

THE HARBINGER OF LIGHT

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

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“*LIGHT, MORE LIGHT.*”—Goethe.

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JANUARY 1st, 1929.

Author of "Science and the Soul."

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The Editorial Chair.

Where we Stand To-day.

As we approach the close of another year it is only natural that we should take a retrospective view of the past twelve months and try to estimate the measure of the progress that Spiritualism has made. In making this attempt it is quite unnecessary to indulge in the beating of drums and waving of flags. What the Americans call "high-falutin" language would be unseemly and out of place. It is perfectly justifiable, however, to quietly exult over the phenomenal advance that has obviously been made, and, at the same time, give expression to our sense of gratitude at the results attained. No champions of an unpopular cause ever had greater reason for thankfulness.

* * * *

Taking the movement in its world-wide aspect we find that the year just ending has been marked by developments far exceeding the most sanguine expectations of its most enthusiastic advocates. In Great Britain in particular, the strides have been prodigious, whilst in America and every country of Continental Europe the cause has continued to spread with leaps and bounds. The most convincing tribute to its progress, perhaps, is the continued opposition manifested in what may be termed mutually-antagonistic quarters—the Materialists, on the one hand, and the orthodox section of the Christian Church on the other. It is one of the anomalies of the present position that whilst Spiritualism is endeavouring to overthrow the modern Sadducees and demonstrate the truth of what the Church has taught through all the ages—that there is a spiritual world and that the human personality persists beyond the Veil—the Church itself, as an organised body, should array itself against the movement and sometimes treat its leaders as emissaries of the Evil One.

* * * *

It is, however, merely history repeating itself. It was the orthodox Church of His day that was the principal stumbling block in the pathway of the Master, and to the undying shame of its priesthood it has to be confessed that they deliberately plotted His death. In the perpetration of that awful tragedy they were, of course, encouraged by the Sadducees, who declared, as do their successors to-day, that physical death represented the end of existence. This impious combination of two thousand years ago finds its counterpart in the experiences of the present time, but notwithstanding all the efforts to

stem the onrush of the spiritual tide, the current is running faster than ever and a few years hence will be recognised as absolutely irresistible. This is obvious to everyone who is keeping abreast of the kaleidoscopic developments in Great Britain. All the organisations of Spiritualism in that country are being taxed to the utmost in striving to cope with the streams of inquirers, and overflowing congregations—in some cases numbering many thousands—are flocking to hear the joyful gospel that is bringing the spiritual world to earth and proclaiming the teachings of the Master in all their pristine beauty.

* * * *

It is not a new religion by any means, although it is sometimes misunderstood as such. It is rather the resuscitation of primitive Christianity—the Christianity of the Christ—and it is for this reason that it is appealing to the multitude, as it did in olden time when "the common people heard Him gladly." What is the meaning of this remarkable development? Is it part and parcel of the plan set afoot by angelic leaders for undermining the materialism of the age, waking up the Church and bringing the world back to God? If not, how are we to account for the bubbling enthusiasm of the "converts" apart from the explanation that it is the inevitable effect produced on sensitive temperaments by a great outpouring of spiritual force similar to that experienced on the day of Pentecost? In whatever light we choose to regard it, there is evidently "something moving," and those who are cognisant of the mighty impact with which spiritual influences are to-day smiting the minds of mankind will, at least, believe they understand the signs of the times.

* * * *

Angels of potent power are to-day going to and fro in the world of mortals. One of them has appeared to the Rev. Maurice Elliott—as recorded in his impressive book, "A Modern Miracle"—but this is only a solitary instance of many similar manifestations that have not yet been publicly recorded. In commenting on the incident the Rev. Dr. Percy Dearmer—a distinguished ornament of the Church of England—said that "for long people had been in the habit of regarding the beautiful old stories of angelic visitations as largely mythical. He believed, however, that investigation would establish, and was establishing, the fact that those stories were truer than had been imagined, and that spiritual beings whom we called angels did come from another world to us." We know, of course, of the experiences in this connection of Mr. R. J. Lees, the writer of the popular and very delightful book, "Within the Mists," which has had an enormous sale and is still in brisk demand. He tells us that "a stranger," uninvited and unannounced, entered his room, "while the door was shut," and asked him to take down for publication the matter which afterwards appeared in his well-known book. Mr. Lees, therefore, is not the author of that work. He simply acted as the amanuensis of his angelic colleague.

* * * *

And, after all, why should we be incredulous concerning such happenings? If angels "walked the

earth" in Biblical times, why should they not also appear to-day? The ways of the Most High are not fickle or capricious. He is "the same yesterday, to-day and for ever," and whenever a generation requires "a sign" we may depend upon it that the manifestation will be vouchsafed. We believe, in fact, that we are on the eve of a very wonderful revelation, and that it will not be long before it will become commonly acknowledged that the much-derided Spiritualists have been on the right track all the time. They have certainly every reason for taking heart. Never in the history of the movement has so much public attention been devoted to its doings. The Press and platform of Great Britain daily resound with records of its phenomena and teachings, and from many a pulpit of the Church of England its philosophy is fearlessly proclaimed.

* * * *

It is, in short, revolutionising human thought, and is at last beginning to finally dissipate the awful fear of death which has obsessed the minds of men like a hideous nightmare throughout the centuries. In its place it raises a vision of expectant joy and carries the undoubted assurance that our loved ones, whose physical presence is no longer amongst us, are but a step removed, more beautiful in appearance than before, but still the same in all their natural characteristics, in their affection and kindly thought, and in every respect as intensely human as when enrobed in mortal garb. And to modify the sense of separation channels are available whereby we may commune with them and learn of their progress from time to time.

* * * *

How can any form of opposition indefinitely withstand such a Gospel as this? It is impossible. It may impede its progress for the time being, but that is all. Every barrier must eventually be swept away, and when that day arrives we shall have ushered in "a new heaven and a new earth." The Master will then be understood, and His sublime and simple teachings will be freed from the theological accretions of the ages and He will be revealed to us as He really is. The sweetly-sympathetic invitation, "Come unto Me all ye that labour and are heavy laden," will then possess a meaning it never possessed before, and we shall know for a certainty that we are literally surrounded by "a great cloud of witnesses" sent to minister to those who are "on the way home." It is to spread the advent of that glorious day that the Spiritualists of earth are co-operating with the Spiritualists of heaven, and it rests with the former to see to it that they are worthy to serve in such a sacred cause.

Wayside Notes.

The Sin of Injustice.

Our correspondence sometimes brings us a great variety of questions in the course of the month. Here is one we have received: "What sin committed on earth is likely to torment us with the greatest agony of mind in the life beyond?" We should say the sin of having deliberately perpetrated a flagrant injustice to another.

It was this sin that landed the rich man in the parable in such a pitiable plight on going to "his own place" in the after-life. The fact that he was "rich" did not trouble him. It is no sin to be rich, provided the possessions have been honestly acquired and we faithfully discharge the obligations

which wealth entails. The sin that brought such dire consequences to this misguided man was his utter selfishness and the consequent injustice he inflicted upon others.

What did he care about the sufferings of Lazarus, or anybody else, for that matter? He was callously indifferent to them all. All he thought about was his hoarded riches and the gratification of his own desires. If this resulted in injustice to others—well, what of that? But when he awakened to spiritual consciousness in that transcendent existence where justice reigns supreme, he found himself in an intolerable hell of remorse, and if it had been possible, he would readily have forfeited all his wealth in atonement for his conduct on earth. But it was then too late. The mischief had been done. Acts of injustice floated across his mind like tormenting spectres. It was a veritable cinematograph of sins of omission and sins of commission.

The murky hues produced by selfishness tainted his aura and rendered it so opaque that he was immersed in partial darkness. And like the gnawing of a worm at the centre of consciousness he experienced the pangs of unutterable remorse as he reflected on all the injustice which had besmirched every day of his physical life. Could there be greater "agony of mind" than that? If he had studied the prophets he might have recalled the words of Isaiah, which would have added further fuel to the fires of suffering: "What mean ye that ye grind the faces of my poor and add houses to houses and land to land, and for a pretence make long prayers!"

God help the poor rich man, who abuses his wealth and never gives a thought to the needs of others. The "rich man" of the Scriptural story was what in these modern days we call a "sweater." And the lot of the one will be the lot of the other. The laws of God are exquisitely just, and in the apportionment of punishment they "grind exceeding small."

The moral of all this is: "Above all else, act justly towards your fellow-man." If you have at any time done an injustice towards another, remedy it at once by offering compensation and in every other possible way obliterating the sin. This has to be done at some time or other—either in this life or in the life to come. To argue otherwise would be to make a travesty of Justice and entail a complete revision of our conceptions of what we understand to be the essential attributes of God.

The Sin of Cruelty to Animals.

What we have written in the foregoing Note on injustice towards our fellow men applies, in some degree, to cruelty to animals. Cruelty to any member of the dumb creation is an injustice to that animal. And the man who is consistently cruel to a horse or a dog, or any other innocent member of the animal kingdom, will have a much heavier bill to meet in the hereafter than the fine usually inflicted by a magistrate. That fine is only part of the penalty—and a very small part at that.

The eternal Law of Justice does not apply merely to man. It embraces the whole order of physical life. Hence the existence of the Society for the Prevention of Cruelty to Animals. What should we think of a God who was indifferent to suffering inflicted upon His dumb and helpless creation? The fact that they are dumb and helpless should be a special reason in itself for commanding His solicitude. And we believe it is. Every man, therefore, who inflicts cruelty on any animal should understand that he is a sinner in the sight of the

Creator, and will have to answer for his conduct as surely as did the "rich man" in the parable for his injustice to his fellow men.

Every true Spiritualist will readily endorse this dictum. There is no act more shameful, more reprehensible or more inhuman than deliberately inflicting pain on some helpless animal that is quite unable to protect itself. It is the conduct of a despicable coward, and the man found guilty of this sin deserves to be shunned by every decent-minded member of the community. Magistrates have a great responsibility in the matter, and they should discharge it without fear or favor, or misdirected leniency. There should be fewer fines and more sentences to terms of salutary imprisonment.

A Very Real World.

There is perhaps no direction in which the revelations of Spiritualism are exercising a more modifying influence than in the popular misconceptions concerning the characteristics of the next world and the nature of the life of its denizens. We hear nothing in these days about a fantastic region in which the streets are paved with gold and where its angelic inhabitants pass the time floating in its boundless space like patches of vapor and playing on wonderful harps which never get out of tune. These childish notions, which really belong to the infancy of the race, have been superseded by a much more rational and certainly much more truthful conception.

It is now becoming quite generally recognised that there must be some semblance of naturalness and reality about the life to come. As the Rev. R. J. Campbell, D.D. expressed it in "The Church of England Newspaper": "The world beyond is a real world—real as our earthly tabernacle is not. It is an ampler world, many worlds in one, many stages of experience, many levels of attainment." Dr. Campbell, is, of course, well known as a student of the teachings of Spiritualism, and there are very many others in his church who are to-day disseminating views similar to his own. They are realising the truths that Drummond taught and grasping the concept that the Law of Evolution extends beyond the physical plane.

If this be true the next world—or, at least, the astral region of that world, the region in which we find expression immediately after leaving this material sphere—must bear a very close resemblance to things of earth. If it were otherwise—if it were something radically different—it would not be evolution at all; it would be **revolution**. But neither Nature, nor Nature's God, acts on revolutionary principles.

In fact, we are inclined to conclude that the term, "the next world," is misleading, insofar as it conveys the impression that it is entirely detached from this world and is at a great distance from this terrestrial plane. We rather favor the view that there is an etheric duplicate of the earth—an inner world—that these two worlds occupy the same space and that life goes on in this inner world pretty much as it does on its external counterpart. It is, therefore, not so much a question of **another** world as of a **continuance** of this one.

Taking this view, we recently read with interest a passing reference to the point contained in the work of Sir Oliver Lodge: "Making of Man." "There is no 'next world,'" he states "save subjectively. The Universe is one: it is not so much a sequence as a **co-existence**. What we call 'the next world' is co-existent and simultaneous with this."

Here we have what we have described as "an inner world," and when we get there we shall probably rub our eyes and exclaim: "Well, well, what a glorified reproduction of the world I have left!"

Spiritualism and Social Reconstruction.

The genuine Spiritualist is not a dreamy, idealistic individual who "lives in the clouds" and imagines that he has no need of solid earth on which to tread. He is, on the other hand, a very practical man, who recognises that the things of this material world have to be attended to, that he has duties to discharge to his fellowmen, and that it is incumbent upon him at all times to stand by and help the weak. In short, he strives to emulate the example of his Master who "went about doing good!"

