

The Banninger of Light.

Edited by W. Britton Harvey : JANUARY 1st, 1926.

Author of "Science and the Soul."

The Editorial Chair.

The Demon of Intolerance.

There is perhaps no more appropriate time than the recurrence of the season in which the whole of Christendom celebrates the birth of the Prince of Peace for reminding the reader that one of the great needs of the present day is a development of the spirit of Toleration in the consideration of what are known as religious questions. The demon of Intolerance has had a fairly good innings. He has been at the wickets long enough, and it is just about time he was bowled out by the angel of Tolerance. We are living in an age of transition—not only in a religious sense, but also politically and socially. The minds of men are being "widened with the process of the suns." Old ideas of every kind are being thrown into the melting pot. Many of them will disappear altogether—others will come out transmuted, and will be presented to the world of the future in an entirely new garb. Only the dross of Error will be destroyed—the grains of Truth will be preserved.

Truth crushed to earth will rise again,
The eternal years of God are hers.

Truth can always take care of itself. It is divine in its origin, and therefore can no more be destroyed than Deity itself. There is always mental conflict at the beginning of a new Age. And that is the position of mankind to-day. The old things are passing away, and all things are becoming new. Only a certain proportion of men and women, however, are prepared to extend the arms of welcome to the change. The great majority, the unthinking mass, those who worship the past, as the Eastern fanatic worships a fetish, prefer continued allegiance to the "old groove," and consider it "dangerous" to venture along new paths. They are for the most part timid souls. They are afraid to exchange their present foothold for ground which they have never tested. Their condition resembles that of the American negro prior to his emancipation from slavery. He was quite content with his lot, and had not enough confidence in himself to enter the region of freedom. But when once freed, his attitude quickly changed. He realised what he had missed in all the years that had gone, and to have attempted to put him back into the old conditions would have been resisted to the death.

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No one thinks of blaming the negro for hesitating to don the mantle of Liberty. Neither must we blame those good, but timorous, individuals who are so permeated with the "old teachings" that they shrink from even inquiring into, much less accepting, those nobler conceptions of Truth which are fast modifying the religious outlook of the world to-day. We should, in short, agree to differ, and only when the opponent is particularly offensive and aggressive, should we administer firm rebukes in the hope of making him realise that he must be tolerant towards those who are prepared to be tolerant towards him. We can, for instance, remind him that it was the demon of Intolerance that compelled the fearless Socrates to drink the fatal hemlock; in an outburst of fury it slew the saintly

Stephen; it flung the early Christians to the lions; it condemned the truthful Copernicus as a heretic; it committed Galileo—the most illustrious man of his age—to the noisome dungeon and treated him with remorseless cruelty during the last ten years of his life; it burnt the noble Bruno at the stake; it gave us Foxe's Book of Martyrs; it murdered Protestants and slaughtered Roman Catholics; it consigned to the flames tens of thousands of innocent women who were burnt as witches, and in 1601 it even burnt a horse at Lisbon because its master had taught it sundry tricks and the animal was therefore considered to be possessed of a devil!

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The whole pathway of human history, in short, is literally bestrewn with the unsightly remains of the hapless victims of Intolerance. And, above all, it alone made Calvary possible! Assuredly, then, Intolerance is a fiend to be shunned rather than a blessing to be fondly caressed, and yet we find very many clinging to it to-day as affectionately as ever. These intolerant and misguided souls are traitors to the dominating principle which underlay the Reformation, and the pity of it is that they do not seem to know it. Spiritualists of all men, should be tolerant. But it is nevertheless, no part of the duty of a Spiritualist to allow others to use him as a human football. He has a goal to defend—the goal of Truth—and it behoves him to fight for that goal when the invader intrudes. But he should never be the aggressor. The Golden Rule should be his motto, and he should always endeavour to overcome evil with good. This may be difficult at times, but, then, if there were no difficulty in the process, there would be no merit in its accomplishment. It is always safe to follow the example of The Master, who could be very forbearing, very forgiving and very kind, but there were other occasions when He deemed it both expedient and wise to discharge the arrows of satire, sarcasm, scorn and indignation. Take His touching and piteous lament over the condition of Jerusalem :

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

* * * *

What a tender cry! It is full of sorrow, full of lamentation, at the waywardness and unresponsive spirit of the people. He realised the depths of their spiritual perversity and ignorance, and was sad at heart. But how differently He spake of the shallow parade and unctuous hypocrisy of the self-righteous Pharisees! These were wilful and deliberate sinners. They were full of deceit and pride, and consumed with a sense of their self-importance. In their own estimation they were immaculate, perfect, very superior persons, and everybody else was only common clay. Mere expressions of sorrow would be thrown away on such as these. They were "serpents" and "vipers" in human form, "hypocrites" and "whited sepulchres." And Jesus told them so with reckless moral courage.

To call them "whited sepulchres" was particularly severe, and the sting would go straight home to the Eastern mind. The sepulchres, or tombs, referred to were imposing constructions of stone, often surmounted by a dome, and it was the custom

to whitewash them, or paint them white, on the outside. The exterior, therefore, looked very clean and attractive, but inside were the decaying remains of the departed, suggesting contamination and repulsiveness rather than purity and spiritual life. The language used by the Master, in describing these receptacles for dead human bodies, runs like this :

Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also, outwardly, appear righteous unto men, but within ye are full of hypocrisy and iniquity.

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The Pharisees, then, resembled these sepulchres—they were externally very proper, very prim, very clean, but within they were simply charnel houses, full of spiritual decay and spiritual death. Could any comparison be more cutting than this? And yet there are people who imagine that Jesus could not possibly utter a harsh word, or adopt a scathing simile if He tried. The fact is He could be, at one time, supremely tolerant, and at another, supremely severe in denunciation. It all depended on the circumstances. And we to-day cannot do better than take a leaf out of His book in these respects.

Especially should we try to be tolerant. It may be a hard lesson to learn, and still harder to put into practice. But it has to be mastered, "somehow, somewhen, somewhere," by all those who would "overcome"! Spiritualists, in particular, may find their patience sorely tried because they are so often attacked, and the attackers are frequently those in high places in the Church who seem to forget that "people who live in glass houses should not throw stones." Our attitude, however, is not one of antagonism to the Church. We prefer to regard it with feelings of tolerance, hoping that the day may be approaching when the present tendency to bring itself more into line with modern thought will become accentuated and generally followed.

In the meantime we trust we shall not be provoked unduly by charges of disseminating "false" teaching, otherwise we may be tempted to demonstrate that the Church has laid itself open to a similar accusation in respect to some of those doctrines which were once taught as embodying Divine Truth, but which have since been discovered to be "false" and have consequently been interred with as little fuss as possible! There is a very wise old proverb which runs—"Let sleeping dogs lie!" We respectfully commend its consideration to those dignitaries of the Church who, generally from lack of knowledge, declaim against the teachings of Spiritualism and classify its exponents as pliable instruments in the hands of the Devil! Their position is such that they run considerable risk in disturbing the canine sleeper, and will only have themselves to thank if provocation is ultimately followed by the adoption of retaliatory measures.

Wayside Notes.

Evolution of Religious Thought

Indications are to be observed almost every day of the great unrest prevailing in the field of religious thought. They are apparent in every country that has accepted the Christian religion. The disturbed condition may be likened to the turmoil produced by the meeting of two swiftly-flowing streams when they clash at some central point. The surface becomes churned up and there is nothing but confusion on the face of the waters.

One of these streams may be said to represent the orthodox teachings of the centuries—the other represents the changing views of the present-day known as Modern Thought. They have been slowly converging towards a given centre and have now met. They have come into collision, as it were, and the result is such a seething turmoil as has never previously been witnessed in the annals of Christianity—at least, not since the early days when the paganism of Rome had its conflict with the new religion and was eventually worsted in the fray.

The situation is exceedingly interesting to thoughtful minds, and is the direct outcome of the working of the evolutionary principle by which "the minds of men are widened with the process of the suns." Evolution, however, is so intimately associated in the minds of the multitude with the physical only, that they are apt to overlook the fact that it is operative with equal potency in the regions of the mental and the spiritual. In these two domains there must necessarily be continuous unfoldment. The alternative spells stagnation, and that is unthinkable.

Hence the disturbing element that has, in more recent years particularly, entered the religious realm. But it is only disturbing because some minds expand more rapidly than others. They out-run the slowly-moving majority and a "difference of opinion" naturally follows. The latter are loth to cast off the moorings of conventional beliefs, whereas the former are prepared to revise their conclusions at any time at the urge of Truth. In course of time, however, the position always rights itself—the "advanced" souls maintain their lead, the "children of a lesser growth" unfold by slow degrees, and in the end the whole mass takes a step forward in the attainment of emancipation from the thralldom of error.

My Religion.

The reflections in the foregoing Note were suggested by the action of the London "Daily Express" which recently invited nearly a dozen of the leading authors of Great Britain to express their views in its columns on the subject—"My Religion." Sir Arthur Conan Doyle led off, and among the other contributors were Mr. Arnold Bennett, Mr. Hugh Walpole, Mr. Oppenheim, Mr. de Vere Stacpoole, Mr. Compton Mackenzie, Mr. Zangwill, Mr. Henry Arthur Jones and Miss Rebecca West.

As article after article appeared from the pens of the respective writers the measure of public interest aroused was quite phenomenal. So much so, in fact, that the various contributions were speedily embodied in book form and commanded an enormous sale. It was thus made plainly evident that the general mass of the body politic is not so indifferent towards religion as many people appear to imagine. In the case of the great majority the feeling is there alright, but it lies dormant until some unusual event stimulates it into activity, and then it blazes forth in the most unexpected quarters.

The controversy that followed was as animated as it undoubtedly was frank in expression, and we are told that hundreds of letters were received from day to day as the publication of the articles proceeded. It is manifestly impossible to reproduce even the briefest summary of these contributions, but it was very significant that practically all the writers attached very little value to the dogmatism of the Churches and equally significant that no attempt was made to sneer at the Christianity of the Christ. Creeds and doctrines were placed in a secondary position, and as Sir Arthur Conan Doyle remarked, in commenting on the series:

January 1st, 1926.
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A remarkable feature of all the articles was that they were all adverse to Christian dogma, but all in sympathy with the Christian spirit. There was less of dogma but more of Christ. This seemed to represent the state of humanity to-day. Two things were needed for a revival of the religious spirit—the Christ spirit in its simplest form and direct spirit communication.

The truth is that in these days the average man and woman is demanding an essentially practical religion. The doctrine of salvation by belief alone has had its day and ceased to be. It no longer commands the intellectual assent of the multitude and has to be supplanted by teaching that commends itself to the reason and is based on the sublime and simple tenets of the Sermon on the Mount.

In a word, the religion of the future will consist, not in belief in theological doctrines or acceptance of certain dogmas pronounced by the Church, but in "living the life," in **doing** things, in translating the precepts of the Master into action and emulating His practical example from day to day. When that time arrives Spiritualism will have come into its own and intercourse between this world and the next will be as common-place a proceeding as broad-casting is now on the terrestrial plane.

When I am Dead !

Further evidence of the popularity of discussions on religious subjects in Great Britain is furnished by the fact that no sooner had the "Daily Express" completed the publication of the articles referred to above than the "Weekly Despatch" opened its columns to a similar series on the question—"When I am Dead, What will become of Me?" Apparently, it "pays" to run these "stunts"! And although this may not be the motive prompting the promoters one is pretty safe in venturing the opinion that these enterprises would not be undertaken if they militated against the circulation of the journals concerned and thus entailed financial loss. It just shows how public opinion is changing and how swift some of the British newspaper magnates are to catch the popular breeze!

The contributors to the "Weekly Despatch" series, which will continue well into next year, include Mr. Max Pemberton, Dame Nellie Melba, Father Ronald Knox, Bishop of Liverpool, Bishop of Lichfield, Bishop of Chelmsford, Bishop Well-ton, Bishop of Kensington, Rev. R. J. Campbell, Miss Maude Royden, Rev. Basil Bourchier, Mr. G. K. Chesterton, Mr. Israel Zangwill, Mr. John Oxenham, Lady (Laura) Troubridge, Mrs. Rosita Forbes, Viscountess Grey of Fallodon, Dame Edith Lytton, The Lady Greville, Lady Tree, Lord Headley, Sir Napier Shaw, Judge Parry, Mr. J. A. R. Cairns, Mr. Ian Macpherson, K.C., M.P., Mr. Frank Hodges, Mr. J. R. Clynes, M.P., Prof. Leonard and Dr. Mary Scharlieb.

