

THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
**PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.**

Founded in 1870 by
Mr. W. H. Terry.

|| "LIGHT, MORE LIGHT."—Goethe.||

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Sermons to "Dead" Parishioners.

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Likely to Do.
Professor Denton's Experiments.

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Author of "Science and the Soul."

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The Editorial Chair.

Consolation Difficulties.

There are few things more difficult than to speak "the word in season" to the bereaved. It might be thought that Spiritualists, at all events, ought to have something appropriate and comforting to say. So they have, from their point of view, but it does not necessarily follow that the message will carry much consolation to one who has no, or very little, knowledge of the subject. In fact, it might, in certain cases, have just the opposite effect. All men and all women have the same difficulty, and even the clergy often feel quite at a loss to know how to be of any real service.

The problem was referred to by the Rev. Dr. Fisher, of St. Cuthbert's Church, Edinburgh, when he preached a practical sermon on the tendering of sympathy to the sorrowing. He spoke of the difficulty of expressing sympathy, and how all have felt at times that they have spoken amiss, and aggravated rather than alleviated. We have been "Job's comforters," probing instead of soothing. He discussed the methods of Job's friends (not altogether to be condemned), and then drew out some lessons about consolation:—(1) We must not expect nor attempt to do too much; (2) avoid conventional phrases, such as "the healing hand of time," etc., soothing inanities only repel; (3) do not attempt a philosophy of suffering, Job's friends failed in that; (4) it is wise not to put too much stress on religious promises, rather turn to the great certainties upon which the soul can rest—(a) to God, the loving purpose of the Father governing all, and (b) to duty. "At least I never rebelled" is the language both of faith and of wisdom.

The Spiritualist, of course, if the opportunity is suitable, may put a few well-considered remarks concerning the fact that, although the physical presence of the loved one has been withdrawn, communication with that loved one can be maintained if the necessary conditions are provided. In cases innumerable this complete annihilation of death has come as a veritable balm in Gilead, and has, at least, greatly modified the sense of loss. We would, of course, much prefer to have the departed with us still in the flesh. Seeing, however, that that is impossible, the next best thing is obviously to establish communication with him or her, and by thus exchanging greetings, receive the consolation that follows the discovery that the bond has not been entirely severed. The transmitter of the message may be invisible, but if we receive sufficient evidence of his, or her, identity, we can derive much

comfort and a sense of positive upliftment from the experience.

"If I could only get a message from him and know that all is well, I should be satisfied." This very natural yearning has frequently been expressed out of the depths of a broken heart, and Spiritualism replies—"You can enjoy that experience if you will only observe the conditions." When such an eminent authority as Sir Oliver Lodge assures us, in the most emphatic language he can command, that he holds converse with his friends in the Beyond, surely "ordinary" people should not consider it too much trouble to put his declaration to the test!

Spiritualism, in brief, demonstrates that in reality there is no such thing as Death, that what men call Death is merely transference to a fairer and much more beautiful, though extremely natural, world of being; that we retain our personality, with all its peculiarities and distinguishing characteristics of earth life; and that the two conditions of existence so completely interblend that the denizens of the Unseen are constantly associating with those in the flesh and are anxious to participate in joyous converse as opportunity offers.

Fallen Heroes!

The whole of the civilised world has once more been reminded of the tragedy and wickedness of war. And in these days of international jealousy and envy it is well that it is so. The recurrence of Armistice Day is calculated to impress the public mind afresh with the heinousness of the wholesale sacrifice of human life on the field of battle, and the deeper the impression the more intense should become the determination to adopt every possible measure for the preservation of peace in the future.

This insensate relic of barbarism, called war, is a standing disgrace to every professedly Christian nation, an outrage on the sublime character and precepts of the Prince of Peace and an arrogant affront to God. It, therefore, stands self-condemned, and no body of men and women should be stronger in its condemnation than Spiritualists in every quarter of the globe.

At this particular time, however, our thoughts are not so much engrossed with the iniquity of war—which every right-thinking man must recognise—as with the matchless self-sacrifice of the millions of noble souls whose physical bodies lie buried in distant lands or in the depths of the sea. It is of these, and the mourning hearts they have left behind, that we are thinking. And in these comments we include all nationalities. The great All-Father knows no distinctions. Both the evil and the good are precious in His sight.

Naturally, however, our thoughts instinctively turn to our own kith and kin—to the 60,000 brave, high-spirited lads who left these Southern shores at the call of Duty, never to return in mortal form. For convenience of expression the world calls them "dead." But they are not really so. "They live for evermore!" And thousands of their number have returned and told the story of survival.

Like a "great cloud of witnesses" they were doubtless attracted to the environment of Earth by the world-wide remembrance of their sacrifice, and

in that sacred silence of two minutes would be keenly conscious of the prayers which went quivering through the ether on their behalf. God bless them, and may every re-opened wound be healed again as their sorrow-stricken relatives contemplate the approaching day when they will meet these heroic souls in all their naturalness and affectionate characteristics in that land of light and beauty which, though invisible, is so very near at hand!

The Poets and the Spiritual World.

All through the ages the inspired poet has caught glimpses of the Unseen and assured us of a life beyond the grave. But the average man has never taken such assurances seriously. They have been, more or less, regarded as just pretty flights of the imagination. They have no "scientific value." Still, we are discovering to-day that the poet "got there" all the same. He **knew** with a surer conviction than even most of those whose special mission it is to "point us to the skies." And he sometimes expressed this conviction in terms about which there was no ambiguity. Milton is definite enough, surely:

Millions of spiritual creatures walk the earth unseen,
Both when we sleep and when we wake.

And Longfellow is equally explicit:

There is no death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death.

But Tennyson interests us most in this connection because, in his case, we happen to know something of his sympathetic leanings towards Spiritualism. He had "experiences" of the trance order. This is indicated by the following extract from a letter written by him to a friend:

I have never had any revelations through anæsthetics, but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till, all at once, as it were, out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility; the loss of personality (if so it were) seeming no extinction but the only true life. I am ashamed of my feeble description. Have I not said that the state is utterly beyond words?

Perhaps it was after one of these cosmic glimpses that he was impressed to pen the lines:

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

And he also understood the Spiritualistic doctrine of eternal progression:

Eternal process moving on,
From state to state the spirit walks.

Oh, yes, the true poet is essentially a man of vision. He can see far beyond the things of time and sense and seems to almost tread the golden sand of the eternal shore.

The Drift from the Churches.

One of the most advanced and robust minds in the Church of England to-day is Dr. Barnes, Bishop of Birmingham. He is a scientist as well as a theologian, and has more than once brought a hornet's nest about his ears because of his "modernism." Preaching recently in Westminster Abbey he traced the evolution of human thought in matters religious and stressed the influence which Science has brought to bear on this changing attitude. Thus he says:

We are living in a period of vast religious confusion and decay. For well-nigh a century forces have been at work whose effect is now plainly visible in popular thought. The triumphs of scientific method have been combined with the conclusions of Biblical criticism to make men doubt the truth not only of the first chapter of Genesis but also of many a New Testament narrative. Slowly at first but with increasing momentum the movement has gone on, until now it is difficult to get well-educated youths of character and ability to enter the ministry. **The drift from the churches has been widespread.**

All this sounds very doleful, but in reality it is not so. It demonstrates that the spirit of inquiry is abroad. Inquiry, in this connection, implies a striving after truth—an evolutionary development which represents dissatisfaction with the theological conceptions of the past and a reaching out for something that shall be more acceptable to the modern mind and more satisfying to the immortal soul.

"From special pleading and obvious reaction," continued Dr. Barnes, "the best of our young people turn impatiently away. A generation ago they doubted the first chapter of Genesis; now they are not prepared to accept such a simple statement of belief as the Apostles' Creed."

The latter reference seems somewhat unfortunate. It is not a very "simple" matter, for instance, to have to confess one's belief in the resurrection of the physical body, and we are not surprised that "well-educated youths of character and ability" balk at this theological hurdle. It is an exploded fallacy, and they know it.

"Plainly, the alternatives of religious evolution, or religious decay, lie before us," concludes the Bishop. And he is right. The only question is, which shall it be? The Church can provide the answer, and that answer must involve a modification of some of the teaching contained in the Creeds. It is a theological Spring-cleaning that the Church needs, and when it has swept away the cobwebs there will be an ample supply of aspirants for the ministry!

Browning and the Facts of Life.

What is an optimist? Many replies have been given to that question—some funny, some serious. Here is our own: "A man who looks for a cheery utterance from Dean Inge!" This eminent and highly-intellectual prelate of the Church of England has been appropriately named "the gloomy Dean." He seems to look at the world all the time through smoked glasses, but there is, nevertheless, deep thought in his utterances and much justification for his pessimistic conclusions concerning the international, social and economic outlook. He believes with Browning that "God's in His heaven," but he is the last man to say "All's right with the world." And there are many other thoughtful minds who share his view. All is **not** right with the world, and to assert that it is can only be designated as so much cant and superficiality.

There is a deal that is "wrong," radically wrong, and there always has been. It is all very well for the poet to indulge his airy fancy, but when we come to face the hard facts of life as they exist to-day, there are many conditions which lead to no other conclusion than that there is much that is wrong with the world. This is evidenced in a variety of ways—the prevailing industrial strife, the suffering involved in compulsory unemployment, the distress occasioned by the grinding hand of poverty, the neglect of little children, the widespread prevalence of crime, the crushing of the "small man" by powerful combines, the insensate competition which fomented a spirit of selfishness, and the cal-

lous indifference with which many of the dumb creation are treated.

All these things belong to the "wrong" side, and while they are perpetuated it is a contradiction of terms to assert the "all's right with the world." It is far more in consonance with common sense to acknowledge this fact than to practice that phase of self-deception which assures us that "all is well." And having acknowledged it, it is the duty of each of us to endeavor to contribute our quota towards redressing the evils of the times. This should be one of the primary aims of Spiritualism. It should be **practical**.

Phenomena, both physical and mental, are all very well in their way, the philosophical aspect is better still, but the best of all is to emulate the example of Him who "went about **doing good!**" The conduct of Spiritualists should be such that it may be said of them: "These people **do things.**" And when that becomes their distinguishing characteristic they will count for a greater influence in the community than they do to-day.

Scientific Discovery of the Aura.

"There is nothing new under the sun." We were reminded of this somewhat hackneyed proverb a few days ago when considering the subject of the human aura. Our readers are doubtless aware that a few years ago something in the nature of a sensation was caused by the pronouncement of Dr. Kilner, M.R.C.P., late Electrician to St. Thomas's Hospital, London, to the effect that by using chemically-treated glass screens he was able to see the aura of his patients and found the process of great service in diagnoses. A hundred of his medical confreres, we were told, had endorsed the discovery, and in due time appeared the wonderfully interesting work, "The Human Atmosphere," in which this celebrated physician set forth the details of his experiments.

Up to that time we had to rely solely on the testimony of clairvoyants for the existence of the aura. Some people accepted the testimony—the majority did not. Dr. Kilner's work settled the question. It was hailed in scientific circles as an "important discovery"—something entirely new. And yet to-day we find it had been anticipated! Among the papers left by the late Dr. Bonus, the father of the world-famed Anna Bonus Kingsford, was a fragment of a letter, dated January 14th, 1883—forty-three years ago—and which reads as follows:

It is curious that yesterday, looking through the second volume of Vigueul Marville's "Melanges d'Historie et de Litterature," I came quite accidentally, at p. 461, upon the episode I once told you of but could not then remember where I had seen it. He describes the incident as having happened to himself. It was on the occasion of a visit to London. He made the acquaintance of an optician, who, after having supplied him with a variety of optical instruments, showed him the extraordinary monacle which enabled him to see the individual atmosphere which surrounds every person. He describes what he saw so graphically that it is evident he is quite in earnest, and his character for integrity is so high that it seems as difficult to doubt his word as that of any other honest man; and yet surely such a discovery as a glass rendered visible such atoms could not have "died" with one man. The optician neither sold nor gave him the lens, but only allowed him to use it. I meant to have told you this in my last, but I forgot it. You were formerly anxious to investigate the matter.

Nothing, apparently, has since been heard of that "monacle," and it is certainly extraordinary that such a remarkable discovery should have been treated so lightly. It just shows that there was very little interest taken in the aura in those days.

The Mystery of Psychometry.

There is something almost uncanny about the ability of certain highly-sensitive individuals to reconstruct the history of the past or correctly narrate minute circumstances pertaining to the present by the exercise of what is known as the faculty of psychometry. Some of our readers may possibly have read a work entitled "A Manual of Psychometry"—long since out of print—in which the author, Dr. Joseph Rhodes Buchanan, narrates that a bishop of the Episcopal Church of America informed him that his sensibility was so acute that if by accident he touched a piece of brass, even in the dark, he immediately felt the influence of brass, and could even recognise its offensive metallic taste.

From this hint of an unexplored human faculty Dr. Buchanan began a series of experiments, placing various metals in the hands of highly sensitive persons, and found that many possessed the power of correctly naming the metals by the perception of touch alone. Then he experimented with other substances. At the Eclectic Medical College, Cincinnati, forty-three students in a large class signed a declaration that when they had held various drugs, wrapped up in closed envelopes, similar effects had been produced upon them by the several drugs to those which would have accrued had they been administered as medicines.

