

The Harbinger of Light

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

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Mr. W. H. Terry.

"LIGHT! MORE LIGHT!"—Goethe.

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Local Preacher Appears on Plate.

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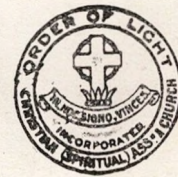
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The Harbinger of Light.

Edited by W. Britton Harvey:

JULY 1st, 1929.

Author of "Science and the Soul."

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The Editorial Chair

A Question of Values.

The mail-bag brings much curious correspondence to the office of a journal devoted to psychical research. Not the least curious, and sometimes amusing, are the communications sent by well-meaning persons who find much to criticise in the conduct of the journal, and who are not backward in recommending improvement which, in their opinion, would add greatly to its value.

If these criticisms and counsels were taken seriously, the resulting position would be the same as that indicated in the ancient fable of the old man and his donkey.

But occasionally a more reasonable note of criticism is struck, which evokes a sympathetic response. Just recently, for example, a correspondent wrote to say that although he continues to read the "Harbinger of Light," he does not find the same degree of interest in it that he used to have. What he wants now, he says, is food for his higher being, and he frankly tells us that our journal no longer supplies that need.

This is quite fair and candid comment. Its very candour and the ring of truthfulness in it, makes it the more acceptable.

* * * * *

There is, indeed, no relaxing of the endeavour, on our part, to make the Harbinger attractive and interesting to the general reader. And the frequent expressions of appreciation, spontaneously given, encourage the hope that those efforts are not altogether without success.

At the same time, when a man says in plain, unvarnished language, "Your journal is right enough in its way, but I feel I want something more solid, something different to satisfy the needs of my inward being," we understand him and his meaning perfectly well. We say in reply, "That is exactly as it should be. The Harbinger of Light" has served its purpose. It has awakened and stimulated your interest in things spiritual. It has shown you the direction in which you may travel for further enlightenment. It remains for you to continue on that journey." It is no reflection on a sign-post that it does not accompany the traveller all along the road.

We are not in any danger of over-estimating the spiritual value of the matter published in these pages. It is not to be supposed that this, or any other journal, can supply the solid spiritual food necessary for the continued sustenance of the soul. Its object is rather to bring the knowledge of the facts of spirit life to people who as yet do not possess that knowledge. It sets out to arrest their attention; to catch the notice of the passer-by, and make him realise, if only for a moment, that the earth-life is not all, but that there is a greater, though invisible, world around him all the time.

To do this effectively there must of necessity be variety of matter presented to prospective readers. For what appeals to one has no effect on another. And since facts carry more weight than opinions, greater prominence is given to reports of psychic or spiritualistic experiences and occurrences, than to the exposition of theories, though the latter are by no means excluded.

By such means the sceptical mind may be brought to a pause, and made to consider the possibility of truth being other than he knew. The already-instructed Spiritualist, on the other hand, is glad, as a rule, to continue to read corroborative evidence of the things he believes in, and to watch the progress of psychic research as unfolded in the pages of the journal.

* * * * *

But when the question is one of supplying spiritual sustenance for the further growth of the soul, and satisfying its deepest needs, we are not surprised to hear that something more is required than appears in such a paper as this—or in any other paper, for that matter. It would, in fact, be impossible to provide for those wants for any great diversity of people. The roads that lead men back to God are so many and varied.

Some need philosophy, some science, some mysticism, some dogmatic religion, some contemplative devotion. One man finds his inner life strengthened by the application of New Thought affirmations. Another prefers the warm atmosphere of a living Christian Church. A third believes he discovers all he wants in Christian Science.

It would be impossible to mention even by name all the many ways for the unfolding of the divine life within the soul. And the saying, "one man's meat is another man's poison," is particularly true when applied to the question of spiritual food values. All this should be remembered and allowed for when any one individual reader feels there is something lacking in the journal that hitherto gave him so much profit and pleasure.

* * * * *

Probing yet deeper, we shall eventually discover that the profoundest needs of the soul are not to be found in any printed words, or spoken utterance. Neither journal, nor Church, nor Society, nor book, nor cult, nor anything else external to the soul is really sufficient for the soul's vital needs. The search for the Bread of Life ends at last where it began, within the man's own hidden being.

In a little book entitled "Psychical Research," by Sir W. F. Barrett, F.R.S., the closing passage of the last chapter reads:

"Psychical research, though it may strengthen the foundations, cannot take the place of religion, using in its widest sense that much-abused word. For, after all, it deals with the **external**, though it be in an unseen world; and its chief value lies in the fulfilment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life of the soul. The psychical order is not the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, its conscious sharing in the eternal divine life."

* * * * *

These are well-chosen words, and ring profoundly true. Nothing external, howsoever beautiful, inspiring, uplifting and helpful, can really bring to the hungry soul that which it most requires. Every religion, and Church order, and philosophic system reaches at length the point when it must inevitably fail to provide the seeker after truth with the one thing needful. Each in turn fails, because each is an external.

However paradoxical it may sound the experience of the greatest sages and seers through all time has been that only the soul can satisfy the soul. "And shut God out!" one exclaims. On the contrary, the experience is that God alone is included, for, God alone IS. The long, weary search for God is in fact the slow but sure "ascent of the soul to its own self-apprehension," and on the threshold of its own Temple it meets God face to face.

* * * * *

Spiritualism, then, is an external, and must be valued accordingly. Of all the outside aids that men are at liberty to use for bringing themselves into closer touch with Reality, it is one of the most potent.

But we must not expect either from Spiritualism itself, or from its literature, the soul-satisfaction that only the discovery of the God within can give.

"Every one," says Jacob Bohme, "has the key to God in himself, let him but seek for it in the right place."

Wayside Notes

"The Good Old Days" (?)

Our contemporary, "The Two Worlds," remarks in a recent leading article, "we are among those who do not believe in the good old days." It believes that the best is yet to be. Could any student of history, or any believer in the doctrine of evolution hold any other view? Nevertheless there are always with us those who look back upon the past with feelings of regret, thinking that things were so much better in those happier times.

There is a glamour about the "good old days," due entirely to a lively imagination that paints pictures not according to the facts, but according to the fancy. And no matter in what period or age one lives, the worshipper of the Past will always be heard lifting up his voice in depreciation of the Present.

Even the great Samuel Johnson was not great enough to escape this illusion. Referring to the lawlessness of the then days, he complained, "Subordination is sadly broken down in this age. No man, now, has the same authority which his father had—except a gaoler. No master has it over his servants; and it is diminished in our colleges, nay in our grammar schools."

Viscount Grey of Fallodon relates a little story told him by a former American Ambassador when

they were visiting Stonehenge together. At that time excavations were going on in ancient Babylon, and an inscription had been found which was believed to be the very oldest human document in existence known up to that time. The experts had the greatest difficulty in discovering what it was all about, but at last, after several attempts, they succeeded in deciphering its commencement. The inscription was no less than a Royal Proclamation, the opening words of which read: "Alas! Things are not what they were!"

All of which goes to show that if the Golden Age really belongs to the past, it must have been at a time when no human beings were alive to tarnish its lustre.



The Light Breaking Through.

Very gratifying are the indications that Spiritualism is at last winning its way through even the ranks of orthodox churches. A few weeks ago, the Anglican Bishop of Monmouth (Dr. C. G. Joyce) was reported to have delivered an address on Spiritualism at St. Luke's Church, Newport (Wales). He had been invited to speak on this subject, and gladly accepted the invitation, because not only had he himself made a close study of Spiritualism for many years, but the question was one that was very prominently before the minds of the public at the present time.

The Bishop spoke, with evident sympathy, of Modern Spiritualism, distinguishing it from the wizardry and necromancy of olden days. He himself, he told his congregation, had taken part in a seance, and although it was not a success, and the supposed medium was later prosecuted for fraudulent practices, he was still convinced that Spiritualism contained some very extraordinary phenomena, which called for most careful investigation.

It is indeed refreshing to find a dignitary of the established Church of England conceding even as much as this to a cult that has generally received nothing but wholesale condemnation from this high quarter. We admire the courage that risks the scorn and contempt of one's contemporaries in advocating an unpopular cause.

Even more surprising, because exceeding the most sanguine expectations of what might happen, is an utterance of a Roman Catholic prelate not long since made in a pastoral letter issued by the Catholic Bishop of Ferade, Minas, Brazil. Following is the statement, which we are able to publish through the courtesy of a correspondent:

"Progress is the Law of the world. To deny Science and its developments is to deny progress and to hinder knowledge of the truth. Science is not a belief reserved to a class or party—it is truth, and is subject to none. Truth always prevails in the end! Imprisoned on one side it escapes on another. Galileo was considered a heretic, and was excommunicated as such, but his theory was found true, and universally accepted.

It will be the same with Spiritualism, which rests on Science, and has been able to reveal to man by incontrovertible proofs the existence of spiritual nature and its relations with incarnate beings. I am not here to undertake the defence of Spiritualism—which is an evolution of beliefs now daily gaining ground in the five Continents. But like men of good faith, I am an observer of incontestible facts, a student of modern ideas, and disposed to accept unknown truth whosoever may bring it to me under acceptable evidence . . .

In my special province I do not see in Spiritualism any of the evils that it is supposed to contain. "Ex fructibus eorum cogniscentis eos." They shall be known by their fruits of Spiritualism. A living faith in God, a great love of the neighbour, a sense of universal fraternity, what is there of evil in all this? I find only good. Spiritualism on such a basis cannot ruin the world; it holds its place between God and Love."

Photographic "Extras."

LOCAL PREACHER APPEARS ON PLATE

By GORDON BOSHELL.

I visited Mr. William Hope, of Crewe (the spirit photographer), the other week and came away mystified. Intending to make sure, so far as was humanly possible, that there was no chance of my being deceived I went without Hope knowing that I should pay him a visit, without his knowing my name or address.

I accompanied Mr. Edric Shaw, of Pudsey, who had fixed an interview with Mr. Hope regarding a lecturing engagement in Bradford shortly. My name had not been mentioned; as a matter of fact I only told Mr. Shaw of my intention to accompany him by means of a telegram on the night before the journey was undertaken.

With me I carried two unprepared quarter-plates, the remains of a dozen I had been using for myself. These plates were "Imperial special rapid," and were backed with a special preparation in order to enable development to be observed in a dim white light. In Crewe we called at a chemist's shop and purchased a dozen (unbacked) special rapid plates of the same make, and then called at the house of Mrs. Buxton, who works with Hope in all these experiments.

PRELIMINARY CEREMONY.

The procedure is peculiar. The sitters, together with Hope and Mrs. Buxton, first hold a short sitting round a table with the hands laid on the table and the plates in the middle—boxes unopened. During this short ceremony of hymns and prayers the boxes are untouched by any of the party, but immediately this is over Mrs. Buxton takes the box—or boxes—between her hands, Hope puts one hand above and one below hers, and the sitters do likewise. After a moment or so this is stopped.

In this case I then put the boxes—still sealed—into my pocket, and we went into another room, adjoining a small glass-house. Hope's "dark room" is under the stairs, and his work is done by the aid of a small electric bicycle lamp. His methods of development are sloppy and amateurish.

I removed the seals of the plate boxes under the stairs and took out the first batch of plates—four, in a black wrapper. These I held between my hands (still unwrapped), at Hope's request, and he put his hands round mine, as was done at the sitting. He then requested me to name in what order we should expose the plates, and to give this demand from the impression I received. For no reason at all I suggested the first and second plates in the packet.

