

THE HARBINGER OF LIGHT

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

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“*LIGHT, MORE LIGHT.*”—Goethe.

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AUGUST 1st, 1928.

Author of "Science and the Soul."

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The Editorial Chair.

The Scripts of Cleophas.

The publication of the first instalment of these very remarkable Scripts may be regarded as a literary "event" of the first importance, and as the most profoundly impressive output in the entire annals of automatic writing. We know of no other production of the kind with which they can be compared. In sheer volume they are certainly unique, and the subject-matter can only be described as of transcendent interest. They comprise five hundred thousand words to date, and the contents are of surpassing concern to all who are interested in Christian Origins and in the documentary records of the Primitive Church, constituting, as they do, nothing less amazing than a very early—perhaps contemporary—supplement to the facts recorded in the Acts of the Apostles and other books of the New Testament. The present volume covers the period from immediately after the death of Christ to St. Paul's departure from Berea for Athens, and the Editors—distinguished Theological experts—in a very comprehensive, analytical and scholarly Introduction, tell us that "if the present record be in any wise authentic it is undoubtedly to be regarded as a most momentous contribution to our knowledge of Apostolic times. . . . Verifiable facts of geography, history, terminology and suchlike are strewn up and down the following pages. . . . The Scripts contain material which both supplements and explains what we know from the New Testament, and, moreover, it supplies information which the Bible furnishes either incompletely or not at all."

* * * *

The internal evidence is, moreover, declared to be sufficiently strong to bear the scrutiny of the keenest historical criticism; the characters are alive and vivid; throughout the volume the interest is admirably sustained, and the quality of the writing will hold the attention even of those to whom the historical element does not appeal. We are further assured—and this is of first-rate importance—that "the Editors have satisfied themselves as to the genuineness and disinterestedness of the part played by Miss Cummins and her associate, Miss Gibbes, in the production of these records." Miss Geraldine Cummins, through whose hand the Scripts were written, is a daughter of the late Professor Ashley Cummins, of Cork. She has "achieved distinction both in sport and in the literary world," whilst Miss E. Beatrice Gibbes is "a lady

whose main interests are music, gardening, and travel." Neither of them has any particular interest in Church history, and the Editors add that the matter of which the volume under notice consists "contains much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship."

* * * *

The claim is made that the narrative represents the reconstruction of a document destroyed during the persecution of the Early Christian Church and that it is given to the world "at the bidding of a Holy One"—Cleophas, or Clopas—who is, however, "too far removed from man to commune with him." He has, therefore, to employ an intermediary, named the "Messenger," who transmits the record. The "Messenger" states that the chronicle represented by the Scripts was known in the Early Church, though only a few copies existed, and these have perished; but he also speaks of Cleophas—who, it will be remembered, was one of the two disciples who walked with the risen Christ to Emmaus—as "drawing from more chronicles than one, and of himself as fashioning the whole into a single chronicle." As the "Messenger" puts it, Cleophas "plucks from the Tree of Memory all these matters that had been within his knowledge," gives them to the Scribe, who gives them to the "Messenger," who enters into the thoughts of the writer, "drawing from the words I do find in this floating mind that is about the handmaid." Miss Gibbes tells us that the "Messenger" is thought to have been an Irish Christian of the third century, and, as a spirit, is still ignorant of the advance of modern knowledge—even thinking that the medium was writing on parchment, and urging care and attention.

* * * *

Later communications from the "Messenger"—which have not yet been published—have provided the interesting information that the original writings from which these chronicles are drawn, and which are said to exist in the ether, were put together between sixty and seventy years after the birth of Christ, though certain portions are of slightly later date. Their authors were men who had themselves seen and heard the Apostles, and who wrote, for the most part, at Ephesus or Antioch, using either Greek or, less frequently, Aramaic, or Hebrew. The "Messenger" represents himself as one who, in his lifetime on earth, was a man of rather exceptional knowledge, especially of Oriental languages, and at the present time as unusually fitted to utilise what he calls the "heavy brain of man" to transmit his conceptions. The account he supplies, state the Editors, "shows signs of independence of the Scripture narrative, and does not appear either to be based upon it, or even to owe it much." On this point the "Messenger" himself explains: "I have not the knowledge of those parts of the Holy Writings that have been preserved."

* * * *

As an illustration of the manner in which the Scripts supplement and illumine certain Biblical

incidents, take the case of the martyrdom of Stephen who was stoned to death by a howling mob. All we are told in the Scriptures is that after the committal of the murder "the witnesses laid down their clothes at a young man's feet whose name was Saul." What for? There is evidently a lot of detail missing here. Cleophas supplies the whole story. He tells us that Saul regarded Stephen with enmity, not merely because he was a Christian, but also because he was a rival orator among the Jews, and in order to get rid of him Saul connived with certain men "who hated the Christians and were prepared to make prisoner any Christian who spoke with authority. Some of these were hired by Saul, and had money and clothes from him, to overbear the young teacher when the sign was given, and drag him before the High Priest."

When these hired assassins had accomplished their purpose they became so overwhelmed with a sense of guilt, generated by the fortitude of the martyr and the angelic expression on his face, that "they were sore cast down and feared that they had slain one who was chosen of the Lord." They, therefore, wished to wash their hands of the whole business, and the story continues:

When the drunkenness of their anger had passed from them, they left the body of the dead saint upon the road, and they sought out Saul, saying, "This is an ill thing that you have done, and we shall have no share in it." They cast the cloaks which he had bestowed on them before him, and also the price of their hire, departing from his presence with shamed faces and fear in their hearts. For in that last hour of Stephen, the martyred one, they had seen God.

In this elaborated account, then, we have a motive for the crime and a very feasible explanation of the otherwise unintelligible Biblical reference to the witnesses laying down their clothes at the feet of Saul. The book is full of explanatory matter of this character, and whatever interpretation may be placed on its origin, it certainly sheds a flood of light on many strange and ambiguous passages.

* * * *

A paper on the subject of the Scripts was recently read by Miss Cummins before the London Spiritualist Alliance. She had diffidence in discussing the matter because, as the recipient of the Scripts, it meant that she had to "talk about herself, and in this particular case she thought that all sensitives should assume as detached an attitude as that of a Judge on the Bench." She, therefore, declined to express any particular theory to account for the Scripts. As regards their production, she said she first met Miss Gibbes, in 1923, and found in her an investigator prepared with unwearied patience to face the drudgery of hundreds of experiments in automatic writing. At that time Miss Cummins could only write automatically for fifteen or twenty minutes without a pause, but the length gradually increased, and when the first of the Cleophas Scripts began, the writing continued for an hour and a quarter without a pause. In July, 1925, she found she could write for two hours a close consecutive narrative as fast as her hand could form the letters.

* * * *

The subject matter was on these occasions always the early history of the Christian Church communicated by the unseen person who called himself the "Messenger." Unless for some reason she was roused from the semi-trance in which she always fell while writing, not less than 1,400 or 1,500 words were produced without a pause. It came without

premeditation—conscious attention to the writing would make a complete barrier. The Scripts were not given to her to read, but taken away when each instalment was finished so that she was ignorant of what had been written. In that way her mind had nothing to build on subconsciously in anticipation. Yet in spite of this the writings preserved an episodic unity. The condition of a half-sleep in which she produced the work was peculiar—it seemed to give a greater illumination than the completely waking state. Her sensations were those of a dreamer who had no conscious creative control over the floating life about him. She had a sense of this life being formulated in words, and of her brain being used by a stranger. It was just as if an endless telegram were being tapped out upon it.

* * * *

There had been numerous witnesses of the writing of the Scripts; amongst them were two members of the medical profession, two clergymen, two doctors of divinity, a sculptor, a historical scholar, the editor of a literary journal, a well-known novelist, a journalist, a doctor of philosophy, a doctor of law, and representatives of the English and American Societies for Psychical Research. These witnesses did not seem to affect the writing in any way.* It came with equal facility when they were not present, but Miss Gibbes was always with her. Whether her absence would make any difference or not was uncertain: she had, however, never obtained any of the Cleophas writings in the absence of Miss Gibbes, who had witnessed the writing of every word of the story.

* * * *

It had been estimated that 76,000 words of the Scripts were produced in about fifty-six hours, and a considerable portion of them was written in a country house far from books, with not even a Bible at hand. Yet in these conditions she frequently wrote over two thousand words at a time as fast as the letters could be formed. Normally her mind worked slowly and laboriously, and she was satisfied if she could produce 600 or 700 words in two days. Contrast with this the fact that on one occasion 2,230 words of the Scripts were produced in one hour and thirty-eight minutes, and on another, 1,750 words in an hour and five minutes without premeditation! Such rapidity in writing is a phenomenon in itself. And when we consider the nature of the subject-matter—the geographical facts recorded, the historical detail, the various characters who figure in the narrative, the familiarity with the journeyings of the Apostles, the phraseology employed, and the explanatory comments which illumine so much that is obscure in the Biblical records—we are simply left in wonderment at such a phenomenal performance.

* * * *

Spiritualists in particular will be specially interested in the psychic element which pervades the pages. The "miraculous," in fact, is featured in many phases and now and again we are confronted with instances of what in these days we call black magic. Christianity, of course, like the other great religions, was founded on what in modern times is termed the psychical. The Bible simply teems with it, and here in these Scripts we find these powers manifested in various ways. Whatever may be thought of the records, the theological experts to whom they have been submitted are evidently non-plussed concerning the originating cause of the output, and readers generally will doubtless be given "furiously to think" as they seriously study the pages of this voluminous work.

Wayside Notes.

The Fate of the Suicide.

A correspondent wishes to know what is "the recognised spirit teaching concerning the fate of suicides." It is not a pleasant subject to handle, and there is no necessity to go much into detail. The condition of the man who, by his own act, enters the spiritual world prematurely, is always one of sadness and often of bitter remorse—according to circumstances. No matter whether he was responsible for the deed or not he is always filled with deep regret, but in the case of the man who really was not aware at the time of what he was doing—who was insane—the remorse is naturally not so accentuated as in cases where the act is deliberate.

The law of "extenuating circumstances" obtains **there** as it does **here**. And that law is not applied by any outside agency. It is a matter of the man's own conscience. He realises what an awful mistake he has made, and although he could not be said to have been responsible for his action, he nevertheless cannot avoid a sense of deep regret on discovering what a disadvantage it is not to have lived out one's natural span on the earth.

He has, of course, to "make good" in his spiritual sphere and that may not be such an easy task as he would like. His fate, however, is modified by the "extenuating circumstances" surrounding his case, and is very different from that of the man who deliberately commits suicide after due premeditation—it may be from cowardice, excessive drinking, or disappointment with his earthly lot. There is no excuse for "taking the law into his own hands" under such conditions.

Other Specimen Cases.

Take the man who has become involved in financial difficulties through his own rashness, and seeing the crash coming, decides to "cut the painter," leaving, perhaps, a widow and children to face the consequences alone. That man is a coward, and on realising that fact in the spiritual world, and being conscious of the grief and distress he has brought upon those dependent upon him, his remorse is usually more than words can tell. He has, as a matter of justice, to atone for his misdeeds by remaining earthbound in order that he may do all he possibly can to alleviate the suffering and trials of those he has left behind. In this way he has to "work out his own salvation."

Then, again, the man who "shuffles off this mortal coil" as the result of being an inveterate drunkard is in a similar plight. He, too, has to minister to those whom he has betrayed, and in addition has to endure the awful craving for drink which he has carried forward with him. That craving is a veritable hell in itself, and that hell is accentuated in cases in which a grave injustice has been done to those who were relying upon him for support. His lot, therefore, is doubly sad and he requires all the help that can be vouchsafed by angelic ministrants.

Then, as regards the "disappointed" man, he too realises the heinousness of his folly, and if others are left to suffer on earth because of his selfish conduct, his condition would be similar to the coward already described.

These experiences are determined, not by an angry God, but by the Law of Justice—our own conscience. No man can evade that law. You may cheat or deceive your fellow-men, but you cannot

cheat the laws of God. He has decreed that we shall remain on the earth until the expiry of our natural span, and if you try to take the Kingdom of Heaven by force you will assuredly reap the consequences according to the nature of the circumstances surrounding the ill-advised deed.

What Sir Oliver Lodge Says.