Then he found that sensitive persons coming into contact with diseased patients could recognise and locate their diseases, and, further, that if a sensitive person placed on his forehead a letter received from an unknown absent person the character and habits of the writer could be described. As a practical outcome of this discovery, some fifty odd years ago, Dr. Buchanan treated hundreds of patients at a distance, being guided by psychometric diagnosis.

Professor Denton, the well-known American geologist and archæologist, after reading Dr. Buchanan's statements, began independent investigations with his own wife and sister, who were highly impressionable, and recorded:

I accordingly commenced a series of experiments with mineral and fossil specimens, and was delighted to find that without possessing any previous knowledge of the specimen, or even seeing it, the history of its time passed before the gaze of the seer like a grand panoramic view, sometimes almost with the rapidity of lightning, and at other times so slowly and distinctly that it could be described as readily as an ordinary scene.

Sir David Brewster, who investigated the subject, wrote that all bodies threw off emanations in greater or less degree and velocity, and these emanations affected sensitive persons in such a way as to create images and chemical changes. He said:

You cannot enter a room by night or day but you leave your portrait behind you. The pane of glass in the window, the brick in the wall, the paving-stone in the street, catch the pictures of all passers-by, and faithfully preserves them; not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture—only waiting for a suitable application to reveal themselves to the inquiring gaze.

These claims can be tested experimentally by those of our readers who are able to get into touch with a good psychometrist—like Mr Stephen Foster, of Melbourne, for instance, with whom we have conducted tests with remarkably successful results. There is to-day widespread interest in this amazing power to diagnose the past and present, and no doubt our readers will follow with interest the series of articles on the subject from the pen of Mr. Geo. Smith, of Brisbane, the first of which appears in this issue.

CLERGY WAKING UP!

SERMONS TO "DEAD" PARISH-IONERS.

By SYDNEY A. MOSELEY, in the "Sunday News," London.

Is the attitude of the Churches towards the profound question of Spiritualism undergoing an important change? Hardly a week passes without news of the conversion of some stalwart or the other of orthodox Christianity.

And where tens of clergymen have come out into the open with a frank avowal of their new faith, hundreds are sufficiently moved by what they have heard and seen to take up the subject of survival after death with intense seriousness.

Many pillars of the Church secretly accept the facts of this amazing cult, but are loath to speak about their experiences except to their closest friends. One of my friends, a North of England vicar, has just been telling me that for some time past he has had the most incredible experiences.

"I have been in close touch with my father and mother," he told me. "I speak to them daily, and to all intents and purposes they are still living."

He makes a further remarkable statement, which would stagger his adherents were he to mention it from the pulpit.

"I entertain some of my old parishioners almost every night."

"Living ones, of course," I said.

"Living, but not in the sense you mean," he replied without the flicker of an eyelid. "They have long since passed over. **Yet they appear to me now as they did in the flesh, and we converse as you and I are conversing now.**"

* * * *

And other clergymen also confess to similar spiritualistic experiences.

The Rev. D. G. Duncan, B. Litt., of Edinburgh, for instance, declares that his own experiences have fully converted him to Spiritualism. He states that "Until the Church once again takes official cognisance of communication with the departed, individual clergy must try to grapple with the problem."

The Rev. H. G. Dole, Baptist minister of Fulham, gave some time ago instances of remarkable guidance he had received. "On one occasion," he says, "I was going to bed at 2.30 a.m. after a night of reading, when a voice said, 'Go to T— street, Chelsea.' I did not know the street, but I went, for the voice was insistent."

In T—street he saw a light in a house, and found one of his Sunday school scholars, who was dying, praying that he should come to him. On another occasion, during the war this time, he was commanded by a voice to seek out a gunner who had been mortally wounded. It was at Cambrai. He found the man, who said he had been wanting to right a wrong he had done to his mother while on leave.

* * * *

As a result of all these experiences of clergymen there has resulted a movement amongst themselves to investigate the truth or otherwise of these assertions.

The Rev. J. Cartmel-Robinson, vicar of St. Michael and All Angels Church, Bedford Park, impressed with what he has heard, has agreed to a seance being held at the vicarage shortly. The vicar says he has been told so much about Spiritualism

and the inexplicable experiences of some of his parishioners that he has decided to put the whole thing to the test.

"I am not convinced," he states. "In fact, I am in doubt as to whether manifestations are made at seances. Up to now I have heard of many wonderful things seen and heard by believers in Spiritualism, a good many of whom live around here. But I myself have never experienced anything at any seance I have attended."

* * * *

Now what is the attitude of the Church itself on the subject? Officially it has turned it down hard and fast. The Church believes in the hereafter; it preaches survival after death, just as the Spiritualists do. But where occultists maintain that it is possible to enter into communication with good as well as evil spirits, and that it is right and proper for us to do so, the Church disapproves of such intercourse, and refuses to believe that good spirits either wish to be troubled from their rest or can be made to revisit the earth at the dictation of so-called mediums.

What is the Church going to do now that an ever-increasing number of its members are investigating "off their own bat," and are swelling the ranks of the New Religion? Surely, if to believe in Spiritualism and explore its profound mysteries is a crime in the eyes of the Church, some action will have to be taken in the matter.

Yet, after all, is it so much to be deplored that men of intellect and discrimination are trying to discover how much truth and how much stupidity and evil there is in the subject? Most men and women will no doubt agree that no one who has not himself investigated the mysteries of the occult science is in a position to judge whether it is all hocus-pocus, or the work of Satan—or whether the most sacred and epoch-making truth of all ages is on the brink of being uncovered.

* * * *

My own experiences have been in the main unfortunate. In seeking for truth I fell among some charlatans and the dupes of charlatans. I devoutly hope that the experiences of this new body of clergymen may be more fruitful in deciding, one way or the other, a question which may revolutionise the centuries-deep beliefs of mankind.

K.C. AS SPIRITUALIST.

Presiding at the first meeting of the winter session of the National Laboratory of Psychical Research, South Kensington, London, Sir Edward Marshall-Hall, K.C., said the "ready-made religion" of our childhood was pushed into us before we knew or understood for ourselves. Professors of religion calmly arrogated to themselves the right of control of our birth, sex and death.

Of Spiritualism, he said he had evidence that was indisputable. "If you had told your grandfather about wireless you would probably have been locked up in a lunatic asylum," said Sir Edward. "I have been brought into contact with mediums who were undoubtedly frauds, but that does not alter the fact that there are legitimate mediums."—"Evening Standard," London.

Every Month a Surprise!—Commenting on recent issues of the Harbinger of Light, the "Australian Financial Gazette and Insurance Record" says: "One opens this astonishing monthly with eagerness and anticipation, for one never knows what amazing thing will be found in its pages."

PSYCHOMETRY!

WHAT IT IS—WHAT IT DOES—WHAT IT IS LIKELY TO DO IN THE FUTURE.

PROFESSOR DENTON AND HIS FASCINATING EXPERIMENTS.

By GEO. SMITH, Brisbane.

[The psychometric faculty has a peculiar fascination for many people, and in recent years greater attention has been devoted to the subject than heretofore by reason of remarkable cases recorded from time to time of criminals being detected, missing friends discovered and lost objects found through the exercise of this extraordinary power. The gift was discovered more than half-a-century ago by Dr. Rhodes Buchanan, of America, who subsequently co-operated with Professor William Denton the well-known American Scientist, in the conduct of experiments with various sensitives, as recorded in his classical work, "The Soul of Things—Or Psychometrical Researches and Discoveries," long since out of print.

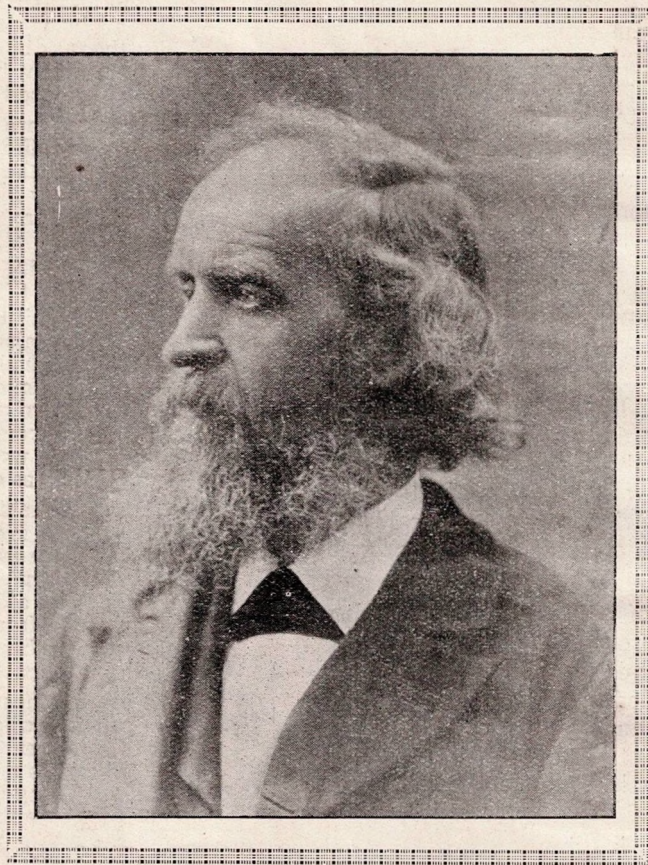
Many of our readers have, from time to time, asked us to deal with this subject, and they will doubtless be gratified to learn that Mr. Geo. Smith, of Brisbane, has kindly offered to contribute a series of articles based on the experiments and observations of Professor Denton, with whom he had the privilege of coming into personal association when this enthusiastic scientist visited Australia over forty years ago. Mr. Smith may be described as one of the "Old Brigade," for he was a regular contributor to "The Harbinger of Light" in the "eighties"; also published an unpretentious but very informative periodical entitled "Psychic Notes," and was moreover, responsible for the publication of a great variety of pamphlets. He was in fact, the mainstay of the advanced thought movement in Queensland in those early days, and amongst his pioneering work was the founding of the first Psychological Society and first Theosophical Society in Brisbane, of which bodies he was the zealous Secretary. In more recent years he has been a frequent contributor to the Press, more particularly the Brisbane "Sun," and his writings cover a wide and intensely interesting range. He has made a special study of Psychometry, and is therefore fully qualified to set before the reader a comprehensive summary of the thought-arresting experiments conducted by Professor Denton.

The introductory contribution appears herewith and in the course of the series he will treat on the discovery of the psychometric faculty—what it is, or represents, and how acquired; Denton's investigations, with illustrative examples from hundreds of recorded observations demonstrating the possibility of a psychometrist getting temporarily into touch with the conditions of antiquity, as well as correctly delineating events and developments pertaining to the present; psychometric vision versus real spirit appearances; the value of Psychometry to Science; Denton's comments on the great service it might render to humanity, and various other phases of the subject to be expounded as the theme unfolds.—Ed.]

I.

TO those who, through prejudice, may declare they do not believe what is here written, or of psychical facts they read or are told about, that there is no truth in such things, I would say—a small coin, held before the eye is able to conceal the whole circle of the Sun, but the sunlight would still shine, and its beneficial penetrating rays would be felt, even though the eyes were blinded. So also does prejudice keep from the souls of the wilfully blind the light of God's truth, until such time as they open their eyes wide enough to see the light shining ahead and cease groping in darkness. "Seek and ye shall find," "Knock, and it shall be opened unto you." But if one gropes along with closed eyes, and refuses to open them and look for the truth, or stands in front of the closed door waiting for it to open of its own accord, how can one expect to arrive at any solution of the truth or gain knowledge?

It is now some forty-three years since the writer enjoyed the personal friendship of the late Professor William Denton, an American Geologist, when in Brisbane, during a visit to Australia on



PROFESSOR DENTON.
American Scientist and Author of "The Soul of Things,"
a compendious work of three volumes, now out of print.

a lecturing course in 1883. During his sojourn in Brisbane—where the writer had the pleasure of being associated with him, through assisting him during his lecture course in that city—the Professor, by his eloquence and the fascinating interest of his subjects, held crowded audiences enthralled for about sixteen consecutive nights, Sundays included, on geological, astronomical, rational and psychical subjects. The pleasure of hearing him has never been forgotten by those privileged to be present, many of whom, together with the writer, still have a very vivid recollection of the enthusiasm he had for unravelling or wresting from the old world its secrets as written in the rocks and fossils of this earth.

As an instance of this, coming under the writer's observation in Brisbane, Professor Denton would sometimes disappear in the early part of the day, no one, not even his two sons, (who accompanied him on this lecture tour) knew where. When the time approached for the delivery of the evening lecture, those responsible for the management of the lecture and assemblage of the audience in the hall

would begin to grow anxious as to whether the Professor would return in time. At almost the last moment he would arrive at the hall carrying a satchel bag containing a hammer and a quantity of rock specimens or fossils he had gathered at some quarry on the hillsides at Hamilton, Albion, or elsewhere, having spent the day in that manner.

Then, without having time or bothering about food or refreshment—or, for that matter, about his personal appearance, as regards having a “clean-up”—he would proceed to the back of the hall, and mount the platform to deliver his advertised lecture to an audience that filled every part of the building. The moment he commenced to speak all thoughts of his appearance vanished from the minds of those present, his face seemed to become as luminous as a master-picture of some bygone saint, and his large audience became so wrapt in their attention to the eloquent words which fell so fluently from his lips, that there was a silence, in which the proverbial pin might be heard drop, except when punctuated by the frequent applause produced by some telling point or phrase during the delivery of the lecture.