I opened the packet and signed each of these with my name with a thick black pencil. Hope opened the dark slide—an old-fashioned wooden arrangement, in which the plates are separated by a piece of black cardboard—and I put the plates in position, afterwards signing each a second time. During this operation on one occasion Hope took hold of my hand and pressed my first two fingers in close contact with the glass. He gave no reason.

HOPE'S MOVEMENT.

After loading the first two slides we went into the "studio" (the glass-house). Here I examined the camera, a very ramshackle affair on a wooden tripod.

The camera is a little more than a box with bellows, a focussing screen, no shutter, and a lens with iris. I had the lens out and examined it. Everything looked fair and above-board. Then I sat with Mr. Shaw in front of a dark curtain, and Hope made the exposure—that is, after I had focussed the camera correctly, and placed the dark slide in position.

The exposure was made by pulling up the slide; then Hope shut his eyes and with one hand held the left hand of Mrs. Buxton over the camera. He times the exposure, I understand, by impressions he claims to receive from his "guides."

Two plates were exposed in this way and then we went back to the dark room, put them in the box again, reloaded as before, and exposed one of each of us (myself and Mr. Shaw) separately.

I accompanied Hope to the dark room. I opened the slide and put the plates into two dishes—two in each. Hope flooded the developer over one batch, and I rocked it (he did not touch the others) until an image appeared. One of the plates showed only the two sitters, the other the two sitters and over me was a cloud of vapour, apparently, with a large clearly defined head over mine.

When development was partially completed, the liquid was poured over the other two plates. In this case on the plate showing Mr. Shaw alone there appeared up in the top left-hand corner a dense mass, very sharply defined, not so much like a "living" face as a mask. When development was complete, hypo was poured into both dishes and the contents taken into white light.

HOW EXTRAS APPEAR.

Hope's constantly-uttered phrase is to "speak of it as you find it." I will say this, that my impression of Hope is that he is honest and a bad photographer—from the technical point of view. I cannot see how it was possible for me to be duped—if duped I have been.

Hope, of course, has his own explanation of how it happens that extras appear. He claims that those "spirits" whose auras most easily "fuse" with those of the sitters are the ones who appear on the plate. This, it will be seen, is a very ingenious way of explaining how it is that unrecognised extras appear and that one sitter, in spite of a great longing, may for years never get a recognisable "extra."

The point appears to be, if the genuineness of the phenomena be admitted—and I have yet no reason to doubt them—is there any better explanation than Hope's and that of the Spiritualists? Assuming that there is a form of ectoplasm so tenuous that it is invisible yet possesses actinic powers, we are left to answer the query, "How are such apparitions (for want of better word) formed?"—a question behind all materialisations. The reply of "ideation" only appears to take us a step further into mystery.

* * * * *

(The "extra" on the photograph was later identified as Mr. Thomas Henry Roberts, a well-known local preacher, late of Harrogate, who died about two years ago. He was a great-uncle of the writer of the above article, who had only met him once when a child.)—"Yorkshire Observer."

Natural Laws in the Spirit World.

DESCRIPTION OF MATERIALISATION SEANCE

By An Investigator.

Sir Oliver Lodge, one of our greatest scientists, has stated that he regards survival after death more as a scientific than a religious question. The trouble is that the majority of people look upon it as a purely religious matter, hence all the prejudice and misunderstanding which meets the scientific investigator. Science is definite: religion is speculative. Science investigates and experiments with natural laws, and demonstrates their method of operation. Religion on the other hand is a mere matter of belief, built up through the ages more or less upon tradition, speculation and theory. Belief in the immortality of the soul is common to most of the world religions, but after all it is only a belief. By adopting the scientific method of investigation it is possible to demonstrate that what has in the past been a mere matter of belief is an actual scientific fact.

* * * * *

The whole Universe both physical and spiritual is governed by law. Nothing haphazard. No matter how strange and inexplicable any happening may be, such happening is merely the result of the working of some natural law. The book of Nature is gradually being interpreted and made plain to us. Scientists are daily turning over the pages and discovering the meaning of many hidden mysteries. Natural laws which have existed since time began are being understood, and are being harnessed for the use and benefit of humanity. The particular laws of vibration by which messages and images can now be sent across the ether are not new laws. They have only within recent years been discovered or re-discovered and applied in a practical way. There are few nowadays who would be foolish enough to maintain that our present knowledge of the Universe is finite. Those who lived say fifty years ago would probably have ridiculed the idea of wireless and television, and yet the laws which make these marvels of scientific discovery possible are now known and made use of for the common good. In view of the wonderful advances made by science in recent years we are beginning to realise that nothing is impossible, and that in fifty years time or probably less the things which we now look upon as marvels will be regarded as ordinary everyday occurrences.

* * * * *

There is nothing supernatural. All is natural and normal. Whatever seems miraculous is merely subnormal, that is, it is the working of some law of nature as yet not scientifically defined or understood. Psychic phenomena which some still regard as supernatural is after all only subnormal. Ordinary natural laws are at work, only we do not understand them. We should therefore approach the seance room knowing this, and in the attitude of sincere investigators. When we attempt to communicate through our radio set with a broad-casting station it is necessary that we should first of all tune in, or get our instrument in harmony with the wave length of that broadcasting station. This is merely applying the law of ether vibrations which has always

existed and which scientists have only recently understood. Similarly when we desire to get into communication with the spirit world we must tune in, as it were, and see that our vibrations are in harmony with those who wish to speak to us. This is the first and most important law of spirit communication.

* * * * *

As our spirit friends use certain vibratory power drawn partly from the medium and partly from the sitters it follows that it is of the utmost importance that only those should be present at a seance who, by their harmonious and sympathetic attitude, will contribute their proper share of the necessary power. At a materialistic seance the spirit forms are built up, or build themselves up, from a substance or property known as ectoplasm, which is drawn partly from the medium and partly from the sitters, and it is found that unless the sitters are able to contribute the necessary harmonious vibration the results are not always satisfactory. From the writer's experience it would appear that the sex of the medium controls the sex of the materialising forms. If the medium be a female the majority of the forms will probably be of the female sex whereas if the medium be a male the contrary will be the case. If on the other hand all the sitters are males who are in harmony, and can generate a strong enough vibration, then with a female medium the result might be male materialisations; but usually the sex influence of the medium dominates. This is only natural considering that the greater portion of the power is generally drawn from the medium.

* * * * *

As an instance of the sex influence of the medium the following may be of interest: At a materialistic seance, with a female medium, the father of one of the sitters fully materialised, having a long grizzly beard flowing down over his chest, and hairy arms, just as in real life. His son recognised him and had an intimate conversation with him. At a subsequent sitting with the same medium, the same spirit form materialised, but this time having a long silky beard like a woman's hair. In fact it looked like a false beard. The materialising form, sensing the doubt in his son's mind, took the latter's hand and rubbed it firmly over the cheeks and chin to shew that the hair was not stuck on, but was growing naturally out of the materialised flesh. The sceptic would pounce upon an occurrence of this sort as being a fake, but the sincere investigator, who knows that natural laws are operating at a seance, understands that in this particular case the power generated by the sitters had become weak, and as the ectoplasm used in the building up of the spirit form was being drawn chiefly from the female medium, the form took on this special female characteristic. As has been said the spirit visitor understood what had happened and made his son make sure that the beard was not a false one.

* * * * *

At a trumpet seance it is understood that the

spirit communicators use the medium's vocal organs. When the circle is an harmonious one, and there is ample vibratory power, each communicator has a distinct and characteristic tone in his voice, and a distinct mode of expression. But sometimes when the power generated is weak through the absence of harmony or perhaps on account of an attitude of scepticism, the voice takes on a distinct semblance to that of the medium. This does not in any way perturb those who are aware that the psychic laws of harmony have in this case been upset by disharmony within the circle.

Belief in spirit communication has often been sorely tried through such experiences as have been mentioned, but a failure at one sitting does not justify an investigator in flying to the conclusion that there is nothing in spirit communication. That is not a fair nor an honest attitude to adopt. In view of the overwhelming mass of scientific evidence in proof of survival after death, a sincere investigator will continue his search after the truth, and if he does so with an honest and open mind, and with the knowledge that natural laws are at work in the spirit world, his quest will soon lead him to join that ever increasing band of those who not only believe but know.

SURVIVAL OF ANIMALS.

HELD TO BE PROVED.

At the weekly meeting of the Scottish Psychical Society, held recently, a discussion took place on the question of animal survival.

Mrs. Saintsbury, who supported the proposition that there was a case of animal survival, reviewed briefly the ancient Judaic pronouncements on the subject. She also indicated the attitude of the Pythagoras school of philosophy, and the Greek and Latin poets, who held that there was no definite line of demarkation in function or otherwise between human beings and the higher animals. On the basis of justice and the theory of compensation, survival might be postulated. The objection that animals had no moral sense was not admitted by animal lovers. Animals, they held, had a sense of what was good, and carried that out in their lives. Reference was made to the marvellous systems of government of ants and bees. What would they say of the dog, the slave and friend of man who worshipped his god in blind devotion.

Dr. Barker, who supported the negative view after a consideration of the physiological phenomena of death, asked what it was that was supposed to survive. If animal survival was accepted, they must accept the survival of the lowest forms of animal life. Organic physical continuity of such forms of life as bacteria was remarkable enough, as in the illustration of German workmen being infected with plague through taking down a house to which plague was traced two hundred years previously; but individual survival was a different matter. It was difficult to exclude plants, which knew how to absorb moisture, and which maintained their species for many centuries in spite of human endeavours to destroy some of them, root and branch. The lowest forms of primordial cells, in a plant or in an animal, were indistinguishable.

In the course of the discussion evidence that had been afforded in the seance room or under special conditions, was mentioned by others taking part in the debate. The case for survival was by a majority held to be established.

CONAN DOYLE EXPLAINS HOAX.

PRACTICAL JOKER OVERAWED.

Sir Arthur Conan Doyle has explained the incident which occurred at a lecture which he delivered at Nairobi in March, when he exhibited a photograph purporting to show a ghost at a haunted house. As reported in the "Sheffield Daily Telegraph" at the time, Mr. Spencer Palmer, a Nairobi dentist, got up and said, "I am that ghost," explaining that in 1909 he was a member of a party which



Sir Arthur Conan Doyle.

was investigating this alleged haunted house. As no results were obtained in the first week, he and his brother decided to play a practical joke. He arrayed himself in white and grimaced while his brother photographed him.

In his version of the affair Sir Arthur says that the haunted manor house was in or near Bristol—not Nottingham.

Nottingham.

The photograph of the alleged apparition was sent to me, however, by a Nottingham gentleman, whom I understood to have been one of the party, and who seems to have been deceived by his associate. As I had it, however, upon the authority of only one witness, I said that it was interesting, but not strictly evidential before Mr. Palmer's intervention.

Apparently that gentleman had dressed up in order to frighten his friends, who duly photographed him. Immediately afterwards, however, by Mr. Palmer's account, the real apparition appeared, and Mr. Palmer wrote, "After I had realised its presence and its power I was in no mood for further posing."

If it had not been for his illtimed masquerade the photograph would have been of the real instead of the counterfeit appearance. It is a pity that the work of honest and earnest researchers should be confused and stultified by the work of practical jokers.—"Sheffield Daily Telegraph."