By the time this galaxy of writers have expressed their views it is more than likely that the man in the street will be more perplexed than ever as to what will happen to him when he is dead!

To add to the public interest in this significant "departure," the proprietors of the "Despatch" offer three prizes of £100 each for the best letters on the subject—£100 for the best letter from a clergyman; £100 for the best letter from a layman; £100 for the best letter from a Spiritualist. The adjudication will be made at the close of publication of the series. Readers should note that letters must not be less than 250 words in length or more than 1,000 words. They should not be in the nature of

criticisms of the views expressed by the writers of the articles, but should embody the reader's own personal answer to the question: "When I am dead; what will happen to me?" Each letter should be marked "Mystery" on the top left-hand corner of the envelope and addressed to "Weekly Despatch," Carmelite House, London, E.C. 4.

"New-Fangled Ideas."

The conceptions held by Spiritualists of the purpose of this physical life, the meaning of death, and the nature of the conditions in the After Life, are sometimes called new-fangled ideas, as though they only came into existence a year or two ago. It is, in fact, this imagined newness that is largely responsible for the prejudice exhibited towards the Spiritual Philosophy in its teachings concerning the particular points named. The people to whom these remarks apply are as dearly fond of "old" beliefs as they are of old china, and generally for the same reason—simply because they are "old!" Anything in the way of modern thought is, to them, "new," and therefore something to be shunned. They appear to be imbued with the puerile notion that the whole of the truth that is to be revealed to humanity was made known two thousand years ago, that they have grasped that revelation in all its fullness, and that consequently there is nothing more to be learned!

It never occurs to these mental dwellers in antiquity that if they could be fully acquainted with the truths taught by The Christ, by His disciples, by the Apostles, and by the Fathers of the Early Church, they might possibly realise that only **fragments** of these teachings had been preserved, and that if they could only be recovered in their entirety, it might entirely revolutionise their religious beliefs. What warrant have they for assuming that they know **all** that was taught on the questions under notice at the opening of the Christian era? Is it not far more reasonable to assume that, having regard to the conditions prevailing in the days of The Christ, to the absence of any systematic method of preserving His teachings and those of His immediate followers, the truths concerning life, death and the spiritual world were much more fully explained than the Gospels and writings of the Apostles would lead us to suppose?

At all events, we know that the Early Fathers of the Church possessed knowledge very much akin to the Spiritualistic teachings of the present day, and that knowledge was in all probability handed down from still earlier centuries—from the times of The Christ Himself. If it was not given out by the Founder of the Christian Church what authority had these august Fathers for proclaiming it? That they did proclaim it, we know from their writings, and, presumably, they considered they had ample warrant for so doing. It was not something entirely "new"—something which they themselves manufactured! They doubtless had full authority for what they taught on the subject, and that authority could only have been the Master and His Apostles.

Spiritualism, therefore, is no latter-day afterthought—it dates back, at least, to the opening of the Christian era, and much earlier, as students of comparative religion are well aware. As Sir Wm. Barrett, F.R.S., puts it—"Spiritualism constitutes the preamble of all religions." It is utter ignorance of these facts that underlies much of the opposition displayed towards Spiritualism to-day!

PAINTING IN TRANCE.

SOME MARVELLOUS PICTURES.

EXHIBITED AT PARIS CONGRESS.

From the "Sunday Chronicle," London.

There is in France to-day a miner who, without the least knowledge of art or colours, is painting most wonderful pictures. If he were asked to produce a picture or a drawing at any given time or with any set subject he would hardly know how to begin; yet he has produced canvases which astonish the art critics who have seen them.

He has been brought to notice through the International Spiritualist Congress now meeting in Paris, and as showing that his case is not simply a matter of hearsay some of his works are on exhibition. They bear a double signature. In one corner is the name of the miner, Augustin Lesage, while in the other appears the signature of the great old master Leonardo Da Vinci, who died over four hundred years ago.

The pictures bear no resemblance whatever to the work of the painter of the famous "Joconde," but they bear none the less the touch of a master's hand. They are designs rather than pictures—strange intricate designs, wonderful in drawing and in colouring, and painted as but few artists could paint them after a whole lifetime of study. Yet they are the work of a man totally ignorant of art, who says that he does not know how he painted them.

He knows nothing of them really except that under an impulse he could not resist he bought the raw materials and stood before his canvas. It seemed as though a ghost took possession of his hand and eye, mixed the colours, and wielded the brushes.

THOUGHT HE HEARD VOICES.

Augustin Lesage, now a man of forty-three, attended the elementary school at his birth-place, Saint Pierre lez Anchel, until he was thirteen years of age, and learned to read and write, but very little more before he went to work in the pit. He worked and lived and thought like the rest of his fellows until one day in 1912, when he was working alone at the end of a long gallery in the pit, he thought he heard voices calling him.

He listened, then called out, but no one answered. There was no one in the gallery but himself, for it was a burrow only large enough to admit one man at a time. He thought his ears had deceived him, so he set to work again in a place so small that he was forced to lie upon his side. Again he heard the voice calling him, and this time it said: "Get canvas, brushes, and colours and paint."

Lesage, awed for a moment, decided that some of his workmates were playing a prank on him, but he still felt a prey to a strange uneasiness. He finished his turn and went to the surface, but once there he could no longer resist the call that had come to him and he went off to a colour shop and bought artist's materials.

EVIDENCE OF "CONTROL."

No sooner had he begun to order the colours he wanted than it occurred to him again that there was something very extraordinary about this sudden inspiration, for he had asked for a tube of veronese green, a colour of which he had never heard in his life. Yet he heard himself order it. Then he went home, set up a canvas and began to paint. He did not know what he was painting nor how it came about that he laid on the colours with such a sure and accurate touch of the brush. After a while he laid down his palette and brushes and slept the

sleep of an exhausted man. But the picture called him again, and again he worked, knowing neither how or why.

The result was a picture or design which, having signed with his own name he signed also with the name of the great artist of whom he had never heard.

There are certain remarkable details about the picture, too. Not only is it a most intricate design, executed with a skill that amounts almost to genius, but in certain parts of it there appear Arabic characters and Egyptian hieroglyphics, reproduced with perfect accuracy.

BURNS AND HIS HIGHLAND MARY.

The circumstances of the production of the following lines are these:

Mrs. Frances O. Hyzer, of Montpelier, Vt., was sometimes influenced to write both poetry and prose purporting to emanate from unseen inspirers. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence, and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

Fair lady, that I come to you
A stranger-bard, fu' weel I ken,
For ye've known naught of me, save through
The lays I've poured through Scotia's glen:
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Don, and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,
I heard the gudedame when she said
She'd know, in joyous spirit-spheres,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make—
And lady I have flown to see
If ye'd my message to her take.

Tell her that when I passed from earth
My angel-lassie crown'd wi' flowers,
Met me wi' glowing love-lit torch,
And led me to the nuptial bowers;
That all we'd dreamed o' wedded bliss,
And more, was meted to us there—
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr.

Where love's celestial fountains play'd,
And rose-buds burst and seraphs sang,
And myrtle twin'd, our couch to shade,
I clasped the love I'd mourn'd sa lang,
And while by angel-harps were played
The bonnie "bridal serenade,"
Though na gown'd priest the kirk-rite said,
Burns was wi' Highland Mary wed.

Ther's na destroying death-frost here
To nip the Hope-buds ere they bloom—
The "bridal tour" is through the spheres—
Eternity the "honey-moon."
And now, my lady, if ye'll bear
These words unto the anxious dame,
I think I can ye so reward,
Ye'll ne'er be sorry that I came.

According to the Manchester "Daily Dispatch," new legislation has just been introduced by the Government of Kenya to control and, if possible, exterminate witchcraft among the natives. Even the possession of charms is to be an offence punishable with a maximum sentence of one year in prison, a fine of £50, and confiscation of charms.

Sensational Poltergeist Case.

EXTRAORDINARY PHENOMENA CAUSED BY A GIRL.

CURED AT BRITISH COLLEGE OF PSYCHIC SCIENCE.

Extraordinary details are available concerning the case of a Yorkshire mill-girl, who is believed to have been cured of what has long been known as a poltergeist—a German name for a noisy and mischievous spirit. . . . When she was near, articles of furniture, clothing, crockery, etc., were liable to be thrown in all directions without the slightest conscious effort on her part. After three months under special care and observation at the British College of Psychic Science, London, she has ceased to be a centre of these disturbances, and is apparently restored to normal health.

For obvious reasons, it is not desirable to give the name of the girl of whom the following facts are related, but, according to the evidence of members of her own family, and of people with whom she worked, she was in an astonishingly abnormal state of health nine months ago. To-day she is comparatively free from troublous influences of any kind, and is happy in the knowledge that the unconscious power that she formerly exerted has been lost.

She hopes that power will never return, whatever it was, and asks no more than to be allowed to settle down quietly at work and at home, like any other normal and sensible girl. She has no desire to make use of any of her supposed psychic powers, and does not wish to be made the subject of any psychic experiments or investigations.

The girl, whose name is omitted at the request of those closely interested in her welfare, is a member of a respectable and hard-working Keighley (Yorkshire) family. She is 20 years of age, tall and comely, and possessing a rather striking mass of dark bobbed hair.

There was nothing unusual about her as a child, except that she was always regarded by the rest of the family as "very highly strung." No one else in the family has ever been abnormal in any way, although one of the girl's two sisters has been a semi-invalid for some years.

SPINNING BREAKAGES.

It was towards the end of last year that girls working in the same spinning mill began to notice that her presence had a curious influence. Breakages of threads in the spinning frame are fairly common, but batches of ends broke down with alarming frequency on three frames near which the girl worked.

A theory was advanced that the girl's body was magnetic in some abnormal way, and that the breaking of threads was due to some electrical disturbance. Colour was lent to this theory by the knowledge that a small amount of electricity is generated by the rapidly moving spindles.

But strange things were also happening at the girl's home, and she became so troubled by the influence that she was unconsciously exercising, and also by the gossip and questions of all who knew her, that she became ill.

One night she fainted several times, and a medical man was called in and told all about the strange happenings in the home—the upsetting of the table, and the breaking of crockery—and the incidents at the factory. The doctor talked to the girl, tried, without success, to find out whether she exercised any magnetic influence, and then frankly told the girl's mother that he could not find any evidence of an abnormal condition of health.

Eventually the girl went into a Bradford nursing home, and the publicity which had been given to her case attracted the attention of Sir Arthur Conan Doyle. It was through him that she went

to the College of Psychic Science, where she remained three months.

MEDICAL MEN PUZZLED.

All the medical men who saw the girl during the time of the strange manifestations at the woollen mill were puzzled by her case, but the psychic experts in London regard it as one of poltergeist phenomena, probably due to "some kind of depletion of the nerve forces."

In the treatment at the College of Psychic Science, the services of a trance medium were employed, and clairvoyance, magnetism and suggestion also used, with satisfactory results.

In the report of Mr. J. Hewat McKenzie, the principal of the college, it is stated that the girl had had a nervous breakdown following an unhappy love affair, and that this probably had much to do with her strange psychic condition.

During the early part of her stay at the college the most devastating incidents happened. Mr Kenzie's report, published in the October issue of "Psychic Science," states that even the heaviest pieces of furniture, which it ordinarily took two or three persons to move, were knocked about the room, quite independently of any act of the girl's, and generally at a distance of four or five feet from where she was sitting or standing.

FLYING SAUSAGES AND VANISHING BANANAS.

In the scullery, where the girl was at work, an observer saw a frying pan dash off the gas stove, sending the frying sausages flying about.

While she was in Yorkshire a similar incident had happened at a canteen, where a pudding jumped out of a basin.

In the kitchen of the college, one day, things became particularly lively. A chair which stood by the fireplace jumped seemingly over the table, for a cup was knocked off and broken, and the chair was found seven feet away from its usual position.

