

The Harbinger of Light

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

Founded in 1870

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

Vol. 60—No. 716

MELBOURNE, (Australia) OCTOBER 1st, 1929.

Ninepence.



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Seen in Westminster Abbey.

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Edited by W. Britton Harvey:

OCTOBER 1st, 1929.

Author of "Science and the Soul."

"The Harbinger of Light" MELBOURNE, AUSTRALIA.

PUBLISHED MONTHLY.

ALL COMMUNICATIONS should be addressed to—The Editor of "The Harbinger of Light," 117 Collins Street, Melbourne, C.I., Australia.

SUBSCRIPTION RATES are advertised in this issue.

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CONTENTS:

The Editorial Chair	661
Wayside Notes	662
Remarkable Medium in New Zealand	665
Angels in Westminster Abbey	666
Weed-end with Conan Doyle	667
News in Nutshell	669
The Cord that Snaps at Death	670
Advice to Bishops	673
A Flying Coffin	674
Reports of Societies	677
Book Advertisements	679

The Editorial Chair

A Study in Motive.

"The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." That text contains, both a great warning and a very welcome assurance—a warning to the hypocrite and deceivers generally, and a blessed assurance to the man whose motives are honest and pure, whatever his fellow-men may think of the actions to which those motives give birth. In the Spiritual world, thank God, the standard of judgment is very different from that pertaining on the physical plane. Whilst dwelling in the flesh, men are judged by their fellows according to their outward acts, but in the world of realities the motives underlying such actions, rather than the actions themselves, are the paramount consideration.

* * * * *

Many men, therefore, who have been condemned by their fellows on earth, because their motives have been misunderstood, receive the "Well done, good and faithful servant" when they reach the Other Side and become denizens of a country where "there is nothing covered that shall not be revealed; neither hid, that shall not be known." On the other hand, it necessarily follows that many men who were extolled for certain actions, when judged by the standards of earth, may find all such actions discounted in the world beyond because the motives prompting them were of an ulterior character. It is "the pure in heart" that Jesus tells us shall be "blessed." The man who, in his actions is governed by a love of laudation, and performs some, apparently, meritorious deed because the outburst of praise will minister to his vanity, does not comply with this divine condition, and consequently need not look for a reward on reaching the realm of eternal day. It is true that the action in itself,

may confer benefit on his fellow men, but if it has not been prompted by the right motive, it will contain no spiritual value, and consequently will not bring in the probably expected spiritual return.

Such a man, in fact, has already received his reward—the reward he coveted, the praise of men! God does not "double-bank," either in the matter of punishments or rewards! We have a notable instance of this in the scathing comment of The Master on the ostentatious conduct of the Pharisees who paraded their praying proclivities at the street corners with the object of gaining the fulsome adulation of the crowd—"Verily they have their reward!" Of course they had—the praise of men! And that was the only reward they would get! Their motive was wrong, and consequently the act was, in a spiritual sense, valueless.

* * * * *

Motive, then, is everything. What a rude awakening, therefore, awaits the man who imagines he has been "laying up treasures in Heaven" by his gifts to charities or munificence towards his church, if the motives controlling his so-called generosity have no currency in the Spiritual world! If he has these acts, and these alone, to rely on, he will discover the words, "No Account," inscribed in the ledger of the Bank of Heaven, and will have to endure the painful chagrin of finding himself a spiritual pauper.

Then, again, take the man who loves to pose prominently in the affairs of his Church. He may be the principal office-bearer, figuring conspicuously at every service, and be always in the limelight at every function. He is, in short, a very important personage in his own estimation, and possibly imagines that the affairs of his church would come to a standstill without his invaluable aid. He, moreover, probably thinks that the people consider him a paragon of all the virtues—a very good man indeed!—and is flattered in no mean degree by the thought that he is such an immaculate functionary. The absorbing thought in his mind is, not the service of God, but the service of self—ministering to his overweening sense of importance and revelling in his apparent influence among the flock! What about that man when he "arrives"? He probably considered he had earned a front seat in the courts of Heaven, and finds himself not a little humiliated on being requested to take a lowly form—with not even a back to it! Yet he did a lot for his church, and, may be, neglected his business in consequence. But all this counts for very little where the motive is sullied by self-interest and vanity. He was not of those to whom The Master referred as "the pure in heart."

These instances, of course, might be multiplied almost indefinitely, but the cases cited are sufficient to illustrate what is meant.

* * * * *

Now look at the matter in another light. A man, actuated by what he considers to be the highest of motives, commits an awful crime. He calls himself a patriot, and sees his fellow countrymen mercilessly oppressed by a tyrannical monarch. Their condition lacerates his heart and preys upon his mind. And yet there is, apparently, no redress by

constitutional means! Being imbued with the conviction that in such circumstances it is justifiable to sacrifice an individual life that the mass may be emancipated, he begins to plot, and eventually assassinates the despotic ruler. He is well aware of the risk he is running—that his own life may pay the forfeit—but decides to take his chance. "It is worth it," he soliloquises, "if it will redeem the people from their serfdom." He becomes a murderer, and is applauded by the few and execrated by the many. He pays the penalty and is swung into eternity. What about that man? Well, he, too, will be judged—or, rather, will judge himself—by his motives. He will certainly remain convinced that these were of a highly commendable order, and this reflection will certainly modify the remorse he will experience for having taken a human life.

His condition, in short, will be very different from that of the murderer who commits a similar crime in the commission of a robbery from which he alone could reap any possible benefit. In the former case there is an element of self-sacrifice—wrongly-directed, of course, but self-sacrifice all the same—but in the latter case the dominating motive is selfishness, and that is one of the greatest of all sins. Such a man will have no worthy motive to his credit, and his punishment will be great indeed.

* * * * *

The practice in our Courts of Justice of making allowance for what are known as "extenuating circumstances" also obtains in the Courts of Heaven. And in a far greater degree than here, because all the influences that have silently and invisibly operated in the production of character, and all the feelings and motives by which we have been actuated in the shaping of our destiny, are carefully weighed in the balance of exquisitely-apportioned Justice, and duly allowed for to the minutest detail—"There is nothing covered that shall not be revealed, neither hid, that shall not be known." It is because we know so little of the motives and besetting temptations that animate our fellow-men that Jesus issues the command—"Judge not, that ye be not judged." These reflections should make us very cautious in forming our opinions of others, should foster a spirit of tolerance, and should lead us to realise that in very many cases we are not in a position, through lack of adequate knowledge of all the lights and shades of one's experiences, to pass judgment on others.

Oh, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evils
All the golden grains of good,
We should love each other better
If we only understood.

Wayside Notes

Spiritualism in Westminster Abbey.

An arresting sermon, essentially Spiritualistic in its tone and argument, was delivered by Canon R. H. Charles, Archdeacon of Westminster, in the Abbey on a recent Sunday. He declared that what was commonly known as death was simply an incident which enabled a man to be transferred to another world where "the fuller development of this life was made possible".

He lived on and through what men call death. Nor did death change man's character; it only changed his environment; it did not create a break in the continuity of his life, but rather it removed interruptions and hindrances to its larger growth.

Such clear-cut declarations as these represent a tremendous modification of the teachings of the Church of England of the past, and having regard to the environment in which the sermon was delivered is certainly a sign of the times which will be noted by all Spiritualists as of very special interest.

Alluding to resurrection miracles, as recorded in the Scriptures, the preacher said that these were examples of resuscitation and proceeded to draw a distinction between resuscitation and resurrection as follows:

The mere physical body had, as the narratives of the Resurrection showed, when tested critically, historically or metaphysically, no essential relation, nor indeed a relation of any kind, with the spirit after death. The spirit of the faithful after death could clothe itself in a body adapted to its new environment, and probably to any environment to which it might be summoned. But the Jews before Christianity, and most of them to-day, as well as the vast mass of Christian people could not comprehend or believe in a personality apart from the present actual physical body—which was a purely materialistic and pagan belief.

This is also very plain speaking, and doubtless the Canon would be among the first to admit that the Church itself was mainly responsible for the popular misapprehension concerning the resurrection of the physical body at "the last day." It is truly a "purely materialistic and pagan belief," but it is nevertheless historically true that this gruesome error has always been part and parcel of sundry other mystifying ecclesiastical doctrines and that, consequently, the Church has to share the responsibility of the prevalence of the error throughout the centuries.

A Sensational Resurrection.

The past history of the Christian Church should, of all things, convince it of the danger of clinging too tenaciously to old beliefs and positively refusing to approach any "new" religious line of thought with an open mind. It has made so many mistakes, and had to modify its views on so many points at one time considered essential to orthodox teaching, that it cannot afford to "ride the high horse" and dogmatically assert that this and that doctrine are absolutely true and that any conception at variance with those doctrines must necessarily be false. There are far too many weak points in its armour to warrant any such arrogant attitude.

If the Church has promulgated erroneous beliefs in the past—and no student of Church history can dispute the fact—it may be committing a similar blunder in certain directions to-day. Therefore it should strive to be tolerant towards the divergent views of others, and even treat with respect the contention of those who declare that survival beyond the grave has been conclusively proved and that it is possible to hold converse with friends who have passed "within the veil."

There is no point upon which the Church has been more egregiously in error than in its doctrine of the resurrection of the physical body at "the last day." Generally speaking, it realises this fact to-day, and is fast accepting the Spiritualistic view that the resurrection takes place at the moment of death. Such a radical change of thought is enough to make Dr. Talmage "turn in his grave." Extracts from his sermons on this subject make very silly and theatrical reading in these modern times. Here is a delightfully weird and sensational sample:

The work of grave-breaking will begin with the blasts of trumpets and shoutings.

And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mate—bone to bone, sinew to sinew—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed.

The uncounted millions of the dead rushing out of the graves of eternity, flying towards the tomb, crying, Make way! O grave, give us back our body.

Crash! goes Westminster Abbey, as all its dead kings and orators and poets get up! Crash! go the Pyramids! Snap! go the iron gates of the modern vaults! Strange commingling of spirits searching among the ruins for their bodies.

On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for there were twenty bodies there. A solitary spirit alights on yonder prairie—that is where a traveller perished in the snow.

This was considered one of Talmage's "great" sermons! We wonder what he thinks of it now! But the moral we wish to point is that if such woe-ful misconceptions could obsess the Church in the days of this popular American preacher, it may also be far astray in these more modern times on various points of doctrine. Its past certainly demonstrates that it is anything but infallible, and having regard to the state of flux existing in the religious world to-day, it may reasonably be asked to investigate the teachings and phenomena of Spiritualism with an open mind.

An Impressive Open Letter.

"We are about to die—you and I! My age is just seventy, and I suppose an actuary would give me five more years. It may be ten or it may be only one. Who can say? But you and I are suffering from a wasting and incurable disease called old age, and there is but one end to it."

A remarkable open letter, from which the above is an extract, written to "those of my own generation" by Sir Arthur Conan Doyle, is published by the Psychic Press. In it, Sir Arthur reiterates his profound belief in personal survival after death, and makes the interesting admission that there have been times when doubt has crept into his mind, impelling him to go over all the ground again.

But, he writes, "always when I have finished, my judgment, which has so seldom failed me in the affairs of this world, tells me that there is no error and that this is indeed the greatest release of consolation and knowledge that has ever come to mankind."

He proceeds to say that at the very moment when religions which rested upon faith became largely operative, there was released a fresh spring of inspiration, destined, as many thought, to submerge all other philosophies. "For eighty years, it has withstood all human ridicule, prejudice and misrepresentation. It grows, increases and broadens. It is a religion of knowledge and it is gained by getting in contact with Intelligences which are on a higher sphere of spirituality and power than ourselves."

Sir Arthur admits that many of the manifestations of physical phenomena apparent at seances, such as moving objects, rising tables and irrational sounds, are, taken by themselves, vain and foolish things; "but," he states, "they have a definite object for which they are well adapted, and which, in fact, they have attained. That object is to attract attention and to show the existence of an invisible and apparently intelligent force."

The messages emanating from this force, taking them all together and collating them into one whole,

are, in Sir Arthur's opinion, the most important event in the history of the world. "They constitute," he contends, "the first definite, authentic, detailed news as to the fate which has been reserved for all of us."

He concludes by relating the story of an old man of 80 whom he converted to a belief in survival from the Spiritualist standpoint. "He used to come to our meetings and speak," writes Sir Arthur. "When he was eighty-three, he said from the platform, 'I am three years old, and there'—pointing to me—'is my father.' Soon he died in great peace. After he had lain rigid for some minutes, and all thought that life had gone, he opened his mouth and cried in a loud voice, 'God bless Conan Doyle.' Then he returned into death. That cry from the grave was one of the rewards which have come to me as ample payment for my work."

Sir Oliver Lodge and the After Life.

