

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.||

Registered at the G.P.O. Melbourne for
transmission by post as a Newspaper.

Vol. 59—No. 705.

MELBOURNE, NOVEMBER 1st, 1928.

Ninepence.

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Recent Tests with the Mediums.

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Impressive New Zealand Seances.

WATCHED!

Striking Evidence of Spiritual Supervision.
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Explanation from the Other Side.

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Obeded Daily Call of Bell.
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
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Edited by W. Britton Harvey:

NOVEMBER 1st, 1928.

Author of "Science and the Soul."

CONTENTS :

The Editorial Chair	441
Wayside Notes	442
Dr. Tillyard and Margery	444
The Direct Voice	445
Among the Mormons	447
Honest Mediums	448
Passing of Noble Soul	449
Watched	450
Spiritualists in Congress	452
Inaccuracies in Messages	453
Dog as Churchgoer	455
Reports of Societies	458
Books	460

The Editorial Chair.

The "Arguments" of our Opponents.

Many of the opponents of the reality of Spiritualistic phenomena are becoming sorely perplexed as to how to account for these marvellous happenings without making themselves look too utterly ridiculous in the eyes of critical and discerning readers. Originally, of course, they denied that any such manifestations occurred at all. They were all part and parcel of the stock-in-trade of fraudulent mediums. There was no such thing as genuine psychical phenomena, and those who professed to produce them were simply impudent, barefaced impostors.

As time went on, however, the manifestations increased in number and complexity until it became necessary for these antagonists to shift their ground and find some other "explanation" of the occurrence of these latter-day wonders. They, thereupon resorted to the theory of hallucination, of innocent self-deception, and some of them are still content to hold this untenable ground. The majority, however, realised that this particular line of argument could no longer be sustained and forthwith proceeded to shift their ground again. They were forced by the vast accumulation of evidence to admit that the phenomena really did occur, and that it was utterly futile to any longer dispute their genuineness. Hallucination was, therefore, ruled out of court.

* * * *

The question, however, still remained to be settled as to the origin of the phenomena. Were they the efforts of discarnate beings, who had formerly lived as men and women on the earth, to demonstrate the truth of survival beyond the grave, or were they the wicked machinations of designing devils bent on deceiving the whole of humanity? It has to be admitted that the Devil at present holds the field, so far as these determined foes of Spiritualism are concerned. This solution of the problem is still being shrieked from many pulpits and it will probably take another generation to rob His Satanic Majesty of the distinction that he unexpectedly finds has been erroneously bestowed upon his august personality. In the meantime he will doubtless enjoy the joke immensely, and his only regret will be that he does not possess the powers so gratuitously associated with his name!

There yet remains another class of opponents to be answered—those who declare that the manifestations of the seance room are all the outcome of emotion and over-wrought nerves. They would certainly alter their minds if they were faced with

some of the sceptics we have met. These doubting Thomases do not seem to know the meaning of "emotion" and would laugh you to scorn if you were to accuse them of being victims of "nerves"! Yet many of these have "come to scoff and remained to pray."

* * * *

It has frequently been stated by some of those who are at their wits' ends to account for so many eminent minds being won over to Spiritualism that it is due entirely to the loss of a son in the Great War and a very natural desire to ascertain where he is to-day. That, we have frequently been told, explains the attitude of Sir Oliver Lodge. Yet when we read the Preface to the new edition of his work, "The Survival of Man," we find the author stating: "The present book was written long before the war, and is the result of cold-blooded scientific scrutiny of facts such as have come into my ken from time to time ever since the year 1882."

For a long time these facts accumulated, and I bided my time, weighing all sorts of alternative explanations, and not being "finally and positively convinced of the survival and activity and communication power of the dead until, say, the year 1906 or 1909; although, as a matter of fact, I had had evidence which really might have been convincing in the year 1889. . . . Gradually the theory of real communication from minds discarnate forced itself upon me as the only one which would consistently explain all the facts; and then in due time I came out in the open and professed the belief, or rather the knowledge, to which I had been gradually led.

* * * *

It will thus be seen that instead of being swayed by sentiment and emotion, consequent upon the death of his son at the front, Sir Oliver had for years previously been convinced, as "the result of cold-blooded scientific scrutiny of facts," of the reality of communication with friends in the Beyond. The fact is these opponents have an inherent hatred of Spiritualism, simply because it is Spiritualism, and are determined to do all they possibly can to trample it in the dust. But they will find themselves foiled every time and will have to capitulate as time goes on. So that's that!

The Right and the Wrong of it !

Many people talk glibly enough about the "next world" and those inhabiting it, but they seem to forget that it is a very natural world and that its denizens are very human. We suppose this comes from traditional teaching. Our friends on the Other Side are supposed by these well-meaning folk to have been transformed into "angels." And, of course, an angel cannot resemble a human! They either forget, or have never learnt, that an "angel" in the original, simply means a "messenger," and has nothing to do with "wings!"

We shall appear just as real and natural to each other Over There as we do here. The human form will be preserved and we shall exhibit all the varied traits of character that characterised us in mortal life. It only means one step forward in our evolutionary development, and from this immediate condition we shall continue to unfold and go forward scaling the spiritual Alps until we reach our ultimate destiny. It is all very rational, and just what we should expect the Divine plan to be.

Seeing, then, that we shall awaken to spiritual consciousness in pretty much the same condition as when masquerading in physical garb, and that we shall carry forward all the contents of the mind, all our likes and dislikes, our little foibles and other idiosyncrasies, it must be obvious that we shall regard each other, in all our relationships and general bearing, on similar lines to those which distinguished us when strutting across the ephemeral stage of this terrestrial existence.

Among other qualities exhibited in that land of realities are independence of character, dignity, and a courteous bearing one towards another. Investigators would be acting wisely if they bore these facts in mind, and when holding converse with a friend in the Unseen, comported themselves accordingly. They should be respectful, considerate, and polite and thus display those little courtesies which characterise a conversation between two well-bred persons in the flesh. This attitude may sometimes make all the difference in the outcome of a sitting.

* * * *

We have known sitters who, as soon as the communicating friend has commenced a chat, has suddenly broken in abruptly with the question: "What's your name?" This bluntly-expressed interjection has sometimes the effect of so seriously affecting the vibrations by means of which the conversation is being received, that the interview has been brought to a premature end. It is quite natural and quite proper that we should wish to know to whom we are talking. But there are two ways of obtaining this information, and the way we have indicated is certainly the wrong way. It is rude.

The other way is to remark, as the conversation proceeds: "Let me see, friend, to whom have I the pleasure of speaking?" This, of course, is tantamount to saying: "What's your name?" But what a difference in the language used when judged by the canons of courtesy! And what a difference it sometimes makes to the results! Evolved souls are very sensitive and have carried forward that fine feeling which is the hall-mark of the true gentleman. They have never been used to being addressed rudely, and they are apt to resent it.

* * * *

They are equally resentful of the cocksure type of mind, of the man who is quite certain that "he knows all about it," of the man who exhibits self-consequential characteristics, and especially of the man who presumes to brow-beat them and possibly dictate his terms. It should be remembered that these angel-ministers are quite indifferent as to whether certain conceited people believe in them or not. They can be very independent, and although they are often very patient there is a limit beyond which they refuse to go. The moral, of course, is: Whenever you have an interview with a medium behave as a lady, or as a gentleman, as the case may be!

THE "HARBINGER" IN AUCKLAND.

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

THE EDITOR.

Mr. Stephen Foster.—The Australian friends of Mr. Foster will be pleased to learn that he is still doing well in London. He has recently removed from his original address to "The Ashrama," Lancaster Gate, Hyde Park, London, W. 2.

Wayside Notes.

"If Christ Came to London."

We have frequently directed attention to the great prominence that is being given to religious questions in many of the leading newspapers of Great Britain. In our September issue we dilated on the series of articles that recently appeared in one of the principal London journals—"The Daily News"—on the subject: "Where are the Dead?" and showed that more than a score of outstanding intellectuals had participated in what was certainly a great debate.

Since then another series of contributions has been published in the journal named on: "If Christ came to London." The implication, of course, is: "What would He say?" or "What would He do?" It was assumed that His return in physical form was meant, and most of the writers seem to have concluded that He would be mainly concerned in bringing about the reforms which they chiefly desired.

That He would be a reformer—and a revolutionary one at that—is, in our opinion, certain. We, at all events, know that this was his primary characteristic when He came two thousand years ago, and He would undoubtedly find ample scope for a renewal of His operations in this direction at the present time. The world in both a spiritual and a moral sense has not improved since He was here before. Many people, in fact, hold the view that it has retrograded considerably.

Whether that be so or not, we should imagine that the development which would chiefly arrest His attention would be the bewildering elaboration of His sublime and simple spiritual teachings into an ornate and complicated ecclesiastical system of dogmas and creeds, as represented by the hundreds of sects founded in His name, and each varying more or less in doctrinal details. He would not express surprise at this. He knows all about it now.

What He would probably endeavour to do would be to straighten things out, to revise the errors of what is known as orthodox teaching, and generally seek to so simplify and spiritualise the work of the Churches that the changes would be nothing short of an ecclesiastical revolution. How these radical alterations would be received by the various denominations must be left to the imagination of the reader!

If, however, He succeeded in achieving His purpose, what would be left would be a very plain and practical religion which, if generally practised, would tend to transform all our social, national and international relationships, and lift the world to such a lofty plane of thought and action that it would approximate to the glorious conditions of the Democracy of Heaven—"Thy kingdom come; Thy will be done on earth, as it is done in Heaven."

And that would be the Millennium! But we shall not live to see its advent!

Roman Catholics and Spiritualism.

The Eucharistic Congress held in Sydney in September was conducted on a scale of magnificence never before witnessed in the Southern Hemisphere. It was, moreover, unique in the sheer weight of its impressiveness as an illustration of the unwavering faith, sincere devotion and world-wide solidarity of the great Church of Rome. It completely captured the public imagination and literally compelled the attention of all sections of

the community. The central ecclesiastical figure was the amiable Papal Legate, Cardinal Cerretti, and there were also present princes of the Church from every quarter of the globe.

After many years of self-denying effort, St. Mary's Cathedral has at last been practically completed, and the opening ceremony was naturally the occasion of much rejoicing. Having turned the golden key that opened the door Cardinal Cerretti made reference to those who had in various ways been associated with this superb edifice and went on to say:

Surely it is not stretching the doctrine of the Communion of Saints to believe that they surround us today.

Archbishop Polding is here, who now understands that the first St. Mary's was permitted to be destroyed by fire because it was not worthy of the Australia that was to be. Archbishop Vaughan is here, whose eloquence so often resounded through the first pillars of the nave; Australia's great Cardinal is here, and we can almost imagine his stately figure emerging from the Chapel of the Irish Saints, to join in the splendid pageant.

And who doubts the presence in our midst of Jeremiah Francis O'Flynn, or of William Davis, or of Michael Dwyer, and his wife, or of the other heroes of '98? Surely Mr. Wardell is here, the incomparable architect, whose splendid design, a very dream in stone, has been carried to completion by a successor not unworthy of him.

These remarks would not be accepted literally by Protestants generally, but they were doubtless intended as such, and with ample reason—as every Spiritualist knows. The invisible throng that took part in the proceedings probably outnumbered the hundreds of thousands present in visible form. These multitudinous unseen members of the Church would naturally be attracted to the earth plane on such a memorable occasion, and would participate in all the praise and prayer that winged their flight through the etheric realms.

We have, in fact, reason to believe that such was actually the case. The scene was described to us as viewed from the inner side of life, and if there were joy and thanksgiving here there was certainly a similar demonstration there.

The spiritual world has always been much more real and natural to the Roman Catholic than to the Protestant, and that is why so many of them have a sympathetic regard for Spiritualism, although their Church prohibits personal investigation by the laity.

An Earnest Protagonist.