Writing on the futility of suicide Sir Oliver Lodge says:

Shirk no responsibilities; live out your life to the utmost. Oblivion is inaccessible. You cannot attain it. It is selfish to wish for it. The consequences of your acts remain: why should you alone escape them? In the effort to attain the impossible you are courting disaster and plunging yourself into agonies of remorse. If you have led an ill-spent life, reform it; do not seek to terminate it by a still more ill-advised death. You think that you will not know of the troubles which you have left behind for survivors, but you will. You will see the results, and bitterly lament them. Too late you will long for the power to make things better, a power which you have flung away. . . .

"There is no hurrying the eternal process," Sir Oliver continues, "our spirits must work out their appointed destiny, and the period spent with a material body is a valuable and helpful contribution to the progress of the soul." Therefore, live as long as you can. But on no account deliberately curtail your existence here. You had far better go to gaol, or starve!

Be Careful What You Say.

We find there is a lot of slipshod talk among Spiritualists when relating their experiences. They will tell you that So-and-So spoke to them last night and said so-and-so. And on asking them how they knew it was this particular individual who had spoken to them they have often no evidence, much less proof, to offer. They have just taken the whole thing for granted. These people are too credulous for words!

We find the same tendency in some of our contemporaries in foreign lands. They reproduce lengthy messages galore as having come from some well-known celebrity, and yet there is frequently not a shred of evidence to support the claim. Such messages are calculated to "make the judicious grieve" and they certainly make us exclaim with impatience—"Save us from our friends!"

To all such we commend the wise counsel of the Rev. Arthur Ford, M.A., Minister of the First Spiritualist Church, New York. He recently gave an address before the Edinburgh Psychic Study Circle, and the "Evening Dispatch" of that city reports him as saying:

Spiritualism was the most rapidly growing, the most interesting, and the most tremendously worthwhile movement in the world to-day. Anyone who spoke for Spiritualism had to be very careful about his statements. When, for instance, a leader like Sir Arthur Conan Doyle spoke, thousands of people took it as a statement of truth which they incorporated into their philosophy. Spiritualists had to be more definite in their statements, more sure of their ground than any other group in the world. **He himself did not speak of anything which he had not verified.**

These are sane comments—the words of a man who studiously avoids making himself look silly in the estimation of an intelligent critic. There is much that we could publish in the columns of this journal—very interesting communications—but we refrain because of our inability to verify the statements made. We realise that the eyes of the world are upon the Spiritualist movement and that we must, therefore, be very circumspect in the language we employ.

That this attitude is appreciated by many of our readers is amply demonstrated by the contents of our daily mail. We find that a very large proportion are very intelligent critics. They are not in any way identified with "the cause," but are nevertheless genuine Spiritualists and belong to all ranks of society. It is among these that this magazine is doing its best work—not only by keeping the movement under the public gaze, but by developing and fostering a sympathetic atmosphere in which organised Spiritualism may breathe with a greater freedom than would otherwise be the case.

It would certainly be a sorry day for Spiritualism in Australia if it had no representative journal to espouse its claims. And for this very reason it should be afforded all the support which organised bodies can supply. At the present time this is not being done, and nobody regrets it more than some of the recognised leaders of the movement in this country. This is because they have the sagacity to realise that no cause, viewed with prejudice by the community, can maintain its ground, much less make headway, without the aid of a literary exponent to champion its interests. The moral therefore is—support 'The Harbinger of Light!'

The Press and Spiritualism.

One of the principal reasons why Spiritualism is making such striking headway in Great Britain is because of the sympathetic attitude adopted by influential sections of the Press during the past few years. The principal reason why it is practically stagnant in Australia is because the Press, generally speaking, either ridicules its claims or leaves it severely alone.

Only a few weeks ago a Melbourne daily newspaper devoted a column-and-a-half of its space to the fraudulent element which sometimes creeps into the physical manifestations of psychic phenomena. Its whole purport tended to prejudice the minds of the public and create the impression that genuine mediumship of this character was almost unknown.

Hence we are told that "there have been hundreds of instances of exposures of fraudulent mediums, but so strong is the desire of some people to get into touch with the spirit world that exposures of fraud do little to damp their enthusiasm or their belief in the power of some mediums to materialise the spirits of those who have crossed over."

This, of course, is the language of the free-lance journalist. It is by no means literally true, but is near enough to the truth to answer the purpose. It is true that fraud has been detected at certain materialising seances—and it is with materialisations that the article mainly deals—but it is not correct to say that there have been "hundreds of instances of exposures." As a matter of fact exposure is comparatively rare, and it is significant that in the majority of these cases Spiritualists themselves have unmasked the imposter.

Yet we are told that "while believers in spiritism continue to maintain such a tolerant attitude towards fraudulent mediums, spiritism is not likely to make much headway with scientists or with practical-minded people." Tolerant attitude, indeed! Why, no one is more scathing in his denunciation of fraud than the sincere Spiritualist. He jumps on it with both feet, and has to be credited with doing all he possibly can to stamp it out.

"The frequency of the exposures of fraud," it is stated, "is one of the chief reasons why the majority of people refuse to regard the claims of Spiritualists seriously." It is nothing of the kind. There is no "frequency" about it. But when a case of

fraud does occur it is blazoned abroad in the Press, and as the mass of the people know nothing about the genuine manifestations, they naturally conclude that there is nothing but fraud in the whole business.

So far as Australia is concerned, then, it is the Press that is responsible for the majority of people not "taking the claims of spiritists seriously." It deliberately sets the minds of the people against these manifestations, and although, generally speaking, this is done in ignorance, it is nevertheless the primary factor operating against the spread of Spiritualism in these Southern lands.

Reference is further made in the article under notice to the Magic Circle in London and the refusal of mediums generally to submit themselves to its merciful treatment. "In fact," the writer continues, "there has always been hostility between the professional magicians and the professional mediums, and this hostility has been strengthened by the claims of the former to be able to reproduce by trickery any of the spirit manifestations of the mediums."

There are, of course, very good reasons why mediums refuse to place themselves at the beck and call of the Magic Circle, but those reasons have nothing whatever to do with the ability of certain conjurers to imitate the genuine phenomena of Spiritualism. They can imitate them. There is no mistake about that. **But it is only imitation!** Not one of them can produce the phenomena under the conditions imposed at a genuine seance. They have been challenged to do so time after time, and have always shirked the issue. There is, in fact, a standing challenge in America of 10,000 dollars, but no Magician—with a capital M, please—has been fool enough to attempt to win it. Even Houdini "turned it down!" It simply cannot be done.

Speaking at a debate in the Queen's Hall, London, a couple of months ago, Mr. Hannen Swaffer, a very competent and critical investigator and the author of "Northcliffe's Return," said: "I stand here as member of the Occult Committee of the Magicians' Club. The Magic Circle contains in its membership two well-known magicians, Mr. Neville Maskelyne (who withdrew his challenge to the American medium, Valiantine) and Mr. Oswald Williams, who, after I replied to Arthur Prince at the Magicians' Club, asked me to be his publicity manager. **The President of the Magicians' Club accepts our case, and is a Spiritualist.**"

We leave the author of the article under review to digest that statement. He may then realise that there are two sides to the question and that the members of the Magic Circle obviously know more than he at present imagines!

ADDRESSES WANTED !

Will those of our readers who are able to do so be good enough to forward to us the present addresses of the following persons:—

Mr. A. F. McDONNELL, bookseller and newsagent, until recently of 18 Lower Queen-street, Auckland, New Zealand.

Mr. GEO. FINLAYSON, formerly of 38 Excelsior Parade, Marrickville, Sydney, New South Wales.

Any reader forwarding a reply will be posted a copy of the current issue of "The Harbinger of Light" in acknowledgment of the receipt of their letter.

THE EDITOR.

A PSYCHIC PHOTOGRAPH.

BROTHER OF MISS STEAD.



Psychic photography and the Direct-voice are two phases of mediumship which are to-day coming increasingly to the fore. Formerly, materialisations were the outstanding feature of physical phenomena, and although we still hear of very wonderful manifestations in this respect, the frequency of their occurrence is much less marked than heretofore. Possibly this phase will recur presently.

For the purposes of this article, however, we are dealing exclusively with what are called psychic, or spirit, photographs. As most of our readers are aware, there are thousands of these exhibits in the world to-day, and many of them were taken under such exacting conditions as to absolutely preclude the possibility of fraud.

* * * *

The two outstanding mediums for the production of these "psychic extras," as they are termed, in Great Britain at the present time are Mr. William Hope, of Crewe, and Mrs. Deane, of London. The former, in particular, is remarkably successful, and his work in this regard is so thoroughly attested that no critic whose opinion is worthy of consideration questions his personal character or the genuineness of the results achieved through his agency.

He has been engaged in this form of mediumship for 20 years, and yet he confesses he cannot tell how these "extras" are produced. "No one knows how these faces come on the plate," he said in a recent lecture at Norwich. "If anyone can tell me I would be glad, because I am always willing to learn. This type of photography is called spirit photography. I would not like to say it was such, because no one breathing knows what is a spirit. Still, it provided a certain amount of proof of the continuity of life—that those who had passed over lived, loved and had the same affection as before."

This non-committal attitude and unassuming demeanour is characteristic of the man. He is essen-

tially honest and is held in high esteem by all the leaders of the Spiritualist movement in the old country.

The Rev. R. W. Maitland, M.A., who presided at the lecture referred to, said at the conclusion that he thought all present must agree either that what the lecturer had said was the truth or that he was a most accomplished scoundrel. This photography was not done in a corner. Mr. Hope had travelled up and down the country. He had been in Norwich two days and had exposed 30 plates on which had appeared "extras." Who they were they could not say, as they had not yet been printed. On one that morning came the signature of the father and mother of one of the people photographed. "They are wonders," he said, and significantly added: "They are not the only wonders!"

* * * *

The accompanying psychic photograph was received by us from Miss Stead, daughter of the late W. T. Stead, and is an exceptionally distinct and life-like portrait. Looking at the picture, Miss Stead is seated to the left and on the right is her friend, the late Miss F. R. Scatcherd, who was one of the most intellectual women associated with the Spiritualist movement in Great Britain. Interposed between them is the "psychic extra" of Miss Stead's brother, William, who passed beyond some 18 years ago. The photographer was Mr. William Hope. In forwarding the photograph, Miss Stead minutely described the circumstances under which it was taken, which may be summarised as follows:

Miss Stead purchased a packet of quarter plates in London. Arriving in Crewe, she entered the dark room, unwrapped the packet and placed the signed plates in the dark slide; afterwards she carried the slide into the operating room. There she carefully examined the camera, and handed the slide to Mr. Hope, whom she carefully watched. After exposure, Miss Stead rose, took the slide out, and entered the dark room, where she developed the plates, on one of which came up the negative picture of her brother. **Not till after development did Mr. Hope touch the plates.** The illustration produced is from a print—taken from the untouched negative.

* * * *

The foregoing is a sequel to spirit direction briefly recorded by Miss Stead as follows:—

A short time before I went to Crewe, I was sitting alone one evening in my office, after the rest had left. I suddenly felt my brother present. I asked him mentally if he would come to Crewe and be photographed. I explained to him, I felt that would be a greater proof to some than obtaining one of my father, who is so well known. I received the impression that he would be there. I kept this to myself. My friend, Miss Scatcherd, thought I was anxious to get a photograph or a message from my father.

The photograph produced is the fulfilment of this psychological interview. In commenting on the portrait, Dr. Coates, author of "Photographing the Invisible," "Seeing the Invisible," etc., says that, "while thoroughly identified, it is not either the same or similar to any photograph taken of Mr. William Stead in his life time. The portrait—psychically produced—bears its own testimony to the fact."

True happiness is to be free from perturbations; to understand our duties towards God and man.—Seneca.

For to constitute Happiness there must be, as we have said, complete virtue and fit external conditions.—Aristotle.

AERIAL TRAGEDY.

CAPTAIN HINCHCLIFFE AND MISS MACKAY.

ALLEGED MESSAGE FROM THE PILOT.

In his column of *Psychical Notes* which he contributes weekly to the "Sunday Express," London, Sir Arthur Conan Doyle, in the issue of that journal for May 20th, writes:—

In a recent set of these *Psychic Notes* I mentioned that I had some communications which seemed to me to be worthy of attention concerning the unhappy fate of Captain Hinchcliffe and his companion.

