

The Harbinger of Light.

Edited by W. Britton Harvey :

JUNE 1, 1921.

Author of "Science and the Soul."

CONTENTS.

| | |
|--|-----|
| The Editorial Chair | 325 |
| Wayside Notes | 326 |
| The Century Mile-Post | 328 |
| The Nutshell Page | 320 |
| A War Hero Returns | 331 |
| The Divining Rod | 332 |
| A Brisbane Investigator | 333 |
| The New South Wales Mystery | 334 |
| The Scottish Church and Spiritualism | 337 |
| The Terry Memorial | 338 |
| Test Spirit Photograph | 339 |
| Spiritualism in Hobart | 341 |
| Reports of Societies | 341 |
| Literature of the Hour | 343 |

The Editorial Chair.

The Church and The New Age.

It is a great drawback to the spiritual enlightenment of the people of Australia that there is no outstanding representative of the Christian Church who will boldly declare that, inasmuch as the revelation of Truth is a progressive process, it is possible that we have reached an age in which the outpouring is being accentuated and that what is known as Spiritualism may be the channel divinely selected for the manifestation of the purposes of the Most High. We do not suggest that this should be definitely asserted as a fact, but that the possibility should be admitted and that, consequently, the varied phenomena associated with Spiritualism should be closely examined and in every respect approached with an open mind. This does not appear to be a very unreasonable proposition, and if applied to any other department of inquiry—a new scientific theory, for instance—would be readily assented to. Otherwise there could be no progress in knowledge. We should be at an intellectual standstill. But when we ask that the same principle should be applied to religion we are usually met with a flat refusal and assured that the truth has been revealed once and for all and that there can be no revision. We, therefore, reach stagnation, and declare, in effect, that progressive revelation is nothing but a myth. The words of The Christ, that there were many things yet to be revealed, thus become meaningless. In other words, puny Man presumes to limit the operations of the Almighty and make Him indifferent to the growing spiritual needs of a seeking and progressive generation.

For the minds of men are widened
With the process of the suns.

And yet, forsooth, we are virtually told that no provision has been made by God for this widening process, and that the intellectual development of this twentieth century must be satisfied with the same stories that sufficed for a crude and ignorant age! In support of this argument we may quote a recent statement by the Rev. W. F. Geikie-Cobb, D.D., Rector of St. Ethelburga's, London, who says that "no Church has succeeded yet in emancipating itself from the dead hand of the past." They are all fettered, and the fetters take the form of the "closed mind." This attitude is, of course, the natural result of failure to realise the divine plan of spiritual evolution, which can only be achieved along the lines of progressive revelation and the increasing capacity

of the human mind to grasp new truths. We may progress in every other direction—physically, morally and intellectually—but so far as acquiring greater knowledge of spiritual realities is concerned, that is out of the question—in that respect, at all events, we must be content to remain stagnant! Hence the opposition to Spiritualism and its teachings. They do not conform to the requirements of "the dead hand of the past" and are, consequently, taboo.

Those who adopt this ostrich-like policy evidently forget that the heterodoxy of to-day becomes the orthodoxy of to-morrow. There can be no such thing as finality in the acquisition of spiritual knowledge—at least, not until we become like unto God himself. Instead therefore, of opposing anything "new" in the realm of religious thought, and traducing its champions as enemies of the Christian religion, we ought rather to look for such developments and when they occur to investigate them and submit them to Conscience and Reason. This is the only way of adding to our store of spiritual knowledge. And it is **knowledge**—knowledge that shall buttress a wavering faith in the only things that really matter—that thoughtful men and women are seeking to-day. Above all else they want to know: "If a man dies, shall he live again?" They put that question to the Church, and the Church replies: "Yes." Then they ask for **proof**. "We have none," is the reply, "apart from the statements contained in the Scriptures." But "statements" are not "proofs," and as no further advance can be made the hungry are sent empty away. The Church, in short, has no proof that there is a spiritual world at all. As Canon Adderley admits:—

The Church can only **assume** that there is another world. It does not **know**. It has remained for Science to provide the **proof**, and yet notwithstanding all the evidence adduced, the Church still prefers to cling to mere **assumption**.

Herein lies the great weakness of the Church, and because of this weakness it is utterly failing to stem the current of Materialism which Spiritualism is left alone to impede. And not only this, but in opposing Spiritualism it is actually strengthening the hands of the Materialist and making it all the harder for Spiritualists to undermine his citadel. This is an altogether anomalous situation and is frankly recognised as such by the Rev. Dr. Nixon, who says:—

The attitude of the Church seems to me to be strange, since we would naturally suppose every Churchman to be in the way of becoming a Spiritualist, if not one already.

But the Church, generally speaking, refuses to recognise the anomaly and persists in declining to accept the **proof** of what it has consistently **believed** and taught since the advent of the Christian era. The time, however, is undoubtedly coming when all this will be altered. The Church will be forced to act—forced by the ever-increasing accumulation of evidence supplied by Spiritualism, and its own increasing inability to command the support of the people. In appealing for a forward movement, the Rev. F. Fielding-Ould, M.A., Vicar of Christ Church, Albany Street, London, and author of "The Wonders of the Saints in the Light of Spiritualism," recently stated:—

The leaders of thought, enlightened by Divine inspiration and afire with living intuitions, speak as prophets and seers, and march in the fore-front of the moving hosts of mankind, while the priests are

religious mania, due to horrible sermons, and only this week two clergymen committed suicide. Therefore Croydon people are warned not to go to the Church of England or to have anything to do with Christianity." And what would be said if I came to Croydon and spoke like that? You would say that I was talking unadulterated piffle, but that I affirm is an exact parallel to Dr. Schofield's first point against Spiritualism.

That is a trenchant retort, and the speaker, if he had desired to make the reply even more crushing, might also have referred to the many religious wars which mark the blood-stained path of the Church. It is very unpleasant, of course, to be reminded of these dreadful facts in this twentieth century. But they are emblazoned on the pages of history, and even the Rev. Walter Wynn's own denomination scarcely likes to be told in these days of the part played by the Baptist Church in America in connection with the emancipation of the slaves! These "mistake" are best left in obscurity, and therefore it is very unwise for the Dr. Schofields of the present day to tempt those whom he assails to refer to "this horrible and disreputable history." If Spiritualists were not so tolerant, some of the writers and speakers could present a very ugly tale about the Christian Church, and thus make the extremists with whom we have to contend feel very much abashed. They have, apparently, yet to learn that it is a wise policy to "let sleeping dogs lie!"

A Mother Saved from Suicide.

Some of our opponents never tire of reminding us that Spiritualism is filling our asylums with insane patients, but unfortunately for their wild and misguided assertions, they cannot point to any official records in support of their assertion. There are plenty of cases of "religious mania" among members of all the orthodox denominations, but the number that can be attributed to the influence of Spiritualism is quite negligible. The Rev. Walter Wynn, the English Baptist minister, who has so prominently associated himself with our movement, was therefore on very safe ground in recently declaring: "For every Spiritualist who has madness, I promise Dr. Schofield to produce two Baptists. I mean, I have never had a Church yet without a member who was mentally afflicted. I have two cases now." He further averred that "the reasons why people were in asylums were lust, drink, disappointment in love, and religious mania."

This argument, of course, is borne out by the official reports which utterly fail to support the allegation against Spiritualism—for the simple reason that it is nothing but a myth, circulated for the purpose of frightening people and dissuading them from having anything to do with the subject. We suppose that in the opinion of those guilty of disseminating the falsehood, "the end justifies the means"—not a very exalted moral code, it is true, but good enough for the assailants of the Spiritual Philosophy!

But what about the other side of the picture? How many have been able to preserve their mental balance in a time of dire bereavement because of the hope and comfort they derived from the teachings of Spiritualism? Probably far more than the majority of people imagine. We have, at all events, received a number of letters from readers of this journal assuring us that the views therein expressed had saved them from deliberately shortening their earthly lives. The latest came to hand a few weeks ago. Here are the opening sentences:—

I feel I must write to thank you for the comfort and help I have received from your "Harbinger of Light." I am a lonely mother whose dear and only son (only child) died from wounds somewhere in France on April 25th, 1917. Since then life has been very hard for me, and I would have gone mad, lost my

reason, and drowned myself, only for the help I received through your paper, and I have been taking it ever since.

If the names of all those who conscientiously believe they would have gone mad and committed suicide in the course of the late war had it not been for the knowledge and consolation which Spiritualism imparts, could be ascertained, the total would doubtless far transcend the meagre number officially attributed to its influence. And this is exactly what we should expect! It is the function of Spiritualism to save—not to destroy!

Harry Lauder and His Boy.

"Harry Lauder," the comedian, is a very different individual from Sir Harry Lauder, the man. In the latter capacity he has written a book, "A Minstrel in France," in which the comedian gives place to the reflective, serious-minded author who gives expression to religious sentiments which might have emanated from a saint. We do not know to what extent, if any, he has studied the teachings of Spiritualism, but we do know that his views of the After Life coincide in a very significant degree with the conceptions of the Spiritual Philosophy for which this journal stands. Take this passage, for instance, in which he describes his experiences when he lost his boy at the front, and how, in answer to prayer, he was enabled to penetrate the darkness and grip some of the realities of the life beyond:—

But God came to me and slowly His peace entered my soul. And He made me see, as in a vision, that some things that I had said and that I had believed, were not so. He made me know, and I learned, straight from Him, that our boy had not been taken from us for ever as I had said to myself so often since that telegram came.

He is gone from this life, but he is waiting for us beyond this life. He is waiting beyond this life and this wicked world of war and wanton cruelty and slaughter. And we shall come, some day, his mother and I, to the place where he is waiting for us, and we shall all be as happy there as we were on the earth in the happy days before the war.

My eyes will rest again upon his face. I will hear his fresh young voice again as he sees me, and cries out his greeting. I know what he will say. He will spy me, and his voice will ring out as it used to do. "Hello, Dad!" he will call, as he sees me. And I will feel the grip of his young, strong arms about me, just as in the happy days before that day that is of all the days of my life the most terrible and the most hateful in my memory—the day when they told me that he had been killed.

That is my belief. That is the comfort that God has given me in my grief and my sorrow. There is a God, Ah, yes, there is a God! . . . I have seen the stark horror of war. I know, as none can know until he has seen it at close quarters, what a thing war is as it is fought to-day. And I believe as I do believe, and as I shall believe until the end, because I know God's comfort and His grace. I know that my boy is waiting for me.

Such language as this should comfort the heart of every mourner. It is the spontaneous outburst of a soul that has "arrived"! The flood-gates of despair were opened wide when he heard the news that his boy had gone, and then, after a spiritual struggle, the light of Truth dispelled the gloom and he was enabled to exclaim: "I know that my boy is waiting for me." Tens of thousands of mothers and fathers have endured the anguish through which this popular son of Scotia passed, but only a small proportion, we fear, have experienced the sequel narrated and can declare with certitude: "He is waiting for us beyond this life . . . and we shall all be as happy there as we were on the earth in the happy days before the war." Yet we believe this inexpressible consolation to be within the reach of all. But they must seek, as Sir Harry Lauder sought, if they are to find. Spiritualism in its highest sense, points the way—the Spiritualism that enjoins the exercise of faith and prayer and provides the means for holding "an hour's communion with the dead."

THE CENTURY MILE-POST.

THOUGHTS, THEORIES, AND PERSONAL SKETCHES.

By J. M. PEEBLES, M.A., M.D., Ph. D.

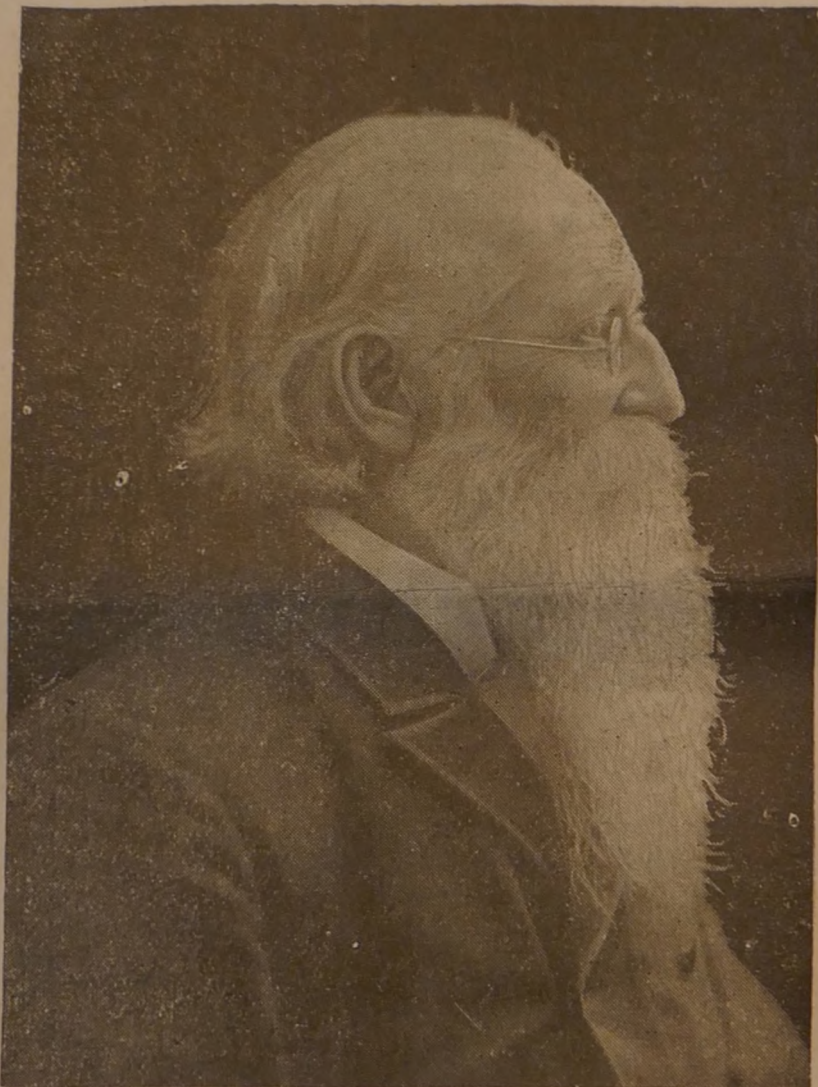
Never the spirit was born, the spirit shall
cease to be, never,
Never was time it was not, end and beginning
are dreams,
Birthless and deathless and changeless, remaineth
the spirit forever,
Death hath not touched it at all, dead though
the house of it seems.