* * * *

As a man, the writer, and all with whom he came into personal contact, found him a lovable personality, thorough and straight forward in all his dealings, and a hater of shams. He was a strict vegetarian, and very abstemious in all his habits—so much so that some expressed the opinion, at the time of his fatal illness, that had he not been so positive in his refusal to take a stimulant during his sickness, he might possibly have had a chance of recovery. During a certain time spent by the writer with a friend, with whom the Professor was a guest, he never saw him partake of any food consisting of meat, cakes, pastry, puddings, pickles or preserves of any kind.

* * * *

About the time Professor Denton concluded his course of lectures in Brisbane, the recent annexation of British New Guinea, through the steps taken by Sir Thomas McIlwraith towards that objective, had drawn public attention to that island, which was then practically a terra incognita, and much speculation was indulged in as to whether it would turn out a sort of “El Dorado,” or otherwise. Among others who felt lured towards this new land, and what may lay hidden there, and fascinated perhaps by the thought of how much he might be able to add to his store of knowledge of geological, anthropological and other subjects, was the author and lecturer, Professor Denton.

Despite the entreaties of his two sons, who strongly advised him not to go, but to be satisfied with the work he had already done here and return home to America, he decided to go, and the die was thus cast which led to the end of a brilliant and useful life. Farewells were uttered, and he departed for that land from which his earthly form would return no more.

* * * *

Then, after an interval of time, (news from the island did not travel as quickly then as now) came the sad intelligence that the brave Professor had succumbed to an attack of malaria or other fever endemic in those parts. I have never forgotten the return of two sad young men to Brisbane, en route home to America, and their widowed mother, after leaving the remains of their noble parent in the then wilds of unexplored New Guinea, and how poignantly they expressed their regret that the Professor did not heed their advice, before going to

New Guinea, not to undertake the trip, which ended so tragically.

His remains found a resting place, where, at that time, the foot of a white man had seldom trod, but his dauntless spirit soared away to the beautiful home, prepared by his life work, in a higher sphere of existence, from which exalted state he still helps forward the work of reform and progress, through faithful earthly instruments.

Space will not permit of further personal references or impressions of the author and lecturer in this contribution, further than to add, that the Professor invariably commenced each lecture by reciting some verses appropriate to the occasion or subject, either of his own composition, or that of some other well known author. One poem, containing a very fine sentiment by G. Linnaeus Banks, entitled “I’d live for those who love me” seemed to be a favourite, as he repeated it several times during his course of lectures—possibly because it was undoubtedly typical of himself, and might have been specially written to describe his own life, sentiments, and feelings. Should the Editor be able to spare the space for same, it might fittingly conclude this first contribution, after which the writer proposes to deal with Professor Denton’s monumental work “The Soul of Things,” the author’s work, researches and experiments in Psychometry, its utility, what it has done, is doing, and is likely to do in the future.

I'D LIVE FOR THOSE WHO LOVE ME.

I'd live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit, too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I'd live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages;
Whose deeds crowd hist'ry's pages,
And time's great volume make.

I'd live to hail that season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold.
When, man to man united,
And ev'ry wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I'd live to hold communion
With all that is divine;
To feel there is a union
'Twi'x Nature's heart and mine,
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfil each great design.

I'd live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

(To be Continued.)

Stand up, please!—“I ask all who are sure that they have been in touch with their dead to rise and testify,” said Sir Arthur Conan Doyle, speaking to a gathering of 8,000 persons at a Spiritualist service of remembrance at the Albert Hall, London. About 2,000 men and women responded. “I thank God that there are so many,” said Sir Arthur Conan Doyle. “I say that in five years there will not be one in such a gathering who will not rise.” This item was published as a cable in many Australian dailies, about a fortnight ago.

PROFESSOR PUZZLED!

DID SPIRITS MOVE THE PENDULUM.

A medium who was apparently able to exert at a distance of eight feet a force of 500 times that of gravity was recently described at the National Laboratory of Psychical Research, South Kensington, by Dr. R. T. Tillyard.

Chief of the biological department of the Cawthorn Institute, Nelson, New Zealand, Dr. Tillyard has visited many countries studying psychical research. The demonstration he referred to took place in Copenhagen.

The medium, Anna Rasmussen, was not in a trance state. An apparatus had been constructed in which the movement of two heavy pendulums was recorded graphically on a roll of photographic film.

"When the film was developed," he said, "Professor Christian Winther found that of 48 requests to carry out various manoeuvres with the pendulums 42 had been faithfully carried out and the other six more or less. It seems to me utterly impossible to find any explanation to do away with the fact that you have here the operation of some law which has not yet been explored by physicists, and which calls for explanation on a physical basis."—"Daily Chronicle," London.

BIOLOGIST BAFFLED!

THE MYSTERY OF TELEPLASM.

Dr. R. I. Tillyard, of the Cawthorn Institute of Scientific Research, Nelson, New Zealand, speaking on a recent date on "The Interpretation of Psychic Phenomena" at the National Laboratory of Psychical Research, London, confessed that, as a biologist, he was totally unable to account for the phenomenal substance known as teleplasm.

"It is a most remarkable experience for a biologist to handle this substance as I have done in the course of experiments conducted in Copenhagen," he said. "It has been suggested that teleplasm was some form of animal tissue and that therefore it would be easily spotted by a biologist. I may say definitely that there is no tissue in the body of an animal, and certainly none in the body of the medium, that corresponds in any way with what I felt and handled. It is a phenomenon of tremendous significance, I know, but it baffles me absolutely, and I cannot connect it with our ideas of morphology or physiology, while, in my view, it is impossible that teleplasm could be produced on the lines of natural selection."

During one experiment at which Dr. Tillyard was present, the medium, he said, went into a semi-trance. The circle observed that she was undergoing a transfiguration during which all her features changed from feminine to masculine, while she began to speak in a deep masculine voice. "I understood that the group conducting the experiment were quite satisfied that this phenomenon was traceable to natural causes," he added.—"Morning Post," London.

COMING EVENTS!

From "Universal Brotherhood," a summary of "A Message from the Masters in 1926," here is a small excerpt:—

All events of importance, say the Masters, are governed by unchanging cyclic law. In accordance with that law we have entered a period in which the existing order must be dissolved. The nations of Europe, in particular, are upon the threshold of a vast upheaval, and all over the world there will be drastic and far-reaching changes.

PERSONAL.

After a holiday extending over three months in search of renewed health, Mr Edgar Tozer, President of the Victorian Council of Churches, has returned to Melbourne greatly benefited by the change. He spent most of the time in Brisbane and whilst there delivered several addresses under the auspices of the Spiritual Alliance and the Valley Spiritualist Church. His services in these directions were much appreciated and he was given a cordial invitation to return. On the way homewards from the Queensland capital—which readers of this journal in other parts of the world may be interested to learn is a thousand miles from Melbourne—Mr. Tozer broke the journey by staying a week in Sydney, where he was also generously entertained by Spiritualist friends and formally welcomed by representatives of various Churches at the United Spiritualist Church (Scientist). Altogether he says he had "a good time all round" and has "put on weight" as the result of his experiences. We sincerely hope the improvement will continue and that he will be able to enter with renewed vigor into whatever work he may undertake in the future.

* * * *

There was such a "run" on the November issue of this journal that we had practically sold out before the middle of the month. We take the opportunity of expressing, in this general way, our appreciation of the many letters received from far and wide commenting in very gratifying terms on this particular number. And we may add that we have smiled at the phraseology used by a number of these enthusiastic writers: "We thought the last issue was the best of all, but this one is better still!" The climax must surely be reached presently!

* * * *

It is pleasing to hear that Mr. J. McLeod-Craig has received a hearty welcome from many friends on his return to Auckland, New Zealand. "In all my years of experience," he says, "I have never been welcomed back to any place by so many different classes of people." Mr McLeod-Craig was, until recently, for five years President of the United Spiritualist Church of New South Wales, and his departure from Sydney was greatly regretted by an extensive circle of friends. We wish him a very pleasant time in Auckland.

* * * *

Mr. R. A. Webb, of the Wellington Spiritualist Church, New Zealand, writes:

The very sudden, and unexpected, passing of our sister Spiritualist, Mrs. J. Donaldson, has removed from our physical presence one of the most intellectual and fearless advocates of Spiritualism and reform that this city of Wellington has known. A native of Scotland, Mrs. Donaldson had to her credit much zealous work, both for Spiritualism and Labour, before coming to New Zealand. She was for some time Vice-President of the Kent Terrace Spiritualist Church, and she has often lectured from our rostrum. The funeral, at the Crematorium, Karori, was very largely attended. There were representatives from the following organisations:—The Spiritualist Church, Theosophical Church, Unitarian Church, Women's National Council, Women's Study Circle, The Trades and Labour Council, and others. We tender to her bereaved husband, Mr. R. Donaldson, every sympathy, and we feel sure that he will be sustained and comforted in his bereavement by the certain knowledge that "there is no death."

A CURE FOR CANCER.

DR. ABRAMS' ELECTRONIC TREATMENT.

Mr. Michael Temple, whose thoughtful and informed contributions to "The Referee," London, are so attentively read and highly appreciated, deals in his dispassionate way with Dr. Abrams' electronic treatment of cancer, and cites in the "Referee" of September 12th three brilliant cures. Already there are twenty-five qualified doctors in Great Britain who treat disease by the Abrams oscilloclast, and some fifteen hundred in the United States. The "Magic Box," so unfortunately named, consists of two instruments in combination, a rheostat and an oscilloclast, the former detecting pathological vibrations, and the other producing therapeutic wave-motions—the one set of vibrations counteracting the other set, "much as one wave at sea is neutralised by another." Mr. Temple writes:—

Now, as to the capacity of the rheostat to diagnose disease there does not seem to be any serious doubt at all. Its powers in that way are described as "simply uncanny," and that implies a tremendous advance in medical science whether the oscilloclast has the power to cure or not. Consider what it means in the case of that most dreadful of all diseases, cancer, in its various forms. Cancer now stands at the head of all killing diseases in middle age, and thousands of people live under the haunting dread of this terrible thing. . .

The fear of it is upon us all and it is here that the rheostat of Dr. Abrams is of such inestimable value to humanity. It will reveal, apparently with almost unflinching accuracy, two things, the existence of incipient cancer and the existence of a state of things in the body which leaves it open to the attack of the germ. If the first is unhappily the case the rheostat will discover it before even the most experienced physician could do so and will thereby offer the patient that opportunity for early operation which the surgeons demand if they are to hold out any real hope of a permanent cure. But if there is no cancer, but the patient is in such a state that he will probably get cancer if he is exposed to the germ, the rheostat will reveal that also and reveal it in time for the body's powers of resistance to be restored before the actual attack comes.

Most comforting of all, it will reveal to many persons who now live under a perpetual, haunting terror that their fear is groundless, that not only have they not got the seeds of cancer within them, but that so long as they do not allow their present powers of resistance to be impaired the horrible germ will never be able to effect a lodgment in their bodies at all.

Mr. Temple then proceeds to describe startling illustrations of cure by the "E. R. A." method—i.e., the electronic reactions of Abrams—and pleads most earnestly with the medical profession for a serious and unprejudiced investigation of the claims for the E.R.A.

To the Faculty and the laity alike it should be helpful to have at least a hypothetical explanation of such a cure, entirely congruous with the general scientific knowledge of the natural laws of wave-motion. If we find cognate phenomena to characterise motion in quick-silver, water, air, and ether, governed by laws that are evidently operations of one principle, the difficulty of understanding and acceptance is at once diminished.

* * * *

Now, what is familiar to scientists as "interference" in phenomena of sound and light is obviously analogous to what takes place in the human organism when disease is extinguished by the electronic method of Abrams. All the forms of wave-motion mentioned, with others even in the psychological realm, may either be increased or annihilated according to the inter-action between two series of wave-motions. If in water, air, ether, the wave-crests meet, then will the wave magnitudes be increased—

sound and light being intensified. Should in such series of vibrations wave-crests meet wave-hollows, the opposite effect is produced—a doubled sound-wave resulting in silence, a doubled light-wave resulting in darkness. In the latter relation a yard-long tuning-fork will be seen to vibrate, but give no sound.

As Mr. Temple has observed, there are in Great Britain only twenty-five qualified doctors practising the E. R. A., whilst in the United States there are now fifteen hundred. In Great Britain the homoeopathic school of medicine has no legal status, all its professional representatives having to practise under allopathic qualifications; but in the United States the two schools are upon an equal footing, each granting the same degrees. The signification of this is not obscure.—W. B. P. in "Light."

ALLEGED EXPOSURE OF A MEDIUM.

ELECTRIC TORCHES USED BY SCIENTISTS.

A cablegram appeared in certain sections of the Australian Press during the past month stating that an investigating committee, arranged by the "Sunday Chronicle" and including Professor Low, Professor Julian Huxley and Mr. J. C. Wilson, an X-ray expert, had exposed the medium, Harold Evans, at a seance, held at the rooms of Miss Stead, in London, for the production of psychic phenomena of what is known as the physical order. The report states:—

Professor Low and Mr Wilson roped Evans to a chair and the room was darkened. The committee heard a clucking sound, which Miss Stead had formerly ascribed to the "spirits drawing the ectoplasm from Evans," after which voices spoke and bells tinkled.