I should be glad if any correspondent could inform me as to the exact direction and force of the winds in mid-Atlantic on that particular night. I know that they were high, but there seems to be some uncertainty as to their exact course.

The fact is that I have received three messages from various sources, each of which speaks of the south of the Atlantic as the scene of the disaster. The locality is named more exactly, but I leave that open in the hope of more corroboration.

It is said in these messages that for some reason all compass bearings were lost, and that a wrong course was steered, which was made more erroneous still by the force of the wind.

I avoid giving details at the present stage of the matter, but I may say that one of my communicants received an address from what was alleged to be the spirit of Captain Hinchcliffe which was quite unknown, and which proves to be correct and to be that of his solicitor. This certainly would seem to point to a psychic origin of the message.

There the matter must remain for the present. When the case is complete I hope to lay it before my readers.

* * * *

Apparently further developments subsequently occurred, and some three weeks ago the following cablegram appeared in a leading section of the *Australian Press*:—

THE CABLE.

London, 8th July

An extraordinary story is published to-day by the "Sunday Express," purporting to be a "message" sent to his widow through a Spiritualistic medium by Captain Hinchcliffe, who with Miss Elsie Mackay, a daughter of Lord Inchcape, was lost while attempting to fly the Atlantic recently. The "Sunday Express" says:—

"Mrs. Hinchcliffe says she had not previously interested herself in Spiritualism. Recently Sir Arthur Conan Doyle implored her to receive a medium who said he had received a message from Captain Hinchcliffe. Mrs. Hinchcliffe declares that the story included such intimate and confirmed details that she is perfectly satisfied it came from her husband."

The portion of the message relating to the circumstances attending the disaster was as follows:

"On the first night, 900 miles out from Ireland, we ran into the teeth of a terrific gale of wind, with sleet and rain. Progress was impossible, so I deliberately altered the course in an attempt to escape the gale and make the Azores. We flew south from midnight till 3 a.m. I realised at 1 o'clock that we were beaten. The compass had gone wrong, and one of the plugs was missing. When Miss Mackay realised this she became unconscious, and did not recover. At 3 a.m. I alighted on water one mile north of the Azores. I took a last drink of tea from a flask and tried to swim ashore. I swam for twenty minutes, but the currents were too strong, and I

became unconscious and drowned. Miss Mackay's end was peaceful. She was drowned in the machine while unconscious."

Mrs. Hinchcliffe adds that she received a later message from her husband, in which he said he had met Captain Hamilton, Princess Lowenstein and Wertheim, previous victims of the Atlantic flight lure. Wertheim had told him (Hinchcliffe) that he had had to turn back within sight of the Irish coast and that his machine caught fire.

TRANSFIGURATION PHENOMENA.

Not the least remarkable of the various phases of psychic phenomena is that known as transfiguration. Sir Arthur Conan Doyle reported a remarkable instance some time ago and there are many others on record. A Christchurch lady has apparently witnessed something similar of late. She writes:—

During a recent visit to Wellington, I was brought in touch with a phase of psychic phenomena as uncommon as it was interesting. Mr. F. Harding, who is lecturer for the Wellington branch of the New Zealand Spiritualists' Church, held a meeting for the demonstration of what he terms "transfiguration." This gentleman evidently possesses the power of causing a complete transformation of his physical appearance, usually taking on the conditions of those who, having passed over, wish to demonstrate their presence through the medium to friends and relatives present. The transfiguration takes place in a subdued light which, however, permits a good view of the medium to the audience. I was not fortunate enough to recognise any personal friend, but I distinctly saw a huge negress and soon after a tiny woman, very bent and frail. The demonstration was most valuable to all seekers after the truth. The "transfigurations" were unanimously decided by all present to be most convincing.

"Why I Believe in Personal Immortality."

LATEST WORK BY SIR OLIVER LODGE.

Is death the end? Or do our personalities survive? This is undoubtedly the greatest question of our time, and it concerns everyone of us intimately. It is fully dealt with in the latest work from the pen of Sir Oliver Lodge, "Why I Believe in Personal Immortality,"—published by Cassell & Co.—which is invested with special interest at the present time and may be regarded as a reply to Sir Arthur Keith who recently declared that death ends all.

At the very outset the greatest scientist and thinker of the day, in plain, downright terms, states the basis of his creed: "I know how weighty the word 'fact' is in science, and I say without hesitation that personal continuance is to me a demonstrated fact." Thus brushing aside the "counsel of assured despair," which has taken the place of religion for a large group of extreme scientists, Sir Oliver proceeds to prove, simply, yet irrefutably, that physical life is but a phase of human existence; that the physical and psychical are always blended; yet that mind and brain are two wholly different things; and thus leads to his conclusion that mind persists after death.

The importance of this book cannot be over-estimated. Its appeal must be universal. The chapters on *Psychical Research and Communication with the Dead* will give matter for thought to every intelligent man and woman; while, in the concluding Prospect, the great scientist summarizes the results of his work and opens up a view of what life may mean—when its spiritual side is truly appreciated—that gives a new value to everyday existence.

There are four half-tone plates, and a life-like picture of the author appears on the jacket. Our supplies have just come to hand—price 6/6, postage 4d.

CAN CANCER BE CURED?

A REMEDY DECLARED TO HAVE BEEN FOUND.

HUNDREDS OF CURES ON RECORD.

By HANNEN SWAFFER, Author of "Northcliffe's Return."

I MET a man the other day who wanted to do something for humanity. He was sent to me by Mrs. Osborne Leonard. His work was known to the Rev. C. L. Drayton Thomas, Mrs. Gibbons Grinling, Mr. Alfred Morris, Miss St. John Part-ridge—all sorts of Spiritualists whom I know.

It was Rees Evans, whose father and uncle had discovered, nearly forty years ago, he said, the Cardigan Cancer Cure, which he is still using. He brought to me not his own word as proof, but hundreds of letters, dozens of sworn statements, and photographs of malignant growths that he had removed. **He showed me cancers in bottles and he turned up hundreds of names in books, names of cured patients.**

"Do not take my word," he said. "Go and ask all these people. All of them say I have cured them. Call at their houses and ask their families and their friends."

* * * *

There is a vast campaign going on to raise £1,000,000 for cancer research. Yet all the time, according to this simple Welshman, he has a remedy which he is using every day. The cancer research people will not test his cure, will not examine the truthfulness of his claims. They want the formula. He replies that while he is not desirous of making money out of his cure he will not trust the formula to anybody else until he has a guarantee that it will be used and not merely be filed away, ignored, despised, like so many other formulas have been in the past.

So the result is that while £1,000,000 is being asked for, people are being paid to raise money, actors and actresses are implored to appear at matinees, newspapers are asked to print appeals, and all the regular routine of money-cadging is going on, 50,000 people are still dying yearly of cancer in the British Isles—136 people die weekly in London alone—and little is done in hospitals except the performing of operations which only delay inevitable death.

* * * *

Why cannot Rees Evans get a hearing?

For years, Herbert Barker, the bone-setter, was jeered at and despised. He had no medical degree, no licence to heal. So therefore, he could not heal, said Harley Street. A medical man who saved his patients pain by giving them an anæsthetic was struck off the register. Then the time came when, the weight of evidence piling up in his favour, he became Sir Herbert Barker—and retired.

Eugene Sandow was not allowed to train soldiers for the Army because he did not hold a medical degree. Yet he knew more about muscle-building than any doctor in England.

Jenner and his vaccine were jeered at, doctor though he was, for years. Then vaccination became compulsory and people were sent to prison because they would not have the stuff.

Simpson, when he discovered chloroform, had to fight the whole medical profession—yes, and the

Church. Sermons were preached against chloroform because it was said that God intended man to suffer pain.

Now, "twilight sleep" is still outside the pale, and even although the great Sir James Barr is using it, doctors indict the Abrams box. What is heresy one year becomes a fad the next.

* * * *

I am very serious about this cancer cure. I saw a woman in bed, a few weeks ago, with a cancer on her breast. She had been sent to Rees Evans by the Dowager Marchioness of Bute in a hopeless condition. **Now, she is cured.** Mr. Evans applied some herbal oil to the swollen part and, in a few weeks, the cancer had come through the skin and the woman was walking about. Lady Bute will certify to the fact that her servant has been cured.

I took a doctor down to see her, a man of broad mind and tolerant view, expecting that he would say it was a miracle, that the long-looked-for remedy had been found. It was brave of him to go at all, because Rees Evans, you see, is a quack and therefore outside the pale. So I thought a man as brave as he was would jump about with delight.

"I would like to see the case in three years," was all he said. "The growth may come back. You cannot call it a cure till then."

Now, supposing the growth did come back in three years time. . . . The poor woman could go back again and have it removed, just as cancer patients have to face operation a second time, and a third.

* * * *

But this cancer cure has been going on now for forty years. From 1906 to 1913, Cardigan, where Daniel and John Evans worked, was invaded by hundreds of patients, nearly every one of whom was cured, that is, according to the sworn statements still in Mr. Evans' possession. He does not know of one case that has gone back for treatment.

The "Daily Mail," after examining the evidence in 1906, testified that the brothers Evans, so far from being advertising quacks with a desire for notoriety, were deeply religious men who began every treatment by praying for success and who urged their patients to put their trust in God rather than in themselves for a cure.

* * * *

A year later, W. T. Stead, after having the cure thoroughly investigated, urged that there was a prima-facie case for a crucial test.

"The Cancer Research Committee will have nothing to do with the matter," he said, even as long ago as that, "because Messrs. Evans refuse to reveal the secret. This, surely, is to put the cart before the horse. The first thing to ascertain is whether cancer can be cured. After that is ascertained, they can investigate how it is done. Supposing an angel came down from Heaven with an infallible specific to heal, instantaneously, every case of cancer, the Cancer Research Committee would refuse to recognise the sudden disappearance of cancer from the maladies of mankind, un-

less they were informed of the precise ingredients of the angelic specific."

* * * *

Two women known to me personally for some time have recently been cured of internal growths by Rees Evans. Another woman, a well-known artist, has come to me with proof that she has been cured. Only yesterday a fourth woman called with proofs that while, in her case, the growths were not malignant, a score of them had been removed from her head, after the doctors had failed.

Since Rees Evans came to London last December, he has treated only seven cases. Six of these, he is prepared to swear, have been cured, while the seventh is still under treatment.

Surely the mind of man is broadening now! Surely we should understand that not only the learned and people with high-sounding degrees are the people who know the mysteries of the earth! I stake my professional reputation on the statement that Rees Evans has something important to tell the world. Why will no one listen?

* * * *

Marie Corelli, in 1920, certified that the mother of one of her servants had been cured by the Evans remedy. Dr. Parry Jones, the well-known Congregational minister of Liverpool, has come forward with his testimony.

There are scores of letters from people like that, hundreds of testimonies, and the strange thing is, according to Mr. Evans, that the worst cases he has to treat are the ones who come to him after they have been treated unsuccessfully by the other so-called "remedies"—lead treatment, X-Rays, radium and surgery.

What do you do, when you know of some apparently heaven-sent remedy that cries aloud for a hearing? Do you have to buy sandwich boards and carry them along the Strand? Do you have to smash windows and get arrested? Do you have to disturb the opening of Parliament?

* * * *

I have done the best thing I know. I have enquired into the facts and I have printed them. I do hope to God that, in the interests of suffering humanity, somebody will listen.

Surely if no one else has, Spiritualists have open minds. Here is a job for them. Let them get Rees Evans a hearing!

It was after a direct-voice sitting with Mrs. Gibbons Grinling that Mrs. Rees Evans, who has been a Spiritualist for many years, persuaded her husband to leave Liverpool, where since the war he has been healing. The voice of "Uncle Dan," one of the two discoverers of the cure, sent orders to his nephew to come to London and spread the glad tidings. Then "Fedá" impressed Mrs. Leonard to come to me.

Since then Lord Bute and his mother have generously guaranteed the rent of the Rees Evans house for a year and fitted it up, ready for patients.

