

# The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO  
**PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.**

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

|| "LIGHT, MORE LIGHT."—Goethe. ||

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

Vol. 60—No. 711

MELBOURNE, (Australia) MAY 1st, 1929.

Ninepence.



## LEADING FEATURES

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# The Harbinger of Light.

Edited by W. Britton Harvey:

MAY 1st, 1929.

Author of "Science and the Soul."

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## THE "HARBINGER'S" NEW COVER.

WE hope our readers all the world over will be pleased with the New Cover and its design, which appear for the first time with this (May) number of "The Harbinger."

The Proprietor of the Journal, Mr. W. Britton Harvey, had for a long time been considering an improvement in the outward appearance of the paper. During his convalescence, therefore, since his severe illness, he has devoted his time to thinking out a cover-design, that would be descriptive of the aims and ideals of the journal so dear to him.

The symbolic nature of the design will be evident to all. Emerging from the background of the picture is a masculine figure, partially veiled, with arm extended supporting a torch, representing the light of knowledge and spiritual truth. The light rays illuminate first the centres of education and religion, as suggested by the dignified buildings in the middle distance, and also the world of nature, symbolised generally by the trees and earth in the foreground. As the light approaches the mists of darkness everywhere disperse.

The high aspiration of "The Harbinger of Light" is thus signified, which is to aid in bringing the light of spiritual truth to mankind. In order to be light-bearers we know we must first be light-receivers. It is ever our hope that we may fulfil this mission, and to that end we shall strive to maintain the right mental attitude of receptivity, and cultivate the spirit of Goethe's earnest prayer for "Light! more light!"

## The Editorial Chair

### Shakespeare and Personality.

SHAKESPEARE spells mystery—and controversy. The man, and everything connected with him, is a problem, an interrogation point. The problem is a complication of literary, historical, personal, and psychological questions. More books, controversial and otherwise, have been written about Shakespeare and his works than about any other name famous in literature. His life begins with a question mark. When was he born? The 22nd, 23rd, or 24th of April (1564)? Nobody knows.

De Quincey recommends that in view of the uncertainty of the true date, the safest thing for the devout Shakesperean to do, is to drink to the poet's memory on each of these days, and he is bound to be right on one of them.

Not only has every line and word that Shakespeare wrote been submitted to the closest examination and the subtlest scrutiny, the larger question has even been raised, whether he ever wrote anything at all: whether Shakespeare himself was not a very ordinary play-actor, and whether the real author of the works that bear his name was not another person altogether—Bacon.

\* \* \* \* \*

Writing in the shadow of Shakespeare's anniversary, it is natural for the thoughts to turn in this direction. But we also recall especially a contribution to the subject made by the well-known novelist, Mr. A. S. M. Hutchinson, in a recent number of "Nash's Magazine." Written in the form of a light and amusing phantasy there is nevertheless an undercurrent of seriousness in the suggestion that Shakespeare possessed a dual personality, and that he was painfully aware of the fact. The surmise is not a new one that Shakespeare may have been an "inspirational medium." But we have never before been confronted with evidence, drawn from Shakespeare's own writings, of the sort Mr. Hutchinson produces in support of the theory that the poet or dramatist was, **and knew he was**, two men in one. The fact that authentic records, not only of dual, but of multiple personality, are in existence, makes it easier to accept the idea that the genius of Shakespeare is best explained on the basis of such a phenomenon. The great interest attaching to Mr. Hutchinson's article lies in the corroboration of the hypothesis, which he discovers, more particularly in some of the Sonnets. He quotes at length the Sonnet numbered 86, a careful reading of which should arrest the attention of every student of psychism:

Was it the proud full sail of his great verse,  
Bound for the prize of all-too-precious you,  
That did my ripe thoughts in my brain inhearse,  
Making their tomb the womb wherein they grew?  
Was it his spirit, by spirits taught to write  
Above a mortal pitch, that struck me dead?  
No, neither he, nor his compeers by night  
Giving him aid, my verse astonished.  
He, nor that affable familiar ghost  
Which nightly gulls him with intelligence,  
As victors, of my silence cannot boast;  
I was not sick of any fear from thence:  
But when your countenance fill'd up his line,  
Then lack'd I courage: that enfeebled mine.

\* \* \* \* \*

Following the line of thought suggested by Mr. Hutchinson we make the following comment upon this Sonnet. Shakespeare is alluding to no other than his alter ego. He knows he is two men in one, and the knowledge oftentimes humiliates him. He knows there is a higher and a lower, or perhaps we should call it a greater and a lesser Shakespeare. That greater one (we may ask), who or what is he? Is he the Superior Intelligence, the larger, overshadowing Personality of Shakespeare himself, who from his own serene heights condescends intermittently to use the mental and physical apparatus of the lesser Shakespeare, thereby giving utterance to

those magic words that comprise Shakesporean literature?

Or is that "greater one" a separate entity altogether, some spiritual Intelligence of exceptionally high order, who inspires Shakespeare, the play-actor, using him simply as the automatic recorder of his own sublime conceptions? Or, again, might we not conceive a combination of both the foregoing possibilities? Suppose there was co-operation between the three, viz., the higher spirits, the greater Shakespeare, and the lesser Shakespeare.

(Cf: "Was it is his spirit, by spirits taught to write," etc.)

The Author himself would not be able, we imagine, to solve these questions any better than we can. What does any man know of the mysteries of his own personality? "Aren't we all" much more than we are conscious of? Am I no more than the commonplace individual I appear to myself and to others to be? Is my total being contained within, and revealed in, this little bit of flesh and blood that struts the earth for a few short days? It is not unreasonable to think that in every man there is a "greater" and a "lesser" being, and that his personality, in its total sum, includes both. The distinguishing mark of the genius would then be that his greater self is able to express itself more completely through the lesser self, than is the case with the average human individual.

\* \* \* \* \*

Reading the sonnet again in the light of this hypothesis, we may understand that the lesser Shakespeare—the play actor—is trying to account for the silence that overcame him in the presence of—someone, the "dark lady," Mr. Hutchinson suggests. That greater self of him had indeed approached her "in the proud full sail of his great verse," and the lesser Shakespeare was most uncomfortably aware of his (the lesser's) comparative inferiority. For the greater one only manifested himself when he chose to. All the same (the poet affirms) it was neither his (the greater self's) spirit, nor yet his nightly compeers—the spirits who taught him "to write above a mortal pitch," who struck him—the lesser Shakespeare—dumb, on this occasion.

"I was not sick of any fear from thence:  
But when your countenance fill'd up his line,  
Then lack'd I courage: that enfeebled mine."  
(Some editions read "matter" for "courage.")

It must indeed have been very embarrassing to the Play-actor, when the Genius calmly left him to his own resources. There were times, no doubt, when he wished actually to be as brilliant in intelligence and wit as his writings suggested he was. And it humbled him when he could only present to view that very ordinary, uninspired, plain-speaking Will Shakespeare—a good fellow, to be sure, and quite likeable, but nothing above the common.

Such is the picture Mr. Hutchinson draws, and there seems to be good reason for thinking he may have hit the mark. How else can we account for the comparative obscurity of the man Shakespeare, amongst his contemporaries? How otherwise explain the phenomenon of a man of only average education, and no outstanding ability—for such he must have appeared to his own generation—producing those prodigious works of genius that bear his name? "Double personality," and the self-consciousness thereof, is the key that unlocks these problems.

\* \* \* \* \*

Our ideas of personality call for continual rectification. We regard ourselves, generally, as self-contained units of consciousness, entirely separated from each other. That is what we mean by a "person." But is that all there is to be said about it?

May we not conceive of a "continuum" of personality—a sort of universal flow—in the midst of which that which we call our personality—the individualised human being—manifests itself with all the appearance of being a separated unit. And it is separated up to a point, but not insulated, for there is continuously a unifying medium which links all together in one common substratum of existence.

This is suggested to us on the analogy of the "continuum" that some scientists postulate as the basis of existence of the physical world, with all its phenomena. Supposing something of the kind is true, we can more easily understand the possibility of personalities merging, or temporarily occupying the physical organisms of other "persons." None of us is so utterly isolated from the rest of the human beings around us, as to our essential being. On the hypothesis, there is a natural tie, an actual existent bond between you and me, and every other "personal" being in the world, or out of the world. You are an extension of my consciousness, I am an extension of yours. In a very real sense our souls are "bound up in the bundle of life" "The true understanding of personality becomes clearer to you as you realise your relationship to the whole . . . Personality is greater than you know, for the weakest person has the whole universe to draw upon—is entirely unlimited" ("Christ in You.")

\* \* \* \* \*

But these are questions for the philosopher, more than the journalist. It was in the attempt to clear up some of the mystery of Shakespeare's personality that we were led into these by-ways of philosophy. We conclude with the significant words of the writer just quoted, "Personality is greater than you know." And we venture to think that not the least valuable contribution Spiritualism is making to the sum of human knowledge is the revelation of the greatness, not merely of genius, but of the most commonplace "personality."

## Wayside Notes

### Dean Aickin on "The New Body."

In a condensed report of an Easter sermon delivered by Dr. Aickin, Dean of St. Paul's Melbourne, we were pleased to note a more reasonable view concerning the embodiment of the soul after death, than that which is popularly held, and than has often been expressed in orthodox circles.

The Dean is reported as saying, "To me it is a natural and reasonable expectation that when I have used up this present body in the service of God and man, I should enter at once, and without any break of continuity, into a new period of service in a new embodiment; a spiritual body, St. Paul calls it." And again: "It would be a travesty of the teaching of Christ or St. Paul to suppose that we have got to wait for the uplift of the body laid in the ground at burial for the renewal of personal activity." We entirely concur in this view of the matter, and are indeed glad that the Anglican pulpit is being used for the dissemination of a teaching so much more in accord with reason, and with the revelations of fact that have come to us in these latter days from beyond the Veil.

But the Dean's pronouncement sets us thinking. What has become, we wonder, of the old-time Sunday-school teaching, or of the old familiar doctrines that used to be preached with such assurance, as

though they were as fixed and undeniable as the stars in the heavens. What about the intermediate state of the soul in Hades; the long waiting-time between death and resurrection; the last Great Day: the general resurrection of the dead; the coming of the Judge: the judgment of mankind: the separation of the righteous from the wicked: the reward given to the former, and the punishment in Hell to the latter? Have all these doctrines been jettisoned? It is difficult to see how they could be made to fit in comfortably with the idea that at the moment of death we "enter at once, without break of continuity, into a new period of service in a new embodiment."

If that is the truth of the matter (and we think, with the Dean, that it is) how can there be an intermediate state of waiting until a general resurrection occurs, at which time the dead will rise with new spiritual bodies, and after being judged will receive final sentence for good or ill?

It looks as if, very quietly, with no solemn sound of passing bell, or funeral rites, a whole lot of orthodox theology is silently being dropped into the limbo of things forgotten—or things one would like to forget. Those who have long been ahead of the traditional teaching in regard to these questions, view with satisfaction the advance—slow though it be—of orthodoxy to the ground lately occupied by heterodoxy. At the same time they may feel a little aggrieved that in the meanwhile they should have been looked at askance, and even held in contempt, simply for anticipating a doctrinal position which the mass of Christians gradually come to accept. Such, however, is the fate of the pioneer in all directions of human research and discovery. His contemporaries laugh at him; call him by uncomplimentary names; blame him for his foolhardiness; sneer at his best efforts; but they end up with taking full advantage of his quixotic endeavours; and quietly settle themselves down in his cleared spaces, to their own great comfort and profit. And the worst of it is they have not even the grace to acknowledge their indebtedness.

Are we indulging in a very wild phantasy when we see in imagination some future—very future—Dean of St. Paul's receiving and delivering an "inspirational address," quoting, perhaps, incidentally, from the Scriptures of Cleophas, and finally announcing to the congregation that a circle will be held in the Chapter House at the close of the service, for those who desire to hear from their friends on the Other Side?



## Two Kinds of Deception.

The subject of bogus mediums has been fully dealt with in previous numbers of "The Harbinger of Light," and there is nothing new to be added to what has already been said. From time to time we must expect exposures to take place. Spiritualistic circles are no more immune to the evil practices of impostors than any other association of human beings. Information comes to us, occasionally, from various quarters that such and such a medium has been "exposed." Later events may justify the charge of exposure. But sometimes they do not. Mediumship is a more complicated phenomenon of psychism than the unreflecting person realises. We have no desire whatever to minimise the evils attaching to fraudulent practices of this sort. Indeed, no one can abhor these things more thoroughly than the earnest Spiritualist, and no one is more anxious than he to keep Spiritualism clear of all such detest-

able wickedness. Nevertheless the greatest circumspection must needs be observed in the unpleasant task of unmasking a suspected bogus medium.

