

# The Harbinger of Light

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

Founded in 1870

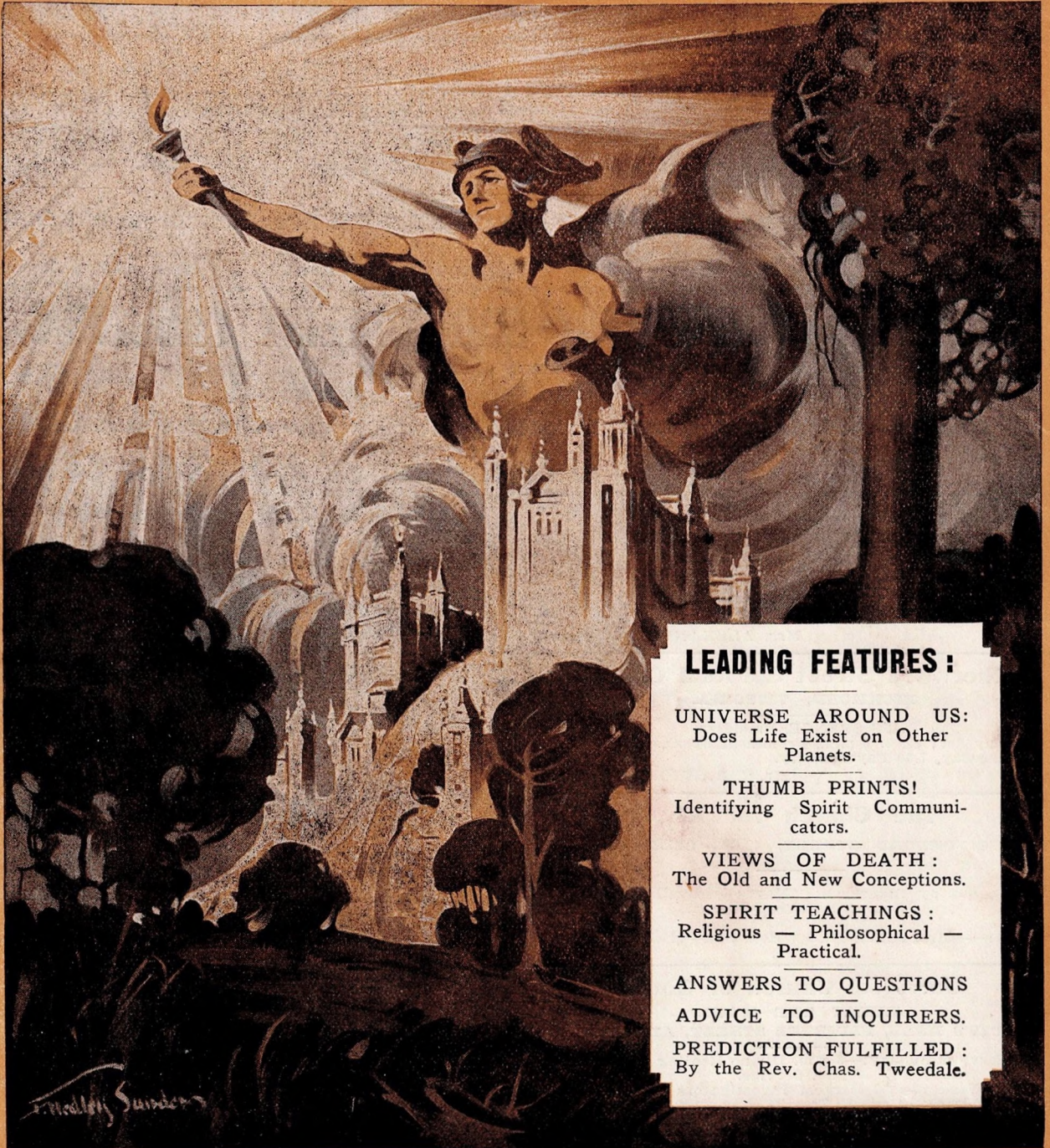
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Edited by W. Britton Harvey:

DECEMBER 1st, 1929.

Author of "Science and the Soul."