An exceedingly interesting and illuminative series of articles has recently been appearing in the "Sunday Chronicle," Manchester, from the pen of Sir Oliver Lodge, who, at the conclusion of the initial contribution, declares: "The veil is wearing thin, and we are beginning to realise that the separation into two states or conditions of being is an artificial separation, due mainly to the limitation of our animal senses and that a unity, a continuity, dominates the whole."

Sir Oliver has for a long time held that it is a mistake to refer to the "next world," as though it were a region or place of abode entirely separate from this terrestrial dwelling place. There are many others who also consider the term misleading, and insist that it would be more appropriate to speak of an inner world or a continuation of our present existence—so much so, in fact, that many of those who pass beyond find it difficult at the outset to realise that they have left the things of earth behind and that "a unity, a continuity, dominates the whole."

Working out his theme with delightful clarity, the distinguished author dwells on the abundance of evidence received from informants who have passed from mortal ken which demonstrates that memory persists, that intellect is carried forward and also aptitude for learning and for artistic production. "Indeed," concludes this experienced investigator, "the evidence is that the whole personality survives, with a character and powers similar to those displayed by the old bodily organism."

These comments naturally lead on to the question of inter-communication between the two states of being and the difficulties associated with the process. Elaborating this aspect of the theme he goes on to say:

Those on the other side of the veil say that they progress in higher knowledge, but apparently that higher knowledge, acquired out of contact with earth, seems but little accessible to them when they make the effort to return into material conditions in order to have communion with us. They seem then partially dazed by temporary reincarnation—if their momentary return to a material body may be so called. The brain is an inhibiting or screening organ, and our own habitual use of it may be rather dazing, too. Few can use that instrument effectively. Even so, they see further than we can, they possess what we call clairvoyance, they are not so subject to the limitations of space and time as we are. And so it is that when they again try to use a brain they feel a strain, and make lapses from which, in their normal state, they may be free.

This reminds us of the significant comment made on one occasion by F. W. H. Myers to Dr. Hodgson, through Mrs. Piper, the noted American trance medium. He told Hodgson that attempting to

communicate was like looking through a glass darkly and that whenever he made the effort he "went all to pieces."

All investigators of experience will readily endorse these criticisms of Sir Oliver. They know what it is to be spoken to by those who seem to be "partially dazed," and often wonder that they succeed in doing so well when holding "an hour's communion with the dead."

What Spiritualism has Proved.

A recent issue of "The Torch," the official organ of the Industrial Christian Fellowship, contains a portrait of Sir Oliver Lodge and an article by the Rev. W. S. Bowden, Vicar of Walsgrave, England, presenting "the case for Spiritualism from the pen of a Church of England padre." Mr. Bowden asserts that "Spiritualism has proved the continuity of personal self-conscious existence after the death of the physical body, so that life after death is known as a fact instead of a matter of faith only." In the course of his article he observes:

One has only to read any of the commentaries and treatises by theologians to perceive how hopelessly they fail to give any adequate accounts of super-normal events recorded in the Bible, such as angelic manifestations of various kinds, miracles (so-called), the Star of Bethlehem, the transfiguration, the resurrection, and the post-resurrection appearances—all of which become not only credible but are seen to be entirely in line with the psychic and spiritual laws which Spiritualism is bringing to our cognisance. And almost invariably the account of these happenings is seen to be extraordinary accurate in detail, and needs no glossing over or explaining away. Consequently the Bible gains for us a greatly enhanced value. That alone should make a study of Psychic Science well worth while in these days when Biblical interest is failing from a false perception that its records are untrustworthy because irreconcilable with our more modern knowledge of the working of law.

This is just one more instance indicating what Spiritualistic phenomena are doing in rehabilitating the Bible by making "miracles" credible in this very sceptical age! "Consequently the Bible gains for us a greatly enhanced value."

The Development of Mediumship.

Mediumship is a comparatively new faculty—the youngest among man's faculties. Sporadic cases of mediumship have appeared all through the historic period, which is a mere fraction of time compared with the duration of man's presence on the planet. All the great leaders of thought were undoubtedly mediumistic, and all the founders of the different religions received their ideas from the spiritual realms.

The witches of the so-called Middle Ages were simply mediums, mostly living on a very low, self-seeking plane. And how did the foolish, unthinking world treat them? It sought by drowning, burning, and otherwise to exterminate them. The wonder is that any mediumship survived, but, being a faculty inherent in human nature, it defies all attempts to destroy it—it must necessarily evolve and grow. Every generation will see it become more and more generally diffused; there is hardly a family nowadays that does not contain at least one more or less developed medium or sensitive.

That much which goes by the name of mediumship is very crude, silly, and unreliable is only to be expected, considering its youth and the present not too advanced state of human development. When intelligence first appeared in a few individuals in a world of instinct alone these poor creatures were doubtless regarded by the great majority as foolish cranks, the dupes of their own imaginations, and were treated with scorn and contumely, as mediums

mostly are to-day; and so all along the line of progressive development.

The great desideratum in the development of one's mediumistic gifts is a level head and perseverance, and one of the most fatal rocks in its course is conceit, personal pride and ambition. It is not too much to say that mediums and psychics who hold their powers sacred and use them only for good belong to the very vanguard of the race, for they are expressing and conserving those powers, which will be the heritage of a better day.

Knowing and Speculating.

The discussion that for some time has been proceeding in the London "Daily Telegraph" concerning the reality of Hell has revealed a striking difference in the manner of the presentation of the various writers' views. Roman Catholic contributions naturally assume an authoritative air. The authority of the Church lies behind their statements. "There is no room," says Abbot Butler, a representative of this Catholic side, "for modern speculations: the doctrine [of Hell] must remain for Catholics substantially in its primitive terrors."

With but one exception the remaining writers express themselves with great caution. Outside the Bible they have no authority to fall back upon—and the Bible teaching is capable of a great variety of interpretations. The best these contributors can do is to indulge in a little speculation regarding the actual conditions of life after death, and for the rest to give the ugly word 'hell' a symbolical value merely.

The exception we just referred to is Dr. Annie Besant. Her article has about it the air of one who knows. She does not surmise, or suppose, or imagine. She says plainly, the facts are so and so. Has Mrs. Besant the right to speak with a great certainty of things that are generally supposed to belong to the hidden world? She claims—not in this particular article, but elsewhere—that she has such a right—the right of one who knows. For Mrs. Besant is one of a comparatively little band of occult investigators, who, by the exercise of well-developed powers of clairvoyance (to use the ordinary word) are able to travel freely in those spheres which to most of us are a terra incognita. Therefore she can (she affirms) report on her findings, just as any explorer or scientist gives to the world the results of his endeavours.

There is all the difference between knowledge and speculation. Those who are able to accept the occultists at their own valuation are no longer left in doubt what happens immediately after death, or what "hell" really is. They see it all as clearly as you look at a picture. Though their information comes to them secondhand, they have the satisfaction of feeling that their beliefs are founded on knowledge, which is something better than an authoritative dogmatism, and a great improvement on vague speculation.

TO MELBOURNE READERS.

The "Harbinger of Light" can be obtained from any of the undermentioned booksellers in Melbourne:—

Robertson & Mullens, 107 Elizabeth Street.

Turnley & Co., 255 Swanston Street.

Coles Lending Library, 3rd Floor, York House, 294 Little Collins Street.

Railway Book Stalls, Flinders Street and Spencer Street.

Book Stall, Corner of Collins and Swanston Sts.

Remarkable Medium in Auckland.

PSYCHIC POWERS COMPARED WITH THOSE OF HENRY SLADE.

By LIONEL PAGE.

WE have here in Auckland a very fine medium in the person of Claude Dolores, of Edendale. It is difficult in the space of a short article to give an adequate idea of the varied nature of the phenomena produced through him, but briefly he is a medium of the same general type as the one-time famous Henry Slade.

Prof. Zollner, of Leipzig, about 50 years ago wrote a book—"Transcendental Physics,"—all about his experiments with Slade who, at that time, seems to have had something like international fame, being received in the Royal courts of Europe. "Transcendental Physics" is one of the finest and most interesting books ever written on this subject, but unfortunately numerous critics have informed the public that Slade was a fraud, and Zollner, the highly gifted physicist, merely a short-sighted old fool, and with a superior air have dismissed this excellent book with a sneer and a shrug as unworthy of notice.

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I must confess that personally at one time I allowed myself to be influenced by this disparaging criticism and refused to take Zollner's book seriously, but now that I have discovered in Claude Dolores a medium who duplicates the phenomena of Henry Slade I feel sure that Zollner was not deceived at all, for his account of Slade's mediumship would do very well for a general description of the phenomena produced by Claude Dolores.

However, Dolores unlike Slade is not internationally famous, but has a merely local reputation and has no present intention of going further afield. He is a personal friend of the writer's and is not at all the kind of person some people imagine mediums to be. He is a very gay-spirited, light-hearted young man, full of fun and mischief and a very likeable fellow.

As Zollner's book is long out of print, and only to be found here and there in libraries, I suppose only a comparatively few people have read it. Zollner required a fairly lengthy book to give his account, whereas I am restricted to a short article, so I can give only a brief resume of the phenomena.

* * * * *

In Dolores' case, as with Slade, the most impressive phenomena are produced in daylight and in the presence of one person who happens to be, like Zollner, a suitable sitter, for evidently the combination of medium and sitter is required to obtain the outstanding results. Some people might go to Dolores and get nothing to impress them at all, but with others there is a different story to relate.

His mediumship very largely takes the form of direct writing, on slates or notepaper. When I first heard of this slate writing I did not know quite what to think about it. It is well known that there are several ways of doing slate writing as an ordinary conjuring trick and knowing how hard it is for the inexperienced to detect how conjuring tricks

are done I distrusted my own ability to form an opinion of any value. However, several of our local amateur magicians have investigated Dolores and I have been informed by them that there is no possibility of a trick in this case, and that it belongs to a different category.

I have long thought that a simple way of telling genuine mediumship is by the fact that clairvoyance or supernormally acquired information is displayed, and this is what happens here. The writing on the slates contains information in a great many cases which is of quite a private and personal nature and could not possibly be known to the medium.

* * * * *

Now, I will give one or two examples of the more startling types of direct writing produced fairly often. The sitter writes a question at home on a sheet of paper, places it in an envelope and closes the envelope. This closed envelope never leaves the sitter's possession. It is not handled at all by the medium. Nevertheless, when the sitter (not the medium) opens the envelope the sheet of paper inside will be found covered with writing of a quite personal and evidential nature. I have investigated quite a number of these cases. I am not personally a good sitter, but certain of my friends are, and they can often get the most remarkable results. It would occupy too much space to give a detailed account.

Dolores also holds seances at which physical phenomena of telekinesis, levitation and materialisation occur. At these seances, though there is not much light, the medium's two hands are always held and at times, when the sitters are sceptical, very securely held, so that he cannot free them.

* * * * *

I will conclude with a detailed account of just one example of his powers. This happened in July of this year. A friend of mine, Mr. M., a photographer, was the sitter. The medium sat chatting to him in his studio on a Saturday afternoon. Mr. M. took a sheet of his business stationery, folded it, placed it in an envelope and closed the envelope. In five minutes he opened the envelope and the sheet of paper was covered both sides with writing, consisting of three letters in three handwritings.

The first was in French, a language of which the medium knows nothing, and was a prophecy concerning something that is to happen in France in 1935. The second letter was a somewhat philosophical and literary commentary on the recent death of Mr. M.'s sister. The third letter contained personal matter and was an answer to a question in Mr. M.'s pocket, which the medium had not seen.

And to make the mystery greater there was no pencil in the envelope.

ANGELS IN WESTMINSTER ABBEY.

Preaching at St. Paul's, Haringay, the Bishop of London argued that God and the angels were always near us, and he asked the congregation not to regard a child's remark that he or she had seen things as mere fancy. He was confirming in Westminster Abbey and among the congregation was a girl of 13, who had come to see her brother confirmed.

Nothing had been put into her mind at all on the matter, but at the service she said to her mother, "Do you see them, mother?" "See what?" asked the mother, and the child replied, "Angels on each side of the Bishop." It was said that the pure in heart shall see God, and was it not therefore possible that a child perfectly pure could see things adults could not see?

The Bishop also told the story of five girls whose father, feeling ill, went to lie down. The youngest girl was sent to bed, but came from her room calling, "Come out, there are two angels walking up the staircase." No one else could see anything. Later the child again called, "Come out, the angels are walking down the staircase and father's walking between them." All five girls saw the same thing, and going to their father's room they found him dead.

MATERIALISATION.

THE EFFECT OF LIGHT.

The detrimental action of light on ectoplasmic forms is not surprising. Light is well-known to be fatal to many micro-organisms, and seems even to hinder the organisation of primordial forms of life. Germs in process of development are usually shielded from its action more or less by the natural conditions. The early stages of embryonic life take place in relative or complete darkness. One of the functions of the chlorophyll in vegetation seems to be the protection of delicate tissues against light, and it is a common observation that vegetable growth takes place mainly at night.

