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

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“*LIGHT, MORE LIGHT.*”—Goethe.

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Author of "Science and the Soul."

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The Editorial Chair.

Anglican Divine and Spiritualists.

Spiritualists are in for a very bad time, according to the Rev. Dr. R. Middleton, Vicar of St. Matthews, Rugby, England. What they have to endure in this life in the way of prejudice, calumny and persecution is as nothing compared with what they will experience hereafter.

Writing in "The English Churchman" on Spiritualism or Spiritism—What it is," this kind-hearted and tolerant divine assures us on Biblical authority that "those who practise Spiritualism have no place in heaven, but are cast into the lake burning with fire and brimstone!" This must be a very disquieting outlook for the many clergymen who are avowed Spiritualists and who inculcate the doctrines of Spiritualism in their sermons Sunday after Sunday. They are not only grievous sinners themselves, but are actually influencing their congregations to follow a line of thought and conduct which must inevitably lead them to perdition. They, therefore, may expect a double dose of brimstone!

We have no feeling of resentment, much less anger, against those representatives of the Church who publicly give expression to views of this character. Dr. Middleton is probably one of the sincerest of men and feels it a duty to write in this strain. All he needs is a little spiritual enlightenment and a truer conception of the attributes of the Most High. At present he is obsessed by the Old Testament denunciations of wizards, and pictures God as being "angry with those who seek to hold communications through mediums with the dead."

We have often read contributions of this order, but they have generally emanated from a Seventh Day Adventist, and consequently are passed without comment. It is unusual to find a learned clergyman of the Church of England so far behind the times. He evidently belongs to the age in which the Biblical authorities he quotes lived! But most men in the Church have advanced beyond this stage. They would not, at all events, cast all Spiritualists "into the lake burning with fire and brimstone," even if they had the power. They are, therefore, much more tolerant and humane than the God of Dr. Middleton!

Really, this God must be a very unreasonable Being. The vast majority of professing Spiritualists are, at least, sincere. If they were not, they would never champion such a much-derided and un-

popular cause. One would surely expect God to recognise this virtue—to give the Spiritualist credit for being earnest, even if woefully in the wrong. But, no, sincerity does not count—he has failed to be orthodox in his religious conceptions and must, therefore, suffer the fate of the damned. Well, now, if God is capable of acting in this cruel and wicked manner, what is there left for the Devil to do? He is not wanted. Therefore, exit the Devil!

A Challenging Movement.

Let us follow Dr. Middleton further. He admits that Spiritualism is "one of the great intellectual forces entering into modern thought and civilisation" and as such "challenges our serious consideration." He has slipped into telling the truth there, at all events! But how is he to meet this challenge unless he has personally examined the phenomena himself? He has certainly not done that. Some of his comments indicate that he has never been in the presence of a medium in his life. What, then, are his qualifications for declaring that "the comfort received from spiritist sources is founded on a lie," and that "there is no such thing as intercourse between the living and the dead?" He does not know from personal experience whether there is any truth in these statements, or not. Consequently, they ought not to have been written.

Many men, many eminent scientists of a densely materialistic frame of mind, have, at the outset of their investigations, been as pronounced unbelievers as Dr. Middleton himself. Alfred Russel Wallace, for instance, tells us that originally he had not a niche in his mental fabric into which he could fit anything pertaining to the spiritual. "But the facts beat me, and I am a slave to facts." These men, unlike our ecclesiastical critic, obeyed the Divine command—"Seek and ye shall find." And it was a hard and difficult job. It meant many years of very earnest inquiry. But in the end the light shone upon their pathway and they became active champions of the cause of Spiritualism.

Perhaps the reason why Dr. Middleton does not investigate is because he is afraid of becoming converted himself. He knows what has been the "fate" of the brilliant minds to whom we have referred, and perhaps he fears that he, too, might become convinced! In that case he would have to undergo the unpleasant experience of revising the concluding paragraph of his article: "The dead are not hovering round us in the air as so many shades, but the spirits of demons, the emissaries of Satan, and the spiritual forces of wickedness in high places are there."

One would think it would be an easy matter for Omnipotence to clear these intruders out and give mankind a chance! But, no, He just leaves us to our fate and, to meet his punitive requirements, "the lake burning with fire" is kept in readiness and there is always plenty of brimstone on hand!

The Boomerang Returns!

By the way, we wonder if it has ever occurred to Dr. Middleton that in attributing all forms of alleged communication with the departed to the

Devil and his myrmidons he is doing his best to undermine our belief in the "miraculous" portions of the Bible? Seventy-five per cent. of the contents of that book go by the board at once. Why? Because if the manifestations of to-day are directly due to the machinations of evil spirits, what guarantee have we that the Scripturally-recorded phenomena of a similar character were not also due to the same wicked agencies?

It would be so manifestly illogical to hold that the phenomena of two or three thousand years ago were the benign work of good spirits and that similar occurrences in the twentieth century were attributable to a host of devils, that even Dr. Middleton could scarcely advance such an untenable line of reasoning. In His dealings with his mortal children the great All-Father does not shift and change about in this erratic way. He is the same yesterday, to-day, and for ever. "With Him is neither variableness, nor the shadow of a turning." His laws are immutable and will remain unaltered to the end of time.

If, therefore, "the spirits of demons, the emissaries of Satan, and the spiritual forces of wickedness in high places," have a monopoly of communication with the earth at the present day, the natural inference is that they also had a monopoly in Biblical times. What, then, becomes of the belief in angelic appearances, visions, and angelic voices which permeate the Bible from cover to cover? They were not angels at all! They were just demons masquerading in the garb of angels of light. That, at all events, is the impasse to which Dr. Middleton's argument leads us.

"This illogical attitude of lauding, and professing to believe in, the spirit phenomena of a past age," states the Rev. Chas. Tweedale in his masterly work, "Man's Survival After Death." "while denying or avoiding them in our times, places the Churches in an untenable position." He proceeds :

It is idle to cry that the modern evidences of the reality of the spirit world are mere hallucinations of the senses, and that modern investigators are hallucinated. If these things are hallucinations, or the tricks of the subconscious, to-day, what proof have the churches that the apostles, the prophets and all the holy men of old were not hallucinated or tricked by the subconscious. **They have not a scrap.**

The time has come for plain speaking. If human testimony to-day cannot be trusted when it gives full accounts of the formation, handling and vanishing away of materialised spiritual beings, of the hearing of voices of the discarnate, of the recognition of the faces, forms and voices of the departed, **neither can any trust or confidence be placed in the testimony of the prophets, of the apostles or in that of the members of the early Christian Church, for they were each and all human, as we now are.**

If spectators of these phenomena are hallucinated to-day, what proof have we that the apostles were not hallucinated in the inn at Emmaus, or in the upper room at Jerusalem?

A similar form of reasoning is used by the author in reply to the allegation that modern-day phenomena are the products of devils—

If modern communications and psychic phenomena are all the work of the devil, whose work are those recorded in the Bible, or related of the Church fathers and saints.

The fatuous individuals who voice these objections do not seem able to realise that they strike at the very foundations of revealed religion and of their Christianity.

How do they know, and what security have they, that all the angels who appeared to the prophets, the apostles and the Christ were the agents they professed to be and were not agents of the devil, masquerading as angels of light?

This language puts the position in a nutshell. It is a case of all or none. If the manifestations

of to-day are not what they are represented to be, then we have no guarantee that the manifestations of olden days were genuine, and the major portion of the Bible goes by the board. That is the very awkward plight in which Dr. Middleton and his supporters are placing the Church to-day. They are using verbal and literary boomerangs, and must be prepared for the return blow.

Spiritualists and the British Elections.

A unique testing time is to be placed on the Spiritualists of Great Britain at the forthcoming elections. They are to be asked to jettison their political views and to vote solidly for whatever party promises to bring in a reform of those obsolete Acts which are to-day brought into operation for the persecution of mediums. It is estimated that the movement can command hundreds of thousands of votes, and Sir Arthur Conan Doyle urges that those votes should be cast for "whatever party promises to stop the religious persecution which is going on."

The proposal is already assuming an active form, and Mr. Ernest Oaten, the newly-elected President of the International Federation of Spiritualists, says he has written to the Solicitor-General, Sir Frank Boyd Berriman, and told him that he will take every hall in the Rusholme Division of Manchester to oppose his candidature.

"We do not, as I understand the situation, propose to deal with individual candidates," states Sir Arthur Conan Doyle, "but we mean to support the party which will give us guarantees of fair treatment." How the suggestion will work out in practice remains to be seen. But whether the movement exercises any decisive influence or not on the results in certain constituencies, it will, at all events, serve to bring into prominence the grave disabilities under which Spiritualists have been placed by the recent decision which went against the London Spiritualist Alliance.

The prosecution in that case is suspected of having its origin in religious bigotry, and to have represented a form of persecution which is entirely at variance with the spirit of the age. It is a mistake to assume that the police, in carrying out these activities, always act on their own initiative. In our opinion they rarely do so. There is generally some sinister influence behind the scenes, and it is that influence which represents the persecution which Spiritualists resent and which they will not tolerate.

If the police were left alone there would be very little cause for complaint. They have generally to be stimulated into taking action by the interference of others, who fear the consequences of the inroads now being made by Spiritualism and who are so short-sighted as to imagine that the swiftly-flowing tide can be stemmed by persecuting methods. No power on earth, however, can impede the progress of this spiritually-directed movement. It is **here**—and it has come to stay. England is its centre and its ramifications extend to every part of the habitable globe. If we are left alone—all will be well. If we are not—we are ready to fight for our rights!

Preparing for the Fray.

That the leaders of Spiritualism are in "dead earnest" in taking the political action indicated above is evidenced by the language that has been used by Sir Arthur Conan Doyle and which has been freely reported in the leading journals of London and the provinces. Their comments,

moreover, are significantly sympathetic. Their denunciation of the recent prosecution of the London Spiritualist Alliance came as a great surprise to a large proportion of Spiritualists and clearly shewed that the growth of the spirit of tolerance has become very pronounced.

The psychological moment would, therefore, appear to have arrived for rallying, not only Spiritualists themselves, but all kindred organisations and friends of religious liberty generally, to the standard which is to-day being fearlessly unfurled. In the aggregate they may easily number a million voters, and in the opinion of Sir Arthur, are capable of deciding the issue in many constituencies.

"Whichever party will give us an absolute guarantee that we are not going to be persecuted any more shall have our votes," declares this doughty champion, who adds—

Our members will be asked from the platforms of our churches to take action. You cannot have a better organisation than that. We have 500 churches, and it will be given out from their platforms that Spiritualists are requested to vote for "so-and-so"—giving the name of the candidate who represents that party which gives us the guarantee we want.

If the present Government want us to support them they must clear this thing up before Parliament is dissolved, and remove these obsolete and harassing laws from the Statute Book. **If they do not we shall vote against them at the next election.**

I am in touch with all the parties, and they have been informed of what we propose to do.

It is well known that in every election there is a very considerable element that is not particular which way it votes—or votes at all, for that matter—and it is not unreasonable to anticipate that a large proportion of these may be stimulated into activity by the very thought that religious persecution is being practised in Great Britain.

It is not a question of supporting Spiritualism or any other "ism." There is a far greater issue than that at stake. The average Briton is an out-and-out champion of religious freedom, and nothing is more calculated to stir his feelings than an infringement of that principle. And it is that principle which will be represented as being assailed. Spiritualists demand justice, and all the while justice is refused they may legitimately claim to be persecuted. Some very able writing appears in the columns of "The Referee," London. In a recent issue it stated:

It is admitted on practically all hands that some of the laws which affect inquirers into matters occult are not only absurd and irritating obstructions to honest investigation, but are scandalously unjust in themselves. But those laws will never be repealed unless and until the sufferers organise themselves politically.

We hold no brief for Spiritualism, but we do claim to hold one for Justice, and therefore we are exceedingly glad to see that their very practical leader, Sir Arthur Conan Doyle, intends, with the help of his half-million or so of followers, to make "psychic freedom" an issue at the forthcoming General Election.

That is the way to get the injustice removed, and we wish him all success in the effort.