SONG CELESTIAL.

* * * *

They never fail who die
In a great cause; the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad.

BYRON.



DR. PEEBLES.

On the 23rd of this month, March, 1921, I laid aside my 99th numbered body and started off hale and joyously towards the 100th, or Century, mile-post. Though birth is but a point in eternity, it seems a long period from snowy Vermont in 1822 to California's paradise of flowers and fruits in 1921.

Ancestrally Scottish and English, I was early trained in a Close Communion Calvinistic Baptist Church, the only baptism being immersion. Soon finding this religious rut too narrow, and the theological chains too rusty, I broke loose and, wandering into the Oxford Academy, Chanango County, N. Y., I providentially met a bright student who advised me to read his father's four gospels—Hume, Paine, Voltaire and Volney's "Ruins." Doing this, I was captivated. Think of it! No God, no heaven, no survival after death—all looked dark as midnight—"death ends all"! Oh, the unrest—the miserable gloom! How cheerless and horrible! But who could open the door, who lift the veil, who comfort the mourner? Where could the logical thinker go for spiritual truth?

Be sure, Socrates, Cicero and many of the old philosophers taught a future life, dreamed of the

gardens of Hesperides—give them the honor—but Christians—all the Christians of the Orient and the Occident, believed and rigidly taught the reality of life, a conscious life after death. I am not referring to creeds, confessions of faith or any church dogmas but to the Christianity of the Christ. Listen:

God is Love.

By this shall all men know that ye are my disciples, if ye have love one to another.

This is my commandment unto you, that ye love one another.

Again I say unto you, love your enemies and bless them that curse you, and do good to them that hate you, and pray for those who despitefully use and persecute you.

Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, of Isaac, and of Jacob. For he is not a God of the dead, but of the living; for all live unto Him.

For we know if our earthly house were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.—Paul.

And Jesus took Peter, James and John up into the mountain to pray and there appeared Moses and Elias and they talked.—Luke.

And I, John, saw and heard these things (what things? Visions and voices) and I fell down to worship the angel that showed me these things and the angel said to him, "See thou do it not, for I am thy fellow servant of the prophets—worship God.—St. John.

And when on the day of Pentecost, all were with one accord in one place, suddenly there came a sound from heaven and it filled all the house where they were sitting.

The above enumerated gifts, signs and spiritual manifestations appearing at the Pentecost, constituted the Magna Charta of the Christian Religion—the religion that quickeneth—the spirit of "love, joy, gentleness, goodness" &c., the spirit that lasted over 300 years, to the time of the priestly Constantine. Remember that the Christian religion, with its mighty spiritual gifts, was not founded at the birth of Jesus, but at the Pentecost, when that "rushing power came from heaven." The above scriptural passages, with others, constituted the genuine Spiritualism of the past. Mark the words, **genuine Spiritualism**, not spiritism, popular in China, Japan, some of the Pacific Islands and other places.

THE FOUNDER OF MODERN SPIRITUALISM.

Here comes to mind the law of periodicity, or the round of cycles, demonstrating perfect unity in the divine purpose. Who was the founder of Modern Spiritualism? It was the youthful seer, healer, prophet and visionist, Andrew Jackson Davis, of Poughkeepsie, New York. Mark the period: it was in 1843, 4, 5 and 6 that the heavens above and the zones beneath the spirit realms were opened to him. And here I speak from direct knowledge, based upon years of personal friendship, with a desire to solve the problem of immortality.

The visions of A. J. Davis, his messages, his healings—pronounced super-human—his prophesies, his humane philosophy, and his witnessing vast multitudes of children marching in the heavens with banners in their hands and music from their lips, all continued to reveal him as the author of religious Spiritualism.

What does Spiritualism stand for? It stands for God, the infinite presence, for the Christ spirit of

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love, for the present ministry of angels, for justice, law and order, for repentance, charity and forgiveness, for religion, tolerance and brotherhood, for sympathy and co-operation, for faith in the ultimate elevation and salvation of every nation, race, tribe—of every human being tabernacled in the flesh; and when Christians become more Christianized and Spiritualists become more liberalised and spiritualized, the millennium will have come.

Morally afire with the gospel of Spiritualism, I voluntarily left the sectarian pulpit, advocating the gospel of knowledge instead of a tremulous faith in the soul's survival after death. Lecturing in the principal cities of the United States upon Spiritualism and reform subjects and being the compeer of A. J. Davis, Wm. Fishbough, S. B. Brittan, Judge Edmonds, Prof. Hare and others, I was spiritually impressed to go abroad, like Paul, the great New Testament Spiritualist.

Accordingly on the 23rd of August, 1869, after a long voyage from New York, I reached Liverpool, England, where I was introduced by pre-arrangement with James Burns, to Mr. James Wason, a noted barrister of Liverpool and a devoted Spiritualist. Never can I forget this gentleman's personal kindness. The following paragraph appeared later in the "Medium and Daybreak," April 22nd, 1870:—

J. M. Peebles, returning to England by way of Italy from his consular appointment to Asiatic Turkey by the U.S. under the administration of Gen. Grant, stopped for a time in London. In company with a friend, he found the Cavendish Rooms, Mortimer St., a suitable place for Sunday evening services; and with very little publicity, filled the hall comfortably on the second evening. These services have gone on steadily for three months and now seem to have attained a steadfast footing. They are the first undertaken in London and the result has in every way been successful to Spiritualism.

Both James Burns and W. H. Harrison spoke highly of these Sunday services, of their religious attitude, commencing with prayer and closing with a benediction.

PERSONAL THOUGHTS OF THE PAST AND FUTURE.

What a variety of mighty changes since my birth descent upon this planet! I think—I stand dazed almost! Napoleon then had just died on the Island of St. Helena; Old "Hickory Jackson" as he was then called, had just been elected President of the United States. Queen Victoria, God's noblest reigning sovereign, was a child in her Hanover home. Ohio, the residence of our President Harding was then a new budding state in the Union; and the great wide West was dotted with Indian wigwams. Later came telegraphs, telephones, railroads, electric light and machinery, wireless flashes on ocean and land, airships sailing through the skies and automobiles dashing madly across the continent at over a hundred miles per hour.

In my childhood, Calvinism was the great church creed. Methodism was in its infancy and Modern Spiritualism was undreamed of. Now, Calvinism is absolutely dead, Methodism is popular and progressive, and Spiritualism—rational, religious Spiritualism—the synonym of Christ's Christianity, and the divinity of the Harmonial philosophy is making rapid strides, so rapid that it must ultimately be accepted throughout the whole world.

The spiritual is the real. I am a spirit now, dwelling much in the spirit world, and I feel to say with Victor Hugo, whom I met in a spiritual seance in Paris: "The snows of winter are upon my head, but the eternal springtime is in my heart." Love, joy, and hope never grow old. In my public lectures I have taught people not to "prepare to die," but "prepare to live"—live the Christly life of the moral hero, and have heaven now.

Physical death has been wisely termed, a "masked angel." An old prophet once informed me through a medium that "when I was born into the flesh on earth, I died; and dying in the body, I was born again; I am now immortal."

The English poet Keats, inquired of how he felt just before crossing the crystal river, replied in a feeble voice: "I feel as though daisies were growing all around me." The door that John saw opened in heaven has never been closed.

There is life in everything. Crush the acorn to earth and the germ looks toward the mountains. In every marble block there is an angel form awaiting the sculptor's chisel.

A PAEAN OF OPTIMISM.

Travelling in both Christian and pagan lands, I have witnessed more sunshine than shadows, I have seen more smiles than tears and have heard more peals of joyousness than groans of agony. I never saw a starless night; above the clouds, suns and stars shine brilliantly. Come what may, I do not worry. The wildest winds purify the air and the rains that rust the wheat, revive the grass. God is good. There is no absolute evil in the universe, because God made it.

I look over the long past and though tangle-footed at times, I never pessimistically say, "it might have been." God knew and angels guided my pilgrimage. I like the birds and the animals; I love women and men, for they are God's children and all spiritual relations of mine, regardless of country, race, climate or color.

I am too busy to think much about death. Burning the body is preferable to burying the forsaken tenement. Mourning garments, useless and often expensive, are but sombre mementoes of the dark ages. Black, with its aural emanations, is repellant to the lovely home-imagery of angelic life. The dying often smile, but never weep. Garland the cold form with lilies and wreaths of rosebuds and say, "Gone before, promoted, glorified!"

With Tennyson's inspired words, I say:—

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark.

For, though from out our bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar.

THE LATE MISS VENABLES.

To The Editor "Harbinger of Light."

Dear Sir,—

The friends of the late Miss S. Venables, are asked to contribute towards placing a memorial stone on the resting place of her body. Miss Venables passed on to the Higher Life on the 4th March, 1919, and as she has no one here to whom she was related, her body was placed in the Katoomba Cemetery by some of the friends here. They wish to have a stone placed on the grave as a mark of recognition of the work so willingly and ably done by her. She was one of our most earnest workers and a gifted Medium respected by all who knew her.

Any expression of help would be appreciated. Donations received by:

G. W. NETTLETON.

Park Road, Five Dock.

McLEOD CRAIG.

Station House, Sydney.

W. D. MORRELL.

19 Stanmore Road, Stanmore.

The Nutshell Page.

Several references have been brought under our notice of late to immortality having been proved by the evidence of Spiritualism. It is, therefore, necessary to again emphasise the fact that neither Spiritualism, nor any other process, can prove immortality. All that Spiritualism claims on the point is that survival of bodily death has been conclusively demonstrated. Survival and immortality are by no means synonymous terms. The one can be and, in our opinion, has been proved by an accumulation of evidence of the weightiest character—the other is beyond the capability of proof, and will remain so until it can be established that someone has lived "for ever," which is, obviously an impossibility. The proof of survival, however, may be accepted as providing presumptive evidence that immortality is also true. So far as we are concerned it is quite enough for the present to be assured that we shall live on beyond the grave. What may happen to us after that—a few million years hence, for instance—is a matter which we may possibly discuss with philosophers in the clearer light of the spirit world!

* * * *

We have been unable to procure supplies of a blue paper of sufficient toughness, in which to enclose "The Harbinger of Light" for postal purposes, as a reminder to subscribers that their subscription for the current year has become due. For the future, therefore, notification of the fact will be conveyed by a blue disc attached to the ordinary white wrapper. The remittance should, of course, be forwarded immediately the disc becomes visible! Promptitude in the matter would be a considerate act which we should greatly appreciate.

* * * *

The Berlin correspondent of the London "Daily Telegraph" reports unprecedented interest in occultism in the German capital. He says there are "innumerable more or less serious Spiritualistic, occultistic, astrological, Theosophical and psychic research societies, most of which are of quite recent creation." An "Order of Occultists," established rather more than a year ago is reported to have already a thousand members. The "leaven" is therefore at work amongst our erstwhile enemy and in course of time it may possibly modify, if not completely change the outlook of this misguided people.

* * * *

Dr. Ellis Powell, L.L.B., D.Sc., in the "Church Family Newspaper" replies to the recent sermon by Canon Barnes on "Evolution and the Soul." He says: "Canon Barnes tells us that evolution is now universally accepted by men of science, and he adds: 'Those who are Christians find no difficulty in combining the postulate of evolution with the Christian idea of God.' At a later stage in his sermon he proceeds to make a rash assertion with regard to what he calls 'pretended revelations' of modern Spiritualism. It is a curious fact, which I, as an Anglican, am entitled to adduce, that sixty years ago the attitude of Churchmen towards evolution was exactly the same as their present-day attitude with regard to Spiritualism."

* * * *

Mr. E. L. Gardner, national secretary of the Theosophical Society, has been lecturing in various parts of England about the photographs of fairies obtained in Yorkshire. It is interesting to observe that everywhere he has had crowded audiences, showing that people are seeking for information on these lines.

* * * *

The Bishop of London, in a sermon at St. Olave's, the old City church, on March 10th, told a touching story of a young Girl Guide's death vision. He said (as reported in the "Daily Chronicle") that the girl was the idol of the Guides in the town in which she lived. She had always been haunted by the fear of death, and when it came to her, at the age of 22, she sat up in bed, stretched out her hands, exclaimed "How lovely!" and died. There was no doubt, said the Bishop, that the Great Companion, who had been with her through life, had suddenly appeared to her, and was now showing her all the glories of His heavenly home. She had walked with God.

* * * *

Principal Sir George Adam Smith, of Aberdeen University, in the course of an address on Immortality, in Glasgow, said that "He would speak with the utmost consideration of pure and able men who sought to break the silence of the world beyond by catching, as they thought, personal and intended messages from their dead. What would not any of them give to be sure of one such message? And they must carefully guard themselves from saying that it was impossible."

Lady Glenconner, according to the "Daily Mirror," has been overwhelmed with correspondence from readers of her recent book, "The Earthen Vessel," who seek further information regarding Spiritualism, and Book Tests in particular.

* * * *

Mrs. de Crespigny, presiding at the Lyceum Club, London, told a moving story of an incident which had recently occurred. In a certain home a child, who had been sent to a room downstairs to call his grandfather to come to tea, said he could not get into the room because it was full of angels. The elders of the family, on going down, found the grandfather had passed away, sitting in his chair.