It will be noted that we particularise the "genuine" Spiritualist. Others may fall short of these requirements, and to the extent to which they do so they cannot lay claim to belong to the genuine variety. It is quite proper, of course, to take a lively interest in the multifarious phenomena of Spiritualism, to study its philosophy, and to endeavour to develop the Spiritual side of one's nature. But this is not enough—especially in the present condition of the world, when industrial discontent is rife and the whole social fabric seems to be tumbling about our ears. Now is the time for Spiritualists to metaphorically take off their coats and turn up their sleeves, and strive to do their share in the re-building of the shattered systems of the world.

A magnificent opportunity presents itself in the work that lies ahead—in the realm of politics, in the industrial arena, in the relations between Capital and Labour, in the reorganisation of the whole social structure. We must at all times stand for justice as between man and man; see that Labour has its rightful due, and that the Capitalist receives the consideration he deserves. We are to-day at the beginning of a New Age, and the spirit of that Age will insist on all parties working together for the common good.

In the years to come, for instance, the rich will be despised if they do not give of their abundance to the poor. They will be required to learn that, in the highest sense, they are not the "absolute" owners of their wealth, but merely "stewards," into whose keeping have been placed surplus possessions, that are to be used, as occasion requires, for the amelioration of the condition of those who, probably through no fault of their own, have to battle against the stormy winds of cruel adversity.

In the new social reconstruction that is pending, the sense of a community of interest will predominate, and "charity," as such, will cease to be recognised by every humanitarian School of Thought. In its place will be put the words—"Christian Duty!" Mutual co-operation must take the place of antagonistic interests, and goodwill prevail among "all sorts and conditions of men."

This sounds something like the Millennium! Call it by any name you like, it is the teaching of the Christ, and His will, operating to-day from the highest sphere, will yet force the fulfilment of the mission for the accomplishment of which He came to earth. And Spiritualists throughout the world will, in our opinion, be largely used in aiding the realisation of what is, after all, simply **Practical Christianity**. It is for them to be prepared for, and respond to the call. If they fail, Spiritualism will not be able to hold its own.

MR. HANNEN SWAFFER.

PUNGENT SPEECH AT BIRMINGHAM.

"HOW DARE THEY SELL US BIBLES."

The Birmingham Spiritualist Church recently held three services in the Birmingham Town Hall, this being its annual celebration. Two meetings, in the morning and evening, were addressed by Mr. Hannen Swaffer and Mr. Ernest Oaten, editor of "The Two Worlds," the vast hall being nearly full in the evening.

The most dramatic moment of the day was when Mr. Swaffer, pointing to Mr. Glover Botham, the clairvoyant, said: "That man is just going to break the law. During his clairvoyance, he will 'tell fortunes,' to use the words of the police. I defy the police to arrest him. He is willing to go to prison rather than pay a fine. Scores of our mediums all over the country are prepared to do the same.

"Do you know that when Mr. Botham breaks the law, the only people who will be making money out of it will be the Corporation of Birmingham who have charged us money for the rent of this hall?"

* * * *

"How dare they sell us Bibles, which tell us to 'try the spirits whether they be of God', to use the words of St. John, when, if we obey the Bible and do try the spirits, they lock us up? Are we to obey the Bible or some silly, old-fashioned law?"

Mr. Swaffer gave many instances of the work that Spiritualists were doing in the country. Rees Evans, for instance, was curing cancer, although Harley-street turned a deaf ear and a blind eye.

"Don't people know that Lord Haig broke the law when he consulted mediums before he was convinced?" demanded Mr. Swaffer. "Don't they know that Lord Balfour broke the law before he had survival proved to him? Don't they realize that Mr. Ramsay Macdonald, who is speaking at the Grand Theatre in this city to-day, broke the law when he consulted mediums?"

"Why, they all break the law! Crookes broke it, and Lodge broke it. Lord Dewar has broken it, and Sir Robert McAlpine.

"Well, we Spiritualists are going on breaking the law. The truth will win through.

* * * *

"I want to remind this meeting that the phenomena of Spiritualism are nothing, merely like the ringing of a telephone bell. That is not the message.

"This movement stands for the abolition of war, or it should die. It stands for the abolition of vivisection, or it is worth nothing. It stands for the abolition of blood-sports, or I have done with it. It stands for the destruction of slums, or it might as well not be a movement.

"It stands for a complete equality of the sexes. It stands for better conditions in the factories. It stands for a better understanding between employers and employed, and between all the peoples of the earth.

"In the end, it is destined to merge all religions in one, and to be the pioneer of that great work which will bring about a better earth and in that way make a better Heaven."

"I Know he is here!"—When Miss Estelle Stead laid a foundation stone in memory of her father, Mr. W. T. Stead, at the Hoxton Girls' Hostel, Hoxton, London, lately, she said, "I know he is here to-night as an unseen witness."

STILL THEY COME !

THE WITNESS OF SHAW DESMOND.

For many years we have noted how men of fine intelligence, one after the other, have broken away from their old intellectual moorings, and having gone through a process of examining Spiritualism, sometimes rather doubtfully, have at last found something which gave them a sure foothold and which warranted their coming out into the open to proclaim their convictions. It was an interesting spectacle, especially when, as sometimes happened in the case of journalists, literary folk, and others coming under the head of "intelligentsia," they happened to be personal friends, with whose character and outlook we had some direct acquaintance.

Shaw Desmond is an instance in point, but at the moment we are not so much concerned with his career as author and orator as with the remarkable article which appears under his name in the "London Magazine" for October. That magazine, by the way, some years before the War, began in a tentative way to take notice of psychic subjects in circumstances that revealed the extraordinary prescience of the late Lord Northcliffe, who then controlled its destinies. He had even then discerned the coming of that public interest in "things beyond" which the War has so marvellously quickened and deepened.

* * * *

Mr. Shaw Desmond opens his article in a forthright manner:—

Twenty years of psychic investigation have convinced me, as it has convinced some of the leading scientists and writers of the world, that we can speak with our dead. The proofs are, I believe, irrefutable.

Some of Mr. Shaw Desmond's few concluding paragraphs are well worth quoting, for we believe in putting facts on record, even if they are familiar facts, when they are set down in clear, definite fashion by a clear-thinking mind. They stand as way-marks for the future, crystallizations of the essential substance of thousands of articles and multitudes of cases. Mr. Desmond writes that the facts in order of importance seem to be as follows—

(1) That discarnate intelligences do undoubtedly communicate through mediums with living human beings.

(2) That these communications are steadily gaining in "authority" and importance, and that the often trivial messages hitherto received are, for reasons now beginning to be understood, passing.

(3) That mediumship is of varying quality with different people, and to a greater or less extent is widely diffused amongst ordinary human beings without their being aware of it.

(4) That it is bringing comfort into thousands of homes by enabling the living to speak with friends who have passed over; and lastly, and most important of all, that its verification as fact is now possible almost to anybody.

* * * *

All this we do steadfastly believe—and indeed know it to be true. And we make our acknowledgments to Mr. Shaw Desmond for an arresting article, and congratulations also that he takes so worthy a part amongst the "avant couriers" of the New Dispensation.—"Light."

Death - - And After.

SPIRITUALISM AND THE NEW SCIENCE OF THE FUTURE.

By the Rev. G. VALE OWEN.

IT is interesting to note to what extent arrogance, with its kindred factor monopoly, has complexioned every epoch in history. A few examples will suffice. Limiting our vista to comparatively modern times we find Consular Rome arrogating to itself the monopoly of world-power which culminated in the slogan, "Delenda est Cathago." Carthage, Rome's last outstanding rival must be destroyed.

In Imperial Rome the dominant power was further circumscribed and became centred in an individual—the Emperor. Only nominally, however, for it was the Senate who ruled the world through him. "Senatus populusque romanus" was merely a sop thrown to the people. In order that this monopoly should be supreme and unchallenged, they allowed their royal puppet to arrogate to himself a distinctive divinity whereby he claimed a very special and exclusive kinship with the gods.

When Constantine removed his capital from Rome to Byzantium, the one strong man left in Western Europe was the Bishop of Rome. Here came the chance of the Church, and it was not allowed to pass. The Church became the Vice-Regency of Heaven with the Pope as annunciator. In place of "Augustus" we have "The Vicar of Christ," while the College of Cardinals supplanted the Senate.

MYTHS AND MIRACLES.

At the Reformation this claim was violently challenged; the Pope and Cardinals were dethroned from their high place and another Authority substituted in their stead. This was the Bible which became, in its turn, the vehicle and sanction of an arrogance as great as any of its predecessors. The Christian Ministry ruled the people through a deified Book which they made to voice their own opinions. Under the sanction of an infallible Bible they dispensed Heaven to believers, and to unbelievers Hell.

Then came Science. Genesis was shown to be out of line with modern scientific knowledge. Science became, by degrees, less and less spiritual until it emerged in absolute materialism. The Bible, with its myths and miracles, was discounted. What was not competent of proof, as the scientists understood the term, was discredited as unworthy of acceptance by thinking men. This arrogance of science has now received a rude shock, for it is now investigating, quite seriously, the ether, which is neither material nor proved. It is a postulate, a hypothesis.

THE PROGRESS OF THE AGES.

The science of the future must take account of the spiritual content in nature. This has already begun. In this new science of the future Spiritualists lead the van. Spiritualism has arisen among the humble and unlettered. That is the rule which seems to shape the progress of the ages. It was so with all the other great phases of which we have been thinking in these articles. The rulers of the past uplifted themselves above their fellows by natural force of character until gradually an aristocracy came into being. Christendom first took root among the working-classes of the Empire.

Science began in the homes of the people and slowly emerged into the great universities of the world.

Even so Spiritualism will come into its own in due time. God grant that Spiritualists will learn the beauty of humility and forbear to repeat the unlovely mistakes of the past.

For one of the most striking things which has been borne in upon me by such intercourse as I have been privileged to have with those bright ones who are guiding the movement from the Other Side is their humility. They know much more than we do, but they are never ashamed of voicing their limitations. They point out that knowledge in the Spirit World is progressive, as it is with us. Teaching is given by those so qualified, but the individual is left to form his own conclusions.

THE REALMS OF GOD.

Thus such high matters as the Nature and Attributes of God, the exact status of the Christ, the extent of the universe both material and spiritual they leave to the dogmatists on earth to settle. (You will find these things dealt with in the formularies of the Church—"God is without body, parts, and passions," and so on). For themselves, they hesitate to come to any such conclusion, or to bind that conclusion on others under pain of exclusion from their company. They say that the higher they progress the more they feel their own ignorance. The Realms of God are so wonderful that there must be something still more wonderful beyond their own ken. That is their attitude. It is an attitude neither of arrogance nor dogmatism, but of humble adoration.

Some things, nevertheless, they do know and these they teach us. In this lesser category are such matters as what the Church misnames the Four Last Things: Death, Judgment, Heaven, and Hell. Of these they themselves have had experience, and what knowledge they have thus gained they are willing to hand on to us. Their teaching does not agree with that which has passed for orthodoxy among us; but it does agree with the New Testament teaching of Jesus, so far as it is recorded in the Gospels.

THE BEAUTY OF DEATH.

Death, they tell us, is not an end. Nor is it a disaster. When John dies they do not speak of him as "Poor John." They welcome him as born out of a very dark world into a brighter existence. They tell us they have watched this act of dying and that it is a very beautiful thing. There is no pain. All pain has passed away before the act of death takes place. The soul—or spirit body—slowly disengages itself from the material envelope, and, as it does so, the physical brain loses its power to function. The coma of death grows deeper, while simultaneously the brain and senses of the spiritual body come into activity. Hence the visions and voices which the dying so frequently have. When Stonewall Jackson, on the evening of the battle at Chancellorsville, lay wounded and dying, he murmured: "Let us cross over the river and rest under the shade of the trees."

So the process of death proceeds, and there are always angel workers in attendance to do their part in ushering in the new-born soul into their own bright world. One of their duties is to sever the silver cord which unites the soul to the body. Until that is done it is possible for the soul to return to its earthly tabernacle. The cord once severed no return is possible. (There is a reference to this silver cord in Ecclesiastes xii. 6.).

The newly-arrived one is taken by friends to their home in the Spirit Land. Here he rests until the heavier particles which are still attached to his spiritual body have evaporated and gravitated earthward again. Then he awakes and begins his heavenly life. This is Resurrection.