If light hinders the biologic process in the first stages of organic growth, considering that this process is very slow, it is easy to conceive that it should actually paralyse the same processes during materialisation, when the rapidity of vital action is greatly accelerated. The human embryo, for instance, requires weeks to be built up in the womb, shielded from light; in a seance a quasi-human or a human organ is completely formed in a few seconds. The injurious action of light, therefore is only natural and logical.

From "Clairvoyance and Materialisation," by Dr. Gustave Geley. Obtainable at the "Harbinger of Light" office.

NAMES AND ADDRESSES.

Propaganda copies of "The Harbinger of Light" are now going forward regularly to all names and addresses sent in by subscribers. Have you sent in your list of names and addresses on the form recently forwarded to you?

The success of our propaganda scheme depends on you, and we again stress the necessity of your co-operation.

SPIRITS DRAW PICTURES.

ADMIRIED BY ARTISTS.

Some are born artists, some achieve art, but Mr. W. H. Atkinson had art thrust upon him by one "Akron," a spirit with a flair for designing.

Mr. Atkinson is an engineer and no Spiritualist. He was one day persuaded by a friend to play with a planchette, and was surprised when a psychic gentleman named "Akron" told him to buy pencils and water colours and start to draw. Mr. Atkinson obeyed "Akron."

Mr. Atkinson, sceptical and shaking with laughter took a piece of paper and a pencil. He was astounded to find that in a few minutes he had drawn an exquisite design, and then, taking a crayon, the unseen power colored it superbly. Placing his pencil on the paper he found he had captioned it "Venetian Boat, Eleventh Century."

* * * * *

Celebrated artists have praised Mr. Atkinson's work. They have expressed their astonishment at the intricacy of design and the excellence of the drawing curves.

Mr. Atkinson, diffident and apologising for the wonder he terms a "freak," sat down in the "Daily Express" office with a pencil and paper. He chatted amicably with a "Daily Express" representative, frequently removing his eyes from the paper for minutes on end. His hand writhed and jumped. Then it began to trace on the paper.

"The weight on my hand is terrible," he said rather ashamedly. "Sometimes the pencil will be driven clean through the paper. Wonderful designs come out, and then they are captioned with titles that fit them excellently, but referring to matters about which I have not the slightest knowledge. I will, for example, draw certain examples of early Moravian pottery which experts say are superb copies. And I know nothing whatever about early Moravian pottery."

* * * * *

Mr. Atkinson's hand stopped. The paper was covered with an exquisite drawing. It had taken but five minutes to draw, but the picture suggested that hours had been taken to complete it. Mr. Atkinson put his pencil on the paper. There was a sudden jolt, a tremor ran through his wrist, and he had captioned it in strange scrawling letters, "A Persian lady's headdress."

Mr. Atkinson was as astounded as I.

"This psychic drawing is no new departure," said a prominent Spiritualist to the "Daily Express" "but the finish of the drawings you describe seems to suggest that Mr. Atkinson has become acquainted with some artist of olden times."—"Daily Express," London.

WITCH OF ENDOR.

Among the "Morning Post" correspondents who have discussed the correct title of the Witch of Endor is Rev. G. Vale Owen, who, in the issue of June 24th, sides with Sir Arthur Conan Doyle in objecting to the word "witch." He says: "Those seventy Hebrew scholars who translated the Old Testament into Greek in the third century B.C. (the Septuagint) gave expression of their opinion by rendering it 'gune' throughout. This is not equivalent to 'witch'. It is a term of respect, and, used in the vocative, signifies 'mistress' or 'lady'. It is the expression used by our Lord when addressing His Mother (John ii., 4; 26)."

A Week-end with Conan Doyle.

DELIGHTFUL TALKS AND CHARMING SCENES.

"**B**IGNELL WOOD" has an interesting story.

Two years ago it was a solitary thatched cottage said to be two hundred years old. It stood on the edge of the New Forest, whose primeval trees came up to its walls. Now it stands a picturesque country residence, spread out with thatched additions in keeping with its primitive style. How this transformation came about is told us by Lady Doyle. All her life, she says, she has dreamt of the kind of home she would like above all others. It must have three things—river, forest, and thatch, a difficult combination to find, but at last, guided by psychic inspiration, she came upon this quaint thatched house embosomed among the trees, and lo! around it, flowed a stream filled with rainbow trout.

It so exactly fitted her dream of an earthly paradise that Sir Arthur at once bought it and gave it to her as a present. Now it is surrounded by smooth lawns and with beautifully laid-out gardens full of every variety of fragrant English flowers, designed and planted by Lady Doyle's own hands. Also it has a kitchen garden, a poultry yard, a clock golf-course, a hard tennis court, and a commodious motor garage, all linked to the main thoroughfare by a broad sweeping carriage drive.

TALKING TO THE FAIRIES.

After lunch Sir Arthur retires for his usual siesta. Her Ladyship explains that he could never hold up without this little break in the middle of the day. But he must have enjoyed only about forty winks, for before very long he emerges with a handful of letters for the post! He proposes that we should visit Tom Charman, a great friend of the fairies, who has seen them and talked to them for many years and has often drawn pictures of the little folk as they gambol around him. He and his wife are idealists, and have founded a Utopian village at Godshill, Fordingbridge, where a little contented community are engaged in small-farming, weaving, and making pottery. When we call they have a houseful of visitors but they come out to the car to chat and give us hearty greeting. Sir Arthur invites Tom to come to "Bignell Wood" for an experiment in fairy photography, and he says he is willing.

Sir Arthur has published a delightful book on "The Coming of the Fairies," and as one of the lighter recreations he has set himself to court them as friends and neighbors! Dotted about the gardens of Bignell Wood are full-sized life-like images of members of the fairy tribe in Dutch pottery. Here at the side of a garden path is a comical brownie, with a basket on his back, a staff in his hand, and smoking a pipe. Not far off, a white-whiskered one grins through the hedge. On the river bank a queer old fellow fishes for trout while watching the white geese float on the surface of the water.

It must have been a great privilege for Mr. John Lewis, Editor of "The International Psychic Gazette," to have spent a week-end with Sir Arthur and Lady Conan Doyle at their summer residence, "Bignell Wood," near Lyndhurst, Hampshire, where the great leader of Spiritualism is, we are told, "best seen at home in the midst of his family, free for a little while from the strain and embarrassment of being for ever in the glare of publicity." Mr. Lewis has contributed to "Immortality" a lengthy and very interestingly-written article on his experiences and as most of it will be read with great interest by our readers in this Southern portion of the Globe we reproduce the bulk of it for their edification and pleasure.—Ed. H. of L.

All over the grounds things weird and wonderful keep peeping out to create an atmosphere of wonder and romance in this woodland retreat. By cultivating the fairies Sir Arthur hopes some day to photograph them himself. The housekeeper at Bignell Wood has a little eight-years-old daughter whom Sir Arthur sets occasionally on the stump of an old tree on the forest side of the garden gate, with a musical box going full swing, while he waits with a Kodak ready to snap one of these elusive

sprites! He has already secured faint hazy images in human form which give him promise of success.

The fact that Sir Arthur has been ahead of his time—ahead even of the Spiritualists—in his recognition of the existence of elemental life, has given the impression that he is credulous and easily deceived. To those who think so we would say: "Try him and see." One of the editors of the "Scientific American" did try him recently, with disastrous results to himself. He tried to pass a photograph on which he had faked a spirit form upon Sir Arthur. Not only was the deception recognised, but Sir Arthur was able at once to trace the perpetrator, although he had done his dishonest work through an intermediary. "After all," said Sir Arthur, "I suppose Sherlock is concealed somewhere about my person!"

UNIQUE FAMILY LIFE.

Never perhaps was any great literary genius so blessed as Sir Arthur is in his family life. Lady Doyle is his constant companion in the home, on the platform, at public functions and in his world travels. She shares all his interests and ideals, upholds him in his many battles, and watches over him like a guardian angel. His sons are great broad-shouldered stalwarts still in their teens. No one would guess their ages at 18 and 19½. Denis, the elder, has selected medicine for his career, but Malcolm has not yet made a decision. I rather fancy him as an admiral on a British battleship!

Denis is perhaps more serious and philosophical, and Malcolm more daring and adventurous, though they are both sportsmen to their finger-tips. They have a racing car of their own, and are familiar with all established pace records, which they mean to beat. Malcolm tells us gaily that he has already had nineteen smashes! He adds, "Pop sometimes comes out for a spin and we let her rip! When going round corners at 60 miles an hour he leans over the outer edge just like a skilled mechanic!"

The only daughter is named "Billy" at home, perhaps because she is really one of the boys! She romps with them and partners them at tennis and golf; she is keen in her school life, an enthusiastic girl guide, a fine swimmer, and a lover of animals.

A wonderful affection unites the whole family. The boys call their father "Pop," and they appear all boys together on a basis of "liberty, equality, and fraternity." No one is over-awed by the super-powerful personality of the head of the house. The children treat him lovingly as an elder brother, and he takes an active part in all their games and shares in all their interests and ambitions.

FRENCH TUTOR ARRIVES EVERY MORNING.

Every morning a French tutor comes for an hour's conversation with Sir Arthur and the boys. They also learn Spanish together, and the father coaches Malcolm in Latin for a coming examination. And all as an ordinary part of life's great game. One hears no orders or requests or reproaches, all seem to anticipate the others' wishes, and love rules all.

"Billy" has a very bright, happy disposition and a fine sense of humour. It does one good to hear her laughter when the unexpected denouement of a humorous story has unfolded itself. Her happiness is infectious. She mentions that she has had some trouble with her eyes, and we tell her of a wonderful spiritual healer who was once a principal baritone in the Carl Rosa Opera Company who has made a blind man see. She says she would like to try him, and she is now receiving his treatments.

On Sunday morning Sir Arthur took us for a long promenade through the Forest. It was a day of beautiful sunshine, and that walk over the velvety sward through the leafy glades and over rough heather and shaggy bracken will remain ever memorable. Sir Arthur discussed with us the philosophy of Spiritualism, and were this the place to set down a Platonic dialogue of two modern peripatetic philosophers the talk might interest many.

It traversed every aspect of the human soul and envisaged solutions of age-long problems yet undreamt of in the official schools of philosophy, though a generation hence they may well be part of the common thought of people. For the soul has at last been discovered; its history traced; its place in nature recognized; it is now seen not a mysterious supernatural something which "cometh from afar trailing clouds of glory", but an inherited possession of undying substance whose form and faculties have been revealed by Spiritualistic Science.

SIR ARTHUR RENDERS FIRST AID.

In the afternoon we were lounging in the sunshine on the lawn when Sir Arthur emerged from his study and called, "Lewis, there's been an accident. Come!" We paced after him over the river bridge down the drive towards a group gathered around a young lady, who had been riding pillion on her fiance's motor-cycle. A passing motor car had touched their wheel and the young lady was thrown on to her shoulder. Sir Arthur, whose professional skill has been seldom called upon since the South African war, found that her collar bone was broken, and tenderly bound it up.

While this was being done we asked the anxious group if they knew who the doctor was. One answered, "He is the doctor who lives in that house." We said, "He is Sir Arthur Conan Doyle," and they seemed then to feel honoured rather than distressed at having been the occasion of calling for Sir Arthur's medical attentions! Lady Doyle and her daughter were first on the scene with everything necessary for first aid, and the boys took the invalid to Southhampton hospital in a saloon car. Sir Arthur rang up the hospital next day and was told by the surgeon that their patient had already been able to leave the hospital owing to the prompt and skilful treatment she had received on the spot.

MORE WORK IN STORE.

Sir Arthur is obviously feeling the strain of over-work, but by the side of the long chair on the lawn lies a large print Bible, from which he is unearthing the most striking old Testament stories to represent them in modern dress.

And up in his quiet study which looks out on the Forest he is boiling down the six volumes of his "British Campaigns in Europe: 1914-1918" into a single volume of 1000 pages. This work is destined to become the authoritative popular account of the Great War, for it was the very first to give full and accurate details of the battle line during its progress.

And there is an adjacent room we ought to mention called "Pheneas' Room." It is the *sanctum sanctorum* in Bignell Wood where Sir Arthur and his family converse with his wise spiritual guide "Pheneas" and other spirit friends with the aid of Lady Doyle as medium. "Pheneas's" favourite colour is purple, and wall papers, lamp shades and curtains are all in tones of that colour. Visitors who enter this room say they feel a tremendous psychic atmosphere, a something that strikes deep into souls, for it is consecrated to that other world now invisible but eternal.

The end of our visit arrives. The car is brought out. We get in with the boys. Lady Doyle and "Billy" wave us a kind adieu and Sir Arthur, comically shouldering a sporting gun, gives us a playful salute!

THIS GREAT MAN'S GREATEST WORK.