## "The Harbinger of Light"

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## THE EDITORIAL CHAIR

### A Question of Outlook.

It makes all the difference—one's outlook on life. View-points differ considerably. To be able to see the earth-life in its right perspective is no small achievement. The failure to do so is responsible for much of the unhappiness that settles down like a dark cloud over the minds of those who have met with sorrows and disappointments. The sorrows and disappointments are inevitable. They come to all of us in one way or another. But the dark cloud is not inevitable. In fact, it has no right to be there. When it does come, as the result of adverse experiences, it is because we have not learned to see life and its events in their true perspective. The picture, as we view it, is out of drawing.

\* \* \* \* \*

What is the true perspective? Simply put, it is this: The earth-life is no more than an episode in the long, long history of the soul. Proportionately with that whole history, the earth-life is exceedingly short, in point of duration. Its value, moreover, is only derivative. That is to say, regarded as an end in itself it has no particular value. Apart from its place in the scheme of spiritual evolution it would be, as so many people do, indeed, feel that it is, a meaningless, purposeless, futile phenomenon:

For in and out, above, about, below,  
'Tis nothing but a Magic Shadow-show,  
Play'd in a Box whose Candle is the Sun,  
Round which we Phantom Figures come and go.

What value the earth-life possesses it derives from the effect it produces, or the influence it exercises, on the soul's evolution. By the "soul" we mean here the man himself as a spiritual being, as

distinguished from the body—or bodies—in which he has a temporary dwelling. The man himself—not his body, nor his bodily life—is the important matter. And he is essentially an evolving organism.

Granted that he has "a past," it is more to the point to realise that he has a future whose glory is beyond all conception. Even to attempt to picture it baffles the most active imagination. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." This is a prospect of Reality—not a dream—not a theological figment—but an absolutely sure and certain thing, awaiting every man impartially, without favour, distinction or difference. Powers, graces, virtues, inconceivable in their immensity, are already lying latent within him. They will all be developed in the future. The man will become Superman. The Superman will develop into something too stupendous to contemplate.

\* \* \* \* \*

No wonder St. Paul exclaimed, when referring to the sorrows and disappointments of earth-life, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Paul had caught a vision of things to come. He knew something, at least, of the glory beyond all expression, that was waiting for every man in the coming life. He saw the earth-life in its right perspective—that is, in relation to the whole of the soul-life—and valued it accordingly. As a consequence he was able to regard earth's worst afflictions with equanimity. To him they were almost a negligible quantity.

Not that the earth-life has no value or meaning at all. Its value really consists in its being an intensive training school for this particular phase of spiritual evolution. Notwithstanding all its adversities, hardships, and difficulties, it is worth while on account of the contribution it makes to the man's development.

\* \* \* \* \*

Mr. Robert Blatchford recently referred in a London journal to the sad case of a certain Professor Oldfield—"a famous man of science"—who, at the age of 71 years, took his own life. Not long before, he had lost his wife to whom he was deeply attached. The sorrow was an overwhelming one to him. The dark cloud of despair and hopelessness settled down on him to such a degree that he felt he could no longer face life. He left a note in which he wrote: "I have fought as long as I could, and cannot do any more. I cannot get over her loss. Hopeless and too utterly miserable."

Very pathetic! Very, very sad! But how unnecessary the tragic act! Had he but known—this famous man of science—the plain, simple truth about life here and hereafter, how differently would his mind have re-acted to Death's visitation! Doubtless, he would still have felt the loneliness, the bitterness of bodily separation from his beloved partner. But with the vision before him of the splendour awaiting both himself and his wife, with the consciousness that the light affliction was but for a moment, with the assurance that he himself

in briefest time would be passing through the same secret door to the greater life beyond, Professor Oldfield would surely have waited courageously and hopefully for his own call to come. He could not then have been reduced to a state "hopeless and utterly miserable."

\* \* \* \* \*

Robert Blatchford remarks that had the Professor been a Spiritualist, he would not have committed suicide. We believe that is true. For the Spiritualist is taught by his Spiritualism to maintain his balance through all the vicissitudes of life. He sees the earth-life in its true perspective. He has a just sense of proportions. And, therefore, the Spiritualist is better able, perhaps, than many others, to bear up under the heaviest shocks that the earth-life can deal out to him.

Over and above all the Spiritualist has the immense advantage of knowing from experience that death is not an end but a beginning. He **knows** there are no dead. And in thousands of cases, where this knowledge obtains, there is scarcely even separation. For they come back—those who are now in the spirit life—bringing the assurance of their continued existence, and of their never-ceasing interest in us who yet remain in the body.