After he has become used to his surroundings his first task is given him. He has to retire into seclusion for a time. Here his whole earth-life is passed before him and he is made to understand every detail of it in its true value. It is a more or less painful process for everyone. But there is no other way, for thus only is he able to know exactly what he is and what he is not. Until he has come to this knowledge real useful work and progress are impossible. This is Judgment.

From time to time there is a sorting out, as one might call it. The people gather in their thousands. Some great Angel Lord from a higher heaven, or sphere descends in his glory and beauty and addresses the multitude. Then those who are so qualified by good service accompany him back to the sphere next in order of progress. Not infrequently the great Lord Christ himself performs this office. These "good and faithful servants" literally "enter into the joy of their Lord."

I have dealt, all too briefly, with three of the Four Last Things. The last of all is Hell. Of this our communicators do not much love to speak. But they are not by any means altogether silent on the subject. They tell us that anyone who has tried to live a decent life here has no need to be afraid of his fate when he passes the stream. But for the cruel, avaricious, lascivious, and bigoted there is a place appropriate provided. There are many hells, some darker than others. Some of them are very terrible places indeed. But they are not the creation of a vengeful God. They are the provision of a loving Father. Such as go there are, in all their agony, less ill at ease, for the time being, than they would be in the society of the righteous.

WONDERS OF THE WORLD.

For the time being—for the length of their duration there lies with themselves—Angel missionaries continually descend into these spiritual slums on rescue work. On repentance and a wish for better things follows upliftment. Sometimes quickly, sometimes very slowly, these lack-lustre ones work their way towards the regions of light and beauty, helped by the bright ones who are overjoyed when a soul is saved and brought out of the darkness into the light.

This, then, is a simple account of the teaching which we are given in regard to death and what follows after. It is all very natural and common sense—too much so for many people. But we must remember that this present world holds wonders for our unravelment quite as great as any of these things.

A. Generous Spiritualist.—It is said that the recent International Congress of Spiritualists was rendered possible by the generosity of Sir Arthur Conan Doyle. As not everyone knows, for years past he has devoted not only his time and energy but also all his profits from his lectures (and probably more) to the furtherance of the movement he has so much at heart.

FROM DOUBT TO CERTAINTY.

In his "Human Personality and its Survival of Bodily Death," the distinguished Cambridge Professor, F. W. H. Myers, writing on the joy experienced by those who pass from doubt to certainty concerning the deathlessness of the human soul says:

I venture now upon a bold saying: for I predict that, in consequence of the new evidence all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it. It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world; to find thus at last "the substance of things hoped for, the evidence of things not seen." I confess, indeed, that I have often felt as though this present age were even unduly favoured—as though no future revelation and calm could equal the joy of this great struggle from doubt into certainty; from the materialism and agnosticism which accompany the first advance of Science into the deeper scientific conviction that there is a deathless soul in man. I can imagine no other crisis of such deep delight. In the age of Christ, Europe felt the first high authentic message from a world beyond our own age. In our age we reach the perception that such messages may become continuous and progressive—that between seen and unseen there is a channel and fairway which future generations may learn to widen and to clarify.

NOTED INVESTIGATORS.

By ABRAHAM WALLACE, M.D.

It was my great privilege to know and work with that fine-souled pioneer of Spiritual Science, Gambier Bolton, having been associated with him in the old Psychological Society of London, especially during its great activity somewhere about 1903 and 1904.

Before the appearance of this last-named book, "Ghosts in Solid Form," he had for some time organised in his study in St. John's Wood, London, experimental meetings dealing especially with the "alleged fact—the possibility of entities from another sphere returning to earth in visible, tangible bodies." Many distinguished people attended these meetings from various ranks of life—some closely connected with the Royal Family and Royal Household, many illustrious soldiers, such as Lord Wolseley, Major-General Sir Alfred Turner, General Gordon and Colonel Gordon—relatives of the great General Gordon of Khartoum.

I know that my old friend, Vice-Admiral Osborne Moore, who wrote "Glimpses of the Next State," and "The Voices," saw there his first "materialisation phenomenon." There were also many distinguished physicians from Harley Street; the head of the Army Medical Department, Surgeon-General Fawcett; members of the House of Lords and members of the House of Commons; distinguished scientists, including Marconi, etc., and also a few ecclesiastical dignitaries, disguised sometimes as ordinary laymen, for fear of being recognised.

On many occasions various languages were spoken, such as French, German, Russian, Chinese, Japanese, Hindustani, etc., though the medium knew only English.

Psychic Photography.

AMATEURS AND THEIR SUCCESS.



CAPTAIN GEORGE ELVIDGE.

Psychic photography is playing a prominent part in psychical research and is arousing a considerable measure of public interest amongst all sections of the community in Great Britain. It is now recognised by all impartial and intelligent investigators that genuine super-normal pictures are registered by the sensitive plate and that, whatever process may be involved in the production of the phenomenon, their presence cannot be explained by any known physical law.

Dr. Coates deals exhaustively with the subject in his standard work, "Photographing the Invisible," a new and enlarged edition of which has just been published, and contains no fewer than 88 of these very remarkable pictures. The contents throw much light on this very perplexing problem and should be closely studied by every student of the subject.

The picture reproduced above is a very good specimen of a "psychic extra." The sitter was Captain George Elvidge, formerly President of the Queen Street Spiritualistic Church, Cardiff, South Wales, and the child's face is that of his deceased son. The original photograph is in the possession of Mr. and Mrs. A. J. C. Jones, of Coburg (Melbourne), who were formerly residents of Cardiff, and who have been in Australia many years.

PSYCHIC PHOTOGRAPHS OBTAINED BY AMATEURS.

In the discussions that have taken place from time to time on the genuineness, or otherwise, of psychic photography, sufficient stress, in our opinion, has not been laid on the unexpected occurrence of "extras" on plates used by amateurs who, in many cases, have not been a little perturbed by a phenomenon of which they had no previous knowledge.

A striking instance of this character has been brought to our notice. In a very devout Methodist family was a daughter of artistic temperament

who, like thousands of other young people, decided to take up photography as a hobby. She had not been practising long when, to the amazement of herself and the rest of the family, certain unaccountable faces and symbols began to appear on the plates. In their perplexity as to the cause the mother consulted certain friends who advised her to send the pictures to us for an explanation.

We received them in due course with a letter from the mother who wrote: "We are not mediumistic, but my daughter has been told several times that she is a photographic medium. What that really means we are not prepared to say. If there is anything in it that will be useful, we shall be glad. . . . If not, it does not matter."

Nothing could be more ingenuous than these comments. We have six of these photographs in our possession. They obviously belong to the super-normal. One of them depicts an exceedingly clear representation of what Dr. Crawford describes as "ectoplasmic rods." The serrated edges or suckers referred to by this scientific investigator are very distinctly visible, and anyone familiar with his experiments, and the records of Dr. Geley and Baron von Schrenck-Notzing, can see at a glance that the picture under notice is an excellent specimen.

On another of these photographs were two ectoplasmic rings interlaced, presumably intended to symbolise the possibility of matter passing through matter. And on yet another was a spirit form surrounded by a mist of ectoplasm. Here, then, we have a case of psychic "extras" obtained in a private family where there was no incentive to perpetrate a fraud and the members of which were quite unable to explain the cause of the phenomenon.

We can understand the sceptic being suspicious of the professional psychic photographer. But what has he to say to these amateur experiences? Any suggestion of deception is, of course, ridiculous. There is no motive for deceit. And there is certainly no monetary consideration involved.



ECTOPLASMIC ROD.

Photograph taken by a Sydney Amateur.

A PHOTOGRAPHIC TEST.

PICTURE OF AN UNBORN CHILD.

Thousands of people crowded the Queen's Hall, London, in response to an open invitation extended by Sir Arthur and Lady Conan Doyle on the occasion of the holding of the triennial Spiritualist Congress. Psychic photography was the theme discussed by Sir Arthur, and many very impressive lantern pictures were exhibited.

One of the most striking stories told by Sir Arthur, referred to the experience of a gentleman holding an eminent official position in the English High Courts. He is the son of a late distinguished judge and had authorised Sir Arthur to mention his name to the audience when narrating his remarkable Spiritualistic experience.

This gentleman had a sitting with a medium in London at which the spirit of a young lady, apparently about twenty-seven years of age, greeted him as her father. He replied that he had never had a daughter, but she said she had been still-born, and then he remembered that that claim might possibly be true. The spirit asked him to go to a medium for spirit photography and promised to try and give her own photograph on a plate. He replied, "But I have never seen you and would not be able to recognise you." The spirit said, "I will give you a sign by which you will know that I am indeed your daughter."

A year later he happened to be in Edinburgh and called anonymously on the two young Falconers who are well-known mediums for spirit photography. A seance was held and a photograph taken. When it was developed, it was found to have on it the portrait of a beautiful young lady apparently about twenty-seven years of age, and beneath it was the picture of an **unborn child**. The face on the photograph has been declared by friends and relatives to bear distinct resemblances to the family features, and the other part of the picture was obviously the sign promised—one that was as wholly unexpected as it was powerfully convincing.

A JUDGE IN A QUANDARY.

NO JURISDICTION OVER SPIRITS.

A strange case came before the Hanley County Court, England, recently, in which Mrs. Minnie Greatbanks, of Union Terrace, was called to defend an action by her landlord, Mr. Jarvis Hind, who applied for possession of the house in which Mrs. Greatbanks lived. His complaint was that Mrs. Greatbanks was a Spiritualist, and there were loud knockings on the walls and nocturnal noises, which were a nuisance to the neighbours.

Mrs. Mary Ann Thomas, who lives next door to the defendant, said the knockings had been going on ever since Mr. Greatbanks died, four years ago, and her lodgers had threatened to leave in consequence.

Judge Ruegg was distinctly puzzled. He asked Mrs. Greatbanks if she would promise that the knockings should cease. Mrs. Greatbanks declared that there were no knockings, and, in any case, she could not give any guarantee of the good behaviour of spirits, over whom she could exercise no control.

The Judge declared that it was a curious case, but decided that the landlord had not proved reasonable grounds for obtaining possession of the house.—"The Two Worlds."

A PSYCHIC FILM.

RECEIVED FROM THE OTHER SIDE.

SIR FRANK BENSON'S CLAIM.

"I am engaged in drawing up a film the scenario of which was dictated to, and automatically written by Miss Estelle Stead and a friend by three people from the other side, including W. T. Stead himself," said Sir Frank Benson, the famous actor-manager, discussing with a reporter during the week-end his experiences of Spiritualistic phenomena. "The film," he adds, "deals with a story that can be verified by the incredulous letter by letter, word by word, and incident by incident."

Sir Frank said he did not believe that he was abnormally psychic or mediumistic. He wished to narrate certain occurrences which he did not believe to be hallucinations, but which were, on the contrary, to him tangible and invaluable experiences.

His first experience was many years ago, at the hour of his father's death, when a being in the shape of his father came to him, kissed him on the forehead, and said "Farewell."

"My next experience," he continued, "took place five years after the death of my father at a seance. I saw with 40 others the reincarnation of a being who had 'passed on.' He was known to me, but to no one else in the room. That being I took by the hand and led to a corner of the room. But I felt that a public seance was not a suitable place for an intimate conversation, and we only exchanged greetings and a few words, and then, by my volition, that being faded away and disappeared."

Finally, Sir Frank mentioned a recent personal experience which he regarded as a test of the verity and reality of these phenomena.

"I went to a medium this spring," he said. "Two people at that seance spoke to me from the other side, giving their names as Mr. and Mrs.—. Two days afterwards Miss— asked me if Mr. and Mrs.— had communicated with me at the seance, and she explained that at a small seance in her own home her mother and father, who were both dead, had communicated with her. As a test, Miss— told them that I was going to a medium on the Sunday following, and asked would they there communicate with me."—"Daily News," London.

Passing Thoughts for January.

"Peace on earth, and goodwill among men" can never be consummated until the Golden Rule is adopted as a principle of life.

That much-to-be-desired Christmas unity can only come to pass when all parties concerned are prepared to make some sacrifice in a spirit that "thinketh no evil."

A one day per week religion is on a par with a morality restricted to two hours a day.

Science and education may improve social conditions, but only true religion can create within us a clean heart.

The mere assertion—"I believe in the life of the world to come" will not carry us very far: but a **realisation** of our immortality must influence both life and character.

A religion of pious sentimentality will neither cure selfishness, abate pride, nor cleanse moral lepers.

The abandonment of all religious faith would sound the death-knell of civilization.