Spirit Guidance in Business.—The recent death of Mr. Arthur Stillwell in New York is mentioned by the "Evening Standard." Mr. Stillwell, a railway constructor, and at one time a man of considerable wealth, caused a stir in the Press when it became known that he had consulted spirit advisers in connection with some of his business enterprises.

I sent my soul through the Invisible
Some letter of that After-life to spell,
And by-and-by my soul returned to me
With—"I myself am Heaven and Hell?"

Heaven but the vision of fulfilled desire,
And Hell the shadow of a soul on fire
Cast on the darkness into which ourselves,
So late emerged from, shall so soon expire.
—Omar Khayam.

Schoolboy's Definition of Faith.—"Faith is when you believe something that you know ain't true." — Wm. James.

God builds his temple in the heart on the ruins of churches and religions.—Emerson.

The Scripts of Cleophas.

AN INTERESTING PSYCHOLOGICAL ANALYSIS.

THAT the ordinary laws of psychology were powerless to explain the production of "The Scripts of Cleophas" was the crux of the argument developed by Miss M. Ottley in the course of her address at the headquarters of the London Spiritualist Alliance on March 7th. Many books have been produced under puzzling conditions, pointed out the lecturer, and the trained psychologist was able to give reasons for these apparently abnormal productions, "but when we come to a book like "The Scripts of Cleophas" none of the natural and normal theories can explain its origin. It seems to break all the normal and known laws of psychology, as we understand psychology at present."

Psychology, remarked Miss Ottley, had been officially defined as "a systematic scientific knowledge of the human mind, its powers and functions." This looked simple in print, but in reality the human mind was a most baffling and elusive subject. Examining "The Scripts of Cleophas" from a psychological point of view one would require to know three principal things about it: what sort of mind wrote the book; what sort of minds should we find in the book; and what effect has the book on the minds of its readers. She chose this particular book for analysis out of thousands of psychic volumes, for the reason that she considered it to be entirely unique.

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It was, she believed, the first time in psychic history that a group of clever and distinguished English and Scottish theological experts had personally examined automatic writing and found no fault with it from a historical, geographical or doctrinal point of view. This was a simple fact. These experts had said about it: "If the present record be in any wise authentic it is undoubtedly to be regarded as the most momentous contribution to our knowledge of apostolic times." These expert theologians were bewildered by "The Scripts of Cleophas" and had no explanation to offer about it, so they invited "the scrutiny of experts in the phenomena of thought-transference or in communications from the higher plane." Now "experts in communications from a higher plane" were presumably Spiritualists.

The Scripts had been, and would continue to be for many years, a focus-point for discussion and argument all over the globe, and if the truth of the writings were established by the aid of Science it would be one of the greatest victories for Spiritualism the world had ever known.

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As to the first question: "What kind of mind wrote this book?" here we were up against a mystery. We had to recognise that if Miss Cummins did not produce the writings herself then we must look for evidence in the book itself. It might seem impertinent to turn a moral searchlight on the mentality and private affairs of Miss Cummins, but for the purpose of psychological examination this operation was necessary, and Miss Ottley had obtained full permission to lay before her audience the results of such an analysis. Very respectfully then

she proposed to discuss the lady through whose hands the Scripts were received.

Miss Geraldine Cummins is a daughter of the late Professor Ashley Cummins of Cork, a doctor of medicine, and is one of a highly intelligent, even brilliant family, her brothers and sisters having won honours in medicine, science, engineering and radiology. Miss Cummins is the authoress of a novel and part author of plays, two of which have been produced in Dublin and one in London. She is a keen lawn-tennis player and has played hockey for the Irish international team. These facts should show that Miss Cummins is a perfectly normal individual. The Scripts produced through her hand are fundamentally different from anything she has ever written consciously.

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"Miss Cummins has most kindly allowed me personally (as psychology is my favourite hobby) to pick her brain and mind to pieces in order to find out what sort of mental food she has been feeding her mind upon ever since she was a little child," said Miss Ottley, who added that she had cross-examined her subject at considerable length and made various inquiries as to Miss Cummins's antecedents for the reason that heredity plays an important part in psychological investigation. Nothing was revealed from this examination which would give any psychological explanation of the automatic writings.

Certain critics of the Scripts had declared they were produced out of the medium's own vivid imagination or subconscious mind. Miss Ottley considered this to be disproved. Memory of a former incarnation was another theory. Thought-reading between the medium and some other living person had been suggested, but the other person had not been yet discovered. It had also been suggested that Miss Cummins was hypnotised and put into mental touch with some learned person on this side or the other side. As to the last hypothesis, the lecturer felt sure that hypnotism would not account for the Scripts.

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To reinforce her own judgment Miss Ottley had called in the assistance of a lecturer on modern psychology who had submitted Miss Cummins to a psychological cross-examination for nearly two hours. At the end of that examination he had to admit that he had no explanation to account for "The Scripts of Cleophas." Superstitious persons had argued that Miss Cummins had a "devil" in her.

Replying to one such critic Miss Ottley had asked: "Can you find one thing in "The Scripts of Cleophas" against Christ or his teaching?" The reply was: "No, I cannot, it is all very beautiful." "The Scripts appear to have been written by an eye-witness," remarked Miss Ottley, adding, "the whole book is a marvellous and masterly study of different types of human nature." The comment of a friend of hers was: "It brings the Bible people to life under our very eyes and makes one feel one knows them personally."

Miss Ottley read extracts from letters of a number of correspondents with reference to the Scripts. One

of them, a high Church parson, said: "Some of it is exquisite. All of it is interesting. Parts are illuminating. But my difficulty is this: While I know that God does not confine his revelations to those only within the Catholic Church . . . yet I feel that He Who left the garnering of the Holy Scripture to the accredited family would, surely, reveal these Scriptures to it. Spiritualism I am wholly unable to accept. I do not doubt many of its manifestations. I believe that the spirit world is 'tapped' but I do not hold it legitimate."

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For her own part Miss Ottley thought the present generation would never fully realise the true worth of the document. A future and more highly-developed people would discover its true value, and would declare that this book fully proved to all the world that the Christian doctrine was true. She desired to read a message purporting to come from the "other side" concerning the purpose of the Scripts:

It is our purpose, if the earth will receive, to sow such seed in the hearts of the men of your generation that faith in Our Master shall blossom anew. The men of your day believe mayhap that Christ is dead. It is not so. He liveth and shall live in the minds of the people of your times once more.

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It was particularly interesting to be able to quote the following criticism by Sir Oliver Lodge:

The automatic writing of Miss Cummins, and the Scripts produced, are not unknown to me, but I have not yet attempted to make any study of them. . . .

I see no reason to doubt the genuineness of the reception, whatever the source may be. . . . I do not feel myself to be sufficiently a New Testament scholar to be able to criticise the Book, or to realise how far it adds to genuine knowledge. The claim to enlarge and supplement the Acts and the Epistles is a large one, and I must leave it to those who are competent to judge.

That all this detail should have come through, is, in itself, a remarkable phenomenon.

It seems quite unlikely that the subconsciousness of Miss Cummins or Miss Gibbes could be regarded as responsible for it. The only plan is to judge the writings on their merits; and I trust they will receive from scholars the attention they deserve.

Miss Ottley was listened to with the keenest interest by the assembled members and friends of the Alliance, and a cordial vote of thanks to the lecturer was passed with enthusiasm. Mrs. Champion de Crespigny presided.—"Light."

[The book is obtainable at the office of "The Harbinger of Light." Price, 16/-, postage 6d.]

A REVEREND DIVINER.

The Abbe Bouly, cure of Hardelot, who has earned some distinction as a "diviner" of underground water and metals, can also detect the presence in the human body of disease germs. At a Paris meeting, says the "Morning Post" of February 26th, the Abbe stated that microbes emit radiations which he is able to detect, and it is reported that during experiments conducted at hospitals in Liege and Lille with a view to testing his strange powers, it was found that Abbe Bouly was able to detect the presence of tuberculosis, typhoid, syphilis and cancer in certain of the patients.

The Logic of Spiritualism.—The opposition to Spiritualism comes from those who, for the most part, are below the primary grade in this sphere of knowledge, for it is a curious fact that those who persistently, patiently and honestly investigate this subject are in time overwhelmed by the logic, not only of the phenomena, but of the philosophy as well.—"Boston Traveller."

"SPOTTING THE WINNER."

The experiences of a Dumfries gentleman who had the occasional faculty of being able to "spot winners" during dream states are told in the "Dumfries Herald". The name of this gentleman, whose integrity is vouched for by the journal, is purposely withheld. A good many years ago he saw in a dream two horses racing round a track, the rider of one of the animals being arrayed in a long red gown which blew out behind him in the wind.

In the list of horses entered for next day's racing this gentleman found one called "Red Robe," which he backed heavily on the strength of his dream, winning a handsome stake at the odds of 25 to 1. In the course of another dream he found himself entering the paddock of a race-course just as the race had finished. He learned the name of the winning horse, but on awaking could not recall it except that it was something to do with "mist."

However, he scanned the morning paper out of curiosity and there discovered that an animal named "Morning Mist" was running that day. He lacked this horse, which came in at 100 to 13.

SPIRIT IN WITNESS BOX.

"The Manchester City News" recalls a two-centuries'-old tale of a murder trial in which the accused man swore that the murdered victim was about to give testimony against him, and protested violently against the unfairness of this procedure. Strong suspicion had rested on the prisoner, but though a string of witnesses for the prosecution gave evidence it seemed that an acquittal was inevitable.

Suddenly towards the close of the trial the prisoner pointed affrightedly in the direction of the witness box, saying, "My Lord! That is not fair. He is not a legal witness." But the witness box was vacant. The accused man seemed so overcome that the judge, somewhat unfairly perhaps, took advantage of his over-wrought condition, saying that Heaven would send witnesses against him if he did not confess.

The result was a complete confession of guilt, and a statement from the prisoner that he had seen the murdered man, still bearing his wounds, standing by the witness box as though waiting to give testimony.

Royal Honours for Spiritualists.—Two of the ladies included in the recent Honours List are prominently connected with the Spiritualist movement. These are Lady Barrett, Dean of the London School of Medicine, and widow of the late Sir William Barrett; and the Hon. Mrs. Alfred Lyttelton, who possesses psychic gifts, and was a close friend of two recently deceased ladies, also Spiritualists, namely Viscountess Grey of Fallodon, and Sybil Countess Grosvenor.

Those people who think of their departed friends as being all-wise, how disappointed they would be if they could know that the life on this side is only an extension of the life on earth! If the thoughts and desires there have been only for material pleasures, the thoughts and desires here are likely to be the same.—"Letters from a Living Dead Man."

PROVED OVER AND OVER AGAIN.

I hold that the fact of survival after death has been proved up to the hilt over and over again, and is being demonstrated still to thousands of bereaved ones, despite the prepossessions of this materialistic age of ours.

REV. R. J. CAMPBELL, D.D.

How I Became a Spiritualist.

NOTED MEDIUM'S EXPERIENCES.

By Mrs. OSBORNE LEONARD.

Mrs. Osborne Leonard, the well-known medium relates in the columns of the Manchester "Evening News," the story of how she became a Spiritualist.

My personal experience of communication with planes other than the physical goes back to very early life. At the age of about eight years I used to see every morning on waking a most wonderful scene.