A draped figure, purporting to be the materialised form of Miss Stead's sister, Catherine, appeared. At a prearranged signal the committee flashed electric torches, disclosing Evans in his shirt sleeves and stocking feet, and draped in a flowing white overall, with ropes with which he had been bound, in a tangled heap in the chair. Evans attempted to tear off the robes and then swooned. Doctors examined him and declared he was shamming.

He offered to give up the mediumship if the "Chronicle" did not expose him, adding: "This is the end of the world for me." The "Chronicle" offers £1000 to any medium throughout the world who can satisfy the investigators he (or she) can produce spiritualistically any form of substance capable of examination by a physical apparatus.

Several of our supporters in different parts of the Commonwealth have directed our attention to this cable and asked if there is any explanation. Obviously, we cannot reply to such a query at this stage. We know no more about the occurrence than they do. But experience has led us to be cautious in accepting cabled reports of this character at their face value.

The report in question may be quite true, or it may be garbled and colored. We must therefore await the details, which will arrive from England in due course. But whether the report be true or false, we promise our readers that they shall know all the facts as soon as we receive them. We have no more time for rogues and humbugs than they have, and will never hesitate to expose fraud when brought before our notice.

Monument to the Fox Sisters.—A shaft of granite one hundred feet in height, we are informed, will be erected next May in Rochester, N.Y., as a memorial to the sisters Fox. The monument, it is stated, will cost 100,000 dol., and at the dedication congress in October, which will probably extend over several days, numbers of prominent Spiritualists from several countries are expected to be present.

THE BOOK COLUMN.

COMFORT AND CHEER FOR CHRISTMAS.

If you contemplate making a selection of Books for yourself, or to send to friends at Christmastide, you should ask us to forward our detailed Catalogue at once, as there is sure to be a big demand this month and we should be sorry to disappoint you.

"THE MINISTRY OF ANGELS."

"Behold, I bring you good tidings of great joy." That is exactly what this delightfully-written book does. It is from the pen of Mrs Joy Snell, who was for many years engaged as a nurse in Hospital work and who is evidently clairvoyant to a remarkable degree.

She has frequently, she tells us, seen the psychic or spiritual body emerge from the physical envelope of the patients. Prior to this momentous change two angels usually appeared and awaited the moment of separation. They then bore the emancipated one away to the realms of light—"three angels left where there were only two before!"

There is a deep religious feeling running through the narrative, which is full of comfort for the bereaved and very inspiring to those who are "without hope" concerning those who have "gone before." Send it, then, to some friend in trouble. It will do them much more good than all the Christmas cards!

Price, 3/-, postage 3d.

"TOWARDS THE LIGHT."

Here is an exquisite booklet whose title will be familiar to many of our readers. It was for a long time out of print, but so great has been the demand for it in all parts of the world that another edition has now been issued, and thousands of copies, it is safe to say, will be sent to friends as a Christmas gift.

It is a beautiful mystic poem, written through the hand of Princess Karadja under most impressive circumstances, and describes the actual experiences of one in the life beyond who is successfully striving towards the light. It is written in blank verse, is one of the most powerfully-expressed poetic compositions in the English tongue, and has been translated into many foreign languages.

It is printed on expensive antique paper and enclosed in a stiff pale blue linen-faced cover, with gold embellishment, and is altogether a most artistic production.

Price 2/3, postage 2d.

"THE CALL OF THE BEYOND."

This is the smallest of the many little books written by Mr. L. V. H. Witley, a successful business man in London and author of "The Ministry of the Unseen," etc.

"The call of the Beyond is a call to fellowship and a call to service." How does the author know that? Read this charming brochure and find out for yourselves. And note, in particular, the last four pages—"A Personal Letter to One whose Friend or Loved One has passed into the Beyond."

There are very many who find it difficult to write a suitable letter to a friend overwhelmed by bereavement. Well—let Mr. Witley write it for you! And at the approaching Christmastide post a copy of "The Call of the Beyond" to some sad and despondent soul.

Price, 1/6; postage 2d.

"THE HEART OF A FATHER."

We want the reader to dispense as much comfort as possible to the bereaved during the festive season that is close upon us. That is why we are directing attention to these little booklets. The world seems full of trouble, and it behoves each of us to do all we possibly can to alleviate it.

Many a leaden heart has beaten with increased rapidity following on the perusal of "The Heart of a Father"—the very human document written by the Rev. F. C. Spurr, President of the Council of Free Churches in England, and formerly pastor of the principal Baptist Church in Melbourne.

The story of the tragic circumstances under which he lost his little boy is a tale of poignant grief, but as the theme unfolds the clouds are rolled away and eventually we find the father with his face enwreathed in smiles on finding his beloved child in the Summerland of the spirit world.

And Mr. Spurr is not an acknowledged Spiritualist! But that does not matter. He has "got there" all the same, and is frequently proclaiming from the platform that "there is no death" and that converse with friends in the Beyond is an established fact.

Price 2/6, postage 2d.

"CHRIST IN YOU."

If you have a friend of a somewhat orthodox frame of mind—perhaps they tell you they cannot stand Spiritualism at any price—to whom you would like to send an enlightening greeting as a Christmas souvenir, you could not make a better selection than by giving preference to this little cloth-bound book.

All its teaching comes from the Beyond, but the contents are not presented as spirit Messages in any direct form and consequently avoid rousing prejudice at the outset. All the views and sentiments expressed are couched in lofty language, and to give an idea of the exalted spiritual standard attained it is sufficient to quote the words of the Rev. Principal Alexander Whyte, D.D., LL.D., who 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."

Price 3/6, postage 2d.

"SPIRITUAL RECONSTRUCTION."

This is a continuation of the Messages published in "Christ in You" and they are equally beautiful and uplifting. "It speaks so simply, lucidly, and clearly that there is none so simple and unversed in mystical teaching but will respond to it," says one of the reviewers. And we endorse that critique.

Price 3/6, postage 2d.

"A MODERN MIRACLE."

In "A Modern Miracle" the Rev. G. Maurice Elliott and Irene Hallam Elliott tell the wonderful story of how their unborn babe escaped destruction, and the mother's life was saved, by the direct intervention of an angel who appeared to them when in dire distress and led them to a Harley-street surgeon for advice.

The full details of this altogether extraordinary event are given in the book and cannot do other than give the most pronounced sceptic "furiously to think." There is an Introduction by the Princess Karadja and a Foreword by the surgeon concerned—Dr. Thomas Pearson, M.R.C.S., (Eng.)—who says that the case enabled him to once more prove the truth of the promise: "In all thy ways acknowledge Him, and He shall direct thy paths."

Price 3/6, postage 2d.

"IN CONVERSE WITH ANGELS."

This somewhat more pretentious work is from the pen of Irene Hallam Elliott, wife of the Rev. G. Maurice Elliott, and is a record of many remarkable clairvoyant visions experienced by the author at various religious ceremonies, setting forth the facts of angel ministry at death, ordination, holy dedication, baptism, confirmation, Holy Communion, matrimony, etc.

The succession of scenes are charmingly described, and from every page issue words of comfort for the bereaved and inspiration for every despondent soul.

Mr Elliott is the Rector of Snitterby, Kirton-in-Lindsey, Lincolnshire, and consequently it is significant to find the Foreword written by the Rev. Dr. Horton, the celebrated Nonconformist, who says of the author's experiences: "What she is describing is not what fancy has conjured up, but what she has in an objective sense, seen."

Price 5/6, postage 3d.

WATCH FOR THE RED DISC!

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

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

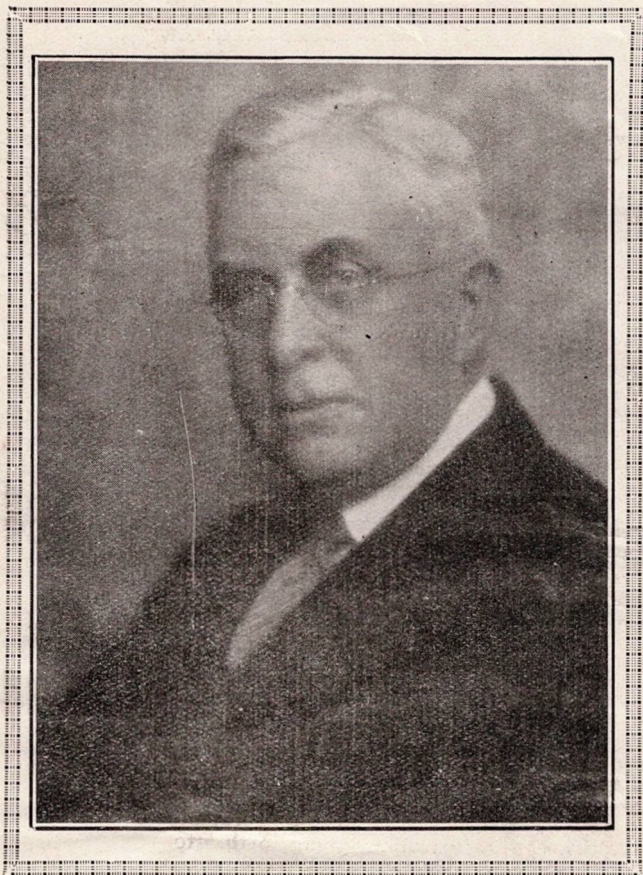
The Living Dead and the Direct Voice.

UNPUBLISHED BOOK BY DISTINGUISHED AMERICAN AUTHOR.

"Hundreds, yea Thousands, have come and Talked to Me!"

By EDWARD C. RANDALL, Author of "The Dead Have Never Died" and "Frontiers of the After Life."

[Readers of the widely-circulated works of Mr. Edward C. Randall, the celebrated New York barrister and psychic investigator, some of whose experiences with M^s. Emily French—an altogether exceptionally-gifted medium for the Direct-voice and who would not accept a penny for her services extending over twenty years—are narrated in the above-mentioned books, will be gratified to learn that he has magnanimously placed at our disposal the complete M.S. of a new book he has just finished and which he intends to publish as soon as he has time to supervise the details. It is entitled "THE LIVING DEAD," and embodies further records of his experiences and conclusions as the outcome of investigations with the medium named. It is brimful of extremely interesting and informative matter—scientific, philosophic, psychic and spiritual—and is written in a very lucid and attractive style. Herewith we present the fifth instalment.—Ed.]



MR. EDWARD C. RANDALL.

President of the American Super-Power Corporation, which is carrying out the largest hydro-electric power scheme in the United States at an estimated cost of \$88,000,000 (nearly £18,000,000).

V.

Seek, and you will find; for you have aids from Nature for the discovery of Truth. But if you are not able yourself, by going along those ways, to discover that which follows, listen to those who have made the inquiry.

EPICETETUS.

Our Bodies are Dual.

I was told by inhabitants of the next plane that every individual who had lived on this earth, no matter what his character, state or condition, passed into the other life burdened with all the wrongs done here, but enriched by the good done and by the spirituality gained here. They told me that no soul was lost, or ever would be lost, because everyone has a body there the same as here, but I could not grasp so momentous a proposition, until I came to understand what I now know, that the eth-

eric bodies of spirit people are the same inner bodies they had here.

An atom, separated from the mass of life at the moment of conception, became clothed with that something we call flesh, possessed from that moment individuality, and of course personality, and journeys back to the Infinite from whence it came. This atom of life-force in Nature's womb took on form, feature, and an expression never to be lost, though the flesh garment in which it functions changes hour by hour and finally goes back to mingle with the elements from which it was borrowed.

* * * *

Expressing it in another way, we have now, and always have had, an inner body, made up of a material or substance now known as ether, vibrating so rapidly that the physical eye cannot see it either when it is within the physical body or when it has thrown off the physical garment; in the death change, so-called, the inner body—our etheric form—divests itself of what we now know as the physical body and, still holding form, feature, and expression, passes to the plane where all vibrates in harmony with the mental, as all things here vibrate in harmony with the physical; that is to say, in dissolution the individual discards his flesh garment, but still functions in and uses his etheric body, and passes into the next plane of activity, the same person. He looks, acts, thinks as before; he has eyes to see, ears to hear, nose to smell with, hands to touch with, and tongue with which to taste and speak.

But I was not able at first, I am frank to say, to comprehend this greatest truth in human life. I had to wait until conditions were created, and perfected, until I saw spirit forms, touched spirit bodies, and heard their speech. Night after night many came to me and proved their identity. Then I comprehended the fact that the so-called dead live in a world as tangible and real to them as this world is to us.

* * * *

In order, then, for one who has not seen, to grasp a proposition so momentous, he must accept, until the time when proof may come to him personally, the hypothesis that spirit people have bodies, that they have the same bodies which they had here, changed only by discarding the physical flesh covering, but retaining all body organs and senses. If you can keep that possibility in mind, you can readily see that it is perfectly natural for them to communicate with us, and for us to communicate with them, that it is only a matter of understanding and perfecting conditions for you to receive your own visible proof.