After the Great War, those whom we designate heathens might well say to our missionaries "We don't want a religion that is powerless to restrain selfish greed and fiendish cruelty."

SYDNEY MEDIUM PROSECUTED. A VERY ANCIENT GENTLEMAN.

NOTICE OF APPEAL AGAINST CONVICTION.

One of the best-known workers in the cause of Spiritualism in Sydney—Mrs. Eleanor Morrell—was charged at the Central Police Court of that city on November 29th with “having used a spiritual reading to impose on Lillian May Armfield.” The Stipendiary Magistrate, Mr. Laidlaw, was on the Bench.

Miss Armfield, policewoman, stated that Mrs. Morrell said she gave spiritual readings, but did not tell fortunes. On learning the date and year of her birth, Mrs. Morrell declared that witness was born under Mars, and would be very lucky. If she deferred going into business until next year she would be very lucky, as she would then be under No. 9 which was the luckiest number in the psychic world.

Policewoman Cunneen said that defendant told witness she was very “nervy,” and advised her to go to a herbalist and buy some hops. Witness was instructed to make a pillow of the hops, and sleep on it, and to drink about three cups a day of the water from the remainder of the hops.

Defendant admitted most of the evidence given by the two policewomen, but said she made no attempt to deceive them. She had given Cunneen some medical advice, and added: “I would not expect to get much of a spiritual result from policewomen coming there to catch me—it would be impossible.”

Rev. Wyndham Heathcote said he believed that Mrs. Morrell was in communication with the spirits of the departed. She had described some relatives of his who had “passed over,” and had given him messages from them. He believed her because from the physiological point of view her description corresponded with his parents’ character.

Miss Ellory Major, said she was a student of numerology and astrology, particularly of the former, and had ample proof of the truth of both.

The Magistrate expressed his view that defendant was engaged in “the extraction of money from gullible people,” and sentenced her to seven days’ imprisonment, but the sentence was suspended upon her entering into a recognisance of £10 to be of good behaviour for twelve months.

Defendant indignantly declared she had done nothing to deserve such punishment and could not accept the conditions.

The Magistrate: I cannot accept any statement from you, madam.

Mr. Sproule (who appeared for the defence): She says she will not agree to the sureties and will go to gaol.

However, notice of appeal was eventually given, and is to be heard in February next. The case being sub-judice, we refrain from comment beyond expressing sympathy with Mrs. Morrell and adding that personal experience entitles us to declare that she possesses well-developed psychic gifts and is highly esteemed as a sincere and active worker in the cause of Spiritualism.

The legal expenses involved in the appeal will necessarily be substantial. We are, therefore, pleased to learn that steps may be taken in Sydney to assist Mrs. Morrell in meeting the outlay.

“Better the foolish savage
Who on twenty Gods will call,
Than the scholar doubts can ravage,
Till he knows no God at all.”—G. R. Sims.

When Li-Chung-yun was only a few years old he could read and write, and at the age of ten he had travelled through several Chinese provinces and through Manchuria, Tibet, Annam and Siam, gathering medical herbs. This continued to be his trade until his 100th year. He is now in his 250th year and still sells medicines, vigorous in spirit and physically strong; his facial appearance is no different from others two centuries his junior. His eyesight is good and the finger nails of his right hand are very long.

Li can recall all the history of the Manchu dynasty. He married 14 times and has eleven generations of descendants. Numerous military and civil leaders have conferred honours and presents upon him; everywhere he goes the people welcome him.

Some of the oldest men in Li’s district say their grandfathers knew him. He has many disciples, all of whom are old men. He says a number of his friends are even older than himself. The teachings of longevity which he derived from Wang Lao have been burnt, but Li’s disciples when questioned, say that Li has taught them to “keep a quiet heart, sit like a tortoise, walk sprightly like a pigeon, sleep like a dog.”—“Advance Australia.”

The New Heaven.

Jewels rare, bright and fair
In the soul’s home glowing:
Sparkling here, twinkling there,
On robes rich and flowing.

Flowers gay, youth at play
Other hearts delighting;
Music clear, stealing near,
Angel bands alighting.

Grasses green, birds that preen
Plumage coloured brightly;
Waters cool, rippling pool,
Fishes flashing lightly.

Rivers wide, on each side
Happy homes and peaceful;
Craft that glide, folk that ride
Gay-hearted and cheerful.

Houses small, buildings tall,
Elegant and graceful;
Gardens sweet, shade trees neat,
Cool lawns soft and restful.

Laughter light, shows delight
Of the gay bands thronging;
No more fears, no more tears,
Or hearts filled with longing.

Cheery call, smiling all,
Hear them chatter brightly;
Lots of fun, when work’s done,
Keeps them fresh and sprightly.

Pictured thus, heaven for us
Loses all its strangeness;
Soon we feel, it’s more real
Than gold-streeted vagueness.

V. MAY COTTRELL.

Proofs of Survival.—Much of the evidence comes from mental phenomena, independent of the darkness of the seance room, when great numbers of credible witnesses attest that they have come in contact with intelligences which have been able to give them complete tests that they are indeed those whom they had known, and who have left this sphere. This enormous volume of evidence . . . cannot be pooh-poohed or waived aside. It is there, and it is a portentous fact, which agrees closely with what we learn of the signs of the spirit as recorded of old.—Sir Arthur Conan Doyle.

Every phenomenon lies within our grasp if we treat it as an inclined plane, which can easily be ascended even though the thick end of the wedge be steep and inaccessible.—Goethe.

NOTES FROM AMERICA.

WAR PHENOMENA—DIRECT VOICE—PROPHECY FULFILLED.

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

THE phenomena known by the term "psychophysical" represent the lowest rung of the ladder that Jacob visioned as reaching from earth to heaven—a ladder which to-day is named "Spiritualism." But the first step is proverbially the hardest; and after taking it, the ascending Spiritualist begins to see God in everything, and observes His agents at work everywhere shaping the destiny of nations.

Thoughts such as these came into one's mind on reading an account in "The San Diego Union" of a short talk just recently given by Myron T. Herrick, the United States Ambassador to France, who at the age of 74 is taking advantage of a short vacation to visit a married sister living in this neighborhood.

Speaking of the terrible days in 1914, Mr. Herrick, the "Union" tells us, "recalled an incident of war days when, with the people in little doubt that the Germans would take Paris and carry out their threat to wreck it systematically, an atmospheric condition silhouetted the French flag against the moon, in a manner that was considered an omen by the people."

And to continue in Mr. Herrick's own words: "I felt at that time that if the Germans took Paris and wrecked it, with all its art treasures, religion would be suffering its greatest blow. Since then I've been reading accounts of the war, and have come to the conclusion that the German armies were stopped more by messages going wrong in their ranks than by the defense. It seemed as if the finger of God was there."

* * * *

Mrs. Stella White, a medium who for many years has been doing excellent work in San Diego, is mentioned by Florizel Von Reuter, in his book of *Psychical Experiences*, as having been the first to introduce him to the phenomena of Spiritualism. At a seance held in the home of the Hon. Lyman J. Gage, a former Secretary of the U. S. Treasury, Mrs. White acted as intermediary for Nicolo Paganini, the violin's most famous virtuoso, who in fluent Italian proceeded to thank the mother of Von Reuter for having influenced her child, before his birth, to take the personality and style of the great Paganini for his model as a violinist. That the mother had really done so was a fact unknown, naturally, to everyone but herself.

Mrs. White's mediumship usually takes the form of "independent voices," which speak and sing from all parts of the room, perhaps in languages unknown to everyone present but the person addressed. I have personally experienced a trumpet float into my lap, and when both ends of it were closed with my hands the muffled shoutings within of a purported Indian, could be distinctly heard and felt.

* * * *

It would take too long to relate the many well-authenticated cases of successful mediumship which impelled me, when on a visit to San Francisco lately, to attend two public meetings held by Mrs. Florence M. Becker, who is pastor of the Golden Gate Spiritualist Church.

At the second of these meetings my "envelope" was perforce opened, seeing that the spirits had promised, and advertised, that none should be passed over. When at last it came to my turn Mrs. Becker said that I was intending a journey, which she saw I would not take, because of a death. On my assuring her that the only journey I had in mind was my return to San Diego, she merely reiterated that a proposed journey would not be taken, because a death would intervene.

Next morning I reserved a seat in an airplane due to fly south a week from that time. Three days later, after consulting my list of agenda, written before leaving San Diego, I arranged to cross the bay to Berkeley, and call on Professor F., at the University of California, having heard that he was deeply interested in our movement and philosophy.

Preparatory to starting, I telephoned to the Professor's house, when a lady's voice informed me that Prof. F. had died in July—the previous month. It took me till next morning to realise that if Mrs. Becker called going to Berkeley "a journey"—and what else would she call it?—her prophecy was completely fulfilled.

It is truly remarkable that with no better link than my envelope Mrs. Becker could learn, and trace the significance to myself, of the recent death of Prof. F.—a man I had never seen, nor been in touch with.

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Perhaps I may be allowed to take a closing "Note" from "Psychic Science," seeing that the medium concerned is American, and the subject California. Mrs. Hewat McKenzie, who spent a couple of weeks in San Diego last winter, tells of the pleasure she derived from a visit with Mrs. J. H. Curran of St. Louis, through whose mediumship "Patience Worth," the Puritan girl, has given a remarkable series of stories and poems, replete with wit, wisdom and philosophy.

Mrs. McKenzie relates that when she gave to Patience the word "California," Mrs. Curran got the picture of a very delicate, slender wine-glass full of a clear golden liquid, and began:

A golden wine in a slender stemm-ed chalice,
Distilled by the loving hand of Him
Who hath caused rich fruition 'pon the spot
He loveth. . . .

A golden wine, distilled thro' many suns
And many silver moonlights,
Fragrant of the honey of a myriad blooms.
Heady stuff! Rare vintage!
I lift the chalice in a troth to Him
Who with His perfect love
Hath poured the stuff!

In commenting upon this lovely improvisation Mrs. McKenzie well says: "Anyone who has seen and loved California will recognise the appreciation of its natural beauty, the awareness Patience shows of the 'heady' nature of its exotic character, and the wonder which remains with one at the perfection of the natural 'chalice' of mountain, sea and sky, in and under which it has been placed."

Conan Doyle Phonofilmed.—A phonofilm record of Sir Arthur Conan Doyle, the author of "Sherlock Holmes," delivering a lecture on Spiritualism, was made by British Sound-Film Productions at the Wembley studio of British Talking Pictures Ltd., on a recent date.

The Laws of Vibration.

HOW THEY OPERATE IN THE SPIRIT WORLD.

By H. J. FERGUSON, Hamilton, New Zealand.

TO the Spiritualist, and to those who have sincerely investigated psychic phenomena, survival after death and communication with the departed are not mere beliefs; they are facts which have been proved in thousands of cases by unassailable evidence. There are few Spiritualists who have not had some experience of psychic phenomena, either through their own mediumship, or through the agency of an independent medium, by way of automatic writing, clairvoyance, materialisation, or other form of phenomena.

These psychic manifestations are not supernatural—there is nothing supernatural. They are merely subnormal. At the same time it must be admitted that those who have been brought up in orthodox beliefs, especially where they have been taught that death is one long sleep, find great difficulty in accepting the truth that the spirit world surrounds them, and that their departed friends are as real and as active as they were in their earth life, and that under proper conditions they can be seen and communicated with. Still, the existence of this active spiritual world is an undoubted fact which any sincere investigator can prove for himself.

* * * *

An understanding of the wonderful laws of vibration will greatly assist any seeker after the truth. Science has demonstrated that nothing in this world is solid—that everything is in a constant state of vibration. What seems solid and objective to us is merely so because our minds are attuned to the vibrations of these objects. The things we see in this world do not, however, vibrate at the same speed. For instance, a block of ice is a mass of atoms vibrating at a certain speed. If we melt the ice we have water, which is the same mass of atoms vibrating at a higher speed, and then if we boil the water we have steam which, again, is the same mass of atoms vibrating at a still higher rate, and so on through the many further stages of vibration which it may be possible for these atoms to assume.

A person of average mind can only perceive the usual objects around him, but the clairvoyant has a mind in rhythm with more rapid vibrations, and consequently can see beyond ordinary vision. Man has two bodies, the physical and astral, or spirit, body. The physical body vibrates at a rate which is in harmony with our ordinary vision. The astral, on the other hand, is in a much higher state of vibration and can only be seen by those who have developed clairvoyant sight.