* * * *

Spiritualists, the spirit world cannot work without human aid! Let us remember that the blessed truths of which we are the guardians do not confine themselves to the revelation of proved survival. If they do not inspire us to the championship of unpopular reforms we might as well smash our trumpets, burn our ouija-boards, and cease our talks with the so-called dead.

My sister-in-law, who died of cancer with the resignation of a saint, is impressing me while I pen this appeal.—"Light."

PERSONAL.

The following interesting item has been forwarded to us by a correspondent:

Mrs. J. Dormer, Hamilton, near Newcastle, New South Wales, celebrated her 100th birthday on Wednesday, 11th July. She was born in Cornwall, England, in 1828; and in 1878 came to Australia with her husband and nephew, whom she adopted, having no children of her own. About 25 years ago she was introduced to Spiritualism and has had some wonderful manifestations and experiences since. She is always anxious for the new "Harbinger" to come by post. She wishes it every success, and that it will also celebrate its 100th birthday!

Passing Thoughts for August.

War is a mixture of barbarity, folly and insanity, for both victor and vanquished are brutalised and impoverished, hence those who advocate it for selfish ends should be regarded as criminal lunatics.

When Spiritualism is synonymous with Spirituality it will be the Religion of religions.

The fire is the fittest receptacle for all immoral and disloyal publications.

We should rejoice rather than mourn over those "who die in the Lord," seeing "they rest from their labours."

One of our saddest reflections as Christians should be that God's love for man has been so lightly esteemed, and so seldom reciprocated.

True love is beautiful and divine, but there are feelings falsely described as love in some works of fiction that are ugly and diabolic.

No one can be deemed wise who allows the affairs of this world to absorb all his time and attention.

Those who love what is good and hate what is evil need have no fear of death or a Day of Judgment.

The singing of birds, the gambolling of young animals, and the merriment of children indicate that joy permeates the soul of Nature.

Broken promises weaken faith, darken hope, and lessen love.

The best antidote for fear is confidence, but the latter cannot exist in an atmosphere of suspicion or distrust.

God's spirit does not visit all souls alike. To one it may come as a cleansing fire; to another as refreshing dew, and to a third as "a rushing mighty wind"!

If we recognise a glaring wrong and make no effort to right it, we are proving false both to God and ourselves.

Good advice is wasted on the self-satisfied. In personal matters it is generally better to withhold advice until it is asked for, lest it be resented.

Some men and women by their stupidity and obstinacy provoke more wrathful indignation than by their vices.

Persons who win a big "sweep" or bet are called lucky, and are envied; but some have lived to curse the day of their so-called "good luck."

R. C. N.

THE "HARBINGER" IN LONDON. "The Harbinger of Light" is obtainable monthly at The Psychic Bookshop, Library and Museum, conducted by Sir Arthur Conan Doyle, Abbey House, Victoria-street (near Westminster Abbey) London, S.W.—1.

OUR OPPONENTS.

AN IMPERTINENT CRITIC REBUKED.

In the interests of Freemasonry in Australia it is necessary to direct attention to a very offensively-worded and ignorant article that appeared in the "Victorian Craftsman" in its issue of June 1st on "A Mason's Creed." There are personal reasons why we would have preferred to have overlooked this crude and objectionable diatribe, but it has been brought under our notice so repeatedly that we are compelled to deviate from our usual practice of ignoring such ill-mannered and impertinent attacks.

This ill-advised effusion is based on the assertion by Sir Oliver Lodge that "life continues in another body after death." These are termed "stupid remarks," and Sir Oliver is twitted with having "for many years dilated on Spiritualism and ghost-seeing." That, of course, is the crux of the offence, and it is obvious that the writer is quite unaware that this distinguished British scientist is but one of a veritable galaxy of intellectuals who are quite as convinced of the reality of the phenomena of Spiritualism as is Sir Oliver himself. Yet we are told that "his ramblings on the subject are only his imaginings let loose, for he gives us no ground or proof of such happenings. None who have (sic!) passed the great veil have (sic!) ever come back to tell us."

This is not only extremely rude and presumptuous language, but has also the unpardonable demerit of being untrue. Even the bitterest of his opponents knows that Sir Oliver has "ground" for his belief, and there are literally millions of sane and reputable men and women who are prepared to declare that ample "proof" is available. All this however, in the estimation of our very enlightened critic, is but "playing with the credulity of a receptive mind." If it is not, "we would like to know why a father does not come back to warn his erring son, or a departed Chatham appear to lead his nation from the entanglements of the unseen future?"

Here we have ignorance of the subject in excelsis! If this ill-informed scribe, who poses so valiantly as a self-satisfied "know-all," would only study the literature of Spiritualism he would find instances galore to refute his "argument!" But instead of doing this, he closes his mind and oracularly exclaims: "Let us hear no more of such talk!" Can the reader expect us to do other than express the sincerest pity for such a man!

We are further told that "in our present time we have also Conan Doyle, who has intercourse with 'Cissy' and 'Geordie'." This statement is as incorrect as others we have quoted, but it is nevertheless treated as though it were unadulterated truth, and therefore "we can only regard such men with lamentable suspicion of over brain work and fog." Such language does not call for comment. It answers itself.

Socrates and Cicero are quoted by our learned critic as "brainless philosophers," but unfortunately for his absurdly ridiculous case he is evidently unaware that it is difficult to distinguish between the views of these illustrious ancients on the after-life and those entertained to-day by Sir Oliver Lodge and Sir Arthur Conan Doyle! Need we punish our opponent further! We have applied the rod. Now we forgive him, and if he can cultivate sufficient humility to accept our advice he will "go and sin no more!"

THE REASON WHY!

Problems are sometimes easily explained. For instance, Dr. G. Lindsay Johnson, of Durban, writes:

Several people have called my attention to the fact that the signature of the Archdeacon at the bottom of the photograph opposite p. 136 of my book, "The Great Problem," is not his, as it is spelt **Colly** instead of **Colley**. Now in a psychic message a few days after the photograph of the Rose appeared on the plate, the Archdeacon informed my friend Miss Scatterd that he wrote the word "Colly" intentionally as a further precaution against fraud, for had the signature been forged it is certain that it would have been written the correct way. I trust this will completely explain the objection.

Reunited!

Knowing as I do the potent influence of spirit people upon the world's thought, and how in every way they seek to enlighten us as to the change called death, I have wondered what spirit impressed this poem on a mortal mind—

As the faint dawn crept upwards, grey and dim,
 He saw her move across the past to him—
 Her eyes as they had looked in long-gone years,
 Tender with love, and soft with thoughts of tears,
 Her hands, outstretched as if in wonderment,
 Nestled in his, and rested there, content.
 "Dear wife," he whispered, "what glad dream is this?
 I feel your clasp—your long-remembered kiss
 Touches my lips, as when you used to creep
 Into my heart; and yet, this is not sleep—
 Is it some vision, that with night will fly?"
 "Nay, dear, she answered, "it is really I."
 "Dear heart, it is you I know!
 But I knew not the dead could meet us so,
 Bodied as we are—see, how like we stand!"
 "Like," she replied, "in form, and face, and hand."
 Silent awhile, he held her to his breast
 As if afraid to try the further test—
 Then, speaking quickly, "Must you go away?"
 "Husband," she murmured, "neither night nor day!"
 Close to her then, she drew his head,
 Trembling, "I do not understand," he said.
 "I thought the spirit world was far apart . . ."
 "Nay," she replied, "it is not now, dear heart!
 Quick, hold fast my hand, lean on me . . . so . . .
 Cling to me, dear! . . . 'tis but a step to go!"
 The white-faced watchers rose, beside the bed;
 "Shut out the day," they sighed, "our friend is dead."

EDWARD C. RANDALL,

—In "The Dead Have Never Died."

"FAMILIARITY BREEDS CONTEMPT!"

The RED DISC seems to be losing its effect on some of our readers. Perhaps it is a case of familiarity breeding contempt!

We place this embellishment on the wrapper enclosing the "Harbinger" as a reminder to Subscribers that their SUBSCRIPTION for the current year is due.

It ought not to be necessary to repeatedly hoist this signal. But in many instances it is We, therefore, appeal to the readers concerned to be good enough to exercise a little consideration and thus help us in the up-hill fight we have to wage.

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.

AIRSHIPS IN ATLANTIS.

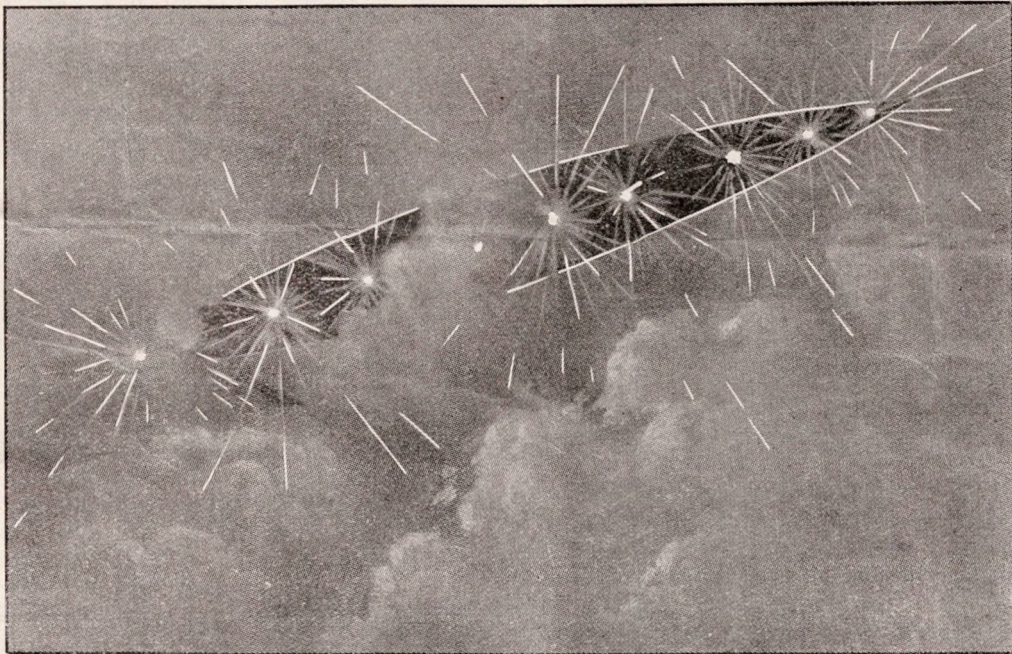
KING SOLOMON'S PRESENT TO THE QUEEN OF SHEBA.
THE ATLANTEANS AND AERIAL NAVIGATION.

BY THE EDITOR.

"There is nothing new under the sun." This is a very hackneyed proverb and people seldom mean what they say when they repeat it. Yet, for all we know to the contrary, it may be literally true. The civilisations that waxed and waned in remote antiquity may have possessed scientific and mechanical knowledge far transcending anything of which this twentieth century can boast. We do not even know, for instance, by what device the pyramids of Egypt were erected. They, apparently, represent a wonderful feat in engineering skill, and the proverbial Philadelphia lawyer begs to be excused when asked to explain the secret.

retary of the Royal Aeronautical Society, informs us that there has just been found an ancient manuscript containing the statement that Solomon gave to the Queen of Sheba "a vessel wherein one could traverse the air (or winds) which Solomon had made by the wisdom that God had given unto him." If this be true, the knowledge as to how to construct an airship was certainly "lost out" for thousands of years and but recently re-gained.

But the days in which Solomon lived are but as yesterday, compared with the antiquity of the Atlanteans, and yet, according to the amazing records contained in the supernormally-dictated work,



ATLANTEAN AERIAL-SUEMARINE VESSEL DURING A NIGHT STORM.

It is impossible to conjecture the vast amount of knowledge that may have been the common heritage of certain races in the dim and distant past, and which was "lost out" with the decline and fall of the then advanced nations of the earth. They may have been familiar with many scientific inventions and mechanical appliances of which we have to-day no conception, and possibly many of our "new discoveries" in the realm of science are but **re-discoveries** of things popularly known in pre-historic times. Some such idea was surely in the mind of the man who first gave expression to the proverb quoted. And possibly he was right.

SOLOMON PRESENTS AIRSHIP TO QUEEN OF SHEBA.

