

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.

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
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The Harbinger of Light.

Edited by W. Britton Harvey:

JUNE 1st, 1929.

Author of "Science and the Soul."

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The Editorial Chair

Why do we Believe—or Disbelieve?

What strange thing is it that lies hidden away in the depths of our being, determining our beliefs and disbeliefs? We flatter ourselves that the conclusions reached by our judgment are the outcome of a purely intellectual process. We have weighed the pros and cons of the proposition submitted to us; we have examined the evidence, and finally have come (so we imagine) to a fair and unbiassed opinion.

But if the process were indeed no more than an exercise of the reasoning powers, why is it that on some of the most important questions of life men reach such diametrically opposite conclusions. Here, for example, is a mass of evidence concerning what is known as Spiritualism, accumulated through many years of careful research, contributed by a vast number of persons, all over the world, altogether unrelated and unknown to each other. Two men get to work on the evidence, equally honest, sincere and competent in their desire to arrive at a true verdict. One comes to the conclusion that the alleged facts of Spiritualism are true and genuine, and that the Spiritualist's explanation of the facts is the only reasonable hypothesis advanced. The other determines that Spiritualism is a compound of fraud, deception, and errors of judgment, and that it contains no proof whatever of the existence of spirit life, or the possibility of communication between the two worlds.

* * * * *

How can we account for these contradictory results? Men do not come to loggerheads over the proposition that the measure of a rectangular figure is the product of the measure of its sides. Why not? Because, is the reply, it is a simple intellectual proposition which anyone with an average brain can prove for himself.

But if the other—the Spiritualistic—proposition may be determined solely by the exercise of the reasoning powers, why should men, equal in mental capacity and honesty of purpose arrive at opposite conclusions? It would seem that our beliefs and disbeliefs are affected by a hidden influence, some secret advocate that sits behind the seat of judgment, and **inclines** us in one direction or the other, whenever we would pronounce a verdict.

Professor William James is quite clear on the point that our convictions are influenced by our non-intellectual nature. "As a rule," he says, "we disbelieve all facts and theories for which we have

no use." For this reason, James continues, few scientists will even look at the evidence for telepathy, so called. It finds no place in their idea of the scheme of things. It is ruled out, from the beginning, as not worthy of consideration. "The state of things is evidently far from simple, and pure insight and logic, whatever they might do ideally, are not the only things that really do produce our creeds." ("The Will to Believe.")

* * * * *

What, then, is this enemy within the gates who cunningly tips the balance when we are not looking? Or is it a friend, who, knowing more than our intellect is able to comprehend, quietly diverts the mental stream in the direction he wishes it to go? Be it friend or enemy this strongly influential factor is there, and has to be reckoned with when we would try to account for the beliefs that rule our lives. Professor James affirms that it our passional natures that are all the time giving the bias to our intellectual judgments. We are not in the least conscious of the fact. We think we are performing an act of pure reasoning, but it is the passional nature that "not only lawfully may, but must, decide an option between propositions." What we believe or disbelieve about Spiritualism then, is, "au fond," a question of our moral being, and quite as much as, if not more than, a question of our intellectual powers. Not that the latter are superseded, or unnecessary, but that they will inevitably be coloured or moulded by the former.

* * * * *

Here we discover the heart of the matter, the secret spring of the whole machine. It is nothing less than that hidden part of our complex being, which has been growing up within us from our tenderest years, and is now what we ourselves have made it. Call it the "passional nature," the "moral being," or what you will, it is that something within us that likes and dislikes, that loves and hates, that inclines, persuades, and "gives a bent" to the sum total of our character. What we believe is largely determined by what we are; or, as Emerson even more emphatically asserts, "**so to be** is the sole inlet of **so to know**." If a person's moral nature is distorted, so will his intellectual judgments be. Carry that distortion far enough, so that the moral being is utterly corrupt, and there is no hope for such an one "seeing straight," or knowing the truth even when it comes to him face to face. The "intellectuals" of Christ's day failed to know Him because they themselves in their inmost beings, were not "of the truth." That is, they lacked the moral quality that would otherwise have inclined them to the recognition of His divine origin. "Neither will they believe, though one rose from the dead," was spoken of some who were evidently incapable of forming a right judgment because of their moral depravity. There are, of course, all degrees of moral obliquity, from this, the lowest, to the least blame-worthy.

* * * * *

The all-important point to lay hold of is that in order to know the truth of those things that matter most in life, we must ourselves be "of the truth"—The moral nature must be "tuned in" to the unseen distributing station, whence cometh all Truth.

"The light of heaven cannot shine into an inverted bowl," says an old Chinese proverb. If we desire to make progress in the knowledge of the truth, and to have a right judgment in all things, the first thing to attend to is that we are **the right way up** for the reception of the light we seek. He was a wise man who included in his prayer the statement, "Thou requirest truth in the inward parts." And it was the great Master Himself who said, "Every-one that is **of the truth** heareth My voice."

Here is a meeting place of psychology and religion. Each in its own phraseology affirms that our beliefs are not purely intellectual results, but the effects also of a moral disposition.

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In saying this we are not leading up to the conclusion that if the moral nature is rightly "tuned in" to the Source of all Truth, a belief in Spiritualism, such as we hold, must necessarily result. Nor conversely, that a disbelief in Spiritualism is a proof that the unbeliever's moral nature has a twist. To think anything like this would be insufferably self-righteous. The truer conclusion we are striving to reach is that it is better to be "of the truth," in our inward selves, even if we happen to miss the truth about some of the facts of life (Spiritualism, for example) than to happen to have the truth about the facts, but to miss being inwardly "of the truth."

In other words, the right inward attitude towards all that is understood by "God," is of greater moment than the possession of correct information concerning some of life's phenomena. It is of "greater moment" because it, and it alone, is the guarantee that we shall, sooner or later, come to a full knowledge of the truth concerning all the great issues of life.

* * * * *

Descending from these high levels of thought to another aspect of the question of belief and unbelief, we cannot forbear commenting upon a feature in the controversy conducted by the opponents of Spiritualism. "Give us evidence," they say, "and then perhaps we shall believe." As if the recorded evidence were not already so vast that it runs into volumes and volumes of books, enough, surely, to satisfy the most gluttonous appetite for evidence. As we write these words the bookshelves around us display amongst a host of others, the following works: "Phenomena of Materialisation," by Baron Von Schrenck Notzing; "From the Unconscious to the Conscious," by Gustave Geley; "On the Threshold of the Unseen," by Sir Wm. F. Barrett, F.R.S.; "Thirty Years of Psychological Research," by Professor Chas. Richet; "The Survival of Man," by Sir Oliver Lodge; "The Unknown," by Camille Flammarion. These are only half a dozen, taken almost at random, out of scores of books, not all of such high scientific or literary standing, perhaps, but all sincerely devoted to the study of Psychic Research. Within the pages of these six books—every one of them a sizable volume—is brought together such a mass of evidence that the very quantity becomes oppressive. Not only is there quantity, but the quality is unimpeachable.

* * * * *

In the face of this the anti-Spiritualist has the temerity to ask for evidence or more evidence! Thus Mr. A. A. Milne wrote in the Symposium conducted recently by the "Daily News": "The case for communication with the dead, **waits then for some spiritual evidence.**" Similarly, Lord Beaverbrook states, "They (Spiritualists) have not provided, as far as I am aware, final proof, etc., etc." There is no disputing the point when a man says, "The evidence does not convince me." The effect of the evidence

on his thought is entirely his own affair. But when, in the presence of a thousand witnesses, he blandly asks for a little evidence, or a little **more** evidence, patience gives out! "The horseleech hath two daughters, crying, Give, Give." Not less insatiable appears to us the person who wants more evidence, or more reliable evidence about the facts of Spiritualism than that which has been public property for the last thirty years.

* * * * *

The story is told of a certain political candidate at Buffalo, (U.S.A.) who had scarcely begun to address a public meeting when a voice from the back of the hall called out, "Louder! louder!" The speaker raised his voice and continued his address, but again came the interruption, "Louder, Sir! louder!" This happened a third time, and then a fourth. At last the politician, indignant at the trick being played upon him, fixing his eye on his enemy, in quiet but firm tones said: "Mr. Chairman—At the last day when the great Archangel shall have descended from the heavens, and placing one foot on the sea, and the other on dry land, shall lift to his lips the golden trumpet, to proclaim to the living and the resurrected dead that time shall be no more, I have no doubt that some unspeakable idiot from Buffalo, will start up and say, 'Louder, please Sir, louder!'"

One can almost believe that a similar spirit of mischief is prompting the opponents of Spiritualism when they cry out for "Evidence, please; more evidence!"

* * * * *

A pertinent quotation from an utterance of Dr. F. C. S. Schiller is made by Sir Wm. Barrett in his book, "On the Threshold of the Unseen.":

"A mind unwilling to believe, or even undesirous to be instructed, our weightiest evidence must ever fail to impress. It will insist on taking that evidence in bits and rejecting it item by item. The man who announces his intention of waiting until one single absolutely conclusive bit of evidence turns up, is really a man **not** open to conviction, and if he be a logician he **knows** it. For modern logic has made it plain that single facts never can be "proved" except by their coherence in a system. But as all the facts come singly, anyone who dismisses them one by one is destroying the conditions under which the conviction of truth could ever arise in his mind."

We would like to commend these words to the thoughtful consideration of the sceptics who fail to recognise the cumulative weight of the testimony bearing upon the facts of Spiritualism.

A healthy scepticism is without doubt a good and desirable thing when investigating new or unfamiliar phenomena. But a scepticism that is too lofty to see the existence of a mass of evidence under its very eyes, is anything but healthy: it calls for medical attention.

Wayside Notes

Criticising the Critic.

Hard-hitting criticism should not be unwelcome, so long as the rules of the game are observed.

Our contributor, "Impartial Critic," hit out pretty freely when in the February "Harbinger" he entered the lists against Messrs. Dennis Bradley and Clive Chapman, neither of whom is a novice in the subject under discussion. Spirited replies came from both these writers, and "Impartial Critic" makes his rejoinder to one of them (Mr. C. Chapman) on another page of this issue. Mr. Bradley's letter in the May "Harbinger" did not appear in time to be dealt with by our critic.

We can fully sympathise with Mr. Chapman, the author of the "Blue Room," when the good faith of either his niece, acting as medium, or of "Betty" the communicating child-spirit, is called in question. "Impartial Critic" hastens to assure the writers concerned that he intended no hurt to their feelings. He meant no more than to criticise, vigorously but not unkindly, the publication of experiences which seemed to him, in the one case a sheer impossibility, and in the other an obsolete conception of *materia medica*.

He was really jealous for the good name of psychical research, and honestly thought he was doing it a good turn by directing attention to what he considered a weak point in its propaganda work.

So far so good. But the hard-hitting is not all on one side. Mr. Dennis Bradley is not the one to be caught napping when addressing the public through his well-known books, as his letter in our last month's issue showed. And Mr. Clive Chapman is too experienced an investigator of the occult to be easily put out of action at the first challenge to the statements he seriously records.

On the whole we are inclined to think "Impartial Critic" has fully met his match in these doughty champions. Moreover, when he says, as in his article in this number ". . . any book containing glaring improbabilities, and particularly if these run counter to known Scientific facts, will probably do more harm than good," he is surely delivering himself into the hands of his opponents. For what is the whole record of Spiritualism but a record of "glaring improbabilities," and assertions of experiences that run counter to known scientific facts."

Is anything more highly improbable than the "direct-voice" phenomenon? How can there possibly be a human voice making sound waves through the physical ether, without a physical human being as speaker? Could any experience be more glaringly improbable, and directly counter to all known scientific facts than the materialisation, say of Katie King? "Ex nihilo nihil fit," is a very old aphorism. But the Katie King phenomenon came very near to shattering this rudimentary principle of science, when a complete human being came into existence out of nothing but a cloud of ectoplasm.

Had Spiritualism all these years given out to the world only what was credible and in accord with scientific knowledge, there would be no Spiritualism. It is scarcely saying too much to affirm that Spiritualism is based on the glaringly improbable—the highly incredible—the seemingly impossible. And because of this most unorthodox foundation Spiritualism has brought upon itself the scorn of the learned and the laughter of the foolish.

We are in complete agreement with "Impartial Critic," when he argues that the exercise of the critical faculty is most necessary, if Spiritualism is to make headway amongst people of high intellectual attainments. And we also endorse his opinion that in all probability much of the phenomena attributed to discarnate spirits should really be placed to the credit of an unsuspected psychism. But perhaps our friendly critic has been unfortunate in the choice of the examples he used to illustrate his argument.



A Question about Hell.

The "Evening Standard," (London), has been entertaining its readers by inviting answers to the question, "Have we done with hell-fire?" Opinions vary. There are still amongst us those to whom hell-fire is a very real and fearsome fact. Miss Rose

Macaulay recalls Milton's acid reply to one who wanted to know how God employed Himself before the world was created. "He was making hell for curious questioners," the poet-theologian answered.

Mr. Compton McKenzie does his best to uphold the traditional teaching of the orthodox church. "The existence of hell," he writes, "is assured by the orthodox, because it is logically impossible to imagine any other ultimate end for the deliberately impenitent soul."

Logic, in that case, is in the same predicament as Stephenson's hypothetical cow on the railway line, when a train was coming; "So much the worse for the cow!"

Without troubling about "logical impossibilities," the mass of enlightened humanity has quietly sloughed off this and a few other crude superstitions that were no credit to Christianity. Only amongst Catholics and Gospel Fundamentalists does the teaching of the eternal torments of the damned continue to find acceptance.