* * * *

At death the physical body, being deprived of that force or energy which, known to us as life, keeps its atoms in vibration, disintegrates and goes back to its original elements. The astral body, however, containing the life-giving power and the personality and characteristics of the deceased, rises from the dead matter, and passes upwards to the astral plane. Those who are clairvoyant can actually see this astral body as it rises upwards.

The human body has been called the temple of the soul, and when the change, called death, severs

the cord, which connects the physical and astral, the latter, which is a mere etherialised prototype of the physical, passes on as a vibrating entity carrying with it the characteristics of the deceased. Its progress in the realms above depends upon its rate of vibration.

If the departed one has lived a gross, selfish and material life on this plane the vibrations will be slow and will only harmonise with those on the lower spheres of the astral plane. Hence it is we hear of spirits being earthbound—that is to say, the slow vibrations of their astral body keep them closely in touch with similar vibrations in the earth sphere from which they have risen. If, on the other hand, the departed spirit has lived a life of unselfishness and self-sacrifice the rapid vibrations created by these virtues enables the astral body to rise to those heavenly spheres with which its vibrations harmonise.

* * * *

There are many who assert that spirit phenomena are of the devil, and that the spirits which manifest themselves are evil spirits. They forget that by making such a statement they are practically admitting the existence of a spirit world, because, if evil spirits exist and are able to make their presence felt in all kinds of psychic phenomena, surely they must concede that benign and angelic spirits are not less powerful.

Why should not the good use their influence, as the evil? Belief in an all-powerful and loving Ruler of the Universe must concede this much. The proverb that birds of a feather flock together is as true in the spirit world as it is in this earth life. Earth-bound spirits naturally hover round and influence those in the earth life whose low vibrations harmonise with their own, and at the same time the more advanced and good spirits surround and protect those whose higher vibrations are in tune with theirs.

* * * *

Spiritualism contains a message of hope even for the most depraved in this world. Instead of being damned to eternal punishment, according to orthodox teaching, their punishment will consist in their being earth-bound only so long as their gross and slow vibrations keep them so. Immediately a feeling of penitence and a desire for something better and higher enters their soul the more rapid vibrations set in motion by these nobler aspirations enable them to tune in, as it were, with the higher spheres and specially-appointed guardian spirits are sent to them to help them to gradually rise out of their earth-bound condition.

And so it is through the various stages of the spirit life—the purer and the more lofty the thoughts and desires become the greater the heights in the spirit world the advanced spirit will attain. We are therefore the makers of our own destiny. As we have sown we are bound to reap.

To be good company for ourselves we must store our minds well; fill them with pure and peaceful thoughts; with pleasant memories of the past, and reasonable hopes for the future.—Lord Avebury.

SEANCES AND SUSPECTS.

MEDIUMS TO CHECKMATE POLICE.

SIGNED DECLARATIONS BEFORE SITTINGS.

Police agents who visit mediums in the interests of the law may shortly be faced with the problem of either signing a declaration that they are not police agents or abandoning their investigations.

This is a sequel to the famous Spiritualist test case heard at the Westminster Police-court last July, in which Sir Oliver Lodge and Sir Arthur Conan Doyle gave evidence for the defence.

The principal witness for the prosecution was a woman police inspector, who had a sitting with a medium employed by the London Spiritualist Alliance, Ltd.

Mr. P. W. Bullock, a solicitor, of Lincoln's Inn, who defended the medium at the police court proceedings, has published a form which he suggests mediums should get people to sign before a "sitting."

THE DECLARATION.

Two of the clauses are:—

In seeking a sitting or sittings with you, I declare that I am acting solely on my own account, and not at the instance of the police (with whom I have not, and never have had, any association) nor of any third parties whatsoever.

If, during the course of the sitting now sought, or of any subsequent sitting, any communication made by or through you as a trance medium might possibly in law be held to be of the nature of fortune-telling, I declare that I will disregard them and make no note whatever thereof, either at the sitting or afterwards, seeing that it is understood that fortune-telling is no part of my object in seeking this sitting, nor within your intentions in giving it.

Mr. Bullock expresses the opinion that the evidence of any police agent would "be largely discounted, and that any conviction would prove practically impossible, if, prior to giving any seance to a suspect, the medium first insisted on the signing of such a form."—"The Daily Chronicle," London.

DREAM WORTH £50,000.

Mr. John McGill, an American Customs surveyor, dreamed that he saw a fishing-smack named "Carolina" being loaded with liquor during a fog. Next day, reports the "Daily Mail," London, Mr. McGill gave orders for the East and North Rivers, New York, to be searched for a vessel named "Carolina"; they discovered a smack, bearing the name of "Caroline," unloading fish near Fulton Fish Market. It was a perfectly innocent-looking craft, but Mr. McGill insisted on a thorough search, which disclosed a secret compartment holding rye whisky, under five tons of fish. "It is a family trait to dream of the sea, and our dreams usually come true," said the Customs official, whose "bag" is valued at £50,000.

DO YOU KNOW THIS?

That stupendous wonders are happening in the world to-day in the realm of Psychical 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.

SIR ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle's intention of relinquishing, on his return from South Africa, some of the more strenuous portions of his self-imposed campaign in the interests of spiritual truth, must not, we understand, says "Light," be taken as indicating his complete retirement from the Spiritualist movement. It means that after twelve active years of labour, during which he has devoted his pen, voice and purse to the spreading of psychic knowledge throughout the world, Sir Arthur finds it necessary to call a partial halt; he will be active still—perhaps more so than ever—but the bulk of his Spiritualistic work will be carried out from "General Headquarters" rather than in the forefront of battle.

We shall perhaps see and hear less of him on the public platform, but his vigorous influence will be felt from behind the scenes. Sir Arthur's change of activity will be, for the Spiritualist movement, both a gain and a loss; in one sense, as far as concerns a large body of general public, there will be a distinct gain, for we believe that Sir Arthur proposes to devote more time to literature, and many of us have secretly deplored the inactivity of that enchanted pen which produced such masterpieces as "The White Company," "Sir Nigel," "Micah Clarke" and "Rodney Stone," to say nothing of the "Brigadier Gerard" stories, and, of course, the world-famed exploits of Sherlock Holmes.

FOR SCEPTICS!

Spiritualists claim that the human spirit survives the bodily decay we call death, and that surviving spirits can and do commune with the human spirits still inhabiting physical bodies on this earth. The Spiritualist position is too well established to be dismissed with a few words of sour censure or thoughtless jest.

Genuine and candid criticism is faced with the task of explaining spiritual phenomena by some reasonable theory other than that of genuine messages to the living from the dead. If the messages alleged to come from surviving spirits are not genuine, what are they? That is the question sceptics have to answer.

If one spiritual message, no matter how slight in itself, is genuine, it constitutes a revelation of vital consequence to the whole world. Who can measure the effect of such a revelation upon the religions and politics of men? Faith in human survival might abolish war, might abolish poverty, might revolutionise all human relationships.—Robert Blatchford in "More Things in Heaven and Earth."

Prosperity!—There are three kinds of Prosperity: the prosperity that comes from honest work well performed; the prosperity that is derived from taking advantage of one's neighbours and the Real Prosperity—material, mental and spiritual—that fills the whole being and environment, due to faithfulness to the highest and best one knows.

GOLDEN WEDDING.

NETTLETON-TILLOTSON.— Wesleyan Chapel, Morecambe, Lancaster, December 4th, 1878, by the Rev. W. C. Kewish, George W. Nettleton, to Harriet Tillotson, of Bradford. Present address: 24 Gillies Avenue, Haberfield, Sydney, New South Wales.

BRITISH PSYCHIC COLLEGE.**WHERE MEDIUMS ARE TRAINED.**

A capable, matter-of-fact type of woman with a definite sense of humour is Mrs. Hewat McKenzie, the honorary principal of the British College of Psychic Science, London. This is where the mediums are trained.

The surprising fact that Spiritualistic mediums are for the most part not merely spontaneous, but carefully trained persons, who have followed a regular course in a college of occult science, was revealed to a "Daily Express" representative by Mrs. Hewat McKenzie herself. And she is a famous trainer of mediums.

"People come to us," said Mrs. McKenzie, "having been told by a medium that they have psychic powers. That does not always mean that they would themselves make good mediums, for there is psychic power in all of us. But if we are satisfied that the would-be students are of a suitable type, and have a satisfactory family history, we undertake their further psychic development. The family history is of great importance in mediumistic training, as we are very careful to select only well-balanced and healthy-minded subjects. A medium's work is in no way intellectual; it is purely emotional and intuitive, and, therefore, a highly emotional, uncontrolled person would be most unwise to train for a medium."

COURSE OF LECTURES.

Accepted students at the psychic college then attend a course of lectures, classes, and "groups." The classes are on various psychic subjects, and the groups are intended to develop the psychic powers of the student.

"A group," said Mrs. McKenzie, "consists of eight or ten people with a clairvoyant teacher or leader. They sit quietly together in a passive, but not negative, state, while the teacher watches them psychically and gets to know their minds and health. We aim always at a perfect harmony between mind and body, and when this is reached the bodily health of the student is bound to improve. There is a popular idea that mediums are very delicate. That is all nonsense. They are usually very strong people, and their good health is the result of the harmony I spoke of. What makes them different from other people is their highly developed sensitiveness."

GENUINE SPIRIT CONTROL.

Apparently mediumistic power, if the student possesses it, is apt to manifest itself in different ways during the course of training.

"Any tendency to trance," said the principal, "is watched carefully by the teacher, whose clairvoyance enables her to tell if there is a genuine spirit control. An incipient psychic healer may suddenly see some organ of the body, the beginning of that X-ray vision by which psychic healers often make their diagnosis. Or he may feel a sudden pain in some part of his body, and discover that it is in sympathy with the pain of some other member of the circle."

Mrs. McKenzie is confident that the college has a great future. "I became interested in the formation of a Psychic College years ago," she said, "when my husband and I thought it a pity that there was no headquarters for mediums and research. Especially after the war, people were anxious for psychic knowledge, and it is much easier for them to reach mediums through the college than by searching them out in their homes."

MESSAGES FROM AIRMAN.**MRS. HINCHCLIFFE BECOMES SPIRITUALIST.****CROWDS CLAMOUR TO HEAR HER.**

Remarkable scenes were witnessed in the Caxton Hall, London, on the evening of November 21st, when Mrs. Hinchcliffe, widow of the famous airman, who lost his life in an attempt to fly to America, made her first appearance as a Spiritualist.

Thousands of women besieged the doors, clamoring for admission, and police were called in to regulate the crowds.

Mrs. Hinchcliffe recounted how she became interested in Spiritualism, because of the truth of the intimate details which mediums told her about her husband's life. She attended a seance of the London Spiritualistic Alliance when a clear message came from her husband.

He told her he flew 700 miles from the Irish coast northwards and north-west. He changed course at 10 o'clock, flew a little northward until midnight, when he encountered a terrible gale. One strut of the machine broke, another was smashed, and one spark plug was misfiring. The further he went the worse the storm became. By midnight he knew it would be impossible to reach America.

He then deliberately changed his course for the Leeward Islands and went south until 3 o'clock. He was tossed in a terrible whirlwind and forced into the sea when within sight of the Azores.

In a later message Captain Hinchcliffe said that by "Leeward Islands" he meant the Azores. In trying to reach them he went 400 or 500 miles out of his course. Mrs. Hinchcliffe added that she had received a message from Sir Arthur Conan Doyle, to the effect that Captain Hinchcliffe had sent him a message, thanking Sir Arthur for having interested Mrs. Hinchcliffe in Spiritualism.

Mrs. Hinchcliffe did not mention the Hon. Elsie Mackay who was her husband's passenger on the fatal flight, but in closing her lecture she said, "I could give further messages, relating to other things, but I am sorry to say that I was asked this morning to refrain from doing so."—"Evening News," Sydney.

"I ASSERT EMPHATICALLY!"

There is no more restrained and inspiring writer on spiritual themes than Sir Oliver Lodge. Listen to what he says in "The Making of Man":

We learn now that those who have departed this life and left behind their bodies of matter, still retain (or at least possess) what they speak of as 'bodies' with their memory, character and personality uninjured and conserved. We have learnt this by entering into communication with them, by speech and writing, just as we did when they were here. They are not really out of touch with us, nor do they seem to be far removed. I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of our scientific experiences. It has to be examined with caution and patience and critical care, but with an open, not a closed, mind.

To love the fields and the wild flowers, the stars, the far-open sea, the soft warm earth and to live much with them alone; but to love struggling and weary men and women and every pulsing, living creature better.—Trine.