There is reason to believe that the Press generally will be sympathetic in its references to the question, and as the date of the next elections in Great Britain approaches we may expect to witness some interesting developments. It is calculated, as a result of a census of Members of the House of Commons, that about 170 of the present Parliament favor the removal of the threat of legal proceedings which hangs over mediums who take part in Spiritualist services. This number will probably be increased as time goes on, and it will then be only a matter of selecting the candidates who

shall be entitled to the organised support of the adherents of the movement. This is the first occasion on which Spiritualists have entered the political arena, and if they agree to sink all political preferences for the time being, they may be on the verge of removing the oppression against which the attack is directed.

Scatter the Seed Broadcast.

Every Spiritualist should be "a sower of the seed"—a propaganda centre bent on distributing the truths of Spiritualism and ever seeking to reap as plentiful a harvest as possible. It is, of course, necessary to exercise discretion, to be discriminating in our methods, and very often, at the outset, to considerably dilute the dose we wish others to swallow. Our language and attitude, in short, should be determined by the mental and temperamental peculiarities of the individuals with whom we have to deal.

It will be found that some are quite prepared for the revelation, others will be in partial readiness, and others, again, will evince no response whatever, all of which at once brings to mind the delightful and truly human parable of The Sower. Some of the seed fell on stony ground, and yielded no result, but "other fell into good ground, and brought forth fruit, some an hundred fold, some sixty-fold, some thirty-fold."

The point of the narrative is that the seed was scattered broadcast. And, that, it seems to us, is the lesson we should take to heart. Our duty is to scatter the seed of Truth. It is no business of ours as to where it falls. Fling it right and left, and let it take its chance. Some of it will germinate, and possibly bear an abundant harvest. Much of it may be lost. That is not our fault. Our responsibility ends with the sowing. But that responsibility has to be recognised, and must be discharged.

How many are there to-day who are preparing a veritable Hell for themselves in the Hereafter because, from moral cowardice, or consideration of personal interests, they deliberately withhold the gleams of Truth from those upon whom it is their bounden duty to allow them to shine? Every experienced investigator of psychic phenomena has listened to the poignant regret expressed by some of those in the Beyond because they were false to their calling, and traitors to the promptings of the "still, small voice within."

"If I could only live my earth life over again, how differently I would act!" This is the painful wail frequently heard, the awakened conscience reproving and stinging them for allowing their fellows to remain in darkness when they might have lifted them into the glorious sunlight that flows direct from the throne of God. Poor, misguided souls! Let us profit by the experience which we know to be theirs.

The obligation, then, rests upon us to sow the seed, and sow it far and wide. This is what we are endeavouring to do, from month to month, through the agency of this journal. We do not know where the bulk of it falls, but we do know, from letters arriving by almost every mail, that some of it, at least, alights on fertile soil. We might quote from hundreds of such letters, to demonstrate the blessings it is possible to confer on others by taking the seed of Truth in liberal handfuls, and scattering it wholesale upon the minds of men. This is our duty; and a similar duty devolves upon all those in whose possession has been placed the grain which alone can kill the weeds of ignorance, superstition and fear.

MATERIALIZED VISITORS.

IMPRESSIVE SEANCES IN NEW ZEALAND.

HOW SPEECH IS PRODUCED.

By "Investigator."

We have been most fortunate in Hamilton in having periodical visits from our wonderful trance medium, Mrs. Lily Hope. I have attended a number of her seances at which we have had most interesting phenomena, especially the materialisations which it has been our privilege to witness. At the materialisation evenings two large pieces of cardboard, which we call slates, heavily coated with luminous paint, are laid on the floor, one on top of the other, with the painted side down. Immediately the spirit form begins to materialise the spirit visitor takes up the slates and holds them on each side of the head so as to illuminate the face.

* * * *

Mrs. Sadie Morrison has fully materialised on numerous occasions. She walks round the circle, speaks to the sitters, requests them to shake hands with her and feel her form and her draperies. One evening when I was present she specially asked me to shake hands with her. Her grip was as firm and as natural as that of anyone else in the room, her hand being quite warm. She took my hand and drew it over her face and down her arms. They were bare (the medium had long sleeves on) and felt as full and plump as the arms of any well developed woman. She also walked round the room unaided, holding one of the slates in front of her heaped up with violets which she distributed amongst us. The violets, I may mention, were not in the room nor about the person of the medium when the seance commenced.

At a recent sitting Mrs. Morrison presented several of the sitters with large full-grown waratahs, which she said had been brought by spirit friends from Australia, and that it had taken them several days to build up the necessary power to enable them to accomplish this. We can all vouch for the fact that no such flowers were in the house nor in the possession of the medium. As a matter of fact this particular flower was not in bloom in New Zealand at the time.

* * * *

Among others who materialised was Sister Monica who, I understand, was a nun in her earth life. She either gives a talk on the life beyond or sings a song. She has a beautiful voice which, in volume, at times would fill a large hall. On the leader of the circle on one occasion suggesting to the sitters that Sister Monica's voice was produced through the medium's vocal chords, Sister Monica promptly objected that that was not correct. She explained that her voice was produced from a separate set of vocal chords built up from ectoplasm drawn from the vocal chords of the medium and the sitters.

The Editor of "Nature" in commenting upon the experiments of Dr. R. J. Tillyard with "Margery" says: "Once it is proved that a spirit can mould the larynx and mouth cavity out of ectoplasm and force air through them, so as to make sound and speech by such means, it would be easy to accept most of the other subnormal phenomena to which Dr. Tillyard has given attention." While we had no proof that Sister Monica actually did this we have her word that she was using a separate and distinct set of vocal organs.

To prove that the materialised form is not the medium, the sitters are occasionally asked by the spirit to put one hand on the medium and the other on the materialised form at the same time.

The experiences we have had are sufficient to convince the most sceptical unless, of course, such sceptics have made up their minds not to be convinced. It seems to me there are a great many of such who feel that to acknowledge the truth is going to upset their orthodox and preconceived ideas of a future life.

SPIRITUAL GUIDANCE.

200,000 DOLLARS FOR SPIRITUALISM.

Speaking as one of the delegates representing the United States of America at the Spiritualist Congress in London, Mr. Thomas Grimshaw (Vice-President of the National Association of the U.S.A.) related the following remarkable incident:

One of the features of American Spiritualism was its camp meetings, in which hundreds of thousands of people assembled to listen to the best speakers and mediums. There were thirty camp meetings in the U.S.A., and each ran for two months. Each of those camps was attended by thousands, many of whom were non-Spiritualists, and thus they helped to inform the public as to the essentials. The Morris Pratt Training College at Whitewater, Wisconsin, was their central educational body. Mr Morris Pratt was an enthusiastic Spiritualist, who was very poor, and was anxious to see the movement progress. He asked the spirit of his Red Indian guide if he could help him to make some money. He was asked, "What do you want money for?" to which he replied "Only that I may help and bless others." "Very good," said the guide, "we will help you." The guide was an old Indian who had lived in the country before the white man came, and he told Mr. Pratt of certain mineral deposits in a specified territory. Such deposits were quite unknown to any white man, and Mr. Pratt bought a large estate for a song. In a very few months by careful development he had made well over 200,000 dollars (about £40,000) and he built and endowed the Morris Pratt Institute. The Institute issued a correspondence course of training, and encouraged students to take up residence at the institute for a couple of years. Thus they were helping to qualify people for the platform.

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.

WONDERFUL JAPANESE MEDIUM.**MEDICINE BOTTLES MYSTERIOUSLY FILLED.****DEMONSTRATION IN COURT.**

Addressing the Spiritualist Congress in London, the Japanese delegate, Mr. Asano, spoke of the mediumship of Miss Tosie Osanami, whose power was established among her family and friends in 1892, and from that time for about fifteen years until 1907, when she died at the age of forty-five, she was noted as such by people around her. She possessed very strong and varied mediumistic faculties. Some of the abnormal phenomena produced by her were as follows:—

1. Prophetic Faculty: Miss Osanami could always give, without falling into a deep trance, a ready and clear answer to any question put to her even in things occurring in future. Her prophesy on the China-Japanese War in 1893, the year previous to the war, was a well-known fact among a group of people of that time.

2. Airy Music; when in trance, very often there was heard in the air far above her head an exquisite music, in which the sounds of flute, a sort of flageolet and harp, and also of a bell harmoniously mingled. The phenomenon was believed to be the sign of the approach of gods, and they say that many times the jailers were surprised by this phenomenon while she was detained at the Turugaoka Jail under the suspicion of fraud.

3. Phenomenon of Apports: She also showed her marvellous power in furnishing books, charms, medicines and various other objects to those who asked her for such apports. I would illustrate as the record-breaking phenomenon her remarkable power of producing liquid medicine within empty glass bottles.

Her patients would come to ask for medicine by presenting her with their own containers. These glass bottles were put together on a table placed in front of her family shrine. She would then kneel down before it and offer the prayer of the Shinto rite for about ten minutes. When the prayer was ended they would see those empty bottles filled up all at once with liquid of different colours. The colour of medicine differed according to the nature of illness, red, blue, yellow, orange, etc. Sometimes the bottles gathered at a time were as many in number as forty.

* * * *

Such phenomena occurring every day made her the topic of current gossips in Turugaoka City of Akita Prefecture, where she was twice put to prison as an imposter. The above phenomena even took place around her during her imprisonment, and she was finally acquitted on the ground of insufficient evidence. In the spring of 1900, she removed to Osaka where she stayed at her brother's. Here her abnormal faculty was published in the "Osaka Asahi," and once more she had to undergo the interference of the police.

Accused of being a swindler, she was tried in the District Court of Kobe. In the Court of Justice, however, before the judge and other judicial officers, she succeeded in producing, as usual, some brown liquid medicine within an empty bottle tightly sealed. This, of course, made everybody present speechless with astonishment, and she was consequently acquitted. She passed over in November, 1907, and her remains were buried in her native province, where a small shrine now stands to celebrate her unearthly soul.

PERSONAL.**SECRETARY FOR OVER THIRTY YEARS.**

Spiritualists generally will regret to hear of the physical loss of a co-worker, Mr. Charles Chatfield, who was promoted to higher service on 24th September, after nine years of suffering. Particularly will he be missed from the Melbourne Progressive Spiritualistic Lyceum where he held office for over thirty years. That his services as Hon. Secretary were appreciated by this Society is evidenced by the number of times he was elected to the position unopposed. His sincerity and unselfish efforts for the cause of Spiritualism endeared him to many and won the respect of all.

His remains were interred in the Fawkner Cemetery on 26th September. The Spiritualistic Burial Service was conducted by Miss Gertrude Gardiner (by his request), assisted by Mr. Edgar Tozer. A Transition Service was held at the Lyceum on Sunday evening, 7th October. The speakers who paid tribute to the memory of our arisen brother were Miss Gertrude Gardiner, Mr E. Oliver-Jones and Mr Otto Waschatz. The service was interspersed by appropriate solos rendered by Mrs N. Cook.

Mr. Chatfield was a worker who could ill be spared from the ranks of Spiritualism, and although his passing is our loss, we rejoice in the knowledge that he has gone to reap the harvest after a life of service. Thus has he passed from earth and its toiling only remembered by what he has done.

GERTRUDE GARDINER, Hon. Sec.

A GENEROUS FRENCHMAN.**PRACTICAL SUPPORTER OF SPIRITUALISM.****NEARLY A MILLION FRANCS ANNUALLY.**

Speaking at the International Congress of Spiritualists in London, in acknowledgment of his election to the position of President, Mr Ernest Oaten said he valued particularly the valuable assistance of the Vice-President, M. Jean Meyer. M. Meyer could have had the position of President but he had considered it unfair to the movement that both President and Secretary should be chosen from France. M. Meyer had made the speaker's task the easier by the inestimable service to Spiritualism, which had been prompted by his generous nature.

In his own country M. Meyer had given two mansions, and endowed them for the benefit of the cause: The "Metapsychic Institute" for psychical research, made famous by Dr. Geley, and now under the directorship of Dr. Osty; and the "Maison des Spirites," the headquarters of the French National Union and the International Spiritualists' Federation.