"I pledge my honour that Spiritualism is true." This is the heading of a weekly article recently contributed to the "Daily Express," London, by Sir Arthur Conan Doyle. It was written in reply to a contribution by Mr. J. D. Beresford, the novelist, who put forward a theory relating to the subconscious mind which he suggested might well furnish an explanation of the phenomena which Sir Arthur and Sir Oliver Lodge accept as evidence of survival after death.

The doughty champion of Spiritualism asks Mr. Beresford to remember that for nearly three generations many of the finest intellects in the world have explored this problem, and that it would be marvellous indeed if he could come upon any new explanation of the facts which had escaped them. It was not lightly that such men as Hyslop and Hodgson, Crookes and Wallace, Barrett and Lombroso, Myers and Driesch and Bozzano have subscribed to a doctrine which each of them fought to the last ditch before they admitted that the evidence was too strong.

"The facts beat me," wrote Alfred Russel Wallace, who had the moral courage to come out in the end as a convinced Spiritualist, as did the other British and Continental investigators to whom Sir Arthur refers. There are undoubtedly certain phases of the phenomena which suggest the operation of the subconscious mind, and after making due allowance for these Sir Arthur continues:

But soon we cross a border line beyond which I for one cannot accept any solution save the Spiritualistic one

If I draw only upon my own experience, I can pledge my honour in the most solemn fashion that I have seen my mother, and also my nephew, Oscar Hornung, years after their "death" as clearly as ever I saw them in life. There was no delusion possible, for others saw what I saw.

I can swear, also, that I have heard three loud spirit voices carrying on three separate conversations at the same time in a room which contained only personal friends.

Again I can swear that I have seen in good light a platter of wood when no one was near to rise up on edge and give intelligible signals.

These are but three instances out of very many, but how are they to be fitted into any theory of our subconscious self? It simply will not cover the facts.

There are tens of thousands of investigators who are prepared to speak and write as emphatically as this. But they would never have attained this conviction without **personal experience**. That is the crux of the whole matter. It is just doubting Thomas over again. Mankind has not changed one bit since this sceptical disciple had his doubts resolved. But it was the personal experience that did it

Fined for Not Going to Church.

When the sectarian busybodies who are supposed to have been behind the recent prosecution of the London Spiritualistic Alliance have grown weary of harassing unoffending mediums they might turn their attention to an ancient legal enactment which provides much more scope for their interfering tactics. We allude to the very delectable statute which provides for the infliction of a fine for not going to Church! In these competitive days of Petrol versus Pulpit, the effects might be modified by resurrecting this dust-covered Act of Parliament and thus filling vacant pews with more or less comatose listeners.

They must have been merry times 150 years ago! Fancy being served with a summons for neglecting to attend a Church service! The parsons must have been a shrewd lot in those days! We wonder how this poor spinster felt when she received this terrifying document:

WHEREAS John Avery and George Kirby, Constables of the Borough of Lyme Regis, have made oath before me that Susannah Langor, spinster, did not upon Sunday last repair to any church or chapel or place of religious worship within the borough, nor exercise herself in piety or true religion publicly and privately during that day, but hath absented from and not performed the same contrary to the Acts of Parliament in those cases made. These are, therefore, in His Majesty's name to require you to cause her to appear before me or some other Justice of the Peace, to answer the promises, and to be dealt with according to law.

Given under my hand and seal, 2rd February, 1774.
JN. PUDDENCOMBE, Mayor.

Isn't that lovely! Anyway, the lady put in an appearance, and being adjudged Guilty—with a big G—was fined 3/4, which went to the relief of the Poor Rates! The average sermon in those days occupied over an hour, and its interest was usually in an inverse ratio to its length! In these circumstances we should imagine the fine would be very cheerfully paid!

Dr. Tillyard and Margery.

DEFINITELY CONVINCED OF HUMAN SURVIVAL.

HIS RECENT EXPERIENCES WITH THE MEDIUM.

HAVING been appointed to the newly-created position of head of the Entomological Department of the Commonwealth Government of Australia, Dr. R. J. Tillyard, M.A., D.Sc., F.R.S., etc., has been on a trip to Europe and America in search of a scientific staff. While in the land of the Stars and Stripes he renewed his acquaintance with "Margery"—the wife of Dr. Crandon, of Boston—and attended two of her seances.

Prior to leaving London on his return journey to Australia he was entertained at a luncheon party given by the National Laboratory of Psychical Research. The function took place at the Piccadilly Hotel, and among those present were Professor A. M. Low, Captain Seton Karr, the African explorer, Dr. Neville Whymant, the Orientalist, and Mrs. Whymant, Miss May Walker, Mr. J. W. Evans, Mrs. Philip Champion de Crespigny, Lord Charles Hope, Mrs. F. E. Leaning, Miss Phillimore, Sir Lawrence Jones, Bt., President of the S.P.R., Mr. E. W. Janson, Miss Lucie Kaye, Mr. D. Gow and Mrs. Gow, and Captain Neil Gow. Mr. Harry Price presided, and Dr. Tillyard and Sir Lawrence Jones gave short addresses.

* * * *

Dr. Tillyard referred to the previous luncheon, at which he was present in the same room, on his prior visit to England. He had spent most of his life in a remote portion of the British Empire. But, although he was very much identified in the minds of many people with Australia and New Zealand, those who supposed him to be either an Australian or a New Zealander were mistaken. He claimed to be a simple Englishman, educated in England and a graduate of Cambridge University. He well remembered a famous personality at Cambridge—the great Oscar Browning, one of the most remarkable characters that Cambridge had possessed. Dr. Tillyard told the well-known story which illustrated Oscar Browning's fondness for meeting the great ones of the earth. One day Browning was brought into contact with the man now known as William Hohenzollern of Doorn, but at that time as the German Kaiser. Asked what he thought of that potentate, Oscar Browning replied, "He is the nicest Emperor I have ever met." Similarly he (the speaker) might say of Walter Stinson, the brother of "Margery" and her "control," that "he is the nicest dead man I have ever met." (Laughter).

* * * *

Proceeding, Dr. Tillyard said that when he was in London some two years ago he was in the position of a psychical researcher who was still undecided on the question of the phenomena he had been examining. To-day he would say that there was no doubt in his mind that the personality of Walter Stinson is definitely proved as having survived the change of death. It seemed to him that the "Margery" phenomena presented a case almost without parallel in the history of mediumship. It was cer-

tainly without parallel at the present time as the most scientific experiment in mediumship ever undertaken. They should remember that Walter Stinson when on earth was an engineer, with a knowledge of mathematics, and he quite understood the scientific point of view. When they compared the manifestations he produced to prove his identity with the ordinary productions of mediumship, they could not but be struck with the enormous difference.

* * * *

Walter gave every possible proof of himself as a separate personality, and Dr. Tillyard, enumerating the various signs of personality, which we take for granted, referred to the sense of smell amongst the physical senses. We took it for granted that a person with the full complement of senses could smell. Walter had given an amusing instance of his ability in this particular. In order to test him, a sitter on one occasion pulled out of his pocket a pipe to ascertain if Walter would identify it in the dark. Dr. Tillyard expected that Walter would do this by extending an ectoplasmic terminal and taking hold of the object, that being his usual method. But he did nothing at all, and Dr. Tillyard at once reported that Walter was making no effort to feel the object. "There is no need," said Walter, "you could smell it a mile off."

Walter had said to Dr. Tillyard, "Remember the cat that swallowed the canary. When you get to London, walk down Piccadilly with your tail up and a nice warm feeling inside you; remember when the cat had the canary inside him, he **knew**. Be nice to them, Tillyard, be **nice**." Continuing, Dr. Tillyard said that Walter, with his quips and his ready repartee, was a definite personality. He showed not only the usual physical signs of this, but he also revealed a distinct **ego**, a well-marked and well-developed character. There was about him a loveableness, a breeziness and a youthfulness of mind and spirit.

* * * *

In the course of his concluding remarks Dr. Tillyard gave some instances of Walter's remarkable powers of character-reading. He mentioned that Walter had shown pleasure on learning that at last Dr. Tillyard had become convinced of the reality of the manifestation of personality after bodily death. When they parted, Walter had given him a piece of advice, which, although he spoke rather as an outsider he (Dr. Tillyard) wished to commend to their attention. It was that the various organizations in England should draw closer together, and while allowing for differences of outlook should combine on the common object they all had in view, remembering that they were all engaged on the same work. Walter had warned him that he would find a certain amount of friction between the various groups in England. His farewell words to Dr. Tillyard were, "Good-bye, Tillyard. God bless and keep you—for I can't afford to do it!"

THE DIRECT VOICE.

NEW ZEALAND SEANCES.

THE MEDIUMSHIP OF MISS PEARL JUDD.

OUR readers have been informed of the mediumship of Miss Pearl Judd, of Dunedin, New Zealand, from reports of her seances which have appeared in "The Harbinger of Light," and doubtless many of them have read the further details which have been reproduced in the exceedingly interesting and impressive book entitled "The Blue Room." It is always satisfactory, however, to read the criticism of an entirely disinterested investigator, and for this reason the following comments from the pen of Mrs. Horace Cottrell, of Napier,—whose contributions to this journal are invariably read with both pleasure and profit—will no doubt be perused with interest:

* * * *

I think you know that I am very much inclined towards scepticism where psychic matters are concerned—so that it was in no very easy, receptive mood that I attended the first sittings, but rather in the role of an open-minded enquirer. As the sittings progressed, however, and more and more opportunities of chatting with various members of the invisible Band were afforded me, my early doubts of their reality faded away.

The happenings at the sittings, however, still appeared strange and inexplicable to me, but I no longer doubted that the various voices I heard belonged to spirit folk whose personalities are as distinct and different as we would find in any similar group of people still in the flesh.

The members of the Band, of whom I met ten, sang and talked to us, in bright electric light, for over three hours each evening. Many of these same personalities also manifested in this way on several occasions in broad daylight when a piano was played and Pearl was in the room. They even spoke several times in my hearing in a motor car, using then, possibly, as carrier waves, the vibrations set by the running engine.

* * * *

The voices were so distinct and different that sitters who had made the acquaintance of certain members of the Band at previous sittings recognised their singing and speaking voices instantly and greeted them by name as naturally as one would hail an earthly acquaintance or friend.

What I am setting down here are just my own impressions of what I now know to be absolutely genuine and happy meetings with folk on the other side of life. The friendliness, comradeship, and real affection which these folk felt towards many of the sitters was made fully apparent in their conversation. So much so, indeed, that they aroused similar feelings towards themselves in those present. "Isn't she sweet?" they would say of Wee Betty, and "Isn't he a dear?" when Charlie or Peter had been particularly charming.

The two who appeared to me to be especially lovable characters were Wee Betty and Charlie. This is probably due to the fact that I achieved a greater intimacy with them than with any of the others. Betty is a small girl of ten, or thereabouts, who went over as a baby. For gaiety of disposition and quickness of wit I have yet to meet her match, let alone her peer.

* * * *

Charlie is a soldier boy and a very natural, hearty, happy-natured one he is, too. To hear him say "Hello, Mrs. Cottrell" in his clear, ringing voice full of friendliness, as he greeted each of the sitters by name, is something to remember with pleasure. His flashes of humour and happy, full-toned laughter added much to our enjoyment of the sittings. Both he and Betty are inveterate teases and "ragged" the

sitters mercilessly at times over their little mannerisms and doings generally.

The light-hearted gaiety which is so characteristic of these two members of the Band quickly gave place to kindly sympathy, however, when there was real trouble of any kind among the sitters. But when we were merely glum and heavy there were constant admonitions from Betty and Charlie to "Cheer up" They said they loved to see smiling, happy faces and kept telling us that we were all inclined to take life much too seriously and solemnly.