I asked Dr. David Hosack, a distinguished citizen who has long been in the after life, this question:

"Do we here and now possess an inner etheric body which, in dissolution, emerges from the flesh garment and passes intact to your plane of activity?" This was his answer:

Each has an etheric body composed of minute particles; it is a substance that can, and does, survive the change. The outer body is too gross and material to effect the change. The etheric form is the mind, the thought, the soul of a person. It is called an inner body, and is in the semblance of the material body; but whether it be beautiful or ugly, strong or weak, depends on the life of the person to whom it belongs.

Each of these etheric bodies is a part of the great life-force emanating from God. Some there be who build a fine body, and some who come into this life with a body so misshapen and sickly that it takes much effort even to effect an upright position. The great comfort is that everyone has the opportunity here to work out the change in himself, although sometimes progress is very slow.

Your etheric form is alive now. It is not waiting for you to arrive on this side. There is a natural body, and there is a spiritual body, and every person who is an inhabitant of your plane now has both. The physical body is, in reality, simply a covering for the finer spiritual body, a garment that shields the inner form from the coarse and jarring vibrations of material environment. The inner body is extremely sensitive, and earth life would be unendurable without the modifying power of the physical body; in fact, one could not function on the earth plane without the physical body.

Is such a discovery more marvelous than what you lately learned of the transmission of sound or speech on the radio and telephone? We live in an age when anything seems possible.

It was only after I had made this discovery, after I had been convinced of the etheric world, composed of matter vibrating so rapidly that my physical eyes could not see it, that I was able to understand how it could be peopled with all the living dead, with the same bodies that they had in earth life. I then began to comprehend conditions prevailing there, to appreciate something of the laws controlling that phase of life, and understand the philosophy based on those laws.

* * * *

Let it be remembered that I spent twenty-two years in my research work with Emily S. French, during some of which I was a "doubting Thomas." Above all things, I did not propose to fool myself, or to let anyone deceive me. Years of work as a lawyer had taught me that only facts properly proved were evidence upon which to base conclusions. Mrs. French's mediumship was of a rare type and the most satisfactory of all forms, for when conditions were right the living dead spoke with their own tongues, so that their voices could be recognized and identity proved in many ways. Her method is known as direct or independent speech.

In the tower of my home this work was carried on; shades closed out all light; the sessions had to be always in total darkness, because light would have made the vibrations so rapid as to dissipate the ectoplasmic covering of the vocal organs of a spirit. This delicate condition is necessary for speech, because substance must be temporarily taken from the physical bodies of the medium and myself, combined with spirit matter and projected on and about the vocal organs of the spirit person who is to speak; by thus using both substances, the voice vibrations of the spirit scientists can be slowed to a rate which our dull ears can hear.

The sensations I experienced while conditions were being perfected were unusual. It was as if thousands of electric wires, not actually touching my body, were still drawing something from my

body. But when conditions were perfected, that tense sensation passed, and I was keen and alert, quite ready for what might come from that more advanced stage of actual life.

Dual Minds.

It is now known that we have two minds as well as two bodies. The subconscious mind functions in the etheric brain of the inner body; the conscious mind functions in the physical brain of the outer body. The subconscious is the mind that survives dissolution, carrying the imprints made on it by the conscious mind, which does not survive, but which perishes with the physical body. The subconscious mind, the real mind, suggests to the conscious mind although often the prompting of that still small voice is unheeded. Now, the conscious mind is mortal; the subconscious is immortal.

* * * *

It has been my privilege for many years to hear great lectures from learned philosophers and psychologists, long inhabitants of the next state, of which I have the stenographic reports. I quote from one of these lectures of the spirit psychologist:

It has always seemed to us that the subject of mind, or minds, is one which your people have been little interested in. It is difficult to conceive of a more essential subject. I dare say, speaking conservatively, there are in your world few who know that they have such a thing as a subconscious mind. We do not care particularly for the term 'subconscious.' It is a misnomer, and we object to the nomenclature, because this mind is not really sub-conscious; it is super-conscious.

If mankind had an understanding of the importance of the relationship between the conscious and the subconscious minds, it would make a great difference in the courses men would lay out for themselves in earth life, as well as in their lives after the transition.

Perhaps it is well to speak first of the conscious mind, which, to most people, is the only mind they have, that mind which makes or creates a cause, of which actions are the effect, that mind which controls the voluntary actions and the muscular contractions of the individual.

Now then, the conscious mind is something else besides being a center of nerve impulses controlling the actions and movements of the body. It has a far greater relationship to the universe, to our fellowmen, and to God. The mind is the dynamo that is constantly generating thought forms. These thought forms have shape, size, and color, and potentialities appalling to those who understand clearly the functions of the conscious mind.

These thoughts that emanate from the minds of mankind are at a fixed rate of vibration, going forth into the universe at the same rate as that of the mind which gave them their impetus. They are constantly impinging against the receptive minds of earth people and also of disembodied people who are in what is known as the spirit world. They may be uplifting; they may be charitable, sympathetic, kindly; on the other hand they may be destructive, causing injury, exciting conditions which often results in actions sad and distressing indeed.

The sub-conscious, or super-sensitive, mind, which so many people know not, although they possess it, is a fourth dimensional mind, or the mind of the astral body, contained within your three dimensional, physical body. The sub-conscious mind, being fourth dimensional, is subject to that unerring law of accuracy which is dominant in the fourth dimensional or etheric plane. Therefore, the subconscious mind, because it is accurate, should dominate the conscious mind, which is likely to be inaccurate because it operates only in the third dimension and is subject to the desires of mankind, limited by environment and by all sorts of conditions.

When man is sleeping, when he is tired, it is the subconscious mind which builds up the will-forces in the body, sees that everything functions smoothly, supervises the beating of the heart, regulates the respiratory functions, and makes it possible for you to exist.

The subconscious mind is very much higher in vibration than the conscious or objective mind, the

three dimensional mind of a physical body. Now, then, it devolves upon mankind to accelerate the vibrations of the conscious mind so that it may be in unison, or nearly so, with the vibration of the subconscious mind, which alone survives.

The subconscious mind is always right. From the subconscious mind comes the "still small voice," that thing which people know as the conscience. The conscience is a definite manifestation of the subconscious mind, trying to dictate to the conscious mind that it is in some way or other in error.

The conscience is a manifestation of the subconscious mind, registering encouragement or protest on the conscious mind. The subconscious is always present. Sometimes—a great many times, I am sorry to say—it is dominated by the carnal, or conscious, mind, but it is always there, ever active in its endeavor to lead mankind aright.

* * * *

I had long known that we here and now possess two bodies, but the suggestion that we also, here and now, have two minds was new. I did not accept it when made—it troubled me. I knew that spirit people were as prone to error as mortals, and I have ever rejected statements from that source, as from a physical source, that did not appeal to reason.

Troubled with the proposition, so new and original, I took the question up with Dr. David Hosack, whom I have already quoted. Dr. Hosack has been an inhabitant of the spirit world for more than a century, with him I have been in communication for thirty years and more, and whose statements I have ever found reliable. I asked him this question:

"Is it a fact that we possess two minds as well as two bodies, and that the conscious or material mind does not survive?"

This was his answer:

As you have two bodies, the material and the spiritual, so you have two minds. The spirit mind is that which comes from the infinite, and is clothed with the material at conception. It is life-force, and cannot be destroyed. This etheric soul or mind is the force for good that is in each of us; it is in embryo during earth life, finding full development only in the spirit world.

The material mind is the conscious mind. It functions through the direction of the spirit mind, unconsciously, of course, as the spirit mind, in the majority of men, is enwrapped so closely with gross material folds that it is rarely discernible. However, the two are as separate and distinct as your two bodies.

You do not take the material mind with you into this world, any more than you take the earth body. The conditions here are such that you could not bring either with you. Yet the soul is the mainspring and the compelling force of both bodies and both minds. The spirit mind is the only conscious mind. By that I mean that it is the only real, living, eternal Mind. As your earth progress goes on, this spirit mind is the life-force which you feel and know as the real part of your existence. Your conscious, earth mind is only the store room for the subconscious spirit mind to build on and grow within you.

When you pass on, you take the wares from this store-room with you, but the earth consciousness is transitory and not real; only the inner richness is carried on and becomes part of you when, in dissolution, the two are finally separated.

The Mental Grasp.

Men and women around the globe, by personal interview and correspondence, have discussed with me my experiences, and I have at times been astonished at their inability to grasp the new laws and conditions. This has been true particularly of men of much learning and fixed ideas.

Man has labored to solve the problems of the universe, mapped the skies, named the stars and constellations, marked their course, and timed their going and their coming; he has mastered the waves of the ocean and made the wind his servant, penetrated the earth and read her history in books of stone, and found in the depths souvenirs of the

ages. He has drawn from earth and air, from sea and sky, that something we call electricity, and has harnessed it. He has discovered how to record a human voice and send it instantaneously across the continent. He has faced fearlessly every question except one—the problem of his own life!

* * * *

The average man has no ideas, and he can have none, except those suggested by experience. He cannot conceive of anything utterly unlike what he has seen or felt. He can exaggerate, combine, separate, deform, multiply, and compare the physical, but when he goes beyond that, or attempts to understand life-force that functions in the physical, his mental grasp seems limited. He knows, as yet, so little of Nature and of natural laws. He sees the sun that daily to his vision appears with the dawn, and goes down in the golden west; he sees bud and leaf and flower clothe the earth in the springtime, and he gathers autumn's harvest. He witnesses the miracle of birth.

These, and all things in Nature, he accepts as a matter of course, giving the directive Intelligence that has planned these things little thought; it probably does not occur to many that back of all there is a purpose, and that the laws of Nature, the only perfect laws we know, are continually forwarding that purpose. Mankind, the highest form of life on this earth, to which all other forms pay tribute, must be destined for the highest fruits of that purpose. It may well be said that the dominant purpose of creation is the advancement of mankind.

In all the myths and legends of the past we find philosophies and dreams stained with tears of great and tender souls who tried to pierce the mysteries of life and to answer the question of the whence and whither. These myths were born of hopes and fears, of tears and smiles, and they were touched and colored by every type of joy and grief between the dawn of birth and the night of death. But now fact displaces myth and legend, and knowledge feeds the fires of endeavor; and those facts are not the heritage of any few individuals, but within the grasp and comprehension of all who will search for them.

* * * *

I am pleading for tolerance; I am appealing to reason; I am defending my position. I seek to impress on the human mind how little any of us knows, and to stimulate interest in those things in Nature which only a few now know, but which are vital to the right-living, happiness, and development of all. There is no field so fertile as the psychic, no subject about which so little is generally known. Yet in this field we should ever look with most eager eyes for gems of truth, and what we do find we must have the courage to express.

I have gone in my research beyond the physical, but still into the sound domain of fact, beyond the beaten path, perhaps, but into the no less important etheric plane hidden from us because it is more active than this; and what I have found and learned is fact. Without arrogance, prejudice, or preconceived and fixed notions, I have sat at the feet of those who know, and, with eager and receptive brain, have listened to the teachings of splendid minds beyond the physical sphere, whose every word I have weighed most carefully in the light of reason and of experience.

* * * *

I know "there is no death; there are no dead;" that this life is but the creative plane, a preparatory stage of development for the reality that comes with dissolution. I know that it is merely a matter of increasing our vibratory action. These are the

greatest discoveries of the present age, which will revolutionise the thought and conduct of the generation that shall accept it.

Knowledge on this subject, as in any other field of research, can be acquired only by study. You would not expect to know the history of the earth's evolution and movements without studying geology and physics, nor the difference in the flora without knowing something of botany, nor the constituent elements of matter without the study of chemistry. The same law applies to psychic force and to life beyond the earth-plane. It is a great science; it establishes a wholly new philosophy.

Few intelligent minds have even entered this great field of knowledge; little effort has been systematically expended on it, so that the present results are, at best, only a small beginning commensurate with the little effort that has so far been given. No one man, or class of men, can bring these laws comprehensively to the human mind. All who study the subject can help, but the knowledge and appreciation that will reach the inner chamber of thought must be acquired by individual effort born of the desire to know.

* * *

All the great discoveries of modern times seem simple, after they are understood; the difficulty is with the first understanding. When once we know the why and the wherefore, most natural laws become so plain that "he who runs may read." It is only what we cannot grasp that we regard as mysterious. When we have discovered one of Nature's elusive laws, we marvel at its simplicity and at our obtuseness. There has been discovered in Nature nothing that is really supernatural. The supernatural is a name given to conditions that are not understood.

From these experiences, and from many others, I conclude that the vast majority of mankind, having but little knowledge of this subject, cannot appreciate much beyond the visible and tangible, though they may be learned in other ways. Individual life, beyond the physical and similar to it, will be hard for many to grasp, because they have not investigated the elementary laws that form the groundwork of metapsychics.

If I can arouse human beings from their indifference to this great question, more vital to them than money, and get them interested in this new philosophy, they will find the truth in their own way.

(To be Continued.)

PASSING THOUGHTS.

If we permit God to pilot us, we shall be saved from many treacherous currents and quicksands in this life.

The prayerless surely cannot realise the blessings they deprive themselves of!

A constant craving for pleasure and excitement indicates a shallow and unhealthy mind.

Many people seem to think that they can get on quite well without God in health and prosperity, but there never was a greater mistake.