Sometimes the sitters in a circle are themselves not entirely free from blame. They fail to do their part. Again and again investigators into Spiritualism have been warned against countenancing circles where the medium will not submit to the closest scrutiny, as a safeguard against deception. The genuine medium, so far from resenting these precautions, will welcome them, and will readily assist in insuring the validity of the proceedings.

There is another species of deception that calls for as severe censure as that just alluded to. We refer to the odious methods employed in obtaining convictions against professional clairvoyants. From Sydney and Perth come reports of the prosecution of certain clairvoyants, one on the ground of fortune-telling ("using a device to deceive and impose," was the technical charge); and the other for having given medical advice. In both cases the accused were found guilty and fined. The Perth Police Magistrate not satisfied with the punishment inflicted added his opinion, to the effect that, "The public must be protected against charlatans, of whom, I submit, the accused is a glaring example." Not less, we venture to submit, do the public need protection against the detestable methods by means of which the law, in the persons of police agents, brings about these prosecutions.

The custom is for a police-woman, or some other agent of the police, to go in disguise to the person suspected of law-breaking. The agent pretends that she is ill and is wanting medical assistance, or she is in trouble and desires the advice that the clairvoyant may be able to procure for her through "unseen friends." The whole thing, of course, is a cruel deception, what is called in film-language a "frame-up." The agent is not really ill, does not really want any help—but wearing the mask of good faith, imposes on the trustfulness of her victim, goes through with her miserable farce, and all for the purpose of tricking the person into a technical illegality.

Practices of this sort are contemptible in the extreme, and bring no honour to the Courts of Justice that sanction them. The one most flagrantly guilty of "using a device to deceive and impose" is, of course, the police-agent herself. For she acts her part deliberately, of set purpose. It is admittedly a plot to entrap the unwary. She is an absolute impostor for the time being, as well as being an agent provocateur. Whereas the clairvoyant may be, and in many cases probably is, perfectly genuine in the practice of her art—or whatever we might call it.

It is far too late in the day to condemn clairvoyance in general as an imposture. Scientists and medical men of the highest reputation have acknowledged that clairvoyance is a fact. And there might at least be a presumption in favour of the suspected person that is practising her (or his) profession she is acting in perfect good faith.

But in any case, whether the clairvoyant is or is not genuine, the methods employed in securing a conviction are entirely reprehensible. They are tantamount to a conspiracy to bring about an act of law-breaking. If they are justifiable as a principle of action why should they stop at victimising unsuspecting women? Why does not a police agent conspire with a suspected burglar to commit a burglary, or with a fire-fiend to commit arson, or with any other potential law breaker to commit a crime which—the law having been broken—shall be used to bring about a conviction? Self-respecting women acting as police-agents, should not be called

upon to do the degrading work of agents provocateurs; and it is to be hoped the law will be so amended as to make illegal, all attempts to obtain convictions under this discreditable system.



### Anzac Day.

Much water has flowed under the bridge since the first great Anzac Day was impressed on the pages of Australian history. And in the meantime radical changes of thought in regard to war and to world politics have taken place in the minds of the people. There was a time when the profession of arms was held in high esteem as one of the most admirable any man could adopt. And in days gone by fighting was not incompatible with chivalry. Contending foes could safely rely on the strict observance of unwritten codes of honour, notwithstanding the advantages that might accrue to the one who dared to violate the code.

"Our bugles sang truce, for the night cloud had lowered."

How guileless the words sound in our ears now! The whole army could lie down in peace and take its rest, because, with the approach of darkness, the bugles forsooth, had sounded a truce! What a different thing is warfare to-day! and what changes have come over the public mind in regard to war, even since 1914. What we thought about war then is no indication to what we think about it now. There is, indeed, no lessening of the feeling of national pride in the part Australia and New Zealand played, when their thousands of young soldiers faced their first baptism of fire in the great war. And the true sympathy that went out towards the men who came back, maimed, blinded, or otherwise crippled in greater or less degree for the rest of their lives, suffers no diminution as time goes on. Anzac Day is still a day of glorious memories (though tinged with sadness) as well as the anniversary of a great triumph.

But about war in general, and about the present state of world politics, a marked change has come over the public mind. Steadily and surely a strong antagonism has grown up in the hearts of the people against war as a means of settling international disputes. The feeling amounts to one of righteous indignation. Questions continue to be asked; what has the world gained by the war of 1914-1918? How much nearer are we to universal peace? Have results justified the great outpouring of life and treasure during those four terrible years? Far be it from us to say that nothing has been gained, or in any way to belittle either the heroism or the moral value of the sacrifice then made. But we confess we share in the growing feeling that war is a hideous anachronism; a degrading atavism; a reversion to savagery. We look upon the bare possibility of war between civilized countries as the greatest blot on our modern human evolution.

An example of this attitude of mind that is so strongly taking hold of people everywhere, is seen in a striking document that was recently brought to light, and has been mentioned in various papers and journals. It came under our notice in "The Commonwealth" magazine. This document, it seems, was found amongst the papers of a deceased British officer. His experiences of war, in all its actual horrors, produced a great revulsion of feeling, which he expressed in the following terms:

"Having been through the hells of war I can smile at the shams, pretences and excuses the despots of the past had made for lighting the fires of hell and bringing about war and bloodshed. In the light of our new knowledge the truth should be known.

No longer will I raise my sword in defence of uselesss slaughter. I would rather be an obscure man, poor and despised, than rise to the height where new destinies of the world are opened through paths of blood. The sword, the gun, and bayonet, through the ages, have brought nothing to mankind but tyranny, despotism, and a host of crimes which place man on a lower level than the beast."

If we are not greatly mistaken the sentiments here expressed would find an echo in the hearts of a very large number of the gallant men who passed through the fiery ordeal of the war. If Anzac Day, besides being a day held in reverence and with all grateful remembrance, could become also an occasion for fostering the humane spirit that shall at last make war an impossible thing, it will be rendering a service to mankind beyond all valuation. After all, unless the highest religious teaching given to man since the world began is hopelessly wrong, warfare will never bring peace to the earth. One has said: "They that take the sword shall perish with the sword"; and in another Scripture it is written: "Hatred can never be overcome by hatred; hatred can only be overcome by love."

### PERSONAL.

Many inquiries are still being made concerning the health of Mr. W. Britton Harvey, Editor of "The Harbinger of Light." It will, therefore, be learnt with pleasure that he is still making very satisfactory progress and has been enabled to visit the office—the first time for nearly four months. He will however, re-assume the duties of the Editorial Chair as early as practicable. Meanwhile the work is being carried on by most capable hands, and the editor is gratified at the appreciative comments on their efforts that have come to hand during his protracted illness.

\* \* \* \* \*

It is with extreme regret that we have learnt of the passing to the higher life of Mr. C. C. Nation, at Raetihi, New Zealand, the only son of Mr. W. C. Nation, of Levin, proprietor of the "Message of Life," of Levin. The sad event followed an attack of influenza and our sincerest sympathy is offered to Mr. Nation senr. and other members of the bereaved family who have to endure this sad and sudden loss.

### MR. F. W. PERCIVAL.

Mr. Francis William Percival, whose death at the age of 85 is announced, was one of the founders of the Society for Psychical Research. He was a keen student of archaeology and a Fellow of the Society of Antiquaries. Mr. Percival, who was educated at Cheltenham and Brasenose College, Oxford, was a member of the Bar, and was formerly an Inspector of Schools and Examiner in the Education Office.—"Morning Post," London.

Strive to bring the God that is in us to the God that is in the All.—Plotinus.

I know you cannot see the other world. But it is all around us, and I believe at this very moment we are encircled by a cloud of invisible intelligences.

DEAN PARKYN.

### To Shastaphone Users.

Mr. Ayling having passed to the higher life, all communications concerning Shastaphone development, repairs, etc., should be addressed to—  
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Kindly enclose stamped envelope for reply.

# Joan of Arc: Was She a Medium?

By J. D. LECKIE.

THE ceremonies in commemoration of the 500th anniversary of Joan of Arc's famous journey from Chinon to meet the Dauphin of France, have already taken place at Vaucouleurs in Lorraine where Joan may be said to have commenced her mission. A more formal religious ceremony will be conducted by the Papal Legate in Orleans cathedral on May 8th, to commemorate the 500th anniversary of the raising of the siege of that city by Joan, who is also, on that account, known as the maid of Orleans.

Joan's remarkable career has been the subject of much discussion. Was she only a visionary, this simple country girl, who was first burnt alive at the stake as a witch, and afterwards canonised as a saint by the Pope? Even if we allow for exaggeration, rumour, and hearsay evidence, there is a substratum of truth which cannot be ignored. The evidence which caused the Bishop of Beauvais to consign her to the flames as a witch must have been of a more substantial nature.

Was Joan a medium, in the Spiritualistic sense of the word? During the middle ages, "mediums," in the popular conception, did not exist; they were simply classed as witches, and as such, in common with heretics, condemned to the stake. To-day, mediumship is an honourable profession; though the number of genuine and satisfactory mediums is very few. Were the "voices" which Joan heard simply the "direct voice" communication now so much in vogue in Spiritualistic circles in London?

In direct voice communication the presence of a medium is not always necessary, unless the percipient himself is classed as such, as perhaps he should be. This, of course, is different from the trance mediumship, in which the communicating entity speaks through the voice of a medium. The direct voice proceeds from space, and the speaker is generally invisible. Perhaps the most famous modern apostle of the direct voice cult is the American George Valiantine, who has given a number of remarkable seances in London, in the presence of the most eminent men in England, and the genuineness of the phenomena has been proved beyond question; such explanations as ventroloquism, the subconscious mind, etc., being ruled out as impossible in the face of the severe tests imposed.

The conditions under which Joan lived were all favourable to the development of mediumship. A simple country girl, she grew up in close touch with Nature; in solitude also, except for the companionship of the sheep which she tended. When she first heard the voices, she was about thirteen years old (an age most favourable to psychic development); she had been fasting—another condition favourable to the exercise of psychic gifts.

Mediumship assumes many forms; in fact there are scarcely two mediums who use exactly the same procedure, and the form of manifestation also varies greatly. In the year 1858 there lived near Lourdes (also in France) a simple country girl named Bernadotte Soubirous. When about thirteen (the same

age, it will be noticed, as Joan when she discovered her psychic gifts), she developed the power of mediumship. But whereas Joan's mediumship was manifested through the hearing of voices, that of Bernadotte appeared in the form of visions. That these visions were no mere dreams or hallucinations was amply proved. The story is too long to relate here, but the visions ended in the discovery of the famous healing spring which still attracts pilgrims from all parts of the world. And no one who has investigated the matter can deny that some of the cures effected can only be described as miraculous, though only a few of the pilgrims obtained marvellous results, and many were not relieved at all.

In connection with Joan, one curious fact may be noted. During the great war, it was the custom in the French army, and in others as well, to issue a password (changed daily) to the troops. Early in September 1914, the German troops had arrived within forty miles of Paris. The fall of that city was considered imminent; the "London Times" had already prepared its readers for such an event; the French government, equally apprehensive, had ordered the public archives to be packed up, and was preparing to evacuate the city and establish a temporary capital at Bordeaux. The Germans were jubilant. In six weeks after the outbreak of hostilities they had reached sufficiently near to Paris to commence the encircling movement which was destined to hold the city in an iron grasp. In their former war of 1870, hostilities also began in July and in six weeks they had reached Paris. "History repeats itself" they declared. But suddenly the situation changed. The battle of the Marne was fought, the Germans were hurled back, and the whole course of the war was changed. It is said that on that fateful day, which saved Paris and France, the password issued to the French troops was "Joan of Arc." A coincidence perhaps, but there are many who believe that Joan had again saved France.

"It is a mistake into which spiritually-minded men have fallen, that God is apprehended and known by a special faculty. The fact is that every faculty is serviceable in this noble work. We reach the Divine through our aesthetic faculties when our soul is stirred by a grand burst of music, or by the contemplation of a magnificent landscape. We reach the Divine through our purely intellectual faculties, when, by true reasoning, founded on sound observation, we master any great law by which God governs the world. We reach the Divine through our emotional nature, when pure grief or pure love, holy longing, unselfish hope, righteous indignation, elevate us above the prosaic level of customary equanimity, and help us to realize the incomparable beauty of holiness."—P. S. Menzies. (Formerly of Scots' Church, Melbourne).

## 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.

## FAYS AND ELVES.

AS SEEN BY A SENSITIVE.

The belief in fairies is still scoffed at by most "sensible" people. But there are some, at least, who know of their existence for a fact. Amongst this number is Mrs. Cantlon, clairvoyant and trance medium of Sloane Square, London. A friend induced her to tell her particular fairy story, which here follows:

"Since I was a child," she said, "I have always loved fairies; but I never saw them. A year or eighteen months ago there was an article in "Light" by Captain Crawford, R.N., saying that he had come in touch with fairies, but not being psychic he did not know much about his discovery. I wrote to him suggesting he should come and sit with me.