It was not always the same place. What I most loved was a "happy valley," surrounded by gentle slopes of velvety green on which people, looking radiantly happy, walked mostly in couples or groups. After a few moments the scene would fade, giving place to table, chairs, and walls of my normal surroundings.

I saw nothing unusual in this and took it for granted that everybody's vision was as mine. But when one day I asked my father to admire my Happy Valley, where he saw nothing but a dining-room with a couple of guns hanging on it, the family became alarmed.

Mine was an orthodox family and my visions were sternly forbidden. It was years before the faculty returned.

Having a good singing voice, I was trained for professional work and was about to take up an appointment in opera when I fell ill with diphtheria and was taken to a fever hospital.

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One of the nurses there was a Spiritualist, and after I left the hospital she invited me to her home, where I took part in my first table seance.

I was told that I contributed a great deal of power to the sitting and that I would one day be a medium.

Greatly excited, I went home. Would I have again the beautiful visions I had received as a child? My mother was horrified; I must never speak of such things again.

I continued, however, to attend public meetings for clairvoyance. Complications following the diphtheria were robbing me of my voice, but I received messages telling me I should develop psychic power.

My mother at this time was in ill-health, though I had no idea it was serious.

One day I went to stay at a town thirty miles from our own home and I awoke suddenly in the night with a feeling that something unusual was happening.

Then I noticed that in front of me, about five feet above the level of my body, there was a circle of light, which, I should say, was about four feet in diameter. In this light I saw quite distinctly my mother.

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She looked several years younger than when I had seen her a few hours before. She looked healthy and completely happy. Her look seemed to convey a message of well-being. Then the vision faded.

I had been wide awake all the time. Jumping out of bed, I struck a match and looked at the clock. It was a few minutes after two. I went back to bed,

where I fell into a dreamless sleep, from which I awoke later in the morning.

A telegram from my brother was awaiting me: "Mother passed away two o'clock this morning."

Then began my mediumship. I came into touch with two sisters who wished to communicate with their mother and we held seances with one another.

My experiences are related in Sir Oliver Lodge's "Raymond" and in other books. I have experienced the dangers and the possibilities of "spirit control," and something also of its humours. I remember one seance at which the control kept announcing: "I'm Shikeshpere, the grite Shikeshpere."

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It is obviously impossible to give more than a small fraction of such experiences in one article, but I should like to say what happened to me in connection with my father.

Though very fond of him, I had not seen nor heard from him for fourteen years before the war and did not know where he was.

I was sitting at a table with a friend when someone came through and said that he was my father's brother, William Edward. I had understood that my father had only one brother, called Harry, but he insisted that he was William Edward, who had died before my father was born. I asked where my father was and he said that he was in Leeds.

This seemed to me a place where he could not possibly be, but I made inquiries and found quite accidentally that he had been seen in Leeds.

My brother sent me an old bag containing some papers in which was a torn envelope giving the last three letters of the name of a road in Leeds. They were "ian."

I asked the spirit whether he could possibly find any address in Leeds in which my father had been. After much trouble and mis-spelling he spelt out the words "Caledonian Road, Leeds."

There was no number, but I wrote to that road, and to my surprise, got an answer from my father a fortnight later from a quite different address. Some people in Caledonian Road had taken the trouble to tell the postman when he inquired where my father would probably be found.

I have had many other experiences, more than sufficient to answer, for any unbiassed inquirer, the question: "Do the dead return?"



There are in every one potential forms of activity that actually are shunted out from use. Part of the imperfect vitality under which we labour can thus be easily explained. One part of our mind dams up—even damns up!—the other parts—Wm. James.

BEWARE OF—"IMPOSSIBLE!"

When the mystics tell us of many things unseen, we should not discredit them. We should be chary of saying things were impossible and absurd—because we do not know what is impossible!

SIR OLIVER LODGE, F.R.S.

A Scientific Spiritual Adventure.

FORCES THAT NONE CAN GAINSAY.

By MARY RIVETT, M.A., Burdekin House, Sydney, New South Wales.

[This article should be read as a sequel to the illustrated report published in the June issue of this Journal giving details of the extraordinary healing powers of Mr. Victor Cromer, recently demonstrated before a public audience of 2,000 people in the Town Hall, Sydney. It deals with the mystic nature of the healing force which flows through the organism of the operator and relates the effects produced in a variety of ailments successfully treated. For the interest of new subscribers we reproduce the photograph of Mr. Cromer.—Ed.]

THE use of super-physical forces for the healing of mental and physical disease has come to stay. The word has gone forth to every thinking man and woman to admit the fact, and study the phenomena.

Hitherto, in so far as so-called spiritual healing was concerned, it is true that there were few phenomena to study. Healing did appear to happen, but no one quite knew why or how. In one type of case extreme religious fervor, on the part either of patient or healer, appeared to be the potent factor, while it was difficult to say whether forces beyond the range of personality were operative or whether a self-induced psychosis sufficiently accounted for the facts.

In other cases the existence and efficacy of auto-suggestion were apparent. "I am Divine Life," the patient assured himself, and the mental attitude implied, if sufficiently held, reacted positively upon the physical body. Or again, the healer would influence the patient's mind by way of direct or indirect suggestion, the changed mental attitude so brought about again mirroring itself in the physical body as renewed health.

With the psychological mechanisms underlying these latter forms of healing the intensive study of suggestive therapeutics made by numbers of scientists during the last few years has made us tolerably familiar, as also with the phenomena of hypnosis.

WHERE TO PLACE THE CAMERA?

But while by the use of methods of suggestion, be it conscious or unconscious, and on the part either of patient or of healer, therapeutic effects undoubt-

edly are achieved, many of them of a most remarkable nature, the actual process of cure as so brought about presents few phases which may be submitted to objective examination.

One may, for instance, day by day in every way be getting better and better, the happy fact be registered by increasingly rosy cheeks, steadily improving appetite, and other symptoms capable of instrumental detection. But the actual process of getting better cannot be seen at work. It is impossible to isolate a certain force, the effects of the working of which within the human body at any given time are apparent, and say, "There! that is the power, the particular form of energy, that is doing the job; that is the potent principle; that the force whose action

may be exactly observed and its effects be motion-photographed."

DISCOVERY!

Wireless waves have probably always existed. A Marconi discovers how to tap, register, and to transmit them.

So it would seem that certain forces have at all times been operative upon the human body, but it awaited the thirty years' painstaking research of Victor E. Cromer, of Sydney, to harness those forces in such a fashion that their action upon the body in the healing of disease became a process based upon the understanding and conscious application of certain laws, the effect of which in operation was to bring about reactions capable of exact observation and analysis.

In other words, by transmitting a certain force—call it X, for the moment—through the healer to the patient, Victor E. Cromer has found that in certain types (and in the majority, it would seem) of diseases, involuntary bodily movements are induced in the patient of a kind specifically related to the disease in question.

Before going a step further it is apparent that here at last we have certain novel phenomena connected with the process of healing, which may be made the subject of disinterested objective observation in a way which previously had not proved possible in the case of any particular method of



MR. VICTOR E. CROMER.

suggestive therapeutics, or in instances of healing where seemingly some "superphysical" force was at work, the nature of which was unknown.

CONSIDERING CAPS REQUIRED.

Now comes the question, what is the nature of these movements induced by the influx of the healing force X? In every case they are involuntary, though for the most part under the voluntary control of the patient. That is to say, any particular movement or set of movements brought about by the influx of the force can be inhibited at will, though the felt impulse to its making may still be present. In certain instances, and, it would seem, chiefly where functions normally autonomic are involved, the patient cannot control the workings of the force.

Involuntary movement so induced may continue for very long periods of time, even for five or six hours, or more, at stretch, without fatiguing the patient. Usually the movements automatically vary at intervals, though the period during which one movement or set of movements is maintained without change often far exceeds what would voluntarily be possible.

Almost without exception the feeling accompanying such involuntary movements is pleasant, being sensed as an influx of vital force, as a soothing glow, a stimulating influence, as a tingling, and as cooling or heating in effect, according to the nature of the specific condition to be healed. Rarely, if ever, does such involuntary movement induce pain, even where the existent condition is one in which voluntary movement would cause excruciating agony. Again, the touch of the healer rarely causes pain, even where a touch by another or by the patient himself could not be borne.

The type of movement is specific to any given condition, though considerable variation also occurs from patient to patient suffering from the same trouble.

WHAT'S IN A MOVEMENT?

In prolapsis the influx of the power brings about reflex movements of the limbs, the effect of which is to tighten or relax ligaments as required, pulling the organ back into normal position.

In cases of hernia reflex movements tend to occur, though the condition has in several instances been healed without movement.

In paralysis movement tends to be very vigorous, and may be so "set" that the power works almost exclusively upon the particular muscles or set of muscles requiring redevelopment.

In rheumatoid arthritis the movement is of the stiffened joints, such movement being painless, and of such a kind as the patient could not voluntarily make or sustain.

Neuritis and rheumatism respond to the influx of the force by movement, though of an entirely different kind from that characteristic of, say, appendicitis. The effect in the latter condition in case after case has been simply to expel the contents of the appendix, the tissues of which are then gradually healed.

Reactions in the case of bone displacements vary, involuntary massage with the hands or even with the feet or knees playing an interesting part in many instances.

In a case of weak ankles the power caused the patient to pirouette on her toes with the grace, skill, and ease of a trained ballet dancer; and there is no end to the amazing and oftentimes exquisite bodily posturing and evolutions induced by the influx of the force. All movement moreover appears to fol-

low a rhythm of its own, though, if music be played, the movement in each instance will adapt itself to the fundamental rhythm of the piece.

The healing of such totally different conditions as goitre, deafness, "noises-in-the-head," blindness (in certain instances), nasal and bronchial catarrh, varicose veins, bunions and various excrescences, is frequently by way of involuntary movement, this in each type of trouble springing from a characteristic reaction of the physical organism to the influx of the force X.

ON LABELLING OUR IGNORANCE.

What, then, is this force X? Is it a product of mental suggestion, or an effect of the working of auto-suggestion? Decidedly, it would seem, no!

Only by experience does the healer himself learn which particular effects will be induced in any given condition. Later by directing the power in a certain way through specific brain centres, experimentally it is learnt which reactions will tend to follow, but suggestion, neither overt nor explicit, is given. The movements vary so amazingly, and in many instances are so complicated, that it would indeed be beyond the power of human mind to suggest or direct their making. The force is transmitted; its workings appear to be according to an understanding of the nature and functions of the body infinitely beyond that possessed by even the most skilled anatomist, neurologist, or physiologist. Frequently, too, apart from the complicated character of a given movement, the rapidity of its successive repetition argues a power at work upon an organ beyond that which sustains its normal functioning.

If suggestion on the part of the healer be unable to account for the phenomenon, even less may auto-suggestion on the part of the patient be regarded as the operative factor. The surprise evinced by the patient on commencement of movement, in most instances, and of movement for the most part of a unique character, and, hence, not something anticipated by having been seen in the case of others, is sufficient to discount conscious auto-suggestion; and as for that elusive thing "the unconscious" and its workings, even its supposed powers, which are legion, can hardly be regarded as sufficient explanation when, for instance, the arms and legs of a baby suffering from spastic paralysis begin to work in precisely the same way as do those of an adult in the same condition. Auto-suggestion will account for much, but here we are dealing with phenomena totally beyond its range.