Anti-nuptial deceit is the cause of many unhappy marriages: therefore men and women who contemplate matrimony should be candid and honest with one another.

If we forgive not the repentant wrong doer, an undying remorse will be our punishment.

Don't wait for an obituary notice, or a tombstone, to extol virtue or self denial, for persons "up against it" need all the encouragement they can get in this life.

R. C. N.

TIT FOR TAT!

Speaking at Cheltenham (England) on a recent date, the Bishop of Gloucester (Dr. Headlam) said it was wrong to try to get into communication with the departed "because the Christian Church had always said that necromancy was an evil thing."

Yes, but the Church is not always right in its views. It used to teach that a material hell and eternal punishment were literal facts—also that the physical body would be resurrected at some far-off distant point of time. But the Bishop's Church has now discarded these doctrines as untenable fallacies.

What guarantee, therefore, have we that the Church is right in denouncing communication with friends in the Beyond? It may alter its mind on that point, too, before many more years have passed! All the while the Church remains fallible it must remain liable to change its views. Therefore, where are we?

PLANTS HAVE HEARTS!

Sir Jugadis Chandra Bose, the distinguished Indian scientist, whose experiments in the life organism of plants have become famous throughout the world, referred to what he describes as the heart-beats of plants in a lecture to the Royal Horticultural Society, London, on a recent date.

Plants, he said, had hearts which pulsated, and leaf muscles which could expand and contract, and were sensitive, like human beings, to emotion. The human being was lord of creation, he said ironically, but he was not the most sensitive of living things.

"When I applied a test to see what amount of electrical shock it took for a human tongue to perceive the sensation as compared with the amount required by a plant," said Dr. Bose, "I found the human being required ten times as much."

He was measuring the life pulsations of a plant, which were very regular, when suddenly they became feeble, indicating depression. Looking for a cause, he observed a faint cloud passing over the sun. The plant's "spirits" rose immediately the cloud was passed.

The plant "spoke" and wrote its life's history with its leaves. The muscle joining the leaf to the stem relaxed when the plant received a shock, and the leaf dropped. In excessive heat or cold the energy of the plant became sluggish.

An important discovery was that when he introduced poison into a plant the life pulsations came gradually to a stop. Yet with a drug made from the deadly poison, cobra venom, he had revived a dying plant. The same drug had proved capable of re-energising a man on the point of death.

Plant life, he added, was so closely allied to that of man that the experience gained from experiments on plants might be applied to the cure of human ills.

Gone Home!—Mr. J. H. D. Miller has passed into the larger and fuller life, and much sympathy will go out to his sorrowing relatives. He will be greatly missed by a host of friends—some of us may get in touch with him ere long. To others, there remains the fragrance of a beautiful life; while a still wider circle will remember him as the Author of "From the Other Side"—a simple and convincing record of his talks with his son, Hardy—he is with Hardy now and perchance they will unite in their efforts to send us more and more proof of survival through that prince of mediums, John Nugent. Meanwhile, Adieu, dear friend, but not farewell, for I shall know you when we meet.—W. H. C. in "Light."

Were the Golden Rule of life universally observed, this world of war, sorrow, and hate, would be transformed into a Paradise of peace, joy, and love!

THE PASSING OF HOUDINI.

The celebrated conjurer and arch-enemy of Spiritualism, Houdini, passed to other realms of life at the beginning of November. His illness was of short duration, and his decease followed on an operation for appendicitis. We recall that months ago he was told by an American medium that he would die "before Christmas." He was in good health at the time, and, of course, pooh-poohed the prediction.

Notwithstanding all his bitter antagonism towards the movement for which this journal stands, and his unwarranted declaration that there is not a genuine medium in the world, we bear him no ill-will and trust he may soon find avenues through which he may be able to rectify the mistakes of his earthly career.

SCIENCE AND RELIGION.

In the course of a recent address on "The Conflict between Science and Religion" Dean Inge, of St. Paul's, London, is reported by the "Daily Express" as saying:

Differences between science and religion are mainly difference of emphasis in asserting the reality of ultimate values. The nature of our work and of our dominant interest leads some of us to seek God in the order of nature, others in moral goodness, others in beauty, whether of Nature or art. These are all definite attributes, and God manifests Himself in all three, but we have all chosen to be onesided, because only by specialising can we do any good in the world. Do not then say, my scientific friends, that you are following reality and that we are following dreams, for that is not so. We, like you, have our foothold in the real world and are seekers after truth, but, by the goodness of God, those who follow the climb whole-heartedly and disinterestedly in any one direction are not much cramped by their specialising. There is more than one path up the hill to the Lord. It is only at the top that the paths meet and the view is the same, but we are all engaged on the same quest.

SIR OLIVER LODGE.

The "Northern Whig," England, in an article on "Science and Spiritualism," at the outset confesses that we all admire and love Sir Oliver Lodge, and proceeds to state the reasons why. It goes on to say:

There are, however, two Sir Olivers—or rather one with two identities—Sir Oliver the scientist and Sir Oliver the Spiritualist. They are equally genial, equally charming, but none the less opposite in character. . . . Of course Sir Oliver has been less happy as Spiritualist than as scientist, and only his splendid reputation, nobly earned, has prevented his losing caste with those brother scientists who regard what they call superstition with no less horror than that with which the Church of the middle ages regarded the black art.

"Au Revoir—Not Good-bye."—Giving an account of a Spiritualistic Service of Remembrance, the "Sheffield Daily Telegraph" says:—"Since the death of his wife five years ago Mr Walter Appleyard, J.P., of Sheffield, has organised an annual service of remembrance. On previous occasions the service has been held at the City Road Crematorium Chapel, but this one was held at the Victoria Hall, which was crowded. The Victoria Hall holds 2,000 people." Mr Appleyard was formerly Lord Mayor of Sheffield and is the author of "Au Revoir—Not Good-bye."

CURES BY MR. HICKSON.

The "Daily Mail," London, has taken steps to check some reported cures effected by Mr. J. S. Hickson, during the healing mission carried on by the vicar of Frizinghall, the Rev. J. H. Warner.

The first case was that of Miss E. Riley, aged 16, now "a sturdy red-cheeked girl, who said smilingly that she was the cripple," and continued: "I walked first shortly after the service, and I have improved ever since. I can go for long country walks and have just received a prize from Sunday school for good attendance. I walked there every Sunday in all weathers. I feel ever so well and am very grateful."

Other verified cures are the following:—

A woman now dead recovered her sight after 30 years of almost total blindness, and another woman visited by the "Daily Mail" reporter has been able to walk with the aid of a stick, previously having had to hobble on two crutches.

Mrs. P. Smith, of Shipley, Fields-road, Frizinghall, aged more than 80, who formerly had to be wheeled in an invalid chair, walked to the station when she left for her holidays a few days ago.

Miss F. Greenwood, of 74, Darton-street, Bradford, previously bedridden with a hip disease, is now working in the mill.

Miss E. Bryant, of Bolton, a Bradford suburb, who suffered from paralysis, now walks about.

A LOCAL BOOK.

"OCCULTISM, CHRISTIAN SCIENCE AND HEALING."

Mr Arthur W. Osborn, M.C., of Melbourne, in his latest book, "Occultism, Christian Science and Healing" writes with arresting lucidity. There is so much confused thought concerning the Christian Science doctrine of the non-existence of matter that it is most refreshing to read this clear, and, to our mind, illuminating exposition from the standpoint of Occultism. We also admire the fair-minded and balanced attitude with which the author discusses the subject.

Taking the Christian Science attitude towards the existence, or rather the non-existence, of matter as his starting point, Mr Osborn reviews the question of healing in many of its aspects, showing the intimate relationship between the mind and emotions and the physical body. He postulates two fundamental conditions as necessary to health, shows how the subtle bodies affect health, and how health can be acquired by the establishment of a state of inner harmony.

Mr Osborn explains in a particularly interesting way why material medical treatment so often proves ineffective; why a treatment which has proved successful in one case utterly fails in another which seems outwardly the same, and how liable to failure any treatment must be which does not take into consideration the mental and emotional conditions of the patient. The author also gives an interesting and useful classification of the various healing systems, and gets down to the root principles of healing—principles which he believes must underlie all healing, whether "occult" or otherwise.

We commend this new book to all our readers. They will find it thought-stimulating, interesting and helpful. As a consideration of another great modern movement, it forms a fitting companion-volume to the author's recent book, "Spiritualism and Theosophy," which we reviewed in a recent issue.

Price 3/6, postage 4d.

M. E. W.

The "Daily Express," London, records that the Pope has stated that he does not fear scientific investigation of miracles. On the contrary, he recognises that science has helped in many cases to establish miracles. He pointed out that the cases of healing at Lourdes were not accepted by the Church until they had been minutely investigated by scientists, and his Holiness declared that no miracles would in future be accepted until they had been scientifically investigated.

Italian Professor on "Towards the Stars."

"THE PROOF OF PROOFS."

By PROFESSOR BOZZANO.

[The following is a translation from the Italian of Professor Bozzano's Preface to "Verso le Stelle," the Italian edition of Mr. Dennis Bradley's book "Towards the Stars."]

The author of the book, which is here presented in Italian to our readers, was famous from the literary point of view for other works of his of an historical and literary nature, to which his temperament, as a haughty and aggressive writer, antagonistic to every social convention, imparted an original and interesting stamp which has made his name popular in Anglo-Saxon circles.

Mr. H. Dennis Bradley had never concerned himself with mediumistic manifestations, towards which he entertained the usual prejudices shared by so many who judge without knowing anything of the subject save what little information may reach them through the unworthy effusions of the daily Press—effusions which are rendered more palatable to the people by means of humorous comments applied to them by the insolent ignorance of omniscient journalists.

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As will be seen from the second chapter of this book, it was on the occasion of a business trip to the United States that our author was initiated into the new science through the intermediary of a friend who suggested that he should take part in a mediumistic seance, which suggestion our author accepted merely by way of a pastime.

His conversion was immediate, since he had the good luck to experiment with a powerful medium, through whose intermediary there were manifested the so-called phenomena of the direct voice, which are among the most important and impressive of mediumistic phenomenology. Moreover, it fell to Bradley's lot immediately to obtain wonderful proofs of personal identification of his own deceased sister, proofs which in their completeness are adequately exhaustive to triumph over any naturalistic hypothesis hitherto brought forward in explanation of such order of facts. And his good fortune did not stop there, since, on his return to England, he continued his personal investigations, experimenting with some of the best mediums in London, and obtaining other magnificent proofs of spirit-identity which were complementary to those first obtained and entirely equal to the first in theoretic value.

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It is a notable fact that although the mediums with whom Bradley experimented in London had already furnished important proofs of spirit identity to some of the greatest men of science in England—amongst them Professors Sir Oliver Lodge and Sir W. F. Barrett—the proofs obtained by Bradley are more complete and exhaustive than any other proof so far obtained with the same medium, without taking into consideration that they are also most notable for the fluency of the mediumistic dialogue which develops like a conversation between living persons—an ease which is rare in mediumistic experiments with psychographical manifestation, which were those in question, and that because the "communicating spirit" is obliged to make use of a cerebral organ which is not his own.

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Such constant good fortune for our author led to

the logical presumption that he must have within himself the psychic causality determining the phenomena. And, in fact, the discovery was not long in coming that he was endowed with the most notable mediumistic faculties which evidently harmonised and blended with the analogous faculties of the mediums with whom he was experimenting, reinforcing and completing them to the full advantage of the manifestations obtained.

Bradley discovered his own mediumistic powers quite recently, that is to say, after the publication of the book now presented to our readers, and he discovered them by pure combination of circumstances: he had the idea of inviting experiments in his own home without the intervention of mediums; and, proceeding in this manner, he obtained, to his great surprise, notable phenomena of "typtology," "telekinesis," and "direct voice," with proofs of the personal identity of the deceased communicators.

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With regard to the proofs of spirit identity recorded by Bradley in the present volume, it is worth observing that there are among them some which are theoretically most important, either on account of the great abundance of intimate particulars furnished by the communicating personalities in proof of their identity, or on account of the long period of time in which the same personalities continued to manifest themselves and to add always fresh proofs to demonstrate their spiritual presence. Moreover, they continued to communicate through the intermediary of the various mediums used by Bradley in America and in England, and, acting thus, they took care to repeat to Bradley what they had said and done previously through the aid of the other mediums; and that for the purpose of proving their unchanged identity in spite of the diversity of the cerebral instruments of which they made use for their communications.

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To the series of proofs under review belong the complex and wonderful cases of "Annie" and "W.A.," the former a deceased sister of Mr. Bradley, and the second, one of his relatives. There is, therefore, another series of proofs of personal identification of an incontestable nature, in which the most extraordinary particularity consists in the fact that the persons who manifested with the "direct voice" conversed with their relatives in the language or in the dialect which was theirs in life. From the crop of experimental seances herein referred to, it is shown that conversations were obtained in German, in Russian, in Italian, in Spanish, in the Basque dialect, and in the Welsh dialect, all of which were languages and dialects not known by the medium. It will not be useless to add that in the seances recently held in London with the same medium, Bradley asked a Chinese lady to be present, who conversed in the Chinese language with her deceased husband; and on another occasion, when the Japanese poet, Gonnoske Komai, was invited, the latter conversed with a deceased friend of his in the Japanese tongue.