"Cotton-wool religiosity" is the rather contemptuous term that Mr. McKenzie applies to the convictions of those who refuse to see in God a demon of ferocious and implacable fury.

Well, we may bear with his contempt, in all meekness. Better, (we think) a cotton-wool religiosity than the incubus of a cast-iron monstrosity. For if the former errs in placing too much faith in the love and wisdom of the Almighty, (if that be possible), the belief in the latter certainly errs in placing far too little!

But why does this advocate of orthodoxy go out of his way to hold Spiritualism up to ridicule? Are Spiritualists sinners above all other sinners in holding more sane views of the after-life than the old-time teaching allowed? "But they are not sane views," Mr. McKenzie would reply, for he writes, "Spiritualists find nothing repugnant in the notion of their life after death being spent in the gardens of a large lunatic asylum." And he adds:

"Speaking for myself, I prefer to believe in the jealous God of orthodoxy, rather than in the muddle-headed deity who after the ordeal of mortality can find nothing better for his immortal souls than a Bedlamite paradise, to come inside which we are invited by the patients that have managed to scramble up on the boundary walls and communicate with the living."

This is all very cheap and silly, and quite unworthy the pen of the distinguished author. It would be just as easy, and would not involve the necessity of resorting to misrepresentation, not only to ridicule but to hold up to odium the orthodox teaching about Purgatory and the torments of the damned. But recriminations of this sort would be, to say the least, uncharitable, and most unprofitable. But if we respect the religious faith of those who are not of our way of thinking, we have the right to expect they will accord the same respect to ours. We fear this is not being done when Spiritualism is made to appear as the ravings of the insane.

The world is a long way off the time when all men, everywhere, will be of one mind in religious belief. Meanwhile, no one should desire to deprive Mr. Compton McKenzie and his co-religionists of their jealous God of orthodoxy, nor of their strong attachment to the doctrine of everlasting hell, if these primitive ideas are still helpful to them, or necessary for their acceptance as true sons of the Church.

On the other hand, they, on their part should not wish to rob us of the greater liberty of thought we enjoy, not being bound by tradition or external authority, nor say unkind things just because we hold more enlightened views about the Deity and life after death.

To Help the Cause.

Some little time back an appeal was launched by this paper for the purpose of raising a fund to be utilised in an advertising campaign, with the object of adding to the number of people interested in the cause of Spiritualism and to increase the number of readers of "The Harbinger of Light."

The donations received were not very many, but to those kind people who contributed we express our keen appreciation and thanks for their assistance, and we desire to assure them that though the total amount received is not sufficient to permit of regular advertising in daily and weekly papers, another scheme has been formulated which we think will prove very effective, for the purpose of which we intend utilising the money already subscribed.

Each month we are printing 200 extra copies of "The Harbinger of Light" which we are forwarding free of cost, together with a covering letter, to names and addresses supplied to this office by our present readers. The method we have adopted is to send a form to all our subscribers, in which space is provided for the names and addresses of friends or people who they think may become interested in the cause, and in this Journal; the form itself to be returned to this office as soon as completed. We then write individually to all these people explaining the cause we represent, and inviting them to become regular readers of our Journal. At the same time we undertake to send them two consecutive issues of the paper so that they may have a good idea of its nature and contents. To date we have sent these forms to over 100 of our present subscribers—the remaining subscribers will receive theirs in due course—but we regret to state that the response so far has been rather disappointing.

The work and expense involved in this scheme are considerable, for it means:—

- 1st. The sending of forms to all our known readers.
- 2nd. Writing to the people whose names and addresses are given to us in reply.
- 3rd. Sending to all of these latter two consecutive free copies of "The Harbinger."

The postage alone is no small item of expense. But the labour and cost falling upon us we would gladly bear, if the result were satisfactory.

We think it is not asking too much, simply to invite our friends to fill in the form supplied and return it to us.

We wonder if they realise how much any good cause depends, for its success, upon helpful co-operation. Cannot all those good people who have themselves derived much happiness and consolation from the teachings of Spiritualism, see that it is their privilege to bring those great blessings within the reach of others who at present are not so happily situated? But without concerted action little advance can be made in this direction. It is necessary for all to work together towards the good end in view. And we venture to think this scheme of ours provides just the opportunity needed for co-operative endeavour in bringing the light and solace of Spiritualism to the many who as yet are not the happy possessors of that knowledge.

We wish to emphasise the point that this is not an advertising campaign for the benefit of those controlling the paper. Any financial improvement made in the past, from year to year, has been immediately utilised for the improvement of the Journal, both as to its contents, its increase in the number of pages per issue, and in its appearance. We are, in fact, looking forward to the time when "The Harbinger of Light" will be recognised as one of the leading papers of its kind in the world. But such an ambition cannot be realised without a strong financial backing, the main source of which must be a vastly increased circulation.

We have shown what we are prepared to do, and we have also taken the first step in incurring the extra month-by-month expense involved in presenting our paper with an appropriate new cover in colors. The time is surely opportune for making a great concerted forward movement. Let every one of our readers and friends put his shoulder to the wheel, and success will then be assured!

EDITOR.

SIR OLIVER LODGE.

MESSAGE FROM HIS WIFE.

Sir Oliver Lodge has written for his friends a moving "In Memoriam" tribute to his wife (who died on February 20th last), in which he mentions a message she has been able to send him.

"I and the family," writes Sir Oliver, "have been overwhelmed by tokens of love and affection which have reached us from all quarters.

"None of us is lamenting her departure unduly. We knew how ready she was to go, and we knew how eagerly and lovingly she would be welcomed when the time of her release came. . . .

THE CERTAIN HOPE.

"Our faith in continued existence is absolutely secured; not a shadow of doubt troubles us. The funeral was indeed a thanksgiving service for a long and beneficent life, a peaceful end of the illness, and a happy reunion with those who had gone before.

"Tears were absent in spite of the inevitable pang of temporal separation; the keynote of the service was thankfulness in the sure and certain hope of immortality.

"The whole was carried out in accordance with her wish, as a sign to the villagers that only her discarded body was being committed to the ground, that she herself was only there in spirit, and that joy rather than sorrow should herald her promotion to a happier sphere.

'MET BY SON AND DAUGHTER'

"She sympathised with Tennyson's lines in 'The Ancient Sage,' which may be here quoted:

I hate the black negation of the bier
And wish the dead, as happier than ourselves
And higher, having climb'd one step beyond
Our village miseries, might be borne in white
To burial or to burning, hymn'd from hence
With songs in praise of death, and crowned with
flowers.

"She often recited portions of the 23rd Psalm and 'Crossing the Bar' while she was lying weak and helpless. We are not presumptuous enough to expect that the ineffable meeting with 'her Pilot' has yet occurred—all in due time—but we know and already have information that she was met and welcomed by her beloved son and daughter, and she was allowed to send us a characteristic and evidential message before being taken by them to rest and recuperation.

"ALL IS WELL."

"During her months of illness she lay thinking of others, full of love for all, and had time to express all that she wanted done. In brief, she humbly and lovingly did her duty in that state of life to which she was called.

"All is well."

—"Daily News."

PASSING OF EMINENT COUNSEL.

Spiritualism has lost one of its most learned and eloquent apostles in Mr. Edgar Percy Hewitt, K.C., LL.D., who died quite unexpectedly from heart failure after an operation. Mr. Hewitt had up to the time of his operation been apparently as well as usual and had just taken a prominent part in the "Daily News" discussion of Spiritualism. Mr. Hewitt's interest in communication with spirits in the Beyond began about 1916; he was then prejudiced against it; but astounding and convincing proofs of its verity came to him in his own home, and from that time he never ceased to give brave testimony to his belief.

The Poltergeist Abroad.

MISCHIEVOUS SPIRITS IN POLICEMAN'S HOUSE.

"DISORDERLY CONDUCT" OF HOUSEHOLD FURNITURE.

THE poltergeist variety of nature-spirits appears to have been particularly active of late. Reports are communicated to the press from various quarters of the damage caused by these impish creatures, assuming, that is, that the blame is being placed on the right shoulders. The first account here given is taken from the "Daily Chronicle," London, and the second one from the "Manchester Evening Chronicle."

MR. E. McLENNAN'S STORY.

Strange things are happening at the house of Mr. R. McLennan, a retired Metropolitan policeman, who lives at River-terrace, St. Neots, England.

By some mysterious agency, furniture is moved, kettles dance on the kitchen range, articles fly about—apparently all the phenomena usually associated with a poltergeist disturbance.

The family consists of Mr and Mrs McLennan and their 15-year-old son, Ronald, and the "demonstrations" have been occurring since last Friday evening, when, about 7 o'clock, canisters standing on the mantelpiece in the basement kitchen began to wobble and then to fall to the ground.

Mr McLennan told me that he and his son actually saw one of the canisters fall from the mantelshelf. He drew my attention to a nail which, bounding up from the mantelshelf, stuck itself in the wall.

Buckets of water turned over, seemingly of their own accord; a dominoe flew up from the kitchen table and broke the gas shade; small articles flew about and played havoc amongst the glassware.

* * * * *

The climax came one evening when a heavy foot-plate from the kitchen range was hurled—or hurled itself—out of the room, took a left-hand turn, whizzed past Mr. McLennan, and crashed against the scullery door with such force that a piece of the metal was broken off.

Mr. McLennan told me that he was at first inclined to suspect Ronald of perpetrating tricks, as nearly all the "demonstrations" occurred while he was in the house, but he now felt certain that the boy was not to blame.

While I was in the house this afternoon—and Ronald was out—there were two mysterious noises. In one case there was nothing to account for the sound, but in the other we found that a metal flower-bowl had moved from its position beneath the hall stand and was standing upside down at the head of the stairs leading down to the kitchen.

One of the most curious things that has happened is the breaking away of a solid piece of mortar in a bricked-up doorway in the basement passage. In the crevice were found two old fragments of bone—whether human or animal is not known.

Another weird experience which the family have had is to hear a hissing noise, moving about the kitchen.

"Last night," said Mr McLennan, "the noise followed Ronald and me as we went out into the town."

MR. E. W. OATEN'S STORY.

There was the roll of distant thunder and the whistle of blustering winds. High overhead storm clouds were scudding into the night.

At a house a few miles from Manchester a group of people drew closer to the blazing fire and talked of life, love, laughter, and despair.

Outside there was the pattering of dainty feet.

"Gladys, I suppose?" said the man in the easy chair, stifling a yawn.

It was. The scream that rang through the house left no doubt as to her identity. It was a cry of fear . . . of terror pregnant with awful possibilities.

For a moment nothing happened. Then the man in the chair sprang to the door. As he opened it the girl, white-faced and drawn, stumbled inside the room.

"Look," she gasped and pointed to the stairs. In the gloom on the top a vague, indefinable face was peering into space.

As the man saw it he sighed with relief.

"Is that all that is the matter?" he smiled. "Really that is only a materialisation. Nothing to be frightened of, you know."

"Take me home," said the girl. They took her, trembling and nervous, and puzzled, in spite of her 20 years, at the experience she had passed through.

"I wasn't really frightened at all," she said to her mother later, "but I'm not going to tea there again."

"That was how we lost all our friends there," laughed Mr. Ernest W. Oaten, the well-known Manchester Spiritualist, as he told the story to-day.

"Strange how some people are afraid of these manifestations," he added.

* * * * *

Familiarity breeds contempt, so perhaps to Mr. Oaten it was strange. Ghost-hunting is part and parcel of his day's work, for he is the Sherlock Holmes of Spiritualism, and has cleared up more psychic mysteries in his lifetime than probably anyone else in the world.

"That, at least," he said deprecatingly, "was one of the mysteries that I did not solve.

"As a matter of fact it was rather a puzzling affair. The house, which incidentally was where I was living, was heavily rented, and yet the apparition had the face and form of a dock labourer. He used to stand at the head of the stairs nodding his head and apparently in deep contemplation. He seemed quite a mild old fellow, but I am afraid he scared our neighbours rather badly."

* * * * *

The southern district of Manchester is one of the last places where ghostly manifestations would be expected, yet it is here that Mr. Oaten met his most intricate case.

"The alleged hauntings took place," he said, "at a fairly large house, and were in the form of unknown levitations.

"Furniture flew about the house propelled by unknown power, vases and other articles were found lying smashed on the floor, the gas and the water

fittings were interfered with, and on several occasions it was said that the scullery water tap had been wrenched off, the pipes had been torn out of the wall from behind the plaster, a copper ball valve torn from fittings in the bathroom as a result of which the water overflowed and came streaming down the stairs.

"Gas fittings were unscrewed, and it was also nothing unusual for the residents to go to bed after securing the doors and windows and to wake up in the early morning to discover them wide open.

"Such was the case I was called upon to investigate.

* * * * *

"In company with a well-known Manchester journalist, I visited the house and discovered there were only three residents—a man, his wife and a boy of thirteen. The man was of more than average intelligence, and held a responsible position in a city office.

"I made a survey of the house, and, with the exception of the room in which the family lived, special measures had been taken to secure the furniture. The parlour was full of tables and chairs turned upside down and wedged tight with timber. The same applied to the upstairs rooms, and the family as a result were living in a state of considerable discomfort.

"One of the first things I examined was a large wringing machine weighing fully 2 cwt. which had been violently thrown over and smashed. I also saw a broken barometer that had been torn from the wall.