He had also placed a large estate in trust, which would bring in an income of nearly a million francs per year, the whole of which was to be used to further the cause of Spiritualism. (Sir Arthur Conan Doyle: "God send us such a man in England.") He (the speaker) did not envy the fortune of their French colleagues, but he could wish that the wealthy men of this country, who had been blessed and comforted by this movement, had as great a sense of gratitude as Brother Meyer.

Spiritualists' Hymn Book.—A fresh supply has just come to hand of the British Spiritualists' Propaganda Hymn Book. Societies desiring copies should forward their orders while the supply lasts. Price 3/6 per dozen; postage 6d per dozen.

The Most Persecuted Living Medium.

MORE ABOUT MARGERY AND HER PHENOMENA.

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

NOT more than three hundred years have elapsed since the natural actions and reactions between matter and physical forces were first subjected to the experimental method of inquiry, out of which has arisen the world of modern science. And it is hard for us to believe, to-day, that when this method of direct investigation was first adopted by a few original minds, it was bitterly opposed by the orthodox thinkers of that period, and was scouted as impious, and as subversive of recognised authority and principles.

Psychic science is, to-day, extending the same experimental method into the region of soul, or spirit. Thus, while orthodox science limits the scope of its investigation strictly to matter and energy, psychic science covers the domain of spirit, and includes within its purview the three great categories—matter, energy and spirit—of which the Universe consists. And it is found that to-day, as of old, the employment of experimental methods in a field where authority has hitherto held undisputed sway excites animosity and ridicule, and is met with the ancient cry of "impiety," illustrating afresh the truth of the saying that the more humanity changes, the more it remains the same.

Of all the living mediums that have suffered in the cause of Spiritualism none, perhaps, has been subjected to so severe a course of detraction as Mrs. L. R. G. Crandon, of Boston, commonly known as "Margery." And not only has she withstood a prolonged storm of scurrilous misrepresentation, but throughout it all has maintained an admirable mental serenity, indispensable to high mediumship, so that her phenomena have steadily broadened and improved; and their published record now provides all who will read it with complete proof of independent spirit action.

It would be impossible, here, to give even a summary of the evidences of spirit action afforded through this mediumship. At the moment Walter, Margery's brother in spirit life, is engaged in proving his complete independence of his sister's personality. To this end he has devised a scheme of working simultaneously through his sister in Boston, and through George Valantine in New York, and Dr. Henry Hardwicke in Niagara Falls, and Mrs. Litzelmann in Maine.

The course of procedure is for Walter to be handed a box containing 30 or more cards, each one marked with a number on one side and a geometric figure on the other side. Walter then picks out a card and hands it, in the darkness, to any member of the circle, to be kept in his possession unseen. When the lights are turned on, Margery is impressed by Walter to write down the hidden number and the figure, which no mortal eye can have seen; and simultaneously the other circles, mentioned above, are impressed by Walter (to whom distance offers no impediment) to record the same number and figure as those to be found on the card selected in darkness. This conclusive test has been carried out with perfect success in some cases, and in other cases with a high degree of success, sufficient to negative the hypothesis of coincidence.

Moreover, Walter has lately introduced to his sister's mediumship an ancient Chinese spirit, who has been communicating through the medium Valantine, and who, it may be remembered, greatly impressed Prof. Neville Whyment, of Oxford, by correcting the errors that had crept into an ancient Chinese poem, which correction Prof. Whyment has publicly described as "a revelation in scholarship."

Margery's hand, actuated by the Chinese spirit, writes with extreme rapidity in Chinese characters; which two Chinese scholars, Dr. Hsieh and Dr. Huang, have translated, and declare to be true "original" Chinese, such as is to be found only in one or two libraries in this country. Under these circumstances what, asks Dr. Mark Richardson, becomes of secondary personalities as factors in this phase of Margery's mediumship? But when mediumship is successful it is quietly ignored by its captious critics!

Visitors to the circles comment on the naturalness of Walter's conversation, and speak of being enthralled by his wit and wisdom. Walter declares that his world is of four dimensions, and he denies with emphasis the theory of reincarnation. He gives no sermons and no long messages, but he is quoted as saying "All your thoughts are recorded indelibly over here, and it will be your task to review them, so beware what they are! But don't worry too much—some of your misdeeds are not so bad as you think. It is only those that harm others which really matter. No effort is wasted. We have a library in which are all the thoughts of those before us. By thinking, we can have access to them all. We have to work for that too, however, and there is no posing. If I cannot make his ideas my own, there is no use for me to get out the works of William James."

* * * *

A recent and notable addition to the list of scientific men that believe in the distinct and separate personality of Walter Stinson, brother of Margery, is Dr. R. J. Tillyard, F.R.S., who is reported as saying, at a dinner given in his honor on his departure for New Zealand, that there was no doubt in his mind that the personality of Walter Stinson is definitely proved as having survived the change of death.

The reason that more scientists do not follow the example of Dr. Tillyard is brought out clearly by Dr. Crandon, when telling how he and Dr. Mark Richardson called on a professor of psychology in a large American University. "We suggested to him," writes Dr. Crandon, "that his department should take up a study of the Margery mediumship. To this he replied, without reservation of privacy, that he was not sure but that a study of the Margery mediumship might be more important than cutting the whiskers off rats, which he was doing for experimental purposes. He was certain, however, that if he undertook the study of the mediumship he would hear from the office of the University, within two weeks, to drop the subject."

Men in a position so humiliating are to be pitied, rather than condemned.

Spiritual Healing in Sydney.

THE WORK OF MR. VICTOR CROMER.

By MARY RIVETT, B.A., (Syd.) M.A. (Cantab.)

WE think your readers will, perhaps, be interested to have further word of the healing work here in Sydney by Mr. Victor Cromer. The phases through which the development of the healing power passes becomes more and more wonderful. At every public meeting Mr. Cromer, by concentrating upon God, draws down the spiritual power, the effect of which is instantaneous upon all patients in whom the influx of the force results in movement. As by magic, and the deepest magic it is, in all sooth, the bodies of a score or more of men, women, and children will burst into a tremendous variety of activities, not one of which could be voluntarily performed or sustained.

* * * *

Here, for instance, is a lad with one-sided facial paralysis, every muscle of that side of whose face is in motion, while at the same time a species of movements in internal massage are remedying a long-standing gastric trouble.

Nearly the power is working in entirely unique fashion upon an epileptic girl, causing violent spasmodic movements which yet are in no sense distressing. Here the power puts a rheumatic or rheumatoid arthritic subject through all manner of bodily evolutions, painlessly exercising the stiffened joints in gradual dissipation of the crystallised acids of the system.

At safe distance a woman affected from birth with spinal curvature performs an amazing series of gymnastics, which are very effectively straightening the back, while the power may be felt in intense activity through the spine of a lad with a pronounced "hump", and legs hanging limply in paralysis.

* * * *

Here the practically useless arm and leg of a young woman, shot through the head in infancy, stretch and strain as the life force pulsates through them; while the power treats broken bones (properly set, of course, with the best of surgical skill), in a fashion quite unprecedented in the annals of medical science!

Little appears to be happening in the case of a middle-aged gentleman, but in reality the power is dissolving (and in fact has dissolved) an internal cataract that for twenty years had spelt blindness in the eye to which sight has now returned. A similar result is taking place in a lad of late teens.

Here a case of deafness is being most strangely handled by the spiritual force. The head is tossed and turned from side to side in evident effort to rid the passages of some obstruction, while the vibratory effect of the force within the head itself, as felt by contact, is tremendous.

* * * *

Expansive chest movements, deep breathing, the expulsion of gaseous wastes, are induced appropriately to the conditions to be healed, while, with infinite patience, Victor Cromer works upon a newcomer, listed as a case of progressive muscular atrophy. The spectators watch intently, the patient's face is a study; for his condition has by many a specialist been pronounced hopeless. Presently a finger begins to tremble, and then to vib-

rate with such rapidity as could not possibly be voluntarily imitated, lifting itself much higher than it has done for many a long year. The sequel is known: the power will, given patience and persistence, work through the whole body, exercising and strengthening every muscle in turn.

Upon many women the power is at work inducing reflex effects associated with the womb ligaments, contracting or relaxing the muscles at need in the correction of prolapses and many other affections.

* * * *

And here the power is inducing a complicated series of movements in the throat of a "digger" badly gassed in 1916, and since then unable to speak above a whisper. His tale of how, after a single treatment, one among some forty freely given at the close of the public lecture of a week past, the power set to work and the voice was restored, catches the people by its simple human appeal. Surely a case, as Mr. Cromer laughingly remarks, that "speaks" for itself!

And here is a girl with her face badly pitted, a result of x-ray treatment for acne, in whom every facial muscle seems to be at work, inducing an extraordinary series of contortions. Then the power will commence massage, the hands moving involuntarily, yet with the swift skill of a trained masseuse, and even the knees being pressed into the service as instruments!

Tubercular glands, sexual diseases, internal growths, every conceivable form of ill is worked upon in some specific and quite amazing fashion: and of the marvellous precision of the operation of the force in every given instance one could indeed, had one the requisite knowledge, write an elaborate technical monograph. But such monographs in plenty are certainly to come, when the scientific world awakens to the miracle of what is happening in its modern midst.

* * * *

The movement of each individual appears to follow a rhythm of its own, but when music is played, the spontaneous adaptation in every case of the characteristic movement to the fundamental rhythm of the piece is a something which never fails to awaken wonder and a deep sense of awe. But here we touch a new field; and of this we hope to write more later on.

The perfect unself-consciousness of the patients is at all times very beautiful. The influx of the spiritual force seems to bring about a calm joy and an absorption in the wonder of its processes which eliminate all lesser feelings as of shyness or a sense of self-consciousness.

We feel very strongly that according to the great Plan, which is by no means our own, but which, we believe, underlies the work, this particular form of direct manifestation of the spiritual power must very soon be brought to those many friends, actual and potential, all over the globe, who are peculiarly fitted to realise its significance for the work in which they and we all conjointly are engaged in demonstrating to the modern world the reality and the supreme importance of spiritual forces.

DIRECT VOICE SEANCE.

SUCCESSFUL PUBLIC DEMONSTRATION.

MISS PEARL JUDD AT WELLINGTON.

We have been furnished by Mr. R. A. Webb, resident Speaker of the Wellington (New Zealand) Spiritualist Church with the following report of a direct-voice seance held under the auspices of the Church in October, with Miss Pearl Judd—a record of whose psychic powers will be found in "The Blue Room"—as medium:

The outstanding event of the month of October was a direct-voice seance, with Miss Pearl Judd, of Dunedin, as the medium. It was held on Thursday evening, the 4th, in full electric light, and there were over 100 people present. The pianiste sat at one end of our rostrum, and played continuously, and occasionally sang. At the other end of the rostrum, the young medium sat in full view of the congregation. She did not go under control, and appeared to be quite free from any appearance of mediumship.

The voices from the unseen came on the strains of the piano, and also accompanied the solo singing of the pianiste. The voices were quite distinctly heard by the large audience assembled. Each voice, as it sang solo, duet, or trio, had quite separate tone and expression—that is, there was a vivid suggestion conveyed to the minds of the listeners of individuality and personality from the unseen. The tenor singing of the spirit-communicator, "Charlie," was truly remarkable in its clearness and power, while the childish voice of "Wee Betty" was heard several times singing and calling out distinctly.

At the conclusion of the seance, each voice in turn bade us "Good night" so loudly and distinctly as to be heard in every part of our large auditorium. No trumpets or mediumistic apparatus of any kind were used, beyond the harmonious playing of sacred and refined secular songs and selections on the piano, by Miss Reid.

Mr. P. McAnderson introduced the medium and presided over the seance, and at the conclusion Mrs. E. Webb (President of the Church) expressed words of appreciation and encouragement to Miss Judd for the wonderful mediumship displayed.

Herewith, as witnesses, we append our signatures—

REUBEN A. WEBB, Dipl. S.N.U., Reporting.
ELIZABETH WEBB, President.
GEO. BODELL, Hon. Secretary.

MORE INTELLIGENCE NEEDED.