At another time, when the housekeeper was preparing grape fruit for breakfast, a portion disappeared and could not be found. She got two bananas to take its place, and laid them on the table, when suddenly the missing grape fruit whizzed past her ear, and the bananas vanished.

When the girl had gone to bed one night great noises of banging and tearing were heard, and on going into her room Mrs. McKenzie found the girl in bed, "but the room looked as if a tornado had swept over it. Everything that could be thrown down lay on the floor. The girl stated that the moment she got into bed the legs went, letting her down on the floor and the mattress seemed to rise up. When she got into bed again the frame of the washstand went over, a mahogany armchair was thrown down violently and the arm support was splintered. Another chair, also thrown over, had a piece broken off the back by its fall, and a small wicker table lay on the floor. All the girl's clothes and trinkets lay on the floor, also in a wild heap."

It was not only at the college, but at other places visited by the girl, that these mysterious things happened. Once, when the girl went into a dairy for milk, a great milk churn on the floor near her fell over, this showing (as the report states) "how the force accompanies the person of the girl, and is not located in one place."

COMMENTS OF COLLEGE PRINCIPAL.

In his observations on the case, Mr McKenzie says:

Direct observation, as in so many similar cases, seemed to foil its own end, but enough was actually seen by Mrs McKenzie, myself, my daughter and secretary, and some students staying in the house, as well as the constant view of damage to crockery and furniture, to leave us without a shadow of doubt as to the girl being the focal centre of some unexplained force.

In the case of this Yorkshire girl, Mr McKenzie adds, "it was noticed that things fell with great force after she had moved beyond them, as if the energy were drawn from her back and limbs, and was much greater than anything required for tipping a table over in the ordinary way. An ordinary fall will not break a solid table or chair. They need to be thrown with vigour and intention for this to happen.

I tried to find if the girl felt anything while the heavy articles were thrown about. Only once, during a particularly bad disturbance, did she say that she felt a peculiar drawing in the limbs, which would suggest the extension of the psychic body, well-known in cases of physical phenomena.

On this sole occasion, before the question had been put to the girl, Mrs McKenzie, going into the kitchen during the disturbance, and standing where the girl had been a moment before, became aware that she stood in the centre of force of some sort, a kind of electrical discharge affecting her limbs, such as is sometimes noticed in a psychic group.

In conclusion the principal states that his report is "a continuous record, made from day to day by people competent to judge such cases, neither afraid of the forces operating nor making light of the seriousness of the matter for the girl who was involved. There is nothing exaggerated. The wish of all observers was to report correctly and to secure relief for the victim as speedily as possible."

I hope the cure will remain effective. At the end of September, she was reported still free from disturbances, and has resumed her daily work in the mill.

"UNDOUBTEDLY CURED."

"She has now been home again for a month," said a member of the household at Keighley recently, "and she is undoubtedly cured of whatever was wrong with her eight months ago. She is so much better, indeed, that she can now laugh and joke about her former troubles. If crockery happens to be broken, she will laugh and say, 'Well, that's not me, any way.'"

The narrative continues:

It was the breaking of crockery and other things, and the unaccountable movement of furniture that were the most alarming symptoms of her trouble. You will scarcely believe the strange things that happened. I frankly admit I would not have believed them had I not seen with my own eyes.

We were in the kitchen one day when the table had been laid for dinner. There were four plates, one at each side, and suddenly two legs of the table were raised into the air and the plates were all shot on to the floor and broken.

G— was standing about two yards or so away from the table, and there is no question about it whatever that she did not touch the table or consciously make any effort to lift it. She was dreadfully upset, because it was all as mysterious to her as to us.

When I told my husband what happened with the table and pots, he could not believe me; but the following day he himself saw similar strange happenings. Ornaments and a clock were swept off the mantelpiece as if by an unseen hand, and ornaments were also upset and broken in her bedroom.

G— will not talk either to us or anyone else about her stay at the College. Indeed she hates any sort of reference now to her illness, and wants to forget all about the whole business. She had no special

treatment in the College, but they were very good to her, did their utmost to brighten her up and forget her trouble, and it has done her a world of good.

The latest report to hand about a month ago stated that the girl was still in her normal health and performing her work satisfactorily.

PERSECUTION OF MEDIUMS.

LONDON SOCIETY CLAIRVOYANTE FINED.

Another illustration of the anomalous fact that the law knows no distinction between the genuine medium and the most brazen charlatan is furnished by the recent prosecution of Mme. "Estelle"—a well-known and reputable psychic, described as a Society clairvoyante of London—who was fined £20 at the Marylebone Police Court on a charge of fortune-telling. The case created unusual interest on account of her recognised standing in psychic circles and many letters were published in the London and other newspapers protesting against the proceedings. Among these was a contribution from Sir Arthur Conan Doyle, who wrote as follows to the "Daily Express":

Is it not time that the prosecution—or rather the persecution—of clairvoyants and mediums should cease? Let us use a little common sense in the matter. What harm was this woman ("Estelle") doing to any one? No complaint was made by her clients. On the contrary, we are told that the court was full of them, ready to testify to the good that they had received. Her messages may, as the prosecuting counsel was bound to say, have been "balderdash," but how in that case are we to account for the grateful clients?

The case was a purely artificial one, framed up by two police-women, who are self-confessed instigators of and participators in any breach of the law which may have been effected. The usual procedure is for such policewomen to appear as weeping mourners, clad in black, begging for some consolation in their distress. The whole proceeding is repugnant to one's sense of justice, and is foreign to the spirit of British law, which has never encouraged the "agent provocateur."

I hold no brief for fortune-tellers, though I cannot see that they do any harm. In the case of people with real mediumistic gifts, the effect of this law is to discourage that which is the most precious thing in the world. I know one medium to whom I have sent a hundred mourners, eighty of whom have written to me to say that they received complete satisfaction, and that their shadows had passed away.

This woman has twice been trapped by constables and fined in the courts. The scale of fines, I may add, is far higher than for personal assault or for aggravated cruelty to an animal.

The Spiritualists of Great Britain have for some years been endeavoring to get the Witchcraft Acts amended or repealed, but without any perceptible effect to date. This legislation was originally directed at the bands of marauding gypsies who infested the country of that period, and to-day is being enforced with no discrimination between the genuine and the fraudulent, and this notwithstanding the fact that the psychic faculty has been as irrefutably established as the existence of the physical senses. Such ridiculous legislation has therefore become a legal anachronism and well may Sir Arthur exclaim: "Let us use a little common-sense in the matter!"

At the last annual staff dinner of the London Telephone Service, Viscount Wolmer is reported to have said that he had recently come across a letter written by Lord Rayleigh, the distinguished scientist, in 1880, when he had just been shown the invented telephone of Mr Bell. He wrote: "It is indeed extraordinary; in the top floor of the house I could quite distinctly hear Mr Bell, who was speaking in the basement." He then added, "It is a wonderful instrument, but I do not suppose it will be of any use."

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WHAT THINK YE OF THE CHRIST?

BY THE EDITOR.

Spiritualism is not a religion of creeds and dogmatic assertions. Its adherents are as free as the air they breathe in the matter of religious conviction. There is, consequently, a diversity of view among them as to the relationship of Jesus the Christ to the great All-Father, the Creator of all things, the all-pervading, incomprehensible Over-Soul of the Universe, in the hollow of whose hands are held the countless worlds of space and all that dwell therein. Some are even more orthodox on the point that many of those who are regarded as leaders of the Christian Church. Others go to the other extreme, and in the descriptive phrases they use are apt to give offence to the religious susceptibilities of those whose minds are cast in a very different mould. This, of course, is a position that cannot be controlled. It is, however, much to be regretted and, in our opinion, does great disservice to the Cause.

All students of Church history are aware how the point of issue was settled in the fourth century as the outcome of the strife-engendering controversy between the brilliant Arius and the equally brilliant Athanasius. Such a settlement, however, cannot possibly be considered as final to-day. Thoughtful men and women are refusing to be bound by the decisions of Church Councils of fifteen hundred years ago. They are "thinking things out" for themselves and drawing their own conclusions.

For our part, we have long since ceased to regard the Christ as being absolutely identical with God Himself, but we do believe Him to have been the highest, divinest and most perfect expression of the God-head ever manifested in human form. If among the hierarchy of Heaven there is an Order known as "Sons of God," then we can well conceive that the Christ may be the most exalted of them all—the Son of God. Of course, in a general sense, we are all "sons of God." But, as St. Paul puts it: "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory." So it is with the Christ. By virtue of His transcendent spiritual unfoldment He stands out pre-eminently sublime, and is the central radiant figure among the adoring hosts of Heaven. This is

the teaching received through various channels, from the higher spheres.

In that outstanding classic in Spiritualistic literature—"Spirit Teachings," by the Rev. Stainton Moses—the principal control—"Imperator"—describes the Christ as "the sinless Son of God"—thus differentiating between Him and the "undivided Godhead." He goes on to explain that the object of the work of the Christ was to bring mankind into a higher and truer at-one-ment with God in the ennobling of the nature, the purifying of the spirit, the making of the human and divine one in aim and purpose—the drawing of man's spirit, even whilst incarnated, up nearer and nearer to the Divine. He adds:

This was the mission of Christ, in this he was a manifestation of God; the Son of God; the Saviour of man; the Reconciler; the 'Atoner' (i.e. putting man and God 'at-one'). And herein we perpetuate His work, we carry on His mission, we work under His Symbol, we fight against the enemies of His Faith, against all who ignorantly or wilfully dishonour Him, even though it be under the banner of orthodoxy and under the protection of His Name.

The days shall come when men shall recognise the Oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded, shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a perfect knowledge, and they shall know that the sign (the symbol of the Cross) under which we speak is the symbol of purity and self-sacrificing love to them and to their brethren for all time.

In reply to the question as to whether the work of teaching, as contained in this book, derived its mission from the Christ, "Imperator" stated:

You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation . . . Jesus Christ is now arranging His plans for the gathering in of His people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past.

This statement is sufficiently significant of the



[In the history associated with this picture it is explained that Miss Bertha Valerius, a Swede, began it in 1856 under guidance from the Beyond. After many attempts, she being quite untrained in art, the picture (10ft. x 6ft.) was finished to her satisfaction in 1896. Soon after, in accordance with the promise of the Angelic Messengers, she passed away peacefully in her sleep. The message of the picture was stated to be the need for a belief in a living Christ, still active for the world's upliftment. The original occupies the place of honor in a private Chapel in Stockholm, and by request of the inspirers of the picture there appears beneath the verse—John 17, 9: "I pray for them whom thou hast given me, for they are Thine."]

status of the Christ in the supernal realms! And it is borne out by the teachings in the inspired Script received through the hand of the Rev. G. Vale Owen. In "The Ministry of Heaven" we find the leader of the band stating:

And there comes in these ways to our knowledge the life of the realms above us, where those who dwell there be so near to the Christ and His own Abode that in their face and form are seen to be the form and the lineaments of the Christ Himself.

About these realms, supernal and sublime in their silence of potential energy, the Christ moves freely, while to us He comes in what has been shown to you as Presence Form. In that way, too, He is altogether lovely, as well I know. And if this be so, then what suns of splendour must His eyes be like, and what rosy glory must his raiment soften to the gaze of less than He, so they be not too much in amaze at His Present beauty!

Here, again, we find the Christ described as a personality distinct from God, and in that delightful book of obviously inspired messages, "Christ in You," we are exhorted: "Listen to Christ Jesus, the divine Man, and you will understand that His words are for you and have new meanings." It may be said that we are all divine. So we are. We are all emanations of the Godhead, and therefore must, in some degree, partake of the divine essence. But there are varying degrees of divinity, and we know of no other who, in this respect, excels the Christ. The Deity may be compared to the sun of our solar system; the Christ may be conceived as one of His rays—the most brilliant of which we have any knowledge—and all humanity may be pictured as so many other rays of varying spiritual luminosity, some of us, of course, being very dim rays indeed! The Christ out-shines us all.