We shall never forget the homely hospitality of this great man whose books are to be found in the bookshops of every country under the sun, and whose future fame as the creator of "Sherlock Holmes" is as secure as that of Scott, Dickens, or Alexandre Dumas. As a criminologist he is the only living private individual who has ever successfully established the innocence of men long immured in penal servitude, as in the cases of Edalji and Oscar Slater.

But I venture to think that his greatest claim to rank amongst the immortals will be based on his last twelve years, strenuous, courageous, uncompromising and self-sacrificing Apostleship of Spiritualism, with which he has truly blessed humanity. He has been for that modern movement what the Apostle Paul was for early Christianity, carrying its light and comfort to the uttermost parts of the earth.

Twelve years ago it was little more than a bitterly despised faith; now it is an article of cherished belief respected throughout the world—fast dispelling the gross religious darkness that had grown up through the ages, and unveiling the spiritual world as an ever-present reality just across the way.



O Test the Good.

- O test the power of Goodness!
But test it truly, deeply, well;
Plunge to its depths, rise to its heights,
And it a noble tale will tell.
- O prove the strength of Righteousness!
Do prove and live it full and well;
Probe to its core, reach to its sphere,
Letting right, and not wrong, compel.
- O try the silent force of Thought!
And pray, affirm, and meditate;
Vision its birth, and shape its course,
To help, to heal, and re-create.
- O think the Loving-Kindness Way!
And exercise the kindly deed;
To young and old, to high and low,
Expressing life's best honey-mead.

REUBEN A. WEBB, Dipl. S.N.U.

NEWS IN A NUTSHELL.

Spiritualism Holds the Field.—It is a matter of common comment in Great Britain to-day that the Press was never previously so fully absorbed with discussions on the various aspects of Spiritualism—particularly as regards its philosophical and religious phases. A few years ago such a development would have been quite impossible. To-day we find many of the leading dailies of the cities incessantly calling out for "copy" and judging by the newspaper cuttings that come to hand week after week the popular appetite in this direction must be of a singularly voracious character.

"Spirit-Teachings" in Greek.—A Greek edition has just been published of the standard work, "Spirit Teachings," by the Rev. Stainton Moses, more popularly known as "M.A., Oxon." A Foreword is contributed by Sir Oliver Lodge, who says "the bare fact that communications are possible from the other side of the veil has now been established by a multiplicity of evidence," and adds that "the whole book is a striking example of help from the Unseen, and is to be commended as a serious effort to bring to the world from ultra-mundane sources such information and guidance as the automatic writer was ready and able to receive. May it fulfil this aim and be a blessing and consolation to perturbed souls."

Prosecutions of Mediums have no Effect.—Mr. A. Campbell Holms, in his "Facts of Psychic Science," writes:—"Nearly all the well-known mediums have been accused of fraud at one time or another, but in most cases the charge has been falsely made through prejudice and ignorance. It should be observed that when so-called fraudulent mediums are exposed, they do not retire from the business as pretenders would do, but go on as if nothing had happened, their unexplainable phenomena meeting with undiminished acceptance."

Father's Death Foreseen.—The eldest son of a Liverpool plumber named Devlin dreamed that he saw his father killed at work. Two days later, on June 12th, the father, Hugh Devlin, was killed at his work when an acetylene storage tank exploded at the Milner Safe Company's premises, Smithdown Lane, Liverpool. The case is reported by the "Daily Express" of June 13th.

Professor Commits Suicide.—"Had Professor—been a Spiritualist he would not have committed suicide," remarks Robert Blatchford in the course of a long article in the "Sunday Mercury". He was referring to the sad case of a famous man of science, aged 71, who shot himself, being unable to support the loss of his wife. Mr. Blatchford continues: "Spiritualism, instead of driving men and women to insanity or suicide, upholds them in the hour of their trial or bereavement."

Mr. Shaw Desmond.—That Mr. Shaw Desmond, the novelist and orator, should have publicly given pen and tongue to his belief in Spiritualism as a science is not surprising to those who have any intimate knowledge of his character, states "Light." A southern Irishman and a man of genius, he has a sense of the mystery of life and its spiritual quality. Indeed, as he has sometimes said, the Irish people are natural Spiritualists to the extent that they have a belief in spirits and spiritual agencies generally, and "live three-fourths of their lives in the other world."

"In Two Minutes I shall be Dead."—A workman, named Kazlovatz, sought admission to a hospital at Karlowitz, stating that he was shortly going to die—on 26th September, at three p.m. The doctors, believing this to be a mental case, kept him under observation. On the fatal day Kazlovatz announced: "In two minutes I shall be dead." At exactly three p.m., the time predicted, he suddenly expired—from heart failure.

A Healing Vision.—A case of healing in Westphalia, reported in the "Morning Post," recalls the story of Dorothy Kerin which excited so much attention in London some years ago. In the present instance, a boy had been completely paralysed in the lower part of his body for four years and was declared incurable by the doctors, but the boy, who is very religious, told his parents that the figure of Christ had appeared to him and told him he would be healed at 9 o'clock in the evening of the same day. At 9 o'clock the boy asked to get out of bed, did so alone, and walked about the room. The local medical men are said to be "completely baffled."

Spiritualism and World Peace.—In the course of an address given by Sir Frank Benson at the Bromley Public Library, Sir Frank is reported as expressing his conviction that in Spiritualism would be found not only individual comfort and the abolition of the fear of death, but the means of strengthening the empire and providing a guarantee for permanent peace. Through its agency would be removed many obstacles that at present stood in the way of our own progress and the progress of the world.

Messages Received Mechanically.—The "Nottingham Journal and Express" gives an account of an electrical device which, it is claimed, transmits messages from the spirit world. Mr. B. K. Kirby, of Skegness, is quoted as saying that he built up the machine from the instructions of a deceased friend. A demonstration was given at a private seance in Skegness, but although several messages were obtained by people associated with the Spiritualist church, the reporter of the journal failed to obtain any satisfactory results for himself. It is said that Mr. Kirby has patented the instrument.

Conductor's Tragic Death.—Presentiments of death are rarely so vivid and accurate as the following, for which the "Okkultistische Rundschau," of Chemnitz, is the authority: A musical composer and conductor, M. van Hovre, while conducting a concert at Geneva, suddenly called on the orchestra to play the Dead March. Naturally they demurred; but when at last they reluctantly complied, the first bars had scarcely been played when the conductor fell dead to the floor.

Evidence for Survival.—We realise that the evidence for human survival seems often of an insignificant and trivial kind. That is what frequently happens in the early stages of a subject. The facts adduced seem hardly worthy of attention, and yet if they are accepted and followed up they lead to immense developments unimaginable beforehand.—Sir Oliver Lodge.

Disabilities of Spiritualists.—"It was stated that during the recent political elections in Great Britain Mr. Ramsay MacDonald and Mr. J. R. Clynes promised that the question of the legal recognition of the Spiritualist movement should be investigated," says the "Sunday Dispatch" in a report of Mr. A. E. Keeling's address at the twenty-seventh annual conference of the Spiritualists' National Union at Salford on July 6th.

Horace Leaf in Demand.—Mr. Horace Leaf, F.R.G.S., yielding to a number of pressing invitations to return to the United States and Canada, sailed for the American continent early in August on a lecturing tour. He will also take in British West Indies, by special request.

African Natives and Spirit Return.—Discussing the African native "Fetishman," a writer in the "African World" of June 22nd remarks, in reference to the various rituals employed by that fraternity, "No method is considered more efficacious than an appeal to the dead, for who can better declare the will of the spirits than those who have gone to the spirit world. Here, civilisation and savagery meet on common ground; the European Spiritualist is brother to the African necromancer. In spite of difference of culture and religion there is much in each which is common to both."

Tribute to the "Harbinger."—"Even to those who may not be Spiritualists, the "Harbinger" every month presents many interesting studies, and its splendid efforts to advance an unbiassed study of spiritual philosophy deserves the support of all thoughtful men and women."—"Financial Record," Melbourne.

A Clergyman and Psychic Phenomena.—I now asked my wife to take her hands off the planchette while I kept mine on. Under these circumstances I could get no movement whatsoever, the little board remaining absolutely inert under my fingers. My wife now held her hands above my hand, but distant from my hands about two inches and **not touching** either my hand or the planchette. Instantly the planchette began to move vigorously and was soon sweeping round in large ovals, dragging my hands with it.—Rev. C. L. Tweedale in "Man's Survival After Death."

The British College.—The British College of Psychic Science have arranged to vacate their present headquarters in Holland Park and will remove to No. 15, Queen's Gate, S.W.7, which they have recently acquired.

The Cord that Snaps at Death.

THE DAUGHTER OF JAIRUS AND LAZARUS.

BIBLICAL INCIDENTS IN THE LIGHT OF PSYCHIC RESEARCH.

By Rev. G. VALE OWEN, Recorder of the remarkable Scripts, "The Life Beyond the Veil."

ANCIENT science and modern science differ much in the methods adopted. But the distinction goes deeper than this. The scientists of old times always took into account not only the things which they could lay on the table for examination but also the spiritual counterpart of them which they felt was present but unseen.

It is well to remember this. For thousands of years scientists were both materialists and Spiritualists at the same time. They were not scientifically trained in the exact modern sense. But they made discoveries which have been as great factors in the progress of human knowledge as any to which the nineteenth and twentieth centuries have given rise.

Those who built the Great Pyramid knew something about gravitation and the way to tackle it. Architects still look to old Greece to show them the proper way in which to express beauty in stone. Algebra was invented by the Hindus, who also gave the decimal numerals which we use to-day. Plato could hold his own with any of our more advanced philosophers in the present time.

These were the people who worked on the hypothesis that everything must be interpreted ultimately in reference to those spiritual powers behind Nature which we call God. Only during the last few centuries has it become fashionable to rule out the spiritual and regard that which is material alone. In doing this our thinkers were following a line of evolution carefully laid down for them by those high angels who were watching and guiding the progress of the race. There was a purpose in it all. But that is another story.

X-RAYS AND THE ATOM.

Well, then, scientists have followed the materialistic rule, and wonderful work they have done along these lines. But, as I have elsewhere intimated, a strange thing has happened. Following its increasing assurance that this is the only scientific way. Science has been led through the material into the ethereal realm. **Matter has been found to have a basis of non-materiality.**

The X-Rays gave us pause some quarter of a century ago. Then the atom of matter was subjected to a more relentless scrutiny than it had ever undergone before, and was found to be behaving in a way that no self-respecting lump of pure matter

ought to do, however small. It was seen to be not a good, solid, reliable piece of matter at all. It was a universe in miniature with sun, planets, and space between them, just like a grown-up solar system.

Since then scientists have been atomising and doing little else. They have reluctantly come to the paradoxical conclusion that, having tracked the atom down to its smallest form, it is found to have none. It has no form. It leads off way beyond into the region of the formless. Matter is, in fact, no more than ether in vibration. Ether is not material. It must, therefore, be something else. What can it be but, in some sense at least, spiritual?

Having toppled over out of the material into the spiritual Science has, much against its will, invaded the realm of Faith. It is found to be based on the "evidence of things unseen," that is to say, things not tangible, not understood, not proven. But this has hitherto been considered the exclusive province of Theology.

This invasion has necessitated the formation of another science to form a nexus between the two, that is, between material science and the Science of Theology. This new science is the Science of Psychic Research which bridges the gulf between.

HEALING OUR BODILY ILLS.

One department of science which has been invaded by Psychic Research is Medical and Surgical Science. Our spirit friends have been

found to be able to diagnose the ills which affect the human body in a very remarkable and efficient manner. There are spirit-doctors set apart for this purpose, many of whom were eminent specialists when on earth. These have colleges in the spiritual world where they train others for the work.

These students are taught the mechanism of the human frame and the various ways in which illness and disease may be detected and dealt with. But there is one great fundamental difference between the method pursued by their medical brethren in the flesh and the way in which this task is dealt with by those who have passed over into wider realms of spirit.

These latter have one great advantage over the others. They can approach the matter from the inner side. That is to say, they diagnose the state of the patient's material body by carefully studying the state of his spiritual body. For this reason



REV. G. VALE OWEN.

they are able to get straight at the seat of the trouble. Then they set to work to treat the patient by bringing into operation certain forces which they have at their disposal and which they are carefully trained to use.

TREATMENT FROM THE SPIRIT WORLD.

Disease, then, is tackled direct from the spiritual side. But these spirit doctors are able to do more than this. The treatment of a patient is facilitated if he can be enlightened as to the real cause of his illness and be given some simple directions which will supplement the operation of those who have charge of his case in the spirit life. For this purpose sensitives are enlisted for this work, who, by means of their gift of clairvoyance, inform the patient of the cause of his trouble. Sometimes directions are given through trance mediums as to the course of the treatment to be adopted.