\* \* \* \* \*

If only the world at large could know this marvellous truth! If only, even, our learned men of science could add this stupendous fact to their store of knowledge! There lies the tragedy—the most momentous truth of all is not known! Professor Oldfield, as Robert Blatchford says, "broke his heart because his wife was dead—and there is no death."

## WAYSIDE NOTES

### Dean Inge on the War-path.

Dean Inge is admittedly a man of considerable weight in intellectual circles. His position as Dean of St. Paul's, London, gives him additional prominence. But he is surely undermining his own high reputation as a thinker and critic by frequent ill-considered generalizations, which not only gave offence to many people, but, like most generalizations, are very wide of the mark.

The British Labour Ministry, at the present time, is smarting under the Dean's acrimonious reflections on the Labour Party in general. Mr. Montague, under-Secretary for Air, retorts that the Dean's gibes are "prejudiced, un-Christian nonsense". Mr. J. A. Ponsonby, Under-Secretary for Dominion Affairs, is also annoyed because Dean Inge criticizes too freely and unfairly the reception given to English emigrants in the Dominions, and advises the Dean, if he really wishes to help the persons he professes to be interested in to "keep in closer touch with the actual facts."

Dean Inge, who is sufficiently versatile in his favourite amusement of tilting at windmills, has also thought fit to make an attack on Spiritualism. How much he knows about Spiritualism is a secret he keeps to himself. But whatever his knowledge of the subject—or ignorance—he has no hesitation in including Spiritualism in a general assault he makes, in the London "Evening Standard," on the superstitions of the age. In one breath he condemns necromancers, Christian Scientists, Spiritualists, quack practitioners, and "the whole crew of occultists," whom he would like to see "as obsolete as astrologers and witches"

We might adopt Mr. Montague's words quoted above, and call this sweeping generalization of the Dean's, "prejudiced, un-Christian nonsense." No sane man, who has given even one hour's serious consideration to the case for Spiritualism, could speak of the subject in such supercilious terms as the Dean uses. It is a curious but well-observed fact that men of high intellectual calibre are very often the least fitted by temperament to weigh causes. The mental discipline that should (we naturally suppose) result in large-mindedness, and broadness of outlook, seems to operate in them in the very opposite direction. They become narrow, one-eyed, prejudiced.

Thus Dean Inge, in spite of his mental powers, has "no time" for what he calls magic or miracle in religion. He antagonizes his own fellow-churchmen by his avowed opposition to the mystery of sacramental rites. What cannot be made the subject of clear rational demonstration he refuses to accept. Super physical phenomena, the presence of Angels, and the operation of great spiritual forces through the medium of physical ceremonial, are all alive to his thought. It is not surprising that this attitude of mind should beget active hostility to everything that Spiritualism stands for.

If the Dean could but descend from his heights of intellectualism and cultivate somewhat more of the child-mind in the matter of humble-mindedness, he would be both a greater man and a greater leader of men—"Wisdom is oftentimes nearer when we stoop than when we soar."

### Christian (?) Controversies.

Strange how ancient religious feuds still survive! Who would have thought that in this enlightened century the old-time controversies of Arius, Nestorius, Eutyclus and the like would still be capable of stirring up strife? Yet so it is. The Dutch Church in South Africa has lately been witnessing stormy scenes in consequence of the trial of one of its theological Professors for alleged heresy. It was the same old question, raised centuries ago, of the Personality of Christ—how far He was human, and how far Divine.

We are not deeply interested in the controversy itself, our conviction being that everyone should enjoy perfect liberty of thought in all matters of the theological doctrine and definition. Of what use is it trying to force one's own beliefs down other people's throats? Moreover, how can any man perfectly understand for himself—let alone adequately explain to others—the mystery of so high a Personality as that of Jesus Christ? There are lesser mysteries, nearer home, which he should solve first before dogmatizing on the greater ones.

What about the mysteries of his own complete personality? Can he explain satisfactorily what mysterious self—himself—with its various and contradictory states of consciousness? Does he know why, and to what extent he, like every other human being, is a divided self, exhibiting a dual personality that is continually drawing him in two opposite directions? Can he tell us without any doubt which is his **real** Self and which his unreal? Is he able, in his wisdom, easily to transcend the dilemma of the Chinese philosopher who asked: "Am I a philosopher dreaming that I am a butterfly, or am I a butterfly dreaming that it is a philosopher?"

