the magazine through local agents should send their subscription direct to the office, and thus save all further trouble in the matter. The rates will be found in our advertising columns.

GOD AND THE CHRIST.

DEFINITIONS: FROM ZABDIEL.

FIRST, then, what is meant by God? Do they mean a localised personality when they think of the Father—a person such as a man is?

If so, it is obvious that the Christ is not He, or this would create a double person, or two personalities in one in such a way that distinction of each would be impossible. It is not that way the Oneness of which He spoke is to be sought. Two equal persons united is an unthinkable condition, and one which reason rejects at once.

Or is it meant that He is the Father in manifestation as Man? So, then, are you and so am I. His servants. For the Father is in all of us.

Or is it that in Him was the fulness of the Father, undivided? So in you and in me also dwells the Father; for Him it is not possible to divide.

Yet if it be said that the Whole of the Father dwells in Him, but not in us, I say that is an opinion and no more, and also an illogical one; for if the Father as a Whole dwells in the Christ, then either the Christ is the Father without distinction, and none else, or the Whole Father dwelling in the Christ must cease to dwell in Himself of necessity. This is also not reason.

So it is first necessary that we understand that the Father is the Name we give to the highest aspect of God we are able to think of. And even this we do not understand, for it is frankly confessed that He is beyond our understanding.

I cannot define Him to you, for I have not seen Him Who to all less than Himself is not visible entirely. What I have seen is a Manifestation of Him in Presence Form; and that is the highest I have attained hereto.

Then the Christ in His Unity with the Father must be also above us as to our understanding, as He is above us in Himself. He tells us so much as we are able to think of, but not to understand very much. He manifested the Father, and such qualities of the Holy Supreme as were capable of manifestation, in the body of us. Little more we know, but grow in knowledge as we grow in humility and reverential love.

As He is One with the Father, so we are One with Him. And we dwell in the Father by our dwelling in Him Who is the blending of what we call the Human and the Divine. The Father is greater than He, as He Himself once said. By how much greater He did not say; and we could not have understood had He told us.

It may be said by those who read this that I have cut away the scaffolding and left no building within.

My purpose, friend, I stated at the first. It was not to rear a building, but rather to point out that the first thing to build is a sure foundation; and that any structure raised on one not sure must, now or later, fall, and much labour be in vain.

This, indeed, have men been doing more than they realise; and that is why so much is misty when it might be plain to view. Not all, of course, but enough to make the road much brighter than it is.

I speak not so much to instruct, in this present message, but rather to give men pause. For ratiocination may be fascinating to certain minds, but is not meat for the soldier. It flatters with its perfect logic and well-balanced argument, but is not durable to withstand the wear and tear of the wide elements of the spheres.

It is not always so wise to affirm, as it is to say, "I do not know this—yet." Pride often blinds one to the beauty of a humble mind; and it is not true that he who answers a deep problem off-hand is a fountain of wisdom; for assurance is sometimes nearly akin to arrogance, and arrogance is nowise true or lovely.

From the Vale Owen Script.

The Messages from Zabdiel are now published in the Vale Owen Series, Book 11, "The Highlands of Heaven," and can be obtained at the office of "The Harbinger of Light."

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

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SPIRITUALISM IN VICTORIA.

To The Editor "Harbinger of Light."

Dear Sir,—

With regard to the correspondence on this subject in your July issue, I am in earnest, and desire sincerely to see Spiritualism more extensively, and very much better, represented. I had no wish to ask any one to do anything of an invidious nature, but correspondents, in some cases, implied that the trustees and members of the M.P.S. Lyceum, having the Terry Memorial in hand, did not merit the confidence of subscribers; I thought it a pity they did not name the persons who did, or would, merit that confidence. But to proceed: The usual half-yearly audit of the books of the Lyceum will take place in September, and the balance sheet will be published and a copy sent to you, and all contributors to the Terry Memorial. The M.P.S.L. Committee think this will be better than publishing a statement of the Trust Account only, as I stated would be done in your August number. May I say again, Sir, that I will be pleased if R. M. Edwards will arrange for an interview with me early.