THE DIVINING ROD.

SOME INTERESTING EXPERIMENTS.

By **GEORGE TERRY**, Editor "The Farmers' Weekly,"
Cohuna, New South Wales.

I was treated several days ago to a very remarkable and first-hand demonstration of the potency of the "Divining Rod". The "Dowsing" was Mr. F. Crabbe, of Drouin, a former resident of Rowlands where, with his brother, he told me he had spent twenty-eight years of his life farming. He is now interested in the discovery of mineral deposits, and uses for that purpose a wire rod—a piece of common fencing wire he called it—made of small twisted strands of ordinary galvanised iron. In passing through the district in his motor car he met Mr David Evans, who kindly brought him round to me. It was not Mr. Crabbe's intention, I feel sure, to give an exhibition of his powers—I should say there is very little of vanity in his big physical make up; but finding me deeply interested in the subject he became quite frank and delightfully communicative.

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It took him very little time to convince me of the genuineness of his "dowsing" abilities. The 'divining rod,' it should be explained, is just as exact in discovering hidden minerals as it is in discovering water. It would for obvious reasons have been difficult if not impossible in the short time Mr. Crabbe had at his command to carry out a test with water. So he demonstrated with minerals, which was a test easy to contrive. Standing in the "Farmers' Weekly" office, he faced his petrol tank (which contained mineral oil) of his motor car on the road. No sooner did he grasp the ends of the bent rod and hold these in position, than the farther rounded extremity began to bend toward the car till it was horizontal. He did this again and again. Hold it in any direction where this mineral oil did not intervene, and the rod was impotent.

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Mr Crabbe invited me to hold one end of the rod whilst he held the other in further tests. Here I should explain that the manner of holding the rod gives the operator practically no forward moving purchase power over it. As soon, however, as the rod was mutually grasped and held firmly in position, it began irresistibly to bend over in the direction of the petrol tank in the car. Mr. Crabbe told us that he had had sticks break in his hands in his attempts to resist their mysterious movements. If the rod was held conjointly in the way I have described it was essential that the two operators should join their inner hands, otherwise it apparently would not work. A third person standing between us joining his two hands to our separate right and left hands and thus completing the circuit, made the rod effective again. We tested the rod with metal placed on the office floor with precisely the same effect as when tested with the more distant petrol tank.

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Mr. Crabbe pointed out a curious fact I had never heard or read of before, namely, that in searching for an object the rod will be attracted by the substance capable of influencing it which lies nearest to it. This presents a practical difficulty. For a dowsing who may be in search of an under-ground spring or stream of water may be misled by an intervening stratum of mineral, say iron. To overcome this difficulty, he has resource to neutralisation. It is very simple. If iron is suspected, he

holds a piece of iron in one hand with the rod. That will neutralise the iron ore. If it be gold, he holds a sovereign in one hand with the end of the rod, and so neutralises that too. By this process of elimination he eventually gets at the identity of the actual substance. All this was demonstrated on the floor of our Editorial room. There was no escaping the conclusiveness of the tests. Only blind prejudice, such as some theologians and some scientists cultivate, could resist the force of the evidence.

LIFE STORY OF HOUDINI.

"LEGACY TOO DANGEROUS TO LEAVE."

When Harry Houdini, the Handcuff King, died, the greatest of his secrets died with him, for he considered his gaol-breaking powers too dangerous a legacy to leave. A number of his principles, however, are revealed in "Houdini: His Life Story," by Harold Kellock, just published by Heinemann.

"My chief task," Houdini confessed, "has been to conquer fear. When I am stripped and manacled, nailed securely within a weighted packing-case, and thrown into the sea, or when I am buried alive under six feet of earth, it is necessary to preserve absolute serenity of spirit. I have to work with great delicacy and lightning speed.

"If I grow panicky I am lost. And if something goes wrong, if there is some little accident or mishap, some slight miscalculation, I am lost unless all my faculties are working on high, free from mental tension or strain.

"My second secret has been, by equally vigorous self-training, to enable me to do remarkable things with my body, to make not one muscle or a group of muscles, but every muscle, a responsive worker, quick and sure for its part, to make my fingers super-fingers in dexterity, and to train my toes to do the work of fingers."

His mastery of every kind of lock brought him into prominence as a handcuff king, and he performed in "dime museums," circuses, and, finally, in the greatest music-halls of Europe. His publicity he gained largely by himself, offering to escape from any prison under any conditions.

He was, perhaps, the greatest magician the world has ever known. He could walk through a brick wall, cause a five-ton elephant to disappear, swallow two hundred needles, and reproduce them threaded together, and a hundred other unexplainable tricks.

Spiritualists have suggested that his feats were performed by occult means, but this Houdini strenuously denied, and spent the latter part of his life waging war on Spiritualists and fraudulent mediums.—"Daily Express," London.

The love of praise is implanted in our bosoms as a strong incentive to worthy actions.—Addison.

He who learns sciences, and does not practise what they teach, resembles a man who digs, but does not sow.—Arabian maxim.

THE "HARBINGER" IN LONDON.

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

Psychology of Physical Mediumship.

By HORACE LEAF, F.R.G.S., Author of "The Psychology and Development of Mediumship," etc.

THE physical phenomena of Spiritualism have always been more popular with scientific investigators than the mental phenomena, because our special senses are particularly qualified to deal with them. The mental phenomena are directly associated with Life, and Life always eludes us. It has always been so. We can organise and control Matter, but we cannot so effectively organise and control Life.

The difference between Life and Matter is so vital that they belong to different categories. Matter has form, weight, dimension and sometimes colour. Life has none of these. Here are distinctions sufficient to explain why a clear comprehension of the one may prevail along with considerable ignorance of the other, and why neither philosophy nor psychology is Science, although they adopt the scientific method.

But why are there still doubts of the reality of supernormal physical phenomena? Why are scientific experimenters not as sure about telekinesis and materialisation as they are about physics and chemistry? It is doubtless because supernormal phenomena are not purely mechanistic, but involve the problem of Life. Supernormal phenomena implicate an intelligence which is not that of the experimenter or the medium.

WHAT CAUSES THE PHENOMENA?

Here lies the gravest inducement to disputation even among those who acknowledge the phenomena. They differ as to the cause or causes—the nature of the intelligence at work. The scientific mind always strives after "natural" explanations. By "natural" is meant that which is already conceived to be the right order of events. New facts are therefore frequently judged by old rules. The unreliableness of this attitude is shown in the agreement about the facts, and the wide diversity of opinion as to their cause.

The strongest position is that of the Spiritualist; but it has, however, two serious weaknesses. By applying his belief more widely than the most optimistic view of the situation warrants, he weakens his position by the inclusion of unsound material. He seldom speaks with the kind of authority generally demanded, as he is rarely a recognised scientist, priest or philosopher. Being a plain man, he gives a plain explanation.

It would be useless for him to do otherwise. Involved or "clever" theories are tolerated only from clever people. From this emerges the rather humorous fact that these clever people often offer explanations which arouse interest only because of the high esteem in which the theorists are held. If any ordinary person made them, that person would probably be derided for his folly!

PHYSICAL AND MENTAL MEDIUMSHIP.

The physical phenomena of Spiritualism cannot be divorced from psychology. The intelligence at work behind them is often obviously that of an invisible agency; but not always. It is the inclusion of doubtful cases in his belief that injures the reputation of the Spiritualist, who, not lacking faith, often outdoes the most orthodox religious believer. The psychological problems of physical mediumship are as complex and baffling as those of mental mediumship.

Assuming that all forms of physical mediumship necessitate the use of some form of teleplasm, the modification of the medium's consciousness must be profound. Teleplasm appears to be the tissues of the medium's body broken down to a primordial state and then extruded from the organism. Judging by the quantity sometimes visible, the extent of the physical change must be extraordinary. Yet, if everything goes on normally, no harmful effects result, and the medium's mental condition frequently undergoes no apparent alteration.

This absence of mental change is quite as remarkable as when marked modifications are discernible. It implies that the medium's nervous system has been vitally altered in relation to the sensorium, or vice versa. We read of a medium losing her lower limbs during a materialisation seance; of another having her head reduced half its normal size; of another's weight being reduced several pounds during telekinetic manifestations, the mediums being totally unaware of anything unusual.

These negative psychological results are not more remarkable or interesting than the positive psychological effects sometimes observed. Physical mediumship is far from being merely mechanical, but depends largely upon the psychic constitution of the medium. Abnormally acute mental response is probably more frequent in physical mediumship than the anæsthetic kind. Ecstasy is common, and during that state the medium may apprehend the thoughts of those present, especially antagonistic thoughts.

VITAL PROBLEM IN PSYCHICAL RESEARCH.

This sensitiveness to mental states presents one of the vital problems in psychical research. Rigid control often influences the medium so unfavorably that it inhibits phenomena. One of the essentials of a successful experimenter is personal benevolence towards the medium. This can, however, be combined with strict scientific scepticism if the psychological peculiarities are realised. Schrenck-Notzing's criticism of sceptical and unsympathetic investigators is worthy of becoming a maxim: "Many so-called exposures have exposed nothing but the ignorance of the exposers." At the same time it must be recognised that these difficulties present loopholes through which the cheat can enter. It is, indeed, these very factors which he uses to cover his deceit.

Physical mediums require, during seances, a confident mood and undisturbed comfort. These cannot exist when the mediums are participating in that which they cannot control, but for which nevertheless they are often considered responsible. The desire for success, common to all healthy-minded people, is also a determining feature. The inclination is strengthened by the desires of the sitters. From what is known of the extreme suggestibility of mediumship, this must always be an important characteristic in all results, and doubtless accounts for mediums cheating, although in all other respects quite honest.

The mood of the medium is liable to change with the nature and degree of the manifestations. This may happen quickly and vigorously, the temper passing from peaceful contentment to violence and repulsion. As a rule, there is a psychological cause

for such changes, often arising from the conduct of one or more of the sitters.

HYSTERIA AND OTHER SYMPTOMS.

Hysterical signs are frequent with some physical mediums and take the following forms:—Yawning, spasmodic laughter, mystification, convulsions, cries of distress—during the seance. After the seance, morbid sensibility may be evinced, frequent hallucinations, digestive disturbances and sickness. Even paralysis of the legs has been known to set in, incapacitating the medium for some time. Carelessness on the part of investigators may make these symptoms worse. Successful phenomena compensate the medium by giving rise to pleasant sensations and feelings of great satisfaction.

The history of Spiritualism and psychical research shows that the unpleasant effects of physical mediumship when they occur are only temporary; they may, however, be prolonged and intensified by the indiscretion of investigators. There is ample evidence that the invisible operators can always preserve the health of the psychic when left to their work unimpeded.

The psychic and moral conditions of physical mediumship lie, in the main, away from the normal course of psychological events, although reacting upon them to some extent. Thus, if the normal personality be disturbed the mediumistic consciousness will be affected and results retarded; while, if the mediumistic consciousness be disturbed, after-effects may be felt by the normal self.

"MY STRANGEST EXPERIENCE."

THE RETURN OF A VICAR.

By Joan Sutherland, The Famous Author of "Onslaught."

Lest the following article be misunderstood, let me state at once that I am not a Spiritualist, that I have never dabbled in matters occult and have no wish to do so; since it seems to me that, in touching such subjects, one may be touching very dangerous ground. Yet the thing that I am about to relate happened just as I say.

Some years ago my mother had a flat in Clarence Gate Gardens and always attended a church close by which had been built by the late vicar, who, after sacrificing all his personal wealth, died on the day of the consecration of his life's work.

He had been dead some fifteen or sixteen years before we began to attend the church, and though his name was very familiar to me, I had never seen him and certainly had never given him much thought.

* * * *

It was, and still may be for all I know, the custom of the present vicar to take his holiday in June, and, on this particular Sunday evening in June, I was with my mother at Evensong. It was a lovely evening, and the church (which was built by a modern Danish architect—Caroe, I think his name is) was full of the sunshine which streamed in through the big clear glass windows—a fact worth noticing in view of what happened.

We sat about half way down the aisle, and as the voluntary ended I watched the choir boys and men come across the side-chapel and file into their places, followed by the junior curate, a certain Canon of Westminster Abbey who sometimes assisted the Vicar, and finally a tall, white-bearded, fine-looking old man, who sat in the Vicar's stall and was evidently the preacher for the evening.