"He came, and I have been in direct contact with fairies ever since. I see them only clairvoyantly. After they first came, they wrote through my hand to Captain Crawford. Such tiny little writing it was—absolutely minute. And such old English words they used, and some words we could not understand at all. They tried to tell him about themselves, and what they were doing in connection with his work. They also drew little pictures of themselves."

"And what are these fairies like?" I asked.

"I always see them in little groups—men and women. The little men are dressed in jerkins and long trousers, with pointed toes. Some have long flowing beards; others are clean shaven. Some, wearing a sort of skull cap, show no hair at all. Others have pointed caps. Their eyes are very noticeable, because they never blink, and they are as black as jet.

"The little girl fairies are dressed in a sort of pale coloured wispy garment, with iridescent sort of wings. They appear to float through the air; but the little men walk on the ground.

"Since Captain Crawford came, other sitters have also brought them. To one, a lady, I described a little man, dressed all in brown, sitting cross-legged, like a tailor, on her knee. He appeared to be very busy mixing or pounding something in what looked like a little wooden bowl. 'Oh, yes,' she exclaimed, 'I recognise him, he helps me in my work; he is mixing herbs.'

"This little man has several times paid me visits since I first saw him, and chiefly when my children have been ill. I always call him the fairy apothecary.

"But what surprised me most was that when I went to Minehead for my holiday this year and took a number of snapshots, a lot of these little people, though I had not seen them at the time, appeared on the plates."

Mrs. Cantlon showed me a dozen or more snapshots, and there among tumbling waterfalls and on the wild flowers, and in the branches of trees, are several fairy forms. I wish they could be reproduced, but I fear they are too tiny, too delicate and ethereal. There are beautiful little fairies with wings; there are jolly little gnomes; and there is one most lovely little face in a flower—the flower fairy. Let us call her. She really has the prettiest face imaginable.

Over some of these fairy photographs there is a thin ectoplasmic mist. Since they have been developed many spirit faces have also appeared on them; and the curious thing is that, until I pointed them out to Mrs. Cantlon, there were several she had not before noticed. I daresay some of her sitters will recognise these faces.

I asked her if she ever heard fairy bells or heard the fairies singing?

"No," she said, "but they dance, always in circles, in the air or on the floor. I see them sometimes in my bedroom, and they come to my circles. My children also see them. They take them as a matter of course; they don't think them extraordinary at all."—"The International Psychic Gazette."

## CORRESPONDENCE.

MR. H. DENNIS BRADLEY REPLIES TO CRITICISM.

To the Editor of "The Harbinger of Light."

Sir.—

In an article appearing in your issue of February 1st, under the heading of "Spiritualistic Literature," by "An Impartial Critic," the following paragraph appears, which it is necessary to quote in full:—

"Turning now to another book which has been very widely read, and which contains much that is interesting and important, we find the same thing. One or two examples will suffice. A certain doctor holds forth in an impressive manner on the subject of cancer and its cure. His knowledge of the pathology of cancer, however, is absolutely prehistoric. It is possibly what was current when he was alive about a century ago, when practically nothing was known of the cell structures of bodily tissues.

How are we to explain the fact that this doctor who, according to the author, is a man of keen intellect, solemnly gave a lot of pseudo-medical information that is not even up to the standard of a patent medicine advertisement? Why did neither he, nor the writer of the book in question take the trouble to inform themselves, to bring themselves up-to-date on the subject? The reader must clearly understand that one is not cavilling at the doctor for not knowing these things, but at his not realising that he did not know, and still more at the author for including this very damning material in an otherwise valuable book."

It is fairly apparent that this paragraph refers to the suggested treatment given in the "direct voice" by the spirit entity of "Dr. Barnett"—in the presence of the two medical men, Dr. Abraham Wallace, and Dr. T. Moore O'Donnell, who were sitters at these particular seances held at "Dorincourt" during 1925, the details of which were published in my book, "The Wisdom of the Gods."

If "An Impartial Critic" possesses the medical knowledge he implies, an expectant world would be very interested to know what progress he has made in his research for the successful treatment of cancer, which still remains a universal scourge.

It is necessary to ask the writer of this article by what means he can prove that the suggested remedies given by "Dr. Barnett" do represent a "lot of pseudo-medical information that is not even up to the standard of a patent medicine advertisement."

As a writer and recorder of psychic phenomena I have been scrupulous in retelling all that transpires at seances, whether positive or negative, informative or futile. This is the only scientific method of recording psychic phenomena. Therefore, I can see no justification in "cavilling at the author for including this very damning material in an otherwise very valuable book."

The medical profession is notoriously the most confined trade union extant. There are, however, fortunately, some who exclude all prejudice and who are willing to explore any channel from which it is possible to glean further knowledge and ameliorate disease.

It will probably surprise "An Impartial Critic" to learn that a Cancer Specialist of the very highest standing in England, and one possessing his own laboratory, did not deride the suggested remedies published in "The Wisdom of the Gods," but continued a series of experiments for a considerable period of time. In September last, I received a letter from him, from which I quote this extract:

"Following on your own observations we have made a study of the prickly pear, and by preparing remedies from it we have certainly found a useful agent in combating the slow-growing fibrous type of cancer and other fibrous infections. As time goes on we shall of course accumulate further knowledge, but I feel that you will be interested and probably pleased to know the result of your own investigations."

It will be understood that circumstances naturally prevent my publishing the name of the doctor, as innumerable patients might quite conceivably object to being treated with remedies given through psychic sources. I can, however, vouch that this letter was written by an eminent scientist whose name is famous.

Yours faithfully,

H. DENNIS BRADLEY.

# NOTES FROM AMERICA.

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

EVIDENTLY W. T. Stead, in spirit life, made no mistake about the news value of Hinchliffe's return, for it has inspired the first reasonable article dealing with Spiritualism that has been printed spontaneously by the San Diego "Sunday Union"—a broad-minded paper enjoying a large circulation.

The writer of the article makes some apt remarks concerning the more rapid progress made by Spiritualism in Great Britain than in the United States. In America Spiritualism has fallen into disrepute owing to the malpractices not so much of its exponents as of those who have used it as a cloak for their deceptions, as well as of those who have sought notoriety as "exposers" of mediums. Besides, Great Britain possesses leaders willing to champion an unpopular cause that they believe in; whereas in this great Democracy every so-called leader has his ear to the ground, listening for the tramp of the multitude.

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Another recent case of spirit return as rich in publicity values as that of Capt. Hinchliffe's is the return of Houdini through the mediumship of Arthur Ford, at that time leader of the First Spiritualist Church of New York.

Houdini, after giving the countersign, accepted as correct by his widow, said that he had much work to do through the same medium, because he wished to undo the harm he had done the cause of Spiritualism. In carrying out this work of restitution Houdini will, of course, have to meet the effects of his own wrong teaching. He who strove so ardently to destroy public confidence in all mediums must now depend upon that confidence if he would give the world assurance that he lives. Probably those whom he, when alive, succeeded in persuading that mediumship is nothing but deception will have to wait, as he did, for death to enlighten them.

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Unusually swift justice, involving life imprisonment, has recently been meted out to two young men of Pennsylvania for killing an aged farmer who, they believed, had "hexed," or bewitched them. The newspapers, accustomed to the daily list of murders prompted by greed of gain, seem to have learnt to regard the desire to get money as a decent excuse for murder, whereas the urge to kill caused by superstitious fears they look upon as exceptionally shocking and degrading. Belief in witchcraft does not yield to modern materialistic science; because the latter denies the very existence of spirit, concerning which the voodooist has at any rate an inkling—though a perverted one. Clearly, the only cure for witchcraft is a course of instruction in the relations that actually exist between the world of spirit and the material world,—in a word, Spiritualism.

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As the "Margery" mediumship becomes more widely known it meets with a more congenial atmosphere than that found in its native Boston. By their sustained efforts, despite strong opposition, in laying before the public at large real evidences of

spirit life and power "Margery" and Dr. Crandon, as well as Walter, are doing more than all the churches of America combined to prepare the way for a spiritual renaissance.

It would be unnecessary, I think, to describe in detail any of the new and striking cases, in which unknown words and numbers when exposed in total darkness before an empty cabinet were read simultaneously by "Margery," who was eight miles away, and by two other mediums in more distant localities.

Phenomena such as these are in the highest degree important, because they provide the necessary first step upward from materialism. For the public mind can be influenced, to-day, solely by authenticated scientific facts, and not at all by "opinions," whether ancient or modern. And Spiritualism alone of all religions and systems of faith begins its attack on materialism by proving, instead of by assuming, the existence of a soul in man.

But for a person to keep on taking this first step incessantly, up and down, leaves him still at the foot of the ladder. And there are many who do this; but Spiritualists, who have accepted the truth of spirit return, press on to learn something further concerning the nature of the spirit world and of their own appointed destiny.

Even from such cases as those referred to above, something besides immortality can be learned of spirit life that is helpful and explanatory. The question has been asked how it is that Divinity can at the same time attend to a multiplicity of calls from different places. But here we find Walter manifesting in various places as instantaneously as thought can travel. There is much evidence to show that the human spirit when freed from its material body and when endowed with its proper spiritual power begins to take on something of the character of infinitude.



## FRENCH SPIRITUALIST FINED.

One of the best known Spiritualists in Paris, M. Ieador Pugliere, an orchestra conductor, has been fined 16/- in a Paris police-court for practising medicine illegally. He was ordered to pay £4 damages to the doctors' organisation.

One of M. Pugliere's clients said he had cured cancer by the imposition of his hands, and a woman declared that he had cured her of a dreadful skin disease. A mother said he had made her son grow ten inches in six months.—"Central News."



## MORE SPIRITUALISTS.

In three years, so I was told the other day, the number of Spiritualists who are members of some definitely constituted Spiritualist organisation has trebled. Membership is still growing, and the oldest of the many London Societies has over 1,000 members. The number of independent workers and investigators has also increased greatly.—"Weekly Despatch."

## "WHY AM I CERTAIN SPIRITUALISM IS TRUE?"

CONAN DOYLE ANSWERS.

"That I am perfectly certain is surely demonstrated by the mere fact that I have abandoned my congenial and lucrative work, left my home for long periods at a time, and subjected myself to all sorts of inconveniences, losses, and even insults, in order to get the facts home to the people.

To give all my reasons would be to write a book rather than a chapter, but I may say briefly that there is no physical sense which I possess which has not been separately assured, and that there is no conceivable method by which a spirit could show its presence which I have not on many occasions experienced. In the presence of Miss Besinnet as medium and of several witnesses I have seen my mother and my nephew, young Oscar Hornung, as plainly as ever I saw them in life—so plainly that I could almost have counted the wrinkles of the one and the freckles of the other.

In the darkness the face of my mother shone up, peaceful, happy, slightly inclined to one side, the eyes closed. My wife upon my right and the lady upon my left both saw it as clearly as I did.

. . . On another occasion my son came back to me. Six persons heard his conversation with me, and signed a paper afterwards to that effect.

. . . My brother, General Doyle, came back with the same medium, but on another occasion. He discussed the health of his widow. She was a Danish lady, and he wanted her to use a masseur in Copenhagen. He gave the name. I made inquiries and found that such a man did exist. Whence came this knowledge? Who was it who took so close an interest in the health of this lady? If it was not her dead husband then who was it?

All find-drawn theories of the subconscious go to pieces before the plain statement of the intelligence. "I am a spirit. I am Innes. I am your brother."

I have clasped materialised hands.

I have held long conversations with the direct voice.

I have smelt the peculiar ozone-like smell of ectoplasm.

I have listened to prophecies which were quickly fulfilled.

I have seen the "dead" glimmer up upon a photographic plate which no hand but mine had touched.

I have received through the hand of my own wife, notebooks full of information which was utterly beyond her ken.

I have seen heavy articles swimming in the air, untouched by human hand, and obeying directions given to unseen operators.

I have seen spirits walk round the room in fair light and join in the talk of the company.

I have known an untrained woman possessed by an artist spirit, and rapidly produce a picture now hanging in my drawing-room which few living painters could have bettered.

I have read books which might have come from great thinkers and scholars, and which were actually written by unlettered men who acted as the medium of the unseen intelligence, so superior to his own. I have recognised the style of a dead writer which no parodist could have copied, and which was written in his own handwriting.

I have heard singing beyond earthly power, and whistling done with no pause for the intake of breath.

I have seen objects from a distance projected into a room with closed doors and windows.

If a man could see, hear, and feel all this, and yet remain unconvinced of unseen intelligent forces around him, he would have good cause to doubt his own sanity. Why should he heed the chatter of irresponsible journalists, or the head-shaking of inexperienced men of science, when he has himself had so many proofs? They are babies in this matter, and should be sitting at his feet."