"Complaints had been made to the authorities, and an investigation was resolved upon. Officials from the police, the corporation electricity department, and the public health department assembled in the house.

"Their explanation was a simple one. They said that everything was the work of the boy, leaving out of consideration the fact that the hauntings frequently occurred while the boy was away from home."

Mr. Oaten explained that it was quite usual to associate such happenings with Spiritualism, but there were often other explanations. It was as a Spiritualist, however, that he started on the case, and it was by this means he eventually cleared it up.

Then the man who spends his life in tracking down spirits as a detective does criminals, drew out his cigarette case.

Together we talked about the day's football.

Mors et Vita.

"The Sting of Death is Sin."—St. Paul.

Death hath no terrors if in God we trust,
And find in Him a Saviour and a Friend;
For, when this mortal body turns to dust,
The re-born soul enters life without end!

Some think of death with horror and dismay
Because they see no light beyond the grave;
But fear departs when we sincerely pray
To Him who from the sting of death can save!

To those who follow Christ death will be gain,
As soul, no longer bound in house of clay,
No more by doubts perplexed or torn by pain,
Ascends to realms of everlasting day!

Since that first Easter morn when Christ arose
Triumphant over death and grave and hell,
We too may rise victorious o'er all foes,
And to the world God's love and mercy tell!

If with the eye of faith we pierce the gloom
That hides from us a land of pure delight,
Then, when our bodies moulder in the tomb,
Our souls will live where there is no more night!

R. CHAMBERS NORMAN.

PERSONAL.

SIR ARTHUR CONAN DOYLE RETURNS FROM SOUTH AFRICA.

Sir Arthur and Lady Conan Doyle and their family, having completed their tour of South Africa, reached home during Eastertide. Sir Arthur expressed himself well-satisfied with the results of his campaign in the interests of Spiritualism. Prior to leaving he addressed a crowded meeting at the Opera House, Port Elizabeth. Mrs. Lucy Smith presided and during the proceedings Mr. Robert McAdam presented Sir Arthur with a silver Jackal Kaross on behalf of the Port Elizabeth Spiritualist Society.

On arrival in England he was expected to arrange his plans for entering upon an active campaign, in connection with the British political elections, on behalf of religious freedom for Spiritualists. He will rally the whole weight of the forces behind him, and thus carry out the object expressed by him before leaving for his tour abroad: "We have a weapon to our hand. That weapon is political—there is no other one. You do not get justice in this world by waiting for it; you have to go out and call for it." The elections are now in full swing.

RETURN OF AN ACTRESS.

To a deeply interested audience of members and friends of the London Spiritualist Alliance, Mr. Graham Moffat, the famous actor-manager and author of "Bunty Pulls the Strings," delivered a lantern address entitled "The Return of a Great Actress," in which he recounted the extraordinary series of events which led up to the obtaining of a psychic photograph with Mr. William Hope, of Crewe, on which appear three faces purporting to be portraits of Sarah Bernhardt.

The episode of the photograph was preceded and followed by a remarkable series of messages and communications which revealed the activity of the great French actress. Mr. Moffat carried out his enquiry into the matter with the most rigid care, and it seemed a very satisfactory case of spirit identity.

Mr. Hannen Swaffer presided, and a vote of thanks at the conclusion of the address was moved by Dr. John Lamond and seconded by Admiral Armstrong.

CORRESPONDENCE.

To the Editor of "The Harbinger of Light."

Dear Sir,—

Lovers of animals will be interested to read Mr. Dennis Bradley's letter in your issue of 1st May, wherein he answers "An Impartial Critic" on the subject of "Dr. Barnett's" suggestion for the cure of cancer. In his book, "Towards the Stars," Mr. Bradley quotes a spirit-communicator as saying that animal-suffering—specifically, vivisection—sets up harmful vibrations, and is being combated by those in the unseen world. It therefore seems incongruous that the testing of the Doctor's remedy should fall into the hands of a "cancer specialist of the highest standing in England, and one possessing his own laboratory," since such a man is without doubt bound to be an ardent vivisector. Whilst it is of course impossible to prevent a licensed laboratory-owner from experimenting with animals and any specific he chooses, it would surely be preferable to have the cure in question dealt with by an avowed anti-vivisectionist. Those who emphatically deny that the end justifies the means will fear that a method involving cruelty cannot fail to vitiate results which, if sought in less dubious ways, might prove wonderfully successful. It would be extremely interesting to know Mr. Bradley's opinion in the matter.

Yours etc.,

INQUIRER.

Spiritual Healing Extraordinary.

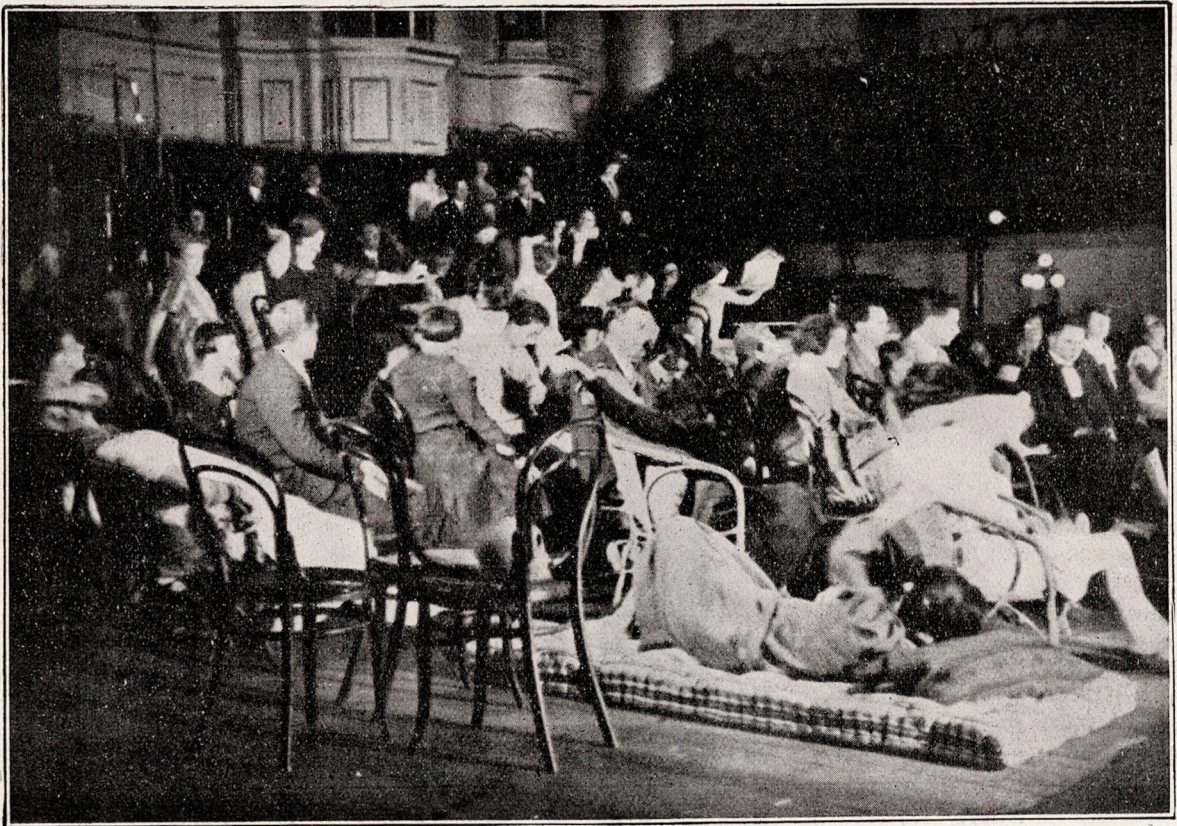
SYDNEY CROWDS SEEK RELIEF.
DEMONSTRATION OF MASS HEALING.

ON Wednesday evening, April 17th, a Public Demonstration of a Method of Mass Healing was held by Victor E. Cromer in the Sydney Town Hall before some two thousand people. The occasion gave food for much thought. Preceding the demonstration Miss Mary Rivett, M.A., spoke of the scientific aspect of Mr Cromer's work, and of his discovery of a means of tapping and transmitting to others certain forces which had definite relation to the increase of vitality.

The bearing of such a discovery upon medical science generally, and its relation to cognate studies such as neurology and psychology, were dealt with,

the living power of God. In all parts of the world this power is breaking through, the manifestation, as it is, of the invisible presence of God, in the healing of disease and in the regeneration of the human body.

The healer is but the instrument of this power; but we are called upon to be intelligent instruments, co-operating, in so far as we are able, with the great divine plan for this age, seeking to understand and to apply the laws which govern the operation of spiritual forces. Jesus said "I came that ye might have life, and that ye might have it more abundantly." That we have not accepted this life does



Section of film taken at a Spiritual Healing Demonstration held in Town Hall, Sydney, New South Wales.

while the speaker touched briefly upon the philosophical and religious implications of the line of research thus opened up.

Mrs. Phoebe M. Holmes, a visiting lecturer from Los Angeles, California, spoke of the attitude of the American public generally towards spiritual healing and of the tremendous interest which the work of Victor E. Cromer, in being able actually to demonstrate the healing power at work, would undoubtedly excite in any and every city of the United States.

THE POWER BREAKING THROUGH.

Mr. Cromer spoke of the great plan according to which, as he viewed it, the modern world was to be brought to an understanding of the nature and use of spiritual powers. "The demonstration that you will see to-night," said the speaker "is in proof of

not mean it is not still waiting to be tapped. We are face to face with this power, and it is showing us the direction in which it wants us to go. It is not one's own power. One is only an instrument. The power flows through and does the work."

A WONDERFUL SPECTACLE.

A spectacle which indeed could not but evoke deepest wonder and reverence then followed. In prayer the healer concentrated for the outpouring of the spiritual power. Its coming was registered in the bodies of some eighty men, women, and children, upon the stage. Bodily movement of every conceivable kind, involuntarily induced by the influx of the healing force, yet under the patient's voluntary control, ensued, movement directly related in every instance, as was explained in a large number of individual cases, to the healing of some specific trouble.

Upon conditions of rheumatoid arthritis, infantile and spastic paralysis, hernia, appendicitis, gall stones, displacements, blindness, and all manner of human ills, the healing power played, the remedial movements being of a kind which could not possibly have been made or sustained apart from the influx of the healing force.

BROADCASTING THE TREATMENT.

A later phase of the demonstration consisted in showing how students, trained in the technique, could be used in the giving of individual healing treatments, the power being broadcasted over patients and students alike, and then focussed by the student upon the patient's specific trouble.

It required but little imagination to realise that here indeed was something taking place which could not but prove of the utmost interest and importance to every thinking man and woman. Portions of the demonstration were motion photographed.

A second demonstration of like proportions was held in the same Hall on the following Wednesday evening, April 24th.

IN SETTLEMENT OF DOUBT.

FURTHER TEST-MESSAGES TO BRISBANE MERCHANT.

By EDMUND S. BAKER.

In giving to the public, through "The Harbinger of Light," some further spiritual experiences of my own, my first intention was to hide my identity under a nom de plume that I use sometimes in writing for the Press. On thinking it over, however, I came to the conclusion that I ought to use my own name as a guarantee of good faith to my readers.

Opponents of Spiritualism frequently claim that nothing is told at a seance not known to someone present; also that no continuity of thought and information connects one seance with another; that each is like an air-tight compartment, standing alone. To disprove this theory I will give the experiences of a friend and myself in my own home.

* * * * *

Every Saturday night this friend (named Sam) for several years used to come and play billiards with me. Both of us being interested in Spiritualism, we would try the table each night before our game, in hopes of a message coming through. I myself took the messages which mostly claimed to come from "Cliffe," a young man who for several years worked for a large Sydney firm together with my friend, and who was subsequently killed at the War. One thing we learnt from these sittings was that if we were not punctual we got nothing; just as in our own lives, a late arrival would miss the train!

During one of our numerous industrial strikes the word "lawle" was tapped out, and thinking to shorten things I called out "lawless." This was contradicted by a short sharp knock, and the complete message "Lawler is in Brisbane" was spelt out. Not knowing the name I asked my friend Sam if he knew anyone of that name. "Yes," he said, "our old Boss, but as I am in the same trade I would have heard if Lawler were here." Cliffe still asserted that Lawler was in the city, so Sam promised to find out and let me know. On the following Tuesday Sam rang up to say that Lawler had arrived a week before to open up an agency. On the following Saturday "Cliffe" gave this message, "You see I was right."

The second Lawler message was received a few weeks later, Cliffe again claiming to be the sender. It was to the effect that Lawler was returning to Brisbane in a few days. Sam replied that Lawler himself had informed him that he intended going straight back to Sydney from West Australia, but that he (Sam) would make enquiries from the agent who remained in Brisbane. A day or two later he looked up the agent and said "I hear Lawler is again on his way to Brisbane." The agent replied, "Yes, but how on earth did you hear? Lawler wanted it kept a trade secret," and answering the question himself he added, "I suppose you heard from his family."

* * * * *

Lawler has now passed over, but ere this happened we were fated to receive a third and last message. Three months after the second message Cliffe again claimed to be present and gave this message. "Lawler is again on his way to Brisbane." Sam replied, "I will not contradict you this time, but will enquire." Meeting the agent on the following Monday he said, "I hear Lawler is on his way to Brisbane." The agent answered, "I don't think it likely as it is the wrong season of the year." A day or two later this Agent ran after Sam and said, "Lawler arrived by car later on the very day you told me, but I can't imagine how you knew as Lawler informed me he made up his mind suddenly and said nothing about it to anyone."