* * * *

Now with regard to the phenomenon of the mediumistic conversations in languages and dialects unknown to the medium, but familiar to the deceased who declare themselves present, it would be useful to remember that no naturalistic theories exist, nor can they exist, which are capable of giving the reasons of this (which even Podmore himself was obliged to admit, but he got himself out of the em-

barrassment by denying the facts); so that we are necessarily led to recognise the real presence, on the spot, of the spiritual entity which manifests itself in this way. Thence it follows that the existence of the phenomenal particularity under examination would, of itself, be more than sufficient to demonstrate the Spiritualistic genesis of the facts.

But provided that it is taken into account that in the experiments here considered the personalities who manifested themselves with the "direct voice" apart from expressing themselves in their own tongue or in their own dialect, did so conversing with the tone of voice and with the personal accents which they had in life, adopting the usual phrasing and the "methods of speech" which were habitual to them, as well as conversing about intimate personal matters known only to them and to the consultants; if one takes all that into consideration, then it is manifest that Bradley's experiences comply with the maximum criterion of proof, which in the scientific sphere is required in order to corroborate an hypothesis definitely; a criterion which is called "the proof of proofs," and consists in requiring that all the proofs shall converge to a common centre in corroboration of the hypothesis under examination. And this is what is met with in our case.

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All this goes to show the great theoretical value of the experiences contained in the present volume. It must be admitted that the present collection of facts is distinguished from many others by the remarkable number of excellent proofs of spirit investigation obtained by a single experimenter in a few months of investigation, and anyone who keeps his mind free from prejudice and possesses sufficient general knowledge in regard to mediumistic phenomenology, when he has read this book, will have to agree that everything leads to the prophecy that the day is not far distant in which the astonished world will learn the portentous news that the scientific, definite and unshakable experimental proof has been given, establishing the existence and survival of the human spirit.

MY VISIT TO BERLIN.

By HORACE LEAF, F.R.G.S.

The excellent weather that has favoured Europe this summer extended to Berlin and contributed to the splendid time I spent there. Whatever may be the national difference of people, Spiritualism makes them warm-hearted and hospitable. I was well received and treated, our German friends doing everything in their power to enable me to see the city, country, and manners of the people.

All nations have characteristics peculiarly their own, and it is necessary to live with them a long time fully to appreciate their ways. My stay was too brief to allow me to speak with authority; but certain deep impressions were made. They impressed me as a seriously-minded, deep-thinking people with strong patriotic feelings and a marked tendency to theorise. This is, I believe, one of their noted traits, and it must contribute considerably to knowledge. It does not follow that theories are right, but people who insist on trying to find the cause of facts are sure to progress and keep their minds active.

* * * *

The people I met were not religious, and I understand that since the Armistice the growth of unbelief has grown enormously. This may be owing to the disappointment of defeat. To have been flung from

the pinnacle into the valley implies a severe shock. It might have awakened a realisation of the spiritual—most people are inclined to turn to religion for consolation when in trouble, but with the German nation the reverse seems to have happened.

This is the opportunity for Spiritualism, which has never been strong among them, and the desire to take advantage of the situation led to me being invited to go to Berlin. Great interest has been shown among intellectuals in occultism, however; but this has been mainly theoretical and mystical. Many remarkably clever books have been written about it, but as they have lacked evidence they have not aroused interest among the masses of the people. Spiritualism has not been very helpful this way either, as it appears to have been controlled by ignorant, unqualified people and aroused enmity rather than sympathy.

* * * *

My work was restricted to a small group of extremely nice and clever people, who showed a natural love of truth and were prepared to give credit where deserved. This enabled me to obtain excellent results, and there is hope that the study of mediumship will be undertaken more intelligently with better results.

There are good potential mediums among the Germans, and more than one of those I met had experienced supernormal phenomena spontaneously through their own powers—particularly one young man, a student in Berlin University. He had had two or three experiences of a physical character, including materialisations. If he can be persuaded to take a practical interest in the subject matters are sure to grow favourably. Unfortunately, the necessity for national reconstruction is turning most thinkers to politics, and this man is engrossed in the problems thus presented.

The originator of the new effort is a German lady who married an English gentleman. She spares no time nor endeavour to bring home the truth of Spiritualism to her German associates. It was her generosity that made my visit possible. Let us raise Spiritualism above human disputes and wish our German friends success in their search after Truth and Righteousness.

"**Making of Man.**"—This inspiring book by Sir Oliver Lodge has passed through six editions and is still in demand in nearly every quarter of the globe. It really does one good to read what he has to say about *The Effort of Evolution; The Coming Man; Development of Man; Destiny of Man; The Best of all Possible Worlds; Man's Ascendancy, and The Love of the World.* The discussion is full of optimism and there is an uplifting spiritual element running through the pages. Price 5/-; postage 4d.

"**Survival and Immortality.**"—This is the title of a very clearly-expressed pamphlet by R. Chambers Norman, of Launceston, and in it the author sets forth the reasons why he does not believe that death ends all. Brought up in a very narrow-minded school, he mentally worked his way out of orthodoxy into agnosticism and eventually emerged into the fuller light of spiritual understanding. Those who are struggling through the mists of doubt and uncertainty will find much to help them in this temperately-reasoned and uplifting brochure. Gordon & Gotch are the distributing agents. Price 3d.

Authoress and Spiritualist.—The "Evening News," London, in reference to the fact that the Hon. Mrs. Alfred Lyttelton is engaged on a life of the American painter Florence Upton, remarks: "The Hon. Mrs. Alfred Lyttelton, who was a Miss Balfour and has for a long time been a keen Spiritualist and perhaps the best known medium in London society, is also an authoress of standing, as her recent novel proved."

The Future---After Death.

WHAT I EXPECT.

By HELEN HARRIS, OAHURA, NEW ZEALAND.

[Mrs. Harris and her husband conduct a Rescue Circle in their home, and it is mainly upon experiences gathered in this beneficent work that she has based the conceptions expressed in the accompanying article.—Ed.]

When my time comes, and I hear the "one, clear call," I believe I shall be granted the vision of some dear one who has gone before, and who will be sent to give me confidence and peace as I pass over the border. I may not enjoy the presence of that dear one long—of this I do not know—but I believe I shall spend a certain period, which will be measured by my state of spiritual development, in a state resembling sleep. The state of consciousness which was my last on leaving the physical body, will have been impressed upon my spirit, and after a time of complete oblivion, I shall recover a measure of consciousness, in which that last impression will at first predominate.

If I have suffered a long illness before passing out, the sense of weakness and disease of the body will be so deeply impressed on my mind that I shall carry it with me, and shall be cared for, as in a rest-house, until my mind has shaken off the impression.

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The second state, after the restful oblivion, will be of the same nature as the dreams of earthly life, except that it may last for a very long time, for the purposes of education and development. It is in this state that the traces and the impress of the earthly life will be gradually realised and finally out-grown, and it is one in which many will find much distress.

At its commencement will come that experience foretold in the Bible, when the books shall be opened—the books of Memory and Conscience—and the individual soul will have to face, with a terrible and relentless honesty, the record of his life on earth. And in this dream-state, before he begins his actual life of progress, he will face and weigh and suffer for all the wrong he has done his fellow-men, and will be as gold that is tried in the fire.

There is no subterfuge beyond the veil; it is impossible to deal in hypocrisy or deceit, for it is the Thought-world, and mind can be read by mind. Here the forgiveness and the prayers of those he has wronged will be an unspeakable relief and help.

* * * *

Should I end my earthly life by my own hand, my lot will be a very unenviable one. Having chosen, of my own will, to cut myself off from my fellowmen, and to hide myself from the light of the sun, I shall realise my choice, and shall have to spend a dread period in darkness and alone. If I have lived a life of selfishness, my experience will be scarcely less painful, for I shall carry out in that new state, my ideal in this life—only, in very reality. For, having shut my fellow-men out of my heart, I shall find that I am taken at my own valuation, and left in terrible isolation.

One can picture different conditions in this particular state, according to the spiritual condition of the one who has passed into it. The jealous individual must feel the canker and poison which he cherished in his earth life, and which he must now out-grow and renounce. The vengeful nature will

shudder and flee before the ideal of personal vengeance to which he bound himself in life.

* * * *

The man who has been carnal-minded will be carnal-minded still, although he has ceased to inhabit a physical body, and must continue to contemplate and dwell upon the low order of pleasure to which he gave himself up while in earth life, until the thought of it nauseates him, and he begins, at last, to feel that within him is some inclination, hitherto thwarted, towards something finer. It dawns dimly on him that he is a son of the living God, and in his horror at his own conduct he cries out in agony to be released from the tyranny of what was once his chosen pleasure. Then come the ministering angels, and his progress is tenderly and wisely initiated.

* * * *

The woman whose mind has feasted on scandal, must feast it on scandal still, for she will, by the great Law of Attraction, be associated with others who do the same, and we know that even here, surrounded and limited by material conditions, "like draws to like." They will indulge themselves in the miserable pastime of endeavouring to poison each other's minds while steeping their own in the nasty element they have always favored, until they at last become sickened and disgusted with themselves and one another. Then it will begin to dawn on them how they must have sickened and disgusted (if one may so express it) the Lord and His holy ministering angels, and in anguish of spirit they will long for the relief which will then surely come to them through the messengers of God.

* * * *

When the ordained period has been lived in these preliminary states, and I have begun to realise my spiritual outlook, I expect that I shall begin to feel a supreme dissatisfaction with myself and my associates. I shall begin to long for something better, something less unworthy a child of the living God. And when this longing becomes so intense as to cause me to aspire with anguish I believe that angel messengers will come to me, whose task will be to guide me to the plane of development for which I have thus gradually become suited.

I must remain in that particular environment for which I have knowingly, or unknowingly qualified myself while in earth life, until I have fully realised how far short it falls of what it should be. And so it will be with each successive step in my upward progress, though the sufferings will probably decrease with each new step towards full spiritual life.

* * * *

After this time of probation and purifying has passed, I look forward to the wonderful life of progress which will then become possible, nay, inevitable for me—the life in which I shall meet many dear and well-known souls who may have passed out before me, though some, through the spiritual quality of their earth life, may have outstripped me in the passage through the shadows. I shall be given opportunities of helping others, both in the earth spheres and beyond the Veil, and this employment will bring me intense joy and satisfaction.

My little one, "taken away" in infancy, or even before taking life on this earth plane, will come to meet me when I am fit to be in her company. She

may have grown to lovely childhood or to perfect womanhood—perfect, because she has been cared for and taught by pure and lovely spirits whose mission it is to guard and love and teach little children.

* * * *

It seems to me that this conception of the life beyond the Veil is most inspiring. No doubt it may have terrors for some awaiting them in its early stages; but those terrors are the work of their own hands, and it is possible for everyone to prepare for himself or herself a beautiful and harmonious existence of aspiration and progress, for the process is the same throughout and as soon as one is actually conscious of imperfection and short-coming in each successive stage, help will be given to bring one to the environment for which one has become fitted.

There are glories beyond of which we can only entertain a sort of reverent dream, but all eternity lies before us, and our chief concern should be to prepare our minds here and now, this very minute, for that moment of which we are so utterly ignorant, when we shall pass to "our own place."

TO RECORDERS—SPECIAL!

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

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

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We have to report a decided forward move with the activities of our Society. The Sunday morning services have proved very helpful to those present; Mr Theodore Franks has given us some very fine talks.

The Sunday afternoon mediums' meetings have drawn large attendances, the following psychics giving of their best—Mesdames Martin, Peach, Smart, Grey-Duncan, Browning, Ingram, Beggs, Douth, Traynor and Thurston, also Miss Ogden; Messrs H. E. Hayden, Stent, E. O. Jones, Beggs and Shaw.

The Sunday evening services have been well attended. Messrs Howard Edie and H. E. Hayden have proved very acceptable lecturers, and both gentlemen have earned our sincere gratitude for service given.

On Sunday, October 31st we celebrated our 54th Anniversary and the event was one of the most successful on record. At the evening service, our President, Mr Otto Waschatz, took the chair, special mention was made by him regarding the debt we owe to our pioneers (W. H. Terry and others), first-class musical items were rendered by talented artists. Mr Howard Edie gave a splendid address entitled "The right path of Occult Development," and Mr H. E. Hayden gave the Anniversary messages.

Subscribers to the Terry Memorial are informed that all information regarding the fund can be obtained from the Hon. Secretary at any time. With best wishes to all Societies and seekers and "The Harbinger of Light."

J. KINCAID SIMON, Recorder.

S. O. L. CHURCH, MELBOURNE.

Interesting services and good attendances have been ours during the past month. On October 17th Mr Farquharson, of the Theosophical Society addressed us on "Man and his Future Destiny," Mr Gill being the demonstrator. Mr Stephen Foster occupied our platform on October 24th and Nov. 7th. His subject the first Sunday was "Evolution" (continued) and on the second occasion "The Spirit Planes." Each time Mr Foster demonstrated the return of those passed on, by giving their messages of love, comfort, and advice, in four different phases of mediumship. On October 31st Dr. Moore was with us, and the title of his address was "What all the world is seeking." Our Vice-President, Mr E. Gill, seeing Mr Tozer in our midst, welcomed him back to Melbourne. Mr Tozer, looking much better for his holiday, replied in a happy little speech, and told us he was the bearer of fraternal greetings from various Societies in Queensland and New South Wales to all Spiritualistic Churches in Victoria. Mr Gill was our able demonstrator.

