

THE HARBINGER OF LIGHT

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

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

“*LIGHT, MORE LIGHT.*”—Goethe.”

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Prosecution of London Spiritualist Alliance.
Grave Issues Involved.

A TRAGIC STORY:
Death Sentence in a Mirror.

A CRUCIAL TEST:
Subconscious Mind & Telepathy Eliminated
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
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Edited by W. Britton Harvey:

OCTOBER 1st, 1928.

Author of "Science and the Soul."

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The Editorial Chair.

Bombshell in the Camp !

There has been a great flutter in the Spiritualistic dovecot in Great Britain. It arose over a police prosecution in the middle of July, when Mrs. Cantlon was accused of having, on three specified dates, "professed to tell fortunes," and Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, was charged with "aiding and abetting, counselling and procuring." The headquarters of the Alliance are in Queensberry-place, South Kensington, and its operations are carried on in a large building, sub-divided into flats, seance rooms, lecture rooms, and offices in which the various activities of the organisation are conducted.

Meetings are held for the demonstration of clairvoyance, trance addresses and the development of psychic faculties, and various mediums have permanent quarters there for giving private sittings to both members and approved outsiders. Mrs. Cantlon has for the past two years been one of these mediums. The mediums available, however, do not take the fees direct; they have to be paid to the Secretary, and a percentage is deductible for the accommodation provided. In this way the Secretary of the organisation became involved. She issues the tickets and accepts the fees from investigators for interviews with any particular medium.

* * * *

The Alliance, of course, does not guarantee results. "The mediums engaged here we know to be gifted," Miss Phillimore stated in a Press interview, "we believe them to work honestly, and what we want them to do is to give communications from departed people." Fortune-telling, as popularly understood, is discountenanced. Sir Arthur Conan Doyle is President of the Alliance, and among the fourteen councillors are Mr. E. P. Hewitt, K.C., the Viscountess Molesworth and Dr. Hector Munro, the well-known Harley-street physician.

Immediately legal proceedings were launched it was recognised that very serious issues were involved—especially as regards the position of the Spiritualist Alliance—and a substantial Defence Fund was speedily raised. The services of Sir Patrick Hastings, K.C., and Mr. Eustace Fulton were engaged on behalf of both defendants, but when the case was partially heard it was explained that developments had occurred as a result of which the counsel named would appear for Miss Phillimore only, and Mrs. Cantlon would be represented by Mr. Bullock. The case was heard at the West-

minster Police Court, the presiding Magistrate being Mr. Oulton.

* * * *

Evidence was given by three police-women who related the nature of their sittings with Mrs. Cantlon. This shewed that the medium was under the control of a North American Indian, named "White Chief," and the details indicated that the sitters were told a lot of nonsense in which there was neither reason nor truth. There was talk about a black spaniel and white rabbits in association with "White Chief," and one of the women added that towards the close of the interview the medium asked the time, and on being told, replied: "I can give you ten minutes more; tell me when it is a quarter-to-one."

Of course there was no means of checking the evidence. The sitter was the only person present, apart from the medium, and Mrs. Cantlon declared in the witness-box that she could not say whether the evidence was truthful, or otherwise, as she was in trance at the time and consequently did not know what her control had said. Her object in devoting her life to Spiritualism was to prove the fact of the reality of a life beyond the grave through mediumship, and all she knew about "White Chief" was what her sitters had told her.

* * * *

Miss Phillimore stated that when Mrs. Cantlon was first employed by the Alliance she was satisfied that she was a genuine medium and that her sittings were given in a genuine spirit. People had called at the Alliance and asked to have their future foretold and she had replied: "Our mediums do not do that kind of work." No sitter had ever told her that Mrs. Cantlon had predicted future events, and if anyone had complained that the lady was telling fortunes she would have reported the matter to the Council. Asked if Mrs. Cantlon had been dismissed from the service of the Alliance, she replied that she had. "Was that because she told fortunes?" asked the prosecuting counsel. "No," replied the witness, "it was a consequence of incidents which have arisen since this case commenced." "Is it in consequence of incidents arising out of mediumship that she has been dismissed?" pursued counsel. "Yes" was the reply. What those "incidents" were has not been disclosed in the reports thus far to hand.

* * * *

Evidence was also given by Sir Arthur Conan Doyle who said that since the case commenced he had taken steps to ascertain whether Mrs. Cantlon was a fit and proper person to be a medium. He had never had a sitting with the lady himself, but Captain Craufurd had told him of "some very remarkable results of Morse transmission, a subject upon which Mrs. Cantlon knew nothing." Asked by the prosecuting counsel if he could give any reason why, if a police spy went to a sitting, the control should not break up the sitting at once, Sir Arthur replied that "the laws governing such things were very much beyond our comprehension—there would be such discordancy that anything might happen."

* * * *

Sir Oliver Lodge, whose evidence followed, said

he was not a member of the Alliance, but had been a member of the Society for Psychical Research since 1882.

Sir Patrick.—The Society is inquiring into the phenomenon generally known as Spiritualism?—Popularly known by that term.

—You have always approached this matter from a perfectly scientific point of view?—From that alone.

This science necessitates the use of mediums?—In my own case it does, because I have no power myself.

From your own scientific experience are you satisfied there are mediums who are perfectly genuine in the work they do?—There certainly are. There are others also.

Sir Oliver said that the popular idea of telling fortunes was looked upon by them as being a rather absurd procedure.

Sir Patrick.—As far as the duties of the mediums are concerned, are they any more than to transmit the messages received?—It is a kind of human faculty we do not understand, but which we are trying to investigate. The Society for Psychical Research was founded to investigate super-normal human faculties, whatever they may be. Mediums are instruments for the purpose of the study.

* * * *

This being the conclusion of the evidence, the Magistrate said he did not suppose that his views on Spiritualism were of much moment to anybody but himself, but he had lived long enough to know that there were a great many things in the world of which we could not be certain. He had a perfectly open mind. As regarded the summonses, there was no dispute as to the substantial accuracy of the police witnesses, and he was of the opinion that both Mrs. Cantlon and Miss Phillimore were guilty. He added: "I give Mrs. Cantlon the benefit of the doubt in my mind, and I assume that on these three occasions she did believe she was under the control of this Chief, his black dog and his white rabbits, and other things that belonged to him. But I should strongly advise her to get rid of a disembodied spirit who wants to know the time for lunch and tea." The charges in both cases would be dismissed under the Probation of Offenders Act, and of the costs, amounting to £30, Miss Phillimore must pay £20 and Mrs. Cantlon £10.

Grave Issues Involved.

Both defendants in the foregoing prosecution, it will be observed, were adjudged guilty of the offences with which they were charged, but were let off under what we in Australia know as the First Offenders Act. They were, however, both mulcted in costs. This, however, was a very minor matter compared with the far-reaching implications of the judgment. It is this aspect that has caused much concern to the leaders of the movement.

* * * *

One cannot overlook the significance of the fact that, although Mrs. Cantlon has given hundreds of sittings, no complaint of fortune-telling has been made against her by any of the sitters to the Alliance. It has remained for the three police-women to make this discovery. It would not be legitimate to impugn their veracity in view of the unchallenged statement of the Magistrate that there was "no dispute as to the substantial accuracy" of their evidence, and the only conclusion one can draw is that they took with them such conditions as invited exactly what they got.

What these conditions really represent is, as Sir Arthur Conan Doyle remarked in evidence, "very much beyond our comprehension," and it would be futile to attempt to discuss them here. "Like attracts like," we are often told, but an argument of this character does not advance matters much. Why is it that a guide cannot detect that his

medium is being trapped? That is what we want to know. Generally speaking, they certainly cannot. In exceptional cases, however, they can. But why should they be exceptional? That is a problem which, at our present stage of knowledge of the forces operating in trance mediumship, cannot be answered.

* * * *

However, it is not with Mrs. Cantlon that the Alliance and other Spiritualist societies in Great Britain are mainly concerned. There is something far more important than that at stake. It is realised that the very *raison d'être* of the Alliance has been assailed. Obviously the position of its Secretary has become untenable. She is made legally responsible for anything a medium may say at a sitting, and there will be no First Offenders Act to protect her should she again be successfully prosecuted. Every other Society employing mediums in a similar way to the Alliance is, of course, in the same boat. It is, therefore, a body-blow of a particularly violent character that has been struck at the movement.

Mediumship is the very foundation of Spiritualism, and seeing that most of the members of the cult regard it as a religion they naturally advance the objection that their religious liberty has been assailed. Prosecution, therefore, at once becomes Persecution! That, of course, will not be tolerated. The spirit of the age, for one thing, is against it, and the spirit of Spiritualism is another factor to be reckoned with. Law or no law, Spiritualists will not suffer further injustice with complacency. It is exasperating enough for the law to declare, as it does, that there is no such being as a **genuine** medium, but if to this affront is to be added religious persecution it will be found that the community will rise in revolt and demand a modification of the existing obsolete statutes.

* * * *

Our demands, as pointed out by Sir Arthur Conan Doyle, are moderate and reasonable: "What we wish, as a minimum, is that all registered Spiritualistic Churches, and all serious Societies for the study of psychic matters, should be exempt from police persecution. We hold no brief for the mere fortune-teller, whose work has no religious significance and no guarantee of sincerity. But we are very earnest to get what we need." He has been in communication with the Home Secretary in the matter and has been officially informed that "there is no hope of a change in the law." "This is not a wise resolution," he significantly adds. It certainly is not. There is such a thing as "a change of Government," and seeing that Spiritualism has now such a firm hold of the British people, and that it is actively conducting its operations in no fewer than 500 churches, it does not require the vision of a seer to foresee what might possibly be the result of an election fought on religious persecution as its dominant issue.

* * * *

However, it is to be hoped that wiser counsels will prevail and, in our opinion, they will—especially as influential sections of the Press have denounced the action taken against the London Spiritualist Alliance. They regard it as a waste of time and public money and a palpable encroachment on the religious liberties of an appreciable section of the people. The law, therefore, must either be altered or the police be instructed to "wink" at out-of-date and altogether irrational statutes in so far as their application to properly-constituted Spiritualist organisations is concerned.

Wayside Notes.

Telepathy put to the Test.

A very considerable section of critics is perpetually declaring that psychic phenomena of all kinds can be satisfactorily accounted for by telepathy. Whether of the mental or physical variety makes no difference—telepathy is the magic key that opens the door and explains every phenomenon. We have not the remotest doubt that, under certain conditions, impressions can be made by one mind upon another mind. But we feel equally sure that such occurrences are not nearly as frequent as the very confident champions of this hypothesis imagine.

There has, in our opinion, to be a perfect adjustment of the vibrations of the two minds concerned before any such experiment can succeed—something similar to the attunement of the transmitting and receiving apparatus in wireless telegraphy. If this were not so, we should all be receiving all sorts of thoughts, impressions and ideas emanating from every conceivable form of mind and producing a veritable mental medley. Such a jumble would be sufficient to give mankind a chronic headache!

Mr. Robert Blatchford has long since discovered that "the telepathic explanation is overworked," and every experienced investigator will endorse his dictum. Thought-reading, he further tells us is "a favourite method of getting over awkward evidence." It means that the medium can read our thoughts and also examine our subconscious memory. Have any of our readers ever put what Mr. Blatchford describes as "this daring assumption" to the test? We have—and have always failed to score!

Our last experience of this character occurred a few weeks ago. We reproduce the details elsewhere in this issue under the heading—"A Crucial Test." It will be seen that telepathy on our part, or mind-reading by the medium, utterly fail as an explanation. All the facts are pointedly opposed to both of these hypotheses.

A Dean on "Trivialities."

"So far as communications from the other world are concerned, we must always submit them to the test of their intrinsic worth," said Dean Palmer in the course of an unequivocal attack on Spiritualism at St. Mary's Cathedral, Johannesburg, on a recent Sunday night. And he went on to argue: "What can it matter to us that communications are possible if, when they arrive, they are trivial and without value?"

Here we have the same old story of the alleged "triviality" of many of the messages that come to hand. When will these dear ecclesiastics learn that these so-called "trivialities" may often possess an element of supreme importance? We are no more attracted by "trivial" communications than is the Dean himself. The only difference in our viewpoint is that we know that the survival of the human personality cannot be **proved** by any other process.

For evidence on the point to be conclusive it must necessarily deal with details of a personal character. It is the only way of determining the identity of the one professing to communicate. When once this has been done we are prepared to listen to what they have to say. But the Dean won't sit on this lowly form. He wants something grand!

"The Church," he tells us, "will never accept with joy the results of the new methods until the marks of **greatness** are upon these messages." But this is putting the cart before the horse. Suppose the Dean were to listen to a thrilling sermon—delivered through an entranced medium—characterised by a perfect flood of ornate oratory which almost swept him off his feet, would he necessarily accept it as a wonderful deliverance from the spirit world? We wouldn't—at least, not until we had been convinced that communication was possible.

And the Dean is not convinced yet. He must, therefore, get the conviction first, and if he is ever to reach that stage he will find that, like the rest of us, he will have to deal with "trivialities" first. The "marks of greatness" may come later!

"The Great Problem"—Read it!