Now, I have one amazing peculiarity: I like sermons! And this stranger looked a man of high

intellect and certainly possessed a powerful personality, so I was considerably disappointed when the junior curate went into the pulpit and my interesting stranger took no part in the service.

* * * *

Afterwards, both the curate and the Canon came to my mother's flat to supper, and I remarked, not very tactfully, upon my disappointment, asking why the stranger had not preached. Both guests looked perplexed, and my mother asked me what I was talking about.

"That fine-looking old priest who sat in the Vicar's stall," I said. "You saw him, Mother. Who was he?"

"My dear child,"—I can hear my mother's gentle impatience even now—"what do you mean? There was no one in the Vicar's stall. You were dreaming!"

"But I saw him!" I protested. "Canon——, of course you know who he was?"

Canon—— looked as perplexed as my mother.

"I cannot say——" he was beginning, then said suddenly: "What was he like?"

I had a passion for detail even then, and launched upon my description eagerly.

"Very tall, broad, thin, stooping a little. He had a long white beard and a fierce, rather hooked, nose. Dark eyes, I think—he was a little too far off to be sure."

To my surprise the Canon looked at me in silence for a moment, then he said in a curious tone:

"Are you quite sure you are not making a mistake?"

One is impatient and easily exasperated at seventeen, and I answered with some vehemence, whereupon my brother determinedly changed the subject and I was made to feel I had committed a gaffe.

* * * *

Two or three days later the Canon called on my mother and brought a book; opening the title-page he held it out to me, covering the name below the photograph it portrayed, and there was my stranger's face

"That's the man!" I exclaimed in some excitement. "Why didn't you tell me you knew him on Sunday? Who is he?"

The Canon looked at my mother, then at myself.

"That is a portrait of the late Vicar, Mr.——, who died nearly seventeen years ago," he said quietly, and closed the book.

Such was the strangest experience that has ever fallen to my lot, because it seems to have no explicable reason. There were people in the church who had been co-workers and intimate friends of the dead man, yet I, a stranger, and a young girl not particularly interested in him, was the one person who saw him that day, returned in spirit, in the temporary absence of its lawful guardian, as I verily believe, to guard the place he so loved and for which he gave his life.

I offer no explanation. I saw this man as clearly as I saw the people about me; I had no idea till days afterwards I had seen anyone but a visiting stranger priest; I have never again experienced anything similar—but the thing happened, and there is its strange story.—"The Royal Magazine."

DO YOU READ?

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

AMAZING BURIAL DILEMMA.

"MUCH ADO ABOUT NOTHING."

A minister of religion has written to the "Œuvre" about a curious burial that has just taken place at Marseilles. It was of the four victims, three men and a woman, of a recent motor-car accident, reported in all the newspapers, on the road to Biarritz. Their car turned over on them and took fire, so that in a few minutes they were all reduced to an undistinguishable mass of calcined bones. These were collected, he writes, "by a pious hand," put into a common coffin, and sent to Marseilles for burial.

Now it so happened that the four victims belonged each to a different religion. One of the men was a Roman Catholic, the second a Protestant, the third a Jew, while the woman was a Greek Orthodox. Naturally the respective families desired a religious ceremony according to the victim's faith, but here a difficulty arose, for the clergy of the four various denominations refused to meet simultaneously.

The Roman Catholic clergy of the parish declined to officiate at the cemetery and went instead to meet the coffin at the station, where absolution was pronounced. The Protestant pastor, the Jewish Rabbi, and the Orthodox priest went to the graveside, but a sort of timetable had to be arranged for the various ceremonies and to prevent contact.

At this the writer of the letter is scandalized. Prayers said in common, he suggests, would have been much more becoming in such a unique case.

"Unique case, indeed!" comments ironically M. de la Fouchardiere, in the columns of the same newspaper. "Such a peculiar case of conscience," he writes, "would have given delight to the fathers of the Church, and it might well have provided us with several supplementary volumes of St. Thomas Aquinas . . . But none of the Councils had even forseen such a case, and indeed it does so much seem to bear the very marks of the Devil's own claws that it might have been brought about expressly to plunge the ministers of these four holy religions into the most extreme embarrassment."

The satanic scenario, adds M. de la Fouchardiere, was not complete: "It only needed to add a Free-thinker to the amalgam."—"The Manchester Guardian."

SERVICE !

By **META DEWES, Napier, New Zealand.**

I thought I stood at the rim of the World, and watched with eyes of awe a wondrous stream of light ascend from the surrounding gloom. Breathless I watched, and as I meditated deeper upon the phenomena before me, I read with the knowledge of my soul that I beheld the ray of prayer being offered up by the people of the Earth.

More and more wonderful grew the light, until I sensed that into it were drawn the vibrations of all the perfect things of Earth which go to make for harmony and love.

And as I watched, from the Heaven above me shone down another ray, greater than the first, and I knew the Heavenly ray was the power of Love being poured down to those who sought help from amidst the greyness of the World.

How I longed to ascend with the light. Into what glory might it not lead me. But, even as I longed, the Voice said "And what of those others; will you not help them?" I turned my eyes to the

Earth, and immediately my heart filled with a desire to comfort and love my fellow man. "Go, thou," spake the Voice, "and My love will help and guide thee." Thus I returned, and so take up my task; and with God's help I will comfort many.

SIR OLIVER LODGE.

WHAT HE USED TO THINK.

"Back in the 'seventies I was as sceptical about survival as any other young man of science," said Sir Oliver Lodge in the course of a lecture on "Evidences for Survival," delierved before a packed audience at Albert Hall, Leeds, as reported in the "Yorkshire Post."

"I thought we should never know one way or the other, and I did not bother. I did not particularly want to survive. When you are young you do not bother about it. You have your job to do here and plenty of interests, and leave the future to take care of itself. That is not a bad attitude. I do not want people to worry too much about it; only I do not want people to be afraid of the future, especially as they get older. The question whether we survive death or not is a scientific question, and we ought to be able to answer it. I do not call it a religious question. It has a bearing on religion, on conduct, on the human outlook on the universe; but the question itself is a simple one to be answered one way or the other. I feel able to answer it definitely in the affirmative, and I do not want to make any bones about it, or pretend it is doubtful."

SENSATIONAL POWERS.

Prominence has of late been given in the "Daily Chronicle," London, to the case of a young French bookmaker, known locally as the "Lyons Fakir," for whom some sensational curative powers are claimed. He cured, it is said, a tumour in his own foot, by simply laying his hand on the affected part, and states that he possesses the power of mummifying dead birds, fruit, meat, etc., by placing his hands on them, through the action of a current or fluid that retards decomposition. Dr. Locard and Dr. Biot, a former chief of Lyons hospital, observed some of the experiments, and are stated to have been much interested. In an interview the young healer said, "I only take patients whose cases doctors have practically abandoned."

"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.

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.

During the past month several visitors from oversea Lyceums have been present at our morning Lyceum Session, also a few inquirers, and as this service is the most instructive it is for the few earnest seekers after spiritual truth that we continue the morning session.

Many have been helped at our afternoon mediums' and Healers' Symposiums and our thanks for the success of these meetings are tendered to the following helpers: Mesdames Peach, Martin, Orion, Shrader, Bromley, Buckley, Hess, Verner, Ward; Misses O'Neon and Bracken; Messrs Midolo, Oliver-Jones, Window, Stent and Shaw.

Miss Gertrude Gardiner delivered a series of these addresses at the evening services, the titles being—"Spiritualism versus Christian Spiritualism," "The Soul's Sincere Desire," and "What all the World is Seeking," also Mr William Little delivered two addresses, one being "Spiritualism Applied to Everyday Life" and the other "Instruction on the Lyceum Manual". The mediums who delivered messages at these services were: Mesdames Douth, Drew (from Hobart) and McGeorge. Splendid vocal and instrumental items were rendered by Miss Millie MacCormach, Mrs Chapple, Mr and Mrs Carter and Mr Little.

With best wishes for a prosperous year to "Harbinger of Light" and kindred Societies.

GERTRUDE GARDINER, Hon. Secretary.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

The Seventeenth Anniversary of the above Society was held on Sunday, November 11th. Mrs Boden, Mrs Haworth and Mrs Marshall were mainly responsible for a very successful afternoon, whilst Mr E. Tozer (Pes. V.C.S.C.) and Miss Codling were the principal speakers at the evening service. Vocal items and recitations were delightfully rendered by Miss Boden and Miss Power.

Our Sunday afternoon services are being faithfully carried on by loyal workers, and Mrs Bowden, Mr Drake, Mrs Marshall and Mrs Pulfer have been our chief workers at the evening services during November.

The annual general meeting took place on November 27th at which the following office-bearers were elected for the ensuing year: President, Miss Clara Brown; Vice-Presidents, Mr Lawrence and Mrs Warner; Hon. Secretary, Mrs Alexander; Hon. Treasurer, Mr Greenwood; Committee, Mrs. Browning, Mr Cowan, Mrs Cowan, Mrs Greenwood, Mr Harper, Mrs Hughes, Mrs Moody, Mr Munro, Mrs Quinn, Mrs Stewart.

We have received news of Mr Moorey who sailed on his return trip to Melbourne on November 26th by S.S. "Esperance Bay" which is due in Fremantle on December 27th. Mr Moorey has intimated that he hopes to resume work with us on a date about the middle of January, and we feel that a hearty welcome awaits him. Please look carefully for our advertisements announcing his opening Sunday. He will doubtless have much to tell us relative to his experiences in England. With the object of giving all those interested an opportunity of greeting Mr Moorey we have arranged a special "Welcome Back" Social which will be held on Saturday, January 18th in the N.I.F. Hall, Corner of Latrobe and Exhibition Streets.

Season's greetings to all readers of "The Harbinger of Light" and to the worthy Editor of this most excellent journal.

WM. GREENWOOD, Recorder.

THE PRAHRAN SPIRITUALIST CHURCH.

The presence of the Rev. Lily Lingwood-Smith, who came from Adelaide expressly to take part, the "Rubwynne" orchestra a fine hall, with the platform gaily and very tastefully decorated, a plenteous supply of capable psychics and healers, good speakers and large congregations were contributing factors in making our 25th Anniversary services on Sunday, December 9th, truly successful in every respect.

At the afternoon service Rev. Lingwood-Smith eloquently extolled the many virtues of Spiritualism, and urged a greater devotion to spiritual realities. Mr Plum, conducting the service, paid tribute to the pioneers and present workers at Prahran, reminding all that the present function was only made possible by their great work. Then followed a great psychic and healing demonstration, the following taking part: Mesdames Alderwick, Douth, Gray-Duncan, Ezard, Gisel, Holt, Haworth, Ingram, Marshall, Marsdan, Plum, Potter, Purdue, Wyndham, Woods, Eaton, Grant, Pollard, Johnstone, Miss McFowler, Miss O'Neon, Messrs Crowle, Hill, Chapman, Johnston, Hayhurst, Cherry, Midola, Jones, Window, Pollard.

At the evening service inspiring lectures were given by the Rev. Lily Lingwood-Smith, Miss Codling, Mr Tozer, Mr Deacon and Mr Lawrence. Mrs Plum (President) ably conducted and guided the service to a successful conclusion.

On Friday, December 7th, a Welcome Social was tendered the Lily Lingwood-Smith and Mr Lingwood-Smith. Mrs Plum feelingly eulogised the great work already done for Spiritualism by the guests, and wished them a happy time at Prahran. Miss Brown (S.R.S.) Miss Gardiner (M.P.S.L.) Mrs Polis (S.O.S.) Mrs Gray-Duncan (Preston) Mrs Ezard

(Northcote), Mrs Ingram (Stanley St.) Mr Sherburnn (Malvern) and Mr Tozer (S.C of V.) supported Mrs Plum in her welcome. Mrs and Mrs Lingwood-Smith suitably replying. Items enjoyed were given by Mrs Johnston, Messrs Deacon and Plum and Master Frank and Miss Helena Plum. Refreshments and dancing completed an enjoyable evening.

L. J. PLUM, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

We celebrated our 6th Anniversary on the 18th November. It was a great success, representatives from various churches being present and addresses delivered by Mr Waller (Northcote) Miss Brown (S.R.S.) Mr Redfern (Brunswick Church) Mrs Kelly (Prahran) Mr Tozer (President of the Council) and Mr Harden (Richmond Occult Church). Our late President and founder of our Society (Mr Hanger) sent greetings from Sydney in the form of a beautiful bunch of white and gold flowers, the Society's colors, mixed with pink representing love.

We are very much indebted to the following speakers: Mr Starr, Mr Simpson, and Mr Ashwin, who have so ably given addresses at our evening services during the last month also the demonstrators at both afternoon and evening services.