* * * *

At Tottenham, England, lately the magistrate was appealed to by a woman who said she was haunted by the apparition of her landlord, who the day before he died had served her with a notice to quit. With becoming gravity the magistrate said there was only one thing to do—inform the landlord that he could not evict her unless he first made application at the County Court!

* * * *

Lord Ranksborough, one of the Lords-in-Waiting to His Majesty, who died a few weeks ago, was keenly interested in all psychic matters. He was, in fact, deeply versed in them, having sat at the feet of Gordon, one of the most advanced mystics of the last century. "It was to me profoundly gratifying," writes Dr. Ellis Powell, "to be with Lord Ranksborough, knowing that this man, who was in daily and hourly contact with the highest in the land, was an earnest student of the great mysteries in the midst of which we live, and to hear him talk about them to the congenial friends with whom he loved to surround himself. But now, we may feel assured, he has seen something of the beauty of that world towards which his thoughts so often turned."

* * * *

A new play entitled "From the Land of Silence," described as Spiritualistic, and written by Mr. Lloyd Clarence and Dr. Dugald Moore, was recently produced at the Globe Theatre, Consett. The "Newcastle Chronicle" says the play, which deals with Spiritualism and hypnotism, and upholds the theory that the dead return, was an unqualified success.

* * * *

The Paris "Intransigeant" in a notice of the French edition of the Rev. Walter Wynn's book, "Rupert Lives!" speaks of it as a story of spiritual experiences so well done as to interest Maurice Maeterlinck, who is devotedly attached to the idea of the survival of those heroes who have died for their country.

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"No greater falsehood was ever packed into fewer words than the saying 'Death is the end of life,'" was a remark made by Dr. Edward Lyttleton, formerly headmaster of Eton, in a recent address at the Kensington Town Hall. "Man is pretty well aware now," said Dr. Lyttleton, "that there is another life than ours, but it is amazingly difficult to conceive of its nature." He went on to discuss the possibility of a fourth dimension and said that wise men considered a ghost to be a sign of that dimension, of which we knew nothing, yet except such appearances.

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"On the Rim of the World" is the title of a beautiful and stimulating article by Dr. J. Paterson-Smyth in the last issue of the "Psychic Research Quarterly." We commend it to our readers.

* * * *

Dr. Ellis Powell, in his last article in the "National News," relates a striking case of psychometry in which comfort was brought to a bereaved mother. Commenting on it he says, "To me, as a convinced Spiritualist, it is profoundly gratifying, and as a lawyer eminently evidential. Are the critics of psychic research on the track of the truth in declaring that they were devils who brought comfort to this mother's broken heart, giving her fresh courage, and the power to hope and pray."

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Dr. Powell continues: "For my part, I think it likeliest that He Who stood by the bier of the widow's son at Nain, and burst into tears at the desolation of the stricken home in Bethany, is no unmoved Spectator of the sorrows of the world to-day. I believe it was one of his myriad Messengers who brought the boy and the radiant spirit of the departed girl to our little circle, so as to re-knit the severed bonds, and brace the mother to endure with confidence and patience until her own call shall come."

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A WAR HERO RETURNS.

APPEAL TO GRIEVING MOTHER.

Recorded by MAY SUNDERLAND.

[The attached article is the third written automatically through the hand of a New Zealand lady, who says that prior to the recent development of this power, "she was not interested in Spiritualism and its phenomena, and considered its study a waste of time and not worthy of the attention of busy folk." Even now she is often incredulous as the messages flow through her hand, the teachings being so completely at variance with all her preconceptions concerning the nature of death and the conditions prevailing in the life beyond. They, nevertheless, agree with the information derived through many other mediums and of which the lady in question assures us she knows nothing whatever.—Ed.]

My brother Eric and I do wish our mother would not grieve for us. We could get on so much faster if she would let us. When people die they, the main and most important part of them, the spirit, still lives and never goes near the grave prepared for the earthly body. It is not taken there I mean. We spirits may visit our own supposed resting places if we wish, but what I mean to say is that we are not imprisoned there. Eric and I, however, do go to his grave when we know our mother will be there, and that is why she feels somewhat comforted while there. She feels our presences, especially Eric's whom she thinks of as resting in that hallowed spot. She does not really believe that I can come to her because I was killed in a distant land. Where one dies makes no difference. We spirits can visit our loved ones wherever they may be.

The fuss that is often made over a person's body, when the spirit has left it, is foolish. It, the body, is then of no more account than a cast off, worn out garment which the owner never intends, or wishes, to use again. My sister has always feared and dreaded this thing you call "death," both for herself and her loved ones. She has imagined all sorts of horrors connected with it. We wish she would believe the Spiritualistic teaching, which is the truth, about the after life. It would make a different woman of her. She wishes to do so, but is afraid of the whole thing. There is nothing whatever in it for her to be afraid of. We just wish to help her and will be able to do so if she will only trust us. Do not use the ring in talking with us, [This refers to suspending a ring inside a tumbler as a means of receiving messages.—Ed.] You have been warned repeatedly that it only leads to nonsense and misunderstandings. If you only believe that we are putting the words into your mind you will get on alright. You are inclined to doubt us still.

BANISH FEAR OF DEATH.

Tell Esme that she must not let fear-thoughts take possession of her. All that mental suffering is so unnecessary and so harmful too. Tell her to enjoy life to the full, without fear, trusting in God always. He is watching over her and will care for her if she will only trust Him. Tell her to pray, earnestly believing that her prayers, if they are wise, will be answered. Those on earth are not always able to judge accurately as to what is best for them and for their loved ones, owing to their limited vision.

Esme will probably think this does not sound much like her careless brother Randolph. But she must remember that I have been over here for 3 years now and have learnt many things which I had not the least idea of when on earth. I was a careless, pleasure-loving fellow, not really bad but not as good as I might have been. If I had really loved some fine-natured girl it would have

steadied me. But I did not know what real unselfish love, such as your husband gives you, was.

Personal sacrifice did not enter into my scheme of things on earth at all. I did not mind being nice and kind to people, if it did not entail too much trouble for myself, but as for really giving up anything which gave me pleasure and satisfaction for the sake of anyone else I would not have done it.

The war taught me many things and I have learnt many since coming over here. It is nice for me having Eric here, but I was sorry his coming caused such sorrow on earth. He is much worried by mother's incessant grief. They always loved, and still love each other, so much. Our mother does not understand how bad her grief is for us and for her, too. She is a dear, but she is very blind over this. She could talk to us easily if she would only try. It is ever so much easier to communicate through some folk than others, I am told. You are the first I have sent messages through and I am finding it very easy, much more so than I expected.

You really wish to help Esme because you understand so well how she has suffered through fear of life and death. That is probably the reason for the ease with which you take down my messages.

HAVE FAITH IN GOD.

You have both had a very trying time and are just finding your respective ways back to a normal, happy, hopeful attitude toward life on the earth. No one can be happy when they are haunted by fear, as you both were. The low condition of your bodies was partly responsible for your gloomy outlook. The lack of proper religious instruction of a hopeful nature was also responsible, especially in Esme's case. You both lacked that firm and abiding faith and trust in God which is so necessary, and which makes it possible for the trusting ones to smile bravely and keep bright and normal, even under the most trying conditions.

There is much suffering on the earth, but do not blame God for it. He does not wish it, and would prevent it all if He could. But we are free agents and must live our lives according to our own ideas of what is right and proper. It is our own ignorance, and often our own wrong doing, which causes all the suffering in the world. It often comes because folk are self-seeking and will take their own way, regardless of the effect their doings have on others.

The effect may be very widespread, world wide in fact, as was the case with the Great War. That was caused by the selfish desire of a few for place and power, and they were willing to try to move heaven and earth to get it. Their desires were not realised, but the world was plunged into the most ghastly war in history because those desires were allowed to rule the lives of those few men. They by their baleful influence, were able to make a nation believe that war was right and necessary and the only thing to be done under the circumstances.

They as a nation forgot their honor and everything else in their overwhelming desire for first place among the nations of the world. And see the result! And yet people blame God for the war and the untold suffering it inflicted on countless millions of people, most of whom did not desire war at all, but much preferred to go quietly on their way, living out their lives in peace and comfort.

Every physical thing in this physical world is but a manifestation of the potent and more enduring spiritual elements and forces.—F. Huntley.

THE DIVINING ROD.

WHAT IS THE SECRET?

A THEORETICAL EXPLANATION.

By L. A. FOSBERY, Manly, New South Wales.

It is strange that—so far—no acceptable reasons for the uncontrolled movement or dipping of a rod or wire in the hands of a sensitive or so-called Diviner over a subterranean stream has yet been scientifically given. The reason for this perhaps is, that owing to the condemnation in scientific circles of the vocation of 'Water Divining', the public mind is generally sceptical, or inclined to follow the dictum of such men as Sir Ray Lancaster, who announced dogmatically, that water divining is a contemptible fraud, and quite unworthy of present day intelligencies. One of our prominent geologists stated to the writer, that the art or faculty of water divining is a matter of hallucination in certain persons of a peculiarly sensitive nature, and has no foundation in fact or scientific basis. Despite, however, the contempt shown by scientific men for this obscure faculty, there are thousands of well authenticated cases where water has been found by the aid of the rod, and where by no possibility could surface indications, geological knowledge possessed by the operator, hallucination or hysteria have been the origin of the discoveries. According to a late English paper, Sir William Barrett and Professor Janet, after close study of the phenomena, have satisfied themselves that the movement of the rod is not due to any muscular action on the part of the diviner.

* * * *

Since the genius of Sir William Crookes sensed a subdivision of matter, neither solid, liquid or gaseous, but having a fourth dimension, more ethereal than the lightest gas, the science of physics has been almost revolutionized, and the phenomena which could not be explained before are now elaborated in definite scientific terms and chemical formula by such men as Sir Ernest Rutherford, Professor Millikan, Sir Oliver Lodge, Professor J. J. Thompson, Lord Kelvin, Professors Ehrenhaft, Langmuir, Noyes and other great scientists of the day. The fourth division of material substance is the Electron, and its relation in point of size to other particles of matter is recognised by the following chemical scale.

But before proceeding, it may be as well to give certain details connected with atomic force, for the casual reader who is unacquainted with that phase of scientific advancement. All matter is composed of molecules, atoms, and electrons. The smallest particle that can be detected by the microscope is about twenty-five times larger than a molecule. The molecule is composed of atoms which individually are about one three hundred millionth of an inch in diameter, while the electron—as the ultimate subdivision of matter—has a diameter 100,000 less than the atom, so there would be 30 trillions of electrons to the inch.

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To retrace our steps a short distance, it must be recognised first of all that nothing we see around us is solid. A mass of anything, whether it be metal, rock or other apparently dense and solid substance, does not exist as such. Cohesion of particles is relative only in proportion to weight, and each particle of a mass is relatively distant from the others, allowing space for the free passage of the ether, light—such as the X ray—radio energy, and other forces, the basis of which is electricity. Now,

electrons are attracted towards all positive charges of electricity, and their mass is generally considered by physicists to be entirely electro-magnetic, or containing a negative charge only; thus, if a stream of electrons is caused to move through a metal a negative current results, therefore, an electric current through a metal is said to be a stream of electrons moving through relatively large spaces, between the atoms, or through the atoms themselves. The speed of transmission from one electron to another is an impulse that travels at the speed of 186,000 miles per second. The exciting cause for such movement is friction and pressure, and it is therefore, realised that a constant stream of electrons, being impelled through or from any source, will instantly manifest itself when coming into contact with a positive charge.

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In support of the theory that the energy of the electron is manifested through the divining rod, or even without it in some cases of ultra-sensitiveness, it is asked of the reader if it is unreasonable to suppose, that through the friction of an underground stream passing along its ancient channel under the extreme pressure of its superincumbent rock and soil, a current of electricity is developed, and a stream of electrons is impelled to the surface along the whole course of the hidden stream. This current remains constant so long as the water flows, but is cut off automatically directly the motion below ceases. As an illustration, it is found that the rod does not respond over a buried water-pipe when not in use, but becomes active instantly upon the water being turned on.

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We shall now endeavour to trace the connection between this electric current and the divining rod, or rather the person holding it. There is no virtue in the rod itself. It may be a copper or steel wire, a twig, a branch, or even a whip handle. It is merely an instrument to indicate the passage of a current of electricity passing through the person holding it. It is now recognised by medical science that the nervous system of the human body is a complete electrical organization, one part being positive and the other negative. The majority of people are positive in the right hand and negative in the left; although it has been found that individuals are positive in both hands, the opposite poles—for some undiscovered reason—being in other parts of the body. It is in such cases—the proportion being estimated at about 4 per cent.—that the rod or bow wire, being held in both positive hands, will at once respond when the holder reaches the margin of a subterranean stream. On the other hand, if an ordinary individual—his polarity being normal—holding the rod in both hands, one being positive and the other negative, the forked stick or bow wire will not respond, for the simple reason that the two hands being the terminals, and being connected, the circuit is completed, and short-circuited, in fact.

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From this it may be gathered—if atomic force in this direction is a reality—that directly a person holding a forked stick or bow wire in one or both positive terminals of his body, touches the surface margin of a current of electrons rising from a flowing stream below, the shock of contact between positive and negative electricity, centering in his body, is sufficient to turn the instrument, and in many cases to twist and break it into pieces, depending a great deal upon the excess of magnetism in the operator.

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A BRISBANE INVESTIGATOR.

PSYCHIC PHOTOGRAPH OBTAINED IN ENGLAND.



Mr. and Mrs. ROBBINS, with "Psychic Extra" of Relative.

Those of our readers who are keeping in close touch with psychic developments are well aware that what are known as spirit photographs, or "psychic extras," are as plentiful as the leaves that fall in Valombrosa. This is true of Great Britain, in particular, although similar results are also being obtained in many other countries of the world. The application of the strictest test conditions makes no difference to the success of the experiments. The day, in fact, has passed for questioning the possibility of securing genuine pictures of this character.