* * * *

He is, nevertheless, our Elder Brother, and it remains for each of us to determine whether we shall be like Him in the aeons of spiritual evolution that lie before us. "A man may become a Christ in Paradise," states the Bishop of London. Yes, but for the average man it means ages of unfoldment—so tremendous is the gulf between the two. Even exalted spirits, we are told, cannot gaze upon the undimmed glory of the Master. He shines as the sun and is overpowering in His matchless majesty. He is the nearest approach to God that man can conceive. But, as Sir Oliver Lodge argues in "Making of Man":

No one can suppose that the Ruler of the Universe, the Maker of Heaven and earth and of all things visible and invisible—no one who has formed any conception of the infinite depths of space, and the thousands and millions of worlds which it contains—no one who has saturated himself with the intricacies and beauties and incomprehensible magnitude of Creation, can suppose that the Regulator of all this could be incarnate in Totality in the matter of any single planet, and could there be subject to the browbeatings and revilings of men and be put to death. An absurdity of that kind is not what we are called upon to believe. Such an idea would be a heresy, easily confuted from the New Testament.

There are many people, however, who do unquestionably hold this view, and as this has been recognised as the orthodox teaching of the past we can scarcely be surprised at the prevalence of this erroneous idea. The Founder of our religion, however, was under no such delusion. As Sir Oliver puts it:

The incarnate Son would know that the Father was greater than he. He would feel his kinship, and realise the majesty of his origin, and his innate superiority to all the sons of men. Yet he would know himself also to be a perfect human being, a Son of Man as well as a Son of God, uniting the two natures in the only way possible, and raising the standard of mankind to heights otherwise inaccessible. It is our privilege to learn that we are sons of God. He had to learn that he had truly become a Son of Man. That was the fact to be grasped and emphasised.

The Christ, then, may be regarded, not as the altogether-inconceivable Deity which the finite cannot possibly grasp or understand, but as the concrete expression of the Most High on the physical plane, manifesting all the sublime attributes of the Godhead and particularly emphasizing the dominant spiritual quality of Love. He thus becomes the Great Exemplar, and, therefore, "the Light which lighteth every man that cometh into the world." It is for us to follow His example, as far as is humanly possible, and when the precepts He taught are translated into action Selfishness—the root of all evil—will be supplanted by Service and each will strive for the good of all!

PASSING THOUGHTS.

If a S.O.S. call at sea impels all mariners within reach to rush to the rescue, how much more readily and effectively will our Heavenly Father respond to the cry of a soul in distress!

However many opportunities we may have in this life for doing good, we cannot afford to neglect any.

What an incalculable amount of distress would be added to partings if the separation meant not only for time but eternity!

The more we study the works of Nature, the more convinced must we feel that Infinite Intelligence is at the root of all creation.

There would be few agnostics in the world if such persons as profess that cult developed their spiritual senses to the same extent as they do their mental and physical.

Do not associate with fools, faddists or fanatics, remembering that a man is known by the company he keeps.

The consciousness that God loves us is the most consolatory thought that can pervade our minds.

If we do our level best in this world neither God nor man can demand more of us.

R. C. N.

WITCHCRAFT ENACTMENTS.

An article on "Witchcraft" recently appeared in the "Birmingham Daily Mail," from which we cull the following extract:

The earliest enactments against witches made their appearance in our Statute Book in 1563; the latest were not erased from it till 1736. English legislation enjoined hanging in the case of condemned persons. In Scotland, however, where the influence of ministers of religion was much greater, a witch might be burnt alive. In some cases ordeal by water was resorted to. With her right thumb securely fastened to her left great toe, the suspected person was thrown into the nearest horse-pond. If she sank and was drowned she was innocent; if, on the other hand, she floated, then most manifestly she was a witch, and guilty of commerce with Beelzebub. The number of those who were put to death for witchcraft during those centuries is estimated by some at 100,000. By far the most distinguished victim of this form of superstition was Joan of Arc, who was burned at the stake for heresy, witchcraft, and sorcery, in the year 1431.

January 1st, 1926
PSYCHIC

The attitude of mind who wishes to cultivate and direct his soul—differs in some respects from mediumship. The seeker for mediumship must concentrate his sensations, and cultivate his mind. Instead of being spirit, he must not "leave it all to the seer, the knower, respond to the thrice psychological sphere. significance; grow close their value and be feel, see, hear, and tions.

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PSYCHIC SENSIBILITY.

The attitude of mind to be adopted by the student who wishes to cultivate his sensitiveness normally, and direct his soul-forces for definite purposes, differs in some respects from that in which the seeker for mediumship approaches the subject. He must concentrate his attention upon his own sensations, and cultivate the introspective powers of mind. Instead of being acted upon by a "controlling spirit," he must become his own control. He cannot "leave it all to the spirits"; he is to become the seer, the knower, ready to receive, interpret, and respond to the thrills and impulses that touch his psychical sphere. He must learn to estimate their significance; grow conscious of their quality; realise their value and be able to live the inner life—to feel, see, hear, and cognise with the soul's perceptions.

He has to govern himself; to discipline his emotions; to subordinate his own likes and dislikes that he may deepen, intensify, focalise, and realise his consciousness upon the inner plane, so that the faintest vibrations of the subtle personal aura of others, and their delicate moral and spiritual aromas may be "sensed" and gauged as clearly as those which are more violent, coarse, and gross. He needs to be sufficiently self-cultured and self-centred to register and interpret these "influences" and then throw them off, so that he will not be affected permanently or injuriously. He will require to know how and when to be "open" and responsive, and to cultivate sufficient will-power positively to close up all avenues of psychical susceptibility whenever and wherever he feels it necessary.

His desire should be to become consciously able to receive, and be "inspired" by, the thoughts and emotions which move the hearts of others, and yet maintain his balance and preserve a calm, discriminating attitude.

From "A Guide to Mediumship," by E. W. & M. H. Wallis, obtainable at the office of "The Harbinger of Light." Price, 9/6, postage, 4d.

EARNINGS OF AUTHORS.

Who is the best-paid English writer?

A few years ago Sir James Barrie was making between £40,000 and £50,000 in a lucky year, and averaging well over £20,000 in royalties upon his plays and novels. Hall Caine was doing at least as well. Nowadays neither Barrie nor Hall Caine is maintaining his output, and though their incomes are very large, they are probably little more than that of Bernard Shaw who is reputed to extract £20,000 a year from a willing public, untroubled by any socialistic scruples.

H. G. Wells, who is not helped by successful plays, is another £20,000 a year writer. His "History of the World" alone brought in £60,000 in the year of its publication—most of it from the shilling "parts" edition.

Arnold Bennett makes about £15,000 a year.

Sir Arthur Conan Doyle, who could make £8,000 or £10,000 a year from serial and other rights in his short stories and novels, has sacrificed much of his income to the demands upon his time made by Spiritualism.

John Galsworthy took many years to establish himself as a money-maker, and does not yet rival Sir James Barrie or Bernard Shaw in this respect, but he is assured of a four-figure income always, and where a successful play is produced can look for royalties which top the £10,000 mark.

DREAMS AND CLAIRVOYANCE.

TWO REMARKABLE INCIDENTS.

The following extracts from "Memoirs", by Sir Almeric Fitzroy, late Secretary to the Privy Council, provide interesting reading matter for all students of the psychical:—

An extraordinary incident occurred in connection with Sir J. Fergusson's death (in the Jamaica earthquake of 1907). Charles Fergusson was on his way up to London by the night express when, in a most vivid dream, he saw his father killed in an earthquake. So strong was the impression that for the greater part of the journey his mind was occupied with revolving the consequences and estimating what he would have to do. The first thing the following morning he was called to the telephone to hear from his servant the announcement of his father's death. The dream further proved to have taken place at the exact time of the earthquake.

Another anecdote concerns the death of the second Lord Hampden:—

He had been lying for at least 48 hours unconscious, when his eldest son Tom, who had been sitting in the room for most of the afternoon, seeing no sign of any change, decided to return to his own house for dinner, and Lady Hampden took his place in the chamber of death. Suddenly the veil was lifted upon the clouded mind beside her, and the dying man exclaimed "How is Tom?" In great surprise Lady Hampden answered, "Tom is quite well and has gone home to dinner." "No," was the reply, and then, in tones of great earnestness, he added "He is in grave danger," relapsing into a state of insensibility from which he did not again emerge. It appeared afterwards that, on his way to Hans Place, his son's cab was in collision with a bicycle, and a bad accident occurred.

WHAT BECAME OF THE BODY?

A discussion has been taking place in the columns of our London contemporary, "Light," on "The Empty Tomb" and what became of the body of Jesus. In his contribution to the correspondence, the Rev. John Lamond, D.D., formerly a well-known Presbyterian minister in Scotland and now "an apostle of Spiritualism," writes:

I will look forward with interest to Mr Tweedale's views on the subject in his new edition of "Man's Survival After Death." He asserts that "there is no evidence of any value for dematerialisation of the corpse." But that is the view that is advanced by those on the Other Side.

The question apparently has been in many minds; and at seances the question has been put, "What became of our Lord's body?" The answer in one case, quoted by Miss Dallas, was that part of the body was dematerialised on the cross, and the other part subsequently in the grave. This view is confirmed in a letter I have received from Major Marriott.

It is further stated that the complete dematerialisation of the body was necessary in order to give greater power for the subsequent manifestations of the Christ to His disciples.

One of your correspondents refers to Eastern adepts. I know little about them. But I have read that they have the power to dematerialise their bodies after death. If that is true of an Eastern adept it may be equally true of the Christ.

The Visible Glory of God.

THE APPROACHING DESCENT OF THE SHEKINAH

AUSTRALIA THE LOCATION!

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

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit."—Joel 2, 28-29.

In Matthew 24, 3rd verse, the disciples asked Jesus: "What shall be the sign of thy presence, and of the consummation of the age?" The reply of Jesus was: "As the bright shining cometh from the east even unto the west, so shall the revealing of the presence of the Son of Man be."

The events of the next seven years divide into two aspects—(1) The descent of the Shekinah; (2) the wars and cataclysms. For the future of the world the descent of the Shekinah is by far the most important event, and its outpouring in this age will be a wonder story for ages to come, as the descents of the Shekinah in the past have been. What is the Shekinah? The Shekinah is the Visible Glory of God, as manifested on Mount Sinai as a brilliant cloud of light; during the exodus, as a cloud by day and a pillar of fire by night; as a cloud of fire at the dedication of Solomon's Temple, and as an outpouring of living flame on the Day of Pentecost. In Mendelssohn's setting of Racine's tragedy, "Athalie," we read:—

O Sinai, thou theme of never-ending story,
Theme of that day, when God in awful splendour came;
When, on thy summit clad in flame,
He veil'd His radiant form
In the clouds of the storm,
Which dazzled mortal eyes with the brightness of His glory.
O say, why then did vivid lightnings flash around,
And smoke in torrents roll? Why did the air resound
With His trumpets and His thunder?
Why did the rocks and mountains shake at His descent?
Say, why was earth thus rent
From her foundations—rent asunder?

Now, this visible manifestation of divine magnetism will be one of the features of the coming seven years, and it will descend before the coming of Armageddon, and the location of its descent will be Australia.

WHAT "SHEKINAH" MEANS.

The word Shekinah, says the "Jewish Encyclopedia," literally means "the dwelling" of God, and refers to the majestic presence or manifestation of God which has descended to "dwell" among men. The word itself is taken from such passages as speak of God dwelling in the Tabernacle, or among the people of Israel, as in Exodus chap. 25, verse 8, which says: "And let them make me a sanctuary, that I may dwell among them." Exodus, chap. 29, 45-6: "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them; I am the Lord their God." Also in Numbers, chap. 5, verse 3: "Without the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell," referring to lepers. Numbers, chap. 25, verse 34: "Defile not the land which ye shall inhabit, wherein I dwell; for I the Lord dwell among the children of Israel." I. Kings chap. 6, verse 13: "And I will dwell among the children of Israel, and will not forsake my people

Israel." Ezek., chap. 43, verse 9: "Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever." Also Zechariah, chap. 2, verse 11: "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee."

FURTHER OLD TESTAMENT ALLUSIONS.

The name of God is also spoken of as descending, or as the descent of the Shekinah, as in Deuteronomy: "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord." Deuteronomy, chap. 14, verse 23: "And thou shalt eat before the Lord thy God, in the place which he shall choose, to place his name there." Also in Deuteronomy, chap. 16, verses 6 and 11, reference is made to "the place that the Lord shall choose to dwell."