* * * * *

Can we doubt these messages were given to prove that no subconscious mind was operating? Though trivial in themselves, they told us something unknown to either. The three messages about the one man displayed a thought-out plan, to prove that one (discarnate) mind was anxious to produce a complete test.

In conclusion I have only to say for the benefit of sceptics that neither my friend nor myself, between messages, knew anything of Lawler's movements. The first two messages were disbelieved by Sam, who alone knew Lawler.

Assuming that the messages really come from friends within the veil, (as we believe) the above incidents go to prove that those friends are just as anxious to demonstrate, as we ourselves are to know "What is Truth."

Passing Thoughts for June.

An entente cordiale between Science and Spiritualism, if it could be effected, would enrich the one and strengthen the other.

If an unrepentant sinner could sneak into Heaven, he would feel as uncomfortable there as a man wearing verminous clothing would feel in a monarch's palace.

What a blessing it would be if we consigned all idle gossip and scandal to moral dustbins, and thence to the destructor.

Culture adds beauty to character, and is as different to mere knowledge as flowers are to vegetables, or the strains of a sonata to the rhythm of a fox trot.

A Revised Prayer-book is not such a pressing need as is a new spirit of toleration and Christian charity in our churches.

To leave out religion in the education of a child is equivalent to eliminating vitamins from its food.

The materialism of the last century was largely the outcome of the orthodoxy that preceded it.

"SPIRITUALISTIC LITERATURE."

A REJOINDER BY "IMPARTIAL CRITIC."

I hope your readers will believe that my former article on this subject was in no sense intended to be unfriendly criticism. The incident of the Zeppelin-like machine taken from "The Blue Room" was chosen because it was a good illustration of the point I was trying to make.

It is fair to suppose that books on this subject are written, at any rate in part, to interest those seekers outside the fold, and to bring them in if possible. It follows from this that any book containing glaring improbabilities, and particularly if these run counter to known scientific facts, will probably do more harm than good. We should at least adopt a severely critical attitude until such time as further light is shed on the point in question. Everything should be tested out step by step. Dr. Crawford's three little books are models of the scientific method in psychic research and should for this reason be read by everyone interested in the subject.

* * * * *

To return to our "Zeppelin," my comments seem to have been misunderstood both by the author of "The Blue Room" and by the editorial commentator. Let me see if I can make my point any clearer. A 'voice' describes aeroplane or Zeppelin-like machines, with wings, used in rescue work "which were heard to approach rapidly with a rushing noise and recede out of earshot just as rapidly."

There is, as we know, a physical world where physical laws rule. Those laws are never infringed. Any apparent exception is due always to our imperfect knowledge. The spiritual world is likewise doubtless governed by unbroken and unbreakable laws. We do not know much about the laws governing the interaction of the spiritual with the physical world but we may be quite certain that neither are broken. We are dealing, remember, with the perfect design of the Infinite mind, and any necessity for meddling is unthinkable.

The reader who does not perceive the incongruity of a spiritual machine on a spiritual mission in the spiritual world so interacting with the physical as to produce sound waves ("a rushing noise") so that it could be heard to approach, pass, and recede out of hearing—such a reader has my respectful envy. . . . In order that such a machine could be heard approaching its speed would of necessity be less than the speed of sound in air (about 1100 ft. per sec.) or less than 12 miles per minute.

There is reason to believe that in the spiritual world, movement is practically instantaneous, or perhaps at the velocity of light (the highest speed of anything known in the physical universe). Light travels approximately a million times faster than sound (or than the machine in question). This 12-mile per minute machine, stirring up sound waves in the physical world, does not carry conviction.

There is another way of looking at it. So far as I am at present aware none of the phenomena of the spiritual world can be manifested to us without a physical contribution from us borrowed for the time being. It is only by borrowing matter (in the form of ectoplasm) from medium or sitters that materialisations can take place, or telekinetic phenomena, or "direct-voice" etc.

This ectoplasm has weight and, being of the physical world, conforms to physical and mechanical laws. Do not these facts render the rescue machine with its mixed physical and ultra physical interactions still more improbable?

I am neither an unfriendly nor a sceptical critic, and should be sorry if anything I wrote hurt the feelings of any author. Nevertheless no one can take the Spiritualistic literature that is now coming so abundantly through the Press and read it with an open mind without the feeling that a good deal of it would have been better unwritten.

There is perhaps a tendency to belittle the scientific side of research into psychic phenomena, but it must not be forgotten that all that is best and soundest in the foundations of the Spiritualist building is the work of trained scientists working along scientific lines. Of such work and such workers we cannot have too many, for the field is a very wide one.

I am sure too that wholesome and friendly argument is all to the good. We shall not go far wrong if we adopt St. Paul's suggestion to "Try all things and hold fast that which is good" i.e., test all things out very carefully and thoroughly before accepting them. Good sound advice and never perhaps more necessary than at the present time.

SIR ARTHUR AND THE BISHOP.

HIS FOURTH AFRICAN TOUR.

In the "Rand Daily Mail" of Johannesburg, Sir Arthur Conan Doyle is reported as delivering a lengthy address to a crowded audience in which he replied to some remarks previously offered by the Bishop of Johannesburg to the effect that nothing that was not trivial or puerile had come from the "other side."

The Bishop, said Sir Arthur, was an estimable man, and had shown in his expressed views of the native question a thoughtful nature; on psychic matters, however, he was clearly ignorant. Sir Arthur then went on to discuss bishops, as spiritual leaders. In all the psychic research societies in the world there was not a single bishop. The laymen were doing all the work.

"It is the study of the soul in which we are engaged," said Sir Arthur, "and matters appertaining to the soul are supposed to be in the hands of the clergy, the bishops being the leaders: . . . We laymen are discovering what the position is, and what is the destiny; and yet these men whose very job is to do that are not only neglecting the work, but are hindering it."

Successful clairvoyance was given at Sir Arthur's meeting by Mrs. M. Kimpton, of Maritzburg; descriptions of a girl, Ivy Taylor, accompanied by her mother and a soldier called Harry Salter, were recognised from the audience. A mother acknowledged the description of her son who had died as a result of bathing too soon after an operation. "A young woman accepted an injunction from 'Tom' to tell 'Ella' that her health would improve. A middle-aged woman stood, in recognition of the clairvoyant description of 'her promising son whose beautiful career had been cut short by his death.'" One description failed to find acceptance; it was that of one Johannes Pretorius, a cyclist who met his death by accident, who desired to find his mother in order that she might be told to destroy certain letters.

The Harbinger's New Cover.

Many favorable comments have been received about the Harbinger's new cover. It appears to have met with general approval amongst our readers, the symbolic design being especially appreciated. We thank our numerous friends for their words of congratulation.

MY PSYCHIC RADIO.

REMARKABLE STORY OF MEDIUMISTIC DEVELOPMENT.

STRIKING PERSONAL INCIDENTS RECORDED.

By V. MAY COTTRELL.

OUR readers need no introduction to Mrs. Horace Cottrell, of Napier, New Zealand, whose contributions have recently appeared in our columns under the authorship of V. May Cottrell.

The development of her mediumistic gifts in recent years has enabled her to forward to us some of the most remarkable MSS it has been our privilege to publish, including the very lengthy and impressive message of 7,000 words purporting to have been received clairaudiently from the late Lord Northcliffe.

Concerning this message it would be literally true to add that it brought forth world-wide comment of an appreciative character because of its significant resemblance to the speech and peculiar idiosyncracies of the distinguished London journalist.

In the accompanying contribution Mrs. Cottrell relates in characteristically lucid and entertaining language the story of how a college girl's game developed into the psychic faculty which enables the writer to hear voices from the world beyond. These experiences will doubtless be read with great interest, and therefore it is with much pleasure that we submit them to the perusal of our readers.

TO some the greatest adventures and dramas of life are associated with the dawn and consummation of love. To others the hunt and the battle provide the greatest thrill. Many again are enthralled by daring feats on land and sea or air, but the story that I have to tell is of an adventure of quite a different kind.

There is a word, psychology, that is on the lips of all sorts and conditions of people to-day. From its constant use it would seem that the great public is awakening to the fact that the mind it uses from day to day is not by any means the simple thing that their forbears imagined it to be.

For just as the electric eye of the X-ray looks through an apparently solid and inanimate pebble, and science reveals the amazing complexities of its construction, and the ceaseless activity within, so is mental science delving deep into the human mind and finding there an even more astonishing condition of things.

The hitherto unfathomable mystery of the mind is now yielding up some few of its secrets to earnest seekers after knowledge though the study of it is still in its infancy. What will be the findings of the near future? Who can say? Things may be revealed that will revolutionise existing ideas concerning mental phenomena as completely as the wonders of wireless have lately changed men's ideas concerning time and space.

I believe, that as time rolls on, the inter-relationship between matter and mind will be more fully revealed. Those individuals who possess psychic faculties will provide some of the links in this new chain of knowledge both of this material world and that world of spirit which is the base on which all the religions of the world are founded.

My surprising adventures began in a very simple fashion indeed, as many of the most thrilling experiences of life have a way of doing. My sister-in-law, on a vacation from college, had a new game. "It's great sport," she assured me. "Old Mr. Spook will tell you anything you want to know. I'll show you." She procured a tumbler, half filled it with water, borrowed my wedding ring and suspended it on a hair inside the glass.

"Now Spookie my boy," she demanded, "how many children will this woman have?" "Come on speak up, don't be shy!"

I paid little attention to her nonsense but noticed that the ring tapped on the side of the glass. This, she told me, indicated that I would have two children in all. I already had one about one year old.

"One tap means A, two taps B, and so on through the alphabet," she assured me, "a distinct pause between each letter and a longer pause between each word."

The ring worked slowly and heavily for her, but when she had persuaded me to try my hand, it became a live thing, and tapped out coherent messages with astonishing rapidity. I still thought it only a game, however, the result of animal magnetism, or some other physical force which I must be using unconsciously.

For up to this time I had been asking more or less frivolous questions and receiving answers in kind. These came clearly and distinctly, the ring moving without volition on my part. Other things claimed my attention and the ring's strange performance was forgotten, for the time being.

Later, when I was alone, however, I puzzled over it and decided to try again. While asking questions about everyday things and receiving reasonable answers as before I was utterly dumfounded when the ring suddenly tapped out

"Why do you keep worrying me about material things? I wish to help you spiritually."

Rapidly and forcefully it came, leaving no doubt in my mind whatever that its origin was quite apart from myself. The name of a man whom I had known but slightly during his lifetime, was given. Various details of his life and work and present activities were rapped out as briskly and emphatically as his arresting message had been. He had passed on during a "flu" epidemic about two years previously.

The suddenness and unexpectedness of his message, coming as it did in the midst of trivialities of my own seeking,



V. MAY COTTRELL.

(Mrs. Horace S. Cottrell, Napier, New Zealand).

took my breath away. I felt small and foolish—to think that I had been treating the whole phenomena as a joke while in reality it might be something of immense importance. For I realised then, with a shock of surprise that a mind other than my own was involved in this business, the true significance of which was just beginning to dawn upon me.

From that time onward the movements of the ring, and the serious messages they conveyed to me, became a very real factor in my life. Much good counsel and kindly, helpful advice for the conduct of my everyday affairs, came to me in this way. I soon learned to love and trust some of my communicators. For it soon became evident that there was not only one distinct personality but many at the other end of my psychic wireless.

Names of folk long dead and almost forgotten by me were given and messages tapped out with precision. Names of folk who were complete strangers to me during their earthly life were spelt out on the ring and messages given for relatives and friends of theirs. These I failed to deliver, except in rare instances, for I feared ridicule and also because I knew how loath people are to believe in anything of a supernatural nature, so long as it is modern.

HELP FROM OLD FRIEND.

Such unusual happenings as I am recording would be credible enough to some minds if they had occurred many centuries ago and were to be found in ancient books. But folk tell me "Such things do not happen in these enlightened days, my dear." Never again will they be able to make that assertion with truth, for my own experiences, and the experiences of very many others, as I have lately learned, give the lie direct to that statement.

Presently the name Winnie was rapped out and then began a period of helpful mental companionship with a wise, sweet-natured and loving personality. Winnie is a relative of mine by marriage. She passed on nearly twenty years previously, at the age of thirty. I knew her only very slightly, however, for she lived in another part of the country.

Once she had established communication with me she told me she was to be my guide for the time being. I am deeply indebted to her indeed for the way in which she gradually led me up out of the darkness of my own fears and forebodings into the light of a clearer understanding of life. Her patience was unailing and her love for me was constantly expressed and fully evident in her dealings with me.

Shortly before the coming of Winnie, my friend of the ring, who had rebuked me for my frivolous questions, kept urging me to "write." This oft-repeated request filled me with astonishment and alarm. I had never heard of automatic or inspirational writing, for I knew nothing whatever of Spiritualism or of any of its phenomena. Thus it was a long time before my friends across the border could overcome my fears sufficiently for me to try to write their messages direct instead of getting them by the much slower method of the tapping ring.

When I was finally persuaded to try this new means of communication the messages came with surprising ease and rapidity, from all sorts and conditions of people. At first the writing was automatic—my hand alone being used for the purpose of recording the thoughts and ideas of the communicators. This phase gradually gave place to the present form of clairaudience, the hearing of spirit voices. Mind speaks to mind and each mind is as distinct and different, and as easily recognised—once I have made their mental acquaintance—as are the voices of my friends who are still in the flesh.