—From "Memories and Adventures" by A. Conan Doyle.



## A GIRL STOWAWAY'S UNCANNY EXPERIENCE.

"DEAD" SEAMAN RETURNS TO CABIN.

Miss Jeanne Day is an enterprising young lady who determined to make history for herself by stowing away on a Finnish sailing ship trading between Australia and England. Disguised as a boy she managed to hide herself on board the four-masted barque "Herzogin Cecilie," before it left Australian shores at the latter end of last year. Miss Day tells the very interesting story of her adventures in the pages of the "World Wide Magazine." Probably there was nothing farther from her mind on that memorable voyage than adding to the records of occult experiences. All the more value, therefore, attaches to her simple, straight-forward account of a strange incident that happened to her on board the barque, as given in the magazine referred to.

"The sailor is proverbially superstitious—perhaps with reason. Cut off from the hectic life of crowded cities, and far from his fellow-men, he is brought close to the wonders of the Infinite, and he sees many strange and unaccountable things. Be that as it may, the episode I am now about to recount is absolute fact.

As I lay asleep in my cabin one dark night, I awoke with a feeling that there was someone in the room. I sat up quickly, but saw no one, although the uncanny feeling persisted. Lying down again, I drew the sheet well over me, but I could not get rid of the sensation that I was not alone.

Presently I peeped out once more, just to make absolutely certain, and to my amazement beheld the figure of the "Cecile's" former sail-maker, whom I had met when she visited Port Lincoln the previous year, and who, I knew, had been paid off when the ship reached her home port. He was an old Irishman, a typical "shell back," with a keen, weatherbeaten face. He stood there looking at me with a disapproving sort of expression, and then seemed to fade away.

The vision was so vivid that the following morning I remarked casually to the Captain: 'What happened to your former sail-maker—the man you had last voyage?'

"Oh, he was paid off," he told me. "You're in his cabin."

Thereupon I told the Captain I had 'dreamed' about the old man the night before; it wouldn't have done to say that I had 'seen' him. I asked if he was dead, and was told that, on the contrary, he had been very much alive when the "Cecile" left Sweden. I thought in my heart: 'Anyway, he is dead now!' But I didn't say so; I even laughed at myself for entertaining such an absurd idea.

'He doesn't like a girl being in his cabin. That's what it is,' laughed the Captain and mates, and forgot all about the incident. But night after night the old man appeared to me, till at last I kept the lamp burning through the dark hours and slept on the sofa instead of in my bunk. Later, when we reached Falmouth and received the Swedish newspapers, the Captain called me up one day and said: 'Read that!' He pointed to a paragraph, and I saw to my amazement that old Gustafsen had died on the very day when I had first seen him! And that is the absolute truth."

That the Divine life and energy actually lives in us, is the profoundest knowledge that man can attain.—Fichte.

Every soul is not only the inlet, but may become the outlet of all there is in God.—Emerson.

# Finding a Lost Deed.

A CLAIRVOYANT'S GOOD WORK IN AUCKLAND.

"What practical good are all these occult beliefs and practices?" is a question frequently asked by the sceptical critic. A family in Auckland (N.Z.) have reason to be grateful for at least one clairvoyant's valuable assistance. The following account of the finding of a lost deed is culled from "The Press" (N.Z.):

A visit paid "just for a joke" to a travelling clairvoyant who was then in Dominion road will mean the recovery of a fortune by an Auckland family. For years a diligent search had been prosecuted for a missing document which would enable the family to inherit a valuable Australian property. Time and money had been spent freely, but in vain. Then a member of the family visited a clairvoyant. He answered her question before it was asked. One short sentence from him was worth many thousands of pounds, for the mystery of the lost inheritance was solved.

Nearly a hundred years have elapsed since the Williams' inheritance passed from the hands of its rightful owners, but its romantic history is preserved in documents now held by the senior member of the family, Mrs. J. K. Williams, of Dominion road. Even with all the available records carefully collected, some aspects of the mystery are still inexplicable and are likely to remain so, but the main outline of the story is plain.

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The earliest record of the property is found in the diary of Mr Thomas Kendall, the first New Zealand missionary. After his disastrous experiment in taking Hongi Heke to England, Mr Kendall, settled in New South Wales on a Government grant still known as "Kendalldale." There his second daughter married a young surveyor named Florence, one of the earliest explorers to penetrate the hinterland of Australia. For her wedding present the New South Wales Government presented the bride with a square mile of land of her own choosing, and the young couple settled down on a fertile stretch about fifty miles from Sydney. At that time they were in the heart of the "Never Never." The first night in their new home was spent in holding off a party of hostile aborigines. It was a grim foretaste of the future. For some years the Florences held their own against raiding blacks and fickle Nature, but in the end the husband, worn out by the ceaseless struggle, collapsed and died.

Left with a young family Mrs Florence decided to emigrate to New Zealand. She leased the land, the conditions being that if it were not claimed by her eldest child at the age of twenty-one the lease would hold for 100 years. In 1834 she quit Australia for her new home, taking with her the rental which had been paid in advance. A few years after landing in New Zealand the eldest child died and the mother did not long survive. Her second daughter married Captain Williams, a well-known whaler on the Coast. Captain Williams went to Sydney to ascertain his wife's position in regard to the estate. In the Sydney Lands Office he was informed that the deed essential to his claim was missing. It was not among the family papers, and the Department denied

any knowledge of it, so he, perforce, abandoned his enquiry.

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The present claimants are the children of Captain Williams. When Mr. J. K. Williams inherited from his parents the papers bearing on the property he decided that he would restore to his family their lost heritage. Sixty years passed, but no clue to the missing deed was discovered. Lawyers on both sides of the Tasman charged heavy fees for failing to solve the mystery, and eventually other members of the family began to regard their heritage as merely a tradition and a very unprofitable one.

To Mrs. Williams must go the honour of first conceiving the idea that resulted in the solution of the mystery, but her scheme was executed by her daughter, Mrs. C. Hodder, of Hamilton. About four years ago a well-known clairvoyant, who was then visiting Auckland, appeared at the Dominion Road theatre, and the report of his powers, broadcast by neighbours, much impressed Mrs. Williams. She decided to test his ability to solve the problem that had proved so baffling. Urged by her mother, Mrs. Hodder consented to undertake the forlorn hope. Of that eventful day she still speaks with awe.

"When I entered the clairvoyant's consulting room," she says, "he looked into my eyes and said: 'You have come about some property.' I nodded. 'You wish to find an essential document which is missing. There has been some very underhand work done, but the paper is now in the Lands Office in Sydney. If you write to them now you will get it.' He said no more and I withdrew, doubting very much the value of his information."

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When Mrs. Hodder reported the result of her interview her brothers and sisters were inclined to scoff. The Sydney office had been appealed to again and again, lawyers had searched its records, and its pigeon-holes had been ransacked without any trace of the missing document being revealed. Eventually it was decided to take the clairvoyant's advice, but no one expected the sequel. By the return mail came an impressively taped and sealed envelope, containing the missing deed. Where it had lain hidden all those years is a mystery not yet explained though the clairvoyant certainly hinted at a sinister possibility.

With the new-found deed to support their claims Mr Williams and his brother went to Sydney, and their ownership of the land was at once admitted by the New South Wales Government. They then visited their inheritance, where once their grandparents had held their little cabin against besieging blacks. The Williams found one of the most prosperous farming areas in Australia. Watered by a creek that never dries, the soil has proved immensely fertile, and nearby there has sprung up the town of Orange, now an important railway junction. Naturally, the families that have held the land so long are loath to move. The original square mile has been several times subdivided, and the occupants, paying no rent and knowing no landlord, have come to regard the property as their own. Among them

Mr. Williams found an old man who had been the immediate successor to the Florences, and he exerted his influence to the uttermost in putting the owners' case before the tenants.

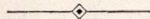
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The property is estimated to be worth at the least £60,000, for under the terms of the lease the owners do not pay for improvements. When the land reverts to them there are still a number of legal formalities to go through, and these states Mr. Williams, will probably keep him busy for some time. The lease expires in 1934, but as five members of the family have a joint claim on the property, it will probably be renewed. In the meantime Mr. Williams anticipates the usual flock of queries from non-existent relatives.

"That part of the business will look after itself," says Mr. Williams, "but it seems to me that we have cleared up one mystery and found two more. First, of course, is the problem of the lost deed. Where was it hidden for two generations? And, second, what occult power or mental cunning dictated the clairvoyant's answer? We have never seen him again, but probably he is still plying his trade overseas and finding lost fortunes in return for small fees."



## LADY LODGE PASSES ON TO THE HIGHER LIFE.



We desire to express our deepest sympathy with Sir Oliver Lodge and the members of his family, in the bereavement they have recently sustained through the removal of Sir Oliver's wife, Lady Lodge, to the higher spheres of life. Although the temporary separation caused by death, must always occasion a measure of natural grief, that faith in the survival of the human spirit, which Sir Oliver has so powerfully proclaimed for many years will, without doubt, uphold the bereaved family in their hour of trial.

In an obituary notice the "Daily News," London, remarks: "The devotion of Sir Oliver to his wife has been an outstanding mark of his character. They celebrated their golden wedding in August, 1927, when all their surviving children—five sons and five daughters—were present at a family gathering held at a friend's house at Malvern.

When, a few months later, Sir Oliver was presented with the freedom of his native city, Stoke-on-Trent, he stood holding his wife's hand and pressing it affectionately as he smiled back his thanks for the honour. He often spoke and wrote of Lady Lodge with the deepest feeling."

From the London "Daily Telegraph" we take the following extract :

Lady Lodge, wife of Sir Oliver Lodge, the famous scientist and Spiritualist, died yesterday afternoon at her home at Lake, Salisbury. She would have been 78 years of age if she had lived another month. Lady Lodge shared her husband's well-known views on Spiritualism.

"I did not make any arrangement with my wife," Sir Oliver said yesterday, "to communicate with her after she passed over, but I am sure she will do something to speak to me again. She shared my belief in Spiritualism, and was an earnest worker for our cause. I shall hear from her again, just as I have from my son Raymond."

Lady Lodge was Mary, daughter of the late Mr. Alexander Marshall, and great-grand-daughter of Mr. Francis Brodie of Brodie, a Scottish laird.

She was married in 1877, at the time when her husband was a young man of 26, and still without honours in the scientific world. They had six sons and six daughters, and the youngest of the sons was Raymond, by taste and training an engineer, who volunteered for service in the Great War in September, 1914, and was killed near Ypres a year later. Lady Lodge had always shared her husband's interest in spiritual phenomena and his belief that communication with the unseen world was possible. It is clear from "Raymond, or Life and Death" which Sir Oliver wrote afterwards, that both the parents found great consolation in the fact that they were able to get into touch with their dead son, and to carry on conversations with him with the aid of professed mediums. Raymond, it was recorded, showed great solicitude for his mother. "Mother, don't go doing so much," he pleaded. "I am very strong," Lady Lodge answered. "You think you are," the boy responded, "but you tire yourself out too much. It troubles me."

In his book, "Why I believe in Personal Immortality" Sir Oliver Lodge told what he called "the episode of the house," in connection with Lady Lodge. In the year before the war she took notes of a clairvoyante's "reading" relating to a house in the country. Her son Raymond was mildly interested in them, and copied them out. In 1919, when Sir Oliver retired from the office of Principal of Birmingham University, he and Lady Lodge fixed on a house in the Hampstead Garden Suburb, when a message repeated more than once, came from Raymond to his parents, "Tell mother to stop house-hunting; I have found one, and am only waiting to push it to you." During this time Sir Oliver had gone to Wiltshire, and fascinated by an empty farmhouse in the Avon Valley had agreed to become its tenant.

After the family had settled there, says Sir Oliver, "we were looking through a box of Raymond's papers, and we came across his old document, the copied-out record of his mother's private sitting . . . rather more than seven years previously. We had been struck at once with the description of a house at the end of that sitting; and though it would not have fitted any other house that had been looked at, we now perceived that this one it fitted almost exactly." Outward and inward description, age, decorations, old oak—even an old church door which had been added to the house—all were there.



**New Life in Old Forms.**—The question returns—What shall we do? I confess all attempts to project and establish a Cultus, with new rites and forms, seem to me vain. . . . Rather let the breath of new life be breathed by you through the forms already existing. For if once YOU are alive you shall find they shall become plastic and new. The remedy to their deformity is first soul, and second Soul, and evermore SOUL.—Emerson.

## "The Harbinger of Light."

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# Symposium on Spiritualism.

CRITICAL REVIEW BY SCIENTIFIC JOURNAL.