Allusion is also made to "Him that dwelt in the bush," the reference being to the Shekinah, or visible presence of God in the burning bush before Moses, as in Deuteronomy, chap. 33, verse 16: "And for the precious things of the earth and the fulness thereof, and for the good-will of him that dwelt in the bush." Also it is said that the glory of the Lord abode upon Mount Sinai, as in Exodus, chap. 24, verses 15 to 18: "And Moses went up into the Mount, and a cloud covered the Mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the Mount; and Moses was in the Mount forty days and forty nights." The temple also was called "the house of the Shekinah," or visible glory of God, for the Shekinah or luminous cloud rested over the ark on the altar in the temple.

NEW TESTAMENT REFERENCES.

Since the Shekinah is light, those passages in the Apocrypha and in the New Testament which mention radiance, refer to the Shekinah. Thus, in Luke chap. 2, verse 9: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people." This glory was the Shekinah or visible presence of God. In II. Peter, chap. 1, verse 17, we read: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased." Verse 16 of the same chapter says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty."

Again in II. Corinthians, chap. 4, verse 6, we read of the Shekinah: "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the

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glory of God in the face of Jesus Christ." In John chap. 1, verse 14, reference is made to the Shekinah "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth." Also in verses 32 and 33 of the same chapter: "And John bare record saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptise with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, the same is he that baptiseth with the Holy Ghost.'"

THE APPROACHING NEW AGE.

Also in Revelation, chap. 21, verses 3 and 4, refer to the descent of the Shekinah, or visible presence of God, in the new age that is fast approaching: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

The idea that God dwells in man, and that man is the Temple of God, is merely a more realistic conception of the resting of the Shekinah on man, as in Col. chap. 2, verse 9: "For in him dwelleth all the fulness of the Godhead bodily;" II. Cor., chap. 6, verse 16: "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And in John chap. 14, verse 23: "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Maimonides, one of the great Jewish scholars of the Middle Ages, regarded the Shekinah as a distinct entity, and as a light created to be an intermediary between God and the world; while Nahmanides considered it the essence of God manifested in a distinct form.

THE FINAL MANIFESTATION.

The Jewish Talmud says that when its work is completed the Shekinah will have descended visibly to ten times. Nine times it has already appeared, as follows:—In the Garden of Eden, when the Tower of Babel was built, to Sodom, to Egypt, to the Red Sea, upon Sinai, in the pillar of cloud, at the dedication of Solomon's Temple, and to the Sanctuary; and that it will descend again in visible form at the time of Gog and Magog (Armageddon), as stated in Zechariah, chap. 14, verse 4: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem in the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it to the south."

The Shekinah appeared in the burning bush, and the ark which came up out of Egypt contained the Shekinah; the Tabernacle was erected in order that the Shekinah might dwell upon the earth; and the Shekinah actually entered the Holy of Holies, and the High Priest had to veil his face before it. Wheresoever the Israelites went in exile the Shekinah or visible glory and presence of God accompanied them. The Shekinah, however, was lacking in the second temple. It is said that the Shekinah would not descend into an atmosphere of sadness, since there can be no sorrow in the presence of God. The Shekinah is indeed identical with the Holy Spirit, which it is stated will be

poured out upon the world in the new dispensation.

THE SHEKINAH AS A PROTECTION.

The Shekinah was also believed to be a protection, for the Jews have a prayer: "On my four sides four angels, and above my head the Shekinah of God." Unsullied thoughts and pious deeds render one worthy of the descent of the Shekinah, and it is said to be present when two are engaged in the study of the Scriptures, when ten pray, and when mysticism is explained; it is likewise attracted by the study of the Divine Law. Sin, however, causes the Shekinah to depart. It appeared on the day the Tabernacle was first erected, and before the Israelites sinned the Shekinah rested on every one, but when they did evil it disappeared. In like manner it departed from David when he became leprous. Whoever sins in secret or walks with a proud and haughty bearing is said to "crowd out the feet of the Shekinah."

According to the views of many Hebrew scholars, the Shekinah appears as physical, or visible, light, as Numbers, chap. 6, verse 25 says: "Jahweh shall cause his Shekinah to shine for thee." Or as translated in the Authorised Version: "The Lord make his face to shine upon thee, and be gracious unto thee."

It is said that the Roman Emperor said to Rabbi Joshua Ben Hananiah: "I desire greatly to see their God." Joshua requested him to stand facing the brilliant summer sun, and said: "Gaze upon it." The Emperor said: "I cannot." Then said Joshua: "If thou art not able to look upon a servant of God, how much less mayest thou gaze upon the Shekinah?"

VISIBLE IN SOLOMON'S TEMPLE.

When Solomon dedicated the Temple, The Shekinah visibly appeared before the whole congregation, for we read: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord. So that the priest could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon, the Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever."

On the Day of Pentecost the Shekinah descended in visible form upon the little waiting band of early Christians, 120 in number, for we read: "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." The descent of the Shekinah at the second coming is referred to by Jesus as follows: "And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

And this is the great central fact that we realise from an understanding of the manifold manifestations of the Shekinah in the past—that just as the visible glory of God was seen from time to time at epochal periods in history, so shall it be again. The second coming does not mean that Christ is to come in a physical body from heaven with a shout, but that while he is in the physical body the Shekinah, or visible presence of God, will descend upon him, and make him manifest to the world; and all the prophecies concerning this wonderful descent of the visible glory of God indicate that the great manifestation will take place about the time of Armageddon.

THE ILLUMINATION AROUND BUDDHA.

It is said by Professor Rhys-Davids in "Buddhism," that when Buddha went forth there were various spiritual manifestations, as, for instance: "And betimes a halo of six hues would radiate from his form (as he stood at the threshold of the houses) illuminating with their glory, like trails of yellow gold or streamers of gay cloth, the gables and verandahs round about." So in like manner the Shekinah will dwell upon the great Teacher in the new age, for we read in the Book of Daniel, chapter 7, verses 9 and 10: "And I beheld until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

Thus the visible glory of God will radiate round the presence of the Teacher of the New Age, and its radiance will go forth to all the world, broadcasted over the planet from those fiery "chakras," or centres of energy in the spiritual body of the World Teacher, which are translated as "wheels" in the Authorised Version.

We are now just at the entrance or dawn of the time when the Shekinah is to descend once more upon the world; the stage is being set for this great manifestation, just as it is being set on the other hand for the coming of Armageddon in a year or two.

THE MYSTERY OF MAJOR WELSH.

The "Rangoon Times" speaks of a little child, with blue eyes and fair hair, living at Meiktila—the son of humble Burmese parents. This child astonishes everyone—by his fresh, fair, complexion and his physique—in this native family. When he was four years old he amazed his mother by suddenly exclaiming that he was Major Welsh of the Border regiment who had been dead many years and returned to life. He minutely described the house of the said Major and other places which he certainly had never seen. His mother, very alarmed, called in the neighbours, and the child commenced again, adding that in his former existence, with two other people, he had been drowned in a lake, which he described, during a night in March, 1904.

In reality Major Welsh, Mrs Reade and Lieutenant Quinlan had perished in this manner. Thus, one cannot doubt that this is a case of clearly proven reincarnation. To tell the truth, the doctrine of reincarnation is an article of fundamental faith among the Burmese. Under the circumstances, the abundance and authenticity of the details furnished by the child "with the Western features" made a great impression upon the population of the province.—"La Revue Spirite."

LOOKING AHEAD.

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

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

THE STUDY OF SPIRITUALISM

A WORD TO OPPONENTS.

By REUBEN A. WEBB, Wellington, New Zealand.

Spiritualism has met with much opposition and abuse from all sections of the people. But that is the way of the world, for it has ever been that originality of thought, and of action, arouses antagonism; and they who would be original, and those who would be reformers, must expect to encounter the ridicule, the anger, and the opposition of men.

Greatly is it true, that public habit and custom is a heavy weight, and he would be a giant in strength who would move it alone. A cart in a rut is not so easily moved, and it is the same with the minds of men and women; they work into the ruts and mud of custom, tradition, and precedent, and require some coaxing and urging to get them on to the solid ground of reason.

Unlike certain Christian propagandists, Spiritualists do not say that you **must** believe what they teach, but they ask you to consider, and invite you to investigate; this you can do by attending Spiritualist services, by forming a home circle, and by reading Spiritualistic literature. Spiritualism is a subject which can be best studied and realised by quiet personal investigation and reasoning. The proof and the knowledge must be gained by yourself.

* * * *

In commending the study of Spiritualism to you, we would not have you ignorant of the best way to tread the path to it. Natural law governs communications between the spirit world and this, and as all grades of people enter the spirit world, all grades can, and do, communicate with us. Caution, patience, self-respect, and will-power are therefore necessary in our investigations.

We must—whilst keeping an open and discriminating mind—test and try the spirits to see of what mental and moral stature and purpose they are. But while doing this, we must be careful not to go to the other extreme of rejecting admittance to, and communications from, spirit people who need our good wishes and our prayers.

Religious bigotry and disdainful pride ought always to be excluded from our minds when receiving communications from discarnate intelligences. Remember that we can create such a condition of harmony within and around ourselves, by good deeds and aspirations, that the brightest spirit people will be attracted to us, just as in this earth-life the refined and cultured are attracted by the refined and cultured: and refinement and culture are of the body and the spirit, as well as of the reasoning mind.

* * * *

In regard to the public exponents and demonstrators of Spiritualism, it cannot be fairly doubted that there are many noble, self-sacrificing and earnest speakers, clairvoyants and mediums. It is these that you should endeavour to hear. Their teaching is full of reason, lofty in ethics, and divinely spiritual. Endeavour to keep an open mind in your search for psychic truth, and you will find it full, bright and convincing.

Every investigator should moreover, read largely of the splendid literature so abundantly published on the subject, and in this connection they may be advised to cull from the comprehensive and up-to-date Catalogue issued by "The Harbinger of Light."

January 1st, 1926
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GROWTH OF SPIRITUALISM.

To say that the Spiritualist movement is growing is to state what is true but not obvious. Spiritualist "churches" exist now in almost every town of any size, but publicity is not courted, and in many cases may not be desired. This is puzzling, but a satisfactory explanation would, no doubt, be forthcoming, if sought. Followers of the cult may consider it necessary for the foundations of the Spiritualist church to be well and truly laid, so that when their doctrines suddenly seize hold of the multitude—as they anticipate will be the case—the edifice will not topple over. It is claimed, however, that converts are being made every day. This is not surprising, for I know no form of religion more likely to attract the curious or more calculated to keep impressionable folk in its grip.—"Worcestershire Echo," England.

SOME GOOD STORIES.

CONAN DOYLE AND HIS CONNECTIONS.

In his "Confessions of a Humorist" in the Strand Magazine for September, Jerome K. Jerome tells a few good stories concerning Sir Arthur Conan Doyle and his relations:

Conan Doyle used to be another tremendous worker. He would sit at a small desk in a corner of his own drawing room, writing a story, while a dozen people round about him were talking and laughing. He preferred it to being alone in his study. Sometimes, without looking up from his work, he would make a remark, showing he must have been listening to our conversation: but his pen had never ceased moving. Barrie had the same gift. . . . A vigorous family, the Doyles, both mentally and physically. I remember a trip to Norway with Doyle and his sister Connie; a handsome girl, she might have posed as Brunhilda. She married Hornung, the novelist. Another sister married a clergyman named Angel, a dear ugly fellow. They lived near us at Wallingford, and the next door to them lived another clergyman named Dam. And later on Dam was moved to Goring and found himself next door to a Roman Catholic priest whose name was Father Hell. Providence, I take it, arranges these little things for some wise purpose. We had a rough crossing to Norway. Connie Doyle enjoyed it; she was that sort of girl; it added to her colour and gave a delightful curl to her hair. She had a sympathetic nature, and was awfully sorry for the poor women who were ill. She would burst in upon them every now and then to see if she could be of any help to them. You would have thought her mere presence would have cheered them up. As a matter of fact, it made them just mad. "Oh, do go away, Connie," I heard one of her friends murmur, while passing the open door; "it makes me ill to look at you!"

"The Early Christian Church and Modern Spiritualism."