And what of our familiar friend, hypnosis, be it of the waking or any other variety, the mechanism which by those who have seen precisely nothing of what takes place is regarded as an all-sufficient explanation?

The most elementary knowledge of the nature of hypnotic phenomena and a comparison of these with the condition of patients undergoing treatment is sufficient entirely to discount the theory. Patients having treatment are in complete and normal possession of their every faculty, are entirely conscious of the processes taking place in their bodies, and, as we have said, can, as a general rule, at any moment voluntarily inhibit the movement. Talk to a patient doing his or her movements, and the belief will not long remain that his mind or his body are under hypnotic control.

Again, no condition of local or general anaesthesia exists. Further, the whole technique by which the healing power may be tapped and transmitted is being taught to students, and this teaching has no single point in common with that of how to induce

hypnotic states, either in oneself or in another. Also, a relevant consideration, a patient can by "tuning in" to the healing power register its effects irrespective of whether or not the healer is aware of the contact.

WONDER, AND THE BEGINNING OF WISDOM.

One is well aware that the forces component of, and operative upon the human psychic are too complicated to be labelled as such and such, or as not this or the other, without long-continued and intensive study with all the facts before one; but one has at least attempted to put forward a few obvious arguments against the curt dismissal of these new phenomena with which we are confronted as either unworthy of study or as already completely explicable in terms of our existent knowledge.

We believe that here is opening up a field of the utmost importance to mankind, and a field in which he will discover much with which so far he has not met in his scientific laboratories or in his medical clinics.

For what is this force X? If the one who is using it with such effect be allowed to answer, it would seem to be neither a physical force such as electricity or magnetism, nor yet a mental force, but a spiritual power or substance, tapped by meditation upon the Divine, and rendered effective for the healing of disease by being mixed with the finer etheric substances which interpenetrate and surround the human body.

If this be so, why not, if you have a scientific reputation to maintain, be in the vanguard of research work which promises such tremendous results, or, if you be but one of the common people, those more-or-less open-minded folk with no particular axe to grind, to whom adventure is ever welcome, why not also be "in the swim"?

Surely nineteen hundred years have at least taught us that spiritual power may, hypothetically, exist, that is, may be a force superior in its action both to so-called physical and to mental energies, the existence of which none denies, and that, conceivably, there are laws underlying the tapping of it and its use for the healing of disease.

If we have come so far there is at least hope that we may not altogether miss the big adventure, when, mystically and actually, "The knowledge of the Lord shall cover the earth as the waters cover the sea."

FAIRIES AND FLOWERS.

A correspondent sends the following note for the sake of any who are interested in fairy lore:

"I was interested in the article on "Fays and Elves" in your May issue. From all accounts these little folk have a very strong sense of floral beauty and associated attributes. I can recall at least one acquaintance of forty years ago, who had a large and beautiful garden at Manly, New South Wales, and one day while she was showing me her flowers, quite as though they were her personal friends, she exclaimed delightedly that sometimes she seemed to see faces in them. I have since wished that I had asked her whether any particular colour or form of flower was so favoured, for though I cannot claim to have been so fortunate I have sometimes felt impelled to look closely at white flowers as though I ought to see something particular there. I hope that my remarks may encourage others to mention incidents however trifling apparently, that bear upon the subject."

PERSONAL.

SEPTUAGENARIAN APPRECIATES THE "HARBINGER."

Mr. William Thompson of Dannevirke, N.Z., who is well on in the seventies, has some very pleasant things to say about the "Harbinger of Light." He states that he has been taking the "Harbinger" for the last 25 years, and has never missed a copy.

"My first contact with that journal," says Mr. Thompson, "was quite accidental. I was staying at Cambridge (N.Z.) for a holiday, and one morning my attention was directed to a bookcase in the room I occupied, in which were a lot of books on Spiritualism. My host put two copies of the "Harbinger" in my hand as I was leaving, and when I read the contents, I found that they gave me the very thing I had been looking for all my life. They immediately appealed to me as something perfectly satisfying and consoling to the inner man. Without delay I sent in my subscription for 12 months, and have kept it going ever since.

"I am 77 years of age now, stone deaf, and almost completely blind. But the "Harbinger" keeps me in touch with the two worlds—the outer and the inner. I regard it as the best of its kind, and think it deserves rather to be called the 'Angel of Light.'"

It is gratifying to know that our journal is filling a useful place in the lives of those especially who have travelled a long way through life's pilgrimage.

RETURN OF A MAJOR.

The celebrated West End psychic who is very popular among a considerable section of "Society" folk in London, Miss St. John Montague, gives a description of the return of her old friend Major Ernest Gee, R.A., in the well-known London journal, "The People":

Before leaving for the Front he told Miss Montague that the enemy would never prevent his returning to her—that he would come back if only to say a last good-bye. On the night of April 25th, 1918, Miss Montague woke suddenly, hearing her name called. She recognised the voice as that of Major Gee, who was apparently calling her from downstairs. Springing out of bed, she hastily donned a wrap and opened the door. Again she heard the voice, crying "Nell!" and gave an answering welcome. A third time she was called.

Miss Montague then ran downstairs, turning up the lights as she went, and wondering into which room the servants had shown her visitor. But she found nobody. She summoned the domestics. At last a sleepy half-dressed servant appeared. "Where is Major Gee?" she demanded; "who showed him in?" The man shook his head and pointed significantly to the street door; the bar and bolts were closely drawn. Later came the news that on the night of April 25th Major Gee had been killed beside his guns. He had come back as promised for the last good-bye.

Be content with a little light, so it be your own—Emerson.

DEATH MAKES NO DIFFERENCE.

The new state of existence is a natural continuation of the old one, and when we reach the Other Side we shall be the same in character as before.

DR. ALFRED RUSSEL WALLACE.

PROJECTING THE ASTRAL BODY.

AUTHOR'S STRANGE EXPERIENCES.

A new book on the "Projection of the Astral Body," by S. J. Muldoon and Hereward Carrington, is arousing fresh interest in this subject in occult circles. The authors relate their own actual experiences, and on the strength of these they declare that this conscious projection of the astral body is a possibility for anyone.

This book is now on our order list, and full particulars of it will shortly be given in our catalogue list in the last pages of the Harbinger.

* * * * *

The "Morning Post" (London) publishes the following notice of this latest contribution to occult science:

The theory that man's physical body has an ethereal species of Double, which coincides with it during the hours of full consciousness, but may be unconsciously or consciously projected from it, though still connected by an elastic link, is implied in most primitive religions. For example, what Occultists now call the "astral body" is the Ka of the early Egyptian writings, and is also described in detail in the "Tibet Book of the Dead," a translation of which has been published by the Oxford University Press.

The "Silver Cord" of Ecclesiastes is held to refer to the connecting link, and such phases as "giving up the ghost" have an obvious connection with the theory in question, which is used by students of the Occult to explain many phenomena of subconsciousness (e.g., flying dreams), the illusion of levitation, the appearance of ghosts, &c., &c.

The material of which this astral body is composed has been discussed. Two Dutch investigators, Malta and Von Zelst, claimed that they actually weighed it by means of an instrument called the "dyna-mistograph." If their experiments are accepted as scientifically valid, the ghost of a man, so far from having "no more weight than a flea's whiskers" (as a speaker declared at the International Convention of Spiritualists in Paris a few years ago), weighs about 2¼ oz. This result agrees with the results arrived at by an American investigator, Dr. Duncan McDougall, of Haverhill, Mass., who weighed a number of patients dying from consumption. When they "gave up the ghost" the weight suddenly lost was found, in four out of six cases, to be between 2oz. and 2½oz.

The authors of the work under review have brought together a large amount of more or less acceptable evidence to support their theory, and Mr. Muldoon himself claims to be able to travel by ghost, so to speak, wherever he wishes. He thinks that only those who can actually share them will credit his experiences of projection.

These experiences do not seem to have brought him happiness, for he concludes a chapter as follows: "I regret that life exists. No mortal mind can advance even the weakest argument in defence of life. I regret that the Materialist is mistaken. I regret that death does not end all. I wish that death would bring one long and dreamless sleep. But, alas, my experiences have proved conclusively to me that—"dust thou art and to dust returneth"—was not spoken of the Soul." Still, we might as well be grammatical in discussing our hard lot!

FIFTY YEARS OF PHYCHIC RESEARCH.

A LONDON DOCTOR'S STRANGE STORIES.

A HAUNTED BEDROOM.

Fascinating psychic experiences during the course of 50 years' research work were given recently by Dr. W. J. Vanstone, of London, to a large gathering of the Sheffield Society of Psychical Research in the Builders' Exchange. It was not surprising that the lecturer's address proved most absorbing to his audience, for his personal experiences were, in many instances, most remarkable.

In addition to giving cases of actual experiences of chairs, and tables jumping, and of one three-legged table which moved up a wall, thus violating all the laws of gravitation, Dr. Vanstone mentioned automatic writing, astral changes of personality, and psychic faculties in boys and girls.

After certain observations as to the cause and effect of psychic phenomena, the lecturer mentioned his experiences in a supposed "haunted" bedroom. He said he awoke in the middle of the night and saw a young man seated at a table, writing. On getting out of bed, he found no trace of the table, but on returning to bed he saw the sight more illuminated than ever. He then remarked aloud, "The spirit shall depart and I shall not see it"—and it did depart! Subsequently he was informed by the hostess of the house that, two years previously, her brother had died in that room. He had been in the habit of getting up in the middle of the night and composing poetry at the table.

On going through an album later, he found a photograph which was identical with that of the vision he had seen of the young man. Were the walls of the rooms, asked Dr. Vanstone, charged with radio activity, and certain persons able to interpret it, or was it really his spirit there? After 50 years of hard research he stood before them with the confession that he was thoroughly convinced they had regular spirit intercourse with spirit friends who came to them.

The lecturer also gave an instance of when he spoke in Arabic, although he did not know what it was about. "Ordinary spiritual societies will not discuss these things," he added, "and it is for you in your research work to do so." Mention was also made by Dr. Vanstone of an Egyptian who came regularly to his home and gave counsel. "He is here in this room to-night," he remarked, "and is more real than any of you are to me."

He was perfectly convinced he could prove that there were no less than 300,000 people of the Church who were not Spiritualists, but who sat every week to communicate with departed spirits.

Mr. Walter Appleyard, presiding, recalled the statement made by Sir Oliver Lodge, who said: "I would willingly go to the stake in support of my belief of the absolute assurance of survival after death."



Truth known through Faith.—I wish to show what to my knowledge has never been clearly pointed out, that belief (as measured by action) not only does and must continually outstrip scientific evidence, but that there is a certain class of truths of whose reality belief is a factor as well as a confessor; and that as regards this class of truths faith is not only licit and pertinent, but essential and indispensable. The truths cannot become true till our faith has made them so.—Wm. James.

Explore and Explore.—Be neither chided nor flattered out of your position of perpetual enquiry. Neither dogmatise, nor accept another's dogmatism.—Emerson.

PHENOMENA IN CHINA.

EXPERIENCES OF ORIENTAL SCHOLAR.

An address of particular interest on "Psychic Phenomena in China" was recently delivered in Queen's Gate Hall, South Kensington, London, by Dr. Neville Whyment, the celebrated Oriental scholar, who has co-operated with Mr. Denis Bradley in direct voice investigations.