Sir Arthur Conan Doyle threatens political action in order to get the laws which threaten the prosecution of Spiritualists as fortune tellers repealed. He says that Spiritualists are strong enough in many constituencies to turn the scales, and he evidently knows enough of our members of Parliament to feel certain that their opinions will usually coincide with what they think to be the larger number of votes. We quite sympathise with Sir Arthur's desire to get these laws repealed, or amended. There is no greater reason for prosecuting Spiritualists for telling fortunes than there is for prosecuting evangelists and parsons for telling us collectively what our lot in the next world will be. The cure for this kind of thing is not prosecution, but a better intelligence.—"The Free-thinker."

PHENOMENA IN ICELAND.

MOST SPIRITUALISTIC COUNTRY IN THE WORLD.

Some particularly interesting remarks were made by Mr. E. H. Kaoran, of Iceland, a novelist of international repute, during an address he delivered as a delegate to the Spiritualist Congress in London. He said:

Spiritualism has already done so much good for the Icelandic nation, and has become such a power there, that I believe I may safely say that Iceland is to-day the most Spiritualistic country in the world—although Spiritualism was absolutely unknown there at the beginning of this century. In 1907 we got hold of a young man who, after one year's training, turned out to be an exceedingly strong medium, both for physical and mental phenomena. We got materialisations and dematerialisations; phenomena of lights and telekinetic phenomena; matter transported through matter, psychic healings, direct voices and direct writing. We also got remarkable evidences for identity. This was the beginning, and it has not been without its effects. It has proved to be the opening of a new era as regards the intellectual and spiritual life of the Icelandic people. You might ask how it is possible that Iceland is now the most Spiritualistic country in the world, when Spiritualism was quite unknown there 25 years ago. You may find it remarkable. So it is! We in Iceland are the smallest independent and civilised nation in the world. It is, therefore, not impossible to bring information and knowledge into almost every home. I am inclined to think that this is the greatest advantage the small nations have got. And we have no army, no navy, no air force, nothing to protect us, nothing to rely upon, except the justice of the world, the brotherhood of man and the goodwill of the powers above us. (Applause.) Perhaps it has been partly on account of these circumstances that it has been so comparatively easy to get the minds of my countrymen inclined to the truths of Spiritualism.

Directory of Psychic Science.—A most comprehensive Directory of Psychic Science and Spiritualism is being compiled by William C. Hartmann, the well known publicist, on these subjects. The book will embrace activities in Psychic and Spiritualistic fields throughout the world. All Societies and individual workers are invited to send in their names, addresses and activities, for free listing in this Directory which has been announced by The Occult Press of Jamaica, N.Y. U.S.A., and will be sold at the moderate price of only one dollar per copy. This Directory should be welcomed and supported by all those interested in Psychism and Spiritualism.

BOOKS FOR CHRISTMAS!

BOOKS FOR CHRISTMAS!!

BOOKS FOR CHRISTMAS!!!

If you intend to present yourself with a suitable book for passing a leisure hour or two at Christmastide, or if you propose to make a similar gift to a friend, just write straightaway for our latest Catalogue, which will be forwarded post free by return mail.

It is impossible to advertise more than a very few of the works we have in stock, but you can find out all about them by perusing the detailed Catalogue—and it will only cost you the stamp for your letter of application.

THE EDITOR.

PSYCHIC FRAUDS.

CONAN DOYLE AND HIS METHODS.

A CAUTIOUS INVESTIGATOR.

An illustration of the great care taken by Sir Arthur Conan Doyle to protect himself against being imposed upon by unscrupulous persons is furnished in the following letter recently published in the "New York Times" from the pen of this cautious investigator. :

You have several times given me space in your columns for remarks upon psychical subjects and have shown a spirit of fairness in dealing with the question. This encourages me to narrate a recent experience.

A couple of years ago I received a letter from a New Jersey town which aroused my compassion. It was from a young lady bewailing the loss of her brother. After his death she had received a psychic photograph of him, still engaged in his favorite hobby of grinding lenses. She thanked God for the consolation this afforded her.

As I am very particular in verifying all psychical claims I answered her letter, condoling with her in her loss, and asking her to furnish me with the name of the photographer and other details. To this I got no reply. After some months I wrote again, and again got no reply. This seemed strange, and finally, by the help of friends, local inquiries were instituted. Under pressure the young woman confessed that the letter had been suggested or dictated by a neighbor, who had also faked the photograph.

On inquiring into the identity of this ingenious but unscrupulous neighbor, his confederate admitted that he was a member of the editorial staff of "The Scientific American." As his proceedings were not scientific and certainly were not American, I am hopeful that his colleagues upon the staff of his paper knew nothing of his wicked trick. Fraudulent photographs are equally hateful whether done by a medium or by an editor. It is, however, unfortunate that this well-known journal has been recently investigating Spiritualism and exposing the alleged frauds of various mediums. I would suggest that they make their studies nearer home.

ARTHUR CONAN DOYLE.

It was explained at the office of "The Scientific American" when this letter was shown there that the member of the editorial staff mentioned, was now abroad.

"The Coming of the Fairies."

CONAN DOYLE'S FASCINATING BOOK.

JUST IN TIME FOR CHRISTMAS.

A few days before going to press we received from Sir Arthur Conan Doyle a parcel of his absorbingly interesting book—"The Coming of the Fairies." It is the second edition, greatly enlarged, and is illustrated with no fewer than fifteen photographs of fairies printed on such stout toned paper that the pictures come out as clearly as the originals. The photographs, all of which are well authenticated, were taken in Yorkshire, Devonshire, Canada and Germany, and some of them are astoundingly realistic.

Everyone interested in the objective reality of these little elementals, which have fascinated mankind throughout the centuries, will find this volume a source of great delight. No flaw has been found in the author's presentation of the case, and the genuineness of the photographs—which have been subjected to very exacting expert scrutiny—is generally accepted.

The proof of the existence of this invisible Fairy order of beings adds another, and a very important, phase to our conception of the Universe, a discovery as staggering as that revealed by the microscope, and leads Sir Arthur to exclaim: "The discovery of America by Columbus is a less matter than the proof of new orders of being inhabiting the very woods and fields which we ourselves tread."

The book has reached these shores "just in time for Christmas," and as "the whole subject of the objective existence of a sub-human form of life has nothing to do with the larger and far more vital question of Spiritualism," it makes a handsome present for those to whom the latter subject might be objectionable. The price is 16/-, postage 6d.

AN ADVERTISING FUND.

ONE WAY TO HELP US.

We require more Subscribers—and MUST have them!

In the forthcoming year we desire the "Harbinger" to be a more effective witness to the truths of Spiritualism than ever before. But this cannot possibly be realised unless we substantially add to the general body of readers.

There are thousands in Australia who are literally yearning for the comfort and hope offered monthly in the columns of this journal, and yet they have not the remotest idea that such a paper exists. Will you help us remedy this condition of affairs?

Some of you can assist by personally obtaining new Subscribers. Others are in a position to contribute to an Advertising Fund to enable the journal to be advertised in the principal papers of the Commonwealth. Without such a Fund it cannot possibly be done. The process is much too expensive for us to bear the financial strain.

We have no desire to handle the Fund ourselves. It would be better left in the hands of two or three commercial men, with whom we could co-operate in the disbursement of the contributions received, and who would have entire charge of the financial side.

Hundreds of pounds could be advantageously expended in this direction. But if this is aiming too high—well, a comparatively small response would be better than none at all.

The point is—we MUST get a move on! We are daily growing more and more sick of the apathy with which we are confronted. We were intended by temperament, disposition, and mental make-up to work amongst LIVE men and women—amongst those who have a "burning zeal" for the Cause, and who are prepared to make some little sacrifice to give a helping hand to others.

We would rather be out of the Spiritualist hive altogether than have only drones about us. And we would have been out of it long ago if our material well-being was the primary consideration. This feeling is known to those on the Other Side who profess to be banded together to assist the "Harbinger." And what is their reply?—

"We are doing all we can, but we find it so hard to impress the minds of those who are in a position to help you. Some of us were as difficult to impress as they when we were living amongst you. Oh, how we regret it over here! What would we not give now to be able to provide you with the wherewithal! But it is too late and all that is left to us is remorse! But, bear up, my friend, we shall continue our efforts; banish those thoughts of despair and keep your hands to the plough!"

This is all very pretty! It shows that they have been reading our thoughts. But it doesn't "cut any ice." And, apparently, these well-intentioned helpers find it almost impossible to do the "cutting" from their present vantage point. They neglected to do this when they were here, although others, sought to impress them to act, and now they find it equally difficult to impress mortals who are capable of doing that which they failed to do themselves. That is their hell! And they have to "work it out." Evidently they are not making much headway!

But why write more? Has this suggested Advertising Fund any chance of materialising? Well—we shall see! One thing, however, is certain—the money cannot come from those within the organised movement of Spiritualism. Generally speaking, they are but meagrely endowed with this world's wealth and cannot be expected to assist.

It must, therefore, come from the more favorably-placed "outsiders"—those who are not in any way allied with the organisation, but who feel constrained to shew, in a practical way, their gratitude for the light and upliftment which the teachings of Spiritualism have brought into their lives.

THE EDITOR.

A ROYCROFTER COMES BACK.

ELBERT HUBBARD DISCOURSES ON SPIRITUAL TRUTHS.

Dictated Clairaudiently to V. MAY COTTRELL, Napier, New Zealand.

Elbert Hubbard wrote, "Death is a manifestation of life and just as good." He now tunes in on the psychic radio and discourses in characteristic vein on the here and the here-after.

THERE is no need for alarm because your mediumistic powers would seem to have been in abeyance for a season. This has been merely a season of refreshing—a renewing of body, mind and spirit—a period in which you have drawn power unto yourself for future use. No one can give out continuously, as you do when writing for us, without feeling a certain amount of strain. There must be a period of relaxation to keep the balance between mind and body even. Knowing this, your guides have purposely refrained from burdening your mind with material for the time-being. They have encouraged you to renew your youth in the various outdoor activities which have added so much to your joy in living during the summer months.

You are wondering who it is that is dictating this—you know that it is not Zonia or any of your spirit friends. Well, I will keep my identity hidden, for the time-being, because we know how chary you are of accepting well-known names as genuinely belonging to communicators.

* * * *

I am not nearly so well-known a personage as your friend Harmsworth, but I achieved quite a fair amount of publicity, in my own country at least, during my lifetime. Your husband and yourself have long been admirers of some of my writings, of which you still have several, and one large, handsomely-bound volume in particular.

Perhaps I need only say that I was the founder of an arts and crafts establishment in the States—where much beautiful and useful work is still being turned out—to give you the clue to my identity. When I add that my wife's name is Alice and that we both went down in the "Lusitania" you will need no further prompting to enable you to attach the name, Elbert Hubbard, to this document.

I have watched with much interest, and not a little astonishment, the gradual development of your mediumistic powers and faculties. Neither yourself, nor your earthly friends and relatives, can quite conceive of the immense amount of patience and skill required to bring these gifts of the spirit to fruition in one of your doubting, fearing disposition.

* * * *

You alone know how, times without number, you have been saved from the black despair of a badly-warped mentality by the bright, hopeful suggestions of these "shining ones": for such your spirit helpers most certainly are. They have undertaken to train you for a great work. Nothing but your own lack of co-operation, can prevent these powerful and wise spirit entities from achieving their ends. Do not fail them now for lack of faith in yourself and in the reality of your mission. They do not for a moment believe that you will fail them, but they know how tremendously strong and active a force fear is in the human mind.

I was what you might call an "inspirational writer" but I was not conscious of differing personalities aiding me in my work as you are. I possessed the gift of expression, and ideas seemed to pour into my mind in a veritable flood. I did not know whence they came and I was often at a loss to account for them. This was especially so when these ideas were entirely new and strange and utterly at variance with my own way of thinking. They astonished and puzzled me often but, in spite of this fact, I found myself believing in them. For this reason I gave them to the world and received much censure, at times, for so doing. It was the same with my public speaking. The words seemed to be put into my mouth as I stood before my audiences. So much so that I repeatedly scrapped my prepared address and spoke extempore, with marked success.

I have since met my spirit guides and have much enjoyed their companionship and help in recent years. They have told me how they used to influence me, mentally, for my own good and in order that I might proclaim truth to the world.