Those wishing to communicate must first establish mental contact with me. They use various means to attract my attention; one of the most usual being the constant reiteration of a word in my mind. In the early days of my psychic experiences the word "edelweiss" came into my mind and would not be dislodged. The word meant nothing to me except that I knew it is the name of a mountain lily.

After it had worried me for some days I determined to find out, if possible, the reason for its persistent reiteration in my mind. I was told, by means of the ring, that the word was a signal from my father who wished very much to communicate with me. It seems that he had selected that particular word as being unusual enough to attract my attention.

Both my parents had recently died, under very tragic circumstances, within three months of each other. They were both over seventy and their last years were full of mental and physical suffering which, with the painful nature of their going, so preyed upon my mind that I was in a shockingly nervous condition. I was bitterly resentful also and more than a little inclined to curse God and life. My attitude towards life was gloomy in the extreme, so much so in fact that I got little joy out of my little daughter, who was then about one year old.

My father knowing this, for our loved ones on the other side do know what is happening to us here, most earnestly desired to help me back to health and happiness. Both he and my mother have written through me many times since then and have succeeded in removing much of the old bitterness from my heart. Their love and understanding have helped me over many difficult places and the teaching I have received from my spirit guides has completely changed my attitude towards life.

DISTINGUISHING THE SPIRITS.

I usually get a very clear mental picture of the personalities of the communicators and I am able to record messages which, in their phraseology and general tone, are so strikingly characteristic of them that they are readily recognised by friends and relatives. **This is equally true, I am told, whether I have ever met the spirit communicators in the flesh or not.** It is this latter fact which confounds the sceptics.

"How is it possible," they argue, "for you to so faithfully portray Susie, or Bill's personality on paper? What is it that enables you to give their most characteristic expressions, familiar points of view, as well as certain details concerning their earthly lives, when you never encountered them in the flesh and knew nothing whatever of their personal habits, inclinations and desires?" That's a poser for them.

Knowing full well that any evidences of identity of the communicators are contained in the manuscripts themselves I make no assertions. If my friends and acquaintances are interested they are welcome to peruse the writings, if not let us talk of dancing or tennis, books or babies. Many people whom I am well acquainted with socially are quite unaware of my scribblings.

Horace, my husband, was, at first, very averse indeed to my having anything to do with these spirit tappings and writings. I was in a very run-down nervous condition, the victim of innumerable fears, forebodings and that black depression which a lack of nervous vitality produces.

Horace was afraid that this "spooky business" as he called it, would further sap my vitality. He asked me, repeatedly, to promise to leave it alone, but I felt that here was something that was going to help me as nothing else had ever been able to. Being a very kind and an unusually understanding person he soon came to see that whatever this new influence in my life really was it was helpful to me. So, though he was still apprehensive, for me, he ceased trying to wean me away from it. Had he persisted in his opposition I would probably never have had all the wonderful experiences that have come to me during the last eight years.

At length Horace became mildly interested in these spirit communications of mine, but he did not take them very seriously until I recorded one which has since been published under the title "The Children in the Summerland." He was much struck with its beauty of thought and the easy flow of the language in which it is expressed. On first reading it he exclaimed: "Well, even if this is only a fantasy, born of your own imagination, I am sure it has real literary merit."

After subsequent readings, some of the ideas began to sink into his consciousness. "What a world of comfort bereaved parents will find in this," he said. "It changes one's whole idea concerning heaven, doesn't it?" "What mother could help being glad to think of her lost darling living under the happy and natural conditions described here?"

The message made such a deep impression upon Horace's mind that he came to the conclusion that there must be much more in this "spooky business" than he had imagined. He decided that the whole thing was worth looking into so he sent the new MSS and others to the Editor of "The Harbinger of Light" for comment.

The ideas expressed in the messages were quite at variance with my own views on the subjects dealt with. So much so in fact that I could hardly be persuaded to write some of the statements down so strange and unbelievable did they seem to me at the time.

The editor replied that the main facts and much of the detail contained in the MSS were in strict accordance with the findings of other psychics in various parts of the world.

He was much struck with the fact that I had had absolutely nothing to do with Spiritualistic literature. He commented on the deep moral tone of the messages and on their literary value also and asked permission to publish several of them immediately. During the eight years that I have been recording some of the thoughts and ideas of a few of those who have passed through that much-dreaded experience called death, I have written enough to fill several large books.

WARNINGS FROM CLERGYMEN.

Some forty or so of these messages, from various people have already been published, sometimes appearing in maga-

zines in several countries simultaneously. Horace had now become so interested in these scribblings of mine that he showed some of them to our friends and acquaintances. Their varying comments, both favourable and otherwise, are interesting to look back upon, though some of them were intensely alarming to us at the time. This applied especially to the warnings we received from a clergyman.

"Tell your wife to leave it alone before it is too late" he implored. That he was really worried on my account was evident, for he took the trouble to communicate with me personally though I was a complete stranger to him.

"I am being continually called upon to cast out devils in God's name," he wrote, "so that I know only too well the danger that threatens you." "I will pray earnestly for your deliverance, but you must refuse to have anything further to do with the business or nothing can save you."

"We had lately purchased a small motor which I was learning to drive, and knowing this, he continued: "You must on no account attempt to drive a car or the devils will cause you to have an accident." I might mention in passing that I have driven a car continuously for the last eight years and have had nothing in the nature of an accident happen to me. On the contrary I have often been conscious of help in an emergency and of an added ability to do the right and safe thing when anything sudden and unforeseen happens. This applies not only to the driving of a car but also to many other things that one comes up against in everyday affairs.

Another clergyman said: "Yes, there is no doubt whatever that the messages come from minds on the other side of life, but be advised and leave it alone, my dear. They will get you, body and soul, if you don't. Some of the writings are very beautiful but you must remember that Satan sometimes comes as an angel of light. These are some of his followers who are writing to you. Once they have you in their power their true natures will be revealed and they will have their evil way with you."

Nice, comforting thoughts to take to bed at night, weren't they? These warnings and forebodings of disaster threw me into a panic of fear. But I already knew the real natures of some of my friends across the border too well to be readily influenced against them. The trouble with the two clergymen was that they admitted and firmly believed in the demonic theory but would not admit that angelic beings might be communicating through me and interesting themselves in the welfare of earthly folks. They preached ministering spirits, and guardian angels, but did not seem to believe in them in any concrete form. Their idea seemed to be that it was only evil beings who have any desire to communicate.

"Our own loved ones are with the sanctified hosts and far removed from the earth and its troubles," they informed me. We have since learned that this latter statement is entirely disproved by the findings of all other psychics, as well as by the information that I have received. Many are the communications which I have recorded that plainly show how loving, kindly and helpful is the interest which our friends across the border take in us and our affairs.

OLD BILL BURNS SPEAKS.

One evening Horace was developing in another room: "Come and see these negatives," he called.

"Can't come, I replied, "I'm recording for old Bill Burns. He's the funniest spirit I've ever met. Sometimes I can hardly write for laughing at the humorous way he puts things."

I recorded three messages in all for this spirit. These were later voted by old Bill's family as undoubtedly coming from their father though I never met or spoke with him during his earthly life. The quaint phraseology is his exactly, they tell me, while many of his most familiar expressions and similes appear throughout the messages.

Randolph, a gay, care-free youth, a chum of Horace's brother Peter, was a pilot, but he developed a weakness of the heart and was about to retire from the Air Force. He begged permission to take one last flight alone before returning to civilian duties. His idea was to fly to Peter's farm and give him a pleasant surprise. But the plane crashed and Randolph's broken body was removed from the wreckage.

His message to Peter, which I recorded for him some fifteen months later, goes to prove how lasting is friendship when it is sincere. It reveals something also of the painful experiences which await those who are suddenly and unexpectedly launched into the next world with minds that are utterly unprepared for the changed condition of things.

THE COMING OF ZONIA.

Now we come to the most thrilling event of my whole psychic adventure—the coming of Zonia.

I awakened one morning, about three years ago, with the word Zonia so firmly imprinted on my mind that it

haunted me throughout the whole of that day. I puzzled over the unusual word wondering what it could signify. I was too fully occupied with household duties, however, to stop and ask my spirit friends about it. It was not until I was setting the table for the evening meal that my curiosity was satisfied in a strangely dramatic fashion.

Prior to this I had not been conscious of spirit voices speaking to me unless I was sitting writing. Now however, I felt a gentle, yet commanding presence near me and was conscious of a voice speaking to me, mentally.

In acute astonishment, not unmixed with awe, I listened to the following arresting and majestic utterances.

Child of earth, I greet thee.

I am Zonia, the spirit of one who inhabited the earth, in the physical body of an Arab, in the time of the Pharaohs. I am come to thee now that thou, the merest infant in the knowledge of spiritual verities, may realise the great honour that is thine, in that thou hast been chosen to help to bring a great new light to the people of this world.

Fear no evil, child. Tremble not that I have come to thee in person at this time, instead of reaching thee, as formerly, through means of thy worthy guide and instructor, who has been enabled, with the aid of some of us who dwell in higher spheres, to lead thee thus far towards the light.

I did not hold all this in my mind and write it down later. No! Realising at once that here was something very much above the ordinary, I snatched pencil and paper and wrote so rapidly, at Zonia's dictation, that it was all down in a few seconds.

Then Horace arrived. On reading what I had written, he was even more astonished and thrilled than I had been. That evening I was alone, save for my two sleeping children. Sitting quietly, with pen in hand, I took down more in the same strain. Then the theme changed and Zonia gave me a vivid description of "my land of Arabia," as he called it.

I must confess that I knew nothing of Arabia then—geography not being my strong point—and I even doubted the existence there of the deserts which Zonia mentioned. Whereupon he gently chided me: "Child, child thou art ignorant! I know my own land and thou must believe me when I say that what I am telling thee concerning it is true." It certainly was true, as I soon discovered when Horace returned. His surprise grew as the writing continued until a long and striking message had been recorded.

The phraseology and general style of it was entirely different from anything I had taken down previously and the subject matter was thought-provoking in the extreme. It has since been published in several countries and has been the subject of a good deal of interested comment amongst Spiritualists and others.

Zonia has been my guide, instructor and friend ever since his dramatic introduction of himself three years ago. His is a wonderful, magnetic personality. There is a charm about him which is irresistible. He radiates peace and kindness and one feels that love flows from him to his fellows in an unbroken stream. His very presence is enough to sooth my fears and quell my nervous forebodings.

He is such a reasonable and rational being also. It is this latter quality in Zonia's character which appeals especially to Horace.

LOLD NORTHCLIFFE COMES.

Another notable event in this history of unusual experiences was the coming of the spirit of a world-famous journalist. He just chatted to me, at first, as I went about my work. While my hands performed the everyday tasks about my home my mind was listening to and exchanging ideas with someone who was proving himself an extremely entertaining and amusing companion.

I have had very many interesting conversations with spirit folk in recent years, but I seldom write their ideas down. I prefer to write at Zonia's dictation, only. He has acquired much wisdom and knowledge which many of the others still lack.

I was especially averse to recording anything for the journalist because the name he gave frightened me and put me on my guard against him. I have ever been chary of those spirits who give celebrated names, claiming them as their own, for I know that there are fools, rogues, tricksters and practical jokers on the other side of life just as there are on this.

I made sure, therefore, that I was being made game of, in this instance, and it took all my new friend's powers of persuasion to convince me that my suspicions were unfounded. But the charm of his virile personality and his friendliness and naturalness won me over until I finally consented to record some of his thoughts and ideas for him. His subsequent writings, through me, have gone far towards proving his right to the name given.

Some of those who worked under him, and others also who knew him fairly intimately, claim that the messages are surprisingly characteristic of him. He was utterly unknown to me during his lifetime and I knew very little about him despite the extremely public character of his life and work.

Dictation from the journalist was very rapid and sustained, so much so that I recorded a 7,000 word article for him in a little over five hours. Experienced journalists tell me that the very speed with which these writings of mine are committed to paper proves my statement that they are prepared by my spirit friends beforehand and rarerly dictated to me. They contend that it would be impossible for me to think out a subject and deal with it so clearly and comprehensively in the time, even if I possessed the necessary knowledge to do so.

These writings cover a wide range of subjects, many of which I, personally, know nothing about. I do not even know what the subject is to be, when I start writing, usually. I just feel that Zonia, or one of the others, has some information to impart and if I am not otherwise engaged, and think it advisable, I record for them.

Usually the name of the communicator and the opening paragraph flash into my mind while I am collecting my writing materials. The thoughts keep on coming very rapidly as a rule. I take down the original messages much quicker than I can copy them out afterwards.

Despite my lack of knowledge concerning the subjects dealt with, men with highly trained minds read Zonia's and the journalist's messages and can find no flaw in the argument as the theme is developed and brought to a clear and logical conclusion. They may not accept the contents of the messages as truth, but even the most sceptical of them are struck with the beauty and dignity of expression, of Zonia's, and with the force and virility of the journalist's.

It is constantly stated by those who seek to belittle psychic phenomena, that nothing but trivialities come to the world through it. To those wisecracks who assert that nothing but piffle is received by psychic sensitives the Zonia Script can be recommended as stimulating and educational.

Some of Zonia's dissertations are so profound and so wide in their range that they completely astonish scholars who do not wish to accept them as the product of a mind, or minds, other than my own. Their surprise and mystification increases when they hear that I did not enjoy the benefit of even a secondary education, but left a small country school at the age of thirteen years.

MEANING OF RELIGION.