And if none of us can, in our present state of ignorance, properly expound the nature of our own mysterious personality, how can it be expected that anyone, even the most learned theologian, could



## ADVICE TO INQUIRERS.

### THE VALUE OF READING.

It is a mistake to commence investigation into the phenomena of Spiritualism without having previously read something about the subject. The London Spiritualist Alliance makes a special point of emphasising this method of procedure. It strongly advises the enquirer first to undertake a preparatory course of reading, even if it be comparatively short. There are several reasons for this. Communication between the two worlds may be a simple fact in Nature, and probably operates naturally and frequently without conscious awareness on our part. Those communications of which we are intellectually and emotionally aware, depend upon the exercise of the psychic faculties, which are by no means simple. We know comparatively little about them. They are associated with certain mental and physical peculiarities requiring much study.

\* \* \* \* \*

It will readily be seen that the enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results.

It should be remembered that in every psychic experiment the initiative and constructive work is from the spirit world. The medium is, in effect, a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during, a seance.

\* \* \* \* \*

The extreme delicacy of the psychic states should never be overlooked. The mediumistic gift is subject to constant variations in power and sensitivity. A variety of factors go to make either good or bad conditions. The gift itself varies in power. The psychic state of a medium may harmonise with the psychic state of a sitter, or it may not. The experiment is influenced not only by the state of mind of the sitter at the time of the experiment, but by his general mental condition and character.

As in ordinary human Society, some people mix with their fellows more easily than others, so in psychic experiments some combinations are favourable and others unfavourable. Every sitting is thus in the nature of an experiment. The sincere enquirer with an open mind, will receive experiences of a supernormal nature, and usually, when he has the co-operation of an interested spirit friend, he will sooner or later obtain evidence of the identity of his friend.

Psychic experimentation naturally involves subtleties of a psychological nature, the variety of which can never be understood without some acquaintance with the whole range of psychic phenomena.

The most beautiful may be the most admired and caressed, but they are not always the most esteemed and loved.

## PRACTICAL VALUE OF MEDIUMSHIP.

(From Notes left by the late Miss Felicia R. Scatcherd).

Somebody said to Professor Richet: "I don't believe in Spiritualism. It is a mere recrudescence of exploded myths and superstitions." Richet responded: "Very well. Leave it alone. Work with your whole soul for something in which you do believe. That is the best way of following the command: Do the Will and you shall know of the doctrine."

When my valued friend and illustrious pioneer, the late Dr. Elizabeth Blackwell (influenced no doubt by her more gifted sister, Anne Blackwell, translator of Allan Kardec's works) proposed to the late Professor Huxley that he should join herself and a few fellow-scientists in making a thorough study of the claims of Spiritualism, the great man replied to this effect:—"My dear friend, I have no desire to pursue the subject, as all so-called communications that I have seen are so utterly wearisome and trivial. If by occult means I could become aware of the gossip of old women and curates in a Cathedral town, I should refuse to avail myself of the privilege."

I venture to submit that the learned professor "missed the point" altogether.

The question was not what came, but this: did anything at all come from the inner and unseen realm which it was proposed to explore?

On this question I can only assert that my own experience differs in this respect from that of those who say they have never received any communications worth recording. I have received information of the highest and deepest import not as regards myself, but to those for whom I was asked to convey this information. Scientific hints of extreme value to the recipient have been transmitted in the strangest way. An inventor, now on the better side of life, when he was in difficulties would often come a distance of twenty miles to see me. After tea he would fall into a trance, when I would be asked to take down information (which conveyed little to me) at the dictation of a control claiming to be Tyndall. The information thus conveyed cleared up problems that the sensitive could not solve in his normal condition. Sometimes the control was only partial. On one such occasion he exclaimed, "Thank you, Miss Scatcherd! I'm off, now I have all that I need. It was selenium I should have used." He would explain that he had tried everything before he ventured to trespass upon my time and his own; and that when he sat quietly having tea with us then he would see Tyndall or some other control and would be told what to do. I found he had never seen Professor Tyndall. But I have a Russian friend who knew the late Professor very well and I took the inventor with me to see her. Tyndall speedily controlled and spoke to his old friend Madame N. in so convincing a manner that she begged the inventor to come again.—"Light."

### THE "HARBINGER" IN LONDON.

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# The Universe Around Us.