* * * *

I hated humbug in every shape and form. I made many enemies during my earth life because of my extreme dislike of anything in the nature of hypocrisy. I was no respecter of persons and I soon became the terror of evil-doers in every walk of life. In religion, business, politics, in civic and social affairs and in the home my tongue and pen were forever busy with scathing denunciations of them. No matter in what guise it presented itself to me I attacked it with a vehemence born of my utter detestation of it. It was hypocrisy itself that I fought with all the strength that was in me. The varying personalities and public bodies which I attacked and upbraided so mercilessly in connection with it were of little account in my eyes.

I fought for a principle without which civilisation is doomed. Absolute honesty of purpose should be the keynote of every character. It is essential to success in every walk of life. That ephemeral success which sometimes comes from dishonest practices is not worthy of any man's serious consideration. It is in reality failure of the worst kind and as such it must in due course appear to the unfortunate possessor of it. He may flourish and wax plump and prosperous for a season, but his lean years will come. What he may gain in a material sense will utterly fail to compensate for that moral and spiritual loss which must of necessity come to him. Cheats most assuredly do **not** prosper, much as they so often appear to do at other peoples' expense.

* * * *

One learns much here that is surprising and wonderfully illuminating when viewed by the light of a brief earth experience only. What I have seen and heard since coming here convinces me without the shadow of a doubt, of the absolute justice of God. The Great Ruler of the Universe can brook no evasions and no deceptions, but probes to the very heart of things in search of truth and honesty.

What He, being conscious and creative Mind made manifest in the individual personality, finds in the inmost hearts and lives of His children, determines their exact status in spirit. Woe betide those who fear to face the God within themselves. Human beings are so constituted that not one amongst them who is in possession of his mental faculties, can be utterly and completely deaf to the voice within. Call this inner voice conscience, the moral nature asserting itself, instinct, God, or whatever you will, but listen to it carefully and obey its behests always.

* * * *

The great and wise ones of every day and generation have ever acquired their mental and spiritual powers thus. They have tapped the hidden source of wisdom and knowledge; not by much striving and self-assertion have they accomplished this, but by a quiet submitting of themselves to the Divine urge within. Thus they have been enabled to develop personalities of such power and magnitude as to utterly out-distance their less-enlightened fellows in the race of life. Those who insist on looking without for help, guidance and protection are doomed to failure. There is no real help for such as they.

They will insist in standing in their own light. Is it any wonder, then, that there are shadows on their pathway of life? Could they turn and face the light that streams from within their own natures they would be utterly astonished at its brilliance. The illuminating power of this light increases in like ratio as one's consciousness is raised to a higher level of understanding.

* * * *

The God within is no myth but the greatest reality of life. No power in the Universe can separate the human personality from its parent Mind, God. They are everlastingly one in the truest sense of the word. It is only man's lack of a realisation of this great fact which keeps him bound and helpless, the sad victim of his own false ideas concerning himself.

To the average man and woman God is something quite apart from and immeasurably superior to the human personality. In reality this human personality of ours is something immeasurably greater than we have ever conceived of in the past. As knowledge concerning spiritual things grows it will be found that it is through means of just such persons as you and me, and our fellows everywhere, that God is forever expressing Himself. So that in despising and belittling ourselves and our neighbours we are in reality belittling and despising our spiritual Parent, God.

* * * *

What I am here advocating is not mere self-aggrandisement but a true recognition of our spiritual origin and attributes. It is not self but the God within that we should revere and trust—that higher self which we must all attain to eventually. This real, eternal part of us, which will become the whole—as our more material, and therefore less real, selves are discarded—must be earnestly sought by each one of us. No one else can find it for us.

Jesus could not possibly present even one of his fellows with a ready-made salvation.

I realised this, though dimly, during my earth life. Because I sought to point it out to others I was reviled and rejected by many as an unbeliever, a traitor to God and to everything that is good. That it seemed so to these people is not surprising when one considers their particular point of view.

Man-made religion is all very well, and truly satisfying, no doubt, so long as one can overlook its fallacies and fail to be aware of its numerous

contradictions and utter absurdities. I could not do this, so my peace of mind suffered considerably until I was able to find a firmer foundation for my beliefs and to erect thereon ever so slight an edifice of truth. That it was truth I now know for certain and my building operations have gone on apace since coming over here.

* * * *

I, personally, make no foolish pretence of being either all-wise or all-good. I have learnt much here, however, from beings who come fairly near to measuring up to that particular standard of excellence.

Those of us who desire to do so attend what might be termed "developing classes." That is, we are taught, by highly qualified and fully competent instructors, to release the God-power within our own personalities. It is a most fascinating study, but quite apart from that aspect of it, it is productive of an immense amount of good in our lives. Our minds become clarified, our personalities enriched, and our whole spiritual status raised as we study, and put into practise, the truths thus imparted to us.

We are taught here concerning the Sovereignty of God, the vastness of the Universe, the utter indestructibility of Life, the Divinity of Man, the actual Fatherhood of God, the brotherhood of Jesus, and the ultimate goal towards which the whole Creation moves according to Plan.

* * * *

These immense subjects, as well as minor problems of life, are presented to our minds by our instructors in much the same way as College professors, of all lands, seek to impart knowledge to the students committed to their care. Here, as there, the students are graded according to their varying capabilities. The only difference lies in the fact that here no long and intricate examinations are necessary in order to fix the grade of any particular individual. Each student gravitates to his own place automatically. His status is then fully apparent, not only to himself but to all his fellow students also.

By the height, breadth, depth and general quality of a man's thoughts is he known here. This is because the out-picturing of one's thoughts and aspirations is so clear and unmistakable as to render fraud of any kind an impossibility.

* * * *

Everything that is fine and noble and right in us, and in our behaviour to our fellows, tends to brighten the forms we have here. Anything that is mean, dishonest, cowardly, or low detracts that much from our appearance. We are known, therefore, without the possibility of a mistake, for exactly what we are. So that when we speak of "shining ones" we mean literally those whose forms glow and shimmer because of the truth and purity of their thoughts, the strength and harmony of their characters and the general worth-whileness of their lives.

Thus is the spiritual status of each one of us clearly and indisputably defined. Should we wish to alter that status for the better we must work hard, and unselfishly, in order to do so. The only thing which can prevent, or rather delay, this spiritual unfolding which must come to each individual, eventually, is one's own entire lack of any real desire for it.

[So here endeth the message, "A Roy-crofter Comes Back." Dictated clair-audiently to V. May Cottrell, Napier, New Zealand, by Elbert Hubbard, at one time of East Aurora, U.S.A. drowned in the "Lusitania," May, Nineteen Fifteen.]

A CRIMELESS WORLD.

SIR A. CONAN DOYLE ON FUTURE OF SPIRITUALISM.

Sir A. Conan Doyle, who is on a visit to South Africa to help the Spiritualist movement there, described in an interview his hopes for Spiritualism. After his visit to South Africa Sir Arthur will speak in several European capitals, and then abandon much of his platform activity for literary work.

"What of Spiritualism in the future?" he said. "Well, we shall have a clairvoyant in attendance at every police station, and every offence will be hunted down so that crime will become difficult, if not impossible.

"Clairvoyants will often be able to tell who actually committed a crime. If you give them a portion of the dress of a murdered person they are frequently able to throw themselves back to the time of a murder and get a kind of intimation of the circumstances of the murder, and how it was done. Even now the police use clairvoyants surreptitiously in many places—in the intervals of persecuting them.

"Spiritualism is going to revolutionise the world in every possible way. It will revolutionise religion. The whole question of lunacy and mania and obsession comes up. We have at least two doctors in America engaged entirely in casting out devils. Ordinary doctors could do nothing with an invasion by an outside spirit, but these men persuade it to leave. One or two are just attempting it in this country."

He said that prosecutions of mediums were preposterous. "I think," he added, "I should be putting it high if I said that 5 per cent. of mediums were frauds."

Sir Arthur said that, although he would devote himself more to literary work, Sherlock Holmes would not appear again. "He is definitely dead," he said. "There are plenty more things to write about."—"Morning Post," London.

A REMARKABLE CASE.

The "Daily Express," London, publishes a letter from a Buckinghamshire reader who states that the ghost of a man with outstretched arm holding a pistol was reputed to haunt a wood in a village where the correspondent had lived for many years. There had been a legend that a certain man had been buried locally in a standing position with his arm out, and his finger on the trigger of a pistol. It was decided to dig for this body to ascertain if there was any foundation for this strange legend. Sure enough, the skeleton of a man, buried in an upright position, and holding a rusty pistol, was unearthed, and after this had been reburied the ghost was not seen again.

RECORDERS AND OUR NEXT ISSUE!

We shall soon be going to press again!

Owing to the approaching Christmas holidays, the Printer has notified us that all Reports of Societies must be in his hands by December 14th at the very latest.

Write briefly—to the point—and omit details of secondary importance.

EDITOR.

"LAUGH THAT OFF!"

We have just received the July number of *Psychic Science*, the quarterly published by the British Psychic Science College, London. The magazine gives seventy pages of reading matter, with thirty photographs, to the "Margery" mediumship—Margery being the better element of our friend, reader and fellow-Freethinker, Dr. L. R. G. Crandon, of 10 Lime Street, Boston. . . .

One feature of the much-discussed mediumship impresses us as strange, and that is the reticence of Margery. She allows others to write stuff that covers bales of paper, and never says a word herself. We have mentioned her a number of times. It is almost unprecedented that we should make use of anybody's name in a critical way without eliciting a letter in reply, or a suit for libel. She does not even make public a statement. So, for all we know, Margery is a myth. Perhaps she is content to take what others write in her behalf, lay it before the doubters and exposers, and say: "Laugh that off!"—"The Truth Seeker."

THE MIRACULOUS!

Elizabeth Grimes, aged twelve, of Kirk Road, Litherland, Liverpool, suffered from infantile paralysis and a misplaced bone in the foot that made normal walking impossible. She dreamed that instructions were given her to visit St. Winifrede's Well, Holywell, North Wales, the water of which would cure her. Her parents took the child to St. Winifrede's Well, and on entering the water, says the "Daily Herald," London, she felt the displaced bone move into the right position, and was able to walk up the hill into Holywell, leaving behind an iron leg-support which she had been compelled to use until then.

A CHAIR WITH AN AURA.

How a psychic was instrumental in curing a man who had suddenly given way to inebriate habits is told by a Kensington correspondent of the "Morning Post," London. The medium who visited the house of the afflicted man at the urgent request of the latter's young wife was offered a chair, in which he sat, with the result that he experienced strange and unpleasant sensations. This experience prompted him to enquire into the history of the chair, which had been purchased second-hand. The chair, it was found, had formerly belonged to a widow, who had died of delirium tremens in it; so this inauspicious article of furniture was burned, and at once the craving for drink left the husband. This case, points out the "Morning Post" might have been an example of cure by suggestion, or have had some connection with an "evil aura."

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.

A Page About New Books.

THE SUBJECT THAT IS ENROSSING THOUGHTFUL MINDS.

"TRUE GHOST STORIES."

By Cheiro. Price 3/6, postage 5d.

Who is Cheiro? Some of our readers may not be aware that this is the nom-de-plume of Count Hamon, the cultured and world-renowned Seer of aristocratic lineage, who has for many years had the entree to the Courts of Europe and among whose clients have been hundreds of notabilities of all nations. He has now relinquished his professional career and is apparently devoting his remaining years to literary work.

Any book from his pen is assured of a wide circulation and the appreciation of a host of readers. "True Ghost Stories," just issued, will be no exception to the rule. It is an uncommonly large volume for the small price charged—so much so that the circumstance required an explanation. Here it is: "Believing that this book, giving such proof of the continuity of life after death, will bring help and consolation to all classes, the author has renounced his rights to royalties to enable it to be issued to the public at such a low price."

Needless to say, the author presents his case in a charming style and the various stories related, all of which are authenticated, are calculated to convince one more than ever of the fact of survival and the possibility of entering into direct contact with those who have "gone before." We refrain from going into details. That would not be fair to the author. But the section dealing with an interview with Nurse Cavell two years after her execution is of special interest and, as this inimitable recorder expresses it: "She employed me to carry out something she wanted done, and produced clear evidence of survival after death in a remarkable manner."