The airship, for example, is supposed to be a very modern invention, and yet in his Preface to "Bibliotheca Aeronautica" Colonel Lockwood Marsh, Sec-

"A Dweller on Two Planets" aerial navigation attained to such a stage of perfection in Atlantis that it was possible to travel around the world—as far as it was known in those days—in twenty-four hours! The contents of this work make one "furiously to think," as the Frenchman said, and if they are to be accepted as truth, then it is evident our present-day scientists and inventors have a long way to go before they can hope to rival the discoveries set forth in this volume.

HOW ATLANTEANS OVERCAME GRAVITATION.

The book was commenced in 1883-4 and the manuscript was finished in 1886. The lad through whose hand it was received was scarcely 18 years of age when he began the task, and in the Preface he says: "I feel that I am mentally and spiritually but a figure beside the Author of the great, deep-searching, far-reaching, and transcendent questions

presented in the following pages, and I read and study them with as much interest and profit, I imagine, as will any reader."

There are many predictions in the work relating to scientific and mechanical re-discoveries, and a number of these have been fulfilled since the book was written, including the appearance of the air-ship. The realisation of this prophecy gives added interest to the references to aerial navigation in Atlantis and the mysterious force drawn from what is described as the "Night Side of Nature," which is said to have supplied the motive power. Here is an extract dictated by the invisible author, who claims to have lived in Atlantis or, alternatively, Poseid:—

I have said that Atlans (the inhabitants of Atlantis) recognised Nature in its entirety to be Deity externalized. Their philosophy asserted that force moved, not in straight lines, but in circles, that is, so as always to return unto itself. If the dynamism operating the universe acts in circular progression, it follows that an infinity of increase in vibration possible to One Substance would be an untenable concept. There must be a point in the circle where extremes meet and run the round again, and this we find between cathodicity and magnetism.

As vibration brought substance into the realm of light, it must carry it out. It does so. It conveys it into what Poseidi (Atlanteans) termed "Navaz, the Night-Side of Nature," where duality becomes manifest, cold opposing heat, darkness light, and where positive polarity opposes negative, all things antipodal. Cold is as much a substantial entity as heat, and darkness as light. There is a prism of seven colors in each ray of light; there is also a septuple prism of black entities in the blackest gloom—the night is as pregnant as the day.

The Poseid investigator thus becomes cognizant of wondrous forces of Nature which he might bend to the uses of mankind. The secret was out, the discovery being that attraction of gravitation, the law of weight, had set over against it the "repulsion by levitation," that the first belonged to the Light-Side of Nature, and the second to Navaz, the Night-Side of Nature; that vibration governed the darkness and the cold. Thus Poseid, like Job of old, knew the path to the house of darkness, and the treasures of the hail (cold). Through this wisdom Atlantis found it possible to adjust weight (positiveness) to lack of weight (negativeness) so evenly that no "tug of war" was manifest.

This achievement meant much. **It meant aerial navigation without wings or unwieldy gas-reservoirs, through taking advantage of repulsion by levitation opposed in over-matching strength to the attraction of gravitation.** That vibration of the One Substance governed and composed all realms was a discovery which solved the problem of the conveyance of images of light, pictures of forms, as well as of sound and heat, just as the telephone thou knowest so well conveys images of sound, only in Poseid no wires or other sensible material connection was required in the use, at whatever distance, of either telephones or telephotos, nor even in caloriveyance, that is, heat-conduction.

A DELIGHTFUL AERIAL TOUR.

After the reader has carefully studied and fully comprehended the foregoing quotation, he may proceed to the following extract from a lengthy description of a tour through the air:

At the approach of sunset a dull roar arose to the ear, and soon the long white shore of old ocean flashed beneath a moment, and in a little time was far behind, with the waters, lead color in the twilight, beneath, behind, before and on both sides, no land in sight, and over one thousand miles east the country of Necropan. Without going at a full rate of speed, we could not expect to be above that land in less than two or three hours. But as it would be dark ere reaching it, we slackened speed to an hundred and fifty miles per hour, closed the deck and went into the salon, where incandescent lamps lit up the darkening night-glooms.

A trip by vailx (airship) could never prove so monotonous as a journey in even the fastest of ocean steamships so often is to-day. The variety of scenery, the wide views possible, for altitude was dependent wholly

on pleasure, the external cold being unheeded, by people who sat in a parlor warmed by means from Navaz (the Night-Side of Nature) and furnished with air of the proper density by the same Night-Side forces—all this tended to prevent ennui. Then, too, the rapid transit changed the aspect of things beneath so fast that the spectator, looking backwards, gazed with a dissolving view.

As an aside, the currents derived from the Night-Side of Nature, permitted the attainment of the same speed as that of the diurnal rotation of the earth, e.g., supposing we were at an altitude of ten miles, and the time the instant of the sun's meridian; at that meridian moment we could remain indefinitely, bows on, while the earth revolved beneath at approximately seventeen miles every minute. Or the reverse direction keys could be set, and our vailx would speed away from where it was meridian on the surface beneath, at the same almost frightful rate, frightful to one unused to it, as my reader is now, but one day will not be, if, as I hope, he or she will live to see vailxi (airships) re-discovered. **Nor need the life be a very long one ere then.** (There were no airships when this was written.—Ed.)

While we had such preventives of ennui, we lacked not commoner means of enjoyment. We had our naima (combined telephone and telephoto), in the mirrors and vibrators of which our friends, however distant, could appear in image of form and voice, life-sized and with undiminished vocal volume. The salons of the great passenger vailxa had libraries, musical instruments, and potted plants, amongst the flowers of which birds similar to the modern domestic canary darted about. . . .

The morning dawned clear and cloudless and was altogether so delightful that we essayed scarcely any forward progress, moving slowly in order that the deck might be uncovered and the company allowed to sit out in the fresh air and warm sunshine. Down below, a couple of thousand feet at most, we saw, through good glasses, various forms of human, animal, bird and plant life; and sounds came up to us in drowsy, musical monotone, as our vailx hovered above.

Towards evening the winds began to blow, rendering it unpleasant to remain so near the ground. The repulse-keys were set, and presently we were so high in the air that all about our now closed ship were cirrus clouds, clouds of hail held aloft by the up-rushing of the winds, severe enough to have been dangerous had our vessel been propelled by winds or fans or gas reservoirs. But as we derived from Nature's Night-Side or, in Poseid phrase, from Navaz, our forces for propulsion as well as for repulsion, or levitation, therefore our long, white, aerial spindles feared no storm, however severe.

Further pages of descriptive matter follow, and then we are told that "for change we decided to forsake the realms of the air for those of the deep where the shark is king. Like all vailx (airships) of the class to which it belonged, ours was constructed for both aerial and submarine service. . . . As soon as we entered the water the repulsion was made nil, and its opposite—a degree of attraction greater than that of water to the terrestrial centre of gravity—was set up, whereby we were enabled to sink to a considerable depth, despite the air contained in the vessel." After the submarine experiences had become tedious, the aerial trip was resumed, and the party eventually returned home after having participated in what must have been a glorious tour!

Now, if all these things—and much more that is contained in this wonderful book—are true, then the proverbial saying: "There is nothing new under the sun" takes on a much fuller meaning than that usually attributed to it and may presently have to be accepted in a very literal sense.

Spiritualism in Germany.—Interest in Spiritualism in Germany is both sincere and widespread. The Rev. Arthur Ford, M.A., of the First Spiritualist Church, New York, has just completed a lecturing tour in that country, and says he was amazed at the interest of his audiences. In Berlin, especially, he said, there were tremendous crowds at his lectures, much larger than in England, where, of course, Spiritualism was much better known.

PIONEERS AND THEIR FATE.

WHAT WOULD HARVEY SAY TO-DAY ?

By ARTHUR LYNCH, M.D.

The celebrations recently held in London of the tercentenary of the publication of Harvey's book on the circulation of the blood have done more to exalt the celebrators than to compensate Harvey for the neglect he suffered in his lifetime. Instead of such celebrations of the dead, encouragement of original work of the living would be better.

Conjure up the scene at the Guildhall banquet, where the great medical authorities of England and many of their Continental confreres assembled in the full blaze of their decorations, and delivered orations of high-swelling eulogy of Harvey, the discoverer of the circulation of the blood; and then imagine Harvey himself, in the manner in which he lived when he published his book, standing there listening to this flood of rhetoric.

What would have been his feelings? Would he not have said:—

Yes, all this is very fine and large, but it has one fatal defect: it comes three hundred years too late.

During my lifetime, and especially after the publication of my book, I would have appreciated to the full even an intelligent understanding of my experiments and a respect for my conclusions; but I got nothing of this from the high pontiffs of the profession whose word would have carried weight, and whose endorsement would have secured acceptance for my theories.

Instead of that, my book was treated with contempt; the only comments that it called forth were attempts to deride it, which were more favourably received than my demonstrations. **I was called "crack-brained" my practice fell away, poverty stared me in the face.**

And yet, now that I see it all, my opponents, my satirists, were just of the same type as these eminent men who now, even while missing the true character of my difficulties, glorify my name in all the unctuousness of patriotic pride.

How many of those who have recently eulogised Harvey and Lister will be remembered in three hundred years for any one definite link they have added to the chain of science? That is the test. Ah, but worse, how many men of the Harvey type are now eating out their hearts in obscurity and poverty because the Big Mandarins, who have closed up their account of thought, obstinately refuse to entertain any new ideas?

Here, again, I am not speaking vaguely or at random. The Royal Society did its best to discredit the work of Edridge Green, whose now classic researches in colour vision were saved only by his extraordinary perseverance and courage.

I could cite a number of well-characterised instances in all the sciences; but, in medicine alone, it was not only that Pasteur was bitterly fought, that Lister was almost frozen out, that the use of radium was obstinately opposed, that Haffkine was disparaged, and Spahlinger's brilliant work in the fight against tuberculosis derided; but also that untenable theories in physiology, and abysmal nonsense in psychology, are daily and gravely taught in all the medical schools of the world.

Three hundred years hence the heavy guns will be booming in honour of outcasts of to-day.—"Reynold's Illustrated News," London.

Our Little Laugh.—The aged Scotsman was dying. The clergyman spoke to him long and earnestly. "You must prepare yourself to meet the King of Terrors, Sandy," he said. "Oh, aye," said Sandy indifferently, "I'll not be afraid of him. Have I not been married to the Queen of Terrors these last thirty years?"

THE CRANDONS AT HOME.

During a recent visit to America, Mrs. Barbara McKenzie, Hon. Sec. of the London College of Psychic Science, called on Dr. Crandon and his wife in Boston. Mrs. Crandon, of course, is "Margery," whose remarkable mediumship has claimed greater attention than any other of recent years. Writing of their home life in "Light" we read:—

I found on every hand the warmest personal admiration for both Dr. and Mrs. Crandon. The family life is a strenuous one. Dr. Crandon is a surgeon in great demand; his day begins at 7 a.m. and often runs the round of the clock. He is in constant consultation with other doctors who value his advice; he gives time daily to a great clinic in the City, and is ever ready to interest himself in what makes for the welfare of the community. Margery is a Canadian with Scotch blood in her veins; perhaps it is this that has kept her sticking to the job as few would have done under such adverse pressure. She conserves her energies, while pursuing many activities, and combines with the nicest care of her household, in which she has only limited help, a loving attention to her invalid mother. She carefully mothers her son, the child of a previous marriage, who is at one of the big public schools, and was at home for the Easter vacation.

BIBLICAL SPIRITUALISM.

"Spiritualism," said the Rev. Dr. Lamond in a recent address, "came to official Churchdom fifty years ago and was promptly turned down; it came to official science and met with a like repulse. But many who had broken away from all religious belief were brave enough and honest enough to acknowledge the new teaching." The psychic faculty was the under-lying factor of every form of religion.

We read of the voice in the burning bush being heard by Moses, who also received clairaudiently the ten commandments, which formed the basis of all moral codes up to the present day. All through the Old Testament psychic experiences were recorded, and later we learnt that the heavens opened and a voice was heard to proclaim Jesus the "well-beloved Son;" the Transfiguration and Paul's conversion offered further instances of mediumship, while Paul boasted that he had "not been disobedient to the heavenly vision."

When death took place man continued to live! The only change was that the spirit had laid aside the physical body, and had found itself in a world as real as had been this one. A measure of communication could be maintained between those who had left the earth body and those who were yet incarnate. Just as in telephony two agents were necessary to the conduct of a conversation, so in our communion with discarnate friends must there also be an intellectual entity at the other end of the line.