The more attention we devote to the scholarly and voluminous work of Dr. Lindsay Johnson, "The Great Problem and the Evidence for its Solution"—already reviewed in these columns—the more do we appreciate the tribute paid to it by Sir Arthur Conan Doyle:

A glance at the letters behind Dr. Lindsay Johnson's name will give some idea of his academic distinctions, but rare as such credentials may be, it is far rarer to find a man who can handle his learning so gracefully, making each subject illustrate the other, and weaving all into one harmonious pattern. On one page he speaks as a man of pure science, in another as a learned physician, in another as an experienced psychic researcher, in another as an authority upon comparative religion, and yet all is lightened by graceful literary and poetical allusions which show a man of wide general reading with a retentive memory and a remarkable gift for selection. I feel it is an honour to help in any way towards the production or reception of so fine a work.

Nothing that we can write can surpass this eulogy, but we can, at least, endorse it and thus assist in encouraging the reader to procure the volume for himself. Its comprehensiveness may be gauged by the fact that no fewer than ten pages are occupied with a description of the contents! It is, therefore, a veritable encyclopædia of evidence, and the man who can read it through and yet feel that there is very little, or nothing, in the subject, must certainly be left until he reaches the Other Side and "finds out for himself." We certainly would not be bothered with him!

Although a comparatively expensive book—and yet cheap when compared with many others—its value cannot be reckoned in the sordid terms of pounds, shillings and pence. It contains the cream of scores of books from which the author has culled, whilst his own experiences, his charmingly-written comments, and his learned disquisitions on scientific, philosophical and religious themes, complete a volume of nearly 400 large pages which will ever rank among the finest productions in the field of Spiritualistic literature.

It is, therefore, little wonder that we have found a difficulty in keeping the work in stock. The demand has been beyond anticipations, and we must ask those of our readers who have ordered copies to exercise patience until fresh supplies come to hand. It is interesting to record that the first of the many purchasers with whom we had to deal was a dignitary of the Church, and he had no sooner glanced through his copy than he ordered another. Little wonder, then, that our first consignment was quickly exhausted! But there is another parcel on the way, and the copies ordered will be dispatched immediately they come to hand.

REMARKABLE CORROBORATION.

BOY WHO WAS BRANDED "THIEF!"

In forwarding the following particulars of a private seance held at the home of Mrs. Howard, of Toorak, Melbourne, Canon Bevan explains that the facts were related to him by Mrs. Howard, who, at his request, went to the office of the "Argus"—a Melbourne daily newspaper—and verified the date on which the report of the incident referred to appeared in that journal. "All the individuals," continues the Canon, "are well-known residents, and personally I have no doubt of the curious sequence and verification. I may add that, of course, the lady who acted as medium does not sign the statement, as, while she was in trance, she was entirely unconscious of the facts she communicated."

THE STATEMENT.

On July 7th, 1926, a little circle of three persons had a sitting at the home of Mrs. Emily E. Howard, of Toorak. The party assembled were as follows: Mrs. Kennedy, of Toorak; Miss McFowler, of Armadale, and Mrs. Howard, as above.

In about half an hour, Mrs. Kennedy became entranced, and at first, was apparently under control by the spirit of a little girl; but after a few unimportant communications, she was, apparently displaced by the spirit of a Chinaman, who seemed to be greatly perturbed. He said: (speaking through Mrs. Kennedy)

**A dreadful thing has happened in my country!
—It makes me very sad!—A little boy stole apples!
He was punished!—He was branded on the cheek!
—He was branded "thief";—Poor little boy!**

Later on the sitting broke up, having had, as the sitters imagined at the time, a rather uninteresting seance.

A week later however—on July 14th, 1926—the following appeared amongst the news items in the issue of the "Argus," of that date:

A wave of indignation, states a message from Tokio, is sweeping Korea because an American missionary (Dr. Haysmeier) branded a Korean boy on each cheek with the Korean word for "thief." The boy had been caught stealing the missionary's apples. The incident occurred in September, and it was believed to be forgotten, but the boy has been forced to leave school owing to his companions' ridicule. It is expected that charges will be filed against the missionary in the Korean Prefectural Courts. The Japanese vernacular press is now expressing indignation and urging the expulsion of Dr. Haysmeier from the country.—Reuter.

We attach our names as witnesses to this curious confirmation of the communication through Mrs. Kennedy.

EMILY E. HOWARD.
VICTORIA ANNIE McFOWLER.

Toorak, August 10th, 1928.

Promise Yourself.

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness, and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything, and make your optimism come true.

To think only of the best, to work only for the best, and expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To wear a cheerful countenance at all times, and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—Burt's Box Bulletin.

A TRAGIC STORY.

DEATH SENTENCE IN A MIRROR.

Can a person be sentenced to death by some premonitory warning, and, despite every conceivable effort to avoid its fulfilment, finally die on the day and the hour foreshadowed?

This question is asked by Cheiro, the hand-reading fortune-teller, in a new book, "True Ghost Stories," and he answers it: "My experience has taught me that such cases do occur." He cites the story of the death of Mr. Reuben Beyfus, of Boston, U.S.A., head of a famous Jewish family, who was known on both sides of the Atlantic.

Cheiro states that when he first met Mrs. Beyfus in Boston she asked him "Am I going to die?" and he replied: "No, but I think your husband is." She laughed, and invited him to come and see Mr. Beyfus.

"Why," she said, "he is as strong as an ox, the very picture of health."

Cheiro met Mr. Beyfus, and he confesses that a doubt as to his forecast troubled his mind. Mr. Beyfus looked so well.

* * * *

One morning Cheiro was summoned hurriedly to Mr. Beyfus' house. Mr. Beyfus related that when he was in his bedroom that morning, and had just taken up the telephone to make an appointment with his contractors, he looked in the mirror and saw words slowly appearing in it.

The words he had seen in the mirror were: "Twelve months from to-day Reuben Beyfus will be gathered to his fathers," and Mr. Beyfus said: "They were in my father's handwriting."

Mr. Beyfus months later called on Cheiro in London with Mrs. Beyfus and their son. They were going for a trip across Europe to Jerusalem.

"I never met Mr. Beyfus again," says Cheiro, "Some months later the son, Harry Beyfus, visited me, and told me the rest of the story."

* * * *

Mr. Beyfus, his wife, and son arrived in Jerusalem on the morning of the day completing the twelve months from the date the handwriting appeared in the mirror. They spent the day sight-seeing, and Mr. Beyfus was "as happy as a man could be." At night, after a meal, Mr. Beyfus sat in an armchair reading a paper. They were all happy—the dreaded day was nearly gone and nothing had happened.

Mr. Beyfus sat still in his armchair. His wife and son went downstairs to send off some post-cards. When they returned Mr. Beyfus still sat in his chair. He appeared to be asleep. At midnight Harry Beyfus thought he had better wake his father, and went up to him. He spoke to his father. There was no answer.

Reuben Beyfus was dead.

Cheiro tells many extraordinary "ghost" stories, and relates brief conversations which he says he had with Nurse Cavell and King Edward when they were dead.—"Daily Express," London.

I ANSWER—"YES."

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

REV. WALTER WYNN.

A CRUCIAL TEST.

THE SUBCONSCIOUS MIND AND TELEPATHY RULED OUT.

DELIBERATELY-PLANNED EXPERIMENT TO BAMBOOZLE ME.

BY THE EDITOR.

"We know how critical you are—always wondering about the subconscious mind and telepathy. We therefore muddled up the question in the mind of the medium, so that you would know it was not the medium's mind nor your own mind that gave the correct reply."

I HAD something resembling a joke played on me a few weeks ago. It occurred at a sitting with the medium through whom I have been investigating for a considerable time. On my arrival she said she had received a letter by that morning's mail from Mr. Stanley Brookes, asking her to ask some sitter to put a question to the guide for him. She suggested that I might be willing to ask the question, and send the reply to Mr. Brookes. I expressed my willingness to do so.

I know Stanley Brookes in a friendly way, although I only meet him at rather protracted intervals. He is also an investigator through this medium, and some of his experiences have been as extraordinary as my own.

"What he wants to know," explained the medium, "is whether he should sell the house." She gave me the envelope which had contained the letter and asked me to give it to the guide when soliciting the information required. There was nothing further said, and the lady straightway became entranced.

* * * *

At the outset the guide engaged in his usual conversation on personal matters and then I handed the empty envelope to him and said: "This is from a friend of mine and the medium's." He at once replied: "Oh, yes, I know this man."

"Can you tell me what he wants to know before I ask you?" I inquired.

"We don't want him to move or make a shift at all," came the rejoinder, "we want him to stay where he is."

This certainly implied that my friend Brookes was not to sell the house. But in the next breath the guide added: "Tell him to go on with it." On with what, if not the sale of the house? There was apparently a clear contradiction here, and of course I pointed it out.

This brought the reply: "He is not to make a shift, but he is to go on with the transaction and still remain where he lives."

What a jumble! He was not to remove from the house, and yet he was to "go on with the transaction"—presumably sell it! Yet the guide had previously implied that he was not to sell. Things seemed to me to be "very mixed," and I think the guide must have detected my perplexity, for he added: "the transaction will not take him away from his house."

The only explanation I could think of was that Mr. Brookes was to sell the house and remain on as tenant. I was on the point of "giving up the chase" when I noticed the medium's head was

averted and held in a way which suggested that she was listening to what somebody else was saying.

* * * *

A moment later the guide made confusion worse confounded by blurting out: "Yes, he can buy that place tell him—he will get right through with it!"

"Buy it," I exclaimed, "he is not talking about buying—he wants to sell! Look here," I added, "I am getting boxed up. Tell me—Is he to remain where he is?"

"Yes," was the immediate reply.

"Is he to sell it," I asked.

"No, he is to buy it! He'll understand all that!"

"That's more than I do," I retorted. "Look, here, friend, who has been giving you this information? I saw you listening just now."

The guide: "Arthur Beckett."

"Then he must be a friend of the one on whose behalf I am making these inquiries?" I suggested.

The guide: "Arthur Beckett is a relative of his wife's."

* * * *

I then noticed that the guide seemed to be losing control and a moment later came the salutation:

"Good morning! The keeper of the door asked me to come right through and speak for myself. I think he was getting bewildered! You tell Stan. I think it would be a good move to buy that place, because it will be a home for Hilda and the children. Tell him we will help him through with it, and that it will be alright. If you send this message on to him he will understand it is correct. I impressed him to write the letter which was brought here this morning because I knew you would be here and would deal with the question. I said to him last night: "Send it now and you will get your information correct."

"I hope it is correct," I interrupted, "but things seem a bit mixed between buying and selling."

"Yes. We know how critical you are—always wondering about the subconscious mind and telepathy. We therefore muddled up the question in the mind of the medium, so that you would know it was not the medium's mind nor your own mind that gave the correct reply."

"That was pretty artful of you," I remarked.

"That's the point," he replied, "and you will find Stan. will be glad to get the message. Lawyers lose no points, you know!"

"Were you a lawyer?" I enquired.

"Yes," he replied.

"Then you know my friend Brookes?" I asked.

"I was a relative, as you have been told," he responded; "I said Hilda, but perhaps I should have said Mrs. Brookes!"

* * * *

This concluded the incident, and when, half-an-hour later, the medium regained normal consciousness, she asked me if I had "put the question." I explained that I had and that I didn't know where I was! "They say he is to buy the house," I added, "not sell it!"

"Let me get the letter," said the lady, and went into an adjoining room for the purpose. On her return we read the brief note and, sure enough, we found that what Mr. Brookes wanted to know was whether he should **buy** a house he had in view.

"How stupid of me," exclaimed the medium, "I thought he wanted to **sell** the house."

"Yes," I explained, "they told me they had deliberately muddled things up in your mind to counteract the subconscious theory. Tell me, now, who is Hilda? Is it any one connected with Mr. Brookes?"

"I have no idea," replied the lady.

"And who is Arthur Beckett?" I asked.

"Have never heard of him," she replied.

As I was equally ignorant on both of these points the only thing to do was to question Mr. Stanley Brookes in the matter, and also ask him to clear up the mystery about the purchase of the house.

* * * *

I accordingly rang him up on my return to the office. He was greatly surprised to find that his question had been referred to me by the medium. I told him that I thought he owned the house in which he was living.

"So I do," he replied.

"But they say you are to **buy** it," I replied.

"Did they say that?" he exclaimed.

"Yes," I rejoined, and added: "You don't generally buy a place you already own!"

"No, of course you don't," he replied. "But it isn't this place at all that I was inquiring about. I have my eye on another, a smaller place, but I couldn't make up my mind about buying it, so I thought I would see what the guide had to say."

"And are you going to live in the smaller one if you buy it?" I asked.

"No," he replied, "I am not going to move. The other is just a little investment."

"That's alright," I said, "they said you were not to 'shift'."

* * * *

"By the way, give my love to Hilda," I banteringly remarked.

"What!" he exclaimed.

"Who is Hilda, anyway?" I asked.

"That's my wife's Christian name," he replied.

"Good Lord!" I exploded! "and who is Arthur Beckett?"