It certainly would be better, as "Unity" says, to have "one united progressive Society than several inefficient ones." That is just the position. Also we must have the way and the power to protect honorable workers in the Spiritualistic cause, and to compel all who use the name of Spiritualist, or Spiritualism, to produce their credentials. This certainly will help to sweep a deal of baneful rubbish away. Where is our organization when nearly forty meetings, claiming to be Spiritualistic, are advertised to be held on Sundays in Melbourne and suburbs? We believe, however, that two thirds of these are simply cases of private enterprise and business under the title of Spiritualism. The advertising for Sunday only must amount, at least, to six hundred pounds a year, and for all the other meetings through the week the advertising must exceed a thousand pounds a year. What waste; not only in money, but in time and effort, and very much of it to the discredit of Spiritualism.

It is with the idea of preventing this waste and traffic that a central edifice is needed and organization in connection with Spiritualism imperative. Are the ideals of The Spiritual Philosophy put before the public as they should be? Educated and intelligent lecturers are needed. Demonstrators of spirit power are wanted. The people come for something; are we giving them what they desire to know, that their loved ones who have passed over can and will prove their identity and presence. Again, I believe proper organization, a central position and a suitable building, will serve to place Spiritualism in its true place, and at the same time help to disperse the parasites that thrive on the name of Spiritualism, but bring odium upon it by their association with it. It rests with Spiritualists to do this.

C. H. LUMLEY.

193 Bank Street, South Melbourne.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

We have pleasure in reporting progress. There are now 14 churches affiliated and two under consideration. We take this as evidence that Spiritualists realize the necessity of organization, and that we are working along lines which commend themselves to workers and adherents generally.

In order to regulate Sunday Services, and as much as possible limit the "business" side of our work to week-days, a deputation waited on the management of the "Age" and "Argus" and received assurances that only organised and recognised Spiritualist Churches and Societies shall advertise under Spiritualism as "Sunday Services."

A committee was appointed at our July meeting to go into the subject of a Building Fund and prepare a suitable project for submission to the churches interested. A vigilance committee was also appointed.

E. O. JONES, Hon. Sec.

TO THE READER.

If you have any difficulty in obtaining copies of "The Harbinger of Light," you should order the Journal direct from the office and thus have it delivered at your door regularly every month.

SCEPTICISM RUN MAD.

We meet often enough, men who are incapable of being convinced in spite of the most evident proofs—excellent fellows in other respects, educated, agreeable, philanthropic, but whose spiritual eyes are so constructed that they cannot see right in front of them (huntsmen tell us the eyes of a hare are like this). . . . It is not their fault. Not only do they not want to recognise the sun in the meridian, but they are unable to. . . . Carl du Prel tells (in "La Magie, Science Naturelle," part II., p. 327) of a preacher who pronounced from the pulpit these astonishing words: "I shall only believe in a hypnotic suggestion when I have seen it, and I shall never see it, as I make it a rule never to take part in that kind of experiment." What logic! What magnificent reasoning! "Eyes are useless to a blind brain," says an Arabian proverb.—Camille Flammarion in "La Revue Spirite," August, 1920.

THE DIVINE IMAGE.

To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace and Love,
Is God, our Father dear;
And Mercy, Pity, Peace and Love,
Is man, His child and care.

For Mercy has a human heart;
Pity, a human face;
And Love, the human form divine;
And Peace, the human dress;

Then every man of every clime,
That prays in his distress,
Prays to the human form divine;
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew,
Where Mercy, Love and Pity dwell,
There God is dwelling, too.