They are a gay company, and Betty is a real imp of mischief at times. But in a little screed I automatically wrote for Charlie he informed me that there is a serious purpose behind all their fun. It is to try to prove to folk on this side how happy and bright and natural the next life can be. Wee Betty and Sahnael—an Arab (the leader and teacher of the Band) both wrote through me in characteristic style also. Sahnaci has a beautiful, rich-speaking voice with a very cultured intonation and a fine baritone when singing.

* * * *

Charlie has a lovely full-toned tenor—none of those thin, squeaky strained notes in it—which he uses to good effect on numerous occasions throughout the sittings. His sustained notes are astonishing, running into several minutes, when timed with a watch. And I defy any ventriloquist to produce the volume of sound—without visible effort—which seems to swell and fill the whole room with melody at the end of Charlie's songs. Not once but many times each evening he produced this remarkable effect appearing very pleased with himself afterwards.

Peter, a boy of twelve or so, often talked with us and used to sing "On the wings of a dove" and other songs in a very sweet treble. Betty always sang at the sittings, sometimes fitting her own words of greeting and affection to well known airs.

A brother and sister called Joan and Arthur came and sang part songs very sweetly indeed. Some of the numbers were a real medley, different voices taking up the refrain and various instruments coming in as the song progressed. The instruments are a puzzle to me. I, and all the others present, heard distinctly, on several occasions a violin, banjo and cornet played beautifully when we knew that there were none of these instruments in the room, or in the house.

Whole solos, with encores by request of sitters, were played on all these instruments. How do you account for it? Betty says their violins have a wider range than ours, and the voices also. It is a lot to ask people to believe that the sound of these instruments came out of space. But there it is. I heard them, not once, but many times.

* * * *

Wee Betty had a trick of springing surprises on the sitters by commenting in circle on something they had been doing or some happening which Pearl could not possibly have known about. They were all trivial happenings, but proved all the more evidential to my mind because of it. On at least three occasions she informed me in circle what I had been doing at a certain time. I stayed with a certain lady during my investigations and one night she and I sat talking over the fire till 12.30 o'clock. At the next sitting Betty said to my hostess: "I'm coming to say goodnight to you to-night, but don't keep me waiting as long as you did last night." She then mentioned the time, 12.30, and the fact that the husband had come in from his Club and found us there.

Pearl is a perfectly natural, simple girl of twenty. She is quite unspoiled as yet by the fuss that is made of her. I am certain that she is utterly incapable of providing, by her own efforts, the really interesting and enjoyable programme which the Band gave us each evening. She would need to be a wonderfully versatile entertainer in order to do so.

I attended ten sittings in all, seven in the evening, and three in the afternoon and each one was quite different from the other. There was no set programme. It was just as if the various spirit folk just dropped in and sang or talked just as the mood took them. They do not seem to bring peoples' relatives along to speak with them, except in rare instances. They said they brought my guide, Zonia, for me one evening but the message was too general in character to be evidential and some of the phrasing was not at all like Zonia. He told me afterwards that he had spoken, though faintly—we had to listen very carefully—and some of the words had been picked up wrongly.

* * * *

The most remarkable feature of it is the bright light it occurs in, I think. Pearl sits facing the sitters and within a few feet of them so that one could see at once if she took any active part in it. I forgot to mention that on one occasion supper was served in the room where the circle was held and the voices still went on while Pearl was actually stuffing cake into her mouth and drinking coffee. In between mouthfuls she exchanged remarks with Dr.—, who was making a test on his own account, and the singing and speaking voices were still as audible as ever.

I may mention a particularly interesting incident which took place at several of the sittings which I attended. That was hearing three or four members of the Band talking to each other just as one might hear several people discussing something in the next room. The voices were sufficiently audible to catch their varying tone quality and a word or two was picked up occasionally. It was a very striking and surprising experience and it impressed me very much indeed.

* * * *

Those of our readers who have not read "The Blue Room" should certainly procure a copy of the book. This would give them a keener appreciation of the criticism of Mrs. Cottrell and enlighten them concerning the very remarkable phenomena that are occurring in this part of the world.

"Miracles in Modern Life."

This latest book from the pen of the Rev. Dr. Lamond will undoubtedly be welcomed by all readers of "Kathleen." It has apparently been written to supplement the evidence offered in the former work concerning the return of his physically-departed daughter, and certainly makes a very interesting and informative volume. He accordingly gives us many of his own personal experiences and also the experiences of other investigators of repute.

"I am assured that the public demand evidence," states the author, "and that any book published on psychic subjects has value only in so far as it furnishes this evidence." He is right there! It is for this reason that we publish so many of our own experiences in this journal. It is useless to move too far ahead of present-day public thought. The mass must be catered for, and if they clamour for evidence—well, let them have it. Goodness knows there is plenty available!

Dr. Lamond has sought to meet this demand, including remarkable proofs from psychic photography, the most interesting of which is a full account of Lady Palmer's photograph taken during a visit to the Memorial Church of Joan of Arc at Domremy. Accompanied by a lady friend with a camera the photograph was taken in the crypt when there was nobody present besides herself and her friend. But when the plate was developed, the forms of two priests came out quite clearly and—significant fact—the robes they wore belonged to the period of Joan of Arc! The picture has naturally created great interest and is reproduced as a Frontispiece. Several other clearly-printed psychic photographs are also included.

The author writes throughout in a restrained and persuasive style, and is so confident of the future awaiting Spiritualism that he is convinced "future generations will accept these statements as readily as meanwhile we accept the statements regarding Saturn's rings."

Our parcel of the book is due here in a week or two. Those desiring a copy would therefore be acting wisely to order a copy in advance. The price is 4/6, postage 4d.

The Importance of Space.—Sir Oliver Lodge, in the "Daily News", London, in the course of a long contribution entitled "The Discovery of the Spirit World," says that "space which is full of ether and contains boundless energy is infinitely more important than matter, and there is a growing opinion that what seems to us the emptiness of space is the real seat of life and mind and all the other higher elements of consciousness."

SIR ARTHUR CONAN DOYLE.

TO TOUR SOUTH AFRICA.

Sir Arthur and Lady Conan Doyle, together with two of their sons, are leaving for South Africa on October 26th for a three months' holiday tour of the Union. Although he has travelled and lectured in all other parts of the Empire and the United States, Sir Arthur Conan Doyle has not visited South Africa since the Boer war, when he was in charge of a field hospital. It has been arranged that he shall give two lectures on "psychical phenomena" at the end of November in Capetown, and it is probable that he will lecture in other centres as well.—"Rand Daily Mail," Johannesburg.

News of a Death in England.

To the Editor of "The Harbinger of Light."

Sir,—I have for some time been investigating (in a very small way) psychic phenomena, but not having the opportunities to attend outside seances, where the services of advanced mediums are available, I commenced, some few months ago, sitting alone with my wife and a small table. I might say I was very sceptical regarding it all. However, in due time we got into touch with the spirit of my grandfather, now deceased some 23 years.

Early in July last, I received a letter from England informing me that my grandmother was low in health, but that she was on the mend. On the 29th of July I asked my grandfather's alleged spirit (as I regarded it) how my grandmother was progressing. To my astonishment he informed me that she had passed away and was there with him. Of course, I did not believe it, and put it down as a lot of rubbish. On the 13th September last I returned home to find a letter from my mother in England, who informed me that the dear old soul had passed away on the 30th July last!

I had consistently asked my grandfather's spirit for positive proof of survival. I am inclined to believe he has sent it here. Telepathy will not explain this away, as I was informed at 10 p.m. on the 29th (11.30 a.m., 29th, in England) of her decease; therefore no living soul knew, at that time, of her passing, as that occurred on the 30th July.

I could not let this remarkable incident pass without letting you and your readers know of its occurrence.—Yours, etc.,

A. V. B.

North Sydney.

P.S.—Previous to the news coming from England I informed several friends of my grandfather's message. They will corroborate this.—A.V.B.

Tribute by Financial Journal.—"In the October issue Editor Harvey has provided his readers with many articles of profound interest and inspiring comment. No one will put down the number without feeling his belief in the spiritual philosophy strengthened, and his appreciation of the "Harbinger" greatly heightened. The editor's own "crucial test," and the impressive results from the "mediumship of Margery" alone are full of pregnant thought, and of the profoundest interest equally to every earnest and reverent investigator, and to the convinced believer. It is scarcely possible to overestimate the value of the good work being done by the "Harbinger of Light."—"Australian Financial Gazette," Melbourne.

ADDRESS WANTED!

Will those of our readers who are able to do so be good enough to forward to us the present address of

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

We will acknowledge any reply received by forwarding a copy of the booklet—"They All Come Back!"

EDITOR.

Among the "Mormons."

SOME OF THEIR RELIGIOUS BELIEFS.

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

THE motor trip from New York State to Salt Lake City reveals the courage and resourcefulness of the Latter Day Saints when persecution drove them to seek a home as far removed from their persecutors as possible.

From Cheyenne the journey is over hills and mountains until the extensive plain in which Salt Lake City is built opens to one's view. Here lies one of the most famous cities of the world, a standing testimony to the enthusiasm, artistic sense, commercial enterprise and unity of one of the most extraordinary religious organisations in the world.

Salt Lake City has a character all its own. No one can hope adequately to describe it. It is necessary to visit it and live amongst its people to appreciate the many fine points that distinguish it. Its atmosphere is rarified and so pure that mountains miles away appear quite near. The people are well-dressed, upstanding, and of cheerful aspect. The women folk are above the average in height, appearance and charm. And they look of more than average intelligence.

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Whatever may exist under the surface, externally there prevails a spirit of tolerance and fair play, and my experience confirms this. A more polite and agreeable people I have never met. It is admitted by non-Mormon residents that Latter Day Saints are on the whole true to the Eleventh Article of their Faith which says: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

I have had the good fortune, through relatives of my own who live in the City to meet many leading Mormons socially and found them exceedingly agreeable, some of them showing a genuine interest in psychic science and Spiritualism. Imagine my surprise when I received an invitation to address one of their Sunday gatherings! This I did in the chapel of the 14th Ward. After my talk I listened to a lecture on the Lost Ten Tribes of Israel by one of their best lecturers, and was amused to hear him inform his audience that if they thought they were the most important people in the world they were making a big mistake. "Mormonism is important," he said; "but it is not 'It.'" He did not inform us what is "It." The address was listened to with grave attention and the speaker's criticism was taken in good temper.

* * * *

It is interesting to find that Latter Day Saints' Articles of Faith state: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." This brings them somewhat near to the Spiritualist point of view. There is, however, wide diversity of opinion between the Mormons and Spiritualists. It seems amazing that such intelligent people can endorse some of their beliefs. It must be, as one person assured me, "due to their early training."

They believe that Zion (heaven) will be built upon the American Continent; that the lost Ten Tribes will be restored—in the "literal gathering of Israel." They believe the earth will be renewed and receive "its paradisiacal glory." I have been assured by them that when this comes to pass the dead will be resurrected in their old physical bodies. When the difficulties which such an idea involves were pointed out they were dismissed with the phrase: "We believe that God can do anything." There is, of course, no answer to this argument.

As a social and political organisation Mormonism is comparable with the Roman Church, except that it has a gigantic business side which is purely secular. The Church owns the largest and best-appointed hotel in Salt Lake City—a magnificent edifice, run on most up-to-date lines. An example of the inconsistency which business enterprises lay religious bodies open to is shown in the fact that although strict Mormons must not drink tea or coffee, both are freely sold in the hotel.

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The Offices of the Church are very beautiful. It is impossible to describe the attractiveness of the interior decorations. The walls are made partly of Utah onyx—a lovely mottled brown marble obtained from the Rocky Mountains.

I was deeply impressed with the excellent Library kept in this building. It is an example of the extraordinary degree of efficiency to which Mormon organisation has attained. Every book written for or against Mormonism is to be found in it. I was shown two books written by Sir Arthur Conan Doyle—one many years ago during his first tour of America, when his prejudices against unorthodox religious movements must have been keen, and one written after his famous Spiritualist tour. He then came into personal contact with them and wrote about Mormonism with sympathy and insight. They were very appreciative of this change. His visit to the Library made a lasting impression upon those who met him, and he did much to soften their attitude towards psychic subjects.