The Chinese nation have been for thousands of years accustomed to the idea of spirits, pointed out Dr. Whyment. It was true that a mass of superstition, folk-lore, and legend was mixed with this central idea, and that, by reason of its gigantic area, the attitude towards metaphysical matters varied in different Chinese communities. But throughout the huge continent there exists a common belief in the watchful activities of the departed souls of those who have lived on earth in past days. Man, it is held, is divided into three parts, a body having two spirits, a higher and a lower. At death the body decays, the lower spirit remaining with it on earth, while the higher spirit departs for airy regions of the sky.

* * * * *

The Chinaman, said the lecturer, frequently appeared to European eyes as possessing an almost uncanny quality of detachment and aloofness; this was, in a large measure, due to his conviction of the transient nature of earth-life, and his conception of the unseen world as the centre of final reality. The Chinese feels himself to be so closely identified with his ancestral spirits that the idea of entering into ordinary social contacts of an intimate kind appears to him of very minor importance.

What the European terms Psychic Phenomena has been known to the Chinese for many centuries; they are featured in a great mass of the national folk-lore; clairvoyance, water divining, and an oriental form of planchette, are known to-day in the Celestial Empire. Messages are occasionally transmitted by occult methods over distances so vast that two or three months would be required to traverse them by the native method of transport, the bullock cart.

The comparatively modern science of Psychology has been known, in a simple form, for many centuries in China, and when it was brought to the notice of native scholars as a European product, they had no difficulty in translating its technical terms into familiar Chinese equivalents.

* * * * *

Dr. Whyment caused some astonishment when he disclosed that some forty-five volumes of the Great Encyclopædia are devoted to what we call nowadays Psychic Science, examples, commentaries, and analyses of every form of supernormal manifestation being given at great length.

In the course of his address the speaker gave two interesting personal stories of his company of Chinese labourers on the Western Front during the War. His own "boy," aged about twenty, was heard singing a melancholy dirge—a fact Dr. Whyment recognised as being highly significant, for he knew it reflected the mood of the singer—the Chinese usually does not sing a sad song unless he feels unhappy. On being asked the reason for his sorrow, the youth answered: "Excellency, I am drawing near the wood," meaning that he was about to die. He clearly had no wish for death, but persisted that it would occur within three days. On the third day this youth, while playing football in the native compound, sustained a grave internal rupture, dying before medical help could reach him.

On another occasion a young Chinaman was discovered by Dr. Whyment shaken with hysterical sobs, so violent that at first he could scarcely speak. Finally it was elicited that he was grieved at the death of his mother. Dr. Whyment asked why this exhibition of sorrow had not been shown three days previously, when the news had come in the last mail from China. No letter had come from China, replied the boy, and even if it had, he would have been unable to read it. "How do you know your mother has died, then?" persisted the doctor. "I feel it here!" explained the boy, placing a hand over his stomach, that being the seat of the emotions, in the Chinese view. Later news disclosed that the lad's mother had indeed passed away; from inquiry it seemed that the lady's demise occurred about the same time as the son's outburst of grief.

"TURN BACK!"

WARNING BY SPIRIT VOICE.

A ghostly voice that averted a terrible tragedy is touched upon in "Reynolds News" in connection with the case of a woman who was recently bound over for two years at Liverpool Assizes on a charge of attempting to murder her husband and five children by turning on four gas taps while the family were asleep. In a distracted condition she had left the house with the intention of throwing herself into the river. On the way to the pier-head she came to St. Bridget's Church and was startled to see a light burning brightly through the window. It was the sanctuary lamp, and it seemed to convey a message. She says:

"While I stood there transfixed I tried to pray. . . . The light frightened me, but not so much as a voice that came to my ears, saying, 'Turn back.' There was not a single living person near me."

In view of certain mitigating circumstances the Judge, Mr. Justice Findlay, dealt with the case on lines of great leniency. Her defending counsel, Mr. Maxwell Fyfe, said in the course of his defence, "She wishes through me to express not only her contrition, but her gratitude to a Higher Power that the full consequences of her act were not realised."

PHANTOM HEARSE.

TERRIFIES GIRLS.

Drawn by four headless horses, the "ghostly hearse of Exmoor" has terrified two girls living at the village of Wootton Courtenay, near Minehead.

The girls went to a village dance at Wheddon Cross, near Dunkery Beacon. Leaving about midnight they started to walk alone to Courtenay.

Suddenly, they say, a great black shape came towards them. Rustling noises were heard and they saw the phantom hearse. Terribly frightened, the girls turned round and ran back to the dance hall over two miles up a hill.

There they told their friends and were amazed to hear, for the first time, the Exmoor legend of the phantom funeral hearse such as they had described.

Moorland folk state that the hearse haunts the road between Dunster and Wheddon Cross at certain times.—"Sunday Dispatch."

Sit down before a fact as a little child, be prepared to give up every pre-conceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.—Professor Thomas Huxley.

NOTES FROM AMERICA.

SPIRITUALISM GAINING GROUND.

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

By an appropriate coincidence Easter Day this year fell upon the 81st anniversary of the birth of Spiritualism. Still, every day is Easter to Spiritualists, who can always see fresh evidences of spirit life springing up everywhere, proving that the power which Christ demonstrated is not destroyed but has merely been in abeyance for a season.

At Easter the magazines are wont to offer thoughts—or at any rate articles—on the resurrection of the dead; and the "Literary Digest" prints a summary of two answers given to the question "Shall a man live again?", the affirmative side championed by a prominent ecclesiastic and the negative by a noted criminal lawyer. And never, surely, was there an Easter symposium that offered more meagre encouragement to those who sigh for life and immortality.

The ecclesiastic rested his case upon the goodness of God—who surely would satisfy his children's desire for continued existence! This kind of argument, founded on a tremendous assumption, has no effect upon the modern positive mind, which has ceased to take anything for granted, and refuses to accept conclusions that are not drawn from experiment or experience.

The lawyer's reply was frankly materialistic. He believed that the evidence against survival was completely convincing and unassailable, and he pointed to the increasing disabilities of age as proving that a personal consciousness that was controlled by changes in the body would not survive the death of that body.

Spiritualists are constantly hearing both of these arguments, and are accustomed to making good what is lacking in the first and to refuting the fallacy contained in the second. Correct science reasons from observed effects to their probable causes, and this logical method of procedure is to-day being applied to spiritual things, with the result that the truth of continued life after death has been finally proved. And there are many witnesses who after passing through death have returned to testify to the fact, and have established their identity by means of photographs, thumb-prints, exclusive information, and countless other ways.

"BY ANY OTHER NAME."

There are encouraging signs that in America Spiritualism is at last working its way into the general thought of the people, who readily show their interest in the subject provided it is presented under any other name than that which they have ignorantly condemned.

An article in "The American Magazine," entitled "Seven Minutes in Eternity," has attracted a good deal of attention. The writer W. D. Pelley, tells of leaving his body one night and passing consciously into the Beyond, where he met many pleasant people, including some whom he knew as having died. Although the experiences are totally non-evidential still the writer persuades one of their reality by confessing to their powerful action in transforming him "physically, mentally, and spiritually"—and always for the better.

Since the night of the vision the spirit-world has evidently kept its hold on him who tells the story.

One day, when reaching for a cigarette, he heard: "Oh, Bill give up your cigarettes"; and on another occasion his pipe was knocked out of his hands. Moreover we are told that the same influences have barred out all stimulants and meats.

The article should be read for its earnestness, which is clearly genuine, and for its general spiritualizing effect. The writer is careful to dissociate himself from Spiritualism and Occultism and Psychic Research "in the ordinary meaning of those terms." But he believes that "the day is coming in the evolution of the race when spirituality is going to be the whole essence of life, instead of the world's present materialism"—which after all is the idea at the back of our philosophy. A Spiritualist cannot but feel that if it is possible for such an experience to reform the character of one man, then the spread of Spiritualism might well regenerate the whole world.

UNREASONING HOSTILITY.

Ever since Modern Spiritualism came into existence contemporary observers have remarked that the more triumphantly the mediums withstood all tests the fiercer became the opposition arrayed against them. It may be remembered how E. W. Capron, writing of the very first public meeting ever held by Spiritualists, at Rochester, N. Y., records that as committee after committee chosen by the audience itself, reported in favour of the genuineness of the phenomena the opposition became more and more violent, until the personal safety of the mediums was in danger.

The same unreasoning hostility is displayed to-day. When the medium Arthur Ford received through spirit channels the code-message that had been arranged between Houdini and his wife, he was met with a storm of abuse which he rightly describes as "vicious and cruel." Moreover, he was publicly accused of having confessed that the message was faked, so that for a time the issue was successfully clouded.

The leading Spiritualists of New York have now concluded an official inquiry into the whole matter, and to-day Mr. Ford stands completely exonerated on all charges. Furthermore, the inquiry brought out the sworn confession of a man who says he had been hired for 100.00 dollars to impersonate Mr. Ford and make a false confession. And the following letter signed by Beatrice Houdini, who is by no means over partial to Spiritualism, should convince all honest doubters: "Regardless of any statement made to the contrary, I wish to declare that the message in its entirety and in the sequence agreed upon, given to me by Arthur Ford, is the correct message arranged between Mr. Houdini and myself."

Perhaps it is well that any new truth undisguised by conventional frippery should be exposed to the attack of destructive forces, otherwise we should lack the assurance of its sterling quality. Ever since the days of Hydesville the truth of spirit communication has been subjected to the hottest fires of criticism and has been treated with the biting acids of invective and scorn, and to-day it shines out clearer than ever, like gold purged of its dross.

Shakespeare and Personality.

To the Editor of "The Harbinger of Light."

Sir,—I am much interested in your article in May issue under the above heading, only I would go further than you do—the outcome of twenty-five years constant study of the subject. The great difficulty is to get man to realise the simplicity of the Truth. And, further, we are so much given to use words indiscriminately that confusion arises. Presumably in the article referred to Personality includes Individuality: I assume it does. My investigation has led me to perceive that man is no less than fifty, if not one hundred, times greater in Being than the manifestation or personality, in human form, ever (or seldom) discloses.

How anyone can ever attempt to perceive that "God is love" without having some perception of a Hereafter I am at a loss to comprehend. Look at the tragedy visible on every day and on every hand: Look back at the Great War: Consider the conditions in Russia as they are at present: No Sir, it is time mankind realised that as the manifestation of the Being is confined to this Earth, which is some twenty-seven thousand miles round, the Home of the Being is between here and the Sun and that Being proportionately is this much greater than the manifestation. It is only then one can perceive in reality—

That the love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind.

It, therefore, does not seem to me to matter whether the Being (the "greater one" as you term it) who was manifest in Shakespeare wrote his wonderful works, through the hand of the "lesser one" or whether some other Being inspired them: The essential fact to note is that they were inspired, as, in fact, are all things which have any special value in them.

I have been amused at times reading of some of our intellectual giants endeavouring to fathom who wrote Shakespeare. They would be much better employed endeavouring to fathom what lies within this writing, for it undoubtedly came inspired from High Heaven, just as our wonderful Hymns have come. And as Bunyan's "Pilgrim's Progress" came. And as all other things of value have come—including St. Paul's Epistles to the different Churches he had established at the different places. Paul was writing to them. The Being responsible for these letters was writing with the intention of helping us in this our day more than the people to whom these letters were addressed. Paul, the manifestation, knew nothing of this as he wrote. No more did Shakespeare know the value of what he wrote, nor did the people of his day. Nor, for that matter, do the people of our own day know the value—including our intellectual giants. It is the child to whom the Truth is disclosed. Let me give you an instance:

"All the world's a stage, and all the men and women merely players. They have their exits and their entrances and one man in his time plays many parts." Admittedly one can symbolise the Truth right out of this if one decides to do so, but is it necessary? Elsewhere we find written:

"There is a destiny that shapes our ends rough hew them as we may."