THE symposium on Spiritualism which the "Daily News" has been publishing recently is of some importance even though it be merely an indication of the deplorable and sometimes almost pathetic attitude of prominent laymen towards the scientific method of approaching obscure problems. From the great majority of the articles submitted, it would seem that not only are the methods of science wholly misunderstood, but also that there is little appreciation of the meaning of evidence when applied to physical and psychological matters. This is the more surprising when we remember that prominent legal writers have contributed to the series, and aptly illustrates the fact that the human mind finds it difficult to apply the same standards of evidence to subjects which differ both in their general content and above all in their emotional significance.

The terms of reference under which the symposium was conducted were grouped under three heads. First came the question of deciding if the claims of spirit communications made by Spiritualists are proved or disproved, or indeed if they can be proved or disproved. Secondly, the evidence or experience on which the writers' opinions were based was requested; and finally, a reply was sought to the question whether the growth of Spiritualistic practices was likely to prove a menace or otherwise to mind or body. Apart from the confusion between "spirit communications" and "Spiritualistic practices," the terms are simple and, whilst not well adapted for scientific discussion, are broad enough for popular opinion. Moreover, the elasticity of the terms might have given the writers good excuse to present some of the evidence in detail, which would have been of interest to the general reader.

From this point of view, however, the symposium cannot be called a success. It must be clearly remembered that the scientific method is the only one properly applicable to these alleged supernormal phenomena. Theories based upon theological or philosophical speculation have little real value until the facts which underlie them are found to be so far related to the known that they can be properly described, and the phenomena concerned repeated at will, or at least adequately and repeatedly observed. Until this is done the alleged facts are themselves suspect. The believers in early witchcraft would have provided better evidence for their faith than that which the exponents of the modern variety have contributed to this symposium. Statements are made and stories related without any sound evidence being adduced in their support. Similarly, the opponents of the Spiritualists have to a great extent contented themselves with arguments which leave untouched the kernel of the problem.

We are not concerned, for example, with whether alleged spirit communications are trivial or profound, sublime or ridiculous. To assert that, because in so many cases they are trivial and ridiculous, therefore they cannot proceed from spirits, is to assert that we have knowledge as to what spirit communications ought to be like, and no such know-

ledge exists. Again, when it is asserted that certain of the phenomena are explained by "telepathy," the statement has no meaning. Telepathy does not explain anything. It is merely a name invented to describe a supposed process concerning which we know nothing, not even that it exists.

Now, whatever may be the truth underlying alleged supernormal phenomena, there is no doubt that an increasingly large number of persons believe in their reality. Even if such phenomena have never occurred, it is indubitable that human beings of all ages and times have reported them in terms of such remarkable similarity that it is difficult to believe that similar sets of circumstances have not originated them. For example, the stories of haunting phenomena have been so similar for hundreds of years that we cannot doubt that certain events do take place in certain houses which lead the occupiers to describe their experiences in the same way and to maintain that they are inexplicable. Now, apart from the question of the normal or supernormal character of the phenomena of haunting, these facts alone are worthy of the attention of science.

What are precisely the circumstances which lead people in ordinary life to describe in detail the appearance of phantoms which are not rarely seen by more than one person at the same time? What are the conditions which lead persons widely separated in time and space to describe the appearance of showers of stones which seem to fall out of the air (the so-called stone-throwing poltergeist)? Again, how can we describe adequately those abnormal psychological mechanisms which result in cases of multiple personality, where certain of the so-called secondary personalities betray knowledge of persons and events which careful inquiry fails to prove could at any time have been within the normal content of the subject's mind? Precisely the same problem is presented regarding the beliefs of primitive peoples. Phenomena, inexplicable to the natives themselves, and also to European observers, have been reported from all parts of the world.

The "Daily News" symposium is some slight indication of how superstition and credulity are fostered on account of our ignorance of the origin and basis of these world-wide tales. We cannot doubt that a more complete and systematic investigation is desirable, but at the same time it would seem that it is not the duty of the ordinary scientific man to undertake researches in this field. Whatever may be the explanation of the belief in supernormal phenomena, we can scarcely deny that it has had an enormous effect upon the happiness and misery of mankind. Belief in these occurrences appears to be increasing, and the only method of checking its progress or confirming its basis is the application of impartial, unemotional, and rigid scrutiny of the alleged facts by men trained to detect sources of error and possessing some knowledge of the history of the problem in its relation to human thought.

Such inquiry, we think, cannot be much longer delayed. The symposium we have been considering is a fair indication of the chaos in the mind of the

public, and the recent prosecution of a "medium" by the State shows the same uncertainty and hesitation in the mind of the Government. An inquiry conducted on scientific lines would be a task of great magnitude and considerable difficulty. On the other hand, if the only result were to fail to find any evidence of "supernormal" activity, a very important body of material would have been collected which must throw a good deal of light on the psychological questions involved in mal-observation and error, not only in civilised peoples but also among the inhabitants of countries which have not at present wholly absorbed the culture of the West.—"Nature."

## THE PASSING OF MR. DAVID AYLING.

(Communicated).

Mr. David Ayling, maker of the Shastaphone and Naturephone for getting spirit voices, passed to the higher life on February 22nd at Goulburn, New South Wales after only a few days illness.

Mr. Ayling was a native of Chidingfold, Surrey, England, but had long been resident in New South Wales. He was brought up in the Church of England, but afterwards became an ardent Spiritualist. He was a quiet unassuming man, and for many years had devoted his spare time to trying to invent something to make spirit communication easier.

He made the Shastaphone under spirit direction, and just before his illness was engaged on a more advanced instrument.

We were told by a spirit friend that he had passed, and the following day received a letter confirming this statement. Spirit friends tell us that at present he is resting, but as soon as he is able, he will return to communicate with us, and to bring his instrument to completion and perfection with our co-operation.

Voices are being obtained through the Shastaphone in many places with varying results. Mr. Ayling used to say it was useless for any one to attempt to sit for development unless the mind was free from worry, and they were in harmony with other members of the circle. This observation applies to any circle, but it is extremely important when sitting for voices.

In future any inquiries concerning the Shastaphone may be addressed to Mrs. Benson, 3 Cary Street, Waverley, New South Wales.

## Wedding.

On February 15th the well-known young New Zealand medium, Miss Kitty Black was married to Mr. Cecil Morgan at Auckland. Mr. Morgan is also a Spiritualist, and they intend to do all they can for the cause in which they are both so deeply interested.

It is a hard task to master the natural desire of life by a philosophical contempt of death, and to convince the world that there is no hurt in it, and crush an opinion that was brought up with us from our cradles.—Seneca.

### NOTICE TO OUR READING FRIENDS.

You should send for our latest Catalogue which will be sent with pleasure, post free, on application. This Catalogue has just arrived from the printer and includes all of the latest books on psychical subjects by recognised writers, set out in alphabetical order under name of author.

## IN SETTLEMENT OF DOUBT.

**EVIDENCE THAT CONVINCED A SEEKER AFTER TRUTH.**  
By Edmund S. Baker.

Since the days that Pilate asked "What is Truth?" many have searched the Heavens to obtain an answer that would satisfy the scepticism within man concerning the things he cannot see or feel.

As I myself am convinced we can test the spirits and see if they be of God, I purpose in as few words as possible, broadcasting the evidence that settled all my own doubts, in the hope that my experiences may be helpful to others.

Some twelve years ago we decided to form a small circle, including two friends (with the daughter of one) a brother-in-law and his wife and myself. We arranged to meet each Thursday evening.

Our first meeting brought nothing evidential, till my mother from the other side asked, in a message tapped out with a small table, why my wife was not present; I replied she was too sceptical and thought she would spoil conditions. I was told to bring her the following Thursday when my mother would produce proofs.

The following Thursday brought together the same friends, with the addition of my wife. After receiving several intelligent messages, a Mr. Miller claimed to be present, saying that he knew me, also tapping out "good old chap." It is nice to be called "a good old chap" and the words seemed to strike a chord in my memory, but neither my wife nor self could think of any Mr. Miller to whom it might refer. The friend conducting the meeting asked how he passed out, and we got the word "drowned." Again we could not place him, so we asked his trade, "Butcher" was spelt out. Then one friend, who is a medium, started up and said "why he took his own life!" and the reply came, "let no man take what God hath given."

Over twenty years before, my wife and I, when newly married, lived in a cottage opposite an old butcher named Miller. My mother used sometimes to stay with us. In the mornings, while I was working in the garden before breakfast, my wife would go across for the meat. Between the choppings of the meat axe I could hear him say, "Well, little lady, and how is the boss; good old chap." After losing his savings through racing Miller took to drink, and eventually threw himself into the Brisbane River and was drowned. I might mention that the experience here related convinced my wife that my mother had kept her promise. Also that the three friends referred to (not belonging to our own family) had only been in Australia something under five years and that one of these friends received the messages. We ourselves had forgotten Mr. Miller for about twenty years, till reminded of him at this seance.

### THE PHOTOGRAPH.

For some years I have been in the habit of writing under a nom de plume for the Press, a journalist friend, who has passed over, claiming to inspire and help me.

Usually I write on Sundays, and when finished, my wife and I try the table for a message.

One Sunday a message, claiming to come from this journalist friend, said "Have you seen my photo in this morning's paper?" I had not, but I opened the paper and found his picture inside. The paper was the "Sunday Mail" and had never been opened since it was picked up by the maid on the lawn, and placed upon the billiard table. It was still tightly folded up, as when thrown over the fence. Nobody had been in or out of the house that day, up to that hour.

## "WAVES" CONTROL EXISTENCE.

RADIATION IS JUST BEGINNING TO BE SOLVED.

Human beings have no existence "in reality," but are made up of waves, Dr. H. H. Sheldon, Professor of physics of New York University, declared recently in a lecture at Cooper Union, sponsored by the American Institute of the City of New York.

"We are living in a world of waves," he said. "The further we delve into the ultimate structure of matter the more obvious it becomes that nothing exists except in wave form. Electrons, long thought to be the ultimate particles of which all matter was formed, have now been shown rather conclusively to have a reality only as a wave form, and an atom consists of a bundle of such waves.

"We as individuals undoubtedly have no existence in reality other than as waves—multitudinous and complicated knots—perhaps in what we call the ether. We are analogous in a sense to the sounds which issue from a grand piano when a chord is struck or when a symphony orchestra sounds.

"The effect of outside radiations on us is just beginning to be understood. Ultra-violet light is coming rapidly into therapeutic use; X-rays can produce mutation of species; radium is used to control cancer. Can we not look forward to the increasing use of radiation in medical treatment, when we ourselves are wave phenomenon?"

Dr. Sheldon illustrated, with the aid of slides, various uses to which waves of short frequencies are put. About 300 persons attended the lecture.

## DECEASE of SCHRENCK-NOTZING.

It is with regret that we announce the death of the Baron A. von Schdenck-Notzing, of Munich, who succumbed to heart failure following an operation for appendicitis on Tuesday, February 12th. The Baron is best known in this country as the author of that important study of mediumistic teleplastics entitled "Phenomena of Materialism," in which he set out exhaustively the results of his scientific experiments with the medium Eva C. It is perhaps not too much to say that this work will in time become a classic in the scientific literature of psychic research. In his preface to this book the translator, Dr. Fournier d'Albe, said: "The World is now for the first time in possession of a Monograph on these mysterious and much-controverted phenomena, investigated by a trained observer, and recorded by him with the aid of great scientific resources. The work demands, and is entitled to, an unprejudiced and respectful hearing. The verdict as to its value in the advancement of knowledge can be safely left to an enlightened public opinion."

It is interesting to recall that at the International Psychic Congress in Paris, 1927, the Baron described his observations of a young schoolmaster, Karl Weber (a pseudonym), who appeared to possess strange powers of levitation.

Tall, heavily built, handsome, with a forceful personality, having a proud, commanding manner, capable of gracious charm, slightly tinged with condescension, and possessing a fearless contempt of criticism, Baron Schrenck-Notzing was typical of German aristocracy at its best. His passing removes one of the most outstanding Continental figures in scientific psychic research.—"Light."

The true order of going is to use the beauties of earth as steps along which one mounts upwards for the sake of that other Beauty.—Plato.

## Passing Thoughts for May.

There are circumstances when suicide, though a wrong-act, may be more deserving of sympathy than censure.

No effort is needed to fall into sin, but it requires a strenuous climb to attain holiness.

The more sane view we take of war, the more insane does war appear.

Any being possessing freedom of will cannot evade responsibility for wrong doing.

If we succeed in leaving this world better for having lived in it, we shall have no cause to fear death or the hereafter.

They are prize winners in the School of Life who learn the following three R's—Reasonableness, Rectitude, and Reality.

If we let unclean thoughts invade our minds and stay there, we shall soon find conscience tarnished and our mental raiment soiled

The garden of the soul requires to be constantly weeded; to be watered by good reading, and fertilised by holy thoughts.  
R. C. N.