Their treatment includes a kind of magnetic massage, the use of herbs, and the application of oil. Oil of olives is a great favorite with them. But these material remedies are supplemented by a form of energy applied direct from the spiritual side. They employ a kind of X-Rays which is directed in a stream upon the spiritual body of the patient. They are, therefore, able to carry on a two-fold course of treatment by which they get at the material and spiritual bodies of the sufferer at the same time.

There is a new field of research here for any of the medical faculty who are broad-minded enough to take it up and investigate. I have a great admiration for doctors. No one knows better than a parson the devotion and the many acts of kindness they are always ready to do. But in regard to this new line of investigation they adopt the attitude of stubborn agnosticism. It is a case of "I don't know any thing about it, and I don't want to know." This may be quite satisfactory to them. It leaves them free to pursue old methods in comfort. But have they a right to do so? What about the other fellow: the patient they are not able to cure?

I could give many instances of the exercise of this spirit-healing outlined above. But I will refrain from doing this, as I wish to turn to another phase of the same subject in order to indicate a definite point from which investigation might set out on its quest.

NO MIRACLE BUT NATURAL LAW.

In order to do this I shall follow my rule of taking the Bible as my text-book, and shall deal with two of those incidents which occur in the life of our Lord of raising the dead.

The first I shall take is that of a young girl twelve years old, the daughter of Jairus, one of the synagogue church-wardens. The reader will remember that Jesus took into the room the father and mother and the three most psychic of the apostles—Peter, James and John. He had need of their presence because it was necessary to have plenty of power for use in such a case, and His own supply had been already drawn upon on His way thither by the healing of the woman with the issue.

But on entering the room He found that the conditions were by no means satisfactory. It is found in the present day, that when there are people present who are scoffers, or distinctly hostile, the delicate poise of conditions requisite to the manipulation of the fine spiritual forces is destroyed. A circle of psychic operators must be "in one accord," as well as "in one place," as the disciples were on the Day of Pentecost. When He said "The maid is not dead, but asleep," the hired mourners laughed scornfully and ridiculed Him, "knowing she was dead." There was only one thing to do, if matters

were to be brought to a successful issue. He turned them out.

Then He went to the bed on which the body of the maid was lying, and, taking her by the hand, said to her, "Little girl, I say to you, wake up!" When He had told them she was asleep He meant exactly what He said. And, sure enough, the little one rose—she woke up as He had bidden her.

But the cure was not as complete as He could have wished. What with the power He had lost on the way thither and the obstructive conditions set up by those utterly unsympathetic mourners, the life-stream poured out into the body of the child had been diluted and its efficacy rendered only partially complete. So, with that sweet motherly tenderness one often notices peeping forth under the brusque "orders" of our own medical men, He told the parents to give her something to eat and also to suppress, for the time, the news that He had been successful in the cure. In other words, they were to feed her and keep her quiet.

THE CASE OF LAZARUS.

When the news was brought to Him that His friend Lazarus was ill, Jesus was in Peraera, probably 50 miles away from Bethany, where Lazarus and his two sisters, Martha and Mary, lived. He immediately brought into play His great psychic gifts. He entered into that semi-trance state in which He was able to get into touch with affairs about the Bethany home.

Having done this, He exerted His will-power and prayed that, while Lazarus should enter upon the state of coma which precedes actual death, yet that the process should be arrested at that stage and not be allowed to proceed further. No doubt He also sent a message of assurance to the two sisters, hoping they at least would understand.

Two days later He again repeated this projection of consciousness, as it is sometimes called, and told His disciples that Lazarus had actually entered this state of coma but that He was going to awaken him out of his sleep. They did not understand, so He spoke to them that Lazarus was "dead."

On arriving outside Bethany He was disappointed to find that the sisters were no more able to understand things than were the others. He was greatly disturbed, and His friends at once noticed the sudden change which came over Him. He was afraid that, after all the measures He had taken to ensure the safety of the sick man, this lamentable attitude of the sisters, together with that of their friends, might have nullified His efforts and brought about the completion of the process of death and placed Lazarus beyond recall.

He therefore hastened to the tomb, and only when the great, flat, circular stone had been rolled away from the entrance did He give a sigh of relief. For He perceived that there were no signs that decomposition had set in, and He knew that the exertions which He had made in Peraea had, in spite of all the adverse conditions, been successful.

Then He thanked His Father that His prayers had been heard. He would now be able to keep His promise that He would "show them the glory of God." At His word of power the "dead" man came forth. There is no definite statement in this narrative that Lazarus was "awakened." But in a later reference he is spoken of as the man "whom He had awakened from among the dead."

LINK WITH SPIRITUAL BODY.

Now what does all this mean? Is there anything in modern Psychic Science which will throw light upon the process by which this miracle was done?

All those wonderful acts which we call "miracles" are wrought in accordance with natural law. No

one can go outside the laws which govern the universe. And if this be so, then it ought to be possible for research to throw some light on the matter. And indeed this is so. Psychic Research has found out how death takes place and, so far, has enabled us to see what happens when we read of such incidents as these.

Clairvoyants have been able to watch people who die and have seen the angel-attendants who want to perform their kind offices in the birth of the dying person into the spirit life. These sensitives have seen the spiritual body gradually draw out of the upper part of the body lying upon the bed.

At first this is no more than a cloud of vapour. But, as the stream of ethereal particles from the body accumulates, this condenses and rapidly takes the form of a human body, which is, indeed, in every sense, a duplicate made up of finer matter. This is the soul, the body which is to be used in the next stage of existence in the spirit world.

Up to this point the dying person is still in a state of coma. From the time this state of coma begins there is no pain, and the act of passing into it, as our spirit friends tell us, is one of the most delicious experiences which it is possible to imagine. It is in the good providence of God that, however great the pleasure and ecstasies of life may be, the one supreme rapture is reserved as a crowning joy to give the dying a slight foretaste of what joys await us there.

As this process is going on there appears a cord, or "life-line" as it is sometimes called, which connects the old worn-out body of earth with the new ethereal body. When this ethereal body is complete, the spirit attendants sever this cord and the patient awakes up and is truly born into the spirit. Then death is complete.

This life-line is a true spiritual umbilical cord, and until it is severed the birth into the spirit life is not complete. It was well known to the psychics of old. It is referred to in the last chapter of Ecclesiastes, where the writer is speaking of extreme old age "before the silver cord is snapped."

KEEPING THE CORD INTACT.

It was the snapping of this cord which our Lord feared in the case of Lazarus. Had the cord been snapped then, He could not have brought Lazarus back again without breaking a law of nature—a thing He never would do.

It is this same cord which connects us with our body when we leave it temporarily during our ordinary sleep-time. In the state of deep sleep, or coma, which precedes actual death this cord is still intact between the body and the soul. If allowed to proceed, this sleep will, in the natural course of things, pass into a permanent state, and the life-line will be snapped. But so long as the cord is not severed the person is capable of being awakened again and brought back to a further period of existence on earth.

When Jesus told the child of Jairus to awaken, St. Luke who was a doctor and understood these things from the inner standpoint, tells us, "and her spirit turned back again."

Resuscitation after drowning has been so greatly developed in the past few years that many persons have been saved who formerly would have been left to pass through the state of coma, into which they had fallen, right out into the state of actual death. These things are possible simply because the spiritual cord was still intact.

Jesus, and others also, have been able to dispense with the modern method of massage and the manipulation of the limbs and to rely upon their will-power alone—a feature of treatment very common

to the sick-room, by the way. The flickering spark of life is constantly being rekindled by the exercise of the strong will of the doctor, nurse, or some friend upon the will of the patient.

But the exact method is merely a side issue. The one great fact upon which to concentrate is the actual existence of this life-line. I feel convinced that were great physicians and surgeons to apply themselves to the investigation of this matter the result would be an enrichment of science and a benefit to mankind.



ELLEN TERRY.

MESSAGE FROM NOTED ACTRESS.

Sir Frank Benson has received from an amateur Spiritualist medium, Mrs. Ethelwyn Hall, of Muswell Hill, a message said to have come from Ellen Terry.

"It is very characteristic of her," said Sir Frank to a "Daily News" representative, "and the kind of message one would expect."

Some extracts follow:

"I scorned death always, and I found I was right when I came face to face with it myself. One just passes on . . . My stage was but dimly lighted for some years, and when total darkness came I knew it not, but the light came again, wondrously, wondrously clear and kind and enveloping, and in the light were the well-known fellow artists of one's best plays of life, tuned to one's own pitch, eager to welcome one's entrance in the new role as generously as ever.

"So the curtain fell to rise again in a new world of old friends whose dear faces were never masks even in the old days, for one knew and loved them well, and love pierces all disguises. . . . Play your part, my friends, so that it may never be play-acting, whether on the stage or off, but always an interpretation of life as it is.

"Then, when your great call comes, you will step forward gladly to take up the new role. . . . And the applause of the onlookers will testify that you have made reality live, and to do that is to be the most successful actor on the stage of life."



THRILLING GHOST STORY.

A Shropshire ghost story is reported in the "Birmingham Daily Mail" which tells of a "ghostly visitor in a slouch hat," who appeared in an old water-mill cottage at Weston Rhyn. Mr. Edward Price, junior, the occupant, saw nothing of the phantom, but we are told that Mrs. Price was so upset that she refuses to remain in the house, while the family dog, a rough-haired terrier "was so frightened that it was helpless, and had to be carried downstairs." The journal adds that Mrs. Price is now under medical care, while "the dog is too frightened to eat."

THE RED DISC AND BLUE DISC.

We feel by now all Subscribers know that the "RED SIGNAL" on the wrapper means their subscription is due.

The "BLUE SIGNAL" on the wrapper means your subscription is very much overdue and we are wondering whether you intend continuing.

We expect to use the Blue Disc very little.

ADVICE TO BISHOPS.

AN OUTSPOKEN CLERGYMAN.

The Archbishops of Canterbury and York having sent a pastoral letter to the clergy, the following circular letter has been sent to the Bishops of the Anglican Church by the Rev. Charles L. Tweedale, Vicar of Weston, Yorkshire, and author of the well-known standard work: "Man's Survival After Death."

The Vicarage,
Weston,
Yorkshire,

My Lord,—

July, 1929.

I have just received a copy of the Archbishop's circular letter on the study of the Scriptures. In it they say "that there is a fear that the new knowledge is shaking the Faith."

It certainly is necessitating a re-statement, and a scrapping of such gross errors as the "resurrection on the Last Day" "the resurrection of the body," and the "resurrection of the flesh" (vide Prayer Book) and of the false and absurd notions that modern spirit communication is either impossible or the work of devils. All these gross errors are at present taught and believed by the Clergy. They are as gross and false as the old notions that the earth was flat or that the sun revolved round the earth.

You and the Archbishops urge a study of the Scriptures, presumably on the old lines. Such a study, if it ignores modern psychic evidence, and the scientific knowledge thereof, as it has done in the past, will be worse than useless. The circular letter says "The Church is called on to give witness to the reality and claim of things unseen and eternal." This is just the thing which is of such importance to-day, and which the Church has steadily refused to do in modern times. The big majority of the Clergy are profoundly ignorant of the spiritual objective facts, and are at least 50 years behind the times and to that extent unfitted either to teach or lead.

You are urging study. May I beg of you to recommend "Man's Survival after Death" to your Clergy as a work which fearlessly brings the facts to light and is a witness for the truth. No book is more needed by the Clergy at the present crisis. As you are reminded therein the Churches some 300 years ago opposed scientific facts. The Pope especially fulminated against the motion of the earth and declared it false. Bellarmine, the great theologian, declared that the "motion of the earth invalidated the doctrine of the Mass and imperiled human salvation." The Church dignitaries of that day refused to look through Galileo's telescope (how terrible is the truth) and forced Galileo to recant in the public square of Florence.

The same kind of thing is in process of happening to-day, and only prompt action on the part of Church dignitaries and leaders can avoid a similar debacle and loss of prestige.

Very sincerely yours,

CHARLES L. TWEEDALE.

P.S.—The Archbishops of Canterbury and York, also Dr. Davidson, the late Primate, have copies of this book.

NOTED WITNESSES.

EVIDENCE AT A MURDER TRIAL.

Mr. H. G. Wells, the novelist is to be called as a witness during the trial of Francis Corbett, a young Englishman, whose mother was found shot in her villa at Costebelle, near Hyeres, on the Riviera, according to the "Petit Parisien," quoted by the British United Press.

Sir Arthur Conan Doyle, of "Sherlock Holmes" fame, is also to be called, the newspaper states.

The trial of Corbett, who is alleged to have confessed to shooting his mother to put an end to her sufferings from an incurable disease, has been fixed for October 1st at the Assize Court of the Var Perfection.

Mr. Wells and Sir Arthur are said to have expressed a desire to give evidence to Maitre Brun, the lawyer retained for the defence of Corbett.

Messages from Toulon state that Corbett's friends recall that he was greatly interested in Spiritualism and occult science.—"The Star," London.