"I've been writing for my friend the Journalist this morning" I informed Horace when he came in to lunch one day about a year ago.

"A good idea too! What has he to say for himself," he asked, taking the sheets and settling himself into a chair. He became so absorbed that I had to actually drag him to his meal.

"Did you notice what your Journalist friend says about religion?" Horace enquired. I had taken the dictation so rapidly that I had had no opportunity to read over the script.

"Now this appeals to me, just listen," and he read—

Religion, to be real and lasting, must be of the nature of life itself and not merely something that can be tacked on to, or separated from, the individual personality at will. It must be as wide as the sky, as deep as the ocean, as high as the mountains and as indestructible as the spirit itself. It must, of necessity, be something that is latent in us all, else it would be for the few and not for the whole human family, as it most certainly is. This being so, it must be simple, or only the wise and learned could hope to benefit by it; it must be without price, or only the wealthy could procure it; it must be eternal, else it would be lost when physical dissolution takes place.

HOW TO AVOID EVIL SPIRITS.

I now know that the clergymen were right, in a way, when they warned me of danger in connection with psychic experiences. Demonic influence, or obsession by undeveloped spirits, is a real fact as every true sensitive knows.

My own friends across the border, which includes all those who wish me well, and they are many, warned me continually at first; "Beware of evil spirits. Have faith in God and not in us," they said. "Keep your own thoughts pure and no harm will come to you from these poor creatures."

But I have suffered much at times of deep depression, caused by nervous exhaustion, from the evil suggestions of these dark souls. They robbed me, at these periods, of faith in my guides and in my real friends on the other side of life and so filled me with a feeling of the utter futility

of all effort that life became an intolerable burden for the time-being. But these were comparatively rare occasions, even in the early days, and now that I know how to escape quickly from their malign influence they have become largely negligible.

What the clergymen did not know about psychic experiences, such as I have been describing, is the joy, peace and happiness that are to be found in close mental companionship with high-minded, keenly intelligent, and loving spirit personalities. I have only to listen quietly in order to establish mental contact with one of my friends across the border.

They bring with them a feeling of friendliness, good-fellowship and understanding which is difficult to describe but very pleasant and satisfying to experience. It is like friendly converse with well-beloved and tried friends, but one can get indescribably nearer in spirit when chatting to folk across the border than is at all possible between even very close friends, or relatives, still in the flesh.

There is nothing in the nature of obsession in a comradesly-meeting of minds, such as I have described, any more than there is when two earthly friends meet and fall into friendly talk with each other. Neither mind seeks to dominate the other. Each friend respects the individuality of the other and the interchange of thoughts and ideas but serves to present a clearer picture of their differing personalities to the mind of each.

This is exactly the position with regard to my mental companionship with my friends who are no longer in the flesh. They do not attempt to force their opinions upon me and I am free to express, and to hold to, my own ideas concerning any matter that comes up for discussion, if I so desire. This I do, unless my reason tells me that their ideas are better and more worth while than my own. They frequently are, I must admit, but this does not prevent me from arguing with them and holding, pig-headedly enough, to my own opinion until later developments prove me to have been wrong.

My guides have helped me, on numerous occasions to overcome fears of one kind and another. They have helped me to change my whole outlook upon life and have brought me into a very much saner, happier and healthier mental condition than was ever possible to me in the old days.

PSYCHIC WIRELESS.

It is probably just as useless for me to try to convey any adequate idea of my wonderful psychic experiences to those whose lives hold nothing of a similar nature as it is to try to give those who are born blind any real conception of light, colour and form.

This fact must be my answer to the scoffers who assert that the whole thing is a mere hallucination.

These experiences of mine may seem strange beyond belief to many, but that is no proof whatever of their lack of reality to me, and to others also in whom the clairaudient faculty is well-developed.

Perhaps it will help those who find it difficult to understand how these statements of mine can possibly be true if they consider the wonder of Radio; now such an everyday affair that most of us have ceased to wonder.

Simultaneously, throughout the world, thousands of wireless messages are on the air, but only those whose radio sets are tuned in are conscious of them—for the others they have no existence whatever.

So it is with the psychic wireless, only those whose minds are tuned to the vibrations of spirit minds can receive their messages.

Many people are vaguely conscious of fleeting mental impressions which come to them, they know not whence. This is probably caused by their own clairaudient faculty, or "psychic wireless," as I term it. For, according to Zonia, this faculty which I possess is not unique, but is common to all. In the great majority of cases, however, it is entirely dormant, as far as the conscious mind is concerned, while in others it is so slightly developed that they are only partly conscious of it and that on rare occasions only.

THE VALUE OF THESE WRITINGS.

My psychic faculty has become so well-developed that I now have conscious control of it. This has come about through the course of instruction received from my spirit helpers and through frequent use over a long period.

I often ask Horace if he thinks my scribbles have any real value—I'm a very practical person and hate to waste my time.

"Well," he says, thoughtfully, "the religions of the world teach the existence of an after death state, but the average person speaks and acts as if he believed in nothing of the kind."

"If your psychic radio is genuine—and I believe that it is as real as roofing tiles and telephones—then the sooner we realise that the spirit world is as hard a fact as Mt.

Everest, or the Pyramids, the better it will be for all of us.

"It seems to me, also that if we really know the conditions under which lost friends and relatives are living, in the after death state, much of the present grief and fear will be done away with.

"There seem to be very brainy people on the other side of life and pechance they will be able to provide us with the key to many a mystery that baffles the wit of mankind."

In the early days of my psychic experiences, when I was contacting dozens of spirit folk, by means of the tapping ring, their continual plea was: "Tell my folk not to grieve for me." Here is an extract from one of the written messages. It is typical of many of the earlier ones—which deal mostly with the communicating spirit's own affairs—and will serve to show that grief for departed loved ones is not only unnecessary but is actually detrimental to their welfare.

Please tell my folk not to grieve for me... I am more fully alive now than ever before. I could be so happy if only they would not sorrow so much at my going. Their grief is preventing me from making the best of my new life, for it is difficult for me to be really happy while they are so sad.

Another spirit communicator, who was a complete stranger to me during his earthly life, wrote thus:

My wife and I were both intensely surprised when our dear daughter—who was drowned many years ago—met us on our arrival here. We had always believed that when people died they stayed in their graves until the resurrection. We were utterly astonished and bewildered, therefore, to find that our dear daughter had been, not only fully alive and conscious of her surroundings, all these years since she had left us, but busy and happy as well.

From being a young, immature girl she had developed into a very beautiful and gracious woman. Our joy at this unexpected reunion with our long lost loved one was intense.

But how much happier our earthly lives might have been, and how much freer from confusion our earlier experiences here, had we known what we now know to be true, that the new life of the spirit begins for each one of us the moment our earthly life ends."

FAITH MORE THAN BELIEF.

"Our faith should always be founded on reason and an observance of the laws of Nature. Only when we work with and through those laws can we expect God to help and preserve us. Faith and true knowledge are not mutually exclusive, nor are they ever irrational. The faith the critics do not seem to understand, which was taught by the Christ, unlocked the limitations which had gradually chained our hidden psychic forces. Our reason is too often hampered by faulty experience and a lack of knowledge of the psychic part of our nature, and the Christ in His day constantly sought to galvanise these forces into renewed activity.

Faith is more than "belief," which may be entirely intellectual and lacks the enormous uplifting, driving power of true faith. Faith is, so to speak, more spiritual and intimate, vital and personal—Faith implies both belief and trust, as well as fidelity. It is in a religious sense more active than belief—for "faith without works is dead." Belief in the Christ or in a set of dogmas concerning Him is too often but Opinion, and mere Opinion will not accomplish any "mighty works."

To have the real faith is not a superficial, easy thing, not a matter of intellectual assent, but the exercise of a spiritual faculty whereby things transcending our normal powers can be accomplished. It is one of the chief aims of Spiritualism to awaken this faculty of "faith" and demonstrate its enormous influence on our life here and hereafter. Faith is harder than "work" and requires more training, concentration and perseverance.

—"Critics of the Christ Answered by Spiritualism," by I. Toye Warner-Staples, F.R.A.S.

A HEALER GOES HOME.

PROMOTION OF EDWIN J. WILKINSON.

By G. A. W.

A well-known figure in Dunedin (New Zealand) Spiritualist circles, Edwin J. Wilkinson, passed to the higher life on March 9th last. Few of us have been privileged to serve our fellows to the extent that our departed brother had. For many years he "went about doing good," for he had been given powers of healing in a remarkable degree and the disappointment of failure was his in only one, or perhaps two, cases out of the hundreds he had undertaken.

"Dad" (as he was affectionately called by his friends) was not a professional healer: far from it. His errands of mercy occupied what otherwise would have been his spare time, and if remuneration was at times made, it was scarcely enough to pay out-of-pocket expenses. An engineer by profession, this brother had for some time prior to his passing, acted as lift-attendant in a busy building, and rarely a day passed without someone coming along to seek information or advice from him, and this was freely given while he and the seeker carried on the "up and down" lift life.

Mr. Wilkinson had been a leader in the Spiritualist movement in Dunedin for many years. In the days preceding the Spiritualist Church Act he was President of the Society, and afterwards, when the Society became a church he filled various executive positions. His enthusiasm for the cause in the days when it was unpopular and desperately struggling is gratefully remembered.

Like many another avowed Spiritualist, Mr. Wilkinson had in early life been a pronounced sceptic and had looked upon the stories of phenomena told him by his Spiritualist friends as "sheer bunkum." But light came to him when a communication from his own daughter who had passed over revealed the whereabouts of a missing document, the finding of which meant the saving of a considerable amount of money. This episode satisfied him that there was "something in it," and further investigations brought proof after proof until he became thoroughly convinced and, in turn, was instrumental in bringing the truth to numbers of others.

Mr. Wilkinson's unselfish work for suffering fellow beings undoubtedly undermined his strength. Never did he consider his own comfort or need for rest when others called upon him for aid, and when he was stricken with a serious illness in January last his family and friends had grave doubts about his pulling through. But, despite his advanced age (he was 76 years of age when he passed over), he put up a great fight, and was always cheerful and longing for returning strength that he might resume his work of healing. But it had been otherwise decreed, and "Dad" received his promotion on the date stated. He leaves a widow, who will miss the presence of a partner of 52 years' standing, though she is comforted by his repeated assurance that he was fully determined to return as soon as possible to help others to carry on the work he had loved, and there is no doubt he will be enabled to do this, and that we who still remain in the flesh will continue to benefit by the love and great-heartedness of "Dad" Wilkinson.

Spirits with Bodies.—"Once mankind thinks of itself, not as so many bodies with, perhaps, spirits, but as countless spirits with bodies, it will revolutionise every outlook upon life," remarked Sir Arthur Conan Doyle in an interview, published in "Everybody's Weekly" on a recent date.

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A Page of Riddles.

SOME STRANGE EXPERIENCES EXPLAINED.

The Queen of Sheba, we are told, once came to King Solomon, "to prove him with hard questions." Many hard questions are submitted to us, from time to time, for solution, and we feel that the wisdom for which that great king was renowned, would be needed to answer them all satisfactorily. Following are a few riddles sent in to us recently. We answer them to the best of our ability, but acknowledge that our wisdom has its limitations.

Mysterious Appearances.—A correspondent from Queensland, referred to as C., asks for an explanation of some curious incidents, the outlines of which are here given :

1st Incident: C states that he was sitting on the verandah of a farm-house, somewhere in Queensland, one very dark night. Suddenly he was startled by hearing a clatter of hoofs on the road. A supposed horse stopped in front of the house, and a voice was heard asking, "Where is the gate?" The same voice also apparently addressed the horse, "Steady Captain." C recognised the voice as that of his step-son, and called out to him, "Is that you O—?" No answer came back, though C repeated the question many times. Two other people in the house heard and recognised the voice from the road, and also knew the name of the horse, but no reply was returned when they called out to the unseen rider. After that, there was silence, contrasting strangely with the noise that marked the approach of the traveller. Later enquiries revealed the fact that C's step-son was fourteen miles away from the scene at the time.

2nd Incident: In broad daylight, one day, C. saw his step-son, accompanied by the latter's wife, seated in a sulky, in the public street. He heard his name, "Walter" called twice, and immediately went towards the vehicle. Instantly the sulky and its occupants all disappeared. C. afterwards learned that the persons concerned had been considering the purchase of a sulky, but that was as far as they had gone in the matter.

3rd Incident: At the same farm-house as that mentioned above, a friend of C.'s distinctly saw a motor-car draw up to the house, and C. himself heard the noise of the engine, though he saw nothing. This also happened in the day time. When they hurried out to see who had arrived, there was no sign of motor-car or anything else to account for the occurrence.

* * * * *

Our first comment on these incidents is that they do not strictly fall within the province of Spiritualism. The primary concern of Spiritualism is to establish the fact of man's survival after death, and to demonstrate the possibilities of communication with the so-called dead. Outside of these facts lies a vast collection of experiences and phenomena, commonly grouped under the term "occult." They may have their origin in, or be explained by, certain little-understood powers and activities of our complex personality, but they have not necessarily any connection with Spiritualism proper. This is not said for the purpose of sidestepping the questions submitted to us, but to clear the way for possible explanations.

Telepathy, dreams, thought-transference, clairvoyance, and clairaudience are some of the well-known activities of the psychic side of our human nature, and occasionally they come into operation at most unexpected times and places. One or more of these might be referred to in explanation of the incidents related above. It is possible there is some strong psychic rapport between C. and his step-son.