Of course, like almost everything else, such photos can be very easily "faked." Everybody knows that. But this does not disprove the existence of the genuine. These are being obtained every day in the year, and if the necessary conditions are provided they can, apparently, be procured in every clime. What the processes involved may be, we do not pretend to explain. The point is still under investigation by experts in England, but the important fact to be borne in mind is that, whatever be the explanation, these abnormal results are being obtained and have to be accounted for by a more rational explanation than deliberate fraud.

The picture which illustrates this article was obtained by Mr. W. E. Robbins, a well-known and highly respected resident of Auchenflower, Brisbane, during a recent holiday trip to England. The photographer employed was Mr Hope, of Crewe, who is assisted by Mrs Buxton. Their names are well-known to our circle of readers, and were frequently mentioned by Sir Arthur Conan Doyle during his sojourn in Australia.

Mr. Hope is a wood-turner by trade, a plain-living, sensible, religious-minded man, who refuses to make a charge for his services and who, moreover, insists on sitters bringing their own plates and marking them, so that he shall not be accused of manipulation. Mr. Robbins, who was accom-

panied by his wife, called at the office of "The Harbinger of Light" on his return from England, and in explaining the circumstances under which the above photograph was taken said:—

I took a fresh packet of photographic plates, and when Hope left his work I handed them to him. He placed them, unopened of course, on a table, put his hands upon them, and asked me to put my hands on his. A second medium then placed her hands on ours. Presently Hope gave a start, and indicated that the packet might be taken into the dark room. There he pointed to two of the plates as the ones which had probably received spirit impressions. These I placed in a dark slide, and then Mrs. Robbins and myself sat for our portraits, which were taken on the plates I had placed in the slide, and which Hope had not at any time handled. Hope took our photographs with an old shabby-looking camera—he has a fine new one, presented by Sir Conan Doyle and other prominent men, but will not use it—and when the plates were developed it was found that a photograph of the spirit face of a dead relative of ours was alongside the study of Mrs. Robbins and myself. We were then asked to sit and give power to secure photos for two ladies who had several sons in the war. We did so and both got the photos of their boys on the plate with them. On comparing the psychic pictures with the photos taken before the soldiers went to France, the face was exact, but in the spirit photos the men did not appear in uniform. The mother said the clothes were the exact suits the lads wore in private life.

Mr. Robbins naturally wanted a number of copies of the picture in which he was interested, and Mr. Hope supplied him with two dozen for 4/6! It would take a long time to get rich on such a return as that! We should say it was barely cost price. To further indicate the disinterestedness of the man, Mr. Robbins offered Mr. Hope £10 a week to go to London as a professional medium, but the offer was promptly declined. He positively refuses to make money out of his psychic powers, and will certainly die a poor man if his accumulation of riches depends upon the practice of photography!

AN AUSTRALIAN BOOKLET.

We have received a copy of "The Way, The Truth and The Light," by Thomas Downs, of Sydney, who has for many years been an exponent of the teachings of Spiritualism, being a booklet of messages recorded by the author, and also an account of some remarkable psychic phenomena he has witnessed. The communications purport to come from personal friends and relatives, and also from certain "celebrities" whose names are attached, but of whose identity it is obviously impossible to offer proof. We presume, therefore, that it is to the teachings rather than to the names of the alleged communicators that the author desires to direct attention. These teachings are spiritual in tone and the language in which they are expressed is sometimes choice. The booklet is enclosed in a stiff cover and the price is 3/-; postage, 1d.

WATCH FOR THE BLUE DISC!

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

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

THE NEW SOUTH WALES MYSTERY

POLICE FAIL TO SOLVE THE PROBLEM.

EXPLANATION OFFERED BY PSYCHICAL RESEARCH.

SIMILAR CASES CITED.

In the May issue of this journal we published a brief account of some mystifying happenings at the home of William Bowen, a ganger, who resides at Guyra, a prosperous little township in New South Wales. The phenomena took the form of stones being thrown with great violence at the house, the smashing of windows and heavy knocking on the walls. The house, in fact, became uninhabitable and, as may be readily imagined, the reports of these disconcerting occurrences caused great excitement in the neighbourhood. The local police were supplemented by constables sent from Sydney to assist in catching the offender, and the whole countryside turned out to act as watchers. Night after night the stone-throwing and noises continued, and notwithstanding that a cordon of from 60 to 80 volunteers mustered in the hope of detecting the culprit, all the means taken were fruitless of result. Little wonder, then, that excitement developed into consternation, and that all sorts of explanations were whispered abroad to account for the mystery!

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One of the occupants of the ill-fated cottage was a 12-year old girl, named Minnie Bowen, and it was against this girl that the attacks were apparently directed. Stones crashed through the bedroom window and fell on her bed, and the thumpings were heard on the walls when police were inside watching the girl and others were on guard outside the building. "Bump after bump was heard," states the Sydney Sunday Times "sufficient to shake the cottage to its foundations, and audible to watchers 100 yards or more from the house." And the report significantly adds:—

The sergeant was nonplussed, and after nights of fruitless watching, the preparing of traps that were never sprung, and endless investigations, he has broken down under the strain and gone away for a rest. He became convinced that there was some supernatural agency at work, and so the services of a Spiritualist were impressed, and Minnie Bowen was asked to try to communicate with the spirit being that apparently was endeavouring to attract the notice of friends on earth, even though its methods were rather rough.

Minnie Bowen must be a remarkable actress if her conversation with the spirit was not genuine. She conversed naturally, easily and colloquially with her dead sister. Minnie is tall, thin and dark, with peculiar dark, introspective eyes that never seem to miss any movement in a room. When she speaks to you she never smiles, and seems to look beyond or through you. She is not a clever child in the accepted sense, and is backward and in a low standard for her age at school. She has none of the ordinary stigmata of insanity, such as dilated pupils, or an abnormally arched palate. If quiet and rather unusual, she seems just a normal little girl in most respects, except that she has a rather uncanny aptitude for anticipating questions almost before they are asked, and answering them.

The Spiritualist, having fulfilled his mission, returned to Uralla, and told everyone that further annoyances would cease. So Guyra was at ease, and, sure enough, nothing happened on Thursday night. The Spiritualist had indeed solved the riddle.

This sense of security however, was short-lived. The onslaughts were renewed at daybreak, and have occurred off and on since. The Sydney journal quoted goes on to say:—

Naturally the little township buzzes with rumors, Guyra is divided into three schools of thought—those who think the inmates of the cottage are themselves responsible; those who believe in the super-natural;

and those who blame some criminal or joker. Plenty of people will tell you that there are ample reasons why some interested person wants to scare the Bowens away, depreciate the value of their property, and so secure possession cheaply. There is a house famine at Guyra, as in Sydney. As for an outside agency, it is difficult to see how a man could break through a cordon of 80 well-armed people and bombard a cottage on all sides. There will be a tragedy yet outside this lonely cottage one night. A young fellow nearly got shot the other night for moving from his post. The constable had him covered, but recognised him in the nick of time. Of the spirit idea, all that can be said is that such things have happened before. At present it is difficult to account for the rappings and thumps in any other way.

The Sydney police, however, have, apparently, "no time for spirits." Hence we find the Superintendent reporting on April 27th—from material supplied by Constable Hardy, who had been specially sent to Guyra to investigate—that Minnie Bowen had admitted throwing stones at the house on one occasion, and knocking on the wall, "which she effected by striking the inner walls at night time with a stick when people were keeping watch outside." This does not say much for the vigilance of the police who were watching the girl inside the cottage when some of the knockings occurred! However, we are told that "the police are of the opinion that the girl is responsible for most of the annoyance and damage to property caused recently at Guyra assisted by others, including youths of the larrikin type."

WHAT THE PUBLIC WANT TO KNOW.

It is difficult to conceive of anything more unsatisfactory than this extraordinary report. Here is a house rendered absolutely uninhabitable by the smashing of windows and stones pelted at the sides, alarming thuds make the very place vibrate, and scores of police and civilians hold nightly vigil and utterly fail to detect the offenders. These bombardments and thumpings continued for weeks, and were still continuing when our last report came to hand—a fortnight after the issue of the police statement—and yet the Sydney police have been baffled in all their efforts to determine the cause. They are merely "of the opinion" that the girl and larrikins are the responsible parties! The public of New South Wales, and people generally, however, are not concerned about "opinions." What they want to know is: "If these things are the product of some mundane agency of the larrikin type, how is it that the police are impotent to catch the offenders?"

Then, again, what have they to say to the fact that a fortnight after the publication of their report these mysterious "larrikins" pelted the home of a Mrs. Shelton, at Glen Innes, whither Minnie Bowen had been removed? This particular brand of "larrikin" must be ubiquitous, and endowed with some extraordinary power of rendering himself invisible! Little wonder, then, that intense dissatisfaction is expressed with the report of the police. It is, in fact, a confession of impotence, and does little credit to the astuteness of the force! Mr. Alex Hay, a prominent Guyra business man, who has taken an active interest in the effort to elucidate the mystery, in a statement to a representative of the "Sydney Morning Herald" expressed the opinion that the supposed solution of the affair was quite

inadequate. He said the Guyra police were not of the same mind as Constable Hardy, who had reported to headquarters that the action of the girl, with the aid of some accomplices, explained the origin of the knockings and stone throwing. There were, he said, quite a number of incidents that could not be attributed directly to this origin. Mr. Hay continues:—

I am surprised to learn that Constable Hardy has been able to furnish such a satisfactory explanation and report to the Superintendent of Police, but it is of no material value to those affected by these mysterious happenings, and is most discrediting to the vigilants and officials of the Guyra police and public, who spent night after night for three weeks in the vicinity of the Bowen's house, trying by every known method of strategy to find the culprit who was responsible.

As regards the actions of the little girl (Minnie Bowen), the report states that she was found throwing stones at the house one night. This report is absolutely incorrect. The facts of the case are as follows:—Minnie Bowen, whilst outside the house at midday, picked up two or three small stones and threw them on the iron roof where her sister was washing clothes. Her sister knew at once that it must have been Minnie who threw these particular stones, and, but for the fact that a neighbouring farmer was passing at the moment, Minnie would simply have received a severe reprimand for trying to frighten her sister, and there the matter would have ended. Strange to say, throughout the whole episode no stone has ever hit the iron roof, but has always been directed with unerring aim at either the windows or the walls. Consequently, this little girl's stupid playful act does not assist in any way in solving the mystery.

As regards the inside knocking on the walls, which Constable Hardy has so conveniently credited to Minnie, this also is a small matter, and did not happen until the other rappings had been going on for many nights. The girl's own version of the matter is that she walked into the room and picked up a piece of wood, which had been used for propping up the window sash; with this she gave two taps on the wall. She was observed doing so, however, and says that she was well aware of the fact. Apart from this it must be very hard indeed for Police Sergeant Ridge, of Guyra, to learn that his department gave credence to the belief that Minnie was responsible for the mysterious night knockings as he sat in the same room as her on several occasions whilst the knocking went on.

As a matter of fact, one night the sergeant was inside with the whole family, including the girl, whilst Constable Taylor and two trusted civilians sat within a few yards of the wall on the outside. Notwithstanding these precautions seven very loud raps came on the wall in quick succession. As soon as the first knock was heard a powerful spot-light was turned on the walls from a distance of 30 yards. Thus the outside wall was in a blaze of light whilst the knocking was going on. When the knocking had ceased Constable Taylor and his two companions insisted that the knocks came from the inside, and that no stones fell on the ground on the outside. Sergeant Ridge had insisted, however, that the knocking did not come from the inside, as he was closely watching every person in the room.

I might also quote another case, during which we posted six trusted men, standing with their backs to the outside wall of a 12-foot room, after which we placed the girl in the inside of the room, with a good light burning, and being closely watched by three men, including Constable Taylor. Notwithstanding this well-organised guard, two very loud knocks came on the wall. As usual, the men on the outside insisted that the knocks came from the inside, while the watchers inside believed that they came from outside. I would like to mention that the six men picked for positions on the outside wall were selected from at least 40, and were absolutely above suspicion. Constable Taylor, one of our oldest J.S.P., and myself were inside watching the girl. I could quote many other cases similar to these two, where every member of the Bowen family has been under strict observation whilst the knocking went on.

The whole business, after the first two nights, lost all semblance of being a joke, and had any man-larrikin or respectable citizen—been caught throwing stones whilst the watchers were on duty it requires little imagination on the reader's part to know what sort of a time he would have had at the hands of 50 or 60 determined men. The mystery is still unsolved, as two stones hit the house last night with terrific force. Mr Bowen rushed out with his

gun and fired three shots in the darkness in the direction from which the stones appeared to come, but without result.

The mystery, therefore, remains unsolved, so far as the police are concerned, and consequently it may be considered permissible to approach the case in the light of the revelations of *Psychical Research*. In this connection it may be stated at once, that the happenings recorded provide all the features necessary to justify the assumption that the disturbances are due to the conduct of what is known to students of the psychical as a *Poltergeist*, this being the name given to "a noisy spirit." It need not necessarily be a malicious, or evil-intentioned entity bent on doing mischief for the mere sake of frightening or injuring others. The object may be worthy enough in itself, although the methods employed will naturally strike "the man in the street" as being a little bit "over the odds!"

RECENT SIMILAR CASES.

The case under notice is by no means unique, and it generally happens that the manifestations centre around one particular member of the household. At Guyra a 12-year-old girl seems to be the unconscious medium through whose peculiar psychic development the production of the phenomena in question is made possible. A few years ago a similar experience occurred in the home of a gentleman in London—a barrister. Stones were thrown nightly upon the roof, and various articles in the rooms were displaced, and sometimes thrown about with considerable violence. The police and other watchers were completely baffled, but eventually it was discovered that a maid in the employ of the family possessed mediumistic powers of a markedly-developed character and that when she was absent nothing occurred. She was therefore pronounced to be the innocent cause of all the trouble, and it need scarcely be added that she was politely requested to seek employment elsewhere.