In this pamphlet of twelve pages Sir Arthur Conan Doyle analyses the present position of the Christian Church and endeavours to stimulate its leaders into taking an active interest in the present-day recrudescence of those psychical phenomena so abundantly recorded in the Bible. He quotes authorities showing that the Early Fathers of the Church accepted these truths and actually employed "Sisters"—who correspond with those known to-day as "mediums"—in the services to demonstrate the reality of communication with those who had "gone before." The writer presents his case in simple language and with characteristic lucidity, and the nature of the contents makes the pamphlet an admirable production for propaganda purposes. Copies may be obtained at the office of "The Harbinger of Light," price 3d., postage, 1d.

HOW TO KEEP FIT.

An article on the "Science of Keeping Fit," by the Medical Correspondent of "The Times," London, concludes as follows:

We may will to be healthy, but unless we reinforce this volition with reasonable action and with a measure of faith in the action taken, the result must be disappointing. Those of us who live by reason will necessarily lay stress on this faculty; those who live by faith, on that. Yet, whatever the proportions in which they are present, both are indispensable to effective action.

For this reason it is important that all seekers of health should fix their minds on that which they desire and not on the mere means of obtaining it. The means will then naturally suggest themselves according to individual temperament.

If this truth were generally understood there would be an end of futile discussions about the efficacy or uselessness of psycho-analysis, faith healing, suggestion, Coueism, and so forth. The proof of the pudding is in the eating; but, on the other hand, what is one man's meat is another man's poison.

THE WORKS OF SWEDENBORG.

There has recently been added to the treasures of the Melbourne Public Library a number of large volumes containing phototype reproductions of some of the most important writings of Emanuel Swedenborg, the celebrated Swedish scientist and mystic, who flourished in the 18th century. The books have been presented by the Swedenborg Society of London, there being fifteen, each bound in white forril.

The works presented to the Library are some of those unfolding the theological system given to the world by Swedenborg. There is a considerable number of people who place a high value on these teachings. Their organisations, bearing the generic title "The New Church," are represented on all the Continents, but chiefly flourish in England and America.

In both these countries there are Societies founded for the express purpose of publishing the works of Swedenborg. These Societies, knowing that the passage of time has a deleterious effect on the paper of the original documents, thought it a duty to posterity to carefully safeguard their authenticity by reproducing them by the process known as phototyping. For this purpose no less a sum than £12,000 was raised, and 100 sets of volumes were produced after some years.

Each set comprises 15 volumes, and sets have been presented to representative libraries throughout the world, the Public Library of Melbourne being selected for the receipt of this gift in Australia.

WATCH FOR THE RED DISC!

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

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

A Murdered Welsh Girl.

PSYCHOMETRY AS A MEANS OF DETECTION. REMARKABLE READING BY MR. HORACE LEAF.

By a Representative of "Reynolds' Illustrated News," London.

In several murder mysteries of recent years Spiritism has played a part, but never have so many accurate details been given from the "other side" as in the case of Miss Iris Grace Watkins, the pretty young girl whose dead body was found in a culvert at Blackwood, Monmouthshire, in Wales, six weeks after her mysterious disappearance from her home in Hillside, Blackwood. I obtained from the dead girl's grandmother, with whom she had lived, a little purse which had belonged to Iris, and with the object of trying to gain some information, if possible, about the mystery, I called on Mr. Horace Leaf, a well-known London clairvoyant, living in the West End. Without saying a word to him as to whom the purse belonged, I handed it to him and asked if he could find out anything about it. Here is the remarkable story he told:

This purse belonged to a girl of nice personality, who has just recently passed over. She is here. She thanks you for acting as an intermediary, and wants you to convey her love to her people. She has been a good deal with them and has tried to reach them, but they are very diffident about Spiritism. She would like to get into personal touch with them. She had a secret which she wished to surprise her people with.

Her name is Sis or Iris. She was very artistic and a school-teacher, or she had something to do with children. She was very bright and cheerful; a good-looking girl. There is a little quibble about an insurance policy. There is something missing—a large ring which will never be found. I think she contemplated marriage and had a big disappointment.

She was drowned. There is an attempt at bodily assault. She died from heart failure and shock. I see — connected with her at the time.

* * * *

I at once proceeded to Blackwood and interviewed Mrs. Watkins, the grandmother, at her cottage, which has a little garden in front. The description of the girl, she agreed, was an excellent one, and Mrs. Watkins confirmed other points. "There has been a little quibble over her insurance card," she said, "and she was a Sunday school teacher and had a lot to do with children. There is a large ring from her hair missing."

The only points which could not be cleared up at that interview were the contemplated marriage and who was the man responsible for her death. I looked about for the man whose name had been given to me in London by a perfect stranger. I found there was such a man and he knew her, and had frequently spoken to her. Beyond that I could not go, but all my information—which I had confirmed—together with its source, I related to the police.

A police officer told me that Mr. Murrin, a local Spiritist, had given him a similar report, which he said had been obtained at a local sitting.

Not a tittle of evidence was produced at the inquest extending over two days, at which 29 witnesses were called, to justify an arrest; indeed, except for the theory of one doctor, the witnesses all proved negatives—that they, or someone of whom they spoke, could not have committed murder on the night of August 12.

It is extraordinary that though Iris Watkins was known by more than half the villagers, though she lived in the centre of the town and essayed only a journey of 40 or 50 yards in the dusk of an August evening to a pillar-box in the main square to post some letters, she was seen only by one person—Phyllis Jones, who knew her by sight—and that was almost immediately after she closed the door of her grandmother's house, till her decomposed body was regained from a little mountain stream on September 22—six weeks later. Her disappearance was shrouded in mystery; her death may remain for ever an enigma.

After the unsatisfactory conclusion of the inquest—a majority verdict with which the coroner (Mr. W. R. Dauncey) "profoundly disagreed"—it is unlikely that the police, who were commended upon their thorough investigations, will take further active steps to find a murderer. Dr. H. T. Evans put forward the theory of death from violence, following an attempted sexual outrage.

* * * *

There were curious conflicts in the medical evidence. Drs. Evans and MacKay were inclined to the belief that death was not due to drowning—the former was emphatic on the point; but Dr. Macaulay could express no opinion—too great a period had elapsed for him to say more than he had "an open mind"—and he had no theory to account for death.

On one point all three were agreed. The body could have been in the culvert through which the little stream runs from the day of death till it was found. Not unnaturally several villagers had stories to tell of mysterious men seen with Iris Watkins before the date of her disappearance, and on the night of August 12, but they were all proved to be wrong by the police investigation of their stories.

It is unnecessary to mention the score of young men who "cleared themselves" to the satisfaction of the police. When the whole of the evidence is reviewed it is impossible to find a shred of suspicion attaching to anyone who was examined. The girl's injuries may be nothing more than post-mortem. Her death may have been due to shock (suggested by Dr. Evans), or to anything else. She may have been murdered, committed suicide, or met with accident. The jury's verdict favour the first named, but it is not conclusive.

THE PSYCHOMETRIC FACULTY.

HOW IT IS EXERCISED.

By Horace Leaf, Author of "What is this Spiritualism?"

The way in which I obtained the particulars relating to Iris Grace Watkins, the victim of the Blackwood (Mon.) mystery, reported in "Reynolds' Illustrated News" last week, is known among psychical research students and Spiritualists as psychometry. This faculty ranks high among the super-normal powers that have attracted so much attention among investigators of the occult during the last eighty years.

There is a diversity of opinion as to the nature of the gift, some maintaining it is a natural one inherent in every human being but latent in most; others that it is due to the co-operation of spirits. The truth, probably, lies between both theories.

The gift was discovered by Dr. Rhodes Buchanan, an American medical man. He was attending Bishop Polk (afterwards General Polk, who fought very successfully in the American Civil War), and his patient informed him that he was peculiarly sensitive to the influence of brass. Mere contact with this metal caused a nervous thrill to pass through his body and left a metallic taste in his mouth. Carefully-devised experiments proved to Buchanan the truth of the Bishop's assertion.

From this the doctor inferred that metals, and perhaps other inanimate objects, emit something which might be registered by suitably sensitive people. To test his theory he experimented with medical students, asking them to hold in their hands small packets containing herbs, chemicals, and metals, carefully wrapped up so as to hide the contents from them, requesting them to note what effect they had upon their bodies and minds.

The results appear to have been extraordinary. Not only was a large percentage able accurately to name the hidden substance, but in some instances the medicines acted as if they had been actually swallowed.

MODES OF EXPERIMENT.

The term "psychometry," derived from two Greek words meaning "soul measurement," was coined by Buchanan to express the new faculty, and, notwithstanding its deficiencies, has never been superseded. Six years after Buchanan's discovery occurred the "Rochester knockings," which ushered in modern Spiritualism and psychical research. The former movement immediately adopted the doctor's discovery, and it soon became recognised as a genuine mediumistic faculty.

Later Buchanan came under the influence of Spiritualism, and believed it threw considerable light on the nature of psychometry, which he eventually regarded as "spiritual," in contradistinction to his earlier opinion that it was a purely physical sense involving the operation of certain rarely used fibrils of the nerves of touch. This he inferred from the fact that all his subjects held the articles in their hands while "psychometrising," and sometimes pressed them against the centre of their forehead as if to bring them closer to the brain.

The physical theory became considerably weakened when it was found that some psychometrists do not need to touch the object. I have witnessed and participated in many experiments where no contact (or only the very slightest) has taken place, and the results have been as good as in cases of continuous contact.

STRIKING TEST AT STOCKHOLM.

During a recent visit to Stockholm I took part in a series of extraordinarily successful experiments in psychometry, conducted under the supervision of Count and Countess Brietholtz. The company seldom numbered less than one hundred persons, each of whom contributed an article, all of which were placed upon a tray before the psychometrist, who could not speak a word of Swedish and acted through an interpreter.

The results were strikingly convincing. One of the articles consisted of a gold wristlet to which was attached a gold watch. Immediately on touching it the psychometrist declared he was conscious of the presence of a man named Joseph, who had been killed in a railway accident.

The owner—a high official on the Swedish State Railway—said that he considered the reference to railways interesting, but the name "Joseph" conveyed nothing to him. The watch had been bought new by himself, the wristlet had been a present; but he was sure it could have had nothing to do with anyone named Joseph, a very rare name in Sweden, nor could he recall anyone of that name who had been killed on the railway in Sweden.

I was present next day when this gentleman telephoned Countess Brietholtz, stating he had discovered that the wristlet had once been the property of a man named Joseph, who had been killed in a railway accident.

It would therefore seem that inanimate objects that have been worn or "contacted" by anyone become, in some unknown way, impregnated with the personality of the individual, and that peculiarly sensitive people may, by proximity or contact with the article, have reflected in themselves the experiences of the other person.

TRY IT YOURSELF!

Anyone may practise psychometry with fair prospects of success. All that is necessary is sympathetic company and personal sincerity. Immediately on touching the object the impressions that come into the mind or are felt in the body should be noted and expressed.

It is fatal to success for the experimenter to worry unduly whether what he says is correct or not. A free, easy flow of ideas must be encouraged and their value judged by results. They may prove to be entirely irrelevant; on the other hand, they may prove to be singularly correct—so correct as to eliminate coincidence as an explanation.

With some people the gift becomes phenomenally good. Visions may appear, presences be felt, and something like sustained conversation be held with some invisible power or presence. The results then are usually most reliable.

It was in this way that I dealt with the purse brought by "Reynold's" correspondent. I had no idea who he was or the object of his visit, and was more surprised than perhaps anybody else to read the report of the interview in the columns of "Reynold's."

The results were undoubtedly good, a fact partly due to the sympathetic and reasonable manner in which the correspondent acted during the little experiment. Is it possible that psychometry may prove useful for solving mysteries and aiding the cause of justice? No one can yet say. The practice is still very young, and time alone can decide.

VALE OWEN'S LATEST BOOK.

A new book from the illuminative and interesting pen of the Rev. G. Vale Owen is always a welcome arrival. His latest work has just been published and our parcel came to hand as we were going to press. Its title is: "The Kingdom of God, and the Power and the Glory."

In direct and lucid language the author deals with life in both the material and spiritual worlds, describes the progress of the human towards divinity and treats on the actions of God in their relationship to man. It is a great theme and is impressively handled by the writer.