My visit to Salt Lake City has been made more pleasant by the wonderful weather. Cold in winter and very bright and warm in summer, the weather is delightful. Add to this the natural beauty of the surroundings and one will be compelled to regard this part of the world as particularly blessed.

SECRETARIES PLEASE NOTE !

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.

HONEST MEDIUMS.

SHOULD BE FREE FROM PERSECUTION.

By E. P. HEWITT, K.C., London.

When mention is made of witchcraft and sorcery one's mind goes back to the story of King Saul and the witch of Endor. "Thou shalt not suffer a witch to live" was the ancient Judaical injunction; and this direction was subsequently adopted by the Christian Church, which led to the awful death by burning being inflicted upon hundreds of thousands of poor creatures in the Middle Ages.

The latest Witchcraft Act in this country, which was passed in the reign of George II., is still on the statute book; and although it does not impose the death penalty, conviction for an offence under the Act—one offence being "fortune-telling"—involves a year's hard labour.

The famous lawyer, William Blackstone, referring to the Acts in force before the statute of George II., wrote:

These Acts continued in force till lately, to the terror of all ancient females in the kingdom; and many poor wretches were sacrificed thereby to the prejudice of their neighbours and their own illusions.

The prejudice continued in parts of the country long after George II. It appears from "Haydn's Dictionary of Dates" that in 1863 a poor old paralysed Frenchman died through being ducked as a wizard at Castle Hedingham in Essex; and that in 1895 one Bridget Cleary was actually burnt as a witch in county Tipperary—which last act led to the husband being sentenced to twenty years' imprisonment, and to sentences for shorter terms of imprisonment being passed on five other persons who took part in the crime.

* * * *

The statute under which clairvoyants and palmists are now attacked is not the Act of George II., but is invariably the Vagrancy Act of George IV. By this Act—which was passed in 1824—anyone "pretending or professing to tell fortunes" is included in the list of undesirable characters classified in the Act as "rogues and vagabonds," and on being convicted as such is liable to be fined, or to be sentenced to imprisonment with hard labour.

The words of the Act—according to the construction placed upon them by the courts—make the sincere and honest medium, who "reads" the hand or the like, equally guilty with the dishonest and fraudulent medium, although the sentence passed may be less severe in the one case than in the other.

It is worth remembering that in practically every case of "fortune-telling" which comes before the courts, the complainant is a detective (or a detective's wife), who, pretending to be somebody quite different, provokes commission of the offence by requesting the medium to do the very thing the doing of which is afterwards charged as a crime. The employment of police agents for such purposes is, in some countries, made illegal.

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The vague, loose phrase "fortune-telling" has never been defined, but in some of the cases the view taken by the Bench seems to have been that any attempt to foretell the future amounts to fortune-telling. The logical results of adopting such a view are startling.

Some mediums are trance-mediums. Can such mediums, making statements in a condition of un-

consciousness, be said to be "pretending or professing to tell fortunes"? At every bazaar or other entertainment where a medium having psychic gifts are engaged, any statement made to a sitter concerning possible future events would, according to the view taken by the courts referred to above, render the medium liable to prosecution; and the sitters also would, apparently, be liable for "aiding and abetting."

* * * *

There are in this country, especially in the North of England, a large number of Spiritualist churches, at which religious services are held, and it is usual, at the close of the service, for a medium to give a demonstration of clairvoyant powers. The medium states what she believes reaches her concerning certain members of the congregation, and some of the statements made not infrequently relate to future events; in every such case it would seem that the medium might be convicted as a "rogue and vagabond," and the members of the congregation would, in strictness, also be punishable.

To the ordinary member of the public it must seem that the time has come—and is, indeed, long overdue—for the Legislature to intervene with a view to relieving honest mediums of every kind from the liability to persecution, and confining punishment to the comparatively rare cases where it is shown that the medium has been deliberately trying to deceive, and has by these means been guilty of obtaining money by false pretences.

Have You Ever Tried this Test ?

To the Editor of "The Harbinger of Light."

Sir,—Some investigators hold the theory that most, if not all, of the results obtained at table-sittings proceed in some unknown fashion from the subliminal personalities of the sitters. It would be interesting to find whether the following test will throw any light on the subject and, if any of your circles care to let you have their results, it would be of value to many of us, who want proofs which we believe to be dissociated from our own unknown influences!

Mount large letters of the alphabet on little squares of cardboard with paste. At the foot of each square glue on a bit of a wooden match. These letters are placed in a jumbled heap on a side table near a red lamp and in such a position that no one can see them. The room is in darkness and the sitters are round another table. An assistant is blindfolded and asked to select three of the letters at random and, by feeling the match sticks, place them right side up in front of the lamp.

When the sitters have established communication the communicators are asked whether they will read out the letters to the table sitters. There should be no clairvoyant present. I have tried this time after time without success, although, otherwise, results were good in different directions.

This method is merely an attempt to "switch off" the subliminals of the sitters. If they can't see the letters they can't influence the table unknown to themselves.—Yours, etc.,

CIVIL ENGINEER.

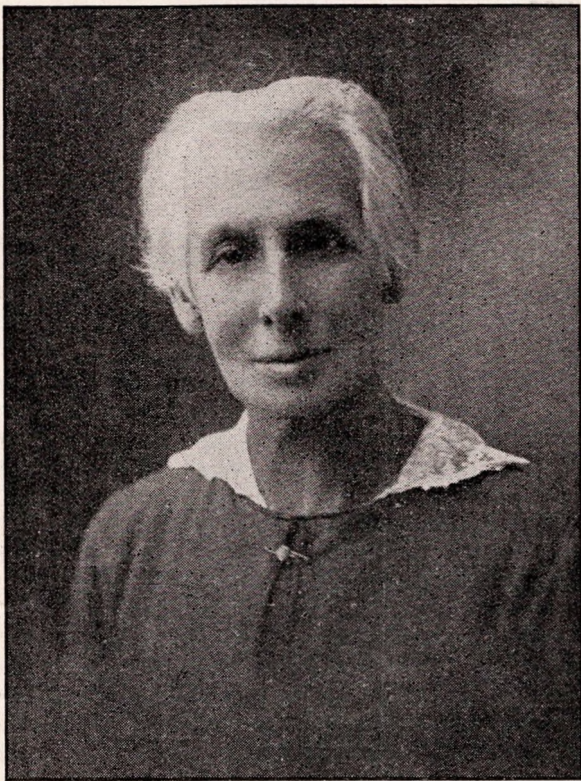
THE GREATEST PSYCHIC BOOK.

I am a Christian Spiritualist. Many have said that the Bible has become an entirely new book to them since they embraced Spiritualism. I understand them because I regard that book as the greatest psychic book of the world, crammed full of psychic facts. Miracles are taking place in our experience; what the Church has lost is contact with the supernormal. 1900 years ago supernormal events occurred. We say the natural laws do not change and what took place then can take place now if you supply the necessary conditions.

REV. JOHN LAMOND, D.D., London.

PASSING OF A NOBLE SOUL.

FROM A SYDNEY CORRESPONDENT.



MRS. BOTTING.

On the 16th of September there passed into the spirit world one who will be long remembered by her many friends and correspondents throughout Australasia for her truly spiritual gifts and self-sacrificing labours for the good of others.

Mrs. Harriette Fanny Botting was the founder of Kosmon Church in Australia. Arriving from England in 1913 she took up her residence in Katoomba, N.S.W., and immediately began to attract around her those who were to form the nucleus of the new body. The ground had been prepared somewhat by the interest taken in the movement by the late Mrs. Annie Bright and that great Oahspe enthusiast, Mr. Nelson Jones, who had introduced the book to many Spiritualists. Some of these, when they saw the announcement in "The Harbinger of Light" of the formation of a Branch of the Confraternity of Faithists, gave their support, and a small but live body was formed. Later the Headquarters was removed to Sydney, and from that centre ever since, rays of spiritual light have radiated forth to every part of Australia and New Zealand.

During all that time Sister Botting has been the Chief of the Community, which says much for the love and esteem in which she was held by every member who came in touch with her, although she was the last one to push herself to the front, her usual methods of self-effacement keeping her personality in the background. She lived to see the cause she had so much at heart established on a firm basis, and having completed her work on this corporeal plane she has been promoted to a larger sphere of labour. She will be missed by her many friends but "the love that bindeth together is as a chain outstretched across the universe," and though parted we are separated not.

A memorial service was held on Sunday, Sep. 23rd at Kosmon Church, 53 Booth Street, Annandale, when many testimonies to her noble and inspiring life were given by those who had come under her influence.

Passing Thoughts for November.

The celebration of All Saints' Day, when "the kingdom of this world is become the Kingdom of our Lord and of His Christ," will evoke a song of thanksgiving that will re-echo through the universe.

To restrict our prayers for those still living on this earth plane is a mistake that we shall one day recognise, for there are those on the other side who equally need and desire them.

What a glorious Armistice Day it will be when the Powers of Evil surrender unconditionally to the King of kings and Lord of lords!

A generous and unselfish action will take us nearer to Heaven than the repetition of creeds or paternosters.

If we wilfully neglect any duty in this life, it will certainly mar our happiness in the life to come.

Our thoughts are the architects for future playhouses, prisons, or palaces.

The minister of religion who in these days preaches creed before conduct will surely drive from his congregation intelligent men and women.

The salvation of a soul may cost health, wealth, or life itself, but even at any price the transaction will be a profitable one.

R. C. N.

Whence the Information?

To the Editor of "The Harbinger of Light."

Sir,—Quite recently I received an urgent wire informing me of the critical illness of my two (and only) brothers, resident in the little town of Bowen, North Queensland, and who were the principals in the drapery business carried on under the name of Palmer Bros. of that town. It was urged that I proceed to Bowen from Sydney at the earliest opportunity.

For various reasons a few days elapsed ere I could get away, and during the interval, on Saturday morning I strolled into the Botanic gardens where I became seated. Very soon and quite unexpectedly there came a "wireless" informing me that my elder brother had "passed on."

I was firmly impressed that the information was correct and was much affected for some moments. Returning to my quarters an hour or so later I received a wire confirming absolutely the purport of the "wireless."

Many may ask, whence the information? But myself and most of your readers are convinced that under favorable conditions our spirit friends can act as the intermediary.

This may be one more little experience to add to the already swelling lists of others to whom it doubtless will be helpful, and to the inexperienced it is hoped it will be of interest.

Sydney.

W. S. PALMER.

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.

WATCHED!

STRIKING EVIDENCE OF SPIRITUAL SUPERVISION.

UNSEEN OBSERVERS WITNESS A SECRET FINANCIAL TRANSACTION.

BY THE EDITOR.

IF you wish to spend a pleasant Sunday evening at home, purchase a copy of "Miracles in Modern Life" which has just been published from the pen of the Rev. Dr. Lamond. I applied myself to the book a few weeks ago and was so interested in its contents that I could not resist reading it throughout at a single sitting. I found that many of the author's experiences coincided with my own, and was particularly struck by his emphatic declaration:

This shows that our spirit friends know all about us. They know the best and the worst of us. We can hide nothing from them.

That is surely quite enough to make any thoughtful man or woman sit bolt upright. But it hadn't that effect on me—not because I am not "thoughtful," but because I was previously well aware of the truth of this dictum. On many occasions I have been told of circumstances which clearly indicated that I was being closely watched. "We are not alone," says Sir Oliver Lodge. I know we are not, although I have never been conscious of the presence of any invisible attendant.

"THERE IS ALWAYS SOMEONE WITH YOU!"