All those who are attracted by the occult and are seeking evidence of the reality of present-day psychic manifestations will certainly welcome this budget of well-told experiences and when they have gone through the volume will probably find themselves still crying for "more!"

An autographed cloth edition is also procurable at 5/-, postage 5d.

"CHEIRO'S WORLD PREDICTIONS."

Another New Book by noted Seer. Price, 10/- postage 5d.

Any book bearing Cheiro's imprint commands the immediate respect of occult students. Amongst the former prophecies of this modern Merlin one recalls the startling predictions he uttered to Lord Kitchener, King Humbert, the assassinated sovereign of Italy, the death of Edward VII., his warning to the late W. T. Stead, all of which Destiny has verified.

The volume now under discussion contains matter of remarkable interest and indubitable value, apart from the predictions which are already fulfilling themselves. "Cheiro" looks at all things with the eyes of the initiate. He knows that London is El-on-Don, the successor of the Egyptian On, the City of the Sun, that Po's citadel is now St. Paul's Cathedral and that Sir Christopher Wren, the wonderful mason, knew what he was doing when, on the west pediment of St. Paul's, he designed a fresco showing "the sun at its highest point in the constellation of Gemini—the Zodiacal Sign ruling London." For Wren was in constant touch with Sir Isaac Newton, who was an astrologer as well as an astronomer.

One of the most fascinating chapters deals with the Eagle in the banner of the United States of America. This bird of Zeus, wielder of the thunderbolt, which in Grecian myth "soared higher than any other and could gaze into the sun without finching," did not enter the national flag by accident. For America is to conquer the air in the era of Aquarius.

Another engrossing chapter deals with the reigning House of Windsor, and one leaves it wondering if a second Queen Elizabeth will yet sit upon the throne. It seems unfair to dissect a book so full of good things: one can but commend readers of the "Occult Review" to buy and study it in its entirety.—Regina Miriam Bloch in "The Occult Review."

"THE EITHER-OR OF SPIRITUALISM."

By Mrs. St. Clair Stobart. Price 7/6, postage 4d.

Either Spiritualism is Fact, OR it is Fiction!

There are still some persons who write as though Spiritualism were the invention of Sir Arthur Conan Doyle and Sir Oliver Lodge. To such persons this book should be a revelation.

"If the Churches would learn to interpret their 'miraculous' incidents by the light of modern psychic science, and recognise these events of supernatural but not of supernatural origin, the Christian story would find its true place in the magic chain of historic revelations, and the world would recognise in the Christian Faith a presentation of cosmic truths whose acceptance is essential for the spiritual welfare of mankind."

Spiritualism—understood as the proof that Man is essentially a spirit inhabiting a body of flesh and surviving death—is one of the most ancient beliefs of mankind. It is not a fact, it is fiction. This is the keynote of this book. It is the lifting of the veil between two planes of consciousness. The soul which enfolds the spirit—the Ego, the Mind, the controlling force—is, as Spiritualists believe, an etheric body which interpenetrates the physical body as the Ether interpenetrates space. And it is of interest to note that this belief was held and taught by Pythagoras in the sixth century B.C.

The authoress begins with Homer and shows that the denizens of the Beyond-world were to him real persons. She proceeds through Thales and Pherecydes, Empedocles and Sophocles, to show that the religion of the latter was the same as that of all great leaders in the realm of religion. It was derived from personal experience of communion with the Divine, and its main tenets were belief in God, a future life, and the possibility of communion with that life. Herodotus, Cicero, Apuleius, and Iamblicus all tell the same story in different words. Eusebius declares that he had the story of the Labarum from Constantine himself.

Finally, Augustine whose mother was St. Monica, was himself so convinced of the reality of these psychic facts that he wrote:—"For the thing itself which is now called the Christian Religion really was known to the Ancients, nor was wanting at any time from the beginning of the human race until the time that Christ came in the flesh, from whence the true religion that had previously existed began to be called 'Christian'; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name." (St. Augustine. Opera, vol. i., p. 12.)

Mrs. St. Clair Stobart's earnest and valuable research work has greatly enriched our literature.—Stanley de Brath, in "Psychic Science."

"FROM WORLDS UNSEEN."

By M.A., Ball College, Oxon. Price 2/9, postage 3d.

This is a book to be placed in the hands of those who maintain that nothing but trivial messages come from within the Veil. The author is an English gentleman who has taken a Medical, as well as an Arts, Degree, and Sir Oliver Lodge, in a Foreword, says: "I am sure the writings were genuinely received, in the right spirit, and I hope that they may be helpful to people in search for truth about the future state and other matters about which our information is gradually growing."

The messages were received by the process known as automatic writing, and it is worth noting that at the outset the author received the instruction: "You must never try to write except at the appointed time, otherwise there is real danger that evil spirits may make use of your brain, and give false teaching."

The information conveyed sets forth that the order of existence immediately succeeding our sojourn on this terrestrial plane is as real and natural as the environment of the material sphere—so much so in fact, that "when a spirit comes here from your world, it finds everything so like to old surroundings that it takes some time for it to realise that it is in a new world, and has begun a new life."

The particulars given of the next life are exceedingly interesting and informative, embracing details not usually related and which tend to accentuate the conception that the initial stages of our ethereal existence will seem like a glorified reproduction of life upon earth.

"THE MORROW OF DEATH."

By "Amicus." Price 2/6, postage 2d.

"Amicus," when he lived on earth, was a minister of religion; he passed to spirit-life about forty years ago, and for a long time he has been the dear friend of Mr. and Mrs. Ernest H. Peckham. He dictates his instructive descriptions of the life beyond through Mr.

Peckham in trance and Mrs Peckham writes them down.

Rev. Vale Owen in a Foreword says:—"The instrument for their transmission is worthy of the task which has been given him to do, and those who read with an open mind will be sensible of the transparent honesty of purpose, and healthful humility of mind, which he has brought to the work in hand."

The topics discoursed on are man's destination, features of the new life, the soul body and that which concerns it, and celestial activities. The book is full of good things. The author tells us that in the other world a sense of the presence of God is everywhere, and that the atheist is unknown in the life spiritual.—"International Psychic Gazette."

"THUS SAITH CELPHRA."

By Frederick H. Haines, F.C.I.B. Price 6/6, postage 4d.

The author of this remarkable book is well-known in the Insurance world, and is a man of business who has recently taken up the study of Spiritualism. The book is produced by automatic writing and is one which will well repay study. It is one which is a complete answer to those, still numerous, who of their ignorance allege that nothing of value ever comes through by such means. Celphra, in deference to the curiosity of mankind, gives some details of his life on earth. He says:

"Ye know me as Celphra, but my earth-name was Marphe Ulla of Nicomedia. I was born in 290 A.D., at Lacon, in Palestine, of Egyptian parents. They became converts to the teaching of the Master, and I eventually became a monk at the Monastery of St. Domicile where I passed the main portion of my life. In 325 A.D., I journeyed to Nice, a town in Bythina, and was present when that creed of the Church, the Nicene, was drawn up. Man has since added to that simple confession of faith much that does not help his understanding of truth."

The book contains just the teaching of the Evolution of the Soul of which the world stands in urgent need. It has neither the crudity of the uninformed nor the sublimated metaphysics of the Hindu and Theosophical systems. It takes a man as Body, Soul, and Spirit. The soul is the real Ego, the personal Man who survives the death of the body. The spirit is the emanation from the Creative Power which is the driving force of the world, which "incarnates" in some degree in every living creature adapting each form to its environment, good and bad alike.

It shows that there is neither the Summerland for everybody, nor is this Summerland a permanent condition of the soul. It may last for aeons of our time, but it is not eternal for all souls. They pass through it. The evil are slowly extinguished by their own acts and refusals.

I advise everybody to buy, read and consider this book. It is one of the best ever written.—Stanley de Brath, in "Psychic Science."

"PROGRESSIVE STUDIES IN SPIRITUAL SCIENCE."

By Walter H. Scott. Price 4/6, postage 3d.

Spiritual science, in Mr. Scott's terminology, is synonymous with what is otherwise known as the Ancient Wisdom, and it is the author's modest aim, in this volume, as set forth in his preface, "to present, in an elementary form, various aspects of occult, modern and progressive teachings, in the hope that readers may be thereby induced to study the requisite literature for themselves," and discover, in short, what value there may be in those teachings.

The great merit of his book is its clearness of thought and expression and the simplicity of his style. He recognises that there are serious discrepancies between the teachings of the leaders of the various schools of thought, and his method is to present, as far as possible, a synthesis of the points of agreement between such teachers as Madame Blavatsky, Dr. Steiner, Max Heindel, Mrs. Besant, etc.

It is of the utmost importance that an intending student of occultism should grasp firmly the elements or fundamentals concerning which there is no dispute before considering the larger questions the divergent teachings on which may very well puzzle and disappoint him. Mr Scott's volume thus forms a valuable introduction to more serious and higher studies.—"Occult Review."

"THE WITNESS."

Written down by Jessie Platts. Price 6/6, postage 5d.

This book was first published a year or so ago, and has since been in such continuous demand that a third edition has just been issued. In his comments on the book Sir Arthur Conan Doyle says: "The best I have read, and I have read a good many." We have also read most of the important works published in recent times and can classify "The Witness" as being one of the most interesting and most informative of the lot.

The messages were received through the instrumentality of the mother of Lieut. Platts, who was killed in the Great War, and comprise a detailed record of his arrival in the After Life, the conditions he found awaiting him, and the work in which he is engaged. It is all very frankly expressed, and to bereaved hearts which can accept this testimony, the contents should bring immeasurable comfort and joy. The narrator has a brother with him in the world beyond—another victim of the awful tragedy of a few years ago—and in her Foreword the mother says:

"It is quite impossible to describe the strength of the tie existing between my sons and me, and between the boys themselves. . . nothing can ever break the bond that holds my boys and me? We can quite realise that fact on reading these pages. There is nothing commonplace about the messages, a deep religious tone pervades them, and they are full of consolation and a bubbling spirit of hope.

[All the foregoing works are obtainable at the office of "The Harbinger of Light."]

KEEP THE CHANNEL CLEAN.

If a stream of pure crystal water be poured through a dirty, rusty pipe, it will probably emerge in a soiled, fouled, and unpalatable condition. It would be a little unfair to lay the blame for this on the providers of the water; the more just criticism would be directed towards the channel through which it had been poured. Something of this process takes place during the exercise of mediumship. The pure, unsullied draught of spirit force is poured through the human channel. Too often it arrives in a decidedly impure state. What should be the water of life becomes merely—dish-water. Hence the occasional futilities and fatuities which are met with from time to time in the seance room. But do not let us blame the medium, who is only a part of the mechanism. We ourselves form an important part of the channel—a point too frequently overlooked by the casual sitter.

Death of Captain Clive Maskelyne.—Captain Clive Maskelyne, who in the last two or three years has made several public attacks upon Spiritualism, passed behind the veil on Monday, Sept. 17th, the cause of death being pneumonia. Mr. Maskelyne was en route to Tibet with a film company, and was a passenger on the P. & O. liner, "Rawal Pindi." The superstitious may find it of interest to know that the object of his visit to India was to construct a film bearing on the drama of the Koh-i-noor diamond, which has the reputation of producing disaster for any man attached to it, while it is innocuous in the case of women.—"The Two Worlds."

Spiritualist Congress Broadcast.—One of the features of the recent Spiritualist Congress in London was that the British Broadcasting Company found the matter of sufficient interest to broadcast the meetings of the Congress as an item of news on two evenings with the news bulletin.

DO YOU KNOW THIS?

That stupendous wonders are happening in the world to-day in the realm of Psychological Research, and that the people of these Southern lands cannot possibly know of these developments unless they are regular readers of "The Harbinger of Light."

What, then, is the natural inference? That you should commence the New Year by becoming a Subscriber! For rates, see advertising columns.

DO YOU READ?

If so, you should send for our latest Catalogue which will be sent, post free, on application.

International Spiritualist Congress.

MANY IMPORTANT SUBJECTS DISCUSSED.