The book has been well reviewed by many of the newspapers of Great Britain, including "The Yorkshire Post," which, in the course of an exceptionally lengthy article states:—

Having endeavoured to show the methods and purpose of communication between the spiritual spheres and the earth, as related parts of the Kingdom of God, the author goes on to deal with other and equally interesting aspects of his subject, writing with an air of calm but unaggressive assurance which suggests a personal realisation on his own part of the intimate collaboration of the invisible helpers whose mouthpiece and amanuensis he claims to be.

CHRISTMAS GREETINGS!

Peace and happiness is the best we can wish our many readers at this recurring Christmas-tide.

At the same time we desire to express our appreciation of the expressions of goodwill that have reached us by every mail during the past few weeks, and of the exceedingly encouraging references made by the writers to the literary contents of "The Harbinger of Light." The note struck has been one of singular unanimity—there has not been a jarring comment—and all we can say in reply is that we are doing our best to maintain the reputation of this journal and to keep the Flag of Spiritualism flying under the ægis of the Southern Cross.

We are always reluctant to publicly air our difficulties, but they exist for all that, and we rely on receiving sufficient practical assistance to enable us to successfully surmount them in the year about to dawn. The responsibility is not ours alone. It is shared by all those who profess and call themselves Spiritualists, and if they only do their part in a spirit of loyalty to the Cause there need be no misgivings concerning developments in the days to come.

THE EDITOR.

CREATIVE POWER OF PRAYER.

Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received.

What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that many items you would have included in your prayer drop out from the very incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers.

For prayer is really creative, as the exercise of will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand. And when prayer is offered with this conviction, then the object is created and the prayer is answered.

That is, the objective answers to the subjective in such a way that an actual creation has taken place. This does not happen when the prayer is wrongly directed. Then the projection of the will glances off at a tangent, and the effect is only proportionate to the scattered rays by which the objective is touched.

From The Vale Owen Script.

WHY SPIRITUALISM HAS COME.

At the widely-known Church of St. Jude-on-the-Hill, Hampstead Garden Suburb, London, on a recent Sunday morning, the Rev. B. G. Bouchier devoted attention in his sermon to Mr Hannen Swaffer's book, "Northcliffe's Return." He took for his text the words of Jesus in the 16th chapter of St. John ("I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come he will guide you into all truth . . . and he will show you things to come") He said Spiritualism had come in reply to a great demand for a more definite knowledge concerning the fate of the dead, and no thinking person who examined the subject would contend that there was not at the root of it some vision of the truth. It was fraught with difficulties on which some of them would have to look to Mr Swaffer and other competent minds associated with the subject to give them enlightenment. Meantime he was grateful for Mr Swaffer's courageous book which he commended to the attention of his hearers.

PERSONAL

The many friends of Mr Horace Leaf in Australia and New Zealand will be gratified to learn that extracts from his book, "Under the Southern Cross," are being printed in Cassell's New Geographical Series for Schools (Book No. 6, "New Zealand"). In addition to its interesting psychic contents, Mr. Leaf's book is of considerable educational value in a general sense, and we heartily congratulate him on the recognition of this fact by the important firm of publishers named.

THE IMMANENCE OF GOD.

By PROFESSOR CARRUTH.

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where cave-men dwell,
Then a sense of law and beauty
And a face turned from the clod:
Some call it evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tints of the cornfields
And the wild birds sailing by:
And all over upland and lowland
The charm of the golden-rod.
Some of us call it autumn,
But others call it God.

A picket, frozen on duty,
A mother, starved for her brood,
Socrates drinking the hemlock,
And Jesus on the Rood:
The million who homeless and nameless
The straight, hard pathway trod:
Some call it consecration,
And others call it God.

Visions of beauty and splendour,
Forms of a long-lost race,
Sounds and faces and voices,
From the fourth dimension of space.
And on through the universe, boundless,
Our thoughts go light'ning shod:
Some call it imagination,
And others call it God.

Earth redeemed and made glorious,
Lighted by heaven within:
Men and angels brought face to face
With never a thought of sin.
Lion and Lamb together lie
In the flowers that sweeten the sod.
Some of us call it brotherhood,
And others call it God.

And now the sixth sense is opened,
The seventh embraces the whole:
And clothed with the Oneness of Being
We acknowledge dominion of soul.
And in all of life's phases and changes,
And along all the paths to be trod,
We recognise only one power,
One present omnipotent God.

Nearly a Full Stop.—"Ow's your daughter now, Mrs. 'Ubbie." "Oh, she ain't like she was. We give 'er two asterisks larst night, and she's sank into a comma."

Cure for Bronchitis.—Referring to the paragraph in our November issue, reproduced from the London "Daily Chronicle," concerning a cure for bronchitis, Mr. F. C. Tanner, of Rosedale, near Melbourne, states that brandy and garlic are an effective remedy. "Shred the garlic, cover it with brandy, and allow it to stand for a few hours when it will be ready for use. To be rubbed on the palms of the hands, the soles of the feet, and the back of the neck." He adds that he knows of a case where "the result was marvellous, but rather amusing from the fact that the child was so accustomed to coughing that it tried to cough the morning after the first application, but could not."

Mr. FOSTER IN MELBOURNE.

Mr. Stephen Foster arrived back in Sydney on November 10th. At the Spiritual Scientists' Church on Saturday, November 14th he conducted a psychometric meeting with great success. Owing to the absence of the advertised speaker on Sunday afternoon, November 15th Mr Foster filled the breach at a moment's notice and delivered an interesting lecture entitled "Just a Man." On the evening of the same date at The Church of Spiritual Philosophy, Station House, an overflowing congregation listened to an instructive address on "Study," followed by clairvoyant messages.

Our arrival in Melbourne was "heralded" on November 24th when we received a hearty welcome from the Editor of "The Harbinger of Light," Mr Edgar Tozer, President of the Victorian Council of Spiritualist Churches, and Mr C. Chatfield, Secretary of the Melbourne Lyceum.

Three meetings were conducted by Mr Foster at the Melbourne Lyceum on Sunday, November 29th. At 11 a.m. the lecture was "Love," at 3 p.m. the "Palm Tree of Life," and in the evening "The Two Worlds," was delivered by Mr Foster in a convincing manner. The Lyceum platform was occupied by Mr Foster again on Sunday, December 6th, when the theme of his address was "The Way of Life."

To aid the funds of the S.O.L. Church Mr Foster readily responded to the appeal at the Church Bazaar on Saturday, December 12th, by giving psychometric and clairvoyant delineations. At Rotherwood Street Spiritual Church, Richmond an appreciative assembly listened to Mr Foster's uplifting address on "The Principles of Spiritualism." Impressive proofs of clairvoyant and clairaudient powers were again demonstrated through the instrumentality of our brother.

The week-night psychometry meetings held at 18, Flinders Street have been attended with great success. All investigators, advanced students and mediums are reminded that Mr Foster's instruction classes for the unfoldment and development of occult and psychic powers, will commence early in the New Year. The number of sitters will be limited and early application to the secretary for particulars is necessary.

During his sojourn in Victoria it is Mr Foster's intention to visit as many Spiritualist Churches and Societies as possible. Those who have not yet availed themselves of the opportunity of securing the services of this able Lecturer and Demonstrator are invited to communicate with his secretary as soon as possible.

JAMES TURNER, Secretary for Stephen Foster.

TO RECORDERS—SPECIAL!

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

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

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The past month has been a record one for the Lyceum, as we have been fortunate in securing the services of visiting Lecturers, viz: Mr Stephen Foster of Sydney, who with his secretary, Mr James Turner, is touring Australia on a Spiritualistic Mission, and Dr. Julia Seton, from America, founder of the New Civilization Centre. Although these two lecturers belong to different schools of thought, they are both working for the advancement of Truth, and we have all gained much knowledge from the teachings of these exponents.

At the morning session of November 23rd, Miss G. Gardiner delivered a short address on "Spiritualism Past and Present," and in the evening Mr Trevor Wilton (Theosophical Society) very ably expounded the theory of Reincarnation, after which Mrs Peach delivered clairvoyant messages. On November 30th a welcome was given to Mr Stephen Foster and Mr Turner, at the morning session; each of the gentlemen responded and gave a short talk on the aims of Spiritualism. In the evening Mr Foster delivered his first address in Melbourne, which was very instructive. There was an open discussion at the morning session of the Lyceum, on December 6th from which much benefit was derived. In the evening Mr Foster delivered an intensely interesting address entitled "The Way." On December 13th Mrs Martin delivered the morning address, which was very instructive. At the afternoon meeting we had the pleasure of welcoming Dr.

Julia Seton to our Lyceum. The audience at this meeting was the largest we have had for many months, and the intellectual address delivered in such a charming manner will remain in the minds of those privileged to hear it. In the evening the Lyceum closed to enable members and friends to attend Dr. Seton's farewell address at Victoria Coffee Palace.

Our thanks are tendered to the mediums who have helped at our afternoon meetings, viz: Mrs Martin, Mrs Peach, Mrs McDonald, Mrs Eyard, Mrs Hayward, Mrs Thompson, Mrs Hefferman, Mrs Trainer, Mde. Orion, Miss Ogden, Miss Olive Brumarge, Miss Myrtle Brumarge, Mr Shaw, Mr Foster, Mr Stint and Mr Windlow.

Best wishes for increased sales of "The Harbinger of Light" and the spreading of the Gospel of Spiritualism.

G. M. GARDINER, Recorder.

S. O. L. CHURCH.

The past month has been an exceptionally busy and important one for our church.

On November 21st we held our "Library Night" which took the form of a social evening, admission by book or ticket, and we wish to thank the many friends who so generously supported us. We received a splendid number of books, and great credit is due to the Church Developing Class and our President's private class who so ably carried the evening through and made it such a financial success.

On Saturday, December 12th, we held our Bazaar which was the culmination of much hard work, and several efforts that have been held in aid of it during the past four or five months. We do not yet know the exact amount of money raised, but we do know it will be well on to £100. Our grateful thanks are due to all who helped us so splendidly, and the success of the day was undoubtedly due to the goodly feeling and wholehearted co-operation of the many willing workers.

During the month we have been again indebted to our good friend, Dr. Moore and our President (Mrs. Hanger) for their earnest addresses, and on December 13th, we were pleased to welcome and accord the right hand of fellowship to our brother, Mr. Stephen Foster, of Sydney.

We are assured that good work has been done during the past 12 months, and all our workers are to be highly commended for the love and untiring labour they have put into our church, but we are looking for still better things in 1926, for the highest worship to God is Service to Man.

The Season's Greetings to kindred Societies the world over, and our worthy Editor and his staff. May "The Harbinger" of which all Spiritualists should be justly proud, go yet further afield, and bring light where there has hitherto been darkness.

E. MARSHALL, Hon. Sec.

SCHOOL OF OCCULT SCIENCE, MELBOURNE.

The usual service of the above was held in Michael's Buildings on November 15th, and, judging by the attendance, the future is promising for the founder, Mrs. Vere Polis, who was at her best in a short address on the School motto: "Universal Love and Service." Demonstrations were given by such willing helpers as Mrs Whale, Mrs Johnson, Mrs Predrew, Mrs Kelly and Miss Pullen (magnetic healing).

The evening service was equally well attended and on the platform were Mrs Hosford-Herbert and Mr J. M. Moorey who were excellent in their addresses.

A cordial invitation is extended to all old Spiritualists not attending any Society, and also to all others seeking after truth.

THOMAS J. CUNNINGHAM, Secretary.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. held their 55th annual meeting at the Church on 9th December. Great interest was taken in the proceedings and the elections of Officers and Committee were so closely contested that in some cases only one vote gave the seat to the successful candidate. Mr E. O. Jones was elected President; Mr E. Maygar, Vice-President; Mr M. J. Bloomfield, Honorary Secretary; Mr W. Webster, Honorary Treasurer; Mr Price, Honorary Librarian; Mr Harding and Mr G. Cree, Auditors; and the Committee were Mrs Holman, Mrs Birt, Mr G. Cree, Mr Price, Mr Harding and Mr R. Bloomfield, junr.

The President gave a report of the work of the Association for the past terms, thanking all who had worked so well for the Association. Mr O. Waschatz, Trustee, said he was pleased to see such earnest enthusiasm by the members, and congratulated them on having such an Honorary Secretary who gave so much time to the work of Spiritualism and the Society, and he was sure the Association would prosper.