## THE REAL WORLD.

"Who serve unto the example and shadow of heavenly things; 'See,' saith He, 'that thou make all things according to the pattern showed to thee in the Mount.'"—Hebrews viii. 5

We speak of the dead as being in the land of shadows. "Shades of the dead" is a familiar expression; it suggests that the next life is an unreal life. The view of the writer to the Hebrews is exactly the opposite. To him the spiritual world is the only real world, and the natural world is the land of shadows. Instead of the future life being a sleep in which we shall dream of earth, earth is a sleep in which we dream of the future life.

We sometimes ask whether we shall carry any pictures with us beyond the grave. This writer says we have fallen into a strange misconception. We think of heaven as needing the photographs of earth to wake earthly memory. He says that earthly objects are themselves the photographs of heaven. The Mount of God does not need to be made after the pattern of the human; the human has already been fashioned after the pattern of the Mount of God.

\* \* \* \* \*

My Soul, hast thou weighed the comfort of this revelation! Often have I heard thee say, "What if the future should be to me a foreign land!" Often have I heard thee ask, "Is there anything which man will carry over from earth to heaven?" Hast thou reflected what God has carried over from heaven to earth? Hast thou considered that the best within thee is only the shadow of something more substantial! Hast thou pondered the heavenly origin of things which thou callest earthly realities! Thou speakest of earthly ties—the ties of family and home. Where did these come from? From the Fatherhood of God, from the Sonship of Christ. Thou speakest of the marriage ring. Where did that come from? From the bridal supper of the Lamb. Thou speakest of the joys of love. Where did these come from? From the Love that passeth knowledge. Thou speakest of the sights of beauty. Where did these come from? From Him who is fairer than the children of men. Thou speakest of thy career of ambition. Where did that come from? From the Son of Man ascending to His Father.

O my Soul, thou hast mistaken thy true home; heaven is thy home. Thou art not going to travel at death; thou art travelling now. This is thy foreign land. What thou callest present reality is but a memory—an echo of far-off bells. Death will not reach the bells; it will only make thee independent of the echo. The distance makes the sound a mere reflection; thou shalt hear the actual chimes when thou shalt reach home.—George Matheson ("Times of Retirement").

So many gods, so many creeds,  
So many paths that wind and wind,  
While just the art of being kind  
Is all the sad world needs.

—Ella Wheeler Wilcox.

He that will not answer to the rudder must answer to the rock.—Archbishop Heroe.

## SPIRITUALISM AND SOME CRITICS.

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

Much as we may deplore the fact, it must be admitted that on the whole mediumship is not amenable to the scientific method. The vagaries, uncertainties and timidity of mediumship will ever be the despair of the individual anxious always to reduce psychic faculties and supernormal manifestations to the exactness which characterises physics and chemistry.

In England we are at present suffering not a little from this defect in mediumship. One of our leading daily papers has opened its columns to notable personalities who have been invited to express their opinion about the Spiritualist claim that survival of death has been proven. Most of these writers are evidently out of their element. They may be excellent lawyers, novelists, biologists and journalists, but they are certainly very poor theologians, metaphysicians and logicians. Their criticism of Spiritualism must be the despair of those who, claiming nothing more than ordinary common-sense, know from personal experience something of the movement. Yet on the whole, it is agreed that discussion has favoured Spiritualism.

Ecclesiastical writers seem to be the least qualified to speak. They are so obviously biassed that one despairs for them and for their religion, which appears to paralyse both judgment and the sense of fair play. With them faith so greatly outweighs reason that one wonders of what use reason is at all. Their attitude towards Spiritualism is doubtless largely determined by the spirit of competition. It is too much to expect them to extol the claims of their opponents, for thus they consider Spiritualists.

The "special correspondent" of the newspaper encouraging the discussion is apparently sincere in his desire to get the best out of the Spiritualist case, and has admitted that those who have written in favour of it have been more convincing than those who have opposed it or sat "upon the fence." Lord Gorel, Sir Oliver Lodge, Robert Blatchford and the late Mr. E. P. Hewitt, K.C., present an array of fame and ability not less imposing than those ranked on the other side. Lord Gorel's contribution was particularly impressive because of his reasonable attitude towards testimony. He has never attended a seance nor had a personal psychic experience, but some of his friends have, and he believes that they are as capable of passing an opinion on their psychic experiences as upon any other experience. The cases that he mentions are particularly strong, admitting, he maintains, of no other explanation than that the dead returned. He says with candour: "I believe, first in the survival of spirit (personal survival) and also that the spirits of the departed can and do communicate with the living." Another pleasing remark of his is, that he does not regard Spiritualistic practices as harmful and a menace to mental and physical health.

This is refreshing after so many critics, (particularly clerical critics) after assuring us that spirits cannot communicate, add more unpleasantness by darkly hinting that indulgence in mediumistic experiments results in insanity. The worst of it is they all seem to know people who have come to this unfortunate end. Recently in London we had a glaring example of this theory at work against Spiritualism. A young man committed suicide. At the post-mortem it transpired that he had been studying psychic science. The coroner, notoriously antagonistic to Spiritualism, made a tirade against the dangers of Spiritualism, and implied that it ought to be suppressed. A few days later the same coro-

ner held a post-mortem on the body of a young theological student who had also taken his own life. Instead of attributing his death to his religious fanaticism the coroner made some sympathetic comments upon religion, implying that it must have been a beneficial and restraining influence on the poor young man! This sort of injustice is intolerable and so obvious that it must irritate any honest mind irrespective of religious belief.

Utter rubbish was written by J. M. Robertson and Mrs. Bradlaugh-Bonner. Rationalism seems to depreciate mental powers after a time. Robertson has won some recognition as a student of religions, a study which is not likely to strengthen a person's religious sympathies. He has also made some interesting observations on religious practices; but where Spiritualism is concerned his logic and judgment fall to pieces badly. The most laughable of his statements is the rather ancient fable that mediums keep a register in which the names and particulars of prospective sitters are kept and passed around. I can speak from over twenty years experience of mediumship in all parts of the world and have never seen nor heard of the real existence of this imaginary book. Sir Oliver Lodge took up the cudgels in defence of mediums and said, "Such an idea has been from time to time suggested as the only way of explaining the success of mediums, but the absurdity of it should be manifest, and in such cases as have been thoroughly explored it is known to be false . . . Freedom of thought is all very well, but freedom to believe what is false has no rational value."

The opponents of Spiritualism are forced to a pretty pass when they have to stoop as low as Robertson stooped in trying to destroy the facts of mediumship. Mrs. Bradlaugh-Bonner's contribution was so inane as not to be worthy of either publication or comment. Rationalists have become less rational than the parsons whom they love to criticise. Christianity has never been difficult to oppose and has been an easy butt for the Rationalist. Now that a more doughty and reliable champion of survival has entered the field the Rationalist must adopt other methods or yield.

The usual challenge for the production of convincing evidence has, of course, been made. Unproven has always been the cry of the sceptic who knows supernormal phenomena exist. He is still trying to find out how it is done. It must be by natural law, but for some reason or other he has determined that be the evidence what it may in favour of spirits, spirits cannot be subject to natural law and therefore do not exist, or at any rate, cannot communicate with us. It is the old story of the woman who refused to believe in camels although she was looking at one, because she felt sure God would not make such a peculiar creature.

The kind of evidence that will satisfy them they never explain. Give us convincing proof is a cry that commits no one to a positive position. During the history of Modern Spiritualism every conceivable kind of evidence for the survival of bodily death has been forthcoming. It seems as if the spirits have attended to the demands of the sceptics as they have, from time to time, put them forth. Names, dates, incidents, cause of death, even things known to no living person but only to the dead man have come through mediums over and over again, and yet the sceptic coolly declares the evidence is too weak. When cross-correspondences were first received it was proclaimed that they represented splendid evidence only they were too infrequent and insufficiently long. Now we get almost a plethora of cross-correspondences in certain parts of America,

showing the operation of an invisible intelligent intermediary who affirms that he is the spirit of a man well-known to several of the sitters, and still doubt is expressed.

I remember once publicly debating with a well-known athiest who loudly asked, "Why, if spirits can lift a table or depressed balances can't they work a typewriter?" He inferred that if they could do this under strict test conditions even he would be compelled to believe in Spiritualism. When I told him that the late Dr. W. J. Crawford had actually had a typewriter operated under the desired conditions, he was momentarily embarrassed and rushed off on to some other possible ground of complaint.

Spiritualism may not produce first class evidence at every seance, but it has adduced ten thousand times evidence for survival so strong that if equally strong evidence were brought against criminals they could never hope to escape the results of their misdeeds. To say that mediumship is not very amenable to the scientific method is not to affirm that it cannot ever produce scientific results. The facts show it has done so many times. That it can bring a greater percentage of results where ordinary commonsense and good feeling prevail is obvious. Thus thousands of honest, sensible folk have the happy assurance of communicating with their departed loved ones. That is more important than mere science after all, for the world is not made up of scientists, but it has a lot of ordinary, common-sense people.



## THE MYSTERY OF THE SUN SPOTS.

By Sir KENNETH MACKENZIE, Bt.

The admirable photograph of the sun taken at the Royal Observatory, Greenwich, on January 19th shows clearly the extent of the so-called "spots" which are now visible on the sun's disc without the aid of a telescope.

To astronomers who study them they are merely vast "storms" in the photosphere of the sun, sometimes so great in extent that this world with the moon in its orbit could pass through the "hole" in the photosphere like an egg might through a child's hoop. Electricians know the effect these "storms" have upon the world electrically as meteorologists do with regard to their influence upon the weather, and it is becoming more realised now that in some way they are connected with violent eruptions and earthquakes. It is not merely a coincidence that the great volcano Krakatoa has been in violent eruption for some days past as were Vesuvius and Etna quite recently.

Now all these effects noticeable in connection with "sun-spots" are only such as modern physical science can note, study, and understand because of their physical results upon the world; what they have upon humanity and all living creatures is beyond its scope and is probably never considered. But Occult Science, which deals with material matters from a totally different aspect, recognises that these vast disturbances in the sun from which the world and the whole of the solar system derive their light and heat, have far more reaching effects of which modern science knows nothing. Only those who study the whole subject from that point of view can have any idea of what lies behind it all, and that what is known is but, after all, a shadow of the Truth.

### Cause of Terrestrial Disasters.

Since the vernal equinox in March, 1926, there has been a continuance of terrestrial and atmospheric disasters of all kinds, many being of exceptional

violence. The ordinary individual takes but a passing notice of such things and speedily forgets them, immersed as he is in the interests of daily life; but not so those whose work it is to study what is not self-evident to the normal senses. In 1927 the culmination of an eleven-year cycle of solar activity took place, and what has happened all over the world during the past three years would astonish anyone who has not carefully kept daily records. But all these disasters have been purely material and consequently noticeable to physical scientists; what they have not observed is the effect that this solar activity has had upon humanity generally. It would never occur to them to connect one with the other. The sun is not merely a "ball of blazing gas," with an apparently dark interior seen through the temporary "holes" in the photosphere called "sun-spots" it is something far more than that though naturally, physical science and astronomers will not admit it, because what the sun really is cannot be studied with instruments or treated mathematically.

### Sun-Spots are Not Accidental.

Occult Science knows that the sun proper is the Divine World of this system, and the abode of the Celestial Hierarchy, which is now in charge of and responsible for it. The so-called "sun-spots" are rifts in the photosphere which surrounds the interior body of the sun as the atmosphere does the earth, and are deliberately created in it so that certain rays may be focussed to effect certain results upon those planets upon which they are directed. Astronomers have noticed that the light and heat rays are being to some extent changed by an increased proportion of the violet and ultra-violet rays, from which observation they have drawn conclusions not altogether correct, but the effects they are having upon the world and humanity generally are apparent though ascribed to entirely different causes. Science has yet to learn that mankind is the "Microcosm of the Macrocosm," that as an integral part of the great universe about him Man is compounded of cosmic elements and thus touches his environment at all points; consequently he is affected by and through other influences than those which exist merely upon the earth he inhabits.

Astrologers know this well also, and, like occultists and students of the Ancient Wisdom, are able to understand some aspects of these eternal verities of which neither physical science nor Western religious doctrines take cognisance. There are occult truths in the ancient "Sun Worship" undreamt of by modern science which rejects anything which cannot be "proved" by at least one of the normal senses, truths which occultists can understand though they may not concur with some beliefs which have later arisen from them. But with the modern material conception of the universe they cannot agree because they know what modern science refuses even to study.

But all this would not be understood by those who know nothing of such subjects, and may think them merely fanciful ideas. Occultists know differently, and in view of the climax now approaching which prophecy has foretold, they are anxious that those who wish to learn something of Truth may be led to inquire further and maybe satisfy themselves that things are not always just what they seem.—"The Referee."

I thought it was a living woman by my side,  
instead of a visitor from the other world.