Another case has occurred in England during the past two months, and evoked such widespread interest that it was made the subject of a special inquiry by a Committee of Investigation, including representatives of the clerical, medical, and legal professions, and several psychic experts. The manifestations took place in a house at Hornsey, food, crockery and furniture being thrown about the rooms, a large mahogany table was raised by some unseen agency, and a boy of 11 years was levitated in his chair to a height of 2 feet. It has been found that all the happenings centred around this boy, and that when he was not present no phenomena occurred.

Among the investigators of these developments was Dr. Ellis T. Powell, who is a Doctor of Science, was until recently the Editor of "The Financial News," has been for many years a psychic investigator of outstanding ability, and is described by Sir Oliver Lodge as "a force in the City of London." He is, therefore, no mediocrity! Writing on the Hornsey investigations in the "National News" at the beginning of last March, he says he cannot give full details, owing to the feelings of the people most intimately concerned, and goes on to say:—

"Substantially, however, the facts are that the house is at present the subject of exceptionally keen solicitude from the Other Side, on the part of one of its inhabitants who has not long passed away. This intense feeling has set in motion very powerful psychic forces, just as we should expect it to do.

The nucleus of the force is love, though it is obvious that it is mingled with other sentiments, not all of them wholly admirable. In this case, however, the strong vibrations are being exploited by an entity on the Other Side for his own amusement. He is able to do this with the greater facility because some of the family are physical mediums. Thus we have all the elements necessary to support a display of the mysterious forces of the next plane—strong feeling on that side, a mischievous operator to handle the "power," and unique (but involuntary) instruments ready to hand among people still on earth.

In plain English, then, there is no doubt whatever about the genuineness of the phenomena. They have been actually witnessed, not only by members of the family, but by gentlemen of professional standing whose capacity and honour are above question. Moreover, as I said, we have had the assistance of intelligences from the Other Side, who have indicated in plain and unmistakable language the real source and nature of the disturbances.

The official Report of the Committee has not been published, owing to its private character, but it is stated that the facts reveal circumstances as outlined by Dr. Powell and that, "troublesome as the visitation has been, it was permitted by the more advanced minds in the other world, as involving a deeper purpose than the communication between a departed mother and her children. That is to say, it was to draw public attention, by rather violent methods, to the reality of the life after death and thus drive home what, in some quarters, seems to be regarded as an unwelcome fact." Perhaps a similar object underlies the disturbances at Guyra!

A VERY WEIRD RECORD.

A third case is at the present time creating interest in Scotland, and will afford scope for the activities of the recently-formed Scottish Society for Psychical Research of which the Right Hon. A. J. Balfour, M.P., O.M., F.R.S., is President. The particulars are given in the "Glasgow Sunday Mail," which states:—

An eerie story of midnight happenings in a Highlander's cottage of heavy blows on the walls, furniture thrown about, pictures broken and ghostly, clammy hands caressing and smacking, in turn, the children of the house, is related in a letter received from Mrs. Jessie M'Kenzie, Baravulin Cottage, Ledaig, Benderloch, Argyll.

Mrs. M'Kenzie writes: "If you would kindly grant me space in your valuable paper, I should like to relate some of the most extraordinary and weird occurrences which have taken place in our house last spring and from early autumn of last year until just quite recently.

"One night in the beginning of January last year, after my children had gone to bed, they were disturbed by the most strange noises, beginning with small raps that seemed to come through the wall and ending with the most terrific blows.

"Pictures rattled on the wall, and a hand (unseen at that time), went through the room, touching the children and pulling their hair and ears. Then at times strange noises which sounded like rattling bones, gnashing of teeth, and counting of money were heard.

Any questions asked in English or Gaelic were answered back by raps, sometimes from the ceiling, sometimes from the wall. It kept on like this till the days began to lengthen many a time till the morning, with varied disturbances, such as throwing furniture about, especially a heavy chest which was in the room. This was continually lifted on end and let fall with a smash.

"Many of the neighbours heard it repeatedly. Sceptics put it down to the children's tricks, owing, I suppose, to one or more of the children having to be present before anything was heard, and the room being in darkness. On several occasions, however, it was to be heard when the room was lighted up. It was a most trying experience, but we got accustomed to it. This year it was somewhat different. The noises were just the same, but several pictures were broken, glass thrown about the room, and the children were smacked and caressed in turn.

"One of my little boys has had to wrestle with whatever it was to free himself. The children have also seen a form seeming to come through the wall and lying beside them in bed. At other times a hand, like a shadow has come towards them, and when in the act of being caught, would vanish. Only the children have seen the hand, but their father and I have felt it times without number. Its touch is cold and seems to electrify the body. We lived five years in this cottage prior to hearing anything. It is open to anyone who would like to make investigations."

We cite these cases as having a very direct bearing on the occurrences now bewildering the people of New South Wales, and in the absence of any normal explanation of the phenomena it is not unreasonable to ask the public to give consideration to the psychical aspect. We are too far removed

from the scene of operations to be in a position to express a more definite opinion concerning the origin of the manifestations in question, but if the hypothesis of poltergeist action applies to the Guyra outbreak the police will look in vain for the offender and may as well at once resume their ordinary duties. It is, apparently, not a case for the police, but for psychic experts.

JAPAN AND THE SPIRIT WORLD.

"The Times" publishes a cablegram from its Tokyo correspondent showing that the Japanese have their own method of invoking spirit agency in a national crisis. It seems that the proposed betrothal of the Crown Prince to Princess Nazako, although opposed in powerful political quarters, was supported by popular opinion. At the great national holiday a dramatic call was made to the Japanese people to petition the spirits of departed Emperors, notably to appeal to the spirit of the Emperor Meiji, on behalf of the Crown Prince. Handbills making this proposal were also distributed. In the sequel the opposing forces gave in, and it was announced that there will be no further objection to the Crown Prince marrying the lady of his choice.

BRISBANE PSYCHICAL RESEARCH SOCIETY.

The recently-formed Psychical Research Society at Brisbane is getting well into harness and promises to develop into an active organisation for dealing with all phases of phenomena. Two groups have already been formed and a third is now being organised. Readers of "The Harbinger of Light," who know of any development of importance bearing on research work, are invited to forward the details to the Hon. Sec., Mr. T. W. Moss, 98 Eagle Street, Brisbane. These details will be given full and careful consideration and may lead to an accumulation of facts of great importance. No one, therefore, should hesitate to send in particulars, and thus aid the progress of a work which Gladstone, the eminent British statesman, declared to be "by far the most important in the world."

SYMPOSIUM ON SPIRITUALISM.

A Symposium on Spiritualism has been running in Dr. Fitchett's magazine "Life," during the past few months. The Editor of "The Harbinger of Light" was invited to contribute. His article appears in the June number, and deals mainly with the religious aspect of the question. Spiritualists may find it useful for reference.

OUR MARCH ISSUE.

Many applications, which we were unable to supply at the time, were received for the March issue of this journal. We are now, however, in a position to supply the copies required.

In the course of a trance address given on the morning of the 6th March, before the Hastings and St. Leonards Christian Spiritualists' Society, by Mrs S. G. Heath, of Brighton, the controlling spirit, who purported to be Mr W. T. Stead, affirmed that there would shortly be a great output of literature of an atheistic and materialistic character, which would be circulated broadcast. He, therefore, urged all present to take the Bible and go through it carefully, studying it in relation to spirit return, angelic ministration, trances, spirit voices, the transfiguration and resurrection of Jesus, and the many other psychic phenomena to be found in it.

The Scottish Church and Spiritualism.

THE INVESTIGATING COMMITTEE.

THE FUNDAMENTAL ISSUES.

By REV. WILLIAM A. REID, Glasgow, in the "Aberdeen Free Press."

The reader may recall that an influential committee was appointed unanimously by the Church of Scotland Assembly in May last "to inquire into the alleged super-normal psychic phenomena so much in evidence at present." Professor Kay, of St. Andrews, is the convener, and several prominent laymen and clerics are on the committee. Considerable progress is being made; but the subject is vast and the difficulties, misrepresentations, and prejudices rather formidable. I feel satisfied and quite realise the transcendent importance of the issues. As I am a member of the committee I feel that I cannot write more precisely, as it might be regarded as prejudicing the final decisions of the committee.

For the general reader the chief necessity is to have a clear conception of what is being investigated. Spiritualism appears to the cynic as a recurrent social spiritual epidemic, like our periodic religious revivals. On the other hand, to the scientific historian these religious revivals and outbursts of Spiritualism are undoubted proofs of man's innate religious instinct and his persistent belief in the continuity of life.

"A CHRISTIAN SPIRITUALIST."

Let me endeavour to state the fundamental issues as seen by thoughtful Spiritualists within and without the pale of the churches; for it should be clearly understood that there are Spiritualists who are sincere and rigidly orthodox Christians. I myself am a Christian Spiritualist. There are, of course, Spiritualists who are not Christians. A Hindu, a Mohammedan, an Animist may be Spiritualists, because they believe that they may communicate with discarnate intelligences. Therefore, Spiritualism is not a religion in itself, though it may be made so; it is neither moral nor immoral, though it may be made either.

Such psychic phenomena as seeing and speaking with angels (clairvoyance and clairsaudience), healing the sick, levitation (the woodman's floating axe, and Jesus walking on the water), are found not only in the Bible, but in all religions and in every age. This surely ought to suggest that the phenomena are subject to law, and are bound up intrinsically in the scheme of things. Professor Frazer in his "Golden Bough" and in "Folk-Lore in the Old Testament" displays a wealth of evidence on the subject. What may be regarded as the beginning of the modern interest in the matter among Protestants emanated from the seer, saint, and scientist Swedenborg in the middle of the 18th century, and his books are still of commanding interest.

The conclusion reached by many from the historic evidence outlined is that the continuity of life and consciousness requires to be proved for every generation. The demonstration in the Bible—the resurrection of Jesus and communications with angels—convinced the early Christians. The demonstrations of to-day are convincing many of identical facts.

SOME MISCONCEPTIONS CORRECTED.

To dissipate some misconceptions let me state clearly the meaning of some words used. A medium is a person with a psychic or soul gift (chrism or capacity is the Bible word). The gift may be painting, seeing, healing, instruction; and, if used for holy ends, it is called a "spiritual gift." The

Bible calls wicked mediums wizards, witches, necromancers, etc.; while the good ones are called seers, prophets, healers, and such like. It lies with each to say how his gift is to be used. He alone is responsible. That surely is clear enough, and sensible.

Very bitter things are said by the opponents of this modern attempted proof of the continuity of life and consciousness; but Truth cannot wait on the spiritually indolent and the prejudiced. The answer of Peter, James, and John was that they had seen Jesus, Moses, and Elias alive after their death. The answer of such modern Spiritualists as Sir Oliver Lodge is, "I have spoken with the dead." That is my answer. I have spoken with the dead.

I find many of the so-called dead more alive mentally and spiritually more alert than I am myself and have often found their advice sound and wholesome. Other spirits are of low-grade intelligence, frivolous, lying, even malignant. Both kinds of spirits, the Bible constantly asserts, are active in our midst. Evil spirits, we are informed, haunt places of vice, and enjoy in a secondary way the abominations of the spiritual slums, and incite the unwary to deeper sin. Good spirits live a useful and active life, many being detailed to help us; and, in particular, it is said that the charming old stories and legends of ministering angels guarding the children and guiding the faltering steps of the weak, are literally true.

One is often asked if there is anything in the modern claim of Healing. I should say Yes; but we must recall that there are several kinds of healing, all of which are exemplified in the Bible. The curious thing is that Jesus commanded His disciples to heal the sick with as great emphasis as to preach the Gospel of the Kingdom of God. The very natural question is, Why is the Church not doing this? and, Why can we not call in the elders of the Church that they may lay their hands on the sick?

"POSSESSION" AND "SPEAKING WITH TONGUES."

Possibly I had better explain what is meant by "possession" and "speaking with tongues." First, we must understand that man is composed of body (his house or tent), soul or spiritual body, and spirit or self or ego. At death he and his spiritual body leave behind his material body, which becomes a corpse and corrupts. He himself proceeds forthwith to live in a higher sphere of existence, and functions in his spiritual body. Now it is not difficult to imagine a man leaving his body for a period (Paul and others, and I myself, have had the experience); and another spirit using the body just as he used it. If the spirit is wicked it "possesses" the body, and refuses to leave it until driven out by some powerful one, such as Jesus. A good spirit may use the body; then we may get splendid trance addresses. Occasionally foreign-speaking spirits may use the body, and the person speaks "with unknown tongues."

The evidence for the above is cumulative and convincing, and is accepted by people of undoubted mentality and social position.

It is said that the communications received are generally very trivial. This must be so, as it is only these trivial, domestic details which establish identity. But there is a modern psychic philosophy

which is worthy the attention of the most educated and refined. To those seeking to grasp it I would recommend a rather severe course of study. Begin with Swedenborg. Then take Andrew Jackson Davis. Thereafter such books as "Spirit Teaching," by M.A. (Oxon); "Through the Mists" by Lee; "Christ in you," "I heard a Voice," by K.C.; "Voices from the Open Door," "Prudence Worth."

WHAT WE LEARN.

There are inconsistencies, and even contradictions, in these; but, in summary, we learn this:—

1. We carry our ideas, capacities, prejudices into the New Life. We begin where we left off. We suffer for our past, often awfully. We are not let off, but we are helped up if we will. We reap what we sow.

2. The unseen life is as natural as this, with houses, scenery, music, art, literature, worship, teachers. There is no standing still. All must work. The chiefs and the rulers are the hardest workers.

3. Jesus, called the Master, is the actual Ruler of Heaven and earth. Literally all power is given unto Him in heaven and on earth, as He said. Some say that modern Spiritualism has rediscovered Jesus, and that His Gospel of the Kingdom of God is preached among the angels, just as Jesus enjoined His disciples to preach it on earth.