"What about him?" queried my friend.

"It was he who gave the message for you, advising you to buy the house," I explained.

"Well, well, he was my wife's uncle."

"And what was he when he was here?" I asked.

"He was chief clerk in a solicitor's office, and a smart fellow, too," came the reply.

"So he is still," I rejoined. "He got me fairly tangled up over the house and afterwards admitted that he had deliberately muddled the mind of the medium. It was a real bamboozling experience."

I then explained the whole circumstances to Mr. Brookes—who has given me permission to use his name—and he declared it was **all correct** and that he would proceed to complete the transaction for the purchase of the house.

* * * *

Well, now, surely nobody but a fool or a fanatic will suggest that either the subconscious mind hypothesis or the telepathy theory will apply to this case. The predominant thought in my mind, and also in that of the medium, was that Mr. Brookes desired to **sell** the house in which he lived. The whole inquiry was directed to that issue. Yet there was no suggestion of **selling** in any of the comments made either by the guide or by Arthur Beckett.

Evidently I misunderstood the guide's meaning when he spoke about "going on with the transaction." I thought he meant "selling." That was only natural, seeing that I was requested to ask if Mr. Brookes should **sell**. There was no thought of "buying" a house in my mind. But this point was cleared up at a later stage when the guide said emphatically: "He is to **buy** it!" That was the "transaction" with which Mr. Brookes was to "go on!"

* * * *

I still remained non-plussed however. Mr. Brookes had no idea of buying a house, so far as my knowledge went. He wanted to know if he should do the very opposite—**sell**. Things were in this pretty tangle when Arthur Beckett came on the scene. I had never heard of him before. His name came out "pat!"

"You tell Stan. I think it would be a good move to **buy that place**," he said. This remark did not elucidate things much for me. I was obsessed with the idea of **selling**—not buying. However, he assured me: "If you send this message on to him he will understand it is correct." And so it proved! The purchase of the house has since been completed.

"Celestial Survey of New Zealand."

This is the title of a booklet of thirty-six pages which, whatever else may be thought of it, deserves to rank as unique in the annals of Occult literature. It is described as "an Occult contribution to the Interior Science of the New Age," and is published by the Wellington Occult Class, as an act of appreciation of a five months' course of lectures on Occultism, the lecturer being Mr. Samuel Barnett, from whose pen several other occult works have emanated and who recently completed six months platform work for the Wellington branch of the Spiritualist Church of New Zealand.

The Preface informs us that never before has a "Celestial" survey of the sister Dominion been published, and goes on to state: "The spirit, and spirit form above, yet attached to every outer form of city, district, mountain, etc., can now be faithfully portrayed. This survey was undertaken by two Occult students (acting in concert and as a unity) with the tuition and supervision of an Adept from another Orb (Venus) . . . and except for illustrations (in brackets) and slight verbal alterations made to help 'outer' minds, it is a faithful transmission from the eye of the Angel to that of the reader."

Most of the important cities and towns of New Zealand come within the scope of the survey and their various characteristics are described. Occult students will naturally see much more in the book than the average man, and all those interested are invited to communicate with Mr. S. Barnett, C/o. Mr. Geo. Chuck, Mangonui, Northland, New Zealand. The price of the booklet is 2/-.



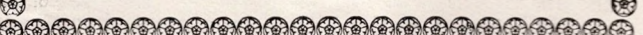
"FAMILIARITY BREEDS CONTEMPT!"

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.



PROSECUTION OF SPIRITUALISTS

THE LONDON SPIRITUALIST ALLIANCE INVOLVED.

DECISION EVOKES WIDESPREAD INTEREST.

The reader is referred to our Editorial columns for particulars of the prosecution of Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, and a Mrs. Cantlon, a medium practising under the auspices of this organisation. Mrs. Cantlon was accused of "professing to tell fortunes" and Miss Phillimore was charged with "aiding and abetting, counselling and procuring." Both defendants were found guilty, but discharged under the First Offenders Act. Miss Phillimore, however, was ordered to pay £20 costs and Mrs. Cantlon £10.

The case aroused tremendous interest, not merely among Spiritualists, but on the part of the community generally, and all the leading newspapers of the kingdom gave much prominence to the proceedings. Our "files" to hand show that they published columns of evidence, and it is noteworthy that in many of the editorial comments the journals had no patience with this "waste of time and money" by the police. Pages might be filled with "extracts" of this character, but we must confine ourselves to two or three illustrative examples, and the giving in extenso of a letter contributed to "The Times" by Sir Arthur Conan Doyle :

A Candid Criticism.

"Our Conscience must compel us to break the law."

TO THE EDITOR OF THE TIMES.

Sir,—I would ask your permission to make a few comments upon the case against a medium and against the society which employed her, which has just been decided in the Westminster Police Court. The verdict, as I understand it, is: "We won't punish you this time, but you are warned for the future."

Without arguing the rights or wrongs of our cult, it is an undeniable fact that we are numerous and earnest, and that we believe that mediums are essential both for study and for the conduct of our Churches. Many believe that they are those "Angels of the Church" to whom Paul alludes, and who are obviously human beings. This being so, any legal action which forbids or restricts them is to that extent religious persecution. That the police should be employed upon such a matter is deplorable, especially as their activities take the hateful shape of agents provocateurs. Still more deplorable is the difficulty of ascertaining what is the hidden power which induces the resuscitation of an obsolete law, and causes strong suspicion that sectarian bigotry may be at work.

In the case of Mrs. Cantlon, she has given hundreds of sittings at our rooms and no sitter has ever complained. Now, it is surely clear that had it been her habit to serve up the grotesque nonsense quoted by the police there would have been remonstrances. It is strange, indeed, that only the three police witnesses have had so deplorable an experience. When I say this, I do not impugn the truth of the witnesses, but it is a fact that harmony is essential in the seance room. It surely would be a disproof of all our views if higher forces descended in order to carry conviction to police spies. There seems to me to be an element of derision in the absurd messages which they receive.

More serious is the case of Miss Phillimore. She is the secretary of a society numbering more than a thousand people, most of whom regard this subject from a religious angle. She is now responsible legally for all that any medium may do or say, or may

be represented to have done or said, upon the premises. This puts her in an impossible position. We are law-abiding people, but we also have a conscience, and it is ill to place us in such a position that our conscience must compel us to break the law.

If I may take a personal instance, I have a bookshop which is instituted to give psychic information. Many people in distress come there asking for advice. We usually send them on to such mediums as we have found to be most helpful in such a case, and the results are gratifying. But by this extension or interpretation of the law I am liable to prosecution if that medium should not give satisfaction, or should confuse the future with the past. I would cheerfully face such a prosecution, but it is not a healthy state of affairs. From our point of view, it is the very central core of all religion, the proof of survival, which the police are attacking.

Our demands are moderate and reasonable. What we wish, as a minimum, is that all registered Spiritualistic Churches and all serious societies for the study of psychic matters should be exempt from police persecution. We hold no brief for the mere fortune-teller, whose work has no religious significance and no guarantee of sincerity. But we are very earnest to get what we need. The Home Secretary has informed me officially that there is no hope of a change in the law. This is not a wise resolution. We are a solid body numbering some hundreds of thousand voters. We are of all parties, but we are united against those who refuse us justice, and impose upon us a religious persecution.

Yours faithfully,

ARTHUR CONAN DOYLE,

President of the London Spiritual Alliance.

"A Test Case"—In one Sense!

"Spiritualists have as much right to liberty of conscience as the professors of any other faith."

The "Morning Post" is a conservative journal and one of the most influential among the London dailies. It has a very large circulation and is favored in Church circles. This is what it says :

This case has been described as "a test case," and in one sense it is well described so. It is a test of the expediency and even the justice of bringing such prosecutions. No wonder the police are over-worked when their time and energy are occupied in this petty and vexatious procedure. It is not necessary to have any faith in Spiritualism to come to that conclusion.

The point is that perfectly honest, sincere and reputable persons do believe in Spiritualism; and have as much right to liberty of conscience as the professors of any other faith. The London Spiritualist Alliance is a well-accredited organisation, and to prosecute its secretary as aiding and abetting the telling of fortunes is to bring the law into disrepute. The Alliance may preach false doctrine; but since the fires of Smithfield were extinguished, that has ceased to be a crime.

Such prosecutions are not only vexatious and contrary to opinion and policy; they are repugnant not less on account of the methods by which they are prepared. To make a case, three policewomen gave evidence of having attended seances. Was it for this office that women were enlisted for the police force, in response to the importunity of eager feminists? Is that all the use that can be found for them?

We would suggest to the Home Secretary that he would not only serve the comfort of his days, but would much increase public confidence, if he would instil a little more discretion and discrimination into his agents in enforcing a law that is so easily and obviously overstrained.

Further Criticism of Home Secretary.

"Police women could have spent their time very much better."

Everybody has heard of "The Spectator"—one of the most staid and dignified journals published in London, and very ably conducted to boot. Here are its comments :

We cannot help feeling that the police-women who were instructed to gather evidence for this prosecution could have spent their time very much better. Whatever view one may hold about Spiritualism it is a fact that many sincere people find in it either a help to faith or a method of scientific investigation. Much fraud is, of course, attributable to dishonest mediums; Browning could find plenty of new Sludges; but if a Spiritualistic society is to be held responsible for all the errors of a medium a ban will virtually be placed upon the association of the outside public with psychic investigation. Surely the Home Office has better ways of spending time and money.

CATHOLICS AND SPIRITUALISM.

A very interesting address was recently delivered by Sir Arthur Conan Doyle at the Grotrian Hall, London, in the course of which he said :

As to the Roman Catholic view, he thought that was the nearest to actual knowledge of those facts which we had been taught from the Beyond. The Roman Church taught the doctrine of Purgatory, Prayers for the Dead, Guardian Angels and Miracles. Spiritualists knew of the realities underlying all these things. They knew that there were purgatorial conditions in the next world, cleansing and purifying conditions of sorrow and remorse. Even these did not mean that the spirit was entirely unhappy: it got glimpses of higher conditions to which it would pass when its purgation was ended. And in the majority of cases the condition might be rather happier than on earth. In that respect the Roman Catholic doctrine was right and the Protestant one wrong. Then as to Prayers for the Dead. Those we could approve, knowing the power of prayer and that our friends on the other side would benefit by our desires for their welfare thus expressed. Spirit guides and controls roughly corresponded to the Church's idea of guardian angels and patron saints. On miracles the Church and Spiritualism were more or less in agreement. The Spiritualist argued for the reality of the miracles recorded in the past and claimed that they were repeated to-day. The Catholic Church recognised the constant interposition of outside spiritual forces. But the Church attempted to limit these things to itself. Still, it admitted them, and no well-instructed Catholic denied the facts. They denied only the source of the inspiration.

World Disarmament Movement.—At a meeting of representatives of eighty Societies, representing many different religious, educational, and industrial interests, held at the Town Hall, Melbourne, on July 26th, it was decided to hold throughout Australia demonstrations in favour of world peace, on Armistice Day. A committee of twenty was appointed to make the necessary arrangements. This committee held its first meeting on August 2nd, and entered with enthusiasm on its work. More than five hundred letters have been sent to sympathetic Societies in all parts of the world, and it is probable that Armistice Day this year will be marked by a united expression, throughout the world, of public opinion in favour of peace and disarmament.

"The bottle of medicine" habit is nothing but a persistence of a depraved superstition or a form of mediæval fetish worship.—Professor F. E. Wynne.

TIME IN SPIRIT WORLD.

All investigators are familiar with the difficulties frequently encountered when our friends on the Other Side attempt to deal with matters in which time is concerned. We may imagine they are referring to the immediate future when what they really mean is next year. In "A General Survey of Psychological Phenomena," to which a Foreword is attached by Mr. Stanley de Brath, M.I.C.E., Mrs. Helen C. Lambert says :

Experience leads me to think that only those who have recently been released from the body have any conception of time, as we understand it. Even those who have not been long out of the body seem to lose the time-sense very soon. Time, as we arbitrarily measure it, does not seem to exist on any plane other than our own, with the possible exception of the first state into which the newly-released consciousness enters. There is no subject upon which communicators are so vague, or about which they make so many mistakes. I once asked for the score of a billiard match then being played in another part of the town. The figures given were incorrect at the moment they were received, but proved to be the exact figures of the score when the match was finished two minutes later.

A Call to Spirituality.

To the Editor of The Harbinger of Light.

Sir,—With all your wonderful advocacy of Spiritualism, in the light of that great revelation vouchsafed us through the child of Bethlehem, there still seems to lag superfluous on the stage of spiritual development through the manifestation of psychic gifts, the men and women of our time who appear to think that psychic development is spirituality enough for them, and obey only one law—self-advancement by the advocacy of Spiritualism without its fruits of the spirit.

When will our people become seized of the fact that that bright star of the cradle in Bethlehem advocated it, and showed by his gifts what lies at the back of the utilisation of service spiritually conducted? Other advocates have followed as a matter of history, the outcome of which, even with the careful use of the psychic gifts, has brought naught else than material power, and not enlightenment.