Then take this line as a third:

"There is nothing either good or bad but thinking makes it so."

Think these out carefully and you will begin to perceive the extraordinary depth of the Truth within the three quotations given, and they are not exceptional in any way.

If all the world is merely a "Stage" then the end of the "Play" was seen from the "Beginning" and each man who comes in manifestation, upon this Stage, comes merely to manifest a part. And nothing he does counts, as it was there for him to do. What does count is what he thinks while manifesting this part. Consideration of your space prevents me elaborating further. Nor is it advisable. Each one must accept Truth only as he perceives it to be The Truth.

But this is not by any means all that is to be got from Shakespeare. In Hamlet, what do we find? It is perhaps the best known of all Shakespeare's works, and because the great Truth it embraces lies on the surface, few, if any, have ever noticed it. It is a simple story, really, and should satisfy Spiritualists especially. It tells of the spirit of a murdered man coming back to Earth and telling one on Earth—that which was not known on earth—who was his murderer, and this by investigation, Hamlet proved to be the Truth.

Yet, despite the fact that this is so startlingly apparent in what is I think the best known of all Shakespeare's works, thousands upon thousands are still trying to prove what Hamlet proved years ago. Why not accept "The Truth" and rest in it? Is it that we are not childlike enough, as

One who manifested and walked the difficult way before us has told us? I make answer, yes; and would exhort all your readers to perceive how simple The Truth, that shall yet make us free, is, in reality, and rejoice in the knowledge that

If our love were but more simple
We should take Him at His word
And our lives would be all sunshine
In the sweetness of our Lord.

I am, etc.,

SIMEON.

Passing Thoughts for July.

Our church offertory plates show that there is a lack of sincerity on the part of many who sing:

"Were the whole realm of nature mine,
That were an offering far too small."

Bewilderment, disappointment, and surprise await the orthodox Christian when he awakes from the sleep of death.

The giving up of Bible-reading, family worship, and church attendance, appears to indicate that the tide of spirituality is ebbing.

Hitch your wagon to the Star of Bethlehem, then you're sure to reach the kingdom of heaven.

Science may conserve the health of the body and enrich the mind, but it cannot change a sinner into a saint.

If a future life was not a reality, then might the assumption be justified that a trinity of Injustice, Cruelty and Deception governed the Universe.

A revival of refinement in dancing would tend to elevate both music and morals.

R. C. N.

Physical death is nothing. There really is no cause for fear. Some of my pals grieve for me. When I "went West" they thought I was dead for good. This is what happened. I have a perfectly clear memory of the whole incident. I was waiting at the corner of a traverse to go on guard. It was a fine evening. I had no special intimation of danger, until I heard the whizz of a shell. Then followed an explosion, somewhere behind me. I crouched down involuntarily, but was too late. Something struck, hard, hard, against my neck. Shall I ever lose my memory of that hardness? It is the only unpleasant incident that I can remember. I fell, and as I did so, without passing through any apparent interval of unconsciousness, I found myself outside myself!—"Private Dowding."

It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake.—Emerson,

THEY ALL COME BACK!

Personal Interviews with Departed Relatives and Friends.

By W. BRITTON HARVEY,
Editor of "The Harbinger of Light."

This is an Illustrated Book of 52 pages, enclosed in stiff colored cover.

Specially prepared for sending to friends and acquaintances requiring convincing evidence of Survival and the possibility of communicating with those who have "gone before."

Price, 1/-; postage, 1d. Procure a single copy, in the first place, and if you think you can help others by its use, send for a dozen at 10/, postage free.

"THE HARBINGER OF LIGHT," 117 Collins-street, Melbourne, Australia.

Also obtainable at "The Psychic Book Shop," Abbey House, Victoria Street, Westminster, S.W.—1, and the "Two Worlds" office, 18 Corporation Street, Manchester.

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 many visitors have attended the morning Lyceum session, and have appeared to be very interested in the instructive services.

Our afternoon Mediums' Symposiums continue to attract large audiences. A special feature on 26th May was a lecture delivered by Madam Orion in which she gave splendid advice on "How to Create Good Conditions in order to enable mediums to deliver correct messages." We tender our sincere thanks to all mediums who have assisted at our meetings, viz.: Mrs Peach, Mrs Martin, Mrs Shrader, Mrs Bromley, Mrs Potter, Mrs Buckley, Mrs Thurston, Mrs Smart, Madame Orion; also Mr Oliver-Jones, Mr Shaw and Mr McNeil, who assisted with the magnetic healing.

Splendid lectures have been delivered at our evening services by the following able teachers: Mr W. H. Lumley, "The Need for Spiritualism," Mr Oliver-Jones, "Biblical Phenomena", Mr Howard Edie, "Spiritual Growth," Mr J. Simpson, "Civilization and Humanity." The messages were delivered by Mrs E. Douch, Mrs S. McGeorge and Mrs E. Peach. On 9th June a very fine musical programme was arranged by Mr W. C. Little.

Congratulations to our editor on improvement in his health and best wishes to kindred Societies.

GERTRUDE GARDINER, Hon. Secretary.

THE CHURCH FOR ALL, NORTHCOTE.

During the past month we have made further solid progress. Attendances have been well maintained, and all is running smoothly. More seating accommodation has been secured to cope with the increased interest. During the month addresses were given by Mr Johnston, Dr. Philpots, Mr Drake and Miss Lambbrick. All were listened to with great interest, each dealing with their subject in a masterly manner. Beside our usual mediums, we had the pleasure of having Mrs Woods, and Mrs Douch with us. Both ladies pleased with their fine demonstrations.

On Sunday, June 9th, in conjunction with the Northcote Citizens' Band, we held a Pleasant Sunday Afternoon in the Town Hall, in aid of the Unemployed Relief Committee. Despite the inclement weather there was a fair attendance and all enjoyed the proceedings. Our thanks are due to the following artists who contributed largely to the success of the gathering. Mr Oliver Peacock, Miss Marion Daniels, Mr Phillips, and Mr William C. Little. The Northcote Band played two very fine selections which was greatly appreciated. The artists were in good form and did exceedingly well.

The Mayor (Cr. Johnson) The Hon. J. Cain, Cr. Dennis and the President of the Church for All (Mr Johnston) spoke feelingly in regard to the prevailing distress, and all expressed the hope that better times would soon be with us. The collection was a big surprise, and a very substantial amount was handed over to the Treasurer of The Relief Committee. The Church for All orchestra played splendidly, and brought forth congratulatory remarks from the Speakers.

Expressing the hope that our worthy Editor is still regaining his health.

Mrs. E. WALLER, Secretary.

MALVERN SPIRITUAL CHURCH.

Ever progressing is the fitting term to correctly describe the work at Malvern. Under the firm control of our new President, Mr. W. Midolo, the services are being conducted brighter than ever. Our evening services have been of an uplifting and spiritual nature, with the assistance of Mr Knight and Mrs Douch, Mr L. Plum and Mrs Woods, Dr. Geo. Payne Philpots and Mr Gill, Miss Codling and Mrs Woods as our month's workers.

The afternoon services are conducted with the material left entirely in the background. Mrs Bell Jarvis has given us splendid assistance in that direction, also Mrs Woods, Mrs Satterby, Mrs Douch, Mrs Ingram, Mrs Kelly, Mrs Smith, Mrs Potter, Mde Verner and Miss Ogden. The healing circle continues to give relief through the following instruments: Mrs Hey, Betts, Miss Turnbull; Messrs Beggs, Gairn, Midolo and Sherburn.

Finality has almost been reached with our anniversary service preparations and everything points to a successful time. All the leading Speakers have been invited and have accepted invitations to assist, and with the Prahran Spiritual Church co-operation it has been necessary to engage the Malvern Town Hall to hold the large audience expected. With splendid assistance offering from the Church for All, Northcote, and the valuable services of Mr J. Moorey and Miss Gardiner we are full of confidence.

With best wishes to "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

During the past month steady progress was made, there being some very good addresses by Mr. Hayden. The subjects chosen were: "Things Spiritual," "Soul and Body," and the "Futility of Serving Two Masters." These subjects were greatly appreciated and we also have to thank Mrs MacDonald for her services.

On June 2nd our Ninth Anniversary was held and proved to be a great success, thanks to the many workers. The church was gaily decorated with flowers, greens and streamers. The workers on the platform included the following: Mrs. MacGeorge, Mrs Smith and Mrs MacDonald; Mr Plum, Mr Smith and Mr Hayden, while Mr Lane officiated as chairman. Our musical programme was left in the capable hands of Mr W. C. Little and his assistant artists, there being several solos, both instrumental and vocal.

We desire to thank all our platform workers for their services at the anniversary, also all members and friends who helped in any way to make the occasion a success. During the past month or two the church has undergone a marked difference as far as the furnishings are concerned, there being a new platform, also a banner in blue and gold, and we also purchased an organ. Altogether the Hall has improved greatly in appearance. We desire to thank our leader, Mr Hayden, and Mrs MacDonald for their excellent services during the past month.

WM. BRIERLY, Hon. Sec.

CHURCH OF BENDIGO SPIRITUALISTS.

Thanks to our one public medium, Mrs. Pook, the audiences are maintaining an encouraging interest in the meetings held on Sundays. The emphasis required to increase the popularity of the cause in Bendigo is the fulfilment of the duty of the Council of Churches to take an interest in country associations. Is there not a fund devoted to that purpose? It seems a decade since Mrs. Morrison, Mr. and Mrs. Kelr, and a few others came as the invited guests of the late Mr. C. Catran. Bendigo is one of the few country places which has kept agitating since then and will, willy nilly.

H. GREIG, Recorder.

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

The guest for last month's "At Home" was Mr. Hartley, of Hurstville Church. We hoped to have Mrs. Hartley with us, but she was not feeling well enough. The speakers were Messrs. Nettleton and Oates, Mesdames Rose Weeks, Hanger and Ellis. Mr. Cutcliffe supplied the musical part of the programme.

The Sunday services are all that can be desired. The platform has been well supplied by good speakers and demonstrators. The speakers for May were Messrs. Carter and Calman. We also had the pleasure of listening to Professor Ernest Wood, who spoke to us on his "Telepathic Experiences in India." Mrs. Rose Weeks (President) gave the messages from the flowers.

W. BROWN, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.

We are pleased to report good attendances both for Sunday services and classes.

Members of the S.O.L., headed by Mr Bonishae, organised a "Working Bee" on the 18th of May and redecorated the church, which has made a great improvement.

On Saturday, the 25th of May we held our Lodge meeting. The Lodge is a great attraction to the members, who are realising the greatness of the power behind the S.O.L. movement and all co-operate fully in the ceremonies, which are beautiful.

A Demonstration was held on the 1st of June, at which we were ably assisted by Mesdames Arthur, Holder, Redfern, Somers, Weeks; Messrs Bush and Holder. A very enjoyable evening was spent.

On June 2nd we had our first Communion Service, at which our President and Leader, Mrs Hanger, gave a very uplifting and impressive address.