Mr Stokes and Miss Galligar have been elected Deputy Leaders, in conjunction—all other offices remain the same, with the exception of Mr Tozer being made Treasurer and Mr Pollard added to the Vice-Presidents.

We send our usual Greetings to the Editor of the "Harbinger" and the season's greetings to all.

P. J. STOKES, Hon. Secretary.

CHURCH FOR ALL, NORTHCOTE.

Since our last report we have experienced a time of steady progress, are greatly indebted to the following speakers: Miss Gertrude Gardiner, Miss Tonkin, Mr Sutcliffe, Mrs Capon, Mrs G. R. Johnston and our President (Mr Johnston) The demonstrations have been very convincing, Mrs Arthur, Mrs Ezard and Mr Johnston are our veteran exponents. For their untiring efforts our Committee is indeed grateful. Mrs Kupch and Mrs P. Smith are making excellent progress.

Mr Johnston has held two dedication services at which the infant son of Mr and Mrs Pemberton, and the adopted infant son of Mr and Mrs Bolton were each dedicated to the cause of Truth.

Our social was a success. Mr Wagner's orchestra was once more a much appreciated acquisition. Miss Betts assisted the Committee greatly by attending to the programme in her own inimitable style. A box of sweets which Mr Tozer, at the previous social, had won and re-donated to us was disposed of. The proceeds from this box of sweets totalled £2/16/3. Thank you, Mr Tozer!

The Church sends to the Editor and to all sister churches greetings and best wishes.

G. R. JOHNSTON, Hon. Sec.

MALVERN SPIRITUALIST CHURCH.

We are deeply indebted to Messrs E. O. Jones, L. Cherry, G. Knight W. Fairweather and Miss Gardiner for elevating spiritual addresses.

Our afternoon circles are very well attended and we appreciate the services of Mesdames Woods, Douth, Holt, Potter, Baker Satterly, Giggle, Mr Chapman, Mr Hayhurst; healers Mrs Betts, Mrs Hey.

Our successful social season has just closed and with ample workers offering assistance in the future we are looking forward to a successful new year. Wishing the "Harbinger" and kindred co-workers the brightest season's greetings.

WM. SHERBURN, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS).

During the month of November our platform has been well supplied with good speakers, and our services have been well attended. We wish to thank the following speakers and demonstrators: Mrs Rose Weeks, Mr Bert Johns, Mrs Saaryarvil, Madame Consuelo, Aldag and Mr Birch.

The "At Homes" are well attended and we are fortunate in securing good speakers and talented artists. The guest on the 17th was Mrs Delbridge, of Newcastle, and the speakers were Mr D. Calman and Mrs Hanger, musical items were given by Mr and Mrs Easson and Mr de Jersey.

W. BROWN, Recorder

HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

We regret having to report that our secretary Miss Brown, is very ill, and at present in hospital. We would appreciate all sympathetic thoughts sent out for her complete and speedy recovery.

Our Sunday meetings continue to attract many intellectual truth seekers, Mrs Morrell's inspirational addresses being both lucid and satisfying.

Our "At Homes" also, are well attended, and we are fortunate in having among our members and friends, many gifted vocalists and musicians, who loyally support us on these happy occasions.

Fraternal greetings to all sister churches, and the Editor of "The Harbinger of Light."

GEO. A. CAYGILL, Recorder (pro tem.)

NORTH SYDNEY SPIRITUALIST CHURCH.

We deeply regret that on November 28th Mr Carl Leibinger, one of our oldest members, passed to the higher life at the great age of 90 years. He retained all his faculties to the end and was one of the oldest Spiritualists in New South Wales. May the Father's blessing be with him, and to his loved ones here we give our deepest sympathy.

We sincerely thank all speakers and demonstrators who have taken our platform during the past year and trust that they will give us the same loyal support in this year 1929. All success to "The Harbinger of Light."

S. H. FISHER, Hon. Secretary.

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

Our first social proved a distinct success; likewise our "At Home" held on Saturday, December 7th; the church was crowded, the guests being Mr and Mrs Sparkes, (N.Z.) and Mr Holder (Queensland). The speakers were Mr J. McLeod-Craig and Mrs Rose Weekes. Altogether the afternoon was very successful. Several Societies were represented and afternoon tea was provided by the ladies.

During the ensuing month, in the absence of our President, this centre will be in charge of Miss Major, with the able support and co-operation of Mr J. McLeod-Craig and Mr and Mrs Sparkes.

With all good wishes at this festival time to S.O.L., Melbourne, and greetings to the Editor.

ELLORY MAJOR, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.

The services have been carried on by Miss Major, Mr Jaeger, Mrs Somers and Mrs Semple. Also we have been pleased to welcome during the month Mr and Mrs Sparkes (N.Z.), and Mr Holder (Queensland). Mrs Sparkes is a clairvoyant of outstanding ability and we are pleased to report that they have decided to take up residence with us and take an active interest in our work. Mr McLeod-Craig has also consented to help in our work.

Owing to the advent of these valued co-workers, our President (Mrs S. F. Hanger) has decided to take a trip to Victoria for a short holiday in the New Year, leaving the church under the leadership and direction of Mr W. G. Jaeger our Vice-President.

With Xmas greetings to kindred Societies also to the Editor.

ELLORY MAJOR, Secretary.

QUEENSLAND.

THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

A special memorial "Service of Remembrance" in honour of the late Theodor Reinhold, president of the Spiritual Church, Brisbane, was held at the church's rooms on Sunday evening, December 2nd. The hall was filled, Mr S. B. Elkin (Vice-President) occupied the chair, and Messdames Overson and Sinclair, and Messrs Humphreys, Gentner and M'Blain delivered short addresses, referring chiefly to the excellent character of the late president as a gentleman of great ability and benevolence and a good Spiritualist. Incidentally Mrs McDonald, Miss Adams and Mr McDonald sang solos. Mr C. S. Payne presided at the organ, and Mr Chambers offered prayer. At the conclusion of each speaker's address the whole congregation stood for a few seconds in respect for their late leader.

On the following Sunday evening Mr W. J. Kerlin (Vice-President) occupied the platform and spoke on "He is Risen."

THE PASSING OF MR. REINHOLD.

We have been greatly grieved by the decease on November 15th of our beloved President, Mr Theodor Reinhold. Towards the last he suffered much physically, having had a severe operation, but he bore up with great fortitude and cheerfulness. He had always been of a cheerful disposition throughout his almost 68 years of usefulness as a school-teacher, Government Draftsman (he was for many years head of the Government Cartographic Department of the Lands Office), and as a devout Spiritualist, the founder and head of the Spiritual Church, Brisbane. He was our President for over twenty years, including many years before we were registered.

He was a man of great erudition, sublime intuitions, a ready speaker and, above all, a man of extraordinary kindness and enthusiasm. He was ever ready to help in every possible way all who approached him. His father before him had been a Spiritualist, coming from Swedenborgianism. He (our late President) came with his family to Australia some 58 or 60 years ago, became a pupil teacher, afterwards a full teacher, and then, having a great gift of drawing, became a draftsman and rose by good work and stirring conduct to the Head of the Department. He presided at our meetings with great thoughtfulness, delivered splendid addresses in his turn, and was always, on account of his magnificent sincerity and helpfulness, beloved by all with whom he came in touch.

His physical remains were interred on the afternoon of his passing in the Nundah Cemetery, in the presence of a large and distinguished gathering from the Land and other Government Departments, and many of his loving admirers from the Spiritual Church. There would have been a much greater concourse if the ceremony had not taken place so soon after his ascension.

Our church is now earnestly desiring to carry on in his footsteps. Senior Vice-President S. B. Elkin takes, until the end of the church year, (October) the chair, and is ably supported by the officers and members generally. On Sunday night, November 18th Mr Sinclair delivered a profound address from the platform on "Responsibility," and on the first Sunday night in December a special service of Remembrance was held.

In the passing of our devoted President we feel that we have only lost his bodily presence—his brave and noble spirit is still with us to encourage and to sustain and bless. The Lyceum was his especial care. His brother-in-law, Mr. W. J. Kerlin (Vice-President) has promised to carry it on according to his desires. Special Christmas arrangements are being made for the young people.

A. G. GENTNER, Secretary.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)

We are pleased to report steady progress during the past year, and have had quite a lot of new members coming into the church. We have been very fortunate in securing Miss Challis (late of Tasmania) as Librarian and hope to have in a short time one of the finest libraries on Spiritualism in W.A. as Miss Challis is a very enthusiastic worker and

thoroughly understands her work. We also have some splendid workers for the building fund. We have had a very successful year financially, and if continued it will not be long before we are in a church of our own.

The officers of the church are very grateful for the help from mediums and speakers who have given their services during the year.

The monthly "At Home" was held on December 1st. It being their 4th Anniversary a real enjoyable time was spent. The report for the year was read by the Hon. Sec., Mrs McDonough the balance sheet showing a rapid increase, our takings this year covering £100. Messages by Mrs Mitchell and Mrs McDonough were given, and items of interest were contributed by Mrs Lechamant (piano solo); soloists: Messrs Wells, Curtis, Shepherd; also song and dance by the little Misses Grossler. The social committee thank all those who have helped to make the At Homes a success and thanks are due to all ladies who provided the refreshments during the year.

A cancer appeal is to be held on the 15th December and we hope to be able to hand in a nice cheque to help fight this awful scourge.

Wishing the "Harbinger of Light" all good wishes for the coming year.

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

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

Due to the kindness of Mrs Edwards, we have been able to hang another picture in our Church; a portrait of the late Mrs Pedley, estimable psychic and healer, who for a short period was the pastor of our Church.

The subjects of address, at the Sunday and Wednesday evening services, have been as follows: "Whatever Things are True," "Sincerity of Thought and Conduct," "Some Questions Answered," "Freedom of Biblical and Spiritual Research," "Some Questions in Mediumship," "The Trend of Modern Thought." All of which addresses were by the pastor Mr R. A. Webb.

The address on Armistice Day, Sunday, 11th November, was delivered by Mrs E. Webb. The subject of "Blessed are the Peacemakers" was eloquently expounded. There was a beautiful floral display on and at the front of the rostrum; thanks to the thoughtfulness and generosity of several of the members.

The Social and Dance held on the 10th was very much enjoyed. Mr Les Anderson recited with wonderful power and expression, and Mrs Duguid and the Misses L. & G. Webb sang sweetly.

There was an interesting and pretty naming ceremony at the Lyceum on Sunday the 18th of November. It was conducted by Mrs E. Webb, and the name given to the infant daughter of Mr and Mrs Eyles, was Hannah Rose. The spirit name bestowed was Victory.

The Sunday night after meetings have been helped by several psychic members of the church, for which esteemed services we are thankful.

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.

F. B. (Brisbane): Thank you for kindly forwarding message.

Christianity and the After Life.—The one fact that stands out clearest in my clerical experience is that while Christianity still maintains its hold upon the world as a moral and ethical system, the verities of the Resurrection and the life after bodily death have lost the force they had originally, and which they were intended to have, and are at present partly obscured and relegated to a secondary place.—Rev. Chas. L. Tweedale, in "Man's Survival After Death."

TO RECORDERS.

All Reports to hand by December 15th are reproduced herewith. It was found necessary, however, to curtail details to meet the requirements of the printer, on account of pressure of work, consequent on the approaching Christmas and New Year holidays.

EDITOR.

SECRETARIES PLEASE NOTE !

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

THE EDITOR.

Send for our Catalogue!

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There are no fewer than fifteen photographs of gnomes and 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.

Referring to the discovery of this sub-human form of life, the author says: "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."

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WHERE ARE THE DEAD?

VIEWS OF NOTABILITIES.

This book embodies the special articles recently contributed to the great debate on the subject: "Where are the Dead?" in the columns of the "Daily News," London, and which aroused world-wide interest.

Scientists, such as Sir Arthur Keith, Professor Julian Huxley, Professor H. J. Spooner; men of letters, like Arnold Bennett, Hilaire Belloc, G. K. Chesterton, Hugh Walpole; eminent divines in Bishop Knox, Dr. Arundzen, the Rev. T. Rhondda Williams; the convinced Spiritualists, Sir Oliver Lodge, Sir Arthur Conan Doyle; men whose intellect and clearness of thought have placed them high in our modern culture, such as J. A. Spender, Robert Blatchford, T. R. Glover—these and many others have placed on record their convictions or speculations regarding this problem of the human race.

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