MR. VICTOR CROMER.

HEALING TREATMENT IN MELBOURNE.

A VERY SUCCESSFUL VISIT.

By **Mary Rivett, M.A.**

In our recent trip to Melbourne we seem to have walked to the house of a thousand friends!

Two public lectures held in The Central Hall, Little Collins Street, on the Healing Work of Victor E. Cromer, and The Technique of Spiritual Healing, and preceded by the showing of motion films, drew full and seemingly very interested houses.

* * * * *

During the three-and-a-half days that we were in Melbourne some five hundred treatments were given. To the splendid results achieved in the majority of cases the patients themselves can testify. Even by those who received no personal treatment many reports were made of the remarkable ways in which the healing force was sensed, registering in numbers of instances by way of the involuntary movements that so often are associated with its influx, and, apart from the physical manifestations and the interest and surprise excited by them, one after another told of the mental and spiritual uplift that accompanied the inflowing of the healing power. Undoubtedly there was an intensified outpouring of spiritual force, and to the fact of that outpouring there are but few who came in contact with the work who will deny assent.

* * * * *

For the consciousness increases daily, that these things must indeed be: that this modern world is to witness and to understand the workings of the divine power in our very midst, those workings being, primarily, by way of the healing of disease. Hence the expectancy, and the sense that all is possible, that the secret of the tapping and the transference of these great spiritual forces has indeed to be scientifically understood, and that behind the miracles of the past there lies a method which may be precisely understood in the present.

Two gatherings were held of those intending to undertake the correspondence course of tuition in the technique of the healing.

OCTOBER FIXTURES.

Our next visit to Melbourne will be from Monday the 21st to Saturday the 26th October, with headquarters, as previously, at The Victoria Palace, Little Collins Street. (Tel. C8340).

Arrangements are being made for a Lecture-Demonstration to be held in the Melbourne Town Hall on Thursday evening, 24th October. Will all friends, actual and potential, among readers of "The Harbinger of Light," who are able to do so, join us on this occasion, bringing with them many other folk to whom work in proof of the reality and potency of spiritual forces should appeal?



THE WITCHCRAFT ACT.

In commenting on the injustice of the Witchcraft Act, which the Spiritualists of Great Britain are strenuously seeking to have repealed, the "Newcastle Evening Chronicle," in a recent issue states:

The law was obviously aimed at witchcraft in its more repulsive and mercenary manifestations than at Spiritualism as we know it to-day—at, that is to say, ignorant, and perhaps also wicked, persons who were able to terrify the credulous, rather than at persons who, whatever we may think of their beliefs, do at least make serious search into the unseen. Now, even if Spiritualism be a bad, a dangerous and a fraudulent thing, you cannot compel people to cease to believe in it by passing Acts of Parliament and sending the believers to prison. Some reason might be found, on the ground of protecting the credulous innocent from the grosser manifestations of witchcraft as it is historically understood, for legislation aimed at such practices, but surely none for putting into the category of witches serious inquirers into things which engross the attention of all people who think.

A FLYING COFFIN.

SYDNEY JOURNALIST'S DEATH-WARNING.

Warnings of approaching death are nothing uncommon in the way of occult experiences. But the kind of warning that came to a Sydney journalist, Boyce Bowden, as related in "Smith's Weekly," is unique for its peculiar weirdness.

A little more than a week before his death Boyce Bowden—well known in journalistic circles—had a remarkable dream which he narrated to his brother professionals. It was not an ordinary sort of dream, he explained, because it seemed so intensely real. It was as if he had encountered the very thing itself—the horrible subject of his dream—and not a mere dream-phantasy. In the words of the Journal quoted: "He dreamt that he was lying powerless in bed. The room was dark. It was night, and the window was half-open. Suddenly he heard something outside—something beating with a dull, furred knock against the pane. It was as if some insect, some form of night-moth, was trying to get in.

* * * * *

"For a long time it blundered and fluttered against the glass. Then, just as the moon came out from a bank of clouds, and sent a sudden flood of radiance into the room, it flew through the window. Unable to move and transfixed with horror, he lay there watching it. At first it seemed like a small white butterfly. But as it circled nearer and nearer his head, with a choked cry he recognised it—it was a flying coffin, covered with white velvet plush, with outstretched wings.

[This very object had actually been on view for some weeks in the window of an undertaker's shop in Elizabeth Street, Sydney, and it is possible Boyce Bowden had seen it.]

* * * * *

"This was the dreadful visitant which had fluttered and beaten like a moth at his window-pane. Now it was flying round his head with two white wings outspread on either side of it. Trying to scream, but voiceless, Bowden strained every nerve and muscle to beat it off. Round and round his head it floated, approaching nearer, and growing more real and bigger with every circle. As it swooped down, until he could almost feel its cold white fur, he made a supreme effort, burst out of his trance—and woke up."

In telling this story to his fellow journalists Boyce Bowden tried to make light of it, though it was plain it had left an unpleasant impression on his brain.

In ten days Bowden was dead!

SCIENTISTS PUZZLED.

Marie MacGlashan Skotnicki, a little Polish girl who has never set foot out of Warsaw, nor spoken any language other than Polish, recently began "babbling to herself in some foreign tongue." Nobody could understand these utterances until scientists, who examined the case, discovered that she was talking pure Gaelic. Her great-grandfather, it is stated, came from the Island of Lewis, off Scotland. Marie, so far as is known, has never spoken with a foreigner, and the scientists are considerably puzzled as to how she is able to reproduce the speech of one branch of her ancestors. This is an "Empire News" item of July 7th.

OUR DEPARTED FRIENDS.

"ALL ROUND ABOUT US."

By SIR OLIVER LODGE.

Considerable space is given in the current issue of the Proceedings of the Society for Psychic Research, to an address on "The Asserted Difficulty of the Spiritualistic Hypothesis" delivered before a general meeting of the Society on a recent date. We cull the following interesting and directly-expressed extract therefrom:

The spiritistic hypothesis, pressed to the full, probably involves far more than we can in our highest flights imagine. It leads us into the region of æsthetics and genius and inspiration and theology. But our ordinary daily life is conducted on lower levels, and for them the simple primitive ideas suffice. Struggling and bereaved humanity seeks to learn something of the fate of its loved ones, seeks to be assured that affection continues, that they are not far removed from us, and that reunion will not be postponed to some absurdly distant date.

My hypothesis, that they are all round about us, in what we call the ether of space rather than in matter; that intercommunion is still possible; and that simple souls may derive comfort from their intuitive perceptions and naive experiences, without being deterred by the difficulties which successful concentration on material mechanism, for the last two or three centuries, seems to raise in their path. After all, it is now found that that material mechanism itself contains more mystery than had been conjectured, and that the full explanation even of it, if ever such explanation is forthcoming, will lead, and already is beginning to lead, towards an idealistic view of existence, not at all dissimilar from the animistic or spiritistic view of the real and permanent universe here and now.

In brief, we are immortal spirits in temporary association with matter. Probably it is through this bodily restriction and isolation that we become individualised and acquire a permanent personality, which hereafter is able to adapt itself to new surroundings, in accordance with the well-studied biological adaptability of the rest of animate existence.



PROTECTION OF MEDIUMS.

On the editorial page of the May issue of "Immortality" we read that Spiritualism has been recognised as a religion in New York State since 1914, though this has not prevented continuation of the persecution of mediums. In spite, too, of later legislation in their favour, they have still been liable to arrest, and have been fined or imprisoned according to the view of the presiding magistrate.

However, in the States, as in England and elsewhere, the conduct of many of those prosecuted had in some measure justified the attitude of the authorities; such as these have always been 'obstacles in the progress of the movement and a menace to the well-being of worthy mediums.'

Spiritualism, however, has nevertheless progressed and extended its activities, the effect of the injustice being a closer linking together of the various branches and churches, until, in January of this year, they united in sending a bill to parliament supported by the leaders of all Spiritualistic bodies. This bill "eventually was passed successfully by both the Assembly and the Senate, and in spite of

(Continued on Page 676).

PERSONAL.

NEW ZEALAND SUPPORTER GOES HOME.

It is with very great regret that we note the passing to the higher life of Mr. J. A. Forbes, of Oamaru, New Zealand. The call came towards the end of August. He was 75 years of age and his illness was of brief duration. The remains were cremated at Anderson's Bay 'Crematorium on August 27th, the services being conducted by Miss Burgess and Mr. Ridd of Dunedin.

Our deceased brother was a native of Scotland, who came to New Zealand 50 years ago, and for several years he was associated with the Bank of New Zealand at Gore, Riverton and elsewhere. For many years subsequently he carried on a bookselling business at Gore, in the South Island, and on relinquishing the business he generously gave his lady assistants the privilege of carrying it on.

He was not only an enthusiastic Spiritualist, in which cause he rendered yeoman service, which was recognised throughout the length and breadth of the Dominion, but also actively engaged in humanitarian work of various kinds. He was, for instance, a deadly foe of the vivisectionist and was also a staunch temperance supporter. He was, moreover, the antagonist of all who tolerated cruelty to animals, and in this connection was the founder of the Animal Welfare League in New Zealand. Furthermore, he was very fond of little children and in their interests established the Band of Mercy in Oamaru.

His life, in fact, was filled with good deeds and in addition to all the other activities named he never tired of holding aloft the alluring torch of Spiritualism. In this connection he will be greatly missed, and we may add personally that there was no more enthusiastic supporter of "The Harbinger of Light" in the Dominion than the true and loyal friend whose passing we now record. He leaves a widow and son to mourn his departure and to each of them we extend our sincerest sympathy.

MR. BLOOMFIELD'S ILLNESS.

It is with very much regret that we learn there is practically no improvement in the condition of Mr. M. J. Bloomfield, Hon. Sec. and Speaker of the Victorian Association of Spiritualists. Fully twelve months have elapsed since his health gave way under the strain associated with his healing and other work, and during the whole of that time he has been quite unable to attend to his business affairs.

Although there have been fluctuations in his condition, there has been no sustained improvement of a marked character, and we are informed that he is still very ill, being practically confined to his bed. We deeply sympathise with our friend and brother in his very trying affliction, and it may be added

"The Harbinger of Light."

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

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that the many inquiries received day after day from far and near indicate the widespread measure of the sympathy extended towards him by a host of friends.

Our sympathy is also extended to Mrs. Bloomfield in the sore trial she has to bear, and we can only express the hope that, as time goes on, an improvement in her husband's health may supervene and that eventually he may be restored to normal strength.



"BAD NEWS!"

AN EXTRAORDINARY INCIDENT.

In the June issue of the "Revue Spirite Belge" Mr. Van de Voorde tells of a spirit communication which correctly told of the death of a distant relative of the sitters. This occurred on October 16th last.

The writer, who lives in a first floor apartment, had gone down, one evening about ten o'clock, to see a friend and his wife who dwelt on the floor below, finding them engaged in a psychic experiment. A spirit communicator, purporting to be the mother of the lady, had just announced, in English, "Bad news." In spite of the interruption due to Mr. Van de Voorde's arrival, the communicator went on, giving the information that "Florimond" was dead. This was the name of an old gentleman distantly related to the sitters. The message continued to the effect that death had taken place about four o'clock that afternoon. Other details were given in English and Flemish

The seance finished, and all three persons discussed this piece of news, which they regarded as false. As they were speaking, the telephone bell rang. It was an announcement from the sister of Mr. Van de Voorde's friend—to say that "Pere Florimond" was dead!



Rev. F. C. Spurr and Cremation.

To the Editor of "The Harbinger of Light."

Sir,—Many of your readers will have read with interest the views of the Rev Mr. Spurr upon cremation in the August issue of the "Harbinger."

Does Mr. Spurr, however, truly voice the objections of the heart to cremation, as practised? Many realise that our bodies are but the medium of expression of our "very selves" and that upon the death of this medium a new one awaits our personal individuality and one in which we can operate intelligently as before. Nevertheless, we also realise our limitations in communications as between the two types of bodies as mentioned.

Is it, therefore, altogether unreasonable that we shrink from imagining the corruption in the body of one we have loved, especially as it takes in some cases some time for corruption to take place. The thought of immediate cremation is akin to the witness of the sudden tragic death of a friend. The shock to the system is greater than if the death had been gradual and expected.

Is it not the "shock" of cremation from which we recoil, and would the "way out" not be possible along the line of greater time between the passing of a dear one and the "purifying" effects of cremation?

When the laws governing the conditions of communication between the earth and astral spheres are more completely understood, and practical mechanical means of such communication discovered, we may welcome the present practice of cremation, but until then the heart rather than the head will need to be considered.

The moral—there is always that—is for us to take more time than we do in the future practical possibility of Spiritualism, that its comforts derived from its knowledge may increase in our own time.—Yours, etc.,

Ivanhoe.

F. J. T.

PROTECTION OF MEDIUMS.