On the 4th of June a large number of Mrs Hanger's friends and adherents to the S.O.L. movement met together to wish her Godspeed on her departure for Melbourne. There were many speakers who expressed their regret at parting with Mrs Hanger, and conveyed their best wishes for her success in her activities while in Melbourne. Dancing and musical items were much enjoyed and socially the evening was a great success.

There was a good attendance at our monthly social on the 8th of June. Dancing and musical items were rendered by the choir. Miss Hanger, Messrs J. Hunter Shaw, Jno Ayres, and a humorous sketch entitled: "Lunatics at Large," given by Mr and Mrs Griffiths were much appreciated, and a very pleasant evening was spent.

We take the opportunity of thanking all assisting speakers and mediums, and extend hearty greetings to sister churches, and also to the Editor of "The Harbinger of Light."

F. MURIEL TEMPLE, Recorder.

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

We have still to report advancement of our church. The services and classes being well attended.

Our President, Mrs Hanger, left for Melbourne on June 8th, and we hope it will not be long before she is back with us again.

We wish to thank the different speakers who occupied the platform during the month. The addresses were listened to with appreciation. Many find comfort and solace in the messages given at both the afternoon and evening services.

Best wishes to the Editor of "The Harbinger of Light," sister churches, and all who are working for the advancement of Spiritualism.

HELEN M. MARSHALL, Recorder.

THE CHURCH FOR ALL, SYDNEY.

We are pleased to report continued progress of The Church for All. The attendance is steadily increasing which is most satisfactory.

We wish to extend thanks to the following Speakers and Demonstrators who have occupied our platform during the past month: Mesdames Hopkins, Benson, and Arthur; Messrs Nicholson and Armstrong.

Our monthly Social was very successful and we take this opportunity to thank friends who kindly assisted with decorations, etc., also Miss Douglas and members of H.M.A.S. Australia's band for musical items.

Greetings to sister churches and best wishes for the continued success of "The Harbinger of Light."

MARY ARTHUR, Hon. Sec.

HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

During the month the services have been conducted as usual under the leadership of Mrs Eleanor Morrell, and the meetings have been very well attended.

The usual bi-monthly socials have been held, and the last took the form of a birthday party of Miss Flora Champion, the musical programme being arranged by Miss Hilda Boyle, which was exceptionally good and appreciated by all.

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

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

QUEENSLAND.**THE SPIRITUAL CHURCH, BRISBANE.**

During the month a very kind friend of Spiritualism, and particularly of our church, made, by his skilful hands, a real model of our new church building, scale 1/8 of an inch to the foot, which is to be erected in Mien Street, on the site of land where our friend and brother, Sir Arthur Conan Doyle laid the dedication stone, the plans of which are now being prepared: tenders will be called, money borrowed, and the whole matter, will soon be placed before the members of the congregation for their approval and sanction to go on with its erection.

The ladies were again to the fore front, for on the 15th they held an afternoon "At Home" in the church; the function proved a huge success both socially and financially. The laying out and decorations were an outstanding charm. We tender the church praise and thanks to all who took part.

We were agreeably surprised and pleased to have in our company this month the following, our well-known and beloved friends, Sister and Brothers co-working: Mrs. Cross Turner, Mr. Baillie Brownie and Mr. Oates. We trust their stay with us was both profitable and pleasant.

A. G. GENTNER, Secretary.

SOUTH AUSTRALIA.**ST. JOHN'S SPIRITUAL CHURCH, PORT ADELAIDE.**

We held a social evening on May 9th to celebrate the final payment of the church debt, at which about 100 members, speakers, demonstrators and helpers sat down to a very fine repast laid out on decorated tables, much to the credit of the convener, Mrs W. Carr, and her band of willing helpers.

The President (Mr Hallam) occupied the chair. The toast of the King was honored and likewise the visitors. Mr Allen, of St. Johns, Adelaide, responded.

Among those present were the Rev. J. Brown Duncan, of Adelaide, the founder of St. John's Spiritual Church, Port Adelaide, and the Rev. Lily Linswood-Smith, Ps.D., of the Order of Light, Adelaide who spoke in glowing terms of the good work done by Mrs Duncan in both Adelaide and Port Adelaide.

Mr Lowe spoke of the rapid strides Spiritualism was making and the secretary thanked the speakers and demonstrators for their services.

We were sorry for the absence of Mrs Janet Watson who was away on holidays. Mrs Watson was Mrs Duncan's assistant in founding both churches and has done great work.

Our spiritual leader, Mrs Born, spoke in high praise of the good work done by the officers, members and helpers and thanked Mrs A. Watson for the great help she has rendered her. Mr Mackenzie and Mr Jackson also spoke.

The secretary made the final payment, which liquidated the debt, and reported on the amount that had been paid and the firm position the church was in, and said he believed that it was the first registered Spiritual Church in Port Adelaide, if not in South Australia, to be free of debt.

Mr Hallam proposed "The Ladies," and Mr Weave the past President (Mr Sid Lowen) who had filled that position for three and a half years, but resigned for home reasons. Mr Lowen responded and thanked the officers and members for the help they had given him while in office.

Mr Hallam presented Mrs Duncan with the first Life Members' Card, and Mrs Duncan presented Mrs Born with a similar compliment and said she hoped to see Mrs Born minister of the church very soon. Nineteen others were made life members. Mrs Carmichael sang.

The tables were subsequently cleared and dancing followed, thus ending a very enjoyable evening, thanks to the lady helpers for their good work.

J. W. REUBENICHT, Secretary.

WEST AUSTRALIA.**THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)**

The annual general meeting of the above church was held on Monday, May 13th, there being a good attendance. Officers elected for ensuing year were as follows:—President, Mrs. C. M. Hill; Vice-President, Mr. S. Knifton; Hon. Secretary, Mr. A. E. Challis; Assistant Secretary, Miss I. Challis; Treasurer, Mrs. L. Brown; Auditor, Mr. J. McDonough; Trustees standing as elected at last meeting, viz., Mesdames M. Barlow, Bick and Coomb.

At the first Executive Council held the following week, a

Ministerial Board was formed, consisting of all dedicated Mediums and Speakers of the Church, who control the Rostrom and all spiritual matters pertaining to the church. Our minister, Mrs. Mitchell, having been granted a six months' leave of absence during her holiday in Scotland, Mr. A. E. Challis was elected acting minister pro tem.

Leaders of Circles chosen:—Healing Circle, Mrs. C. M. Hill; Inner Circle, Mrs. L. Brown and Mr. J. Roberts.

Our thanks this month are due to the following mediums and speakers:—Sister Jean, Mesdames J. McDonough, Batger, C. M. Hill, F. Harris, Kirby, Watson; Messrs A. E. Challis, Hunter, Kitteringham, S. Knifton, McDonough, J. Roberts, Richards, R. Wood. Our monthly "At Home" was held on Saturday, June 1st, addresses and messages being taken by Mrs Kirby. Vocal and pianoforte items being rendered by Mesdames Hooper, Watson, and Sister Jean.

Work is going ahead well for the Bazaar, and selling of "Bricks" towards the Building Fund. Our thanks for this are due to Mrs McDonough and helpers of the Social Committee.

A donation of four books from Sir Oliver J. Lodge towards our Library was much appreciated. Since January we have placed 30 books in the library, some by presentation and some purchased from funds received, which speaks well for the interest taken and help given. Any donation of books from other branches would be very gratefully received by the Librarian or Secretary, who willingly offers to refund postage if desired. With fraternal wishes to all kindred churches.

IDA CHALLIS, Assistant Secretary.

TASMANIA.**SPIRITUALISM IN HOBART.**

Mrs. E. J. Daniell, of Prahran, Victoria, reports a visit she recently made to Hobart, where on four successive Sundays she lectured to interested audiences in the Masonic Hall.

Amongst other subjects Mrs. Daniell delivered an address on "Spirit Warnings," and was able to give a timely illustration in a personal experience which had just then happened to her. Her trip to Tasmania was delayed by reason of a vision that came to her, in which she saw a black-robed figure, evidently sent to warn her against impending danger.

Later events—viz. the calamitous flood that wrought so much damage and loss of life—justified the postponement of her visit.

At her farewell meeting Mrs. Daniell related some more personal experiences, telling how she had contacted many souls who have passed within the veil. Her address was followed by "testimonies," offered by members of the audience who told of their own visions, dreams, and other experiences, all of which corroborated the teachings of Spiritualism.

There is a very earnest and advanced body of Spiritualists in Hobart, Mrs Daniell reports, who are making every endeavour to live out the truths of Spiritualism, and there should be a good future for the cause in that city.

NEW ZEALAND.**WELLINGTON SPIRITUALIST CHURCH (Inc.)**

The subjects dealt with by the Speaker, Mr. R. A. Webb, have been as follows:—"Tests that Answer Opposition," "Some Facts and Blessings of Spiritualism," "Spiritualism's Contribution to Knowledge," "Mental and Physical Helps to Mediumship," "Essentials of Spiritualistic Thought and Conduct," "Spiritualism in Bereavement."

Sunday, the 12th of May, being Mothers' Day, special references and recitations were given in the Lyceum, and, at night, Mrs. E. Webb delivered an eloquent address on the subject of "Mothers' Day and its Meaning." On Sunday evening, the 26th May, a Service of Song entitled "Summerland," was delivered by the members of the Lyceum. There was a large and appreciative audience, in spite of the inclement weather. The soloists were: Mrs. Webb, Mrs Duguid, Mr Parkins, Misses L. and G. Webb, and Master John Pauling. The readers were: Mr R. A. Webb, Miss Elva Harris and Miss Winnie Murray. The organist was Mr Hy. Barton.

Well recognised Spiritual Clairvoyance is given at all our meetings, but always preceded by spiritual and explanatory addresses. No private interviews are given in connection with our church, and in every way the higher philosophical and devotional aspects of Spiritualism are continually aspired for in precept and practice. This progressive, higher church of philosophical and devotional Spiritualism, merits and needs the earnest moral and financial support of all enlightened Spiritualists and sympathisers.

At the quarterly meeting of church members, held on Wednesday the 29th May, a Ladies' Guild was formed, and a decision to engage in various efforts for the financial support of the church was willingly recorded.

Fraternal greeting to the Editor and to the numerous readers of "The Harbinger of Light."

GEO. BODELL, Hon. Sec.

REPLIES TO CORRESPONDENTS.

- L. R. (Brisbane): Mr. T. W. Stanford died many years ago. There are no relatives of his in Melbourne, and we do not know of any elsewhere.
- A. P. S. (Newton): The state of Mr. Britton Harvey's health precludes him from making any investigations at present. He regrets his inability to obtain information desired.
- P. R. C. (N.Z.): Thank you for MS received. It will be carefully read—there is no lack of quantity. Probably will make selections.
- H. T. (Greensborough): Friendly comments on cover-design noted. When a new one is due your view-point deserves consideration. Letter on re-incarnation not being published as we do not wish to re-open subject just now.
- W. A. M. (Mackay): Criticism of "Harbinger's" matter is really a question of journalistic judgment. We do our best, but do not expect to please everyone.
- WHO SENT THIS? We have received a Postal Note for 10/- from a subscriber who omitted to forward his, or her, name. We are therefore unable to send a receipt. The envelope appeared to bear the Albury post-mark, very indistinctly stamped.

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