WILLIAM BLAKE.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The Committee of the V.A.S. is pleased to report good progress in all its branches of work. The Mediums' Meetings are always well attended by earnest sitters, and the following Psychics have helped during the past month. Mesdames Bryning, Alderwick, Divers, Eaton, Wale, McDonald, Wall, Douth, Werber, Goode, Kerby, Madam Orion, Misses Bracken, Gledhill, Messrs E. O. Jones, W. Wood, Windlow, Howell, Harris T. Wood, Spencer, Morrison, Applegarth, and many other visiting Psychics. The Developing Classes, under the leadership of Mrs Askew, V. P. and Mrs Bryning respectively, are doing good work and many students are making fine progress. The Sunday Afternoon Developing Circles, under the leadership of our President (Mr. E. O. Jones) is increasing in numbers, and much interest is being shown by many friends who did not previously know anything about Spiritualism.

We regret to report that Mrs Harper, our respected Hon. Treasurer and Librarian, has been away for a week with a severe cold, but are pleased to report she is making good progress towards recovery. Our Sister does a wonderful work for the V.A.S. and her help is sorely missed by the Hon. Secretary and members generally.

The Sunday night meetings are always well attended, and very often the aisles have to be filled with extra chairs to accommodate the congregations. Mr. Bloomfield still occupies the platform. Mr. E. O. Jones spoke on the last Sunday of the month, as Mr. Bloomfield conducted the Richmond Spiritual Brotherhood Anniversary. We are pleased to note that Mr Horace Leaf will be with us in the New Year to give his illustrated lectures throughout Australia.

"The Harbinger of Light" is still well sought after and its contents are always full of interest to Spiritualists and investigators.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The morning services have been attended by somewhat smaller congregations than usual of children. This is partly accounted for by bad weather conditions and also a few of the scholars sufferings from colds and like ailments. The address has been delivered on the Sunday morning by Miss Burford, Mr Crisp, and Mr Waschats, respectively, and one other Sunday (Recitation Sunday) conducted wholly by the children themselves, Miss A. Dickason occupying the chair. The adult discussion is quite a feature, and much appreciated by all who attend it.

The usual Mediums' meetings have been held each Sunday afternoon, and we sincerely thank all our willing workers who come forward to help us in this service. The way that these meetings are attended proves that many good messages are delivered and acknowledged which is gratifying to the recipient and the medium, as much as to the one using the medium.

The evening services have been conducted by Mesdames Allaway, Hands, Hangar, Arthur, and Mr Pateman. We are very grateful to these friends for their assistance, and for the very pleasant evenings that resulted. For the next few nights Mr Pateman will be the lecturer and thus a good time is assured to all who appreciate a good sound lecture.

The Band of Hope is progressing favorably. The competitions of the Band of Hope Unions have just ended and we have come out of the fight with one prize. Considering that the members competing were double that of last year, and the talent much superior, we are well satisfied, and in congratulating our winner, Miss Thelma Barnard, we must also congratulate those who tried, but were defeated as they all gave a very creditable display of their several items.

We extend a hearty invitation to all to attend all our meetings, and hope the invitation will be accepted. We wish also to thank the Editor for these reports and his many kindnesses and trust that "The Harbinger of Light" will continue to prosper.

C. H. LUMLEY, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

Since last report we have had a very successful time, our meetings, especially the evening sessions, have drawn large attendances, and very close attention has been given to the various lectures delivered by, and through, our Speaker, Mr. Moorey, who has been with us now nearly ten years, a record for any Spiritualist Church in Victoria.

Our Sunday afternoon message meetings are well attended by a fine class of inquirers, and we hear many expressions of appreciation of the help and comfort received by the different people. The church committee are very grateful to the workers who assist us at these services and ask them to accept our thanks, and if their names do not appear in these reports it is because we do not advertise any worker or workers in connection with these meetings, but welcome all bona-fide workers to assist.

Our Psychometry meetings on Mondays and Fridays are also well attended, and for their services at these we express our gratitude to the various helpers. On the social side we have had several very enjoyable gatherings and the attendance has been good.