More data than is supplied would help to a solution of the puzzle. What was the step-son, for example, doing at the time the first incident happened? Though 14 miles away, was he actually riding the horse "Captain" just then? Did he ask someone, "Where is the gate"? If so, these occurrences may have been heard clairaudiently by C.

* * * * *

In the second incident, both clairvoyance and clairaudience may have been at work. "But this time," the objection might be raised, "there was no real sulky with the occupants in existence. How can you see, even clairvoyantly, what does not exist?" But though there was no corresponding fact on the physical plane, there may have been something, such as a strong thought-form, on the super-physical plane that would account for the picture. The people were **thinking** about buying a sulky. The thought took shape in its own plane, and was "seen" as if it existed in physical form by the observer, C.

In much the same way we suggest the third incident might be explained.

It is quite possible our correspondent has unconsciously developed to a slight degree, certain psychic powers, which are dormant in everybody, and these powers may be spontaneously asserting themselves under favorable conditions.

* * * * *

Language of the Scripts of Cleophas.—From Adelaide comes the question relating to the language used in the Scripts of Cleophas. "As we all know," writes our correspondent, "the language of the Bible is in the old English to a certain extent, but such a language was not known when the Scripts of Cleophas were originally written. Why then does this "Messenger" communicate the same in English which is not to-day used?"

* * * * *

In reply to this we cannot do better than repeat what is said in the introduction to the book itself:

"The narrative is transmitted through the Messenger, who is not its actual author . . . At times he talks as a scribe to whom another is giving words, and sometimes complains that his words get 'twisted' in transmission. But 'words' is not to be taken too literally. It is rather that a thought is communicated through the vehicle of the words and images stored in the memory of the writer who acts as intermediary." "The whole attempt at communication is made at the bidding of a Holy One" (Cleophas) who is, however, too far removed from man to commune with him. Indeed, in this communication there are stated to be seven who are guided by Cleophas, and the 'ancient word,' which they possessed in purity and integrity, is shaped by them into a form in keeping with modern thought and expression."

"As the Messenger put it, Cleophas 'plucks from the Tree of Memory all these matters that had been within his knowledge,' gives them to the scribe, who gives them to the Messenger, who enters into the thoughts of the writer, 'drawing from the words I do find in this floating mind that is about the handmaid. It containeth many words, so I shape my tale in the words I thus find.'"

While these quotations do not perhaps answer directly our Correspondent's question, they provide material from which may be discovered an explanation of the language of the Scripts.

Fraudulent Mediums.—The next difficulty we are called upon to clear up is of a more serious nature than the foregoing matters. We are in receipt of letters from various correspondents referring to some recent exposures of alleged bogus mediums. Amongst the writers is one who has followed up Spiritualism for many years, though he has purposely refrained from attending seances for reasons of his own. He did, however, just lately attend a seance conducted by a certain medium, and was much impressed by the proceedings. Almost immediately after, however, this medium was exposed (report stated) as a fraud.

Naturally the writer of the letter feels greatly upset at the unexpected denouement. It is not only disconcerting to himself, but for others he fears the incident will have a very bad effect, weakening their faith in the claims of Spiritualism, and perhaps discouraging them altogether from further connection with it.

In the May number of "The Harbinger of Light" we have already written on this subject of false mediums generally. It is indeed a hard experience for those who fall into the hands of these impostors. But the fact must be remembered that falsehood never cancels truth. If there were ten times as many bogus mediums as there are, all their imposture combined would not discredit the genuine work of one genuine medium.

We recommend any whose belief in the facts of Spiritualism is passing under a temporary cloud, to read once again, and ponder well, the undoubted experiences of such thorough-going investigators as Conan Doyle, Lodge, Barrett and the like. Here the doubter will find facts in abundance that cannot be denied.

All the unhappy creatures in the world, who try by deceit and chicanery to imitate the true manifestations of the spirit world, cannot give the lie to the absolutely authentic communications that have come to earth from the higher spheres.

The seeker after truth is certain to encounter many difficulties and obstacles in his searching, and falseness in both spheres, the physical and the super-physical, is one of these very serious difficulties. But he who is downright in earnest will not be turned aside from his high endeavours, by any such obstructions in his path.

MYSTERIOUS LANGUAGE.

ONLY ONE MAN KNEW IT.

From "An Independent Parson" (The Autobiography of the Rev. Alfred Rowland, D.D., LL.B) we take the following: "Most remarkable and unaccountable of all to my mind was a message received in an unknown tongue. As no one could read it, it was sent to the British Museum in the hope of getting some interpretation. In reply, inquiry was made as to its origin, but that information was refused. Finally, a letter arrived stating that that "message" was a poem in an old Persian dialect, which only one man in England could decipher, and that in part. The remarkable fact about it, which, I believe, was not divulged to the Museum authorities, was that it professed to be a message from Saadi, the Persian poet."—"Light."

But this we are sure of: the fear of death is a continual slavery, as the contempt of it is certain liberty.—Seneca.

It requires strength and courage to swim against the stream, while any dead fish can float with it.—Smiles.

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.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month the morning sessions have been especially interesting, the lessons being taken from the writings of the great men of the past, such as Volney and Lord Shaftesbury. Each lesson has been followed by educative discussions.

Our afternoon Mediums' Symposiums prove to be the most popular of our services and for their success our thanks are due to the following mediums and healers who have given their services, viz.: Mesdames, Peach, Martin, Shrader, Bromley Potter, Dorricott, Sharpe; Madames Orion, Mitchell; Miss Brachen; Messrs. Oliver-Jones, Shaw and A. J. Bush.

At the evening services Mr A. J. Bush has delivered two particularly interesting addresses entitled: "The Esoteria and Exoteric Meanings of the Five Pointed and Six Pointed Stars" and "The Message of Anzac," each address being followed by Astrological Messages. Mrs J. Martin was the medium through whom an inspirational address was delivered on 5th May, Mrs Peach being the message bearer. On 12th May Mr J. Kincaid-Simons made his debut as a public speaker, and we are looking forward to further instructive lectures from this gentleman. Madame Orion delivered the messages on this occasion.

We are very pleased to hear of the satisfactory progress in health that is being made by our Editor and wish him a speedy complete recovery.

GERTRUDE GARDINER, Hon. Secretary.

THE PRAHRAN SPIRITUALIST CHURCH.

After a few weeks absence, on holidays, our esteemed President, Mrs A. Plum, was tendered a Welcome Home Social, when quite a number of old and new friends took part in the function. In presenting Mrs Plum with a framed Life Membership Certificate. Mr Deacon paid tribute to the sterling work done by our worthy President. Mr James Quinlan supported Mr Deacon in his remarks, expressing pleasure at being able to assist on such an occasion. Mrs Plum in reply said she appreciated the honor shown her, and would continue to work whole-heartedly for the Church.

We had an interesting, enjoyable, and educative evening on April 23rd, when Dr. Geo. Payne Philpots lectured on "What has Modern Science to say of Spiritualism." Mr Stanley Brookes gave some very fine character studies, that were appreciated to the fullest measure by the large audience.

Sunday evening services have been very successful when fine lectures have been given by Mr Vyvyan Deacon, "Spiritualism and War," and "The Divine Mother," and by Mr L. J. Plum who is giving a series of lectures on "Wisdom from Ancient Sages" the first lecture being "Confucius the Chinese Sage" and the second lecture, "Gautama the Buddha." Demonstrations have been very effectively given by Mrs Verner, Mrs Hawthorn, Mrs Woods and Mrs Plum.

Afternoon message and healing services have been well attended, for their good work in this connection we take the opportunity of thanking Mesdames Wyndham, Orion, Smith, Verner, Holt, Martin, Plum senr., Plum junr., Alderwick, Miss French, Messrs Smith, Marshall, Windlow, Deacon and Plum.

With good wishes to the Editor and all kindred Societies.

L. J. PLUM, Hon. Secretary.

MOONEE PONDS SPIRITUAL CHURCH.

Good progress has again marked our advancement last month, with satisfactory attendances.

On April 14th Miss Ogden (who has since resigned) spoke very well in an address on the Disciples. Our leader, Mr. Hayden, gave a very good address in describing or explaining spiritually the meaning of "Let not your heart be troubled," and at another service he spoke on the subject of "Moses and the Voice of God." On April 28th we enjoyed a control address by the mediumship of Mr Hayden, the subject being: "Our Debt to the Spirit." Mrs. MacDonald delivered a trance address on "Peace and Sacrifice."

The Church sincerely thanks its many workers, especially Mrs MacDonald, Mrs Barnes, and Mr Hayden, also Miss Ogden for her untiring efforts during the past twelve months.

We extend our sincere sympathy to the Ascot Vale Church in their recent loss of Mrs Busch, who has advanced into the higher life.

On June 2nd next our Anniversary comes around again, and a special musical programme is being arranged by Mr Little.

We extend a cordial welcome to all. Spiritual greetings to all kindred Societies and the best of health and happiness to the Editor of "The Harbinger of Light."

WM. BRIERLY, Hon. Sec.

MALVERN SPIRITUALIST CHURCH.

"Go Forward," the title of an address by Mrs Bell Javis is being put into practice at Malvern of late where large attendances have been the order, and a high standard of service is being well maintained. Miss Major gave us splendid assistance both afternoon and evening on the 14th April, and the following Sunday Madame Moreh beautifully interpreted some of her travels on the Astral planes. Mr Waller also gave great spiritual assistance on that occasion.

Mrs Austin told the beautiful Story of the Cross which is always so much appreciated. We have been blest with the services of Mesdames Woods, Bell Javis, Ingram, Potter, Satterby, R. Smith, Ezard, Gill and Beggs; Messrs Gill, Aubrey, Chapman and Hayhurst. All these have given spiritual service of the highest order, which has been the means of lifting our services to a high standard.

The healing circle as had a heavy share of work and much relief from suffering has been given through Messrs Beggs, Gairn, Midolo, Moorfield, and Mesdames Betts, Hey and Miss Turnbull. The retirement of the late President necessitated a special general meeting on May 5th, when we were fortunate in securing the nomination and election of Mr W. Midolo, who also holds the position of Vice-President of the Council of Churches. Under his firm ruling we hope to go further ahead and lift the Malvern Church and the movement generally on to a yet higher footing.

We have already received wonderful assistance in aid of our forthcoming anniversary services which are to be held in the Malvern Town Hall on July 21st and are striving to make it one in a chain of bright services held at each centre throughout the year. We take this opportunity of sincerely thanking all who have so generously assisted us throughout the month, and are looking forward to their continued progress and service in the future.

We wish the Editor complete restoration to health and strength and send greetings to kindred Societies.

WM. SHERBURN, Hon. Sec.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

Mr Moorey's lectures continue to attract large audiences, and our afternoon meetings are exceedingly well attended. We tender our sincere thanks to everybody for the wonderful help rendered.

Mrs Hogg, Mr Little and Mr Ridgway were the able deputies on Mr Moorey's off Sundays, and our thanks are also especially due to Madame Gisel, Mrs Marshall and Mrs Woods for their good work in the afternoon services, whilst to that little band of S.R.S. workers who give their services so regularly our praise is unstinted.

Greetings to all. To our Editor the best of thoughts and the fervent hope that he is well on the road to a complete and lasting recovery from his recent illness.

WM. GREENWOOD, Recorder.

THE CHURCH FOR ALL, NORTHCOTE.

The month has shown remarkable progress in every direction. The new committee has settled down in fine style to the business and welfare of the church. Great improvement has been effected in the church appointments. A banner has been hung at the back of the platform and the front draped, all in blue and gold. Good solid furniture for the platform has been bought and extra lighting added, the effect of the whole being very bright and cheerful.

Our membership is steadily increasing. In December 1928 we had 114 members, January 150, February 166, March 203, April 239, May to date 302; whilst the orchestra under the able leadership of Messrs Blasket and Trebilco has also moved ahead, numbering 40 instruments at present.

On Sunday, April 14th, we had a visit from the Executive of the Council of Churches. Mrs Alexander presiding officer of the Council, installed the officers of our church for the ensuing year. Prior to the installation Mrs Alexander referred in a very complementary manner, to the progress the Church had made in Northcote; Mr Midolo, Vice-President, made one of his happy speeches and Mr Les Plum, secretary of the Council, also spoke in his usual characteristically sincere manner. In replying to the officers of the Council our President (Mr Johnston) said that it gave the members of The Church for All great pleasure to extend an official welcome to the Executive of the Council and he took the opportunity of congratulating Mrs Alexander on her elevation to the position of presiding officer of the Council. Mr Midolo and Mr Plum also shared in the remarks by the President, of a similar nature.

Miss Ellory Major contributed to a very successful evening on April 21st. Her subject "The Duality of Man," was excellent and was greatly appreciated. Madame Moreh held the platform on the 28th April, taking for her subject "The Open Pathway." On May 5th Dr Geo. Payne Philpots gave a splendid address. Every seat was occupied, and the Dr, who took for his subject "Vibrations," was listened to most attentively. On Anzac night Mr Johnston gave an address on "The Spirit of Anzac" to a good congregation, and brought home to us the lesson the Great War should have taught.

Our first social of the season took place on Saturday, April 27th. There was a large attendance and all enjoyed themselves immensely. This was the most successful social yet held by the Church, and the officials are extremely gratified with the results. Our next social will be held on Saturday, June 15th.