Will our people in these sunny lands bestir themselves, and in spirit, and by truth, back up their latent psychic gifts and ennoble the life of this fair land by the carrying out in everyday life, and in their Sunday services also, and always, that message of His grace.

To me there is no more wonderful proof of the power of the spirit than when in reverence we set out on our way to a service to speak of its revelations as shown in messages, signs, or by healing. Then and only then do men and women enter into light. When our leaders and advocates use those powers, and are quietly awaiting the call to assist, only then shall the answer come that will confound both church and all antagonism as to our right to be regarded spiritually.

As psychics, we are gifted; backed by those silent aids whose objective is love and light, we become a force and intelligence hard to withstand and refute; inspired by their wonderful zeal our cause is half-gained, and we win through the power that illumines our intelligence.

"A city that is set on a hill cannot be hid." Shall we as Spiritualists follow that setting? He has pointed the way. Will our leaders follow? In earnest expectation, Yours, etc.,

T. J. WINDLOW.

Glen Huntly.

TO THE READER.

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

SPIRITUALISM AND THEOSOPHY.

NEW BOOK BY BISHOP LEADBEATER.

The many works that have emanated from the pen of Bishop Leadbeater proclaim him a prolific writer, and even when we cannot follow him fully in the views he enunciates we can appreciate his standpoint and admire his temperate and lucid style. The fact that he has devoted forty-five years to a study of the occult side of things, is of itself more than sufficient to entitle him to a respectful hearing, and when he sets forth the fruits of his labors with such clarity and charm he must be a very prejudiced individual indeed who cannot peruse his writings with more than passing interest.

This latest book from his pen, "Spiritualism and Theosophy," is characterised by the same attractive phraseology and meticulous regard for detail that mark his previous volumes, and in addition to including his own personal experiences, bears ample witness to the wide range of his study of almost every form of psychical phenomena. He quotes liberally from a great array of authoritative investigators, and in commenting on these experiences is very rational and illuminating. His own experiences, however, appear to us to be even more amazing than those of most of the authorities he quotes. In the section on Materialisations, for instance, he says :

I have seen three materialised forms together—one of them an Arab six inches taller than the medium, another a European of ordinary medium height, and the third a little girl of dark complexion, claiming to be a Red Indian—while the medium was securely locked up inside a wire cage of his own invention, which was secured by two keys (both in my pocket) and a letter-lock which could only be operated from the outside.

Later in the same evening we were requested to unlock this cage, and the two forms first described brought out the entranced medium between them, one supporting him by each arm. We were allowed to touch both the medium and the materialised forms, and were much struck to find the latter distinctly firmer and more definite than the former. They did not in this case return him to his cage, but laid him upon a sofa in full view of us all, cautioned us that he would be exceedingly exhausted when he woke, and then incontinently vanished into thin air before our eyes.

All this took place in a dim light, the two gas-jets in the room being both turned very low, but there was all the time quite sufficient illumination to enable us to recognise clearly the features both of the medium and of our dead visitors, and to follow their movements with absolute certainty.

Equally interesting, though not so sensational, are his references to practically every other phase of spiritual and psychical manifestation, and he certainly makes good his claim: "I have gathered together from many sources a large number of illustrative cases, a vast amount of concurrent testimony to show you that the account I give is not a dream or a hallucination, but a plain statement of the facts as commonly experienced."

We notice that in the introductory chapter the author makes reference to his "Spiritualistic brethren" and looks forward to "a better understanding between the two camps of Theosophists and Spiritualists, who have so much in common that they surely ought to co-operate and never to waste their time in disputation"—a kindly sentiment with which we cordially agree. We are certainly in full accord on the main issue, and on other points can well afford to "agree to differ."

The book is published by the Theosophical Publishing House, Adyar, Madras, India.

Mediums Galore.—Miss May Walker, an indefatigable psychic researcher and traveller, states that Poland abounds in mediums. She attributes this to the fact that in that country there was never any witch-burning or persecution of people with psychic powers, so that the mediumistic gift did not die out as it did in other civilised countries.

Quite Sufficient Evidence.—"Putting aside all doubtful Spiritualistic communications, there is sufficient recorded scientific evidence of personal survival to convince the mind of anyone, however sceptical, if he will only take the trouble patiently to examine it with an open and unprejudiced mind," says G. Emerson Arnold, M.D., B.S., M.R.C.P., in a letter to the "Daily News," London.

"Not Guilty!"—Natalia Capilla, who is reported to have effected a number of remarkable cures in Valencia by means of treatment with blessed water, has been summoned by the Spanish Court of Physicians for practising without medical qualifications, says "The Times," London. She was found "Not Guilty", so that presumably she will be allowed to continue her treatments. Many hundreds of patients visited her daily, and her fame has spread throughout the whole province.

EGGS FOR HOSPITALS.

AN APPEAL TO SPIRITUALISTS.

By The Editor.

I suppose that every man would rather leave "footprints on the sands of Time" than enter the world to come without leaving any tangible record of his existence on this terrestrial plane. I know I would, and perhaps this is why I always feel filled with gratitude at this particular season of the year that it should have occurred to me to found the Hospital Egg Scheme, as it is called, from which thousands of patients have benefited year after year since its institution eighteen years ago.

Everybody in this favored section of Australia, known as the State of Victoria, is well aware that every year appeals are launched in the city and provincial Press for contributions of eggs for the supply of the Melbourne and country Hospitals. The appeals are made during September and October, when eggs are very plentiful and, consequently reasonably cheap.

The basis of the scheme consists in inviting the public to send along a sufficient quantity of this highly-nutritive form of diet to keep the particular Hospital for which the appeal is made stocked choc-a-bloc with eggs for the forthcoming twelve months, the idea, of course, being to "put them down" in tins and use them as required.

The scheme has been in continuous operation from its inception, and it would be difficult to compute the monetary value of the eggs contributed, or to estimate the great strength-giving benefits that have accrued to those concerned.

I am very, very proud of this scheme—proud I mean, in a quite legitimate sense—and if I am ever deemed worthy of an epitaph on a tombstone, I trust it will not refer to the part I have endeavored to play in the cause of Spiritualism, but that I shall be remembered mainly by this little effort to minister to the needs of suffering humanity.

At the time of the initiation of this very successful project I was editor of "The Standard"—a daily paper published in the provincial city of Warrnambool—and to that journal belongs the distinction of having initiated this beneficent enterprise. In the first year of its operation the contributions of eggs to the various Hospitals of the State exceeded three-quarters-of-a-million, and in all the succeeding years this figure has been practically maintained, so that in the aggregate it is a conservative estimate to place the total contributed at fully 10,000,000!

Now you see why I feel "proud" as this appeal comes round year after year. It is a reminder of the "footprint" I am leaving on the "sands of Time!" I thank God that this humanitarian conception should have ever entered my mind, and if the readers of this journal feel thankful, too, I appeal to them to translate this sentiment into practical form by responding liberally to the appeal that is now being made throughout the length and breadth of the State. If you can only send a dozen—well, send them.

There are, of course, many who have no Hospital in their particular locality in the country to which to send the eggs. But don't hold aloof on that account. Make arrangements for having them collected and then forward them, free by rail, to either the Women's Hospital or the Children's Hospital in Melbourne. I select these two institutions because I have great sympathy with suffering women, and I dearly love little children.

I am making this a very personal appeal, and if you respect me and appreciate the work I am endeavoring to do through the agency of "The Harbinger of Light" you cannot express your feelings in a more effective way than by generously responding to this entreaty.

"HE went about doing good!"

THE MEDIUMSHIP OF MARGERY

LATEST DEVELOPMENTS WITH HER PHENOMENA.

CONCLUSIVE THUMB-PRINTS AND PERFECT "CROSS-CORRESPONDENCES."

INTENSELY INTERESTING AND IMPRESSIVE RESULTS.

By THE EDITOR.

ONE of the main functions of this journal is to keep its readers abreast of the more important developments occurring in various parts of the world in the realm of psychical investigation, and for this purpose we have access to most of the official and other publications devoted to this subject, together with the services of the principal Press Agency in Great Britain which keeps us regularly supplied with "cuttings" from all the leading newspapers and magazines published in that country.

Just now, the outstanding feature of research is the unique and overshadowing mediumship of Margery—the name assumed by the young and attractive wife of Dr. L. R. G. Crandon, M.A., M.D., F.A.C.S., Commander, Medical Corps, United States Naval Reserve. We have from time to time directed attention to the marvellous phenomena produced in the presence of this very remarkable medium and have dwelt on the years of persecution to which she has been subjected at the hands of rabid opponents.

She has been accused of both deliberate fraud and unconscious fraud, and yet none of her traducers has as yet succeeded in proving anything whatever against her. They appear to be out-witted and dumbfounded by what they apparently regard as the mystifying artifices of this very astute lady, and in certain cases have had resort to language which will doubtless be put on historical record!

Notwithstanding all this abuse and contumely, however, Margery has never faltered in her allegiance to the cause of Truth, and has to-day the satisfaction of seeing her traducers practically silenced by the ever-increasing complexity of the phenomena witnessed.

Equally loyal has been her devoted husband, who has been a pillar of strength to his wife through thick and thin and has exhibited a truly bull-dog type of character in dealing with her assailants.

His slashing style is very refreshing and conjures up imaginary mind pictures of the havoc he would create in a general all-round melee on the quarter-deck!

One cannot but admire the tenacity of purpose with which this picturesque couple—who reside in Boston—have "stuck to their job," and now, after years of stress and storm, they have the gratification of realising that the mediumship of Margery is admitted to be genuine by every investigator of her phenomena competent to express an opinion.

Such important proportions have recent developments assumed that "Psychic Science"—the quarterly Journal which publishes the official Transactions of the British College of Psychic Science—devotes practically the whole of its current issue to the various phases of their intricate character. No fewer than thirty photographs illustrate the text, including an enlargement of a characteristic thumb-print of Walter—the deceased brother of the medium and her control—in dental wax of which no fewer than seventy have been obtained.

"Experts all declare these to be valid prints made by direct contact with human skin," it is explained; "two such prints were made with Margery lashed (head, hands and feet) in a

locked, searched room, with no other person present but the finger-print expert."

Among the articles in the issue of "Psychic Science" under notice is a very interesting contribution by Mrs. Hewat McKenzie—Hon. Sec. of the Psychic College—who recently made a tour of the United States and availed herself of three opportunities to attend the Margery seances. In a personal introduction she says:

During a ten days' stay in Boston in the end of March, I was privileged to see a good deal of Dr. and Mrs. Crandon, to note the single mindedness of their attitude to the facts of psychic science, and their devotion to the particular and expanding group



MARGERY.

The psychically-gifted wife of Dr. Crandon.

of facts with which they have been called upon to deal in their home at 10, Lime Street.

Dr. Crandon is a very busy and skilful surgeon, at the beck and call of the sufferers in the community as well as of other consulting doctors. He is also a student with a remarkable library—its psychic additions of recent years include the best matter published in the world. He is also the recorder of the seances, and in addition to these, twenty volumes of articles, cuttings and letters dealing with the Margery case, testify to his unwearying assiduity.

Margery herself is likewise a very busy person—looking after her household with care, arranging for the attention required by her invalid mother and attendant in the house, sitting several times a week, entertaining visitors and dealing with inquiries. I cannot think of a busier household than I saw during the days I was in Boston.

A gathering of eighty people assembled at the house one evening to hear of the work of the College; this alone testifies to the interest of many in Margery's work. I should call them a selected audience of thoughtful people. In addition, during that same week, probably another hundred people were dealt with in the house—at seances or as visitors. The above is surely sufficient answer to the personal attacks on Dr. and Mrs. Crandon, which happily seem stayed at the moment.

At the present time attention is being largely concentrated on the latest phase of Margery's mediumship known as "cross-correspondences." For the information of those of our readers who may not be familiar with what this really means we reproduce the explanation given by Sir Oliver Lodge in an address delivered before the Society for Psychical Research, London, in January, 1908 :

Cross-correspondence—that is the reception of part of a message through one medium and part through another, neither portion separately being understood by either—is good evidence of one intelligence dominating both automatists. And, if the message is characteristic of some particular deceased person, and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person. If, further, we get from him a piece of literary criticism which is eminently in his vein, and has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the Society has had communicated to it.

These comments are elaborated in Sir Oliver's well-known work, "The Survival of Man," in which he says :

There is no doubt that the cross-correspondences are a characteristic element in the scripts that we (the British Psychical Research Society) have been collecting in the last few years—the scripts of Mrs. Verrall, Mrs. Forbes, Mrs. Holland and, still more recently, Mrs. Piper. And the important point is that the element is a new one.

We have reason to believe that the idea of making a statement in one script complementary of a statement in another had not occurred to Mr. Myers in

his lifetime, for there is no reference to it in any of his written utterances on the subject that I have been able to discover. Neither did those who have been investigating automatic script since his death invent this plan, if plan it be.

It was not the Automatists themselves that detected it, but a student of their scripts; it has every appearance of being an element imported from outside; it suggests an independent invention, an active intelligence constantly at work in the present, not a mere echo or remnant of individualities of the past.