Less than a month ago a well-known novelist purported to communicate with me through the trance medium with whom I am conducting a systematic series of investigations. I have never read any of his works, but he explained the reason why he had been attracted to me, and added: "I cannot say that I have been of much service to you, but there are minds over here who understand your work, and you may possibly know that you are not one moment alone. There is always some one with you."

This, of course, was a mere assertion. I do not offer it as proving anything, but I had previously received so much evidence that supported this assurance that I could easily realise it was probably correct. Possibly this communicating friend noted my "perhaps so" attitude and desired to convince me that he knew something of the conditions under which I do my work, for he went on to say:

I have been looking around your office and I think you are very comfortable there. I am glad you have got that door between your room and the outer room—the one you enter first. Otherwise you wouldn't have a moment's peace. But when once in your own room you have quietness, calmness, and I would like to assure you that if you could only see the minds of the people who absorb everything you write, you would be satisfied that your efforts were not wasted.

This reference to the circumstances under which I do my work was quite correct, and was of particular interest in view of the fact that the medium has never been in the building in which my office is situate and is, therefore, quite ignorant of its internal structural peculiarities. But let us keep to the point—"You are not one moment alone." Is that true? I have said that I am not aware of being accompanied by any unseen friend or guide.

All the evidence comes through some psychic channel. Let me illustrate briefly:

FIVE TYPICAL CASES.

1.—I have a bright young boy on the Other Side, and he said to me on one occasion: "Pa, I was with you in your office the other day when that gentleman called and looked at that picture (an automatic drawing) in your room, and I heard him say—'Wonderful! Wonderful!' He didn't know what to make of it, did he? But it made him think a lot!" This was correct.

2.—I get an attack of the "nerves" at times. I had one some months ago. A friend called at the office, said he was supposed to possess certain healing power and suggested a treatment there and then. I assented. A week later, in the course of a sitting, a control remarked: "We were with you when you had that treatment in your office the other day, and when it was over the gentleman asked if you felt better. You didn't. But you didn't like to tell him so and dodged the question. But he was persistent, and you still replied vaguely. We were amused. The doctor is here now and he says: 'Anyway, it didn't do you any harm!' All this occurred exactly as related.

3.—My predecessor in the editorial chair of this journal—Mrs. Annie Bright—has frequently told me she is constantly by my side. She "looked over my shoulder" one day, she said, whilst I was correcting the "proof" of some matter I had written. She said I had made a mistake in a certain particular and asked me to rectify it before going to press. I felt sure that the statement referred to was correct, but on making inquiries in authoritative quarters I found that Mrs. Bright was right and made the correction accordingly.

4.—My wife has a tendency to "over-do" things physically. I gave her a "blowing up" one morning for not taking more rest. A few hours later I was in the presence of a deeply-entranced medium when her guide jocularly remarked: "Who have you been laying down the law to? You stood on your feet firm, and didn't have any nonsense!" He apparently knew all about the incident.

5.—Two years ago I received a message through a mediumistic source in Brisbane—1,300 miles away—warning me of the risk I was running by my impetuosity when crossing the tram tracks at the intersections of Melbourne's busy streets. "If you are not more careful," the message ran, "you will be over here before your time." I knew the warning was well-based and my wife remarked: "There now, what am I always telling you?" I accordingly became less rash, but I suppose I dropped into my old way again, for a few months ago I received a similar warning sent through the wife of an Adelaide—500 miles away—professional man, and was again

exhorted to take greater care. "He shall give His angels charge concerning thee, to keep thee in all thy ways!"

I could go on enumerating experiences of this character, all of which seem to indicate that we are in the midst of "a great cloud of witnesses," but I wish to press on to an incident which is really the *raison d'être* of this narrative:

A MUCH MORE STRIKING INSTANCE.

I have a friend in Melbourne whom I will call Malcolm McGregor. He is a cultured man possessing many estimable qualities, of a refined and independent character and developed clairvoyantly to a considerable degree. But he has had a very "rough spin" of late and has been more or less financially embarrassed. This naturally worried him a lot, although he tried not to show it, and I suppose the fact that he had a wife and family dependent on him, added to his concern.

He called at my office one week-end, and although he tried to dissemble, I very soon "sensed" that he was "right up against it!" I challenged him with this. "To tell you the truth, old man," he said, "you have just hit it. I have been disappointed in a payment I was promised this week, and it has made it very awkward for me."

"That's alright," I replied, "you want something to carry you over next week?"

"I am sure to be paid by then," he responded.

A few scratches on a bit of paper, called a cheque-form, quickly lifted the cloud, and he eventually left with a much lighter heart. At the end of the following week he was back, and discharged his liability like a man.

SENSATIONAL MESSAGE FROM SYDNEY.

I pledge my word I did not mention this episode to a solitary soul. I have far too much respect and consideration for my friend to prate about such an incident as this. I felt so sensitive about it, in fact, that I did not even tell my wife, and she would never have known about it had it not been for the extraordinary sequel. It occurred a fortnight later. I received a letter from a lady in Sydney—590 miles distant from Melbourne—in which she stated she had had a sitting with a medium in that city and that one of the "controls" had asked her to send this message to me:

Tell Britton Harvey we much
appreciate the help he gave to
Malcolm McGregor.

I was fairly taken aback on reading these lines. There was the correct name of my friend, and there was the reference to "help." I knew full well it could only have meant one thing, but who had "let the cat out of the bag," who had told the medium, who had disclosed what was to me something in the nature of a sacred transaction? There were only two explanations: Either Malcolm McGregor had been fool enough to talk about it to others, or an invisible witness was present when I handed him the cheque.

TRYING TO SOLVE THE RIDDLE.

Here, then, was material for inquiry. I accordingly wrote to the Sydney lady who had communicated with me and asked her to reply to the following questions:

- 1.—Has Malcolm McGregor written to you, or to the medium through whom the message was received, during the past few months?
- 2.—If not, has anyone else written to you or to the medium about him?
- 3.—What do you understand by the reference to my giving him help?

To these questions I received the following answers:

- 1.—We do not correspond with Malcolm McGregor.

2.—No one has written to either of us about him.

3.—We do not know what is meant by giving him help. But we thought you would understand. We simply sent what the guide said.

Having received this information I called on my friend Malcolm at his office and blurted out: "You're a pretty sort of fellow to write to a lady in Sydney and tell her about that little transaction?"

"What on earth do you mean?" he replied.

"About that cheque," I said. "That was a close secret between us."

"My dear fellow," he replied, "I have never mentioned the incident to a soul. It is hardly likely I would talk about such a thing as that."

I then pulled the letter out of my pocket, pointed to the message, and said: "There! What do you make of that?" His face became wreathed in smiles and he said:

"It's alright old man. They know all about it. They are here now, and are telling me that the reference was to the cheque."

I have already explained that my friend is psychically developed, and being a worker in the cause, he has his guides, and it was they who came on the scene and claimed the authorship of the message.

WHAT I THINK ABOUT IT!

Now, isn't this a real good case of spiritual supervision? I have thought about it from all angles. I first tried telepathy—then the subconscious mind. But these explanations would not work at all. I had not written to the Sydney lady, prior to the receipt of her letter, about Malcolm McGregor, and Malcolm himself had not written. Malcolm and I, in fact, were the only parties to the transaction. And yet we find the whole show given away through the agency of a medium in Sydney! There is only one other explanation:

For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do. (Hebrews, ch. iv. v. 12 and 13).

My word, there was not much that the great Apostle did not know about the spirit world and its powers. Being a fine trance medium—as we are told he was—he would naturally be familiar with all kinds of psychic and spiritual phenomena. He, therefore, knew all about the mysteries that are confronting us at the present time. He knew that we are watched from day to day, that we are all the time surrounded by "a great cloud of witnesses," and that there is no transaction in our lives which is not "naked and opened unto the eyes" of those celestial scrutineers with whom we have to do—even to the signing of modest cheques.

And that is the explanation of the disclosure of this secret between Malcolm McGregor and myself!

WHY BE PERTURBED?

I suppose it would perturb some people to realise that they were incessantly watched from within the Veil. It certainly does not perturb me. Like Sir Oliver Lodge, I "greet the unseen with a cheer," I appreciate the solicitude and guidance of my angelic colleagues, and although I am never conscious of their presence I believe they are often by my side when I least suspect it. "The angel of the Lord encampeth round about them that fear Him, and delivereth them!" I wonder if that text has any application to what I have written? Who knows?

"We are not alone."

"Our spirit friends know all about us."

"We can hide nothing from them."

SPIRITUALISTS IN CONGRESS

GREAT GATHERING IN LONDON.

DELEGATES FROM FORTY-TWO COUNTRIES.

SHORTLY before going to press we received the first instalment of cuttings from the London newspapers concerning the Triennial Congress of the International Spiritualists' Federation held in London from September 7th to 13th. The sittings had been in progress for three days only, consequently we can only give a partial report of the proceedings.

The "Morning Post," one of the leading daily journals of the metropolis, states:

LIKE A LEAGUE OF NATIONS.

Queen's Gate Hall, Kensington, was reminiscent of the corridors of the League of Nations building at Geneva when the Congress of the International Spiritualists' Federation was opened yesterday.

About 150 delegates, white and black, brown and yellow, some in European clothes, others in the silken draperies of the East, and speaking in the languages of forty-two different countries, met to discuss every phase of Spiritualism.

They came to inform each other of the progress of the study of psychical science in the different countries of the world, and papers describing experiments and conveying newly-discovered knowledge, were read, covering every branch of supernatural phenomena. The addresses, by well-known Spiritualists, were translated, sentence by sentence, by fluent interpreters.

Sir Arthur Conan Doyle, president of the Spiritualist National Union, to which over 500 Spiritualist churches throughout the country belong, presided at the first session.

SCIENTIFIC FOUNDATION OF RAPPINGS.

Much discussion took place on a paper by Monsieur A. Marcy, of Paris, which dealt with the influence of sunlight and atmospherics on the intensity and frequency of rappings. The conclusion arrived at by the author was that the phenomena had a scientific foundation. He suggested that the electron was the element used by the spirit folk. Science and Spiritualism, he continued, should carry on joint investigations.

THE DIRECT VOICE.

Mr. J. B. McIndoe, of Glasgow, read a paper on direct voice phenomena or "super-normal voices." He described in detail experiments with telephone transmitters in a cabinet, trumpets and deaf appliances, and the "unconscious whispers" that emanated from mediums with scarcely any movement of their lips. His hypothesis was that telepathic impulses of some kind were received by the medium and that the structure of their throats was ectoplasmic.

Mr E. W. Oaten, Editor of "The Two Worlds," stated, in the course of the discussion, that a small private amateur circle of eight persons in Lancashire had recently made astonishing developments with direct voices. Hitherto they had been getting only whispers, and generally in the dark, but an electrician suggested the use of a microphone and three-valve amplifier. The result was that they had to put cotton wool in their ears and close the doors to prevent the neighbours coming

to see what was the matter. They could hear the voices all the way down the street.

DANGERS OF CREMATION.

The question: "Does cremation produce suffering for the person whose body is cremated?" was discussed by M. R. Montandon, who stated that the number of people who demanded the purification of fire after death was increasing. Many scientists favoured cremation. Were they right or wrong? The question had to be considered from the sentimental and hygienic standpoints and hitherto doctors had neglected the occult side of the problem. Cremation should be avoided during the first three days after death, because it caused disintegration of the vital body, and if destruction of the body by fire was carried out too soon after death, the spirit, which had just been liberated might suffer.

A WONDERFUL BABY MEDIUM.

A remarkable story of a Greek baby girl medium, aged only nine months, was told by Monsieur T. Ponerides, of Greece. He told the delegates that the child, who died when she was aged 26 months, was so well developed as a medium at the age of nine months that she was able to say and describe spirit forms about her, and to speak of events that had happened during the war long before her birth and in language far beyond the range of her mental development as a baby of nine months.

SCIENTISTS—CLERGYMEN—DOCTORS.