The Folly of Idleness.—The pleasure-hunting life fails, for the reason that it leaves large parts of the nature unexercised. There is missing from it the satisfaction gained by successful activity and the serene consciousness of services rendered. Egoistic enjoyments continuously pursued pall for the want of that broad contrast between hours of labour and hours of recreation which are felt while half of life is actively occupied. One of the most massive and enduring gratifications is the sense of personal worth, and an idle life is baulked of its hopes purely because it lacks this.—Herbert Spencer.

“DEAD” WITHOUT KNOWING IT!

ONE OF THE MYSTERIES THAT CONFRONT INVESTIGATORS.

A DOCTOR RELATES SENSATIONAL CASE.

IT must seem quite incredible to “the man in the street” that a considerable proportion of those who have passed through the gateway leading to the life beyond are, for an appreciable time, quite unaware that they have “died.”

If they have undergone a lingering illness and find themselves free from physical pain, they imagine that by some mysterious process they have suddenly recovered and at once determine to “get up” and go about their usual business.

If they have met with sudden death through an accident they congratulate themselves in having had “a lucky escape”—they might have been killed!

If they were quite convinced there was no after life they carry this “fixed idea” forward with them, and the very fact that they are still alive is “proof positive” to them that they cannot possibly have died.

If they left the earth thoroughly convinced that they would “sleep within the tomb” and remain there unconscious till the far-off Resurrection Morn they remain in a comatose state for varying periods and eventually wake up to find it was all a delusion.

If they have been drowned at sea they rise to the surface, commence swimming for all they are worth, and are hopeful that help will soon be at hand!

A friend of ours, a very religious man, passed on unexpectedly some time ago, and among the first things he said to us on returning was: “I had no idea I had died. I seemed just the same as usual, and the only conclusion I could draw was that I had gone for a holiday.”

Not long ago a well-known clergyman—a very humane and loving soul—told us that he could not realise he had made “the great adventure”; he seemed so “real,” and his environment seemed so natural.

“THIRTY YEARS AMONG THE DEAD.”

These statements must all seem very mysterious to those who have not studied the subject of after-life conditions, but they are endorsed by all experienced psychical investigators and sometimes they have to face very painful experiences in bringing home to these bewildered souls a realisation of what has really happened.

To those interested in the theme we commend the astounding book of Dr. Carl Wickland, “Thirty Years Among the Dead.” It deals with a great variety of these cases and as he had a stenographer present, verbatim reports are given of the discussions that took place between the doctor and earthbound spirits in his endeavours to convince them that they had passed through the portal of death.

An interesting case of the kind was recently related by Dr. Montague Rust in an address delivered before the London Spiritualist Alliance. It referred to the return of an artisan named Jock Miller, who manifested through a Mr. Lock, a medical student who had developed trance-mediumship of a remarkable character and who was controlled by two guides representing themselves as Dr. Mesmer and Dr. Griegson.

“I have seen him,” declared the lecturer, “controlled by people of all nationalities who spoke in their own language, which included French, German, Italian, Russian, Hindustani, Arabic, and Greek.” He described a visit to the neighbourhood where Jock had lived and where as a result of their inquiries they found that everything the spirit had told of himself was perfectly true. They found his workshop: he had been a joiner; the tavern he frequented, and met some of his family and friends. Following are some extracts from the story as related by the lecturer:—

MY GREATEST EXPERIENCE.

I have often been asked what is the greatest experience of my life, and without the slightest hesitation I can say that this seance was my greatest experience. It was a revelation.

Dr. Mesmer controlled the medium in his usual way by making passes downwards from head to waist, and when he got complete control he looked at us all and said, “Now, gentleman, I told you before that this medium was not to be used for promiscuous circles, but you have disobeyed my instructions, and now you must take the consequences. First of all have you anything to ask me?”

Of course, we had not; we just wanted to see what was going to happen, and something did happen, but I feel that I must utterly fail to convey to you in words the reality of our experience. Some things cannot be told: they must be experienced. At any rate, my last vestiges of doubt were dispelled at that seance.

* * * *

“Well, gentlemen,” Dr. Mesmer continued, “there is present here the spirit of a very desperate and darkened soul. He is in a towering rage, and looks as if he would attack you. See that anything that he can use as a weapon is removed from the room. You will have to be very patient and diplomatic with him, and try to pacify him when he takes my place in the body.”

He held the medium under his influence while we removed the poker and tongs and other likely weapons, and when we had put them outside the door we locked it. This took some little time, for the room seemed to be full of things that might be used to brain us all, but I felt no fear, for I knew that physically I was the most powerful man there, and however strong the madman might be, I felt sure that the four of us could have overcome him.

Dr. Mesmer looked around and was apparently satisfied, for he said, “Now, gentlemen, I am going and I won’t return to-day, but remember what I have said.”

When he left the body of the medium, it went quietly limp as usual; then suddenly it gave a great spasm, struggled, and rose up with his face changed to that of the most vicious and repulsive looking man I ever saw.

He opened his eyes, and as I happened to be sitting opposite him, he looked straight at me, clenched his fists, and advanced in the attitude of one about to make an attack upon me.

* * * *

I suppose if I had shown any sign of fear or defiance, he would have gone for me without hesitation, but I remembered Dr. Mesmer’s advice, and with as sweet a smile as I could command, I held out the right hand of friendship to him.

He stopped, surprised, and gazed at me. Then there poured from his lips such a volume of oaths that I could only stand amazed, although I had heard a good many in my day!

However, we eventually got him quietened down, and to talk with us, and answer our questions. He had no idea he was dead, and thought he would probably get something out of us in the way of money or drink.

He told us his name in full, the address where he worked as a joiner, the illness he had lately come through, and the name of the public-house which he frequented. I took a note of it all at the time in order to get confirmation if possible.

* * * *

"But, my dear friend," I said, "don't you know that you are dead? And that the illness you have just told us of carried you off?"

"Dead!" he jeered with a great oath; "have I got among a lot of madmen? Aren't I speaking to you, and answering your questions? How can I be dead, you——" with a volley of vituperative language.

"Yes, my dear fellow," I said, "you are really dead. Look at yourself more minutely, your hands, your clothes, your form, and see if you recognise yourself, for you are really a spirit from the spirit-world using another body in order to be able to speak with us on earth. Just look and see for yourself."

He did not believe a word I said; but he looked. He examined his hands, his clothes, his boots, etc., and appeared to consider the situation, but he did not understand. He thought we were having a joke and trying to bamboozle him, and he gave us a further piece of his mind in rather emphatic language.

* * * *

We had been working for the best part of an hour with him without success, and despairing of being able to give him conviction at this seance, we invited him to come back and see us another evening, settling the date, and we would help him in any way we possibly could.

This he understood, and readily agreed to do, and, bidding us good-bye, he left the medium's body so abruptly that it dropped to the ground as if it had been shot. We did not meet him again, but I understand that spirits like him, on being allowed to control mediums, really receive help, for they perceive the difference after they leave the body, and I have no doubt he found reason to think over our words then, and realise his spirit state: at least I hope so.

As soon as we had time, in a day or two, we visited the address he had given, and on enquiring at No. 21, found the joiner's shop at No. 23 next door. We found the name he had given was quite correct and that he had died of influenza six weeks before as he had practically told us. There were four of us at that seance, and none of us had any knowledge of the man before.

* * * *

In concluding his remarks Dr. Rust said: I have learned that there is no such thing as death of the person we each feel ourselves to be. The body drops off and we are free, comparatively speaking, and we enter laws, conditions, and states beyond those of the physical, and the degree of liberty and realisation we have depends upon the degree of spirituality we have developed while in the body. Survival of the actual ego is established beyond all doubt. Many thousands of people in all parts of the world have proved it, and the evidence of all of them points to the one great fact of Survival.

Every person crossing over has a different experience, though within the general environment of his sphere, and in the revelations which come through, each has much to say on the subject of his experience, the conditions in which he lives, and the work in which he is interested, and the accounts given show a reasonable intelligence running through all, which is sadly wanting in the idea of the churches. The man who cannot appreciate the great truth of Spiritualism walks through life with a closed mind, and lives to regret it on the spirit-side when he gets there.

A Revolutionary Science.—Interviewed on the subject of Psychical Research, Dr. Hereward Carrington, one of the foremost leaders of scientific research in America, said: "Science to-day places its hope of getting into touch with departed souls through 'instrumental communication,' and if, as we believe, it is possible to establish this communication by means of some intermediary, or some instrument, it will revolutionise our science, our philosophy, our religion, our ethics, our outlook upon life as a whole, in a way nothing else possibly could."

MISTAKES OF THE CHURCH.

Writing in a recent issue of the "Nottingham Journal," the Rev. Dr. Sydney M. Berry, Secretary of the Congregational Union, England, says:

The great majority of people want to live on, and they revolt against the idea that death is the end of all things for them. In our own age, with all its seeming indifference to religion, there is no waning interest in this aspect of things. There is no surer way of attracting a large audience than by announcing an address on some subject connected with the future life, while the larger vogue enjoyed by Spiritualism is another symptom pointing in the same direction. The world of to-day may not possess the confidence in survival enjoyed by less troubled generations before us, but the desire for immortality has not diminished. The old creed is not so easy to accept as it used to be. People, generally speaking, cannot build their hopes upon something which is asserted to have taken place nineteen centuries ago. The Church is nearly always wrong when she gives premature verdicts upon new investigations, and the past is full of warnings to her not to attempt to bar the road of research.

MOVE ON—PLEASE !

Certain sections of the secular Press in Great Britain are very outspoken at times concerning the Church and its teachings. In a recent issue the London "Daily Telegraph" stated:

The teaching of the Church must keep pace with the advance in human knowledge. They did not wish that the Anglican Church should continue to teach obsolete, old-fashioned, unreal views, but that it should go forward and lead the nation in the present difficult times, and should be the intelligent and spiritual voice of the nation. The liberal clergyman was a man whose mind and conscience revolted against the degradation of his profession. To him reason was man's highest endowment. He had too much confidence in the stability of God's building to tremble at the removal of the old scaffolding.

THEY ALL COME BACK !

Personal Interviews with Departed Relatives and Friends.

By W. BRITTON HARVEY,
Editor of "The Harbinger of Light."

This is an Illustrated Book of 52 pages, enclosed in stiff colored cover.

Specially prepared for sending to friends and acquaintances requiring convincing evidence of Survival and the possibility of communicating with those who have "gone before."

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Also obtainable at "The Psychic Book Shop," Abbey House, Victoria Street, Westminster, S.W.—1, and the "Two Worlds" office, 18 Corporation Street, Manchester.

MEDIUMS AND POLICE.

THE PROSECUTION IN GERMANY.

A TRIUMPHANT ACQUITTAL.

In the July issue of "The Harbinger of Light" we alluded to the remarkable case of Frau Elsa Gunther-Geffers, who was prosecuted for obtaining money under false pretences by means of clairvoyance at Insterburg, East Prussia. She was acquitted by the lower court, and the public prosecutor appealed to the high court. The case ran several days, and Frau Geffers insisted on her powers being tested by the court. A later report states that the trial ended in a complete acquittal of the woman. Psychic experts summoned from Berlin, though they differed concerning the nature of the powers she possessed, were all agreed that the Insterburg trial had proved the existence of supernormal mental phenomena.

* * * *

In commenting on the case "The Two Worlds" says:

One of the experts, Dr. Kroner, a Berlin specialist, stated that the demonstration of active and passive telepathy, clairvoyance and intuition given by Frau Geffers at the close of the trial undoubtedly pointed to the existence of a sixth sense in the case of certain exceptional individuals; and the general opinion of the experts is that under the strictest tests the law could lay down, Frau Geffers has shown the actuality of supernormal psychic powers. As the law in Germany is even more strongly anti-psychic than it is in England, the case is of the highest importance.

Frau Geffers is to be congratulated upon her faith in her own powers, and upon insisting on those powers being put to the test. In Great Britain many mediums have been subjected to very rigid tests, which meant nothing and led nowhere. Individuals, who know little of psychic phenomena, lay down very rigid conditions, and if a medium is successful, the only thing achieved is that one more individual is convinced of psychic power. In the case of Frau Geffers, however, not only did a great deal of publicity hang on the result but the verdict itself will carry more weight than the findings of a scientific academy, for a court of law is a court set up to examine evidence.