Mr Harding, Auditor, in his report, on behalf of Mr. J. Morrison and himself, wished it to be recorded that the books of the Association were splendidly kept by Mr Bloomfield, the honorary secretary, which made it a pleasure for the auditors to do their work, every detail being correct.

The hon secretary thanked the Officers of the Social Committee for their splendid work during the past year—Mrs. Bloomfield, President; Mrs Birt, Hon. Sec.; Mrs Hoskins, Hon. Treas.; Mr Maygar, Master of Ceremonies; and Mrs Maygar for prizes and parlour games; Mr Jowett for his great assistance during the year, and also Mr Nedwell and Mrs Hoskins, honorary organists.

The Bazaar during the November month, held in aid of the Building Fund, returned over £68, which was very good considering the terrible heat during the two days. The stalls were presided over by Mrs Jowett, Mrs Forsant, Mrs Holman, Mrs Alderwick, Mrs Cree, Mrs Maygar, Mrs Hoskins, Mrs Bloomfield, Mr Nedwell (Fishing Pond) Mrs Roy Bloomfield and Miss Philp (Lucky Dips). Mr Jowett erected all the stalls and by his kindness we were saved a lot of expense. Mrs Harding, Mrs Douth, Mrs Duncan, Mrs Grant and Mrs Seaton gave readings. Space does not permit to mention the many other kind helpers who gave their services.

The Stewards—Messrs Price, Slee, Bloomfield junr., Diggins, Jowett, Nedwell (2)—have done great work; Mr Phillip has given his services as violinist for the whole season and his performances have been greatly appreciated.

The classes, under the leadership of Mrs Bryning, is doing good work, whilst Mrs Alderwick has collected out of her private class over £15 for the Building Fund, which the Trustees greatly appreciate.

Our Offices and Library are to be removed to the Church building by the end of January, 1926, so please note address after January 29th, 1926—47 Victoria Street, City.

The mediums have done fine work at the Sunday afternoon meetings, and our best thanks are offered to them, and also the various speakers who have occupied our platform during the year.

The Ladies' Committee have attended to teas and refreshments in a wonderful manner and we convey the grateful thanks to Mesdames Hoskins, Oatway, Holman, Jowett junr., Diggins, Harding, Emellen, Maygar, Nedwell, Hall, Vaughan, Miss Brown and Miss Birt.

Mr Pardsley has helped the Trustees and Mr — has lent over £600 without interest to the Building Fund so as to save the heavy interest charged. Our assets are just about £2,000 over our liabilities, but we want all earnest Spiritualists to help us reduce our Church liability. The Hon. Sec. will be pleased to receive New Year gifts of money for the Building Fund. Please don't forget!

We wish to thank the Editor of "The Harbinger of Light" for the fine issues he has given us for the past 12 months and trust every Society will make a strong effort to increase the sales.

M. J. BLOOMFIELD, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH, MELBOURNE.

Our annual meeting was held on Tuesday, November 24th, when the following officers and committee were elected for the ensuing year—President, Miss Brown; Vice-Presidents, Mr Lawrence and Mrs Woods; Hon. Secretary, Mrs Alexander; Hon. Treasurer, Mr Greenwood; Committee, Mr Maygar, Mrs Moody (Asst. Sec.), Mrs Hughes, Mr Cowan, Mrs Cowan, Mr Woods, Miss Alexander, Mrs Browning, Mrs Inkster. The balance sheet showed a net profit of £38 on the years working.

Mr Moorey, who has for some time past suffered from throat trouble, must take a long-needed rest from public speaking in strict accordance with medical advice. He, however, has not finished his work in Melbourne, and his return, restored to health, is looked forward to with pleasure and anticipation. In view of a somewhat expensive operation which Mr Moorey has to undergo we have, by virtue of a resolution passed at the annual meeting, presented him with a cheque for £50 as a token of affection and appreciation of all he has done for us and the Cause generally. Suitable presentations to other officers of the Society have also been made.

We wish to advise our members and friends, together with the public generally, that we shall not be leaving our present address. Owing to building reconstruction a removal was at first thought to be necessary, but this difficulty has been overcome by arrangements with Mr Zercho who is giving us every consideration under most inconvenient conditions.

WM. GREENWOOD, Recorder.

PRAHRAN SPIRITUALIST CHURCH.

During the last month we have had a very busy time. First, we had a presentation night when nice presents were given to Mrs Kelly, Mrs Williams and Miss French. Mrs Plum spoke feelingly of the good work performed by these ladies during the last few years.

On December 4th another social evening was held, the "guests of honor" being Mr and Mrs Plum junr. Mr George Knight in making a presentation to the guests, spoke of their splendid work for the Church; Mrs Kelly and Mrs Crawley ably supported him.

December 13th was our 22nd Anniversary, services being conducted in Prahran A.N.A. Hall. At the afternoon service Mr Moorey gave a bright and helpful address; Mrs Cook and Mr Jack Burns sang solos and readings were given by the leading Psychics, Mrs Hosford-Herbert, Miss Codling, Mrs Plum, Mr Tozer and Mr Bloomfield were the speakers at the evening service; solos were rendered by Mrs Cook and Messrs Mather and Burns, and Secretary Plum reviewed the year's work. Delightful music was rendered by the Institute for the Blind Orchestra at both services to the pleasure of large congregations. We take the opportunity to thank all who gave their help so freely.

With best wishes to "The Harbinger of Light."

L. J. PLUM, Hon. Sec.

NEW SOUTH WALES.

The Spiritual Church conducted by Mr Hamilton Ashley, at 5 Northumberland Avenue, Stanmore, is making excellent progress. Sunday services, week night meetings and developing class are all well and regularly attended.

Saturday, December 12th, a social was held to raise funds for the yearly treat Mr Ashley gives to the poor children of Annandale. It was an unqualified success, and people had to be refused admittance owing to the hall being filled to overflowing. The treat takes place a few days before Christmas, and many little ones lives will be brightened by Mr Ashley's earnest efforts on their behalf.

We wish "The Harbinger of Light" a bright and prosperous New Year, as it speeds on its way with the message of Truth that our loved ones live on beyond the grave.

M. E. BENSON, Recorder.

STANMORE UNITED SPIRITUALIST CHURCH.

Consequent upon our Leader, Mrs Morrell's, return to duty after her recent illness, there has been a decided increase in the audiences at the services held in Leigh House.

Our Healing Services, held on Sunday afternoons, are doing a splendid work; patients frequently expressing gratitude for improvement or complete restoration to health. At the close of our healing service there is usually a short time devoted to the "discerning of spirits" by mediums present. Mrs Morrell's resumptions of lectures upon the various phases of our Philosophy are being heartily appreciated by her audiences.

The Christmas Social of the Children's Lyceum, organised by Mrs Morrell and Miss Brown, and held on Dec. 12th was a splendid success; the fancy dress parade was a particularly

attractive item, the three gentlemen judges having no light task to allot the prizes amongst so many gorgeously arrayed competitors—two tiny dots dressed as Mr and Mrs John Hull, drew forth a special share of applause; Madame Bonita Grace, assisted by some of her pupils, added greatly to the musical part of the programme.

Our new Mission at 22 Enmore Road is progressing favorably. The best thanks are due to Mesdames Twelvetaen, Wiltshire, Hopkins, Rees, and Sister Melva, also Messrs Ferguson, Oates, and Bradford for their splendid help at our services. We have obtained an organ and this has decidedly improved the musical part of our services.

The Members' Class conducted by Mr Morrell, and the week night services conducted by Mesdames Saaryarvi, Burrell, Wiltshire, and Rees, are doing good work for Spiritualism.

W. D. MORRELL, Recorder.

NEW ZEALAND.

SPIRITUALIST CHURCH OF NEW ZEALAND, (Dunedin Branch).

The annual general meeting of members was held on Nov. 2nd, the President, Mr R. N. Ridd occupying the chair. The Secretary presented a report of the year's work, and a detailed and comprehensive balance sheet, both of which were encouraging. The report makes special mention of the excellent services by Miss Burgess, and Mr W. Hargreaves, the former as speaker, and the latter as organist and Treasurer; both having done yeoman service during the year. The election of officers resulted in the re-election of Mr R. N. Ridd, President; J. Ashton, Secretary; W. Hargreaves, Treasurer and Organist; Mr W. Baird succeeding Mr Higgs as Vice-President. A Committee of five was elected to support the Executive Officers.

Since May 24th, when the new conditions came into force, our platform has been occupied by Miss Burgess, except on two occasions when Mrs Watson kindly relieved her. Miss Burgess offered her services without fee or reward, which offer the Committee gratefully accepted, but they feel the time has now come when the church should bear its own financial burdens, and a motion was passed unanimously that we revert to the old order, our speakers to receive remuneration.

A very special effort was made during "Stipend Fund" week and one and all worked well to make the effort the success it was, for we were able to forward the sum of £30/7/6 towards the "Stipend Fund." Altogether we have every reason to feel pleased at having come through a difficult year with such a measure of success.

(Miss) D. STURGEON, Recorder.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

Our Speaker's discourses during the month of November have been as follows:—"The Kindly Soul in Thought and Deed," "The Parable of the Good Samaritan," "Mediums and Prophecy," "The Other Side of Death," "The Happiness in Spiritualism," "Is salvation by Faith or by Works?" On Sunday the 8th November, we invited Mrs Bell-Jarvis of Melbourne to our platform. Her address, which was listened to with interest and well received, was entitled "The Power of Mind." She afterwards gave clairvoyant delineations.

On Wednesday the 18th, our President, Mrs El Webb, returned to us after conducting a very successful five weeks mission in Christchurch. The same evening the quarterly members' meeting was held, the chief business of which was the furthering of the Sale of Work, to be held in December. The meeting was a very harmonious one, and a pleasant evening was terminated by the ladies serving cakes and tea.

Wishing the Season's Best Greetings to the Editor.

GEO. BODELL, Hon. Sec.

On Sunday the 8th of November we held an Open Session of the Lyceum, and a reception to Mrs Bell-Jarvis and her Secretary, Miss Turnbull. The Conductor, Mr R. A. Webb, and the Vice-President, Mr F. Turner, gave addresses of welcome. Mrs Bell-Jarvis gracefully responded in an address which was brief but interesting. The President of our Church, Mrs E. Webb, was unable to be present at the reception through absence on missionary work for Spiritualism in Christchurch. We have entered 14 Lyceumists for the B.S.L.U. The quarterly financial statement by our Treasurer, Mr G. Bodell, was the best we have ever had, (£16/3/6) and we were able to make a substantial donation to the Sale of Work.

Wishing the Editor and Staff, and all Lyceums A Happy Xmas.

(Miss) L. WEBB, Lyceum Secretary.

REPLIES TO CORRESPONDENTS.

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

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

INVESTIGATOR (New Zealand): We were unable to use your letter in this issue, but will publish it in our next, together with reply.

G. D. S. (Mundah): Sorry we cannot entertain your suggestion. We have already far more material than we can possibly handle.

L. M. (Johannesburg): Gratified to hear of your appreciation of "The Harbinger of Light." Thank you for encouragement.

C. M. C. (New South Wales): We cannot be expected to endorse your too-flattering comment that the Harbinger is "wonderfully well written," but are very glad to know that it is "meat and bread" to you. Thank you for good wishes.

Books for the New Year

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To keep abreast of the wonderful Psychological 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.

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TO ARRIVE SHORTLY.

THE WISDOM OF THE GODS.

By H. DENNIS BRADLEY, Author of "Towards the Stars."

THIS is another astounding book from the pen of this famous author. It takes the student and the investigator infinitely further than did his previous volume, "Towards the Stars," although the intelligencia acclaimed that volume, and it has been translated into several languages and published in Germany, Poland and Italy.

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

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

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

Orders now being booked. First consignment almost exhausted. Therefore, don't delay!

Price 7/6, postage 5d.

THE KINGDOM OF GOD AND THE POWER AND THE GLORY.

By the REV. G. VALE OWEN.

IN this volume this well-known author sets out to describe and compare the relationship of life in the spiritual and material worlds. He traces the progress of man towards divinity and his ascent to God, and attempts to describe the actions of God in their relationship to man. The author is suggestive rather than dogmatic, and points towards a new life.

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