SIR WILLIAM CROOKES.

## RE-INCARNATION.

### VIEWS OF CORRESPONDENTS.

There has been only a small response to our invitation in the February "Harbinger of Light" to readers to express briefly their views upon re-incarnation.

On the negative side Mr. R. L. Summerlin, of Brisbane, contributes an article, too long for insertion, in which he affirms that while there is much to be said for the doctrine of re-incarnation, the well-instructed Spiritualist can offer a different solution to the problem of future existence. He writes, ". . . We may dare to consider that the spirit of man is a spark from the Divine mind of the Great Architect of the Universe, but individualised by its sojourn in the tenement of clay. Returning to its source when that tenement is no longer habitable, it carries with it the added envelope of earth experience, contributing its quota of the leaven of greater or less achievement to the mass of memory (the possession of countless minds) it is permitted to contact . . . If to the long, slow physical evolution of humanity the corollary of spiritual evolution on a superior plane is added, matter and spirit are then linked in an unbreakable chain, and new light for finite minds is thrown on the Wisdom of the Ages. Why, then, the re-imposing of the trammels that confined an imperishable body (sic)? That initial experience was the elementary condition, the first stage on the highway to eternity."

In Mr. R. Chambers Norman's refutation of Re-incarnation, there is no misunderstanding his meaning. He speaks directly and to the point, stating his conclusions in a series of "reasons why I do not believe in re-incarnation."

We summarise these as follows:—

- (1) The doctrine has no rational basis.
- (2) It was not taught by Jesus Christ.
- (3) John the Baptist distinctly denied that he was Elias.
- (4) The Christian Church has denounced the doctrine as a dangerous heresy.
- (5) He himself was told by a discarnate Intelligence that the spirit of man does not return to earth, once it has been released by death.
- (6) He has no recollection of previous existence, and consequently
- (7) A fresh earthly life, without memory of the past, or apparent connection therewith, would not be re-incarnation, but the equivalent of the birth of a new individual.
- (8) The doctrine has a depressing effect upon the soul, as witness the lives and characters of some of the Eastern races.
- (9) Confucius and others who lived before Christ are still communicatnig with us here on earth.
- (10) In conclusion, Mr. Chambers Norman prefers to accept the teaching of Jesus Christ, rather than that of Mrs. Besant.

While these "reasons" have the merit of lucidity, the thorough-going Reincarnationist will doubtless feel that they lie open to trenchant criticism.

\* \* \* \* \*

Another correspondent, Mr. H. Grove-Jones, of Adelaide (S.A.) submits his views in an article in which he sets out to show that re-birth in the earth-life is not a fact, "nor is it necessary in the sense that we profit by it, because if it were so there would be an end to evolution." This writer holds that when the individual spirit enters into a physical body, it is for the purposes of physical evolution or experience; and during that time "it is ruled and governed by corporeal things." . . . The normal history of the human being begins in the earth-life in which he passes through the natural stages of growth from childhood to manhood. Afterwards, in the new condition we enter into at death we grow up spiritually. Mr. Grove-Jones concludes that re-birth in the earth-life is therefore quite an unnecessary repetition of a physical development, since the spirit-evolution proceeds in the higher spheres.

\* \* \* \* \*

In support of the doctrine of Re-incarnation, Mr. A. A. Watson, of Queensland, sends a short statement of his views:

- (1) It satisfies justice. The contemplation of a very young child in pain brings thoughts to the mind that there can be no punishment in advance for sins not yet committed, when a just God rules the Universe. Pre-existence is necessitated and re-incarnation becomes extremely probable.
- (2) Evolution, now almost a proved theory of science, has no spiritual meaning without re-incarnation.

What purpose could there be in allowing the ancestors of prehistoric man to perish while his descendants should rise to heights of glory attained through the flesh? In an

earth giving birth to successive races of animate beings one would expect the oldest races to be the most intelligent. Reptiles, the early comers should be the most intelligent beings and man the latest arrival should know the least about his environment, whereas the reverse is the case. But the theory of re-incarnation asserts that man is the first comer to this world not the last so far as his soul, the real man is concerned. Spiritually man has been longer on this planet than any of the other animals."

\* \* \* \* \*

Mr. R. C. Kaighin (Echuca) is still enquiring into the truth of re-incarnation, but apparently regards it as the most reasonable explanation of life's mysteries. He thinks but is not sure, that it is taught in the Bible, and may be found "in all other ancient Scriptures," in which, "resurrection means only the re-birth of the Ego in another form."

This correspondent raises the question of the injustice inflicted on those of illegitimate and criminal birth, if the hypothesis of previous earth-lives is denied. He asks also for "chapter and verse in the Bible where re-incarnation is taught." We know of none wherein that doctrine is "taught," but there are a few passages in the New Testament that can be understood best in the light of re-incarnation. Matthew ii. v. 14 (and parallel passages) "If ye will receive it this (John the Baptist) is Elias, which was for to come." In these words Christ seems to say that John the Baptist was a re-incarnation of the prophet Elijah. John 9 v. 2. "Master, who did sin, this man or his parents, that he was born blind." The assumption underlying the first supposition, that the man was born blind for his own sin, is, of course, that the sin must have been committed in a previous existence. Although it is generally conceded that the Jews—or some of them—accepted the doctrine of re-birth, and allowing that the passages quoted are more easily interpreted in the light of that doctrine, it is nevertheless going too far, we think, to say that re-incarnation is definitely "taught" in the Bible.

There is a phrase in the New Testament which might be but, so far as we know never has been referred to as indirectly supporting the teaching of re-birth, the reason being, no doubt, that as it stands in the authorised version the significance of the expression is hidden by a bad mistranslation. In James 3 v. 6 we read: "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature."

All the accepted commentators acknowledge themselves baffled as to the meaning of the last words quoted. But the plain sense of the words, as anyone acquainted with the Greek will see, is—not "the course of nature"—but, the wheel of birth. Dean Inge understands the phrase in this sense. And that particular expression is one of the commonest in use amongst those who believe in the doctrine of re-birth. We understand the meaning of the passage to be this:—A little fire may cause a great conflagration. Even so the tongue may do mischief out of all proportion to its size. It produces great evil in the body—the consequences of which are carried over into successive lives ("It setteth on fire the wheel of birth"). If this is not the true meaning of the words, it would be difficult to say what is. It seems to us that this particular passage of Scripture comes nearer to "teaching" re-incarnation than any other usually relied upon for that purpose.

As this topic has not evoked any special interest amongst our readers we do not propose continuing the discussion of it in later issues of "The Harbinger of Light."

## HEARING RESTORED.

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

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

**SPECIAL NOTICE TO RECORDERS!**

We regret to state that recently several reports from Societies have arrived too late for insertion in the current issue, and must therefore earnestly ask all Recorders to make certain that reports reach us before the 15th of the month, otherwise our printers state they cannot guarantee insertions as it is necessary for them to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

All Reports received at time of going to press are included in this issue.

**REPORTS OF SOCIETIES.****VICTORIA.****THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.**

A large congregation officially representative of the ten city and suburban churches (S.R.S., S.O.L., V.A.S., M.P.S.L., Brunswick, Malvern, Northcote, Prahran, Rotherwood St., Stanley St.) assembled in the Bijou Theatre, Bourke Street, Melbourne, on Sunday, March 24th to celebrate the 81st Anniversary of Modern Spiritualism. Music was supplied by the Northcote Church orchestra, Mrs F. Johnston sang a delightful solo, and Mr Stanley Brookes gave a very fine character study. The platform was very tastefully decorated florally, this item being in the capable hands of Mrs Alexander, Miss Spence and their band of helpers.

Mr. Edgar Tozer, President, conducted the great service, in the course of his remarks drawing attention to the activities of the Council in endeavoring to improve the status of our cause, and stressed the need for still greater unity. He claimed that death did not curtail the activities of spiritual leaders, as evidenced in messages he had received from Archbishop Lees, Rev. Fitchett, Rev. Rentoul and others. Miss Codling said Spiritualism was not for the few but for the many, and therefore greater effort should be made to broadcast throughout the land our teachings unto all and sundry, bringing as it were a ray of sunshine in its train, bringing comfort to the mourner, hope to the hopeless, and new interest in life to all.

Mr L. J. Plum (Secretary) said he was saddened by the absence of two of the giants in our cause who had been laid low in sickness. Mr M. J. Bloomfield and Mr Britton Harvey had always labored whole heartedly in the interest of Spiritualism, and he trusted that the time was not far distant when they would be restored to health to renew their great work.

The 81st Anniversary had been made possible by hard work on the part of the pioneers, much still had to be done before Spiritualism would be placed upon the plane it rightly belonged to. Many opportunities had been missed but great advancement would be made during the next ten years.

Mr Moorey asked if every one was happy as no one should be sad on such a great occasion, especially as Spiritualism taught and demonstrated the continuity of life. The problems that beset us are stepping stones, and we should master them or they would master us. Honesty and truthfulness were desirable qualities to be cultivated. Teach Spiritualism and leave the other fellow alone.

Mr Wm. Sherburn, the popular and energetic secretary of the Malvern Church, and Mr F. Johnston, President of the flourishing Northcote Church were other speakers to uphold the cause of Spiritualism in no uncertain manner.

The service was a great success, befitting such an occasion.

**FAREWELL TO MR. TOZER.**

Mr Edgar Tozer, President of Victorian Council of Spiritualist Churches, was tendered a farewell social by the Victorian Spiritualists' Social Club, on Tuesday, March 19th in the I.N.F. Hall, Melbourne. The gathering which was representative of about ten city and suburban churches had a most enjoyable evening, with dancing, and items by Mr Stanley Brooks.

During the evening Messrs Midola and Greenwood, representing the Council, presented Mr Tozer with a leather writing case. Both eulogised the great work being done by the President. Mr Sherburn, President; Miss Gardiner, Vice-President representing the Social Club, presented to the guest of the evening a fountain pen, supporting speakers were Miss Major, Messrs Deacon, Moorey and Plum.

Mr Tozer, in response, said he appreciated the tribute of esteem that had been shown him, and trusted that on returning from his world's tour, he would re-enter the arena with new ideas and greater physical strength, as he had decided to devote the rest of his earth life to our cause.

Spiritualists generally will be pleased to know that their worthy president has been active in other spheres, being the General President of the Victorian Chamber of Catering Industries for the last six years. This organisation, at The Australia, Collins St., City, recently at a send-off dinner, presented Mr Tozer with a very fine travelling rug.

L. J. PLUM, Hon. Sec.

**MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

The morning service has increased in interest under the conductorship of Mr Lumley. Each week we have a set lesson for discussion which has proved very instructive. During the past month the studies have been from "The Dying Christian" by Alex Pope; "The Alignment of Life" by Ralph Trine and "Half Hours with Great Minds of the Past" Volney. At this service particularly do we invite visitors so that they may understand more fully our beautiful teachings.

At our afternoon Mediums' Symposiums many comforting messages have been delivered by the following mediums: Mesdames Peach, Martin, Shrader, Bromley, Potter, Madame Orion and Madame Verner; Misses O'Neion and Bracken; Messrs

Forseutt and Bush; also much benefit has been derived from the magnetic treatments given by Mr Oliver-Jones and Mr Midolo to those in search of the greatest boon of all, health.

In the evening our platform has been occupied by Miss E. Codling, Mr L. J. Plum, Mr W. H. Lumley, Mr J. Forseutt, and Mr W. Sherburn, all of whom very ably expounded our grand philosophy. Demonstrations of the phenomena of Spiritualism were given by Mesdames Peach, Martin; Mr Forseutt and Mr Bush.

We are grateful to hear our Editor is now convalescent and hope ere long he will be well enough to resume duty.

GERTRUDE GARDINER, Hon. Secretary.

**MALVERN SPIRITUALIST CHURCH.**

"Brightness itself" signifies the work at Malvern for the past month, everything is proceeding peacefully and full advantage has been taken of the many opportunities offering. We still maintain the high standard of our services. On 17th March the old pioneer worker, Mr. Adams, gave a splendid address on the "Meaning of Spiritualism." He was assisted by Mrs. Woods with flower demonstrations. On 24th March a very fine afternoon circle was held, and a good round number journeyed to the Bijou Theatre where all enjoyed a splendid combined anniversary service. The culminating point of our month's work was reached on Easter Sunday when our afternoon circle attendance touched the hundred mark, six message bearers and five healers working hard all the afternoon. The evening service was the work of a master hand, when Miss Lambrick gave the address "The Easter Festival." All expressed the view that it was the best interpretation of the Sacrifice that has ever been told at Malvern. The address was followed by splendid flower demonstrations by Mr. Chapman.