* * * *

A rather amusing consequence of the trial is that the Governor of Konigsberg, within whose jurisdiction the town of Insterberg lies, has issued an order forbidding the police in future to employ mediums and clairvoyants in connection with the detective work. This is, of course, due to the fact that during the trial it was revealed that frequently the detective forces appealed to psychics for help in puzzling cases. The custom is far more prevalent in this country (Great Britain) than is generally known. Many of our prominent mediums could tell of interviews with detectives, by means of which crime has been traced, and we do not hesitate to say that in the case of the Bournemouth tragedy some years ago, for which Alloway was executed, there is a very grave doubt whether the criminal would ever have been traced had it not been for the help of our psychics.

To hate reason is the greatest evil that can happen to us.—Plato.

HANNEN SWAFFER.

Hannen Swaffer has become at least as well-known in Spiritualism as in journalism and the dramatic world. He is not only remarkable for his strong personality, but for his originality and executive force. He has lately become associated with the weekly journal, "London Calling," which, in its issue of the 12th June, gives a portrait of him and a page of anecdotes illustrating his pungent wit, and some of his other qualities. Amongst these is the tale of Lord Northcliffe introducing Swaffer to Bonar Law at a banquet. Northcliffe's name for Swaffer was "The Poet." Calling Swaffer over to the great statesman, Northcliffe said, "Law, do you know Swaffer? Poet, do you know Law?" Swaffer was equal to the occasion. "Poets know no Law," he retorted.

While on the subject of our meteoric friend, whose championship of Spiritualism made such a sensation in Fleet Street, we may mention, as an instance of his popularity abroad, that he was chosen as one of the contributors to the Symposium on Ibsen (on the occasion of the Ibsen centenary) in "Politiken" and other Scandinavian journals. Only three other British writers were asked to contribute. These were George Bernard Shaw, Somerset Maugham and John Galsworthy.—"Light."

WHAT PROOF HAVE YOU ?

It seems rather late in the day to ask Spiritualists what proof they can produce in support of their claim of spirit return, and no matter what you may say in reply, some of these critics persist in declaring that they are not satisfied with the evidence. Dealing with such as these in a recent address in London, Mr. Hannen Swaffer said:—

He recently called up a friend of his, who is now a Rear-Admiral, and he said to him: "Will you tell me what proof you have that Captain Scott got to the South Pole?" He replied: "None." I said: "The photographs produced could have been taken on Ealing Common in the winter?" He said: "Yes." "The scientific records that were made could have been faked?" He said: "Yes." "What evidence have you got anywhere for the fact that Scott reached the Pole?" He said: "None, except the word of a man who tells the truth." Since Captain Scott died in the far South, the snows of several winters had made white those terrible plains, but the memory of Scott, after that of Nelson, is the greatest thing in this country.

Authors and Spiritual Guidance.—Mr. Shaw Desmond, the popular novelist, declared at the annual dinner of the British College of Psychic Science in London that in addition to Strindberg, the great Swede, he believed there was no writer worthy of the name who had not been conscious at one time or another of spiritual guidance. Let us mention, among such authors, the case of Paul Adam, the French novelist, who frequently said that several of his romances were written while he was in a mediumistic state, when his hand was guided and his mind counselled by an intelligence exterior to his own.

Where was the Parson?—In the course of an address before the London Spiritualist Alliance, Vice-Admiral J. C. Armstrong told a good story concerning the return of a Scottish Presbyterian minister. On dying, he had duly arrived on the "other side," but could not understand where he was, and indeed remained in a state of perplexity for some time. "This is not heaven," said the Presbyterian; "there are no angels; and it cannot be hell, for there is no fire. I do hope that I have not strayed into the purgatory of the R.C.'s!"

NOTES FROM AMERICA.

INTERESTING TOPICS DISCUSSED.

By B. M. GODSAL, San Diego, California.

LAYING A GHOST WITH BULLETS!

Readers may remember the account, given in one of these Notes, of an attempt to lay a ghost, that was haunting a farmhouse at Great Bend, Kansas, by shooting volleys of bullets into the apparition. In the sequel, the peppered ghost had, and still has, all the best of the encounter. On the following night four farm hands, sleeping in the barn, were so harassed and hag-ridden by the ghost, at which one of them took shots with a pistol, that after breakfast they all left the farm. And that morning the faithful watch-dog, Sport, was found dead, with every appearance of having been choked.

The farmer is reported as saying: "I decided to give up. The animals were sold to a neighbour. Nobody believes in ghosts any more, but I'll tell any person that the most ordinary ghost in Kansas has tormented us until my wife and I have deserted our farm to him, and we won't go back until our nerves have had a good rest." All of which shows that ghosts are by no means gun-shy, and cannot be driven away by Ku Klux methods, and also that the people who "do not believe in ghosts" are the ones most easily stampeded by them.

A WARNING TO PROPHETS.

Owing to the recent earthquakes in Oaxaca City, Mexico, and because the people's overwrought nerves are in no condition to stand the jeremiads of irresponsible prophets, it has been decreed that: "Persons prophesying earthquakes here are to be punished if their predictions prove untrue." The laws of Moses, it will be remembered, provided that all persons whose prophecies went astray should be put to death, because they could not have been inspired by the Lord. If the Mexican law were given a world-wide application, it would certainly make some of our prophets regret having spoken. In this world, the people with deepest insight prefer, as a rule, to await the outcome of events; and more than likely the same rule holds good in the spirit world.

SEARCHING FOR THE LONG-DISCOVERED.

A few months ago we read of 60 distinguished physicians displaying their ignorance of all spiritual phenomena, in response to an invitation to tell what they knew about the soul and its survival. And now, the "Literary Digest," in a recent number, deals with another symposium on immortality, in which prominent religionists and scientists and philosophers show by their answers that, spiritually, they are in the same boat as the physicians; and they parade the same lofty ignorance of the fact that Spiritualism long ago provided the solution they pretend to be seeking.

The outstanding fact in both of these inquiries is that not a single person of the many who have made a special study of human survival was invited to express an opinion. Evidently the two symposia were arranged for no more serious purpose than to indulge in the sport known as "beating about the bush"—in this case a bush out of which the early Spiritualist had already flushed the game and bagged it. But Dr. John Dewey, of Columbia University, came very near spoiling the sport by saying

that if immortality can be proved "it would have to be along the lines of the psychological researchers."

How close Dr. Dewey came to upsetting the immortality guessing contest will be appreciated when we remember that another Columbia professor, the late Dr. James H. Hyslop, once wrote: "Any man who does not accept the existence of discarnate spirits, and the proof of it, is either ignorant or a moral coward; I give him short shrift, and do not propose any longer to argue with him." Evidently the former professor of logic, at Columbia, did not feel himself bound by the exhortation to "suffer fools gladly"—even though that precept was addressed specially to those who, like himself, held a spiritual truth in advance of its general acceptance.

THE MIRACLES OF JESUS.

Earnest Christians who refuse to consider the evidence afforded by Spiritualism, and yet find a difficulty in holding to their faith without it, are for ever stumbling over the miracles of Jesus. Under the title, "The Difficulty of the Miracles," the "Literary Digest" quotes a writer in the "Forum" as saying that after a child learns "the contradiction between the miracles and the laws of the universe, he loses his faith," and that "it is folly to proclaim that Christianity rests upon miraculous signs and events, and that, shorn of these, there is, and can be, no Christian religion."

Whatever it may be that Christianity rests upon to-day, it is certain that had Jesus and his followers been shorn of their miraculous powers there would now be no religion called "Christian"—for did not Jesus himself repeatedly point to his works as evidence of his mission?

It is quite unnecessary to teach a child to believe in Joshua's sun and Jonah's whale in order that he may believe in the miracles of the New Testament. The child (of whatever age) should be taught to distinguish between wonders which, given proper conditions, can be performed to-day, and wonders which by no means can be performed to-day, and therefore are incredible on the evidence offered.

Unfortunately, the Sunday School teachers themselves do not believe that the New Testament miracles happen in the present age; hence they are unable to point out any line of demarcation that will separate fables from facts, and are compelled therefore to lay the same stress on all biblical miracles alike. As a result, absurd legendary marvels and the actual workings of true spiritual gifts become inextricably mixed in the minds of the young, who cannot be blamed for rejecting the mixture on their arriving at years of discretion. While societies, such as the "Gideons", put the Bible within reach of people, Spiritualism puts it within reach of their intelligence.

The Testing of Mediums.—At a well-attended meeting of the Christian Spiritualists' Federation, held at the Temple of Light, Southwark Bridge Road, London, under the presidency of Mr. W. Harold Speer, in view of the fact that a large percentage of the mediums appearing on Spiritualist platforms to-day are either undeveloped or not spiritual, it was resolved that a committee of four be selected to test all mediums, and that those who pass their test be granted a diploma of spiritual efficiency.

Spiritualists—Wake Up!

To the Editor of "The Harbinger of Light."

Sir.—I heartily concur with Bro. Atcherley's sentiments regarding the attitude and doings generally of Spiritualists as portrayed in his letter published in the July issue.

He says:—"The Spiritualistic movement is riddled with dissension," etc. This dissension is caused by the fact that there are those who are continually entering our ranks, bringing with them their orthodox ideals, mentally grounded to such an extent that, immediately they hear any teaching expounded contrary to their beliefs, they become antagonistic; thus keen dissension arises and fraternity ends.

Spiritualists are not different from any other Sects, as they all differ but with this difference; they are segregated in their different Churches, whereas we have people attending our meetings all differing in their mental outlook. It is only time that will obliterate these dissensions; and those who lead can only exercise tact and keen judgment, keeping the "oil on the troubled waters" all the time.

Bro. Atcherley also says:—"The day for phenomena is past": I think he should have added the words, "for myself," because, while there is a continuous flow of newcomers (as there always will be) into Spiritualism, the phenomena are a very necessary essential for them, just as it was for Bro. Atcherley when he began his investigations.

"Living the life!" Yes! Are we not all living it, just in our own way, and we will continue thus to live until mentally we receive that which enters our lives that is conducive to a new line of thought, and as Spiritualism can and does supply this need, we must, of necessity, utilise the phenomenal, which it alone of all the Religions can supply.

It is good to find that Bro. Atcherley entertains such lofty ideals, and I can assure him and others that have benefitted spiritually that they are needed to swell the ranks of the workers who are sincerely and earnestly giving good service to those who are investigating spirit return. Let him now endeavour to put into practice his ideals by joining our ranks; and he will soon find (as many of us have found long since) that when he has to endeavour to assist in the freeing of the mental bondage of investigators, he will obtain for himself a complete answer why Spiritualists do not "wake up."

It is often said that "the lookers-on see most of the game" but in this case it is not so. Bro. Atcherley will see more of it if he will accept my invitation to be an active worker for our glorious cause; then he will realise that his assertion "You who are foremost in the movement should do your duty," is not as well merited by the leaders as he seems to think.

I doubt not his good intentions. Thus knowing they are good, is a very tangible reason why he should put them into practice as soon as possible.—Yours, etc.

EDGAR TOZER.

North Melbourne.

"The Science of Numerology."

Published by Rider & Co., "The Science of Numerology," with its sub-title: "What Numbers Mean to You," is a valuable addition to the works already written on this most interesting and useful of subjects—Numerology. While, on the whole, acknowledging the meaning given to numbers by other writers, the author has added much that is new, and the whole work is written in such an easy, simple, and concise manner, that anyone really interested in the subject, and with the average mentality, can, after reading the book, commence at once to apply the knowledge gained to himself, to those with whom he comes in contact, and to the everyday affairs of mankind, which will give him a useful, and a deeper understanding of the laws of Life.

THE "HARBINGER" IN AUCKLAND.

The agency for "The Harbinger of Light" in Auckland, New Zealand, is Kealy's Book Shop and Library, 21 Shortland Street, where the journal may be procured.

THE EDITOR.

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.