4. No one has seen God, nor can see Him, again as we have been told; but He is the life of all life; and Jesus, all men and women, everything, share in His life and are His incarnations.

I consider the best Spiritualists and real Christians identical; and I hope to see the time when all Spiritualists shall acknowledge Jesus Christ as Lord, and when the churches shall preach the same gospel as Jesus preached, and again exercise the spiritual gifts which were so prominent in New Testament times.

THE TERRY MEMORIAL.

WHAT IS INTENDED?

In the May issue of this journal a letter appeared over the signature, R. M. Edwards, in which the writer stated he was originally under the impression that the proposed Terry Temple Fund being raised by the Melbourne Lyceum was intended for the erection of a church "for the use of Spiritualists generally and to be governed by some representative body," but that subsequently he had been told that "the object was to build a Hall for the Lyceum, the same as many other Societies are trying to provide for themselves." He characterised this as "a worthy endeavour," but thought that any fitting memorial to such a pioneer as Mr. Terry should take the form of an imposing Church "which would be governed by a representative body of Spiritualists in this State, and which would be for the use of all."

This letter has brought a reply from a correspondent, Louisa M. Adams, who states that Mr Edwards had been misinformed and continues: "I may mention that the Melbourne Progressive Lyceum have never suggested the building as one for their sole use. Rather—or so it appears to me on again reading the advertisement—that its use is to be universal and for the purpose of Spiritualistic work confined to no one Society."

To settle the point in dispute we addressed the following questions to Mr. W. H. Lumley, President of the Lyceum: "Will the proposed Terry Memorial building belong to the Lyceum, or be the property of Spiritualists generally in Victoria and be governed by a body representative of the whole of the Spiritualist cause, And will all Spiritualists

be equally entitled to its use?" To these questions Mr. Lumley replies:—

"The building fund of the Lyceum will be used to further the cause of Spiritualism, and when the time arrives that we are able to have a building erected, that building, subject to reasonable conditions, will be for the use of Spiritualists. The idea is not to simply build a hall for the Lyceum. As to its being governed by a body representative of the whole of the Spiritualistic cause, there is a great amount of work to be done before that can come to pass. The Trustees who have had charge of the fund up to the present will be trusted still by all fair-minded and honorable Spiritualists to still carry on."

Mr. E. O. Jones, Hon. Sec. of the Victorian Council of Spiritualist Churches, writes as follows:—

We are glad to see Mr Edwards' letter in your May issue. The problem of building a suitable hall and rooms is the cost, which would probably amount to £20,000. The first essential is a body of Spiritualists who merit the confidence of intending subscribers to such a trust. As the financial people are not more than stay-at-home Spiritualists, and take no active interest in the public presentation of our work, they need to be brought to see the privilege and duty of assisting and subscribing. The Churches, with their activities, who could be housed in a suitable building, would still leave a big margin of interest to pay, so that a fair deposit would need to be in sight.

The Victorian Council of Spiritualist Churches is quite willing to go into the matter and we trust many persons, who can, will indicate their views and promises of support through you or direct. With a bit of enterprise and some tangible encouragement there should be no insurmountable difficulty in showing we are alive rather than waiting till some suitable orthodox church is empty.

THE ROMAN CATHOLIC CHURCH AND SPIRITUALISM.

We take the following important pronouncement on Spiritualism made at the Roman Catholic Church of St. Aloysius, Camden Town, by Father Herbert Vaughan, D.D., from the "Sunday Evening Telegram," London, of March 12th.

Father Herbert Vaughan, D.D., speaking on Spiritualism, apropos of the "Hornsey Ghost," indicated the attitude of the Catholic Church on this subject. He said that their Church was not committed to the view which roundly ascribed all Spiritualistic phenomena, not manifestly produced by fraud, to demoniacal agency. To account for some of the marvels of the seance room on psychological grounds was by no means to preclude the possibility of satanic intervention. The Church taught that spirits, good and bad, did exist, and that they were capable of communicating with man, subject to God's sanction.

In the Book of Deuteronomy there were the words, "Neither let there be found among you anyone that seeketh the truth from the dead." The Church held that the initiative in such matters was on the other side, with the Saints. Therefore, to seek to hold communication with a departed spirit, without bearing this in mind, was against the divine law.

Spiritualism was a way of obtaining knowledge of the other world, and all that God meant to be revealed to us. Years ago, a great Professor, on purely scientific grounds, said that such a practice was an attempt to "pick the pockets of the Absolute." We must be guided, therefore, by the will of God.

I am unable to conceive how anyone can say that Spiritualism is antagonistic to Christianity. As a matter of fact, it proved the Gospel narrative to be true in every line and every word, and in virtue of its teaching we can have the assurance that the Great Event we are about to celebrate at Easter is not a mere legend, dogma, or tradition, but a literal and scientifically-demonstrated Truth.

ELLIS T. POWELL, LL.B., D.Sc.

TEST SPIRIT PHOTOGRAPH.

A REMARKABLE CASE.

By HORACE LEAF.



"A TRUE LIKENESS OF MR. MORRISON'S MOTHER."

"The Goligher Circle" has become a household word. Its co-operation with Dr. W. J. Crawford in his experiments in physical phenomena has contributed permanently to the reality of psychical science. In this respect the Circle has not been surpassed. The members of it, however, do not restrict their interest to their own results, but follow keenly the progress of all phases of mediumship.

During July 1919, the Crewe Circle held a seance in the drawing room of Mr. Samuel Morrison (one of the Goligher Circle), under strict test conditions for spirit-photography. On the first plate exposed nothing unusual appeared. Another exposure was made and on the plate being developed an "extra" was clearly visible. When printed, this was found to be a true likeness of Mr. Morrison's mother. It was shown to two sisters of the deceased lady who are in no way connected with Spiritualism, and they recognised it without any difficulty.

Let Mr. Morrison speak for himself. "It is," he says, "the only photograph of my mother, as she never had her picture taken while on earth, and it was got thirty-two years after her passing on. Along with the other members of our Circle I can vouch for the truth of these facts."

An interesting feature of the photograph is that the "extra" appears directly above Miss Kathleen Goligher, the principal medium of the Goligher Circle, the ectoplasm appearing to encircle her. The face is turned slightly in the direction of her son, Mr. Morrison, and seems to be looking down at her daughter-in-law, Mrs. Morrison.

To conceive a better example of spirit identity through psychic-photography than this is difficult. The hypercritic may find room for doubt when an ordinary photograph of the deceased exists; but if, as in this case, the person whose likeness appears had never been photographed during earth life, it taxes incredulity to breaking point to find an explanation other than that offered by the Spiritualist. —"International Psychic Gazette."

FAIRIES ON THE SCREEN.

There may be real fairies in London—the Round Pond in Kensington Gardens and the statue of Peter Pan are likely haunts—but at the moment we are concerned with their representation on the screen by Mr E. L. Gardner at the Theosophical Society's rooms, Brompton-road. Here a representative gathering assembled to hear Mr Gardner describe his investigations in Yorkshire, where he interviewed the two girls who obtained the photographs of fairies. An opportunity was afforded of seeing the actual original photographs, while pictures from them, together with views of the locality and photographs of the principal persons concerned were thrown on the screen.

Among those present were: Mr A. P. Sinnett, Sir William Barrett, the Hon. Everard Feilding, Mrs de Crespigny, Miss Estelle Stead, Miss Scatcherd, Mrs Vivian Osborne, Miss Wingfield, Mrs Victor Bramford, Mrs St. Clair Stobart, Miss Henderson, Mr H. Baillie-Weaver (General Secretary, T.S.), Sir Lawrence Jones, Mr Leslie Curnow, Mr F. Bligh Bond, Mr William Marriott, and Mr M. Thomas.

In introducing the lecturer, Mr Sinnett described what they were about to see as the most wonderful photographs which the world had ever had up to the present. All were familiar with what were called Spirit Photographs, but now for the first time they had succeeded in obtaining pictures of beings of a different order altogether, hitherto only recognised by those with more finely developed faculties than was normally the case. These little beings belonged properly to the Astral Plane. They were partly materialised to enable them to reflect the ultra violet rays, which were, as all knew, more actinic. These tiny creatures were concerned with the growth of flowers; that was their function in nature, and their intelligence was of a humble order. We were now at the beginning of a new line of research, and there was no knowing how far it might go in the future. He asked people to read occult literature and try to understand the evolution to which these Little People belonged.

Mr. Gardner repeated in a clear and simple manner the account of the taking of the photographs, which has already been published in our columns. He showed the latest two photos taken by the girls in Yorkshire in August last. Mr. Gardner said that after the most careful examination of the evidence he was perfectly convinced that the photographs were genuine.

Sir William Barrett, at the close, commented on the remarkable fact that the photographs showed that the fairies were opaque. He thought they were all very much indebted to Mr. Gardner for his clear explanations. (Applause.)

The lantern reproductions of the photographs excited the utmost interest and admiration.—"Light."

Looking forward to the time when psychometry will have attained to the level of an art widely practised by competent mediums, under the guidance of expert spirit controls, Dr. Powell remarks: "Then we shall be able not only to get into the 'surroundings' of recent events, but to carry back our inquiries to the most remote periods in the story of the earth. Think what it will mean to revisualise all the great episodes of the past, and in that way solve many most interesting problems hitherto regarded as insoluble mysteries!"

* * * *

Lord Headley, in his presidential address to the Society of Engineers at Burlington House, London, spoke of the possibilities of "communication with entities which might have had their being on this earth or elsewhere." He said that when one found highly scientific and thoughtful men like Sir Oliver Lodge and Sir A. Conan Doyle convinced of the possibility of communicating with departed friends or relatives could not help speculating on the possibility of a linking-up of the spirit world by the refinement of scientific investigation and trial.

SAVED BY WHAT?

One of the most remarkable cases of etheric communication recorded in history is told in Aubrey's "Miscellanies" (1696) of Dr. William Harvey, discoverer of the circulation of the blood. Harvey had gone to Dover to cross the Channel, but when he presented his pass he was apprehended by the Governor, and, despite his protestations, he was detained until after the vessel on which he intended embarking had sailed. A storm came up, and all on board the transport went down. In explanation of his conduct, the Governor declared that the night before he had experienced a vision of Dr. Harvey, whom he had never seen, and a warning to stop him. Thus a valuable life was saved to science, and by what?—Dr. J. D. Quackenbos in "Body and Spirit."

It may be a matter of passing interest to the reader to learn that Dr. Harvey, who was created a Knight in recognition of his great discovery, was the ancestor of the present editor of "The Harbinger of Light." He was of a mystical turn of mind and was, of course, considered insane, as doubtless his descendant is considered to be by some of the more rabid opponents of Spiritualism! Ah, well, we may be sane in the next world if we are mad in this!

DIM AND BRIGHT SPIRITS.

FROM ZABDIEL.

AS we stand on the earth plane, where I stand now, and look through the veil of difference of condition which is between us and you in the earth life, we often see many people at one time, and sometimes but few.

These people differ in brightness according to the degree of holiness in each; that is, according to the degree in which each individual in himself is able to reflect the divine light of spirit which streams past and through us to you.

Some appear very dim, and these, when they come over here, will go to regions dim or less dim according to their own dimness.

Everyone will both appear to others and others will appear to him, as natural to the particular environment and atmosphere in which their lot is cast. This is "their own place."

Those whose radiance is great go into those spheres whose brightness agrees with theirs—be it less or more. But those whose bodies—spiritual bodies I mean—are of gross texture, and do not radiate much light, but are dim, go into those dim spheres where only they may be so much at ease that they may work out their own salvation.

They are not at ease, indeed, in any sense of the word; but only they would be less at ease in a brighter sphere than in those dim regions until they have grown in brightness themselves.

All who pass over here from the earth have some of the darkness which envelops it like a thick pall of mist. But many of these have already in their wills endeavoured to rise through that mist into the clearer realms; and these do quickly here what they fain would have done below.

And now we are looking upward, and there indeed lies the royal road. Along that way we follow step by step, and every step we go we see that far away the light increases ever, and our comrades and ourselves grow in brightness, as in beauty, the farther we go.

From the Vale Owen Script.

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

A man's giving in alms one piece of silver in his lifetime is better for him than giving one hundred pieces when about to die.—Mohammed.

DR. CRAWFORD'S NEW BOOK.

AN EPOCH-MARKING WORK.

Many of our readers are familiar with Dr. Crawford's works, "The Reality of Psychical Phenomena" and "Experiments in Psychical Science." His latest book, "The Psychic Structures at the Goligher Circle," has now come to hand, and places the coping stone on all the painstaking research to which he devoted many years of his life. It contains full details of the formation of the psychic rods which issue from the medium, and which were seen, handled and photographed. These mysterious structures are the channels along which the electric or magnetic energy, supplied by the "invisible operators," flows in the production of certain forms of Physical phenomena, including raps and the levitation of tables and other material objects. Many photographs are reproduced exhibiting this wonderful substance—called by Dr. Crawford, "plasma," by other British investigators, "psychoplasm," and by the French Scientists, "ectoplasm"—in operation, and they are certainly of a phenomenally thought-arresting character.

Another series of pictures shows impressions made on clay by the expanded ends of the rods, at the request of Dr. Crawford. In fact, whenever he asked for a particular form of experiment to be carried out it was invariably done by his unseen co-operating colleagues. The medium was all the while kept under the strictest possible control, including placing her feet on electrical contact boards that would ring an electric bell on any diminution of pressure, and even locking her feet in a specially-designed box from which it was quite impossible for her to extricate them. No tests, in short, could have been more severe than the various measures adopted, and visibility was secured by the use of a red light or at other times, by the use of sheets of cardboard about 12in. square, covered with luminous paint.