WORLD-WIDE STRENGTH OF THE CAUSE.

THERE were "great doings" in London in September during the third International Congress of Spiritualists held at Queen's Gate Hall, South Kensington, a preliminary report of which appeared in our November issue. Delegates were present from twenty-seven different countries, including the United States of America, Canada, Argentine, Brazil, Gautemala, Cuba, Mexico, France, Spain, Portugal, Italy, Switzerland, Germany, Holland, Denmark, Belgium, Roumania, Iceland, India, Japan, South Africa, Costa Rica, Dutch East Indies, China, Puerto Rica, and Great Britain.

The programme of the Congress was excellently arranged in sections,—morning sessions devoted to Science and Philosophy, afternoons to Organizations and Associations, evening to lectures and social affairs. Saturday morning was given over to the registration of delegates and the presentation of credentials. In the afternoon, Mrs. Barbara McKenzie, of the British College of Psychic Science, inaugurated the Psychic Exhibit which had been arranged in the rooms of the London Spiritualist Alliance, 16 Queensberry Place, South Kensington. In the evening the public Reception was held in honor of Delegates and Congress members. Sir Arthur Conan Doyle, Honorary President, delivered the Address of Welcome. He was followed by Mr. George F. Berry, President of the International Spiritualist Federation, who presented the Delegates, each of whom responded, in turn, to the Address of Welcome.

* * * *

The following day was Sunday. All overseas delegates and members of the Congress were invited to attend public worship in Grotrian Hall, 115 Wigmore Street, that they might acquaint themselves with the religious aspect of Spiritualism as normally practiced among English-speaking peoples.

At 2.45 a Lyceum Model Session was held at Battersea Town Hall, at which the work of the Children's Lyceums was demonstrated. In the evening at Queen's Hall, Langham Palace, Sir Arthur Conan Doyle, Honorary President of the International Spiritualist Federation, gave a Lantern Lecture, showing his celebrated collection of supernormal negatives and spirit photographs.

* * * *

On Monday morning Section 1, devoted to Science and Philosophy, was held, two papers upon each subject being given. "Psychic Phenomena of Spiritualism and Electro-Magnetism" was the subject of Mr. A. Marty, of Paris, while that of Mr. J. B. McIndoe, of Glasgow, dealt with "Studies in Independent Objective Voice Phenomena."

Section 2 was given to Philosophy. Madame Ducl, of the Union Spirite Francais, presented "The Doctrine, Philosophy and Ethics of Spiritualism." Mrs. Josephine Ransome, of London, spoke on "Proofs of Existence of the Soul." The Chairman of the Science Section was Dr. Abraham Wallace, and M. Beversluis, of Holland, presided over the Philosophy Section.

The afternoon on Monday (Section 3) was presided over by M. Melusson and was given over to discussion of Organization. The Secretary of the International Spiritualist Federation, M. Ripert, of Paris, read a paper upon "The Statistics of Spiritualist Organizations, followed by another on "The Organization of Spiritualist Associations," read by Mr. E. A. Keeling, of Liverpool, President of the Spiritualist National Union.

In the evening at 7.30 the Delegates to the Congress made short addresses, each reported the progress of Spiritualism in his own country. Mr. C. F. Berry, President of the International Spiritualist Federation, presided.

* * * *

On Tuesday, Mrs. Barbara McKenzie was the Chairman. Section 1 (Science) opened with a paper by M. Ponerides. It was divided into two subjects: (a) "A Scientific Testimony on a Case of Spirit Identity at the Moment of Death, Thereby Proving Survival," and (b) "Navigation and Mediumship." The second paper of the morning was by M. G. Fabroni, of Italy, the subject being "Mediumistic Facts."

For the Philosophy Section, M. Goedheart was the Chairman. Both papers were upon the same subject, namely "Reincarnation,—Its Proof and Lessons." One was contributed by Prof. Emile Marcault, of London, the other L. Chevreuil, President Union Spirite Francais.

M. Ripert was Chairman of Section 3 (Organisation), which was devoted to the subject of Propaganda. One of the papers was upon "World Peace" and was read by Mr. A. Prentice, of London. The subject of the other was "The Necessity of Introducing the History of Religions Into School Programs," and was given by J. Mongel, of Bayon.

Mr. G. Taylor Gwiner, of London, presided over the Science Section of the afternoon, the two papers being contributed by R. Montandon, who spoke on "Does Cremation Produce Suffering for the Person Whose Body Is Cremated?" and Hugo Szanto, whose subject was "The Soul and Space."

Mr. R. Boddington, of London, Vice-President of the Spiritualist National Union, presided over the Philosophy Section of the afternoon. The first of the papers was by Mr. Stanley De Brath, Editor of "Psychic Science," on "The Philosophy of Spiritualism," and the second was read by M. Beversluis, of Holland, Editor "La Revue Spirite," whose subject was "The Moral Significance of Spiritualism."

In the evening at 7.30, Dr. Abraham Wallace gave a Lantern Lecture on "Pioneers of Spiritualism." The meeting was presided over by M. Jean Meyer, Vice-President of the Federation.

* * * *

On Wednesday, the papers of the scientific section were given by Mr. H. Dennis Bradley, of London, on "Direct Voice Phenomena," and by Mr. Ernest Oaten, Editor of "The Two Worlds," whose subject was "Ectoplasm." Mr. A. Pauchard, of Geneva, presided. The Philosophy Section which followed was upon the subject, "The Effect of

Spiritualistic Facts and Philosophy on Modern Science" the paper being given by Dr. Goode Adams, London. Rev. Drayton Thomas was Chairman. The afternoon sessions were devoted to reports on Organization, and at 7.30 a "Conversazione" was held conducted by the President of the Spiritualist National Union, Mr. E. A. Keeling.

* * * *

Thursday, the last day of the Congress, was devoted to business sessions, Reports, Resolutions, meetings of Committees, etc. The final session was held at 7.30, the Farewell Address being given by Mr. George F. Berry, President of the International Spiritualist Federation.

The central idea emphasized by the Congress was that Spiritualism as a Movement is destined to save civilization, and resolutions were adopted, of which the following are of especial appeal: (1) That the study of psychical subjects in schools is desirable. (2) That interviews with Mediums should be controlled by Societies. (3) That restrictions of the practice of Mediumship under the old laws is regrettable. (4) Reaffirming Brotherhood as the action for which all should aspire. (5) Urging greater unity of effort among Spiritualists of all countries.

* * * *

Mr. Ernest Oaten, Editor of "The Two Worlds," was unanimously elected President of the International Spiritualist Federation for the next six years, and all who are familiar with his literary and organizing work for Spiritualism will readily endorse the eulogium of Sir Arthur Conan Doyle that "he was the best man who could be appointed to the position."

Passing Thoughts for December.

If only educated persons of character were enfranchised, what a change for the better there would be in the personnel of our City Councils and Houses of Parliament.

He who rights a wrong is more to be envied than the recipient of a title.

What a great thought it is, that by the free indulgence of that most beautiful of our emotions (love) we thereby fulfil our duty to God and man.

If we live a godly life, the chain of our memory must contain some bright and beautiful links.

We mortals are like trees, inasmuch as only by a living faith, rooted in God, can we yield the fruits of the Spirit.

An evil thought can be banished, an evil word counteracted, but the consequences of an evil deed are inescapable, immeasurable, and eternal.

The joy of Christmastide can only be fully realised by those who recognise in the Babe of Bethlehem the Son of God and Saviour of mankind.

May my latest prayer be—"Hold Thou Thy Cross before my closing eyes," because in that Cross I recognise the symbol of my salvation.

R. C. N.

The Law and Psychic Research.—There are two Acts, the Vagrancy Act (5 Geo. IV.: c. 83) and the Witchcraft Act (9 Geo. II., c. 83), which give the law power to suppress all psychic research and its results, whether mere "flub-dub"—like some fortune-telling—or authentic and dignified communications from the unseen world. Under these Acts the sacred personages of the Old and New Testament, were they living among us to-day, could, if "caught in the act," be baled before the magistrates and punished. What does the Church think of it?—David Gow in the "Daily Express," London.

DOCTORS AND FAITH HEALING.

CHURCH ADVISED TO ENDORSE PRACTICE.

A Washington cablegram states that, sponsored by a special commission after six years' study, the recommendation that the Protestant Episcopal Church should give faith healing its official recognition, held a place on the calendar of the Church Convention, held in October last, for early consideration.

Dr. Charles Mayo, the famous Rochester surgeon, Dr. Howard Johnston, of San Francisco, Dr. Sinclair Bowen, of Washington, and the Right Rev. Theodore Reese, Bishop of Southern Ohio, signed the report enclosing the recommendation :

We come to three conclusions: First, that spiritual healing has become a belief and practice for a large and increasing number of persons. Second, that its value cannot longer be questioned. Third, that while faith in any supposed remedy produces some effect, vital faith in God as revealed in Christ is followed by results which are more sure and more lasting and more evidently spiritual in character. We recommend that faith healing be conducted in co-operation with medical science and practice.—"Daily Telegraph Pictorial," Sydney.

THE SOUL DOES SURVIVE.

Dr. R. J. Tillyard, F.R.S., Commonwealth Entomologist, speaking at the annual Communion breakfast of the Church of England Men's Society, at Canberra—the capital of Australia—a few weeks ago, said that science and religion, which had long been in conflict, were at last approaching one another. Science had only one aim, the pursuit of truth. Religion also claimed to have only one aim, the pursuit of truth. Religion also claimed to have only one aim, the discovery and upholding of the truth. Both had been climbing the same mountain, but from different sides. Both could now see the same apex before them. Science did not yet know whether the soul was destructable or not. It seemed clear, however, from the results of psychical research that the soul did actually survive bodily death and that it passed at once into the spiritual world, which was all around us, interpenetrating this material world, and that it was the real man with all his definite and personal characteristics.



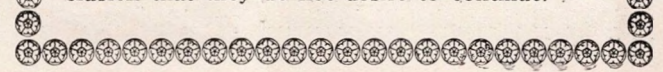
"FAMILIARITY BREEDS CONTEMPT!"

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.



AN AGNOSTIC ASTONISHED!

Many a time have I stood by the grave of a dear friend and felt an aching of the heart to feel that they had, for aught I knew, lapsed into nothingness, that I should never meet and converse with them again, that they had passed back into the crucible of Nature and were so much unthinking matter to be used again by mother Nature in some other of her many shapes.

Judge of my astonishment when, on the death of my earthly body, I found myself clothed with another as with a garment. My happiness was complete when I found that I was surrounded by all those for whom I had loving remembrance, and they, even as myself, were clothed with a better garment than we wore upon earth.

What misery of mind I should have been saved if I had known of the truth of spirit life beyond the grave! What a difference to the cold negation of life which always oppressed me when in earth life! My life here consists of learning all I can of the spirit world, and before I come back to earth as a teacher I must first know something more myself, and when I am permitted by my teachers here I shall take up my work upon the borderland of earth-life and become a preacher of the after life.

Many a time have I been permitted to help out of the body the departing spirit of an atheist, and I have met here both Thomas Paine and Charles Bradlaugh.—From an automatic script.

My Boy Over There.

My soul is filled with a new, deep faith,
As I speak to my boy Over There.
Glad tidings he brings of a wonderful world,
My boy who passed from here.
O bitter and dark my sorrow lay
On my soul, and I wondered why
Out of the thousands who fought that day,
My boy for one should die.
But now I know it was to be,
That God in His love decreed
That he pass in his youth to a higher realm,
To spread on this earth, God's seed.
My boy he spoke from the spirit land,
A message of love and joy.
He told of a world, a beautiful world,
And he worked for God, my boy.
My soul is filled with a new, deep faith,
Sorrow and doubt have passed.
I know there's a day, a glorious day,
When I'll see my boy at last.

J. H. K.

Why Interfere?—Mr. E. P. Hewitt, K.C., protests in the "Daily Mail," London, against attacks upon "fortune-tellers". The ancient statutes against fortune-telling which are still in existence "appear to be due to a prejudice descended from 'Witch of Endor's' days." Any person obtaining money by fraud or dishonesty, says the writer, is, of course, liable to be punished. "But if it gives pleasure to visit a palmist or clairvoyant, why should compulsion be applied to prevent this being done?"