Wishing "The Harbinger of Light" every success on behalf of the Church of Spiritual Research.

ERNEST LOVE, Recorder.

OCCULT CHURCH OF VICTORIA.

We have to report satisfactory progress with our work during the past month. Our membership roll is increasing and evidently we are filling a long-needed want—that is, a purely Spiritual platform; we are not aiming at big collections, or drawing large audiences, but "for the good we all may do." The Rev. M. Parker, Miss Codling, Mrs Daniells and Mr E. Love have occupied our platform and we desire to thank all who have helped us, as all services are rendered voluntarily.

Our Students' Class is fairly well attended and our Social Evenings with songs and music are looked forward to by old and young.

M. A. BODEN, Hon. Sec.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated)

We are pleased to report progress, there being a great undercurrent of Spiritualism going on in South Australia. Many anxious inquirers come to our meetings to investigate.

Our Wednesday Developing Class is always crowded, so much so that our President is having a hall, 45 x 30, built on her property, so that accommodation can be found for all; her "At Homes" are very popular, and the Monthly Social was a success. We have a good band of willing workers.

The Sunday Church meetings are invariably crowded. On Saturday, the 10th July, the Rev. Lily Lingwood-Smith performed the marriage ceremony between Mr Pankhurst and Miss Monaghan, two members of the Order. It was a pretty wedding.

W. T. LINGWOOD-SMITH, Recorder.

NEW SOUTH WALES.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

On June 26th Mrs Twelvtree and Mr S. E. Bradford officiated at the ceremony to dedicate the newly-erected platform to the cause of Truth. The Hall was filled and the audience listened attentively to the impressive address delivered. Both Speakers urged the need for the presentation of pure Spiritualistic Philosophy. The President, Mr J. Nettleton, in the course of a few appropriate remarks said it was his great desire that the platform should only be used to promulgate the highest truths for which the movement of Spiritualism stood.

The Half-yearly meeting of members was held on Saturday, July 9th. The attendance, unfortunately was small. The Reports submitted were generally of an encouraging character. The financial report showed a deficit on the half year's work, and to meet increasing expenses greater effort on the part of the members is needed.

Mr Rawes was elected Secretary, and Mrs Rawes, Librarian in the place of Mr and Mrs Jones who retired, and to whom a hearty vote of thanks was accorded for service faithfully rendered. A strong working Committee was elected and we look hopefully forward to the ensuing session.

H. V. MASKELL, Recorder.

STANMORE SPIRITUALIST CHURCH.

Much regret was expressed at the news of the passing to the Higher Life of Mrs Hughes, one of Sydney's best known mediums, who gave the greater part of her life to the cause of Spiritualism; she was much respected by all who knew her. Another worthy and esteemed member, Mrs Clifton, also passed to the Higher Life.

Mrs Harris (Trumpet Medium), after a long stay with us, is about to visit New Zealand. Mrs Harris has occupied our platform on several occasions when large congregations have attended. We wish her God speed and extend our best thanks to her for the many wonderful tests given through the trumpet.

Our services have been drawing large congregations and the addresses by our Leader, Mrs Morrell, have supplied much food for thought. Our membership is still steadily increasing in numbers.

The 93rd birthday of our esteemed and much loved sister, Mrs Dormer, was celebrated in the Dispensary Hall, Newtown, on Tuesday evening 12th July, when some 200 members and friends met together to wish her Many Happy Returns. Mrs Morrell (our Leader) presented the many presents and tokens contributed by members and friends. Mrs Dormer, in receiving them expressed her thanks feelingly and in a clear and nice manner indicated her keen conception of things in general despite her advanced age. A delightful programme was the order of the night. Mr Breakspear acted as Chairman. To Mrs R. A. Fenn (Hon. Sec. to Social Committee), Mrs Morrell and others assisting very cordial thanks are due, and the Committee also expressed their best thanks to all contributing items during the evening.