The "Daily News," in its comments, stated:

Hundreds of Spiritualists are now arriving in London from all parts of the earth, from Japan to Iceland and from Brazil to Rumania, to take part in the first International Spiritualist Congress ever held in London.

There will be open during the next week a remarkable exhibition consisting of spirit photographs and paintings, drawings, and writings claimed to have been done under spirit control, and scores of objects said to have been "apported" by supernatural means.

TEST OF MEDIUMS.

More than a dozen mediums will also be sitting during the week, so that foreign Spiritualists can test their powers. Among them will be trumpet mediums, trance mediums, clairvoyants, and psychic photographers.

England is regarded as the real centre of modern Spiritualism. Although Spiritualists complain that their mediums are persecuted under out-of-date witchcraft and vagrancy Acts they are free, as compared with psychics in Roman Catholic countries, in some of which Spiritualism is absolutely forbidden, whereas in England there are 500 churches attached to the Spiritualist National Union alone.

Papers are to be read on every psychic subject in English, French, Spanish, and German, and next Sunday night Sir Arthur Conan Doyle, the honorary president of the Congress, will invite more than 2,000 Spiritualists to a lecture at the Queen's Hall, where he will show scores of spirit photographs by means of a lantern.

INACCURACIES IN MESSAGES.

AN EXPLANATION FROM THE OTHER SIDE.

EXPERIENCES OF EDWARD C. RANDALL.

BY THE EDITOR.

THE popularity of the works of Mr. Edward C. Randall, of Buffalo, New York—especially "The Dead Have Never Died" and "Frontiers of the After Life"—is sufficiently evidenced by their enormous sale. There are few books of which we have sold a larger quantity and the demand still continues. Readers will, therefore, be interested to learn that Mr. Randall is at the present time engaged in the preparation of another book—"The Heritage of the Dead"—and in a personal letter received from him he states, in reference to communications made to him by invisible intelligences with whom he is in contact and whom he designates Etherians: "When I found the slightest error in the statements I was disturbed, for you know it is hard to realise that the inhabitants of Etheria are as prone to mistakes as we are." He accordingly encloses "what I think was a personal message to me from Andrew Jackson Davis, thinking that you might desire to use it in your magazine." Here is the message:

INACCURACIES—A PLEA FOR TOLERANCE.

I am bringing a message to-day to the psychic researchers, in the hope that I may bring understanding and tolerance to the psychic observers who are constantly confronted with the exigencies of psychophysical parallelisms.

Too much stress is laid by the investigators on cumulative inaccuracies of Etherians. In contact with them they overlook, it seems, the fact that cumulative inaccuracy in everyday life on your plane, in which the human factor enters, is recognized as a psychological postulate.

The newly-arrived Etherian has many problems confronting him. First, upon awakening or gaining consciousness, he sees his loved ones who have preceded him into the little-understood realm of the disembodied. There is the joyful reunion—a surprise and a matter of amazement to the newly-arrived loved one.

Then there comes upon the Etherian the realisation of the change that has taken place in his relationship with the physical laws, foremost of which is the law of gravitation. There is a feeling of lightness which sometimes affects the Etherian in the way of a sensation akin to intoxication—an exhilarating reaction.

Then he is subject to the review of his life—interesting, albeit disconcerting. At this time, he judges his deeds and his misdeeds—the merits and demerits thereof. There is a quickening of his perceptions to his surroundings. He sees colors, he detects odors and he hears sounds that he never heard before.

The result of this overwhelming change of conditions is a bewilderment, an inability, temporarily, to cope with the situation confronting him. His memory of earth associations, his memory of details of fact and of figures are relegated to the background in his consciousness, and his entire being is absorbed in adaptation to his new conditions.

I should think it would be easy, comparatively, for an earth person to realize the state of mind of an Etherian who is under those conditions. It would be possible for any earth person to put himself in a like position, of going to a strange city, among strange people, among things intensely interesting. You would find that the details of the life that you had just left would be very vague.

Then, can we wonder that the newly-arrived Etherian, or the Etherian who has been a denizen of the disembodied for a long period, as you count time,

will not have at his command minor details, facts and figures? I doubt if there are any of you earth people can tell, on a moment's notice, the hour and the day that you were born, the general conditions surrounding that memorable day, the street and number of the house, the attending physician and the nurse. There are few of you could tell me any incident in your life and give it to me accurately as to facts, figures and detail.

Now, then, my plan, my earth friends, is that you have sympathetic understanding, which will beget tolerance, in order that you may not be too critical of the Etherian who cannot furnish you, instantly, with details which will check up accurately.

Cumulative inaccuracy on the earth plane is taken into consideration, psychologically, scientifically and mechanically. There is no machine that has ever been designed that a percentage is not allowed for cumulative inaccuracy. There is no testimony taken from witnesses of an accident or an occurrence in which there is not an allowance made for inaccuracy. Science, in its delve into the secrets of nature, allows, because of the human element, a percentage for inaccuracy.

As a denizen of the realm of Etheria, it is my hope that from time to time it will be my privilege to return and endeavor to establish that actuality of continuity, and to put or place the Etherian people on an equitable basis in order that the contact between earth people and the Etherians may be one of understanding, one of love and one of mutual benefit.

* * * *

It may seem "hard to realise," as Mr. Randall puts it, "that the inhabitants of Etheria are as prone to mistakes as we are." But we cannot see how it can be otherwise, unless we credit them with being infallible. And they are certainly not that. The incident of death works no such metamorphosis. They are the same five minutes after death as they were five minutes before death. They made mistakes in "details" when they were here, and we find them making mistakes still.

This is clearly exemplified in matters pertaining to prophecy. Prophecies are, perhaps, the most unreliable of all forms of psychic phenomena. The Editor of this journal ought to have been settled in England long ago—according to oft-repeated prophecy. But his feet are still firmly implanted in Melbourne and apparently are likely to remain there! These failures, however, do not perturb us. And we sometimes wonder whether certain predictions are intended to be taken as we usually understand them. Is it not possible that they are very often more like "expressions of opinion?"

* * * *

We may, for instance, meet a man in the street who may remark: "You take my word for it, that boy will become a Professor of Education one of these days." The man making this statement does not pretend to be prophesying, as the term is generally understood. He merely sees that the boy promises to turn out an exceptionally clever man and "expresses the opinion" that a University Professorship awaits him. There is no pretence at prediction about it. And if the intellectual promise of the boy subsequently becomes dimmed and he remains among the "rank and file," we should never accuse the man of being a false prophet. We

should simply tell him he was "out in his reckoning"—that he formed an erroneous "opinion" of the boy's future.

In the same way we are inclined to think that we imagine we are sometimes listening to a prophecy from the Other Side when really all that is intended is a certain expression of view based on existing conditions. And yet, if the opinion thus formed is not realised, we dub the result an inaccurate prophecy and call for an explanation! This aspect, it seems to us, is worth thinking over.

* * * *

As to unreliable information being received concerning certain petty details of earth life, we are not surprised at this at all. The wonder is they remember as much as they do when due allowance is made for the radical change of condition produced by the process of death and the multiplicity of interests that absorbs their attention in the other world. When our turn comes to manifest from the inner side of life we trust we shall not be called upon to name the street in which we last lived upon earth and the number of the house! If we are, it is 1000 to 1 we shall make a "bloomer" of it. Then we shall be accused of giving misleading information! And if Andrew Jackson Davis happens to be at hand he may tell us to reply:

"Now, then, my plan, my earth friends, is that you have sympathetic understanding, which will beget tolerance, in order that you may not be too critical of the Etherian who cannot furnish you instantly with details which will check up accurately!"

On the other hand, surprisingly accurate particulars of a more or less trivial character are often forthcoming, and although both medium and sifter, are quite unable to check the details they are, on inquiry, abundantly verified. We have a very hazy idea of the obstacles that have often to be overcome by these invisible communicators. F. W. H. Myers gives us a hint of the difficulties when he declared to Dr. Hodgson, we think it was: "When I come into these earth conditions I seem to go all to pieces." In these circumstances inaccuracies might easily occur.

Never leave a Church whilst the sermon is on, or people may think you are walking in your sleep.

It rests upon each one to decide whether he or she will become a master or a creature of circumstances.—Trine.

"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.

RUSH TO HEAR A SERMON.

SIR OLIVER LODGE HAS TO PREACH TWICE.

THE PROBLEM OF EXISTENCE.

Amazing scenes occurred outside the Wellington (United Free Church of Scotland) Church, Glasgow, where Sir Oliver Lodge preached on September 9th on the problem of existence.

Although 44 different sermons with special allusion to the British Association conference at Glasgow were preached in the city during the day, the overflow from this one service filled every place of worship in the neighbourhood. Traffic was held up by the huge crowds, and Sir Oliver Lodge was called upon to give his sermon in full twice over.

Half an hour before the service was due to begin the big church, which stands outside the university, was packed, and a crowd estimated at 7000 or 8000 was disappointed. Thousands who remained outside until the last minute rushed away in a breathless race just before 11 o'clock, running desperately in the hope of reaching another place of worship.

Nearly 2000, however, still remained, and traffic, which had been blocked for some minutes, was still inconvenienced. It was decided to give the sermon specially for their benefit in the hall of the church while the congregation in the church itself was waiting for the service to begin.

After hearing only the sermon the crowd went away, and the church officials were able at last to begin the service, including the sermon, in the church proper.

Sir Oliver, who is 77, gave practically identical sermons, although speaking without notes.—"Daily Mail," London.

MRS. SUSANNA HARRIS.

It was a very kindly as well as a very useful service that Mrs. Susanna Harris gave when, for the Spiritualist Community in London last Sunday evening, she took at short notice the place of a medium who was unable to fulfil her engagement, states the "International Psychic Gazette." Unusual life and variety were given to the clairvoyance when her little guide, saying, in a broken, squeaky voice, "They didn't want me to come through, but I'm here," came and spoke in her amusing, childish way to the people, often shaking with glee and laughter the medium's big frame. Even more surprising was the spirit voice of great power and volume of a highly cultured spirit who spoke through her, and carried on for some moments a conversation with his wife in fluent German. Mrs. Harris has been chiefly known in the past for her trumpet seances. One hopes now to see more of her platform work, for it strikes an entirely new role in public clairvoyance.

The Mistake of the Church.—Rev. F. C. Spurr, formerly of the Collins-street Baptist Church, Melbourne, preaching at Fifth Avenue Presbyterian Church, New York, recently, says the "Christian World" for August 23rd, said that he had personally witnessed authentic spirit demonstrations. The Church, he said, had made a mistake in allowing this phase of spiritual life to fall into the hands of those who made it a distinct and separate religion. "The Churches were wrong in handing over to Spiritualism what they should have retained as part of their own inheritance."

Material is as nothing to the spirits. We sat around the table, when flowers moist with dew dropped upon the table. Our gardener missed them the next morning. The visitors carried them home and they remained perfect longer than usual because they were plucked by angel hands.—Observatorie, Venice.

DOG AS CHURCHGOER.

OBEYED DAILY CALL OF THE BELL.

JOINED ARCHDEACON AT PRAYER.

"I am very grateful," writes the Archdeacon of Brecon (the Ven. H. J. Church Jones), who is vicar of Builth Wells, "for the many expressions of sympathy which have reached me, and for the general feeling of regret at the tragic end of that little four-footed form which, for the past seven years, had become so familiar an object in every part, and as well known as, and more widely loved than, his master."

"For over 40 years," says the vicar, writing in his Parish Magazine, "I have enjoyed the faithful companionship of a fox-terrier, and Jack was the fourth of my canine friends. While all displayed the affection and loyalty common to their species, each had some specially marked feature in his personality. Jack's was undoubtedly his remarkable and entirely self-taught love of religious exercises.

SAT IN HIS PEW.