No more important work has yet been done in the annals of psychical research, and it is gratifying to find the results endorsed by the epoch-marking experiments of Dr. Geley, of Paris, and Baron Von Schrenck-Notzing, of Munich, in their respective works: "The Unconscious to the Conscious," and "Phenomena of Materialisation." At the same time, it is to be deeply regretted that this eminently qualified scientific investigator has been transferred to other planes of life and activity, and that the work under notice marks the end of his earthly labours in the cause of Psychical Research. Further particulars of this posthumous volume will be found in our advertising columns.

REV VALE OWEN'S WORKS.

THE THIRD VOLUME DUE.

Readers of the first and second books of the Rev. G. Vale Owen—"The Lowlands of Heaven" and "The Highlands of Heaven"—are doubtless impatiently awaiting the arrival of the third volume. This is entitled "The Ministry of Heaven." The messages it contains deal, in part, with a mission to the Spheres of Darkness dictated by a band of spirit helpers under the charge of a leader who is the communicator with Mr. Owen, while a description is also given of the City of Blasphemy.

Our parcel is now fully due, and we are prepared to book advance orders from those who wish to make "quite sure" of being supplied. The publishers, however, notify us that owing to the continuance of the excessive cost of production, it has been found necessary to increase the price to 10/6, postage 4d. The fourth volume, "The Battalions of Heaven," will be published in due course.

There has been such a heavy demand in Australia for the first two books that it is impossible to procure a copy of "The Lowlands of Heaven," and when the new supplies come to hand they will be subject to the enhanced price, according to a notification we have just received from the representative of the publishers in Melbourne.

The supplies of "The Highlands of Heaven" are also running short, and the book has likewise been increased in price to 10/6. We have, however, a few copies still on hand, and shall continue to offer them at the original figure, 8/6. The advanced rate will take effect with the new consignment—therefore buy now!

Can we communicate with the dead? I answer, "Yes," and I should not dare, as a servant of Jesus Christ, and as an evangelical preacher of the Gospel, to make that statement, or to contradict such a statement, unless I had gone into the facts.

REV. WALTER WYNN.

SPIRITUALISM IN HOBART.

By Mrs. DANIELL, Melbourne.

Having recently returned from a visit to Hobart, where I was engaged in lecturing for the Spiritualists and doing other occult work, I thought, in the interests of the Spiritualistic teaching, I might be allowed to relate my impressions in "The Harbinger of Light."

At present there is no organised Spiritualistic Church or Society in Hobart, and having regard to the size of the town and the number of its population, it is very badly represented indeed. There is a small nucleus of very earnest workers, of which circle is Mrs. J. Crow, of Sandy Bay, who has for years helped in the interests of the higher Spiritualism, also Mr. Benetta, of Lindesfarn; these, with a small band of interested followers, constitute the centre of the movement in the city of Hobart.

There are no local lecturers for the cause, and unless (like myself) some speaker visits them from over seas and gives them a series of addresses, and helps in the work generally, as far as public teaching and demonstration is concerned, Spiritualism in Hobart to-day is represented by a blank, and all those with whom I came into contact, regretted exceedingly that Sir Arthur Conan Doyle had not visited their shores.

Nevertheless, I think there is a good field for work there, and my lectures, given on Sunday nights, in the Masonic Hall, met with much appreciation, and had I been continuing there I felt that the whole movement would have strengthened and improved, but as I am not a public demonstrator, but simply an inspirational speaker, the audiences were not as large as they might otherwise have been, yet interest was being stimulated in the higher thought, and the circle of enquirers growing larger. But I was only a seed sower, and perhaps others may take up the work where I have dropped it.

This well-known city of Hobart is a beautiful and healthy spot, surrounded by the everlasting hills, of which Mount Wellington confronts the traveller at every turn, and like a mighty sentinel guards the town. The beauty of the Derwent, with its many bays and inlets, the glory of the floral life, and the varied tints of the trees, of which there is a great variety, all tend to the uplifting influence and inspiration of the sensitive or medium who dwells within this charming city of the Southern seas. Nevertheless there are in Hobart many adverse forces, the bulk of the people being exceedingly orthodox and conservative, and although I discovered that a good deal along psychic lines was carried on in secret, yet, openly, those who desire to work along occult channels are often afraid to step out into the light of day, and openly declare themselves for the cause.

The Press appears to be against any kind of occult work, and publishes any article against Spiritualism. The clergy, headed by the Bishop, speak openly and very decidedly against Spiritualism, confusing the lower kinds of spiritism with the higher scientific and religious teaching.

In addition to this, on the hidden side of things, there are many dark forces to be overcome, and some of the occult influences build up conditions that are against all spiritual development. Hobart, as most people are aware, is the very oldest city of Australia, and is near to Port Arthur, one of the original convict settlements in those dark days of the past, when criminals of the deepest dye, and those souls who had been hardened and driven mad by the injustice of the Law were branded and chained together. Some of these dark unresting entities have not yet been liberated, and being still yoked to the scene of their earthly sufferings, hover round ready and waiting to fasten themselves on the sensitives, and especially one whose mission it is to advance spiritual thought, and help to uplift humanity.

All this has to be contended with, and in Hobart to-day helpers and leaders in the cause of Spiritualism are earnestly sought and needed. There is a good field for work and the seed has already been sown, but now that seed requires to be tended and watered. There are many souls interested in the cause of the Higher Occult Science, or true Spiritualism, and leaders are required. The harvest truly is plentiful but at present the labourers are only too few.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Our Sunday meetings are still being so well attended that on nearly every Sunday evening more chairs have to be borrowed to accommodate the number of people who wish to hear the lectures. Mr Bloomfield still occupies our platform. During this month Mr. E. O. Jones has given two lectures on the "Witches of Melbourne" and "The Law and Subtle Craft," both being attentively listened to by those present. Mrs. Alderwick gave spirit messages after the lectures and they were much appreciated by those who received them.

The Mediums' Meetings and Developing Circles are all well attended, and the several Leaders report good work being done by the students.

Mrs. Harper, Hon. Librarian, assisted by Mrs. Searle and Mrs. Birt, have spent some time on doing up the books of our Library, and the balance of the books given by Sir A. Conan Doyle have been issued. The music rendered by the Honorary Organists Messrs McDonald, Francis, and Mrs Hoskins at the Sunday meetings is enjoyed by the congregation. Mrs Holt, Mrs Hoskins and Mr Hughes supplied the solos for the month.

We would like to receive gifts of books for our Library, and wish to acknowledge three books from a donor who does not wish his name mentioned. Country members for the V.A.S. Library are increasing and we will be pleased to send a catalogue to any inquirer.

The V.A.S. Committee wishes to record its appreciation to the Editor of "The Harbinger of Light" of the vigorous and effective article published from his pen in the June issue of "Life" in answer to the many critics of our religion. Onward, comrade, in your literary work. The "Harbinger" is always looked forward to by true Spiritualists every month.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The committee wishes to report a very successful month's operations. The morning sessions, though not so well patronised as we would wish by the juveniles is increasing in adult membership. We have had lectures during this month's morning services by the President, the Secretary and Mr Schofield the last lecturer providing much matter for discussion in the class.

The afternoon medium's meetings have been very well attended and we wish to thank, among others, Mesdames Alderwick, Alaway, Heffernan, McDonald, Orion, Wale, Hangar, Arthur, Shaw, Misses Gledhill and Ogden and Messrs Heffernan, Wood, Stephenson, Walsh, and Lehman for their assistance.

The evening services have been very well attended and we wish to thank the lecturers for their able assistance. The first lecture of the month was delivered by Mrs Alaway and was much appreciated, as also were her flower readings which followed the lecture. The next service was the one in which we celebrated the Anniversary of Modern Spiritualism. This was a splendid gathering and addresses by Mrs Alaway, Mr Lumley, Mr Frances, Mrs Knight-McLellan and Mrs Hosford-Herbert delighted a crowded house. This meeting also had the pleasure of listening to a vocal solo by Miss Croft (a talented pupil of Dame Melba) and a violin solo by Mr W. H. Lumley. The last two Sunday evenings have been delighted by the lectures and messages of Mrs Hosford-Herbert who has drawn large audiences.

We are sorry to report during the month the death of one of our old and esteemed Lyceum members, Mrs Palethorpe. Mrs Palethorpe and her family have been interested in our Society for many years and we tender our sympathy to Mr. Palethorpe and his children in their time of sorrow.

The Band of Hope is progressing favorably and keen interest has been manifested in the meetings.

Wishing the Editor every success with his journal; that it may go into places where Spiritualism is little known and be the means of spreading the knowledge that it contains, and also keep in touch with Spiritualists of all Societies everywhere.

C. H. LUMLEY, Recorder.

OCCULT CHURCH OF VICTORIA.

We have had exceptionally good attendances and the pleasure of welcoming to our services Mr F. J. Highett who has lately returned from England and America. There are many who do not understand, or agree with his ideas, but all recognise his earnestness and honesty of purpose. He has made many new friends who wish him every success in his mission in Victoria, also in Queensland which he intends visiting.

Our Leaders, Mrs Daniell and Mrs Boden, have visited the Ballarat Society and helped to carry on the good work. Mr and Mrs Cohen occupied our platform also and their address and messages were much appreciated. We heartily thank all members and friends for their help and interest in our efforts. Mr Newton is our President.

M. A. BODEN, Hon. Sec.

CARLTON SPIRITUAL CHURCH.

We are attracting larger audiences than ever and are thinking seriously of taking a larger hall. We have had several helpers with us for the month. On Thursday evening the 24th we had a visit from Mr Miller, Leader of the Footscray branch of Spiritual Churches, who had charge of the platform. The Hall was packed, no more seating accommodation being available and those who came later had to stand. Mr Miller's tests were remarkably good, and many of our congregation are anxious for Mr Miller to pay another visit here. We could do with a visit from other psychics at our services on Sunday and Thursday.

Wishing "The Harbinger of Light" every success in the good work in future.

J. JENKINSON, Recorder.

FOOTSCRAY SPIRITUAL CHURCH.

The Footscray Spiritual Church, Victor Hall, reports good progress for the month, very large audiences at all meetings, and many new seekers after the Truth being welcomed into our midst. We have had many psychics to help us during the month to give their services for the cause, including Mr Heffernan, Mr Smith, Mr Stead, Mr Wilson and Mr Miller (Leader) Mrs. Muir, Mrs Heffernan and others. On 27th we had the pleasure of having Mr and Mrs Cohen with us. Mr Cohen took charge of the platform. His lecture was a treat to listen to and after the lecture Mrs Cohen gave spiritual messages from flowers which were greatly appreciated by all who received them.

Mr Miller again gave Ballarat a visit for the good of the cause on the 27th at the Doverton Hall which was packed to the doors, on Saturday 26th Mr Miller held a seance at the Secretary's home for the Ballarat Church Funds and it realised £18/-.

If our congregation grows much larger we shall have to go to the big Theatre Hall below. Speakers are badly needed at Footscray.

Wishing "The Harbinger of Light" every possible progress and assuring you that the journal is going well here in Footscray.

J. WILSON, Recorder.

NEW SOUTH WALES.

STANMORE SPIRITUALIST CHURCH.

On the 1st, 8th and 15th May we had the pleasure of the presence of the Rev. S. Harris of America (the world renowned Trumpet Medium) on our platform. Her subjects: "How I became a Spiritualist," "Mother," and "The Power of the Unseen" were very interesting and much could be gained from them. At the close of one of the services Mrs Hodgson, an early pioneer of Spiritualism in Sydney, testified to the large congregation present to receiving a message through the trumpet of an agreed upon sign made with a then co-worker, Mr Coates, who has since passed to the Higher Life, and which has beyond doubt established the identity of her friend.

On Saturday evening, 14th May, a birthday party was given by Mrs Bewicke, 214 Stanmore Road (an earnest worker in our Society) on the occasion of the Rev. S. Harris' birthday. Some 20 to 30 guests attended, when a most enjoyable evening was spent.

Our Society is still enrolling members every committee meeting and our library is commanding much attention, many good books being found upon its shelves.

JNO. K. BENNETTS, Hon. Sec.

CHURCH OF SEERS, SYDNEY.

I have to report good meetings at the School of Arts since my last. The platform has been ably filled by Professor A. J. Abbott, Mme. Levorna and Mr A. J. Bush. The afternoon meetings are growing in interest and much good work has been done to arouse investigation into the reality of spirit return.

Our North Sydney Branch is going along splendidly and our best thanks are due to Mr B. Johns, Mr Kirk, Miss Mitchell and Mrs Wilshire who have loyally given their services at the North Sydney School of Arts on Sunday nights under the able presidency of Mr G. Glover.

With best wishes towards "The Harbinger of Light."

A. J. BUSH, Hon. Sec.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

On each Sunday evening during April our platform has been occupied by the Rev. Susanna Harris. Her interesting address and clairvoyance demonstrations have successfully held the attention of the larger audiences which on each occasion assembled; her earnestness and sincerity in all work undertaken during her mission for the welfare of the movement has been markedly manifest, whilst those who have had the privilege of attending her seances have received wonderful evidence of the reality of spirit communication.

On Anzac Day, April 25th, a midday Memorial Service was held, presided over by Mrs Kitty Hayes. The service throughout was most impressive, brief addresses were delivered by the Rev. S. Harris, Mrs Rees and Mrs Hayes, whilst the demonstration given by Mr Jarvis were convincing evidence to the relatives of the brave soldier boys present that those who so nobly laid down their lives for the sake of humanity were really very much alive and happy in a new sphere of existence. Punctually at 12 o'clock, to the strains of the Dead March, the audience united in reverent silent communion. A sprig of rosemary (a token of remembrance) was handed to each of the visitors as they entered the Hall.

Other services have been well attended and the bi-monthly social held on Saturday, May 7th attracted a record attendance; the effort of the contributing artists deserved and received the hearty appreciation of all present.

H. V. MASKELL, Recorder.

MRS. HARRIS THANKED.