The object of this ingenious and complicated effort clearly is to prove that there is some definite intelligence underlying the phenomena, distinct from that of any of the automatists, by sending fragments of a message, or literary reference, which shall be **unintelligible to each separately**—so that no effective mutual telepathy is possible between them—thus eliminating, or trying to eliminate, what had long been recognised by all members of the Society for Psychical Research as the most troublesome and indestructible of the semi-normal hypotheses.

And the further object is evidently to prove, as far as possible, by the substance and quality of the message, that it is characteristic of the one particular personality who is ostensibly communicating and no other.

So much for the definition of the term. We will now revert to Mrs. McKenzie's article in which she relates her experiences at the Margery seances in connection with cross-correspondences. She says :

I was privileged to be present on three occasions at seances at which the new mental phenomena, the present outstanding feature of the mediumship, took place. The idea is to establish coincident cross-correspondence between Margery and other mediums sitting at the same time in towns several hundred miles apart and incidentally to prove Walter's personality as distinct from Margery's.

I was present at one such test while in New York, when in a seance with George Valiantine held by the New York section of the S. P. R., Walter took control of George Valiantine for ten minutes, putting him in trance. During this interval, it is stated, Walter impresses him with the words which he has previously given Margery in Boston. At the

close of the seance, George Valiantine sat at a table and wrote a few English words and drew some Chinese characters. Dr. Crandon was rung up in Boston before the seance closed and confirmed that a similar message and characters had been received by Margery sitting with a group at the same hour in her home.

I have before me also a report from a member of the New York section of a seance held on February 17th, simultaneously at S.P.R. rooms, New York, with Valiantine as medium. A group also sat at 10, Lime Street, Boston, with Margery as medium, and at Niagara Falls Dr. Hardwicke, a private investigator with mediumistic power, sat in trance with his wife and four friends at the same hour, thus making three groups with three mediums, hundreds of miles apart, engaged in the test.

The trance condition in all the mediums seems necessary to Walter for this combined effort, and he also claims that John and Mark Richardson, on "the



Dr. L. R. G. CRANDON, M.A., M.D., F.A.C.S.

Commander, Medical Corps, United States Naval Reserve.

other side" who have worked with him continuously with Margery, are his lieutenants.



WALTER MAKING A THUMB-PRINT.

The five fingers of the Walter-hand may be seen in contact with the soft wax.

At 10, Lime Street, Boston, Mr. Dudley, one of the Crandons' home circle, brought a cardboard box, within which he placed a tear-off calendar and some cardboard slips upon which he had drawn symbols. The contents were known to him only.

The seance began, in the dark; Margery, had been previously examined and was held by both hands and went into trance. Walter asked for the box, and it was placed on the table before the medium. Fumbling was heard, apparently in the box, and Walter stated that he had torn one of the pages from the calendar. He added: "Margery will make up a problem and Valiantine and Hardwicke will each make half the answer." He then closed the box and it was given to a sitter to take care of.

The circle then descended altogether from the seance room to the library, the box being retained unopened by the sitter into whose hands it had been given. Soon Margery picked up a pencil and wrote on paper, "11X2—to kick a dead." The box was now opened and inside was found the following arrangement of its original contents: at the left, the calendar, with top sheet indicating eleventh day of the month; next, one of Mr. Dudley's symbols X, lastly came a sheet torn from the calendar—as Walter claimed he had done—bearing the numeral 2. So the writing "11 X 2" through Margery's hand was justified.

In New York, Mrs. Judge Cannon, in charge of the Valiantine Circle, reported that same evening that the message written in their circle by Valiantine, presumably under Walter's control, who has visited the circle and made himself known, was "2—no one stops." The next morning brought a wire from Hardwicke at Niagara Falls, which stated that Walter had visited the circle there and had completed his triple cross-correspondence test by getting through in writing, with Hardwicke in trance, "2. h.o.r.s.e.", all of which, when put together, shows Walter's problem to have been "11 x 2—22 no one stops to kick a dead horse," and that Valiantine and Hardwicke found half of the words and gave each half the answer to the sum set.

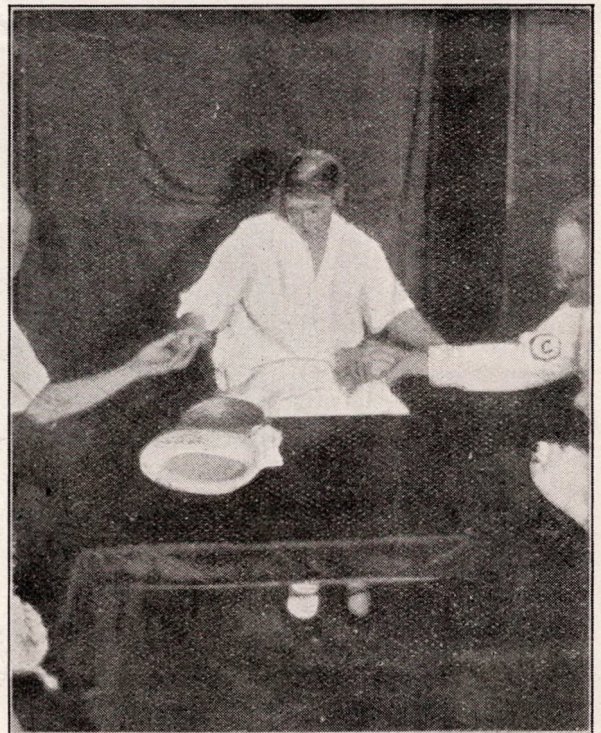
In the original records, the times of Walter's appearances at New York and Niagara Falls are noted, allowing for any difference in time, and I believe that these are almost simultaneous. In my opinion the operations on these two centres are carried on while Margery is still in trance at Lime Street, and Walter is choosing his problem—Lime

Street is the transmitting centre, New York and Niagara Falls the receiving. The whole series will probably be written up in further detail by Mr Malcolm Bird, Research Officer in the American S.P.R. Journal. Mr. Bird personally participated in two or three seances at which I was present.

Other equally impressive experiences are recorded by Mrs. McKenzie, concerning one of which she remarks: "A further excellent success is recorded at a sitting on April 20th, when Margery and Hardwicke, at Lime Street (Boston) and Mrs. Sarah Litzelmann, at her home (a town in Maine, about sixty miles away) established an almost perfect cross-correspondence." And she concludes with the comments: "The question arises, 'Who does it?' Does Walter establish his own personality as distinct from his "kid" sister (a favorite expression of Walter's) in these tests? They seem to me to be the most perfect tests of this kind on record, and I am personally delighted to be able to add my testimony to those important records. If 'collusion,' the 'Mesopotamia' of the critics, be alleged, then I, too, with Mr. J. Malcolm Bird, and many others are among the culprits."

MARGERY'S MARVELS—EVERY KNOWN PHENOMENON IN METAPSYCHIC HISTORY.

This, as already explained, is the latest development in the mediumship of Margery. What Walter may have in store as a further surprise remains to be seen. There seems to be no limit to Margery's psychic powers, and no limit to Walter's ingenuity in devising fresh tests. Meanwhile, we have received from an American correspondent of scientific status the following outline of pheno-



WALTER MAKES A THUMB-PRINT.

Dr. Richardson shaking Walter's hand and congratulating him on his achievement. Note the materialised arm and hand.

mena produced in the presence of Margery during the past few years:

Individual survival has apparently been demonstrated through this mediumship, without any admixture of faith or revelation. Five years of experimentation, conducted with unemotional critical observation, by a group wholly scientific, has established, apparently, the following facts:

Walter, deceased seventeen years, brother of Margery, has talked with the circle freely for four years. His voice, loud and clear, continues and is in no way impeded when Margery's mouth, lips, teeth, tongue and cheeks are wholly controlled by mechanical means.

Walter can produce, under strict mechanical control of the medium, on a marked piece of dental wax, in the presence of one or many expert observers, a constant fingerprint, not that of any sitter. **One third of a thumb-print on Walter's razor handle is identical, line for line, with the seance-print.** This print also resembles Margery's thumb 45 per cent. and that of the mother of Walter and Margery 70 per cent., which is a proper relationship of prints between brother and sister and son and mother. A thumb-print means an individual.

Walter in the dark, in the absence of Margery, can perceive a word or figure on a card selected by mechanical chance, and later the same night can cause Margery, eight miles away, another medium 250 miles away, and another 450 miles away, so to produce, each, a partial description of the selected card, that **the combined descriptions make an accurate whole—a perfect cross-correspondence.**

Thus Walter, identified by a thumb-print which has been subjected to world-wide police expert criticism, can make intelligent cognitions in the absence of a medium and convey them, most ingeniously subdivided, to three distant mediums. This experiment separates Walter from Margery. Therefore, Walter is not a subconscious impersonation.

Certain telekinetic (the removal of objects without contact) phenomena have also occurred repeatedly in the house, in the absence of Margery. This is a true haunt! The other phenomena of this mediumship, first and last, include every kind recorded in metapsychic history. Their variety and significance are over-whelming.

It is believed with confidence that the observations made and technique employed are truly scientific and will endure. Established science is "perhaps the cleanest thing in the modern world," but the attitude of orthodox science towards "the spiritual problems of man needs no longer be regarded as stultifying; it is merely irrelevant."

From the identified Walter one gets a vista of his present life which suggests the "desirable" survival of Lowes Dickinson; one in which "a continuity of experience analogous to that which we are aware of here is carried on into a life after death, the essence of that life being the continuous unfolding, no doubt through stress and conflict, of those potentialities of Good, of which we are aware here as the most significant part of ourselves."

* * * *

This is a record which certainly stamps Margery as unique in the field of Psychological Research, and when it is remembered that either a bright or dim red light is employed during the occurrence of most of the phenomena she may justifiably be acclaimed the greatest medium of the age. Flashlight photography alone has conclusively demonstrated the genuineness of her powers—as will be seen from the two pictures of materialised hands reproduced herewith and for which we express our acknowledgments to "Psychic Science."

From these far-distant Austral lands we send congratulations to Margery on her progressive development and a sincere tribute of admiration of her self-sacrificing efforts and unquenchable spirit in advancing the interests of Truth. Similar sentiments may also be conveyed to Dr. Crandon, who has stood four-square to every adverse wind and has upheld and shielded his charming wife amidst all the coarse abuse and incessant turmoil she has had to face.

Walter requires no praise, although he richly deserves it, but we cannot withhold an expression of our indebtedness to his long-sustained activities and his loving care in having for years watched over and directed the development of the wonderful mediumship of his beloved "kid" sister!

SEARCH FOR ATLANTIS.

SCIENTISTS TO DREDGE FOR LOST CONTINENT.

A cablegram received from New York a few weeks ago brought the information that a scientific search has begun for the lost continent, Atlantis. Harvard geographers and oceanographers, sailing to the Azores, hope to determine, by study of dredgings, whether the continent of tradition and folk lore really exists, and whether there was once a land communication between Europe and Africa and the Americans.

The story of Atlantis dates back to Homer and Horace, and that passage in Plato's "Timaeus," which reads :

And there was an island situated in front of the Straits, which you call the columns of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands. Now in this island of Atlantis there was a great and wonderful empire, which had rule over the whole island, and subjected parts of Libya, as far as Egypt, and Europe, as far as Tyrrhenia. Afterwards there occurred violent earthquakes and floods, and in a single day and night the island of Atlantis disappeared, and was sunk beneath the sea.

Fifty years ago, Ignatius Donnelly wrote: "Atlantis, the Antediluvian World," in which he declared the lost continent was the Garden of Eden and the Olympus of the Greeks. A much more recent authority on the subject is Mr. Lewis Spence whose recently-published "History of Atlantis" is a fascinating book for all those interested in the theme. It is a comprehensive work and deals with the sources of Atlantean history and their examination, the geography of Atlantis and its races, the Stone Age in Atlantis, its kings, traditions, life, state and polity, religion, animal life, colonies and culture-complex. It is a graphic portrayal of a reconstructed Atlantean history and civilisation, and is freely illustrated with maps which serve to elucidate the text. The book is in stock at the office of "The Harbinger of Light."

Passing Thoughts for October.

The remembrance of the deeds done in the body will either intensify our joy or increase our sorrow when we reach the next stage of existence.

Smiles, kind words, and generous actions are love kindlers; while frowns, nagging, and cruelty provoke hatred.

It is a solemn and disquieting thought that neither the existence of God nor the fact of a future life appears to have any influence on the character and conduct of the vast majority of human beings.

Those who ridicule apparitions and spirit communications are either woefully ignorant or disgracefully stupid.

What a rush of humanity there is when a new gold-field is discovered, while mines of intellectual wealth remain unnoticed on the shelves of our public libraries.

The defiance of the conventions is a leap in the dark which may land us in a quagmire of ridicule or contempt.

One hardly knows whether those who sneer at religion and the Bible are more to be pitied or reprobated.

Our minds, like our bodies, can suffer from bad or over-feeding. Hence we have mental dyspeptics who express opinions that make the judicious grieve.

R. C. N.

God's love is greater than any form of evil. Divine messengers await the first desire for a higher and purer life, and the erring and the lost are brought back to Him and willingly expiate themselves the evil they have done.—F. Heslop.