"He attended the daily service in church as often as he could, and had he been allowed to do so would have come on Sundays too. Whenever he heard the church bell, no matter where he was whether on the Gro, or in the town, as I have seen myself and been told by others, he would scamper off to obey its summons; and on the morning on which he was killed I found him in church when I got there for Matins, and he sat quietly by my side in one of the pews throughout the service.

"But it was not only in his eager church attendance that he showed this trait in his character. At home, when I knelt by my bedside to say my own prayers, he always, if present, came and laid his head on my arm or shoulder, and remained passive till I got up from my knees.

"I have often said he was the best Churchman in Builth, and that he set an example of devotion to religion which might well be copied by human kind.

IN THE HEREAFTER.

"Whatever may be said or thought as regards other animals, from my long experience of the wonderful sagacity and untiring faithfulness of a dog I have never had any doubt myself that dogs have souls; and I am bound to confess quite candidly, whether it shocks or not, that for me the joys of the next world will be incomplete unless I meet there for renewed fellowship not only the human beings whom I have loved and lost awhile, but also those four-footed friends who have helped to make this life happier for me."

Archdeacon Church Jones concludes by saying: "I make no apology for putting on record in the annals of our church life at Builth an "In Memoriam" of this kind, not only because it expresses my own feelings, but because I think it is well for us all sometimes to remember that the animal world is no less a creation of God than the human, and that we have much to learn from the examples that it provides for us of faithfulness and comradeship and love."—"Daily News," London.

Conan Doyle's French.—Sir Arthur Conan Doyle made a quaintly humorous apology for his French accent when addressing an international audience of Spiritualists at the Queen's Hall, London in connection with the recently-held Congress. After explaining in French the meaning of a "spirit picture" thrown on the screen, he said: "People say they can understand my French better than real French." The explanation was greeted with a roar of laughter from the audience, including some of the French people present.

PERSONAL.

ILLNESS OF MR. M. J. BLOOMFIELD.

His many friends will much regret to hear that for the past two months Mr. M. J. Bloomfield, Hon. Sec. and Speaker of the Victorian Association of Spiritualists, has been suffering from a break-down in health, due to his too close application to the requirements of the hundreds of patients with whom he has had to deal in his beneficent healing work.

He has, consequently, for the period named, been compelled to absent himself from the rooms of the Association in Victoria-street, but it is gratifying to learn that he is now able to direct the dispensing of medicines, although he will be unable to give further Health readings for some little time to come. Patients requiring supplies of medicine are notified that their orders will be ready on Fridays—2 p.m. to 5 p.m.—provided they reach him on or before the preceding Wednesday. It should be stated how many weeks' supply are required.

Mr. Bloomfield is at present recuperating in the country and it is sincerely hoped he will soon regain his normal condition of health.

* * * *

It will interest many of our readers to learn that Mr. McLeod-Craig has returned to Australia after having spent several successful years in New Zealand, where he was brought into prominence by his philosophic lectures and effective healing work. He has established himself in Manning's Chambers, Elizabeth-street, Sydney, and is already actively engaged in practice. Both he and Mrs. McLeod-Craig have been welcomed back by many old friends, and it is hoped they will now settle permanently either in Sydney or Melbourne.

* * * *

Sir Arthur Conan Doyle, who recently celebrated his seventieth birthday, has set out for a holiday tour of the South African Union. Accompanied by Lady Doyle and their two sons, he was booked to leave London towards the end of October and during his stay will deliver several illustrated lectures. He has well earned this temporary respite from his arduous labours, and his many friends and admirers in Australia will hope that he may eventually return to the Old Country "like a giant refreshed!"

POLICE AS BUSYBODIES.

It is not necessary to be a Spiritualist to believe that police officers, especially police women, might be better employed than spying on seances and interfering with people whose beliefs, right or wrong, touch on the most sacred things of life. The police are in far too great danger of being regarded as busybodies, peeping into parks and seances, when they could be better employed elsewhere. It is unfair to a fine body of men that they should be required to do these things. It is also unfair to large numbers of honest people, now including many eminent men and women, not only in this country but throughout the world, who believe in investigating the phenomena of Spiritualism, to have their investigations hampered in this petty-minded manner. There are now no two questions as to the extraordinary, in fact, universal, interest in Spiritualism, and its acceptance by so many of high intellectual attainments has convinced the public that it is a matter which should be free for the fullest investigation.—"Wolverhampton Express and Star."

PHENOMENA EXTRAORDINARY.

KISSED BY "DEAD" SON.

The mining village of Llanhilleth, in the Monmouthshire Western Valley, has been stirred by stories of strange manifestations at the house of Mr. Bert Dyer in Hafodarthan Road.

The most remarkable story is that the spirit of Mr. Dyer's twelve-year-old son, who died two years ago, appears in the house through the mediumship of his brother Herbert, a youth of 17, and speaks to members of the family, shakes their hands, and kisses them.

Mr. Bert Dyer interviewed by a "South Wales Echo" reporter, said there had been wonderful happenings in the house, and he was absolutely convinced of their genuineness.

Mr. Dyer said that it was his son Herbert who got into communication with Leslie. Herbert was able to see the spirit form, but all that the family saw was the dead child's hand, which grasped and shook the hands of members of the family and others. They distinctly heard Leslie's voice. "Every night before we go to bed he comes through and we have a little talk with him," said Mr Dyer.

Describing some of the other happenings, Mr. Dyer said that a banjo which had belonged to Leslie had fallen on his wife's lap, and while there had played tunes exactly as those played by the boy, although Mrs. Dyer did not touch it.

Tables had moved in the kitchen, the couch had been several times upset, knives and forks had been removed from a drawer and flung on the table, while pictures had been removed from the walls. One evening eight pictures were found displaced, and found resting on the bed. They were then examined by six persons in turn, and each found them in a different position each time, sometimes heaped together and other times upside down.

On another occasion an ornament was removed from off a wedding cake in the house and placed on the table. Bells had also been heard ringing in the house.—"South Wales Echo."

The Bible and Psychic Phenomena.

Ignorance of what are often called psychic or, more accurately, metapsychic phenomena, is so thorough and widespread, that people can fail to perceive that the Bible, which they are so familiar with, and regard with such reverence, is saturated with metapsychic or mediumistic phenomena of every kind. . . .

Unfortunately the present generation is less familiar with our wonderful translation of the Hebrew Literature than the generation which is passing—a loss and disability even from a literary point of view—but still the Bible is the best known book in the language; and among most religious bodies, and good people in all walks of life, it is still read and revered, and sometimes treated as oracular.

For such people to deny the reality of psychic phenomena is preposterous. Such phenomena may be disliked, as many of the legends in the Old Testament are instinctively disliked, but they cannot by acceptors of the Bible be consistently denied.

From Sir Oliver Lodge's Preface to "Ancient Lights," by Mrs. St. Clair Stobart.

Pedestrians have their rights. Presumably the last rites.—"Wall-street Journal."

English is the richest language in the world, and in many respects the most flexible.—Lord Balfour.

THE WAY TO SETTLE IT!

"Is Spiritualism Genuine?" asks Professor A. M. Low in the "Sunday Sun" for August 5th. "In making an inquiry," he says "we must be careful not to put ourselves into the position of those people who, when it was first invented, declared that algebra was wicked. Nor must we be like those who stated that flying was impossible, or that the idea of talking across the Atlantic without wires was laughable. We must remember that 300 years ago experiments were being made to discover the elixir of life, and that 30 years ago the idea of this elixir seemed absurd, while to-day gland transplantation is an accepted fact. . . The rightness or wrongness of Spiritualism will be decided not in the law courts but in the laboratory." He concludes: "It is necessary that we should be able to take our stand and say, 'Yes' or 'No' to what must be the greatest question ever put to our civilisation, The Church is surely missing a great opportunity."

PREPOSTEROUS!

Commenting on the recent prosecution of Mrs. Cantlon and the London Spiritualist Alliance, the staid and dignified "Saturday Review" states:

That the police, with so many graver duties, should waste time in luring fortune-tellers into an offence, and that an over-worked magistracy should then give hours to dealing with the offence is preposterous. What is worse is the penalizing, as in the recent test case, of the secretary of a Spiritualist body which had employed as a medium a woman who, without its sanction, had told fortunes. It is only by a great stretch of language that the secretary of the London Spiritualist Alliance can be held guilty of aiding and abetting the telling of fortunes. . . . The work of the Alliance may be futile work, but nevertheless, numbers of intelligent and reputable people think otherwise, and these should be allowed to follow their own consciences as to whether they engage in such work.

EDUCATING THE PEOPLE!

Going over the masses of Press-cuttings from newspapers all over the country, commenting on the famous police-court case against Mrs. Cantlon and Miss Mercy Phillimore, I find it a matter of satisfaction to see the generally reasonable and sympathetic tone adopted—a great contrast to even ten years ago states the editor of "Light." But the public has been steadily educated by innumerable books, lectures and demonstrations, and the effect of these is very marked. In some cases it is quite easy to see that the writers of the comments know much more than they think it wise to disclose. They go as far as they consider to be safe in the present state of public opinion.

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.

For rates see Advertising Columns.

THE GALLOWS—AND AFTER.

PRISON GOVERNOR'S NARRATIVE.

A dramatic account of how a murderer he had seen hanged communicated through a medium, after his death, with the prison chaplain, was related to a "Sunday Express" representative recently by Major R. A. Marriott, D.S.O., a former prison governor, who says :

The murderer was a young soldier, and was a great favorite with everybody. He was sensitive, and something of a mystic. He was jilted by the girl to whom he was engaged, which led to his murdering her. The temporary chaplain in the prison took a tremendous interest in the young man. I did not know until afterwards that the chaplain was a Spiritualist. Apparently, during their talks in the hospital he asked the youth if he would attempt to show himself after death and he agreed to do so. Although the youth did not appear to the chaplain, we saw on three successive nights after the execution a vision of lights moving round like a catherine wheel by his bedside, lasting about two or three minutes. The chaplain a week or two after went to see Mr. Vout Peters, a clairvoyant, who, although unaware of the chaplain's identity, established communication with little difficulty. A particular incident was mentioned by the youth. It occurred in the hospital, and was unknown to anyone outside the prison. The chaplain afterwards went to another medium, and obtained communication by means of either automatic writing or trance control. The murderer by this means said to the chaplain: "I have passed straight into the light. My task over here is to help those who have committed the same sort of crime when on earth, but are still in darkness."

WHAT WOULD CHRIST DO ?

VIEWS OF LABOR LEADER.

Contributing to the controversy in the "Daily News," London, on: "If Christ came to London," the Right Hon. J. R. Clynes, M.P., one of the prominent Labor leaders of Great Britain, says :

If Christ were back, engaged in the task of actively applying His doctrine, allowance would be made for the immense difference between appeals to Shepherds, Fishermen and fellow Carpenters, and appeals to harassed workpeople who in the early morning must travel in Tubes, earn enough money to pay the rent and provide their simple fare. These folk would not be less responsive to His doctrines than were those who crucified Him for preaching them. . . I have found many of the most practical Christians among wage-earners and minor trade-union officers, and have on more than one occasion had the saddening experience of finding employers not only unmoved, but impatient when one of these officers made a request for some improvement by reference to the Gospels, and by an appeal to do right for its own sake. I know that business is business, but much more of it could be conducted upon a basis which would answer to the Gospels instead of being in conflict with them. The form and terms of worship matter less than the substance of our daily conduct. In short, it is less important to think of what Christ would do if He came back, than of what we can do to go forward to meet His spirit and raise ourselves to the level of His message.

ANCIENT TESTIMONY.

Those who study the writings of some of the early Fathers are aware how much they knew concerning those psychic facts which confront us to-day. Here is a quotation from St. Thomas Aquinas (the Angelic Doctor) which bears curiously on the subject of materialisation:—

The air in its tenuity presents neither form nor colour, but when condensed it can assume both, as seen in the clouds. In this way angels borrow the material of their bodies from the air, which by the power of God they condense so far as may be necessary to form whatever body they desire to assume.