Continued from Page 674.

considerable opposition, was approved by Governor Roosevelt of New York State."

On September 1st the new Act will take effect, acknowledging and safeguarding those sensitives who are affiliated with, and working under the auspices of, recognised churches and societies.



The Bishop of Birmingham.

To the Editor of "The Harbinger of Light."

Sir,—A precis of a correspondence with the above may be of interest. I received a prompt and courteous reply to my letter of appreciation on the Bishop's book: "Should Such a Faith Offend?" The Bishop said he had made no mention of Spiritualism in his book, because a lecture on the subject by him was published some years ago.

He says that the evidence for survival, "as produced by Spiritualists" (I here remind him that he should have added: "in conjunction with spirits under divine sanction"), has not yet satisfied me. "I think this is the attitude of most men of science," he says. I remind him of his fellow townsman, Sir Oliver Lodge and dozens of others, who admit our hypothesis.

The Bishop then quotes Sir James Frazer, "a distinguished anthropologist, who deals trenchantly with all such pretended phenomena." Sir Arthur Keith is also a distinguished anthropologist, and because he can't find a soul in our innards, says we have none. It would not be healthy for the churches if we all followed this "distinguished anthropologist."—Yours, etc.,

PETER TROLOVE.



More About Fairies.

To the Editor of "The Harbinger of Light."

Sir,—In your July issue in the article, "Fairies and Flowers," I notice that your correspondent wishes to hear of further incidents in connection with the Fairies. Perhaps the following experience may be of interest.

Some years ago, in early spring, I was engaged in stumping a paddock that is partly enclosed by volcanic land, with rocks scattered over it. The time was about eleven o'clock and it was a bright, warm morning. Looking towards the rocks my attention was attracted by the bright green of a sloping patch of grass, in shape a rough oval and nearly surrounded by small rocks, the opening being at the lower end.

While looking at it I saw a number of little people; advancing toward the opening, they appeared to be about six inches in height. They were led by a little lady who was walking a short distance in front. Her face was white and of a fine aristocratic cut and very gracious and pleasant. She had on a rather long dress of some filmy material slightly yellow like old lace, and she held up the train with her left hand and carried a wand or sceptre in her right hand, made of what looked like ivory and beautifully carved towards the top.

The little lady walked up the centre of the oval to nearly the top and then turning to face the crowd, who stayed at the opening, sat down on a small rock, as if it were a throne, and was apparently addressing her subjects. Suddenly she stood up and pointed with her wand in my direction and evidently said something about me, for I saw the little white faces turn towards me. They appeared about the size of a shilling and not like the little queen's but broad and flat. Instantly they all vanished. The crowd were in brown clothes, but I could not distinguish the shape of their garments.

I was standing about forty feet away.—Yours, etc.,

T. N. BROCCAS.



Spiritual Healing.

To the Editor of "The Harbinger of Light."

Sir,—The subject of so-called "spiritual" healing is becoming more widely understood and applied than formerly, and I suggest that a term be applied to it more in accordance with the actual force used than the word "Spiritual" implies.

The method of healing under notice has been popularised in Australia through the commendable activities of Mr. Victor Cromer who gave the term "Vrillic Force" to the

power used. The application of the term "Spiritual" to this power is a misapplication in the sense that a spiritual being or law is involved. The power to use this force is inherent to all people and those actually using it are merely demonstrating the fact that it may so be used. The energy utilised is the vortexial or etheric currents which vitalise worlds and planets. By practise and study of the natural laws involved, the human body may be made a channel for the reception and giving forth of these vivifying currents. The same laws are involved, whether the demonstration of the powers be termed Spiritual, Christian Science, Mental Healing or Magnetic Healing.

True Spiritual Healing is of extremely rare occurrence, and will never be mistaken for the powers under discussion for it results in immediate, instantaneous wholeness of body and mind. Since the use and practise of healing by the use of the vortexial currents involves the law of vibration, perhaps some of your readers familiar with the language of definition can suggest a name for this Science which will be comprehensive of its activities and expression, and without infringing on a term which should be reserved for the highest manifestations we can formulate.—Yours faithfully,

J. R. ATCHERLEY.

21 Turner Avenue, Glenhuntly.



The Land of Nod.

To the Editor of "The Harbinger of Light."

Sir,—I think our Theosophical friends claim that the "land of nod" and the Astral plane are identical, and that our spiritual selves can have a little ramble thereon whilst our coarser and material body is wrapped in slumber. Here is a personal experience.

During a sojourn of some sixteen years or so in the city of Sydney I was associated with the Municipal Fruit Market in business. Amongst many acquaintances and friends made there were two which for the purpose of brevity and convenience, we shall know as "Jack" and "Joe". They had something in common inasmuch as both were quite candid as to their disbelief in God and a here-after life, and were fully convinced death meant annihilation.

But I am pleased to relate that after a good deal of patience and tact, and thanks to some knowledge of Spiritualism, I was successful in bringing some light and hope into their previous cheerless souls. I was greatly surprised one morning to miss "Jack" from his usual place in the market and a few hours later to hear he had "passed on" as a result of pneumonia. And a short time after "Joe" died with a very distressing malady causing paralysis of the legs.

It was indeed very pleasing to me when I met them both again in the "land of nod," but the remarkable part about it was that I realised I could only be with them for a limited period and would have to return to my home.

"Jack" asked me to feel how solid his hand was, and seemed desirous that I should let his friends know of his survival. "Joe" was in ecstasy over regaining the use of his legs and remarked: "See how I can run," and suiting the action to the word did a little sprint, after which I congratulated him heartily.

I feel they both "came back" out of gratitude and as an act of duty, and having fulfilled same they have possibly now much to learn in their new spiritual home as I have not had a repetition of the experience.

Your recent number of the "Harbinger" enjoining Spiritualists to be up and doing, was to the point, and this little experience shows what good can be accomplished by those who have the knowledge and the tact when opportunity offers. I feel sure both passed away with the greatest hopes for a future life, provided by a just and loving God and without fear of eternal damnation.

W. S. PALMER.

Sydney.



Reports of Societies.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The following members have been elected to office for the ensuing six months: President, Mr. W. H. Lumley; Vice-President, Mrs. R. Callan; Treasurer, Mr. W. Regan; Secretary, Miss G. Gardiner; Musical Director, Mrs. S. McCormack; Leader of Groups, Mr. Otto Waschatz; Guardians, Mrs. Martin,

Mrs. Peach, Mrs. Gardiner; Watchman, Mr. W. Regan; Welcomer, Mrs. A. Hiss. Permanent positions: Trustees, Mr. W. H. Lumley, Mrs. R. E. Waschatz, Mrs. R. Callan; professional auditors, Messrs. Pyke & Hosking.

At the morning services discussions have taken place on Pope's poem "Essay on Man," which have proved both interesting and instructive.

The attendances at our afternoon Mediums' Symposiums have been very encouraging, and we wish to thank the following workers for their services. Madame Orion, Mesdames Peach, Martin, Shrader, Bromley, Potter, Buckley, Thurston, Smart, Shaw and Forscutt.

Very instructive and spiritual addresses have been delivered at the evening services by the following lecturers: Mr. J. Kincaid Symons, "The Mountain Top"; Mr. Otto Waschatz, "Man, Maker of his Destiny," Miss Gertrude Gardiner, "The Serpent in Eden," Mr. W. H. Lumley, "Jesus and the Woman of Samaria." The clairvoyants at these meetings have been Mrs. Peach and Mrs. Martin.

Hearty good wishes to our Editor and kindred Societies.
GERTRUDE GARDINER, Hon. Sec.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

The Sunday evening services have been exceptionally well attended during the past two months. Mr. Moorey has not failed in his efforts to make his lectures attractive and helpful, whilst our thanks are due to Mrs. Murray, of Malvern, also to Mr Little, with his concert party on Mr Moorey's rest Sundays. Mrs Douth, Mrs Grant and Mrs Eaton has rendered valuable assistance at some of the afternoon meetings.

A recently formed health class, with Mr Moorey as leader, is already bringing some wonderful results. Mr Moorey, assisted by a few selected healers, carries out healing methods which are unique and are, in the main, and as far as we are able to judge, original. We shall be pleased to report further progress upon this new work a little later on.

WM. GREENWOOD, Recorder.

CHURCH FOR ALL, NORTHCOTE.

Mr. F. Drake having finished his series of lectures with a record attendance, was followed by Mr F. Johnson, our President, whose subject was "Thinking," Madame Moreh on "Palmsistry," and Miss Codling whose fine inspirational address on "Tolerance" appealed to both old and young.

During the month, part of the orchestra had an invitation to play at the Central Mission Anniversary services, which proved very successful.

The usual social and dance was held on Saturday, Sept. 14th and was another unqualified success, everybody enjoying themselves.

We wish success to all sister churches, and the speedy return to perfect health of the Editor of "The Harbinger of Light."

(Mrs.) E. WALLER, Secretary.

MALVERN SPIRITUAL CHURCH.

Our work at Malvern during the past month has proceeded apace and has been of the usual high standard. A fortnight's compulsory holiday through illness deprived us of the assistance of our President, and we are thankful to have him with us well again.

Our afternoon services are well attended and we have much appreciated the valuable spiritual assistance of Mr Stan Walsh and the friend who spoke through him. Also the splendid spiritual assistance rendered by the following message-bearers: Mesdames Murray, Satterley, Potter, Hogg, Peach, Verner, Ingram, Smith; Misses Starr, Bracken, Vroland and Mr. Hayhurst; and the following healers, Mrs Betts, Mrs Hey, Messrs Beggs, Gairn, Midolo, Austin, R. Smith.

Our evening services have been much appreciated by members and visitors alike and the following workers have given great service: Mr and Mrs R. Smith, Mrs Murray, Mrs Douth, Mrs Hogg and Mr Gill and Mrs Bell Jarvis and Mrs Satterley.

Mrs Bell Jarvis has opened a practical spiritual Psychology class, and Mrs Murray is opening a healing Psychology class; both of these classes are in the interest of the church, financially and otherwise, and the efforts are much appreciated by officers and committee.

Greetings to the Editor of "The Harbinger" and kindred Societies.

WM. SHERBURN, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

During the past month we have been steadily going forward, our meetings being fairly well attended. Mrs Hanger has been suddenly called back to Sydney owing to the ill health of her son, but we are pleased to report that he is very much better again.

During Mrs Hanger's absence we have been fortunate in securing the services of Mr Brooks, Mrs. Austin, Dr. Payne Philpots, and Mr Howard Edie, each delivering an uplifting message, and with the assistance of our psychic workers, Mr Stokes, Mrs Stewart, Mrs Broad, Miss Major and Miss Hanger, have been the means of holding together our congregation and also bringing new faces into our midst.

Our healers have also to be thanked for their never-tiring efforts in bringing relief to the suffering ones. We have been very fortunate in having the assistance of leading artists, thanks to the never-tiring efforts of Mr Stan Brooks, and we take this opportunity of thanking these friends for the splendid way in which they have helped us.

With best wishes to all kindred Societies, and success to our Editor for the effort he is putting forward in bringing the truth to the people.

P. J. STOKES, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

We have made steady progress during the past month. The attendances, though not exceptionally large, have been appreciative.

On August 18th and 25th our leader (Mr Hayden) continued with his series of addresses on the Book of Revelation, which

have been very instructive to all. On September 1st we again had Mr and Mrs Jackson, Mrs Jackson giving an inspirational address on "In Tune with the Infinite," while Mr Jackson followed with the demonstrations. On 8th September Mr and Mrs Smith took the service into their capable hands. Mr. Smith giving a short but to the point, address on "Our Thoughts and Spiritualism," Mrs Smith giving the flower demonstration.

We desire to thank the following for their services during the past month: Mr and Mrs Jackson, Mr and Mrs R. Smith, Mrs Smart, Mrs MacDonald and Mr Hayden.

The Church Committee have decided to hold a Bazaar on the 23rd of November and would welcome any assistance from sister Churches and Societies. All those desiring to help please write to Wm. Brierly, 8 Learmonth Street, Moonee Ponds.

With all regards to kindred Societies and the Editor of "The Harbinger of Light."

WM. BRIERLY, Secretary.

BENDIGO CHURCH OF SPIRITUALISTS.

Well attended meetings and a growing interest in Spiritualism has been in evidence lately. Several successful socials have been held, which included fancy dress, etc., for which prizes were given.

Some attention has been given to the development of promising mediums. Preparations are being made for the anniversary next month.

H. GREIG, Recorder.

NEW SOUTH WALES.

HOLLYROOD SPIRITUAL CHURCH, SYDNEY

During the month the services have been conducted as usual under the leadership of Mrs Eleanor Morrell, and her inspired lectures have given much food for thought. On the 18th August Mr Wyndham Heathcote took the evening service and the members were all deeply interested in his sermon "Why I Left the Church?" On the 25th Mr Alf Rayner delivered a trance address which was appreciated by all.