When Doctors Differ.—Dr. Alfred Hall, dean of the American Academy of Psychological Research, says the "Daily Mirror," London, records his amazement that Sir Arthur Keith should try to prove on biological grounds that the soul ceases to exist with the organic transition called death. "To me," says the doctor, "from a vast amount of research into the mind of man, and taking into consideration my study of man's brain, I am more than ever satisfied that there is a spiritual concept."

What the Future will Reveal.—"Before some of the younger people are old it will be as practicable for them to make a way for their friends in the next world to speak to them, as to-day it is practicable to hear what is being broadcast from Madrid," prophesied the Rev. C. Drayton Thomas at the memorial service held at Sheffield Crematorium Chapel in memory of Mrs. Appleyard, wife of Mr. Walter Appleyard.

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.

A special members' meeting of the above Society was held on the 12th November for the purpose of electing a Secretary in the place of the late Mr C. Chatfield, and a Trustee in place of Mrs J. Mann, deceased. Miss Gertrude Gardiner was elected to the position of Secretary, and Mrs. R. Callen as a Trustee.

At our morning sessions many interesting discussions have taken place which have proved beneficial to all present.

Our afternoon Mediums' Symposiums still continue to attract a great number of people who are seeking help and comfort. We tender our thanks to the following mediums and healers who have given their services: Mesdames Peach, Martin, Orion, Shrader, Bowden, Brownley, Potter, O'Neiron, Bracken, Stivey, Messrs A. J. Bush, Midolo, Oliver-Jones, Windlow, Stent and Shaw.

The exponents at the evening service have been Mr A. J. Bush who for two Sunday evenings entertained us with the exciting and informative narrative of "The Mystery Cup". Miss Codling delivered an uplifting and spiritual address entitled "The Spirit Indwelling" on the 4th November. "Spiritualism versus Christian Spiritualism" was the title of the address delivered by Miss Gertrude Gardiner on the 11th November. Each address was followed by messages, the message bearers being Mr Bush, Miss Stivey and Mrs Douch.

Best wish to the editor of "The Harbinger of Light" and all kindred Societies.

GERTRUDE GARDINER, Hon. Secretary.

S. O. L. CHURCH, MELBOURNE.

We are glad to report steady progress and to see new workers coming in. Mrs Pulfer, late of Bendigo, has thrown in her lot with us, and Mrs Devlin has kindly consented to give us a helping hand.

The addresses delivered by Messrs Sutcliffe, Knight and Plum during the past month have been very uplifting; the demonstrators have done their part in giving messages of love and help to those in need of them; and we must not forget the healers who come along Sunday after Sunday to give relief to the suffering.

We are pleased to announce that we have procured an organ, which is a great help to our services.

It is with regret that we have to announce that Mrs. Haworth has resigned from the position as deputy leader of our Church, and we wish her every success in whatever direction she may be led.

We would like our socials to be better patronised by our church followers, and not have to rely wholly on outsiders for their success, so come along and enjoy yourself and help to make others happy at these gatherings.

We extend a hearty welcome to all workers and also visitors who come along; also we wish the Editor of the "Harbinger" the best of success in the great cause of truth.

P. J. STOKES, Hon. Secretary.

THE PRAHRAN SPIRITUALIST CHURCH.

We have had a number of successful services during the last month.

At the evening services interesting and helpful lectures were given by Mrs Jackson, Messrs Cherry and Plum, whilst an evening service, devoted wholly to flower reading and answering of questions provided Mrs Plum an opportunity to manifest her wonderful gifts to full advantage.

Much good work has been done at the afternoon message services. For this, we are indebted to Mesdames Kelly, Martin, Gourlay, Plum, Wyndham, Miss French, Mr Cherry. We therefore take this opportunity of thanking them one and all.

L. J. PLUM, Hon. Sec.

MALVERN SPIRITUALIST CHURCH.

Since our last report in these columns, the church, re-organised and with a strong committee, has made wonderful progress. Our services of late have been of a high order, especially so the transition service held out of respect for the sister of our organist. Miss Codling gave a beautiful description of the "Change," Mr Knight and Mr Chapman also spoke.

We are pleased to have Mrs Woods back with us again after her illness. For services rendered we are indebted to the following workers: Mesdames Woods, Holt, Sattley, Douch, Baker, Potter; Messrs Chapman, Gill, Hayhurst; Speakers: Mrs Johnston, Hayhurst, Miss Codling, Mr Knight, Mr Jones; Healers: Mrs Betts, Mrs Hey, Messrs Hartley, Baker.

Kind thoughts to kindred Societies and the "Harbinger."
WM. SHERBURN, Hon. Sec.

NEW SOUTH WALES.

HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

Since the last report the services have been conducted as usual under the leadership of Mrs Eleanor Morrell, and have been exceptionally well attended. On one occasion we again

had the pleasure of hearing Mrs Jean Holden, of Brisbane, and we all wish to thank her very much for her kind assistance.

The Bachelor Ladies' effort was a great success; also the lecture on Astrology given by Mr Champion, and musical items by Mrs Lincey and Miss Trevena.

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

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

NORTH SYDNEY SPIRITUALIST CHURCH.

We held a very enjoyable social and dance on October 25th at the Friendly Societies Hall. The M.C., Mr H. Coryees, and committee arranged a very good programme, including old and new time dancing, also the Monte Carlo dance, which was won by Mr Hadawy junr., and Miss G. Daniels, of Newcastle, Mr A. de Jersey acting as judge. Miss Merle Coombs gave a song and dance, also Miss O'Brien, a song. These two items were a pleasing feature of the evening. The President (Mr Dolton) and committee thank all who worked and helped to carry out the arrangements and we intend holding another of these social evenings.

We gratefully thank all speakers and demonstrators who have so ably filled our platform during the past two months; also Mrs Dolton, Mrs Ellis, and Mr Birch who carry on the Monday night meetings.

All success and prosperity to the "Harbinger of Light."

S. H. FISHER, Hon. Secretary.

S. O. L. CHURCH, NORTH SYDNEY.

Our church, while not very much stronger numerically, is holding well together, and making strides up the ladder of spiritual progress.

For the most part the platform has been in charge of Miss Major, with the assistance of Mrs Somers. On one occasion our President (Mrs Hanger) lectured in the afternoon. The meeting was well attended. We were pleased to have Mr McLeod-Craig again on our platform, his lecture was extremely instructive and interesting—likewise the phenomena were both unique and distinctive.

Classes are attended regularly—Health, Unfoldment, Esoteric, Palmistry. During the month a new class has been formed for Advanced Esoteric students, each student of which bids fair to become a worker or teacher in the movement of no mean order.

With good wishes to kindred Societies and success to the Editor.

ELLORY MAJOR, Secretary.

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

Our work in this centre is steadily progressing. Established classes are well attended and new ones are in process of forming.

The platform is almost entirely taken charge of by our President (Mrs Hanger), Mrs Redfern assisting with the demonstrations.

We would thank the mediums who assist in the afternoon—Mrs Higgins and Mrs Redfern; healers, Mrs Baker and Mr Norman Baxter.

The Sunday evening services are usually well attended.

On Sunday, November 11th the anniversary of the S. O. L. Churches was commemorated and at the same time our "Anzac Boys" were remembered. Mrs Hanger gave a special address, "Lest we Forget," and a musical programme was submitted by Miss Hanger and Mr Hunter Shaw. Mrs Atherton (President Hurstville Society) was also present and gave a short talk which was appreciated. The church was crowded.

With greetings to Melbourne S. O. L. and kindred Societies and best wishes to the Editor of the "Harbinger."

ELLORY MAJOR, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

We have again arrived at the close of another year in this, our church work, and we offer thanks to Almighty God for the blessings He has bestowed upon us, and with confidence in His guidance we will go forward into the future spiritually and materially. We have made progress in all branches, we have been enabled to help further the message of Spiritualism to humanity; by the means at our disposal we have helped a searching and sorrowing soul.

Membership has increased, attendances at our meetings are decidedly better and the energy in the church in general is very good indeed; the platform work is of a much higher standard and is appreciated by one and all; the ladies' branches have done excellent work and the men also have had their shoulders to the wheel, and together have achieved the success which we now enjoy.

The Treasurer's statement shows the solid foundation we have financially, the auditors have done their work with our approval and thanks, and report everything in order. The officers and committee thank the members, friends and sympathisers, also all workers both seen and unseen, for the year's success, and it has been a pleasure to them to work because of the encouragement given by all.

A. G. GENTNER, Secretary.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)

During the past month our sympathy has been directed to one of our Trustees (Mrs Coomb) who has lost her life's companion as far as the physical body is concerned. The old gentleman was 83 years of age. A memorial service was held for our late brother and a Miss Edwards, a very old Spiritualist, and was well attended by friends and relatives.

A number of friends of the late Mr and Mrs Mitchell have erected a headstone on the grave, the design being a plain shield—just a little token of love from their dear ones whom they were able to help while in the body.

The usual monthly "At Home" was held on the 3rd of the month. A very dear old soul (Mrs Kirby) being the guest of the afternoon. After giving a splendid address on Spiritualism in general, she gave about 60 messages, the items of interest being a piano duet by Mrs and Miss Challis; also Miss Curtis sang and Mr A. Finlayson rendered two solos.

Wishing the "Harbinger" and all the sister churches success.

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

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The subjects of address during October were as follows: "A Path to Unfoldment", "The Messenger and The Preparation", "Reminiscences", "The Consolation of Spiritualism", "The Choosing of The Disciples and The Healing of the Sick", "Who are Mediums?", "The Light of the New Dispensation."

There passed to the spirit world, on October 11th, a very old committee member of our church, in the person of Mr T. McNicholl. He was for many years an earnest and hard-working Spiritualist. He and his wife, who pre-deceased him by several years, were caretakers of our hall for a long term. The funeral services at the mortuary chapel and at the graveside were performed by Mr R. A. Webb. At the following Sunday evening service, the President, the Speaker and Mr F. Turner, made In-memoriam remarks, and a solo was sung by Miss R. Gaddes.

An enjoyable social was held on Monday, October 15th Good wishes to the Editor and staff.

GEO. BODELL, Hon. Sec.

Replies to Correspondents.

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

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

W. B. (Brisbane): Thank you for cutting. The time hardly seems opportune for this class of demonstration. It naturally lends itself to ridicule and does not impress anyone. The wonder is that it should have taken place at all!

W. D. C. (Almadan): You will see we deal with the political development in Great Britain in our Editorial columns. Thank you for the extract.

M. J. M. (Fairfield): Thank you for verses. Will keep them by us. Our columns are always overcrowded.

N.G. (Sydney): Your very encouraging comments are much appreciated.

A Thankful Parson.

A pious parson, good and true,
Was crossing o'er the seas,
When suddenly there fiercely blew
A wild and sweeping breeze.
He feared the storm the ship would wreck,
His heart was sore afraid;
He sought the captain on the deck,
But found him undismayed.

The captain saw the parson's fear,
And led him up to where
The servant of the Lord could hear
The sailors loudly swear.
"You'll clearly see," the captain said,
"If danger hovered nigh,
They'd all be on their knees instead,
And asking grace to die."

The parson felt his words were true,
And when the skies grew fair
He marvelled how the sailors knew
Just when to pray or swear.
But when the wildly-tossing sea
Had ceased to plunge and spout,
Unto himself he said, "I see
They know what they're about."

But later on another storm
Came fiercer than before;
The parson heard, in wild alarm,
The ocean's angry roar.
He sought the deck in awful dread,
To near the sailors get;
He listened—then he bowed his head:
"Thank God, they're swearing yet!"

—L. A. W. Bulletin.

Progress of Spiritualism—Spiritualism, it is said, is gaining so much ground amongst the mining population of East Northumberland that churches are to be built at Seaton Delaval and Bedlington. The foundation-stones of the Seaton Delaval church were laid quite recently. Lady Conan Doyle, who should have performed the ceremony, was unable to attend, but cheques were sent by Sir Arthur and Lady Conan Doyle. Mr. W. Armstrong, president, undertook the duty.—"Newcastle Daily Journal."

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J.T.B.

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