Written considerably over six hundred years ago, this passage curiously confirms much that we have learned about spirit life and activity.—"Light."

The Passing of Hermione.

Hush! She is passing! See the angels come
To bear our darling to her heavenly home;
The guardian angel of her life is near,
To fold her in a loving mother's care;
Softly she floats away from earthly pain,
The joy and peace of heavenly love to gain.

See! how the angels gather from afar,
Like rays of light from many a distant star;
Softly they gather round the beauteous form,
Holding so tenderly the soul new-born;
The light of Heaven's peace rests on her brow,
Sweet is her rest, the loving angels know.

Soon "through the mists" a distant shore is seen,
More beautiful than earthly poet's dream;
Where angel friends, long risen, wait to see
The coming-home of gentle Hermione;
With flowers they strew the way, and children sing
Sweet songs of welcome to the soul they bring.

Where fragrant flowers bloom, and fountains play,
Where gentle shadows mark the close of day;
No darkness ever falls: no storms may come
To mar the beauty of that heavenly home,
Gently they lay her on a couch of flowers,
Where sunbeams play through all the summer hours.

Then round her couch the loving watchers stay;
Wond'ring "what lovely Hermione will say"
When she awakens in this scene of peace,
To know the freedom of her own release;
With loving eyes they watch, and many come
From distant spheres to bid her "Welcome Home."

Some weave by thought white, shining garments fair;
For the beloved no other robes may wear;
But glist'ning fabrics from the loom of love.
The gifts of those she helped to heaven above;
Some thread pure pearls of light to deck her brow,
Some bring rich thoughts that only angels know.

And as she wakens; light and power are given,
To help her realise that "this is Heaven";
The full, sweet welcome of so many hearts;
Till every trace of weariness departs;
And Hermione, in heaven's own beauty clad;
Just knows our Father's pleasure, and is glad!

J. HARRIS-ROBERTS.

Auckland.

THE "HARBINGER" IN LONDON.

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

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 Lyceum has suffered a severe loss in the transition to the higher life on 24th September of its Secretary, Mr. Charles Chatfield. Although we will miss him, we are thankful that his spirit has at last been freed from the suffering body. The interment took place at the Fawkner Cemetery on 26th September. The Spiritualistic burial service was conducted by Miss Gertrude Gardiner and Mr Edgar Tozer. A transition service was held on 7th October to honor the memory of our newly-arisen Brother, the speakers being Miss Gertrude Gardiner, Mr E. Oliver-Jones and Mr Otto Waschatz. The service was interspersed with appropriate solos rendered by Mrs. N. Cook.

We regret our morning services are not very well attended, but the few who avail themselves of the opportunity of the instruction class gain much food for thought. Our afternoon mediums symposiums still continue to attract many people who are seeking help and comfort, and we tender our thanks to the following mediums who have given their services. Mesdames Peach, Martin, Shroder, Bowden, Brownley, Douch, Misses O'Neon, Bracken; Messrs. Stent, Windlow, Oliver-Jones and Midolo. The exponents at the evening services have been Miss O'Neon, Mrs Douch, Mr Windlow and Mrs Bowden.

Best wishes to Editor of "Harbinger" and all kindred Societies.

G. N. GARDINER, Recorder.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

We are pleased to report good progress in all sections of our work, our workers, each in their own way, doing splendidly and we extend our hearty thanks and sincere gratitude to them all.

Our 17th anniversary as an organised Society—an achievement of which we are justly proud—will be celebrated on Sunday, November 11th, for which occasion special services have been arranged. Prominent speakers and mediums will be with us and special vocal items will be a feature.

The date of our annual meeting has been fixed for Tuesday, November 27th. Will members kindly note that nominations for office-bearers must be in writing, signed by the proposer, seconder and nominee—ALL THREE—and must be lodged with the Secretary on or before November 13th. In accordance with the rule governing the election of officers, nominations received after this date will not be admitted.

Our usual kindly greetings to the Editor of the "Harbinger," a journal of which we should all be proud, also all friends and kindred Societies.

WM. GREENWOOD, Recorder.

S. O. L. CHURCH, MELBOURNE.

During the past month we have had some splendidly-attended services, both afternoon and evening, thanks to our speakers, Mr. Vyvyan Deacon, Mr. Cherry, and Miss Codling, who have delivered some very fine addresses. Also our demonstrators who have given uplifting messages, and been the means of bringing comfort to those who are in trouble. Our healers have also done good work by allowing the higher powers to manifest through them and bring relief to the suffering ones. It is also very gratifying to see the help that is being given towards procuring an organ for the church.

The Church Developing Class has assisted to the extent of £2/10/- and Madam Gisel held a seance at her house which brought in another £1/1/-, and with this and the penny fund, we hope soon to have sufficient to get the organ. Our social held on 15th September was a great success, thanks to the untiring efforts of Mrs Clinkick.

We extend a hearty welcome to all visitors, and greetings to all kindred Societies, and wish the Editor of "The Harbinger" the best of success in the great cause of truth.

P. J. STOKES, Hon. Sec.

THE PRAHRAN SPIRITUALIST CHURCH

We are all elated at the news that the Rev. Lily Lingwood-Smith has accepted the invitation to be the principal speaker at our forthcoming Anniversary in December, coming expressly from Adelaide for this function.

Lectures of particular merit have been given since the last report by Miss Gardiner, Mr Cherry and Mr Plum (3). Mrs Plum has again, at the Sunday evening services, impressed and convinced many with convincing demonstrations.

Sunday afternoon message services have served to assist seekers to gain that comfort and help they were needing. For this we must thank Mesdames Plum, Kelly, Gourlay, Wyndham, Perdue, Cleal, Miss French, Messrs Cherry and Crowle.

Saturday evening socials have been very successful, being well attended by a number of old friends.

L. J. PLUM, Hon. Sec.

THE VICTORIAN SPIRITUALISTS' SOCIAL CLUB.

The second social event of our Club took the form of a plain and fancy dress night, held on Thursday, October 4th, in the I.N.F. Hall, City. The attendance was good and there

was a wonderful variety of fancy costumes, so much so, that the judges were greatly exercised before awarding the prizes; good music, specialty and acrobatic dances by Miss McPhail's clever pupils, and refreshments prepared in Miss Brown's inimitable style all assisted to crown the night with success. It is intended to have outdoor functions during the summer months.

L. J. PLUM, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS).

Our Sunday services have been well attended during the month of September. We have been fortunate in securing good speakers and wish to thank the following speakers and demonstrators for their services: Rev. H. Van der Veen, Madame Consuelo Alday (representing the Theosophical Society) Miss Lambrick, Mrs S. Smith, Mr W. Burgess Kiloh. Many evidences of spirit return were given by the President (Mrs Rose Weeks).

The second Sunday afternoon of each month is an open platform, and a hearty invitation is given to any speaker or demonstrator on that afternoon. The guests at the monthly "At Home," were Mr and Mrs McLeod Craig. Miss M. Cole was the speaker. Short addresses were given by Mrs Hanger, Mr Hartley, Mr Nettleton, the secretary of the U.S.C. Musical items were given by Mrs Wilson, Miss Major, Mr and Mrs Easson and Mrs Fraser. There was a large attendance and everyone enjoyed a social cup of tea. A hearty invitation is extended to everyone to attend these functions which are held the third Saturday afternoon in each month.

We have a well stocked library and books are being added from time to time.

W. BROWN, Secretary.

HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

The services have been conducted as usual during the month under the leadership of Mrs Eleanor Morrell and on all occasions the attendance has been good.

We were pleased to welcome Mrs Jean Holder from Brisbane, who kindly gave a trance address on "Personal Individuality versus the Christ Spirit," which was very much enjoyed. On another occasion Mrs Holder gave a seance to help the church funds. We all thank her very much for her kind aid and thought.

The "Bachelor Gentlemen" arranged an "At Home" during the month, and amongst the guests were Mrs Wilson and Miss Cole who will shortly be leaving for South Africa. Good wishes were extended to them for the continued success of their work in that country. The evening was a success both socially and financially. Thanks to the "Bachelors." The next effort will be arranged by the "Bachelor Ladies."

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

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

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

We have been exceedingly busy this month, having removed from Leigh House to Wembley. There is great promise of success in this centre, the meetings are crowded and classes rapidly filling, others are in process of forming, and we feel that here in this central position there is a wide field of labor.

The services prior to leaving Leigh House were becoming more successful and well attended, especially since being taken over entirely by our President, Mrs Hanger.

On Sunday, 13th October the opening service was held at Wembley, 2nd floor, rooms 201-202. This meeting was crowded, our North Sydney artists taking charge of the musical programme—Miss Hanger, Miss Wright and Mr H. Shaw. Mrs Holder, from Brisbane, a trance lecturer and demonstrator of no mean order, gave the address and readings. Mrs Hanger also took part in the service.

We would express gratitude to the various mediums who help to make our Sunday afternoons so successful—Mrs Munday, Mrs Wilshire and Mrs Redfern.

Daily attendance is as follows—Monday, Mrs Wilshire and Miss Major; Tuesday and Friday, Mrs Redfern; Wednesday and Thursday, Mrs Hanger.

With greetings to kindred Societies and thanks to the Editor of the "Harbinger."

ELLORY MAJOR, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.

Our church during the month, while feeling the absence of the President, has kept well together, Miss Major in charge who, with the assistance of Mrs Somers, both demonstrating and lecturing, have kept the ball rolling.

We have been pleased to welcome to our platform Mr J. McLeod-Craig, who has recently returned from New Zealand and who has lectured for us on two occasions, always interesting and inspiring to listen to, Mr McLeod-Craig seems to have increased in knowledge and power during his absence from Sydney.

Our students are making big strides—Mrs Temple, Mrs. Baxter, Mr Norman Baxter, and this month Mr Temple has proved a very efficient chairman at our services, also Mr Hunter Shaw is ready to take up the work of teaching.

Classes have been held as usual and the last social, despite the heat, was a distinct success and rendered more enjoyable by the efforts of our musical committee.

With best wishes to the S.O.L. Church, Melbourne, kindred Societies, and success to the Editor.

ELLORY MAJOR, Secretary.

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The Rev. G. Vale Owen is too well-known to need any introduction. His latest volume forms an attractive and informative symposium of psychic and Spiritualistic information in the form of questions and answers. Those who are oftentimes confronted with perplexing problems relating to spiritual matters will find this little volume of considerable help and interest.

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This is an absorbing story of the development of Voice-to-Voice communication in broad daylight with souls who have passed within the Veil.

It is a record of the experiences of Mr. Clive Chapman, of Dunedin, New Zealand, and is based on his investigations of the mediumship of his niece, in whose presence speech, singing and instrumental music were clearly heard.

Other phenomena of a remarkable character also occurred; and the whole narrative is set forth in a very interesting and restrained style.

There is not a dull page in the volume, and the reader will often find himself opening his eyes wide in amazement.

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TOWARDS THE STARS.

The first Spiritualistic book from the racy pen of H. Dennis Bradley—"Towards the Stars"—has had an enormous sale in Great Britain and the Dominions, and has been translated into Polish, Italian and German. To still further popularise its contents, a new and cheap edition has just been issued. It is a complete reproduction of the original edition—the same number of pages and bound in exactly the same way.

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With a Foreword by SIR ARTHUR CONAN DOYLE.

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"The Great Problem" is a truly great book. It is marked by wide learning, penetrating knowledge both of books and of life; trained scientific observation and reasoning, a graceful and felicitous style, and a vein of spiritual reflection which runs from beginning to end of Dr. Johnson's book like a thread of pure gold."—G. Bassenden Butt, in "The Occult Review," London.

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Wholly set up and Printed by Geo. A. List, Hickie, Pty. Ltd., 140 Little Malop Street, Geelong, for the Proprietor, W. Britton Harvey, and Published by him at Austral Buildings, Collins Street, Melbourne.