The Lyceum has been better attended and much good work continues to be effected at the Healing Circle.

Our socials for the month proved both socially and financially beneficial. With best wishes to the Editor of "The Harbinger of Light" and all sister Churches.

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

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Good audiences have attended the various services held during the past month. The church is still making headway, several new members having united with us during the past few weeks. Our grateful thanks are offered to the following capable and earnest workers: Mesdames Rose Weeks, Redfern, Saaryarvi; Messrs. McLeod-Craig, Cohen, Calnan and Harris.

The "At Home" held on Saturday, August 17th, proved a great success, Mrs Redfern being the guest of honour. Mrs Rose Weeks, Mr Calnan and Mrs Haynes, contributed the lectures. We were favored with some good artists, including Mrs. Haynes and Lyceum children, who added to the enjoyment of those present.

Our thanks are accorded to the workers who have in any way assisted toward the success of the events of the month.

D. NETTLETON, Recorder.

THE CHURCH FOR ALL, SYDNEY.

Mr Vale, who recently returned from India and who is a monk of St. Ramakrishna, continued his series of lectures on "Vedanta" during the last month. These have been well attended and much appreciated, as the philosophy is much akin to Spiritualistic beliefs and tends to give us a better understanding and acceptance of other people's idea of God. Mr. McLeod-Craig also gave an interesting address on "The Light of the Pathway" in which he introduced many of his experiences of the help and comfort obtained by the understanding of Spiritualism.

By the able demonstrations and the proof of the continuity of life given by our leader, Mrs Arthur, quite a number of new people have become interested and attendants of the church.

At our "At Home" this month there was a good gathering and the following mediums gave excellent readings after tea had been served. Mesdames Hopkins, Marshall, Nash, Taylor, Arthur and Mr. Larkins. We have to thank Mrs. Caunter and Mrs Burt for providing the refreshments.

MARY ARTHUR, Hon. Sec.

QUEENSLAND.

FOUNDATION OF NEW HALL LAID.

On a site in Mein Street, Brisbane, where some years ago a dedication stone was placed by Sir Arthur Conan Doyle, a social hall is in process of construction for the Spiritual Church, Brisbane. The building will be of brick, and will measure 42ft x 45ft, with a basement of 40ft. x 25ft. It is the intention of the church authorities later to build a church proper on the corner of Mein Street and Boundary Street, adjacent to the hall.

The foundation stone of the hall was laid on August 10th by the president (Mr S. B. Elkin), "to the greater glory of God and the brotherhood of man." Mr Elkin said the laying of the stone was the outcome of many years of hard work, and marked an epoch in the progress of Spiritualism in Brisbane.

Mr. Elkin was presented with an engraved silver trowel, as a memento.

Mr John Chambers (senior vice-president), remarked that members looked forward to the consummation of their great ideal of building a church.

"This is a red-letter day for Spiritualism in Queensland," said Mr P. N. Humphreys who expressed the hope that, instead of scattered units, Spiritualists would become a more united body and come into being as a spiritual church.

Mr C. S. Payne (treasurer), said the building of their hall had been made possible by the co-operation of Spiritualists.

Messrs. T. Mee, W. G. Kerlin (vice-president), G. Knight (Melbourne), G. Berry (Centre of Spiritual Research), D. Macdonald, A. G. Gentner and Madame Loft, also spoke. Mr Knight remarked that they in Brisbane had given a lead to Spiritualists in Melbourne, who also were looking forward to the establishment of their own church.

Mr. Gentner described the beginnings of the movement in Brisbane, and said the new church would be on the same standard as other registered churches. He mentioned that many gifts of money had been received towards the building of the hall, including one donation of £50.

The honorary architect for the hall is Mr. S. Emmett A.M.I.E., and the builder, Mr. C. A. Roper (West End).

A. G. GENTNER, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

We have again had a very successful month, our meetings being well attended, in spite of repeated wet Sundays, our platform has been occupied by Rev. Lily Lingwood-Smith, Ps.D., Rev. Maisie Born, Bro. E. W. Lowe and Miss Archer.

The Tuesday Flower Psychometry Service by the Pastor have given opportunity for many seekers to get help, comfort and advice. The Busy Bees "At Home" is very popular with a short address on occult matters, then experiences are given and questions and answers. Afternoon tea concludes session. In the evening the Pastor conducts an open public seance in aid of the Building Fund.

On October 12th, 13th and 14th we are having a "Back to the Order of Light" anniversary celebration. All old members who are away have been invited and we are looking forward to a happy time.

On September 13th, Mr and Mrs Grossmith, members of the Order, who for some time have resided in Melbourne and are now on their way to England, arrived by boat at our harbour, and we had a social gathering at the Pastor's residence to wish them God Speed and a pleasant journey.

W. T. LINGWOOD-SMITH, Hon. Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

Apart from preparations for our anniversary services our activities have been carried on as usual. The speakers and mediums on the platform for this month have been Mesdames Batger, Kirby, C. M. Hill, M. McDonough, E. Over, Hooper, J. M. Watson; Messrs J. Roberts, R. Woods, A. L. Richards and W. Hawkes. The usual "At Home" was held this month, also a message afternoon towards Bazaar funds. Social evenings are to be held each month, which should do much to strengthen friendliness among members and newcomers.

Our 24th Anniversary was held on August 11th, when, in spite of inclement weather there was a good attendance and much interest was manifested in the services by supporters and strangers. A special service was held in the afternoon, conducted by Revs. M. M. McDonough and C. M. Hill, Mesdames Hooper, Truslove, J. M. Watson; Messrs A. L. Richard and J. Roberts, all giving clairvoyance and delineations. Vocal solos were rendered by Miss V. Rutherglen and Mr H. Finlayson, the service being choral with Miss I. Challis at the organ. Short summaries of the history of the church from the early days of its incorporation were given by Mesdames McDonough and Watson, and Messrs McDonough and Richards; the Secretary, Mr A. E. Challis giving a short report of this last year's progress.

In the evening Mr Greave's orchestra was in attendance, and rendered a full choral service, selections from Handel Mozart Schubert being much appreciated, as was also a vocal solo by Miss Menzies and a violin solo by Mr Greaves. A trance-address was given through Mrs Batger, her control taking the subject "Our daily Bread," and expressing some very fine and uplifting thoughts. Clairvoyance from flora and aura followed by Mesdames M. M. McDonough and J. M. Watson. The Secretary reported on the year's progress of the Building Fund.

An anniversary social held on the following Friday was well attended, when games, dancing and competitions formed part of an enjoyable programme.

BRANCH CHURCH—VICTORIA PARK.

The initial services of a branch of the above church were held on Sunday, 18th August at Victoria Park, being well attended by residents of that district and officers and helpers from the Mother Church. At the afternoon service an address on "Progress" was given by Mrs Kirby, summed up in the symbol of a tree sending out its branches. The chairman, Mr A. E. Challis, spoke of the advisability of opening a branch church—in various districts from the incorporated church. Mr J. Roberts also spoke appropriately in the same strain. Clairvoyance was given by Mesdames M. McDonough, J. M. Watson, P. Wilson. Vocal solos were contributed by Mrs. Flack and Mr H. Finlayson. Divine service was held in the evening, Rev. McDonough's control speaking on the "Spreading of Truth," and messages being given by Mr A. L. Richards. Donations presented by members of the Perth Church were:—Collection plates, Mrs Bick; vases, Mrs. Ware; Pot plants, Mrs Pickering; promise of hymn-books, Mr Jeffries and Mr Flack.

That a branch church has been formed from the Mother Church is, we feel sure of advantage to residents of the district, and we wish the branch every success.

IDA CHALLIS, Recorder.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Sunday, the 7th of August, marked the seventh anniversary of Mr R. A. Webb's resident speakership of our church. Mr F. Turner, and Capt. Petersen, spoke in warm appreciation and eulogy of Mr and Mrs Webb's services.

The subjects of discourse during the month have been as follows—"Spiritualism as Propaganda and as an Organisation," "Some Steps to Spiritualism," "Automatic and Inspirational Writing," "The Witnesses of Spiritualism," "The Attaining of

Unfoldment," "Some Thoughts on the Study of Spiritualism."

On the 15th the mortal remains were interred of Mrs Daniels, an old Spiritualist and former member of our church.

The Lyceum on Sunday the 18th was addressed by Mr F. Turner. His subject was "Angel Messages." His remarks were listened to with interest and appreciation. The following subjects have also been given in the recitations and teaching of the Lyceum: "Health is Wealth," "The New Era," and "Home."

The Fancy Dress Social was a great success. The winners of the prizes were: Mr Murray, Winnie Murray, Miss Strong, Elva Harris, Mr Duguid and two little people were given consolation prizes, Ethel Parkins appearing as a fairy. The judges were Mrs Aitken, Miss Petersen, Mr Blenkinsop and Mr Gilchrist. Their task, seeing that the competition was so abundant and clever, was a difficult one. Miss Mackenzie, as "Miss America," gave a fine exhibition of step dancing.

The classes, Library and the literature table, continue to be a valuable and successful portion of the church's work.

GEO. BODELL, Hon. Sec.

NEW PLYMOUTH SPIRITUALISTS CHURCH.

Our church was favoured from the 14th July until 4th August by a visit from Mrs Webb, president of the Wellington Spiritualist Church (Inc.) This period of revival was the occasion of much spiritual headway for our church. Those who came to seek had reasons to know that the power and force of her messages were balanced in the care and direction of an advanced, and capable control. During her stay in Plymouth she made many happy visits to old friends, and she was the centre of many social evenings, at the homes of our members. She is well known to Spiritualists in Australia, and we wish health and happiness to this pioneer worker for the cause she works so valiantly for.

Greetings to Australia and its "Harbinger."

S. A. NORRIS, Hon. Sec.

REPLIES TO CORRESPONDENTS.

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

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

- H. C. (Bell-bird, N.S.W.): Have received nearly 2,000 names and are despatching at rate of 200 per month, expense too great to forward all at once although we would like to. From start to finish each name and address received costs us 1/5 by time second copy has been forwarded. Yours will be attended to as soon as possible.
- H. H. (Sydney): We consider we had quite good authority for the news item re Roman Catholic Bishop's pastoral letter in South America approving Spiritualism. It was, therefore, published in good faith, and until we hear from the same source that there has been any error in the report we must allow our Sydney correspondent's challenge to stand over.
- C. S. (Claremont): Received too late to give attention for publication in this issue.
- H. H. (Christchurch): If we can obtain pamphlets about the book mentioned—Oahspe—we may be able to arrange for their insertion in this journal.
- A. F. (Stoke): Many others experience similar answers to prayers.
- H. T. (Coves): Pleased to hear from you after so many years, but sorry am unable to write to you personally.
- A. W. (Auckland): We hope to be able to offer a reply to your question in next issue.
- H. L. M.: The incident is too "miraculous" to warrant publication without being amply corroborated.
- O. W. P. (Bendigo): We will use unexpired subscriptions as you suggest. Accept our appreciation.
- E. L. H. (Canada): Many thanks re references to "Harbinger." We are naturally proud of your statement that this Journal warms your heart more than anything else in your cold country. Good luck.
- A. W. J. (Sydney): We note what you say regarding our starting 5/- fund to meet propaganda expenses. Will look into it. Your contribution much appreciated, will be used to best advantage, others may follow.
- P. J. E. (Wanganui, N.Z.): Your article unsuitable this paper, on top of which your writing almost undecipherable through being written in pencil.
- P. E. W. (Cape Town, South Africa): The merit of your poem is in inverse ratio to its length. It certainly is a long one.
- A. C. E. (Aberdeen, Scotland): We are very pleased new cover design and color please you so much. It has already done much to help the cause in this distant land. Kindest regards.
- L. E. P. (Perth, W.A.): When sending out free copies of "Harbinger" we never notify recipient who has supplied name and address. This rule is never broken unless by special request.
- R. A. B. (Auckland): We have the largest stock of books on Psychic matters in the Southern Hemisphere, new books are always coming to hand.
- P. H. (Ballarat): Regret we will not have space in our November issue for your poem, we will notify you when to send along, at first opportunity.
- E. A. H. (Cottesloe Beach): Thank you for names sent in. We agree with you that "The Aquarian Gospel of Jesus the Christ" is a wonderful book and should be read by all. We are looking into the matter of your article "Peace" and will notify you in due course.
- J. T. (Palmerston North): Very interested in your letter and experiences. Books on mediumship that will help you very considerably are: "Psychology and Development of Mediumship" (Leaf) and "A Guide to Mediumship" by E. W. & M. H. Wallis. We share your convictions in reference to earnest prayer.
- A. W. P. (Sydney): The Editor, Mr. W. Britton Harvey, has been again confined to his home during past two months, but hopes to return again to his office within next week or so. He appreciates your very complimentary comments on the "Harbinger."

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