JNO. K. BENNETTS, Hon. Sec.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

Our Church continues to grow and extend its influence in attracting large and interested audiences.

Our Building Fund is growing steadily, and we hope very soon to be able to commence the erection of the first portion of the new church. We are still a very long way from the sum required, to give us a good start and will feel grateful to receive donations from people interested in the growth of our beautiful religion.

We have had a visit from Mrs Cross Turner, and Mr. Carter, the latter of whom gave us an address. We have added a Mutual Improvement Class held every Friday night; keen interest is being taken in the discussions brought forward, and good results are looked for in the near future.

We all join heartily in sending our best wishes to all Societies and Churches, and best wishes for "The Harbinger of Light."

W. J. KERLIN, Secretary.

NEW ZEALAND.

SPIRITUAL SCIENTISTS' CHURCH, AUCKLAND.

Since the National Conference was held here three months ago and our decision not to affiliate with that body, owing to the report furnished by our members, who were nominated to be present as visitors, we have carried on with our own Speakers, with the notable exception of Mrs J. W. Stables, who gave two addresses on "The Christ Spirit in the Light of Spiritualism," and "What the True Clairvoyant sees when the Spirit is leaving the body," both of which were very much appreciated by her hearers, who await her further visits to the city eagerly.

Our own Speakers, Messrs Molloy, Fairburn, Brown, Smith and Sister Maisie, have been doing their best to elucidate the theme, and we have managed to get along without the usual phenomena at these services. We have abolished church fees, and find we can get along by voluntary subscriptions and efforts without the slur being cast at us that we only accept those who can pay to join our little church.

Thanking all friends for their assistance and good will, and wishing "The Harbinger of Light" continued success.

THOS. R. A. SMITH, Secretary.

TO RECORDERS.

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

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

REPLIES TO CORRESPONDENTS.

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

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

J.C. (Sydney):—Balance of 6d. relieved with thanks.

R.M. (Dunedin):—Your appreciation of the July issue afforded us much pleasure. Yes, our endeavour is to keep readers acquainted with all the principal developments in connection with Spiritualism and Psychical Research in all parts of the world, and are gratified to learn you consider we succeed.

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WHAT ALL THE WORLD IS READING

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

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

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

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

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

A GUIDE TO MEDIUMSHIP.

AN AUTHORITATIVE AND COMPREHENSIVE EXPOSITION OF THE WHOLE SUBJECT.

By E. W. and M. H. WALLIS.

MEDIUMSHIP EXPLAINED.—Part One contains Eight Chapters dealing with—The Sacred Office of Mediumship; What is Mediumship? The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

HOW TO DEVELOP MEDIUMSHIP.—Part Two contains Seven Chapters dealing with—The Basis and Cultivation of Mediumship; Spirit Circles; How to Form and Conduct Them; How 'Conditions' Affect Results; Practical Advice to Sensitives; Obsession; Its Causes and Cure; and Clairvoyance, Clairaudience, Automatic Writing, Magnetic Healing, Psychometry, and Trance and Inspirational Speaking.

PSYCHICAL SELF-CULTURE.—Part Three deals with the Soul and its Powers; Sub-Consciousness; Mediumship and Psychical Susceptibility; Self-Realisation; Mystical, Occult, and Magical Powers; Hypnotism; Habits; Physical and Mental Self-Culture; Diet; Deep Breathing; Auto-Suggestion; Mind-Cure; Will and Thought-Power; Concentration and Abstraction; Practical Instructions on Thought-Transference; Psychometric Experiments; Crystal Gazing; Visualising, Clear Seeing, Healing by 'Laying on of Hands,' 'Mental Healing,' and Deep Breathing; the Spiritual Significance; Spiritual Unfolding and Self-Possession; the Religious and Altruistic Value; the Divine Immanence.

This work has been highly commended by all the Spiritual Journals of the English speaking world, and has been translated into Dutch.

Dr. J. M. Peebles says of the book: "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

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