On November 7th, a copy of the letter was read to our members and friends present that has been sent from the Melbourne S.O.L. to the S.O.L. Branch Church, which has been opened in Sydney, extending the right hand of fellowship, and

sending loving greetings to Mrs Lester, Mrs Twelvetree, and other workers.

Mr Edward Tozer was our Speaker on November 14th and Mr Gill gave messages from flowers, and answered questions. Mr Tozer's address was: "That which is bound on Earth is bound in Heaven" and he gave most interesting instances, that have come under his personal notice, of many people passed on to spirit life, who have regretted actions during their earth life, and who were then trying to undo what they had done.

Our best wishes to the Editor and his invaluable paper.

E. MARSHALL, Hon. Sec.

OCCULT UNITY CHURCH, MELBOURNE.

The Rev. J. T. Huston, for some years minister of the Unitarian Church, Eastern Hill, started a cause under the title of Unity Church at his home on St. Kilda Road.

Although only in existence for a few months the accommodation became inadequate for the work, and having received an invitation to join forces with the Occult Church of Victoria it was resolved to try the experiment. This has been done, and judging by the increasing attendances, the work is full of promise for future success.

The founders of the Occult Church, Mr F. J. Highett, Mrs M. A. Eoden and Mrs C. Daniell have been appointed, respectively, Patron, President and Vice-President, with the Rev. J. T. Huston as Leader. Mrs Eoden is at present on holiday. On her return Sunday afternoon meetings are to be held at which, on alternate Sundays, spiritual demonstrations are to be given; on the other Sundays Healing Services will be held.

On Sunday evenings the Rev. J. T. Huston will lecture, and on every other Sunday he will conduct a Healing Service. On every Sunday there will be such a service either in the afternoon or in the evening, to which sufferers in body, soul or mind are heartily invited.

T. CUNNINGHAM, Secretary.

MALVERN SPIRITUALIST TEMPLE.

Our services for the past month have been very bright, especially two dedication services ably conducted by our leader. The double service on October 17th, when Mr and Mrs C. Miller's son, and Mr and Mrs Gaskin's daughter were dedicated to the Truth, interested the congregation immensely, and it was not surprising to see a very large gathering at the second dedication, when Mr and Mrs H. Ellis' son's welfare was left in the keeping of the spirit friends. On the latter occasion we were favoured with an appropriate solo, "The Gift," by Mrs Thompson.

We have been especially fortunate with our lecturers of late, having had the privilege of hearing Mrs Parkinson twice and Mr Farquharson. A fine address by our leader, entitled "A Visit to the Spirit Spheres," was very enlightening. We tender our thanks to Mrs Haworth and Miss Vroland for their true spiritual assistance.

With best wishes to your bright journal, and all kindred Societies.

WM. SHERBURN, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH.

Since our last report we have been doing good work in many ways, our services proving successful and inspiring. Fine lectures have been given by Messrs Farquharson, Jones, Dumont-Dunne, Huston, Plum, Knight and Wolstenholme, and comforting messages have been given by Mrs Plum, Mrs Kelly and Miss French.

The Healing Mission, conducted by Miss M. Fowler and Mr Seagrave, has been doing much good.

Many well wishers and friends have combined their efforts to make our Bazaar a success.

A recent At Home, tendered by Mrs Plum to the Church members and attendants, was most enjoyable, fine vocal gems being rendered by Mrs Cook, Mrs Harris, Miss Middleton, Mr Wolstenholme and Mr Roberts, whilst quite a number danced. Good wishes to the Editor of "The Harbinger of Light."

J. L. FLUM.

NEW SOUTH WALES.

S. O. L. CHURCH, SYDNEY.

On Sunday, November 7th Mrs Hanger, who had concluded her visit to Sydney, formally handed over the Presidency of the Church to Mrs Lester, daughter of Mrs Twelvetree, a very old Spiritualist medium of Sydney. The hall was crowded to overflowing many people having to stand during the whole service.

Mrs Hanger told briefly how she came to found the S.O.L. Church, Melbourne, stating that it was the outcome of an angelic call to aid troubled humanity in their search for Truth.

Mrs Hanger came over to Sydney in August for a holiday, and the result is far greater than she ever anticipated. Her charming personality and earnest lectures have reached the hearts of Sydney people and now a Sydney S.O.L. Church is established. Mrs Hanger is now returning to her home-city, Melbourne, but she has done a great work in Sydney.

After Mrs Hanger's address and the induction of Mrs Lester as president, a very stirring letter of greeting from the S.O.L. Church, Melbourne was read. Mrs Lester then gave an address telling of the events which led up to her becoming president and how wonderfully she had been led to Mrs Hanger.

Mrs Gaegar, a visitor from America, then presented Mrs Lester with the S.O.L. sign, a beautiful jewelled cross sent from America with a letter which stated that the Spiritualists of California sent greetings and blessings. Judge Stivers, who is the President of the Californian Association of Spiritualists, is greatly interested in Australian Spiritualists.

Mr Bradwin, President of New South Wales Spiritualist Association acknowledged the American Spiritualists' greetings with pleasure, and Mrs Twelvetree made a stirring appeal to those present to extend to her daughter, Mrs Lester, the same love and sympathy she had herself received during her 40 years' of active service.

Miss Venables sang a solo, and Mrs Hoskins, on behalf of the occult class, presented Mrs Hanger with a beautifully bound book as a mark of esteem and appreciation of her teachings. Mrs Hanger replied feelingly and said Sydney had given her faith in herself. Others who spoke briefly during the evening were Messrs Ward, Calman and Turner, and Mrs Benson. Miss Major and Mrs Whelan, both ardent workers for the church, were also present.

With very best greetings to "The Harbinger of Light" in its glorious work from us all.

M. C. BENSON, Recorder.

CHURCH OF SPIRITUAL SEEKERS, SYDNEY.

Mr Ashley, leader, has had a very busy year. The meetings have been well attended and often filled to overflowing. He is busy again on his annual self-imposed task of bringing Christmas cheer to the poor children and families of his district, and numerous friends are helping him in his errand of love and mercy.

The annual social of the church takes place the week before Christmas and many members and friends are contributing an attractive programme of music, songs, and recitations.

We are pleased that the church is having such an influence for good and for the upliftment of humanity, and that Mr. Ashley's message to the bereaved is bringing much comfort and peace to many a weary, sorrowing heart.

With best wishes to "The Harbinger of Light" and its splendid work.

J. BENSON, Recorder.

LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

The past month has been one of steady progress. Large congregations have attended the services and have enjoyed the lectures delivered by our Leader, Mrs Eleanor Morrell. Her subjects have included "Two Worlds," "Earthbound Spirits" and "Spiritualism and the Bible"; each lecture providing food for thought and much spiritual blessing.

The healing services continue to be well attended, while the Lyceum is making great headway. Mr Stevens, a visitor from England, was welcomed early in the month.

Great interest was manifested in the wedding of Miss Mabel Bird and Mr Dudley Smith who were the recipients of sincere congratulations from their many friends in the church.

A delightful ceremony was the dedication of little Dulcie Smith at the Lyceum, a feature being the presentation of pearls accompanied by flowers from six of the elder girls.

A successful social and dance which was enjoyed by a large gathering was held on Saturday, November 6th and a similar social will be held on Saturday, December 4th.

The thanks of the church members are gratefully extended to the donor of the pulpit desk and stand; also to the gentleman who presented the pair of silver flower vases.

With best wishes to the Editor of "The Harbinger of Light."

W. C. HELSDON, Recorder.

QUEENSLAND.

SPIRITUAL CHURCH, BRUNSWICK & LEICARDT STS., THE VALLEY, BRISBANE.

During the month just ended we are pleased to report good audiences.

On Monday, October 25th we held our annual meeting. In reporting upon the year just closed the Committee has much pleasure in stating that the various activities of the Church have been satisfactorily carried out and good progress has been made. The Library is still in an unsatisfactory state, but quite recently it was decided to construct a new book-case, one suitable for lending, and also to engage in the sale of literature. We invite any Spiritualist or Psychic investigator to send along any used books and so help the cause. Our new Librarian, Mr McDonald, is prepared to give his best endeavours to bring success. Our financial position is sound, notwithstanding that we had to spend £200 on alterations to bring our buildings in line with the City Council regulations. With regard to the proposed new church, the difficulty has been to raise the necessary funds, but developments are now pending whereby we hope the obstacle will be removed. The Committee regrets to record the passing to the higher life Messrs Overson, Knell-Abel, Lohache and Wagner, each had reached a good ripe age.

We send best wishes to all churches and "The Harbinger of Light."

W. J. KERLIN, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

We have had a busy time lately and much good work has been accomplished. Our Sunday services attract many earnest seekers after truth which has been ably expounded by our Pastor, Rev. Lily Lingwood-Smith, Ps.D., and Bro. E. W. Lowe. The Pastor's higher developing class is making good progress. The Esoteric Mystical Circle has settled down to the true idea of gaining knowledge and wisdom from our loved helpers in the beyond and the door is steadily opening.

Our monthly At Home was a great success, Miss Gould being the guest, and she gave a splendid address on "Thoughts." The monthly social was a most happy one.

The results of the annual bazaar were beyond expectations; all helpers worked with a will, the hall was beautifully decorated and the stalls were very prettily laid out.

On December 11th there is to be an assembly of members and friends of the six Spiritual Societies in South Australia at the new building erected by our pastor for her future residence. Sister Jean Duncan, of the St. John's Society, will dedicate the building. There will be afternoon tea and a concert to follow in the Magdalene Hall. We trust this will be the beginning of a union of the Societies for the advancement of the good work, while at the same time the domestic work of each Society may be maintained.

Wishing the Editor and staff of "The Harbinger of Light" all happiness through the Christmas season and health and prosperity in the future and a happy Christmas and prosperous New Year to all kindred Societies.

GEO. SOLLY, Hon. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.) Kent Ter.

The lectures on Sunday nights have been listened to appreciatively by large audiences. The subjects have been as follows: "Death the Mightier Second Birth," "Believing In and Serving God" "Spiritualism and Personality", "A Revised Christianity" "To Thyself be True."

On Sunday evening, October 3rd the President, Mrs Webb, unveiled a portrait to the memory of that great Spiritualist and speaker J. J. Morse.

On the 13th the Speaker, Mr R. A. Webb, delivered a lantern lecture entitled "The History and Phenomena of Spiritualism." There was a good attendance. Over 150 slides were shown, Mr H. Bodell officiating at the lantern.

The usual monthly social was held on the 30th and was both a social and financial success. Many willing workers made the evening enjoyable with a good musical programme and an abundant supper.

We take this opportunity of wishing the Editor, and all the readers of the "Harbinger" a "Happy Christmas and a Prosperous New Year."

GEO. BODELL, Hon. Sec.

CHRISTCHURCH SPIRITUALIST CHURCH (Incorporated).

In their annual report the Committee state that the period under review has been a rather eventful one, and much more responsibility than is usually the case has been thrown upon the Executive and Committee. Considerable difficulty has been experienced in obtaining Speakers, and this will probably be accentuated in the near future. From various causes, chiefly the unreasonable attitude adopted by the National Association, very little inducement can be offered to Mediums of repute to visit New Zealand, the restriction placed upon private work throwing a largely increased financial responsibility upon church members. Your Committee is still of opinion that the step taken last year of severing our connection with the National Association was in the best interests of the Church, and that the policy of being free agents in the conducting of our own affairs is the right one.

We have lost the services by resignation of some very energetic members amongst whom are the following—Miss Nichols, Mrs Riach, Mrs Thomas and Mr Miles, two of the vacant positions being filled by Miss Moody and Mrs Lawson. A very successful Jumble Sale was held in aid of the Church Building Fund which benefitted to the extent of over twenty pounds. A circle conducted by Mrs Scott has been sitting regularly which has also been a great benefit to the Church. Owing to lack of interest it has been found necessary to close the Lyceum.

The Committee has had under consideration the question of the erection of a building for our own use, but circumstances were not considered favourable to the taking of any definite steps at present.

V. PATRICK, Hon. Sec.

Replies to Correspondents.

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

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

T. E. C. (Epping): You need never be surprised at seeing Spiritualism denounced in a Seventh Day Adventist paper. From their point of view the "dead" are really dead, and will, presumably remain so until the Resurrection Morn. Therefore, Spiritualism must be wrong! Very well, just read what they have to say—and smile. And, at the same time, be thankful that you know better.

D. McD (Brisbane): Thank you for directing our attention to the cable which we had previously seen. You will notice we refer to the incident in this issue. Perhaps we shall be able to disperse with darkness presently by discovering a form of illumination that will not affect phenomena of this character.

J. H. (Newtown): Thank you for contributions. Hope to be able to cull from them later.

C. W. P. (Dacroft): There was a series of three articles by Mr T. W. Moss. They appeared in the April, May and June issues, and were subsequently published in pamphlet form. Write to him for one—98 Eagle Street, Brisbane.

W. A. K. (Casterton): Very interested in your letter and, like yourself, we trust that others may more keenly realise their responsibilities as the result of the publication of the experiences referred to.

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