Lily Dale Spiritualistic Camp.

AN ENGLISH VISITOR'S IMPRESSIONS.

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

LILY DALE is the home of the largest and best organised of the Spiritualist Camps of America. To be asked to lecture and demonstrate there are honours much sought after. The record of Lily Dale is "only the best." In my capacity of "Fraternal delegate from Great Britain" I have just finished a campaign there extending over several days, during which I addressed about twenty public meetings and private gatherings, as well as demonstrated clairvoyance, psychometry and auric readings.

American Camp attenders are omnivorous for knowledge of psychic facts and philosophy, so that my educational classes and public services have been well-attended by people many of whom I am glad to count among my personal friends. The Auditorium, a building capable of holding over one thousand, has been filled to capacity, especially on the occasion when I lectured and the famous medium, John Slater, demonstrated his remarkable "ballot reading."

I held one public seance for clairvoyance, nearly three hundred paying admission. The entrance fees are always fixed by the Camp board and help in the upkeep of the Camp. I found my audiences always enthusiastic and anxious to show the kindest spirit to their cousin from England. There is no doubt that British Spiritualism is held in the highest regard here. It is recognised that we have paid considerable attention to the scientific, philosophical and religious aspects of the subject.

* * * *

Lily Dale is situated in one of the beauty spots of New York State. It stands on the shores of a pretty natural lake and is surrounded by hills and dales and woods that would grace any part of the world. About thirty miles away lies Lake Chautauqua, noted for its outstanding charm of scenery, while at the same distance in another direction are to be found the massive, marvellous formations known throughout geographical circles as Panama Rocks.

I visited these curious formations and found them different from anything I had seen in any other part of the world. They consist of millions of small round pebbles united into solid masses of rock by a kind of natural cement. Owing to the green shale beneath these rocks giving way, they have broken up into numerous fantastic shapes, each of them having been named after some well-known object that they represent: a ship, a snake, an eagle's claw, and so on.

* * * *

It is impossible to do justice to the excellent arrangements at Lily Dale Assembly, as it is usually called. For forty-nine years everything appears to have been done to make it attractive. It is a model village in which everybody seems determined to make others happy. To be found there are private cottages, fine hotels of the country type, a splendid auditorium, smaller buildings for test seances and class meetings, an open air meeting place known as The Forest Temple, and a

tree stump called the Inspiration Stump where anyone may air his views without hindrance.

One of the tit-bits of the place is, of course, the Fox Cottage where the original Rochester knockings occurred. Here visitors may see the beam on which the mysterious intelligence rapped out his first message to an astonished mankind. Another feature is that the visitor may hear knockings, which, if not produced in the same way as those of the Fox Sisters, nevertheless give an idea of how they sounded.

* * * *

Here, too, one meets the men and women who are real powers in Spiritualism of America—men and women who are making history. Most of them are of many years standing and have won their place by sheer hard work and fearless advocacy of truth as they know it. Big men and women in their tolerance, for that I believe to be one of their outstanding characteristics. They are doing their utmost to lead Spiritualism into the most effective channels—no easy task in a country as big and cosmopolitan as the United States.

We in England know little of the severe fight that has been and still is being waged against all kinds of deleterious influences and the prejudice of law in America. Many of them have served terms of imprisonment or paid heavy fines for preaching what they know to be true, and I am pleased to say that they are more proud than ashamed of having suffered for the cause. It will be a happy day when the Spiritualists of older countries adopt this point of view. It will hasten the time when religious freedom will really be granted by the authorities and not merely pretended.

* * * *

Mrs. Leaf and I left Lily Dale for Freeville Spiritualist Camp feeling better for having been there, although I have never worked so hard in my life. If we left with the good feelings of our American friends following us as strong as those we carried in our hearts for them, we were rich indeed.

A word must be said about Mr. F. W. Constantine, President of Lily Dale Assembly. It is to this modest, experienced man, whose quiet manner and smiling face incline to hide his rich experience and great organising power and energy, that Lily Dale owes its great success. I have met leaders of Spiritualism in many parts of the world, but I am confident that I have never met a more modest nor capable one than Fred W. Constantine so ably supported by Dr. John Heiss, President of the New York State Association of Spiritualists.

Mr. Gambier Bolton.—It was with much regret that we heard of the passing of Mr. Gambier Bolton, author of "Ghosts in Solid Form" and other works. The call came on July 28th. Mr. Bolton was a sincere Spiritualist of many years' standing and a very capable investigator. He was also a great traveller and hunter of big game, Fellow of the Royal Geographical Society, Fellow of the Zoological Society, and had lectured before the Royal Society, London.

Children and the Spirit World.

IMPRESSIVE VISIONS JUST BEFORE DEATH.

AN exceedingly interesting and impressive narrative is recorded in "Psychical Research," by Stanley de Brath, M.I.C.E., in the course of a lengthy article on "Confirmatory Evidence of Survival." It deals with the illness and death of Daisy Irene Dryden, the little daughter of the Rev. D. A. Dryden, a clergyman of the Methodist Episcopal Church in California, and his wife. She died at the age of ten years. The account given is abbreviated from notes by the child's mother. At Mrs. Dryden's death her notes were published with an introduction by the Rev. F. L. Higgins, who guarantees the absolute truthfulness of the narrative from his knowledge of the mother, and from the concurrent testimony of other witnesses to the facts. He observes:

Instances of the opening of the spiritual senses just before death are by no means unheard of . . . But such experiences are usually brief, and consequently convey to those around no definite knowledge of the other world, even when names of departed ones are called, and words descriptive of them spoken. That which was remarkable in Daisy's case of open vision, was its unusual length, and the clearness of her revelations, resulting from the fact that there was time for her to familiarise herself with the wonderful things she saw and heard.

* * * *

The mother writes:—

As I have said, Daisy lingered on for three days after the first agonising twenty-four hours had passed . . . During this time she lived in both worlds, as she expressed it. Two days before she left us the Sunday-school superintendent came to see her. She talked very freely about going, and sent a message to the Sunday school. When he was about to leave, he said, "Well, Daisy, you will soon be over the dark river." After he had gone, she asked her father to explain what he meant by "the dark river." He tried to explain it, but she said: "It is all a mistake, there is no river, there is no curtain, there is not even a line that separates this life from the other life." And she stretched out her little hands from the bed, and with a gesture, said: "It is here and it is there. I know it is so, for I can see you all, and I see them there at the same time."

* * * *

One morning while I was in the room, a kind neighbour, Mrs. W., was reading to her from John xiv., 1, 2. Daisy remarked: "Mansions, that means houses. I don't see real houses there; but there is what would be places to meet each other in. Allie speaks of going to such and such a place, but says nothing of houses. You see, perhaps the Testament tells about mansions, so we will feel we are going to have a home in heaven, and perhaps when I get there I'll find a home. And if I do, the heavenly flowers and trees that I love so much here—for I do see them, and they are more beautiful than anything you could imagine—they will be there." I said, "Daisy, don't you know the Bible speaks of heaven being a beautiful city?" She said: "I do not see a city," and a puzzled look came over her face, and she said: "I do not know; I may have to go there first."

* * * *

The same day her Sunday school teacher, Mrs. H., was sitting beside her, when Daisy said: "Your two children are here." Now, these children had gone to the other life several years before, and if they had lived in this world would have been grown up. Daisy had never heard anyone speak of them, nor did the mother have any pictures of them, so she could not have known anything whatever about them before seeing them in the spiritual world. When asked to describe them, her description of them as full grown did not agree with the mother's idea of them, so she said: "How can that be? They were children when

they died." Daisy answered, "Allie says, 'Children do not stay children; they grow up as they do in this life.'" Mrs. H. then said: "But my little daughter Mary fell, and was so injured that she could not stand straight." To this Daisy replied: "She is all right now; she is straight and beautiful; and your son is looking so noble and happy."

* * * *

Another friend came in, and Daisy was describing her daughter who died some years before, and spoke of her as being grown up; but the mother could not from the description recognise her child, until Daisy said, "she used to have a mark of a mole on the left side of her neck, but she does not have it now." Then the mother was convinced.

During the last days of her illness, her elder sister Lulu used to sing to her, mostly from the Sunday school hymn book, and after one of these hymns, which spoke of the angels and their "snowy wings," Daisy exclaimed, "Oh, Lulu, isn't it a mistake; We always thought the angels had wings! But it is a mistake; they don't have any." Lulu replied: "But they must have wings, else how could they fly down from heaven?" "Oh, but they don't fly," she answered, "they just come. When I think of Allie, he is here."

* * * *

Once I inquired, "How do you see the angels?" She replied, "I do not see them all the time; but when I do, the walls seem to go away, and I can see ever so far, and you couldn't begin to count the people; some are near and I know them; others I have never seen before. She mentioned the name of Mary C., the sister of Mrs. S., who was a neighbour of ours in Nevada City, and said: "You know she had such a bad cough, but she is well now, and so beautiful, and she is smiling to me."

I was then sitting by her bedside, her hand clasped in mine. Looking up so wistfully to me, she said: "Dear mother, I do wish you could see Allie; he is standing beside you." Involuntarily I looked round, but Daisy continued, "He says you cannot see him because your spirit eyes are closed, but that I can, because my body only holds my spirit, as it were, by a thread of life." I then inquired, "Does he say that now?" "Yes, just now," she answered.

* * * *

The last evening, when it was half-past eight, she herself observed the time, and remarked: "It is half-past eight now, when it is half-past eleven, Allie will come for me." She was then, for the time being, reclining on her father's breast, with her head on his shoulder. This was a favourite position, as it rested her. She said: "Father, I want to die here. When the time comes I will tell you."

Lulu had been singing for her, and as half-past eight was Lulu's bedtime, she rose to go. Bending over Daisy, she kissed her and said: "Good-night." Daisy put up her hand and tenderly stroking her sister's face, said to her, "Good-night." When Lulu was half-way up the stairs, Daisy again called out, "Good-night and good-bye, my sweet darling Lulu."

At about quarter-past eleven, she said: "Now, father, take me up; Allie has come for me." After her father had taken her, she asked us to sing. Presently, someone said, "Call Lulu," but Daisy answered promptly, "Don't disturb her, she is asleep," and then just as the hands of the clock pointed to the half-past eleven, she lifted up both arms and said, "Come, Allie," and breathed no more. Then tenderly laying her loved but lifeless form upon the pillow, her father said, "The dear child has gone, she will suffer no more."

* * * *

Although visions of the dying are by no means uncommon, it is seldom they are of such prolonged duration as in the case cited. They are generally of a fitting character, but very real nevertheless, and inspire the departing soul with fortitude and

joy. The spiritual senses of seeing and hearing often become quickened as the inner man begins to free its hold of the physical and very beautiful experiences are on record of the phenomena occurring at such times. The value of the testimony related above is that it comes from a child, who could hardly be expected to possess knowledge of the kind set forth, and which is in such harmonious accord with what Spiritualists have been taught to believe concerning the conditions in the After-life. It is a confirmation of the truth "out of the mouths of babes and sucklings!"

CHARMS AND MASCOTS.

An article of absorbing interest was recently published in the "Daily Mail," London, on charms and mascots from the pen of Mr. Arthur Weigall. Amongst other things he points out that the golligog doll is a relic of the days when a mother gave her child a doll or toy of grotesque and hideous design, so that the attention of all observers (including possessors of the "evil eye") should be attracted to the fantastic object rather than to the child. For a similar reason, metal ornaments of a crescent shape may still be seen on the harness of cart-horses, such "ornaments like the moon" being in the past regarded as amulets of special protecting power, owing to their association with the benevolent moon goddesses. "Touching wood," that quaint rite supposed to avert the evil consequences of openly expressing satisfaction with existing good fortune, dates back to ancient days when the oak was a sacred tree. The superstition that peacocks' feathers attract bad luck, is a relic of the time when the peacock was the sacred bird of Juno, who might be liable to visit her wrath on those who despoiled her pets. Mr. Weigall mentions that even Einstein, the famous physicist, is believed to have been guilty of stepping into the gutter to avoid walking under a ladder.

IMMUNE FROM FIRE.

Wonderful things happen in Africa. Tanganyika savages who can not only walk through fire unharmed, but will eat fire, bathe in it, and bury themselves in red-hot embers while remaining unscorched, are the subject of a "Daily News" (London) article by Mr. William Hichens.

A party of these fire wizards came to Mr. Hichens' camp, and after setting fire to a huge pile of brushwood, retired to a near-by forest in search of leaves, which they chewed and smeared on their naked bodies. Afterwards they leaped into the burning pile and danced wildly among the flames, four native boys accompanying the dance with the beating of drums and the wailing of a piccolo-like instrument; one of the dancers was seen to rub himself all over with a blazing brand, and bite and chew the red-hot char from it.

A pit was dug and filled with red-hot stones: into this hole the chief (who had previously run a sharp knife through the muscles of his arm without drawing blood, by way of a preliminary) placed his head, while his native band piled earth and ashes over him. After a lapse of twenty-seven minutes he was dragged out by the heels; at first he lay breathless and inert, but later, leapt up suddenly, dancing and shrieking. Neither he nor his companions showed the slightest trace of burn or blisters, and their hair was not even singed.