On Anzac Day a number of the church committee paid a visit to Mr. P. Betts who is at present in hospital at Cheltenham. All were agreeably surprised to find Mr Betts much improved, quite cheerful and happy. We are gratified to report improvement in the health of our late secretary, Mrs G. R. Johnston who is at present recuperating with her people at Orbost. We regret to learn that Mrs Peart is again ill, and express the hope that she will have a speedy recovery.

Much pleasure has been expressed by members at the improvement in the 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.

It is a great pleasure to note how splendidly our services are being attended. We have even found it necessary to look around for a larger hall. The hall that we have now taken is the Irish National Foreresters' Hall on the corner of Exhibition Street and Latrobe Street, City. We hope that our adherents will stick to us and continue the support they have given us in the past.

Miss Major has been nominated as President of our Church and her lectures are being listened to with great interest.

Mr. Jaeger has been over from Sydney. While here he has been actively striving to put the whole Society on a solid foundation. We must thank all the workers who have so willingly assisted us during the past month with addresses and demonstrations, also the healers for their part in giving freely to relieve the sick and suffering.

With best wishes to all kindred Societies and the the Editor of "The Harbinger of Light," also hoping the health of the Editor is greatly improving.

P. J. STOKES, Hon. Secretary.

NEW SOUTH WALES.**UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.**

We had for our guest at the "At Home" last month, Mr Muggleston. Mrs Muggleston was to have been with us, but was absent through illness, Mrs Rose Weeks, Messrs Nettleton and Hartley spoke of the pioneers of the movement. Mrs Hanger also gave a very inspiring address.

The guest, in his reply, told us how he became converted to Spiritualism. Our good friends Mr and Mrs Easson and Mr Cutcliffe gave musical items. A social was held the same night organised by Mr and Mrs Pearson, on which occasion we had with us Miss R. Mouthier and her clever pupils. Mr Easson sang a few Scotch songs and Mr Cohen and Miss Pritchard gave a few recitations. Altogether an enjoyable afternoon and evening was spent. On April the 7th Mr J. McLeod-Craig gave a seance, the proceeds being in aid of the church funds.

The Sunday services are still attracting many inquirers. On April 7th Mr. McLeod-Craig spoke to us on "Practical and Applied Psychology" which was very instructive. The other speakers for the month were Messrs Calnan, Harris, Mesdames Rose Weeks (President), Ellis, Wiltshire, Hopkins, and Redfern.

W. BROWN, Recorder.

THE CHURCH FOR ALL, SYDNEY.

We have much pleasure to report that since opening The Church for All in Sydney, we have made good progress and find we must get more seating accommodation. We much appreciate the following speakers: Mesdames Arthur, Benson and Mr Armstrong, also Mrs Hopkins and Mrs Douch who helped with the demonstrations. Miss Douglas, Mr Needham and Mr Mallin deserve credit for their musical items. We also have a very fine unfoldment class for the church.

Our first social was a great success and we wish to thank all the helpers. Mrs Arthur thanks Sydney and Melbourne friends for their kind thoughts. Greetings to all sister churches and our editor, Mr. Harvey.

MARY ARTHUR, Hon. Sec.

S. O. L. CHURCH, NORTH SYDNEY.

Following on the dedication of our Lodge room in March, our first Lodge meeting was held on the 27th April and it was splendid to see how those students who were eligible rallied round the banner, and enrolled as Lodge members. A most impressive, inspiring and instructive evening was spent, and all present were in one accord that there is a great future for the Lodge.

Attendances at Sunday services are on the increase and classes have been well maintained.

During the last month a choir has been formed with Mr Bonishae as leader, and the rendering of "What are These" on the 28th was most praise-worthy.

The usual success attended our monthly social and "all went merry as a marriage bell."

A demonstration was held on the 17th which proved a huge success. Short addresses were given by Mrs Hanger and Mr McLeod-Craig. Amongst those assisting in the demonstrations were Mesdames Hanger, Somers, Redfern and Hopkins; and Mr McLeod-Craig. Also a healing circle was conducted by Messrs Bonishae, Baxter, Temple and Marshall, and much good work was accomplished.

We wish to thank Mrs Ritchie for the beautifully decorated chair in honor of Mothers' Day, which was greatly admired by all.

We are all eagerly looking forward to Mr Jaeger's return. Greetings to the Editor, and best wishes for the success of "The Harbinger of Light."

F. MURIEL TEMPLE, Recorder.

HOLLYROOD SPIRITUALIST CHURCH, SYDNEY.

On the evening of Sunday, April 21st, Mrs Morrell made special reference to Anzac Day in her address on "Where are the Heroic Dead?" The question was dealt with in our leader's usual masterly manner, and was followed by very impressive clairvoyant descriptions of many soldier boys who were present in spirit. On Sunday, May 5th we listened to an interesting lecture on "The Christ Question," given through the mediumship of Mr Rayner. This complex subject was dealt with in a tactful and forceful way, and was received by a large and appreciative audience. On the following Sunday evening we held our Mothers' Day service, which included a beautiful inspired address by our dear friend and co-worker, Mr Dodi-mead. This was followed by an appropriate trance address. Mrs Rayner, using the organism of her own dear son, gave us in simple and homely language some insight into her life, and the lives and activities of other mothers in the spirit spheres. Mrs. Morrell closed with a short discourse on "Mothers' and clairvoyant demonstrations.

During the month we have held two very successful "At Homes," and again we have had the pleasure of hearing Mr Champion. On this occasion, his lecturette was entitled, "A

Trip to the Moon," and was profusely illustrated with lantern slides. Best wishes to the Editor of "The Harbinger of Light" whom we would like to congratulate on the appearance of his magazine.

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

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

Another month of work has found us making steady progress. The attendance and interest continue to grow. The spiritual tone of the services has been well maintained before appreciative congregations. Much interest is being taken in the S.O.L. Psychology Club conducted by the popular lecturer and healer Mr McLeod-Craig.

Many listeners appreciated the inspiring addresses given by our President, Mrs Hanger. The demonstrations given by Mr and Mrs Sparkes have been most convincing.

The services of Miss Eva Wright are spoken of with appreciation, who has served with unfailing regularity at the piano.

We extend a hearty welcome to all earnest seekers of spiritual truth.

With greetings to our sister churches and the Editor.

HELEN M. MARSHALL, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

This church held its half-yearly meeting on April 22nd. The secretary's report stated that the church had had to contend with many difficulties during the last six weeks. Their greatest loss was in the removal to the higher spheres of their late beloved President—Mr Theodor Reinhold. But they still looked forward to his continued presence and co-operation in the spirit-body. Death had also taken from them Mr Leslie Payne, and Mrs S. Roberts, who would be much missed from Spiritualistic circles.

Notwithstanding the difficulties referred to, the church and society had much cause for gratitude. Brother S. B. Elkin had succeeded Mr T. Reinhold as President, and the affairs of the Society were prospering under his control. Special attention was being given to the new church building, the sub-committee working hard to bring the effort to a successful issue. It was hoped that the building might be erected by the end of the year.

The Sunday Lyceum class attracted only a few scholars but they showed much zeal. The afternoon adult class was being well attended by a group of enthusiastic investigators and demonstrators.

The Sunday evening services were maintaining the high standard set up by Spiritualism. The week-night meetings and classes continue their good work under the guidance of various helpers, including the President and his wife, Mrs Helsdon, Mrs Overson, and Messrs Humphreys and Gentner. The Saturday night social was not the least successful function, thanks to the efforts of the ladies and gentlemen who organised it. The Ladies' Auxiliary were contributing largely to the building up of the Society.

The monthly meeting of the Committee was always well attended, and accomplished excellent work to the great advantage of this band of Spiritualistic endeavour.

CHURCH OF SPIRITUAL RESEARCH.

The Brisbane Church of Spiritual Research opened its first branch church on Sunday, May 5th; the consecration service taking place at the afternoon service. The rostrum was occupied by the minister, Mrs Jean Holder, Mrs Hanger, Sister Melva and Mr Doulton. Mr Holder occupied the chair. Mesdames Berry and Wearne both of whom journeyed from Brisbane as representatives of headquarters were also present. There was a large attendance, the church being well filled. The church was consecrated by the Church Guide through the Minister and the ceremony was very impressive. Extremely inspiring addresses were given by the various speakers upon Spiritualism and its Philosophy. The church is very beautiful, the rostrum (built and given by a member) being beautiful in its artistic simplicity and the furnishings all blending in perfect harmony. The flower decorations were carried out in the church colours of blue and gold.

Unfoldment, developing and esoteric classes are already being formed and steps taken to lift the Philosophy from Materialism by teaching the higher teaching. A Lyceum will be former as soon as sufficient names of members are enrolled and church membership is already in operation. An organ is the gift of another helper and friend.

The greatest appreciation is extended to all speakers, helpers and friends who helped to make the opening such an inspiring success and its minister and workers desire to work in co-operation with all churches in the teaching of the Great Master.

S. J. McCORMICK, Hon. Sec.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Our annual meeting held in March was a very pleasant one, the balance sheet showed an active and profitable year, free from any conflicting element. Receipts from all sources, £174, expenditure £85, bank balance £481. Our Pastor, Rev. Lily Lingwood-Smith has had valuable help on the platform from Sisters M. Born, A. M. Martin and Bro. E. W. Lowe. The officers elected for the present year are: President, Bro. M. C. Dutton; Vice-Presidents, Bro. D. V. McKenzie and Sister Leah Nelson; Members' Representatives on Board, Sisters Joy. M. Le Fevre and Gladys R. Fritsch; Hon. Secretary, Bro. W. T. Lingwood-Smith; Hon. Treasurer, Sister Lily Field; Pianists, Sisters Bessie Lowe, G. McKenzie and Lillian Lowe.

The Busy Bees' monthly "At Home" are very popular. The social committee is to be appointed.

Our Pastor conducted the marriage of Raymond M. Bailhache and Freda Olive Rogers.

Mr Tozer paid us a flying visit when his steamer called at Adelaide.

With all kind wishes for the health of Mr Britton Harvey and Mr Bloomfield.

We are pleased with the new cover of "The Harbinger of Light."

WM. LINGWOOD-SMITH, Hon Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)

During the past month steady progress has been made both in our spiritual and material endeavors. Our healing class is doing a wonderful work, an average of 60 to 70 sufferers attending each week and gaining relief. Other activities are progressing favorably, viz., the Inner Circle, Library, Psychometry evenings, which are held every week and are well patronised. The social committee has met recently to discuss details re our annual bazaar, to be held this year in September. This will mean a busy time ahead for willing workers.

On Anzac Day a remembrance service was held, conducted by Mrs McDonough, and was very well attended. The monthly "At Home" was held on Saturday, 4th May. Inspirational address and messages were given by Mrs McDonough, and vocal and pianoforte items were contributed by several artists.

The subjects of addresses the last four Sunday evenings have been as follows: "The True Light of Spiritualism," "What is a Spiritualist?" "Our Anzacs—Where are They?" "Spiritualism, What is it?"

Our thanks and appreciation are due to Mesdames C. Hill, F. Harris, McDonough, Watson, Sister Jean; Messrs Challis, Knifton, Kitteringham and Roberts, being mediums and speakers on our platform at Divine services and Open Circles.

Wishing "The Harbinger of Light" every success, and greetings to all sister churches.

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

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The following were the titles of Mr R. A. Webb's addresses during the month of April: "Types of Healing," "A new Ideal for Fullness of Life," "Table Mediumship," "Those Heavenly Mansions," "The Cultivation of Passiveness," "The Ever-living Sermon on the Mount," and "The Moral Philosophy of Spiritualism."

Our Anzac service on Thursday evening the 25th of April, was one of the greatest successes we have had. There was a very large and tasteful display of flowers, for which we have to thank several thoughtful members of the congregation. The speakers and clairvoyants were Mr and Mrs Webb, Mr Frank Turner and several others who gave tests and healing. Mrs Webb sang "The Holy City," while Mr Hy. Barton officiated at the organ. There was a calm, and yet strong sense of solace, remembrance, and peace throughout the service.

The opening social of the winter season was held on Saturday the 13th April. Though a wet night there was a good attendance. Everyone seemed to enjoy themselves. Some members of the Lyceum sat on April 7th for the B.S.L.U. examination. As the papers are examined and the marks awarded in England, the results are not yet known here.

Greetings to fellow Spiritualists.

GEO. BODELL, Hon. Sec.

REPLIES TO CORRESPONDENTS.

Correspondents requiring a personal reply must enclose a stamped addressed envelope for the purpose.
M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

W.A.H. (Auckland): Your suggestions provide much food for thought. Will give them attention.

J.S.H. (St. Arnaud): Thank you for newspaper cutting, and also for good wishes. We hope the light will increase in power.

W.B.P. (Ringwood): Glad to hear of your own recovery, and that you like the new cover.

C.J.P. W.—S.: Your kindly thoughts and good wishes much appreciated.

H.L.G.: You may obtain more successful results in time.

H.L.A. (Tasmania): It is very difficult to obtain communications by means you suggest, but will let you know if we hear of anything. We have often failed in these attempts.

MYSTIC: Thank you for article, but subject is not being reopened for discussion.

F.C.E. (Sydney): Something that might be taken for an extra in the form of a man's face is noticeable on the right side of the photograph, but it is not clear enough for us to say definitely that it is an extra. We thank you for your verses about the chained dog. The sentiment is highly commendable, but we feel that the repeated refrain at the end of each verse would need amendment before the verses could be published.

B.C. (Clapham, S.A.): The ambition you confess to is best answered by one of your own verses:

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But rather, in a sphere above
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And every brick a deed of love
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

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