The following letter has been received by Mrs Harris from the Council of the Spiritualist Church of New South Wales:—"At a meeting of the Council held last evening, I was requested to convey to you the members very sincere thanks, and heart felt appreciation for your kindness in recently conducting a seance for their benefit. The evidence of survival of personality after transition and the ability of friends to communicate was most convincingly demonstrated, and we trust you may be long spared to be used as an instrument for the giving of comfort and consolation to the bereaved and conviction to seekers after the truth. Again thanking you, and with every good wish for the success of your mission in this State, yours fraternally,

H. V. MASKELL, Hon. Sec.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

The half yearly meeting of the Church was held on Saturday evening, April 16th, when there was a fair attendance of very interested people. The outstanding feature of the Church is its great progress during the past year and especially the last six months.

The Treasurer, Mr Geo. Osterhof, had much pleasure in reading his half yearly report showing that £369 passed through his hands, which is very pleasing and encouraging, especially as we are using every means to get our new Church started.

Large congregations of keenly interested people bent on investigating our beautiful philosophy crowd to all our meetings each Sunday evening. Other meetings held during the week are also successful. Our Tuesday open Circle attracts large gatherings, and good results are realised; also the Developing Classes, and Healing Class are doing good

work for those who are endeavouring to prove Spiritualism for themselves.

On Saturday, June 4th, we will hold a Bazaar to collect funds for our new Church, and we wish to realise a large sum on that occasion. We wish all Churches and Societies every success, and also our beautiful journal, "The Harbinger of Light."

W. J. KERLIN, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated).

This serves to inform your readers, and friends of the cause generally, of the rapid progress of our Church. The speaker at present occupying our platform is Mr Vivian H. R. Deacon, the newly elected Vice-President of the National Association of Spiritualist Churches of New Zealand, who has made a great name for Spiritualism in this city by his earnest message and forceful teachings. A noticeable feature of our meetings is the rapidly-growing attendance of young men and women who are now coming into the movement.

Our Church membership is increasing by leaps and bounds. The following figures may give some idea of same: Jan 27th, 49 members; to-day, (May 7th), 129. We have also inaugurated three new institutions in connection with our movement: Sunday morning members meetings, monthly socials and after meetings on Sunday evenings, when questions are invited and a church magazine or leaflet (small at present, but we hope it will grow) is distributed free to everyone who cares to take it.

On the whole the committee congratulate themselves on the present success.

A. H. MILES, Secretary.

SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.

Since our last report much work has been accomplished and splendid results gained. Our speaker, Mrs L. Stone, with her able lectures and force of character, has upheld the dignity of Spiritualism and has given her audiences much spiritual knowledge. Our Psychometry meetings are also still doing good work.

On April the 20th we held a social and dance that was largely attended, and also a great success both socially and financially, and during the evening Mr and Mrs Alfred Emerson, who have removed from Christ Church, were the recipients of a handsome travelling rug from members and friends of the Church in recognition of the high esteem in which they are held and take with them the good wishes of all. Arrangements are now in hand for celebrating the forth-coming anniversary of our Church.

With all good wishes for "The Harbinger of Light."

E. YAGER, Hon. Sec.

DANNEVIRKE SPIRITUALIST CHURCH.

We are pleased to be able to report increasing interest in the movement in this town. On Sunday, 17th April, Mrs J. W. Stables, of Wellington, very kindly came to Dannevirke at our invitation and gave an inspirational address entitled, "The Real Message of Spiritualism." The hall was full and all present greatly appreciated the high tone of the address, which is of course characteristic of Mrs Stables, who stands only for the higher Spiritualism. We, as a Church, are very grateful to Mrs Stables for the help she has given us, and desire to take this opportunity of expressing our appreciation of the sterling work done by her while she held office as President of the National Association.

Mrs A. Rhodes, of England, commences with us on Sunday 8th May for a short term.

On Sunday, 24th April, we held our annual meeting to elect officers for the ensuing year, the result being as follows:—President, Mr K. S. Pearson; Vice-President, Mr H. Tilson; Secretary, Mr A. H. Kerr; Treasurer, Mr A. MacDougall; Committee, Mr A. Currie, Mesdames White, Cox and Brogan, and Miss White.

With best wishes for the continued success of "The Harbinger of Light."

ARTHUR H. KERR, Hon. Sec.

TO RECORDERS.

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

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

REPLIES TO CORRESPONDENTS.

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

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

A.C. (Essendon); A.W.B. (Perth); P.A.J. (San Francisco); H.M. (Christchurch); G.B. (Los Angeles)—MS.S. received with thanks.

C.E.T. (Eumemdi)—Have sent copy of "The Harbinger of Light" as desired.

W. McL. (Geelong)—Thanks very much for copies of "This World and the Next." Shall read them with great interest.

W.G.S.R. (Queensland)—We are well acquainted with the paper you forwarded and have replied to the "arguments" time after time. Thanks all the same for sending it. It takes all sorts to make a world.

LITERATURE OF THE HOUR

WHAT ALL THE WORLD IS READING

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

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

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

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

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

THE HUMAN ATMOSPHERE

(THE AURA)

By WALTER J. KILNER, B.A., M.B. (Cantab.)
M.R.C.P. Late Electrician to St. Thomas' Hospital.

With 64 Illustrations of Human Auras.

There are few subjects of greater interest to the investigator of psychical phenomena than that of the human aura, the mysterious magnetic envelope that surrounds the body and which assumes various forms and colors in accordance with the physical, moral and spiritual condition of the individual. Clairvoyants throughout the ages have assured us of its presence, but it has remained for Dr. Kilner to demonstrate its existence by scientific methods and thus prove that which the Clairvoyants could only assert to be true.

This exceedingly interesting and important work describes in detail how the discovery was made by the use of chemically-prepared glass screens, and how they can be utilised by medical men for diagnostic purposes. The observations extended over a number of years, during which auras of all phases and colours were rendered visible to the physical eye and their peculiarities noted.

What this discovery may lead to, only time can show. The French Scientists have pronounced it to be "most important." Dr. Rene Soudre, lecturing at the International Metaphysical Institute, Paris, declaring that "abundance of proofs left hardly any doubt as to the value of the discovery."

The 64 illustrations add greatly to the interest of the volume. Price, 14/6; postage, 6d.

THE PSYCHIC STRUCTURES AT THE GOLIGHER CIRCLE.

AN EPOCH-MARKING WORK.

By W. J. CRAWFORD, D.Sc.

Dr. Crawford gives in this book an account of further experiments, which followed those described in "The Reality of Psychic Phenomena" and "Experiments in Psychical Science."

In view of the fact that such great care has been taken to avoid any possibility of fraud, the results obtained are worthy to rank in importance with any scientific discovery of the nineteenth or twentieth century, and justify the great interest shown in the previous work of this capable and gifted investigator.

The psycho-plasmic rods which emanate from the medium were seen, felt and photographed, and at the request of Dr. Crawford the "invisible operators" used them on many occasions in making impressions on plastic clay.

No fewer than 51 reproductions of very successful photographs illustrate the various processes described in this absorbing volume, which will undoubtedly rank amongst the most important works ever issued in connection with Psychical Research.

No Psychic Library can be considered replete without the works of this astute and very thorough scientific investigator. Price, 14/6; postage, 5d.

THE HIGHLANDS OF HEAVEN.

REV. G. VALE OWEN'S SPIRIT MESSAGES.

SECOND VOLUME JUST TO HAND.

The Rev. G. Vale Owen who received these messages has, since their publication in the "Weekly Dispatch," been the recipient of thousands of letters from every part of the world. These letters alone indicate the enormous interest of a vast public. Never before has it been recorded that hundreds of thousands of British people have week by week sustained an ever-growing desire to read and discuss writings of the lofty and uplifting power of these messages, which the Vicar of Orford, Lancashire, states he received from Beings who are now living the life to which we are all some day destined.

The communications in Book II "The Highlands of Heaven," are complete in themselves and are all given by one who calls himself Zabdiel. They were received by Mr. Vale Owen during some 37 sittings in the vestry of the Parish Church at Orford, and altogether amount to about 60,000 words, the sustained grandeur and beauty of expression of which cannot fail to make a strong appeal to all who read them.

Intending purchasers should secure their copy at once. Price, 8/6; postage, 4d.

REV. ARTHUR CHAMBERS' BOOKS.

OUR LIFE AFTER DEATH.

This popular and lucidly-expressed work on the teaching of the Bible concerning the Unseen World, is now in its 124th edition—a world record—and is to be found in almost every private library in the civilised world. Price, 6/6; postage, 4d.

MAN AND THE SPIRITUAL WORLD.

This book is a sequel to the foregoing, and still further amplifies the position of the author. It is fresh and illuminative throughout. Price, 6/6; postage, 4d.

THOUGHTS OF THE SPIRITUAL.

"This volume," states the author, "has been written at the kindly and pressing request of many friends in England and abroad," to whom it is dedicated, and in the hope of "enlightening some earnest souls who are seeking our Father-God and Truth." Price, 6/6; postage, 4d.

PROBLEMS OF THE SPIRITUAL.

The publication of the three foregoing works "brought correspondence from all over the world," states the author, thousands of letters from all quarters asking all sorts of questions, and it being impossible to personally reply to "this correspondence, overwhelmingly great," he decided to embody his replies to the main questions and difficulties raised in this particularly illuminating book. It should therefore be read by all students of the Spiritual. Price, 6/6; postage, 4d.

OUR SELF AFTER DEATH.

This is the last work from the pen of this prolific and soul-uplifting writer. It is sympathetically dedicated to those countless thousands of mourning ones, in this and other lands who, by the terrible European War, were facing the thoughts of Death and the Hereafter. Price, 2/6; postage, 2d.; cloth, 4/6; postage, 3d.

BOOKS OF L. V. H. WITLEY.

THE MINISTRY OF THE UNSEEN.

A Personal Experience of, and Testimony, to Love from Beyond the Veil. Latest edition just to hand. The book has had a wonderful sale. Price, 2/3; postage, 2d.

WORDS FROM WITHIN THE VEIL.

Being a Sequel to "The Ministry of the Unseen." Price, 2/3; postage, 2d.

This book gives the full text of a great number of messages received by the Author direct from his wife in the Unseen. The messages are spread over a period of more than two years, and throw a great deal of light upon life and love within the Veil.

LOVE FROM BEYOND THE VEIL.

A Love Story from Real Life, which entereth into that which is within the Veil. Price, 4/6; postage, 4d.

The book will appeal to all who are conscious of the capacity to love, and of the yearning to be loved. Especially will it be welcomed by those who have dear ones within the Veil.

THE LIFE WHICH IS LIFE INDEED.

Dealing with life here and in the hereafter. Price, 2/3; postage, 2d.

THE CALL OF THE BEYOND.

A charming booklet, full of consolation and cheer and abounding in comfort for the bereaved. Price, 1/6; postage, 2d.

CHRISTIANITY AND SPIRITUALISM.

By Leon Denis, the well-known French writer whose scholarly works are in demand all over the world.

The contents include:—The History of the Gospels. The Secret Doctrine of Christianity. Intercourse with the Dead. The New Revelation.

This work is essentially educational and illumining, and an acquisition to any library.

Price, 6/-; postage, 4d.

HERE AND HEREAFTER.

By Leon Denis. Being a Scientific and Rational Solution of the Problems of Life and Death.

An able and luminous account of the phenomena and doctrines included under the term "Spiritualism," their relation to modern science and their influence on contact.

"A wonderful book, which should appeal to . . . every intelligent and civilised person, of whatever rank or nationality."—The Lady.

Price, 6/-; postage, 4d.

CHRIST IN YOU.

This is a beautifully-expressed and very inspiring series of messages, peculiarly suitable for sending to friends of the Orthodox type of mind. It has sold in thousands in Great Britain,—20,000 having already been sold—and belongs to the higher order of teaching emanating from advanced souls.

The Rev. Principal Alexander Whyte, D.D., LL.D., says: "I am not able, I am not worthy, to write a 'foreword' to such a book. I have not attained to its teachings; nor am I within a thousand miles of them. But I follow after."

"The Christian Commonwealth" says: "The book ought to be spread broadcast."

Price, 3/6; postage, 2d.

SPIRITUAL RECONSTRUCTION.

The messages contained in this book are a continuation of the communications published in "Christ in You," and are equally beautiful and uplifting in expression. The tone of Spirituality which pervades them throughout reaches a very high level, and although simple in language the contents contain far-reaching truths, the realisation of which cannot fail to foster the spiritual and inculcate a desire to help others in the attainment of those priceless riches which will endure to the end.

Everyone who reads this book will feel the better for its perusal, and therefore it may be commended to all.

Price, 3/-; postage, 2d.

THE GUARDS CAME THROUGH.

By Sir A. Conan Doyle. Being a new collection of songs of war and other verses, including, in addition to the poem which gives the title to the volume,

Victrix—Those Others—Haig is Moving—The Guns in Sussex—Ypres—Grouching—The Volunteer—The Night Patrol—The Wreck on Loch McGarry—The Bigot—The Athabasca Trail—Ragtime.

All returned soldiers and their relatives should feel interested in these poems, and preserve them as a record of some of the experiences of the Great War.

Price, 2/-; postage, 1d.

THE PROOFS OF THE TRUTHS OF SPIRITUALISM.

By the Rev. Prof. G. Henslow M.A., F.R.S., F.R.S.E., F.R.S.M.

An extraordinary definite account of experiments and results in Automatic Handwriting—Trance—Reincarnation—Apparitions—Poltergeists—Radio-Mediumistic Phenomena—Matter through Matter—Levitation—Spirit Light—Spirit Bodies and Clothes—Spirit Photography—Psychography—Materialisation, etc. With 51 Illustrations of Spirit Drawings, etc.

The book is literally packed with very valuable information of a varied and exceedingly interesting character, and sets forth a very convincing case for survival and the possibility of communicating with dwellers in the Beyond.

Price, 10/6; postage, 4d.

ON THE THRESHOLD OF THE UNSEEN.

An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By Sir William F. Barrett, F.R.S., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1908.

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