No one who has been to Geneva can fail to realise how perpetually the rest of the world is looking to Great Britain.—Lord Cecil of Chervood.

LISTEN !

By META DEWES, Napier, New Zealand.

What is this still small voice within? Why do we say: "If I had done what I felt I should, things might have been different." Or again, "Something told me . . ." Is it not the "Still small Voice" speaking to us—and which we so seldom heed? Why do we not listen; why do our own desires so frequently clamour to be heard instead? Always it were better had we heeded the voice within—it is so still, so small, and yet so wise.

What mistakes it would save us, how many regrets would remain unknown if we would but listen. It is worth while—more, it is time to resolve to heed the voice within, that guide to higher thoughts, and better deeds. Let us band together friends, in a determination to give hearing to the "Still Small Voice." Let us listen to the promptings of our Higher Self, to its voice within, striving so hard to be heard. Happiness lies that way.

Dead Without Knowing It.

To the Editor of "The Harbinger of Light."

Sir,—I notice in your journal, under the heading, "Dead Without Knowing It," that a doctor tells a spirit that he is dead, which the spirit indignantly denies. Of course the spirit knows it is not dead; would it not be wiser to explain that it was his old body which was dead and that he had a new body and had left this world. I have noticed several cases of this kind and have always thought it was a mistake to tell the spirit he was dead.

I remember visiting a friend of mine one evening who got into communication with a friend of mine who had left his body, but seemed to be wandering about this world and did not know where he was. My friend told him he was dead, but, knowing that he was not dead, he thought it was very foolish of anyone to tell him that he was dead. My friend did not explain to him that it was only his body that was dead and I did not think of asking him to do so. I have often thought since how foolish it was of us not to explain matters to him.—Yours, etc.,

H. ARDEN.

284 Courtenay St., New Plymouth,
New Zealand.

Are you Changing your Address?—We sometimes receive complaints of the non-delivery of "The Harbinger of Light." Generally, we notice that the address given in the complaining letter is entirely different from the one to which we have been accustomed to forward the paper. The subscriber had "removed," and then wondered why the journal had not come to hand! Should you contemplate removing to a new address you should notify us immediately you have decided on making the change.

HEARING RESTORED.

Many people, especially those suffering from deafness, noises in the head, or nasal catarrh, will be interested to learn that a very ingenious little instrument, called "Tinnitus-Inhaler" has recently been invented for the permanent relief of these distressing ailments, and which has already been the means of successfully overcoming hundreds of very severe and apparently incurable cases.

Any sufferer desiring further information regarding this remarkable appliance, should communicate with the Secretary, "Larmalene" Co., Deal, Kent, England, who will gladly send full details, together with testimonial-proofs, and press notices; or to save valuable time, the Instrument, with necessary medicaments, etc., will be immediately mailed to any address, post paid, upon receipt of Money Order for Twelve Shillings. When writing kindly mention this paper.

THE FOURTH PORTRAIT.

"Le Mensageiro," an important journal published in Rome, prints from its Belgrade correspondent the touching story of a family named Sirbu.

In 1882, Mr. and Mrs. Sirbu had four children named Nicolas, John, Constantin, and Charlotte. In that year John, aged nine, accidentally killed his brother Constantin when playing with his father's rifle. When he was beginning to grow up, John was seized with great remorse on account of his involuntary act of fratricide and died of grief. Then after some years Charlotte and Nicholas died also. The Sirbu family had a modest monument erected over the tomb of their four dear children in the cemetery of Semlino, and on this cross was fastened the framed photographs of Nicolas, Charlotte and John, for unhappily Constantin had never been photographed. Shortly afterwards it was observed that another face had formed on John's photograph, and it was recognised at first faintly, and then quite clearly, as that of Constantin. Fearful lest some trick had been played on them the Sirbus replaced John's photograph with a new one, in a metal frame. And again, at the height of John's chest, there appeared on this new print the life-like portrait of Constantin's head! This experiment was repeated three times under similar conditions, with each time the same result—"International Psychic Gazette."

In the Silence.

Within the silence of thy quiet room—
On sun-kissed mountain or in the forest's gloom—
Where throbbing waters stretch from shore to shore,
Or in the garden by thy cottage door,
Sit thou, full-conscious, and with soul serene
List for the voices of thy friends unseen;
Expect not sounds for thy external ear,
But tune thy mind that thou high thoughts may hear;
Thy mind sends thought, and can as well receive
The thoughts and visions unseen friends may weave;
It costs thee nothing—wait in prayerful mood,
And God's own voice may break thy solitude.

They are Not Dead.

They are not dead, our loved ones gone before,
The body only in the graveyard lies,
The spirit, freed, will suffer pain no more,
Nor yet have tears of sorrow in their eyes.

Though death may sever earthly ties awhile,
T'will not be long 'ere we shall meet again,
Our erstwhile friends will meet us with a smile,
And so escort us to a higher plane.

Weep not for those, who in the higher spheres,
Still have for us the tender thoughts of love,
Smiles fill the eyes which once were filled with tears,
The while they tell us of the home above.

Then let us each with loving heart employ
A kindly thought, and try to understand
How tears on earth are but the seeds of joy,
Which we shall harvest in the Summerland.

BERT COSTELLO.

Figurative Language.—Preaching on a recent Sunday in St. Paul's Cathedral, London, Canon Alexander said: "No doubt the pains figuratively described under the names 'hell' and 'flame' and 'torment,' are mainly those of a stifled conscience at last awake, and of the recognition of what one might have been and done in this world, if only one had tried."

Bequest of Spirit Photographs.—The Alfred Russel Wallace collection of psychic photographs has passed into the hands of Sir Arthur Conan Doyle, under the will of the late Clare V. Pontifex, of Bournemouth, England. The testators made a proviso that if Sir Arthur did not desire this bequest, it should be offered to the British College of Psychic Science.

Illumined.

When you were here, beloved, all those years
Of our sweet love life were with glory filled;
Yet oft we heard life's song of joy through tears,
Thinking how soon its music might be stilled,
Death's wide black wings seemed ever poised above
Our happy nest of love.

Ever that fear, its blighting shadow spread;
And when the parting came we knew must be,
The fact was tenfold harder than the dread,
And all the universe was blank to me.
God and his angels seemed so far away
They could not hear me pray.

My future loomed a desolate lone path,
Descending to the valley of old age;
Where all earth's storms would beat in wintry wrath
And on me vent their devastating rage.
Death was the only refuge, hope and goal
For my grief-stricken soul.

Then lo, the darkness turned to light and song;
Your message came: "I live and I am near;
Go tell the truth to all earth's suffering throng;
He that has ears will listen and will hear,
We speak of those who in the silence come,
We are not dead or dumb."

And now I tread a high ascending road.
Each step leads into more effulgent light;
Life holds no sorrow, and I bear no load;
No storms I fear, no loneliness, no light;
I am companioned, or on land or sea;
Ever you are with me.

The awful emptiness of space is full
Of radiant hosts, who move from sphere to sphere;
The ghastly silence has grown beautiful
With your dear message so distinct and clear.
Not when hand clung to hand and lip to lip
Was such companionship.

Though wonderful you seemed to me on earth,
And from your rich mind-store my own mind fed,
Now do you give me truths of greater worth
From God's vast storehouse of the living dead.
Illumined, on to larger life I go;
Content, because I know.

ELLA WHEELER WILCOX.

Summerland.

[These verses may be used as a hymn. It goes well to the tune "St. Oswald": "Through the Night of Doubt and Sorrow."]

Mortals speak of "death's dark river",
Dread the lonesome crossing o'er,
But their words would lose all meaning
Could they view that shining shore.

Could they see bright bands of workers
Welcoming all new-born souls,
Teaching, leading, guiding, helping,
As their consciousness unfolds.

Could they hear glad cries of greeting,
See the peace on faces mild,
Feel the sudden thrill of rapture
As a mother meets her child.

Could they feel the strong, firm hand-clasp
Of a friend long gone before,
Know the joy of love's fulfilment
On that grand and glorious shore.

Could they see the sad heart-hunger
Of their friends of days gone by
Cease in gladness and rejoicing
As their tears at last are dry.

Could they wrest life's inner meaning
From its outer semblance planned,
Could they sense its mighty purpose
Then earth's folk would understand.

V. MAY COTTRELL.

"Whatever that be, which thinks, which understands, which wills, which acts, it is something celestial and divine; and upon that account must necessarily be eternal."—Cicero.

TO RECORDERS—SPECIAL !

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

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

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The following members have been elected to office for the ensuing six months:—President, Mrs Callen; Vice-President, Mrs E. Peach; Treasurer, Miss G. M. Gardiner; Secretary, Mr C. Chatfield; Librarian, Mr J. Raymond; Watchman, Mr. W. Midolo; Leader of Groups, Mr O. Waschatz; Guardians, Mrs J. Gardiner, Mrs K. Martin and Mrs M. Bowden; Welcomers, Miss M. Ogden and Miss O'Neilan; Trustees, Mr W. H. Lumley, Mrs O. Waschatz; professional auditors, Messrs Pyke and Hosking.

Very interesting discussions have been held at the morning services in which members and visitors have freely expressed their views, and thus benefited by the exchange of ideas.

Our afternoon Mediums' Symposiums still continue to attract large audiences and our thanks are extended to the following mediums and healers who have given their services: Mesdames Peach, Martin, Shrader, Bowden, McDonald, Hefferman, Verner, Misses Ogden, O'Neilan, Bracken; Messrs Midolo, Oliver-Jones, Aitken, Windlow and Stent.

At the evening services the exponents have been Miss M. Ogden, Miss O'Neilan, Miss G. M. Gardiner and Mr Oliver-Jones, the message bearers being Mrs E. MacDonald, Miss M. Ogden, and Mrs E. Peach.

Heartly good wishes for the continued success of "The Harbinger of Light" and all Spiritualistic Societies.

G. N. GARDINER, Recorder.

THE PRAHRAN SPIRITUALIST CHURCH

Our church has recently been renovated, the walls calcimined, wood work painted, fence repaired and the paths concreted; altogether the effect has been highly satisfactory. The piano has also been thoroughly overhauled and re-conditioned. It seems to have given the church work an impetus, as after a period of quietness, the congregations have increased to a pleasing degree.

During the last month lectures full of sound common-sense and practical religion have been given by Miss Codling (2) Mr Cherry and Mr Plum. Demonstrations given by Mrs Plum, Mrs Gourlay, Mrs Cleal, Mrs Kelly, Mrs Wyndham, Miss French and others have proved most effective and helpful.

Pound night socials, and also a fancy dress night, have been very successful. We wish to take this opportunity of thanking all who have assisted us in the good work.

L. J. PLUM, Hon. Sec.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

Our services continue to attract large audiences. The series of lectures by Mr. Vyvyan Deacon and Mr Francis H. Drake were followed with keen interest. Our aim is to maintain the dignity and distinction of the S. R. S. platform, and we were fortunate indeed to secure the services of these able lecturers to whom we owe our gratitude.

To Mrs. E. Marshall, numerologist, we extend our sincere thanks for her kind and valuable assistance at the afternoon services, and we are pleased to announce that she will be in attendance on the second Sunday (afternoon) in each month until further notice.

A varied and interesting arrangement of services is completed for the month of October, and we shall not lack in our efforts to make them helpful and instructive.

Our socials are now held in the National Irish Foresters' Hall, corner Latrobe and Exhibition Streets.

Greetings and best wishes to our Editor and all co-workers everywhere.

WM. GREENWOOD, Recorder.

S. O. L. CHURCH, MELBOURNE.

We are pleased to announce that our meetings have been far better attended during the last month, and things generally are much brighter, being on an upward tendency. We have had some very fine lectures from Mr Sutcliffe, Mr Plum, Mr Cherry, Mr Tozer and Mr Howard Edie; also splendid messages from Madam Gisel, Mrs Douch, Mrs Peach, Mrs Haworth and Mrs Stokes. We have also to thank Miss Haworth for coming forward and relieving at the piano once a month.

Our monthly social, held on 18th August, was a great success, the hall being full and with dances, games and recitations, everyone thoroughly enjoyed themselves.

We are very sorry to have to report that Mrs Reynolds has resigned from the position of president. We have decided to carry on with the present committee until the general election of officers before filling the position.

We sincerely thank our mediums and healers who have helped us on Sunday afternoons, and extend a hearty welcome to all visitors and wish the Editor of "The Harbinger" the best of success in his work, for the cause of Truth.

P. J. STOKES, Hon. Sec.

CHURCH FOR ALL, NORTHCOTE.

For the past month we report a time of much progression. Attendances have been large and appreciative.

Interesting and informative lectures have been given by Mr. Sutcliffe, Mr Sherburn, Madam Moreh, Mrs G. R. John-

ston and Mr Johnston. Demonstrations have been ably made by Mrs Ezard, Mr P. Smith, Mrs Kupch, Mrs Arthur, Mrs Douch and Mr Waller. Vocal and instrumental items have added harmony to the meetings, the artists have been Mrs Mrs N. Johnston, Mrs Crouch, Mr Sutcliffe and Mr Watson.