On Sunday evening, 23rd June, Mr F. Miller dedicated three infants to Spiritualism. The earthly names given to the children were:—Hazel, Coral and Allen, and the spirit names were:—Violet, Esther and Bartholomew. An artistic wreath of flowers was placed round each child's head and a floral harp over their hearts. Two little Lyceum pupils, Misses Sadie Guinane and Phyllis Dittmer, each recited an appropriate verse, and Mrs. N. Cook rendered a solo, "The Gift." The ceremony was indeed very pretty and impressive.

The morning session still continues to attract a few earnest members and enquirers and what we lack in numbers we endeavor to make up in enthusiasm.

Our afternoon Mediums' Symposiums are well attended and we are obliged to the following mediums for their services:—Mesdames Peach, Martin, Bowden, Bromley, Orion, Douch, Schradner; Misses Bracken, Ogdan and O'Neion; Messrs. Midolo, Arthur, Oliver-Jones, Stint, and Windlow.

At the evening services Messrs. F. P. D. Miller and A. J. Bush have been the exponents and judging by the large and attentive audiences their lectures have been appreciated.

Best wishes to Editor of "Harbinger," and all who are working in the interests of Spiritualism.

G. N. GARDINER, Recorder.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

We are pleased to report steady and consistent progress.

Leaving by the SS. "Moreton Bay," on August 1st, our speaker, Mr. J. M. Moorey, will proceed on a short sojourn in England. In need of a complete rest, which in some cases only a sea voyage can give, and acting on medical advice, he decided to make the trip. We trust, however, to have him back in our midst with renewed health and vigour, and doubtless with fresh thoughts and ideas gathered in the Homeland, early in the New Year.

Mr. Vyvyan Deacon will be our speaker for the month of August and probably Mr. Francis H. Drake for September. Further details of speakers and workers will be duly advertised.

Our socials have been so well patronised that we have found it imperative to engage a larger hall situated at the corner of Exhibition and Latrobe Streets (The International Irish Foresters). We trust our friends will encourage us in this new enterprise by attending in full numbers our future socials. Mainly, of course, our success depends upon the patronage received. The hall we have engaged will accommodate a large number of people and is in every way far more suitable and convenient. Please do your part. Old patrons bring friends with you!

Kind regards to our Editor and all kindred Churches and Societies.

WM. GREENWOOD, Recorder.

THE PRAHRAN SPIRITUALIST CHURCH.

Since our last report, we have had a number of good, interesting and educative lectures by Mr. E. O. Jones: "What are You Asking For?"; Mr. F. Johnston, "Tolerance"; Mr. V. Deacon, "Nature's Finer Forces"; Mr. L. Plum, "Pernicious Literature"; Mr. L. Cherry, "Spiritual Gleanings, What we Need Most." Following these inspiring lectures, equally helpful and comforting messages have been given by Mrs. Plum and Mr. Johnston.

The Afternoon Message Services have also been very effective with much comforting assurance of the continuity of life, and encouraging advice. In this connection we desire to express our appreciation to Mrs. Plum, Mrs. Kelly, Mrs. Martin, Mrs. Marsden, Mrs. Wyndham, Miss French and Mr. Deacon.

A recent Saturday evening "At Home" was enjoyed with the Rev. J. T. Huston who lectured on "The Eyes, their Care and Preservation." Musical items and refreshments completed a good time.

Pound Night Socials have been popular, and are now eagerly looked forward to by all.

The week-night message services continue to be successful and helpful. With good wishes to kindred Churches, and to the Editor.

L. J. PLUM, Hon. Sec.

THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.

During the past month Sister Bell-Jarvis has given us some very helpful and uplifting lectures on:—"True Religion," "Dreams," "Sincerity and Wisdom," and "Now." These lectures have been listened to with much earnestness and great appreciation.

Our Healing and Concentration Class still continues to be a source of blessing to many sick and suffering and we are constantly receiving requests from outsiders that their names might be added to our already long list. The success of this healing is all due to our wonderful band of healers from the spirit land and to them we offer our grateful thanks.

On Saturday, June 16th we held our grand social which was a great success, both socially and financially, and we thank our energetic President and Committee for their untiring work. We are now working hard for a Sale of Gifts which

we expect to hold in about two months time and which we hope will be a successful as well as a pleasant evening.

We extend a hearty welcome to all earnest inquirers and wish success to all kindred Societies; also we wish all good fortune and continued success to the "Harbinger of Light."

M. TURNBULL, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

During the past month the services have shown a marked improvement, both afternoon and evening. The addresses by Mr. Tozer, Mr. Cherry, Mr. Howard Eddie and Mrs. Haworth were both instructional and spiritual, and gave splendid food for thought.

We are pleased to announce that Mrs. Haworth has joined up with us, and has accepted the position as deputy-leader to Mrs. Reynolds. This will greatly strengthen our ranks. We also thank our demonstrators for the way that they have rallied around us, also the visiting medium.

We held our usual monthly social on June 16th which was a splendid success, owing to the untiring energy of Mrs. Clinnick and her son, also the ladies' committee. It was also very encouraging to see other churches represented at our social evening.

We extend a hearty welcome to all visitors and earnest workers, and wish the Editor of the "Harbinger of Light" and all sister churches the best of wishes for their success in the cause of Spiritualism.

P. J. STOKES, Hon. Sec.

NEW SOUTH WALES.

S. O. L. CHURCH, STATION HOUSE, SYDNEY.

We are pleased to report that the congregations are improving in this centre. Services have been taken by Miss Major, also the President (Mrs. Hanger) and on one occasion by Mr. Williams. The people are gradually becoming interested in the teaching, and joining the various classes. We have been ably supported in respect to demonstrations by Mesdames Wilshire, Hopkins and Redfern.

Our musical programme at each service has been efficiently conducted by our pianist, Miss Vinell, and the social in aid of Piano Fund proved a distinct success. Our banking account for this purpose is rising rapidly. Classes are in process of forming and the established classes well attended.

With best wishes to all S.O.L. and kindred Societies, and best wishes to the Editor.

ELLORY MAJOR, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.

The work of this centre has been progressing well during the month. The classes are well attended, and the students are rapidly preparing for public work. One of the latter, Mrs. Temple, gave her first lecture on Sunday afternoon, July 8th, and bids fair to become a speaker of no mean order.

On Sunday evenings, in addition to lectures by our President (Mrs. Hanger) Miss Lambrick and Mr. Williams also gave highly interesting and instructive lectures, the meetings always ending in the usual way with musical programme.

On July 2nd a very impressive service was held. The infant sons of Mr. and Mrs. Hamilton were christened. This function was both unique and beautiful, and the guide and teacher of the church came himself and blessed the little ones.

During the month we were pleased to welcome to our platform Mrs. Marsden and to hear how the work is progressing in Melbourne.

Our afternoon meetings are well attended, the lectures and readings being usually given by our President and on one occasion demonstrations were given by Miss Major; also we take this opportunity of thanking Mrs. Wilshire for her ready assistance in regard to the latter.

Our first "wedding" was celebrated this month. Two of our members, Mr. Marshall and Miss Smith were united. The hall was beautifully decorated and 60 guests were present at breakfast. Presents were many and costly, and a social programme—music, dancing etc.—was continued for the remainder of the evening.

The monthly socials and all usual functions have been continued with success. With best wishes to kindred Societies and greetings to the Editor.

ELLORY MAJOR, Secretary.

LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

The services have been very well attended during the month. The Lyceum is steadily growing, and the Healing Circle is much appreciated. The inspired lectures by our leader, Mrs. Eleanor Morrell, are very helpful, and provide food for thought to all listeners. The subjects were:—"Faiths and Facts" "Man's Destiny," and "Inspiration."

The monthly social held on 7th July was enjoyable and successful; the next will be on 4th August. The seance held on the 9th July was also a success, and we thank the helpers.

The occult class was open for one week to admit several new students and is now closed until October.

With best wishes to the Editor of the "Harbinger of Light" and Sister Churches.

(Miss) R. I. BROWN, Hon. Sec.

NORTH SYDNEY SPIRITUALIST CHURCH.

During the past month our meetings have been fairly well attended. We thank the following speakers and demonstrators who have taken our platform:—Mrs. Ellis, Mr. Nickolson, Mrs. Smith, Mr. Birch, Miss Caunter, Miss Lambrick, Miss Mitchell, Mrs. Berry and Mr. Rufford. Miss Lambrick gave a very instructive address on "What we do in the Sleep and Death States." Mrs. Berry's address on "Clairvoyance" was very interesting and instructive.

Our afternoon healing meetings are well attended and many are given the help they need.

We have to thank Mrs. Payne for her gifts towards the Social Fund.

May the "Harbinger of Light" meet with all success.

S. H. FISHER, Hon. Secretary.

CHURCH OF SPIRITUAL SCIENTISTS, SYDNEY.

Interesting services have been ours during the past month. Our lady President (Mrs. Rose Weeks) has done good work for the movement, and has striven hard to elevate the glorious philosophy of Spiritualism. Our platform has at all times been well supplied by good speakers and demonstrators.

On Sunday, 24th June, a memorial service was held to honor the memory of Mr. A. Butson, a pioneer worker in our church.

The guests at our monthly "At Home" were Mr. and Mrs. Walker; there was a good attendance and everyone enjoyed a social cup of tea.

M. BROWN, Recorder.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

There have been good attendances at the public services on Sundays and Thursdays, to listen attentively to the following addresses by our Pastor, Mr. R. A. Webb, Dip. S.N.U.:—"Positive and Negative Spiritualism", "Incidents in Spiritualism", "Our Life After Death," "Suffer the Little Children", "Lessons from Exposures of Fraudulent Mediumship", "The Psychic Christ," "The Phenomenal Basis of Spiritualism."

The Sunday night after-circles, presided over by Mr. F. Turner, have been well-sustained by the psychic and mediumistic gifts of several willing workers. The organist, Mr. Hy. Barton, has willingly and well officiated at all the public services.

Monday, June 4th, being a public holiday, a few members of the Church and Lyceum took advantage of the opportunity to have a distance ramble to Long Gully, near Terawhiti. Mr. R. Buist was the leader, and, the weather being fine, the outing was much enjoyed.

We record the passing to the higher life of a former member of the Church, the late Mrs. Lucy Elmsly. The funeral, at Taita Cemetery, was conducted by Mr. R. A. Webb, on Tuesday, the 12th June. The following Sunday, In-memoriam reference was made at the evening service, and a solo ("Come One Step Nearer") was sung by Mrs. E. Webb.

The social, on Saturday, the 16th, was both well attended and successful. It was notable for the good music supplied, for the dancing and the programme items.

We are glad to chronicle several additions to our Lyceum membership; both in regard to children and adults. We distribute free to our Lyceum members each month, copies of the "Lyceum Banner," and of "The Animals Friend."

The "Harbinger of Light" sells freely at our literature table, and it is much appreciated.

GEO. BODELL, 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.

- A. J. F. (Brisbane): We congratulate you on securing the publication of such an excellent letter.
- L. L. (Johannesburg): We have taken note of your remarks regarding comments made on the position of the Spiritualist movement in South Africa.
- M. D. (Napier): Very kind of you, to send along a further instalment. You will find one reproduced in this issue.
- E. J. (Launceston): We posted the July issue as desired. Thank you for newspaper cutting.
- B. P. J. (Yarram): You will see we have published "a few remarks" on the matter. Will let you have book as soon as it arrives.
- M. L. W. (Pasadena): Would advise you to call at the National Psychological Institute, 6027 Hayes Avenue, Los Angeles. Dr. Wickland might be able to recommend a suitable medium.
- M. E. (Corowa): Thank you for kindly forwarding cutting. We cannot offer an explanation without knowing more about the incident. Was it "a Spiritualistic seance being broadcast," or the work of a practical joker? Has there been any further reference to the matter in the journal concerned?
- E. R.: We cannot communicate with you as you omitted to give your address. In any case we have not the books in stock, but we might be able to procure them for you.
- F. C. F. (Ryde): Thank you for kindly forwarding cutting. It was naturally of much interest to us personally.
- R. S. (Sydney): We greatly appreciate your gratifying references to the contents of this journal from month to month. No, we much regret to say it does not receive the measure of support you say it deserves.

Of one thing we can rest assured; nothing in the universe, nothing in connection with human life is outside of the Realm of Law.—Trine.

TO THE CASUAL READER.

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

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