For services in the past month we owe much to our esteemed worker, Mrs. Woods, who along with other great work gave a very accurate and startling test to a sad mother who had previously lost her two sons and who has now accepted the Continuity of Life as an established fact. Others who have given of their best, and with no other desire than to be of service, are Mesdames Bell Javis, Ingram, Kelly, Potter, Satterby; Messrs. Hayhurst, Chapman and Gill.

Our healing circle continues to give immediate relief through the following: Mrs. Betts, Miss Turnbull; Messrs. Midolo, Cairn, Moorfield and Sherburn.

Our quarterly meeting just past shows a continued advancement both spiritually and financially, and the steady growth of the building fund is assured. Preparations have been made for a successful anniversary to be held in July to which we look forward with confidence.

Spiritual greetings to all kindred Societies and thoughts of strength for the further improvement of the Editor, and success to "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

**THE CHURCH FOR ALL, NORTHCOTE.**

We have to report splendid progress during the last month. Mr Jennings gave a very fine lecture on "Fear versus Spiritualism" and also some wonderful demonstrations. A musical service arranged by Mr W. C. Little was greatly appreciated, each artist gave of his best and we are grateful for the fine evening they gave us. The following participated: Mr Little, Mrs Chapple, Mrs Johnson, Madam Moreh, Miss Dulcie Dows, Mr Kenna.

A dedication service was held during the month, when the infant daughter of Mr and Mrs Hodges was dedicated to the cause of Truth and humanity.

During the month our President (Mr F. Johnston) and Vice-President, Mr Waller paid a short visit to Sydney as the guests of Mrs Hanger of the S.O.L. They met many Spiritualists in the sister State, all of whom extended the hand of good-will and friendship.

There has been a great increase in the afternoon services, all of which helps on the work.

Our annual meeting was held on Tuesday, April 9th. There was a large attendance of members. The Report and Balance Sheet, which was adopted showed the progress made. After all expenses there was a credit balance of £36/16/- which is highly satisfactory. Members showed great interest and were grateful at the year's progress.

Our concentrations are being given in a whole hearted manner for the return to health of our worthy Editor, Mr Britton Harvey. With all good wishes to our sister churches.

Mrs. E. WALLER, Secretary.

**S. O. L. CHURCH, MELBOURNE.**

During the last month there has been a noticeable improvement in our congregation, and both spiritually and materially things are very bright. A number of our members went down to the boat to say farewell to the President of the Council of Spiritual Churches, Mr Tozer, and wished him God-speed and a safe return.

Mr Jaeger is over from Sydney and has promised to help us while in this State, and as he is a president of the S.O.L. Church, his knowledge of the work will be of great assistance to us. We are increasing in numbers so rapidly that we find it necessary to look out for a larger hall in which to hold our Sunday services.

We have to thank our workers for the way in which they have helped us through the past month, also our speakers; Mr Deacon, Mr Tozer, Mr Sutcliff and Mr Ridgway who have given some very instructive addresses. Also we are pleased to report that the opening social of the season was a wonderful success.

Greetings to all kindred Societies and best wishes to the "Harbinger of Light" and its Editor.

P. J. STOKES, Hon. Secretary.

**MOONEE PONDS SPIRITUALIST CHURCH.**

We have to report steady progress during the last month. The services have been very well attended. Our leader, Mr Hayden, gave an inspiring address, interpreting spiritually a chapter of the Scriptures, and also a wonderful control address on "The Resurrection" which has given many food for thought for some time to come. We also appreciate the services of Mrs MacDonal and Miss Ogden. Mrs MacDonal gave a control address on spiritual gifts that was both interesting and

instructive, while Miss Ogden gave a very good address on "Prayer."

We have to direct attention to the fact, that, our Anniversary will be held on Sunday, June 2nd. There will be several well-known workers and speakers present, also a special musical programme will be arranged. Other references to the anniversary will be advertised in the papers.

With best wishes to all kindred Societies and may health and happiness be restored to our esteemed Editor of "The Harbinger of Light."

WM. BRIERLY, Secretary.

#### THE PRAHRAN SPIRITUALIST CHURCH.

We have had a busy time during the past month. Mr V. Deacon gave a very timely and instructive lecture "The Spiritual Meaning of Easter," to a large congregation on Good Friday evening. Sunday evening services have been largely attended, when very helpful lectures were given by Miss Major, Mr Smith, Mr V. Deacon (2) and Mr Plum. Mr Plum's lecture was the first delivered by him at Prahran this year, as he has been lending his assistance to a number of other churches. Messages have been given at the evening services by Mrs Plum, Mrs Smith and Mr Deacon. Saturday evening services were an innovation, when interesting lectures were given by Messrs Deacon and Sherburn, and messages by Mrs Woods.

Message and healing services on Sunday afternoons have been well attended, good work being done at these sessions by Mesdames Orion, Holt, Plum, Wyndham, Woods, Haworth, Verner, Miss French, Miss O'Neon; Messrs Windlow, Smith, Marshall and Plum.

We take this opportunity to thank the above mentioned workers, whose good work we fully appreciate.

L. J. PLUM, Hon. Secretary.

#### NEW SOUTH WALES.

##### HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

During the past month, we have been specially favoured. Many friends have kindly assisted us in our various church activities. On March 17th we had the pleasure of hearing a beautiful trance lecture given through the mediumship of Mrs Holder of Brisbane. These addresses are greatly appreciated by our members, as they are of an unusually high standard.

On the 21st Mr Rayner conducted a seance. This was also very attractive. These meetings are proving increasingly popular as Mr Rayner's remarkable psychic gifts are becoming more widely known.

On Easter Sunday, Mrs Morrell delivered an address, her subject being, "What Easter Means to the Spiritualist." Of topical interest, this lecture was well attended and given in our leader's usual forceful and beautifully eloquent manner. On Saturday, April 6th we held an "At Home." Our old friends, Mr and Mrs Champion kindly arranged the programme. We had the rare treat of listening to vocal items by Mrs Lindsay, and Mr James, accompanied by Mrs James at the piano. Mr Champion gave one of his very interesting lectures on "Astrology," one of a series on this absorbing subject. We spent a delightful evening and our "At Home" was voted one of the best we have held.

We are glad to hear that Mr Britton Harvey is now convalescent, and hope for his continued improvement. Greetings to all sister churches.

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

##### UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

On Saturday, March 16th, at 3 p.m. a farewell "At Home" was held to give the many friends of Madame Consuelo Aldag an opportunity to express their sincere gratitude for her kindness, and her many inspiring lectures, prior to her departure for America. Mesdames Rose Weeks, and Lubin; Messrs Nettleton and Calman, spoke of the guest's sterling worth. The artists were Mr and Mrs Easson, and Mr Cutcliffe. We also had to say good-bye to Mrs M. Grant, assistant secretary, who has left for England, where she will remain for a few months. We know she will have much to tell us about the movement in England when she returns.

The Sunday lectures have been very instructive. Mr F. A. I. Houston, B.A. spoke to us on March 3rd on "Science and Religion" and on the 17th on "The Kellog Peace Pact."

Madame Aldag gave her farewell lecture on the 24th and took for her subject "The Need of the World." We also feel grateful to Mr J. McLeod Craig, Mr D. Calman, Mrs Hopkins and Mrs Redfern for their services during the month.

W. BROWN, Recorder.

#### SOUTH AUSTRALIA.

##### ORDER OF LIGHT (Incorporated).

We are pleased to report that good progress is still being maintained. Our Sunday services always attract good audiences. Our pastor, Rev. Lily Lingwood-Smith, P.S.D. has been most ably assisted on the rostrum by Sisters M. Born, A. M. Martin and Mr E. W. Lowe. The weekly flower psychometry service is always well attended. The Busy Bees' monthly "At Home" is most instructive and entertaining.

Since our last report our pastor has united two couples in holy matrimony, on March 16th Reginald Piercy to Minnie Warts, on April 3rd, Ronald Alva Pomroy to Sarah Mabel Stella Bull, this makes our pastor's ninth marriage service. On Good Friday she addressed the Fellowship meeting of the New Thought Society. On Easter Saturday a picnic was held at Marino, a happy day was spent. Mr Allen, President of St. Johns, and his good wife were among the guests.

With all kind wishes for the health of Mr W. Britton Harvey who cannot be spared yet.

WM. LINGWOOD-SMITH, Hon Sec.

##### ST. JOHN'S SPIRITUAL CHURCH, ADELAIDE.

During the past month we have to report good progress. Our services have been well attended especially the Harvest Thanksgiving service, Mrs Adams was the convener, and great

praise is due to her for the able way in which she carried out her duties. The church was beautifully decorated, and the display of fresh fruit, vegetables and eggs, etc., exceeded all expectations, and much praise is due to the members for their generous offerings. After the service all the offerings were taken to the Consumptive Home, where the gift was very much appreciated. We wish to thank the following speakers for their services: Rev. J. B. Duncan, Mrs Janet Watson, Mrs Freer Watson, Mrs Chandler and Mr Victor.

We also have to report good progress in our Lyceum. On Easter Monday the annual picnic was held on the Mitcham Reserve, and a most enjoyable day was spent by everybody.

We send our greetings to all kindred Societies, and best wishes to "The Harbinger of Light."

A. E. ALLEN, President.

##### ST. JOHN'S SPIRITUAL CHURCH, PORT ADELAIDE.

At the quarterly meeting of this church the secretary read a statement for the quarter and reported that all was very satisfactory. It was resolved to have an evening's entertainment on May 9th for final payment of church debt. It was also agreed that the Rev. J. Brown Duncan and Mrs Janet Watson who had done so much and were the founders of the Church, should be made life members. The same was accorded to Mrs Born who came to the help of the church very early in its history, and has done good work for it; Mr Anderson was likewise remembered for his hard work and valuable assistance. Seventeen others, who were financial members of the old church, came to this one, and are financial members at the end of the quarter.

J. W. REUBENICHT, Secretary.

#### WEST AUSTRALIA.

##### THE SPIRITUALIST CHURCH OF WESTERN AUSTRALIA (Inc.)

We are having a very busy time just now collecting for our building. We have had books of "Bricks" printed, and each brick is 6d. The response up to date has been very satisfactory. Several £5 notes have been promised payable within the year. The proceeds of a jumble sale (£5/17/6) also going into the fund. The congregations have been very good indeed lately, and collections very much above the average. Truly God is with us in our endeavour to obtain an edifice for worship. The helpers for this month on our platform have been: Mediums and Speakers, Mrs Kirby, Mr Challis, Mrs Mitchell, Mrs Harris and Mr Shepherd. Some taking the service right through, address and messages. The open circles are always well patronised. The monthly "At Home" was held on Saturday the 6th April. At this meeting we gave our minister a send-off. Messages were given by Mrs Mitchell, vocal solos by Mrs Moxom and Mr Shepherd; violin solos by Mr Graves and Master Davies; recitation, Mrs Kirby.

A social was held on the 13th to wish our minister and Mrs Herdsman (one of the most prominent helpers in our healing circle) bon voyage. Mr Herdsman is going to Scotland for a holiday, and Mrs Herdsman to England, in all probability for good. God be with them both until we meet again.

Wishing "The Harbinger of Light" all success and all sister churches working for the light.

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

#### NEW ZEALAND.

##### WELLINGTON SPIRITUALIST CHURCH (Inc.)

The meetings of both the Church and Lyceum have been well attended during the month of March, and the Sunday night meetings have been notably so. The after circle is fortunate in having several psychics who willingly take part. Their inspiration, clairvoyance and healing are much appreciated. The subjects of the Sunday and Wednesday night lectures were as follows: "The Place and The Purpose of Spiritualism," "Spiritism or Spiritualism," "The Light of The World," "Press Statements of Spiritualism," "The Seen and the Unseen," "Living our Spiritualism," "A Nazarene View of the Heavenly State," "Some Facts of Psychic Intercourse."

A very successful Jumble Sale, on behalf of the church funds, was held on the 15th. The sales at the literature table on Sundays and on Wednesday nights have been good.

We trust that the esteemed Editor of "The Harbinger of Light" is restored to his accustomed health and strength.

Fraternal greetings to fellow workers and Societies.

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.

H. J. F. (Brisbane): The Gramophone records you enquire about are not, so far as we know, on the market. We should probably have heard of it if they were. But try the Columbia Gramophone Coy., Sydney.

E. B. (Hamilton, N.Z.): Thank you for communications.

G.A.W. (N.Z.): Obituary notice received, and thank you for it. May be able to use later.

T.H.D. (Brisbane): The facts you refer to have not come under our notice.

St. de M. (S.A.): Will be submitted to Editor personally when well enough to attend to it.

E.C. (Christchurch): Not overlooked, but requiring further consideration.

S.F.W. (Queensland): "What is wrong with Spiritualism?" received; not quite suitable for publication.

C.V. (Victoria): Good sentiment. Has already been expressed by various writers.

M.J.U. (W.A.): Interesting experience, but better reserved for private circulation.

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