During the month Mr Johnston held a seance at his home. The proceeds he generously donated to the organ fund. Mr Clinnick held a wireless concert and dance, the proceeds were also donated to the organ fund. Our thanks are tendered to both Mrs Clinnick and Mr Johnston for their assistance.

During the month Mr Johnston was the recipient of an illuminated watch as a token of appreciation of his class members.

We regret to report that Mrs Peart is ill, but we are pleased to see Mrs Gates with us again after her serious illness. Mrs Arthur is on holidays in the country.

We send best wishes to fellow workers and sister churches and greetings to the Editor.

G. R. JOHNSTON, Hon. Sec.

THE VICTORIAN SPIRITUALISTS' SOCIAL CLUB.

This newly-formed Club, having for its object the uniting, socially, of the Victorian Spiritualists, conducted their first social evening on September 5th in the I. N. F. Hall, City. A most enjoyable evening was spent by the large number attending. A very capable orchestra rendered both old and new time dance music, Miss McPhail's talented pupils delighted with specialty dances, whilst Mr Collins and Miss Deakin gave an appreciated exhibition of modern ball-room dancing, Mr Clinnock's recitation was also very good. All the Club members were pleased with the initial success, feeling that as funds and membership grow many more functions, socials and picnics will be held. Membership is open to all Spiritualists. Help us to help you while away a few hours pleasantly. Information may be had from officials at various churches.

L. J. PLUM, Hon. Sec.

NEW SOUTH WALES.

NORTH SYDNEY SPIRITUALIST CHURCH.

We have to report fair progress, during the past month we have had a few new members link up with us.

On the 12th of August we had a dedication of two infants to Spiritualism, conducted by Mrs Maher, the infant daughter of Mr and Mrs Kellingbeck receiving the earthly name of Greta, Millicent, and the spiritual name, "Imelda"; also the infant son of Mr and Mrs Brown receiving the earthly name of George Ronald Keith, and the spiritual name of "John" (the service was a very bright and impressive one).

On the 2nd of September we had on our platform the council of the affiliated churches, the President (Mr Walker) Mr Cooper, Mr Thomson, Mr Dolton and Mr Hope each giving a short address on the work of the council and their own experiences in Spiritualism. Miss Mitchel gave the spiritual messages.

We gratefully thank all who have taken our platform during the past month.

Wishing "The Harbinger of Light" all success.

S. H. FISHER, Hon. Secretary.

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

Our work in the new centre is steadily going forward. Some very successful meetings have been held, the people gradually finding the new address. Services have been taken during the month by Miss Cole and Mrs Wilson alternately with Mrs Hanger. The classes are well attended.

Our first social was a great success, the Sydney committee giving their time and labour, also helping to provide the supper with the help of our North Sydney friends. We would like to thank the following ladies of the Committee—Mesdames Fowler, Redfern and Andrews and Miss Gand; also Mrs Eaker and Mrs Hopkins, as well as the artists who contributed to the success of the evening: Misses Baker, Hanger, Thomas, Colebrook and Baxter; Messrs Hunter, Shaw and Knight. Mr Walker took charge of the door as usual. We appreciate the regular attendance of the latter in this connection.

We were pleased to welcome during the month Mr and Mrs Knight from Melbourne. With greetings to the Editor and all kindred Societies.

ELLORY MAJOR, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.

Our services have in no way flagged during the month—likewise the classes. Our students are gradually growing more proficient and able to take an active part in the work. Mesdames Temple and Baxter, speaking and demonstrating, are in themselves a testimony to the work accomplished by our leader.

In the early part of the month Mrs. Hanger took charge of the services, but the latter half has been in charge of Miss Major, and we would thank our members and adherents for their loyal support, and particularly the musicians who, led by Miss Hanger and Mr Hunter-Shaw, so continuously assist in our evening services.

A function took place during the month is deserving of special mention—the occasion of the initiation of Miss Ellory Major (secretary of the church). The church was beautifully decorated with flowers by the ladies in white and gold (our own colors), and the guide and teacher of the church himself performed the ceremony.

The people were asked to stand as the guide, taking the hand of the Initiate, gave the charges solemnly and impressively, and then ordained her into their special Order. In accepting the candidate our leader gave the promise: "To you shall be given the gift of clear-seeing." The sacredness of the service impressed itself on all present, and subsequently "Lead Kindly Light" was softly sung and appropriate musical items were rendered including "Ave Maria," and "Hold Thou My Hand," etc. We feel there is a great work before us if we only remain faithful.

With thanks to the Editor and greetings to sister S.O.L. and also kindred Societies.

ELLORY MAJOR, Secretary.

HOLLYROOD SPIRITUALIST CHURCH, SYDNEY.

The services have been conducted on Sundays as usual during the month, viz.: Lyceum, 2.15; Healing Circle, followed by messages, 3.30 and Evening Service at 7.15, when our Leader, Mrs. Eleanor Morrell, has given some very interesting inspired lectures, the subjects being: "Unseen Realities," "Seeing the Invisible," "Spiritual Truths," and "Spirit Communion."

Since moving to our new address it has been necessary to re-organise things a little and instead of the social and dance, which we have been having on the first Saturday of every month for the last two years, we will hold a social evening on that night, and an "At Home" on the third Saturday evening. The evenings held during the month were very enjoyable.

Arrangements are being made for the developing class which will open in October.

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

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

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Interesting services and good attendances have been ours during the past month. Our speakers and demonstrators have been well up to the standard. Madame S. Aldag gave three very interesting lectures on "Right Thinking," "Right Loving" and "Behaviour is Righteousness." We also wish to thank the following for their services which we greatly appreciate: Mr S. Dobbyn, Mrs A. Haynes, Mr F. de Jersey, Mr J. Cohen and Mr D. Calman.

The Council of Churches paid us a visit on the 19th. There was a large attendance to welcome them. Short addresses were given by Messrs Walker (President), Thompson (Secretary), Nettleton (Trustee) and Miss Jarvis.

Prof. Abbott was to have been the guest at the "At Home" but, owing to a previous engagement, he was unable to attend, a letter of apology being received from him. Mr and Mrs Hope were the guests. Miss Lambrick gave a very interesting Travel Talk, the other speakers were Miss Cole and Mrs Hanger. We wish to thank Mrs Wilson, Miss Hanger and Mr de Jersey for musical items.

W. BROWNE, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

During the month we had the pleasure of having on our platform Mr Knight, who sometimes takes the platform of the Prahran Spiritualist Church; we congratulate them with having such able support. As a means towards unity amongst the Spiritualist Societies in Brisbane our Society has taken the first step in inviting Mrs Holden, the president of the Centre of Spiritual Research Society) to occupy our platform on Sunday, the 26th August which was accepted and ably conducted by her controls.

Nominating papers have been handed out to members for the election of officers. A new lease has been signed in connection with our present rooms in the Valley; also there are some prospects of success in connection with our own building.

Greetings to all in the cause of Truth.

A. G. GENTNER, Secretary.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)

A Memorial Service was held some time ago for our late sister, Mrs McIllraith, the platform being one mass of flowers. Mr McDonough, speaking on behalf of our late sister's work in connection with the church, emphasised what a wonderful worker she had been, and the help she had always given the church. When called upon for anything special she would always do her part, the church had been unfortunate in losing one of its oldest workers from their midst, but hoped to gain knowledge for the betterment of the church from spirit intercourse with their sister who, he was sure, would help them from time to time with their work. Mr Finlayson sang the solo, "There is a Green Hill far Away."

The monthly "At Home" was held on September 1st, a large number being present. Mr Shepherd, of Bassendean, was the guest of the afternoon and gave a fine talk on his personal experiences of spirit return, also on some wonderful cases of healing. Mrs Mitchell helped with the messages and the soloists were Mesdames Wells, Curtis and Hooper, and Miss Thornbury. All social monies are being put into the building fund.

With best wishes to "The Harbinger of Light."

(Mrs.) C. M. HILL, President.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The discourses at the Wednesday evening public services have been as follows: "Independent Avenues to Psychic Truth," "How Spiritualism is True," "Spiritualism and Psychology," "Psychic Vision and Clairvoyance." Many clairvoyant Visions and Messasge are given at this week-night public service, most of them being at once recognised and appreciated.

On Sunday, August 5th, our resident speaker, Mr R. A. Webb, Dipl. S.N.U., celebrated the sixth anniversary of his speakership with our church. Mr F. Turner presided, and gave an introductory address of appreciation and eulogy of the speaker's long services to the Church and Lyceum. Mrs Duguid sang sweetly, "When the Mists." Mrs Holder (of England) and Captain Petersen spoke in the after-meeting. The discourses on the remaining three Sundays were:—"Searching for Truth," "Spiritualism and the Nature of Man," "New Light on Old Paths."

In memory of the anniversary of their arisen son's birthday, Mr and Mrs Tovey florally decorated the rostrum on Sunday, the 12th, and on Sunday the 26th Mrs Coulter and Miss Masters gave floral decoration in memory of Gordon Masters, a nephew of the late Wm McLean, the main founder of our church.

One of the most successful and enjoyable open sessions ever held in the Lyceum took place on Sunday afternoon, the 5th of August. Miss R. Gaddes, Misses L. and G. Webb, Mena Ruddell, and John Pauley sang solos, and Esma Ruddell, Ethel Parkin, George and Jim Strachan, Eileen Swede and Will Pauley recited. Two enjoyable and successful socials were held during the month, for which we thank willing workers and entertainers.

Every fraternal wish to the Editor and his readers.

GEO. BODELL, Hon. Sec.

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On our platform we have Mrs Wedgwood who lectures to good congregations every Sunday under spirit control and her addresses are much appreciated.

Our mid-week meetings are well attended and are conducted jointly by Mrs and Mr Wedgwood who give clairvoyance and medical diagnosis, respectively. Mr Wedgwood belongs to the British Medical Healers' Association and holds diplomas for his work.

We have held a very successful social this last month which brought friends and members closer together in a bond of fellowship, and we are progressing slowly but surely and gradually building up our church. Kia Ora!

J. C. BOWLES, 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.

- C. P. (Hawthorn): You had apparently overlooked the fact that we dealt with this incident in the August issue. Thank you all the same for sending cutting.
- A. G. D. (Christchurch): Thanks for cutting. We shall send some literature to the quarter referred to.
- J. O. (Waterloo): We really cannot explain the cause of the incidents referred to, and mere speculation would be futile. The cutting of 30 years ago was read with much interest, as was also your very summary verdict on the editorial footnote!
- F. C. L. (Unley): Our columns are hopelessly overcrowded at present. Will keep your contribution by us.
- L. M. (Sydney): You can obtain "The Harbinger of Light" at Cole's Book Arcade.
- S. R. (Sydney): Your outburst amused us. We are not responsible for what any Society may do. No—that would not benefit either you or us; continue your membership. Get your copy monthly at Cole's—they have been supplied with an increased number.
- B. R. O. (Sydney): Thank you for your encouraging remarks. We much appreciate your gratifying references to this Journal. Yes—get it at Cole's.

Defying the Law.—"This Way to the Palmists" were the words borne on placards exhibited on July 5th at a Garden Party in aid of the Children's Holidays Fund in the Temple Gardens and inside the Middle Temple Hall which, as the "Daily Mail," London, points out, is "the ancient home of the law that forbids fortune-telling." Says the "Mail": "Famous judges, including the Master of the Rolls and K.C.s saw the placards and the queues of women, wives and daughters of lawyers, and not a few men waiting their turn to go behind the screen and have their palms read."

Putting God in a Quandary.—It is interesting to note that at the time when the Prayer Book was introduced in the House of Commons two prayer meetings were in process. One was at Westminster Abbey, where devout Churchmen were making an appeal for the success of the measure. The other in another hall where the Nonconformists were praying that the measure would be rejected. We have no doubt that God answered prayer, but which one? We may be quite sure that the side which lost was not satisfied that God had answered their prayer. It would puzzle even Deity to choose between these cross petitions, especially when we remember that each party was perfectly sincere.—"The Two Worlds."

"Not all the subtleties of metaphysics can make me doubt a moment of the immortality of the soul, and of a beneficent Providence. I feel it, I believe it, I desire it, I hope it, and will defend it to my last breath."—Rosseau.

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We must ask all Secretaries of Societies to be good enough to bear in mind that in order to facilitate the publication of "The Harbinger of Light," and assist us in keeping the Flag flying in these Southern lands, it is imperative that all Accounts should be settled PROMPTLY AT THE END OF EACH QUARTER.

THE EDITOR.

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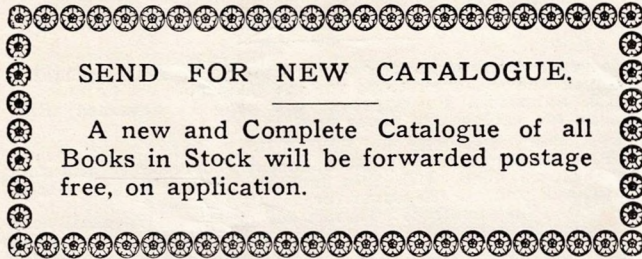
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