## DOES LIFE EXIST ON OTHER PLANETS?

By R. C. KEAST, Sydney.

"Could we obtain a closer view of some of the celestial bodies, we should probably find that they, too, teem with life."

—Sir Robert Ball.

"... there is no definite evidence of life, and certainly, no evidence of conscious life, on Mars, or, indeed, anywhere in the universe."

—Sir James Jeans.

THE foregoing statements, ranged in juxtaposition, represent the views held by two of the world's foremost astronomers; Sir Robert Ball, however, really belongs to the 19th century, while Sir James Jeans is one of our 20th century savants.

During the 19th century, and even earlier, the belief was commonly held that sentient life probably existed, in various forms, on many of the planets, both of this and of other possible solar systems. Indeed, in the 18th century, the cultured mystic, Swedenborg, claimed to have been in actual contact, and to have held converse, with those who had been inhabitants of one or other of our planets. Within recent decades, Professor Lowell, the distinguished American astronomer, confidently affirmed that the planet Mars, at least, almost assuredly bore evidence of being inhabited by an advanced race of intelligent beings. Camille Flammarion, the well-known French astronomer, supported this view.

With the dawn of the 20th century, however, a gradual reaction became apparent, with the result that the conviction is now being firmly established that the earth alone, of all the planets, is inhabited by conscious beings. Even Professor Eddington, who is probably England's most brilliant scientist, appends his influential support to this modern view.

\* \* \* \* \*

Now, two years ago, Sir Robert Ball, discarnate, honoured the Spiritualistic circle of which the writer is a member, by delivering through the Shastaphone (a substitute for the trumpet usually used at direct voice seances) a series of lectures on astronomical subjects, in the course of which he stated that it was a fact of far-reaching significance that the whole of the planets of the solar system were the abodes of respective races of men in various stages of evolution. One of the lectures of the series, that on Mars, was so arresting and so fascinating, that it was published, under the writer's name, in the "Harbinger of Light" in February 1928. A brief excerpt from that lecture stated that "Mars is inhabited by a race of men morally superior and intellectually more advanced than the race which inhabits the earth." The writer, in a brief introduction to the published lecture, sought to render it clear that Sir Robert Ball had, in various ways, and beyond possibility of reasonable doubt, established his identity to the pertinent circle of psychic investigators.

\* \* \* \* \*

Several months later, the writer received an interesting letter from that universally esteemed psychic investigator and author, Dr. Lindsay Johnson, M.A., M.D., B.Sc., F.R.C.S., which stated that prior to the publication of Sir Robert Ball's lecture, he,

too, had received, through spiritual channels, several statements concerning Mars and its denizens. Dr. Lindsay Johnson's letter, moreover, contained the following statement: "... the description of that planet coincides in the most remarkable way with your account which was given through the Shastaphone."

Now, these considerations surely collectively constitute a challenge to Sir James Jeans who, writing virtually ex cathedra, states: "there is . . . certainly no evidence of conscious life . . . anywhere in the universe." While, even Professor Eddington, though in another and different strain writes: "We want an assurance that the soul in reaching out to the unseen world is not following an illusion." Unfortunately, Sir James Jeans, like Sir Arthur Keith, is definitely materialistic, but even a materialist is not justified in making such a sweeping statement as the foregoing. Indeed, it is that very "evidence of conscious life" which Sir James affirms is lacking, which has led to the capitulation of several of his co-scientists, both in this and in the 19th century.

\* \* \* \* \*

Yes, happily, the "evidence" lacking in Sir James Jeans' case, and the "assurance" sought for in Professor Eddington's case, is forthcoming, as the lives and the experiences of such savants as Dr. Alfred Russel Wallace, Sir William Crookes, Professor W. F. Barrett and Sir Oliver Lodge, all impressively reveal. Professor Barrett's following eloquent apologia is one common to several equally illustrious psychic investigators: "I do not hesitate to affirm that a careful and dispassionate review of my own experiments, extending over a period of years, together with the investigation of the evidence of competent witnesses, compels my belief in Spiritualism."

Then, is it because the evidence is not available that official science adopts the materialistic outlook? Or, is it because official science will not impartially and earnestly examine the evidence of the seance chamber? Every enlightened psychic investigator knows perfectly well that the latter reason represents the formidable and insurmountable obstacle.

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Every week, in the beautiful home of Mr. L. F. Cutler, of Coogee, Sydney, a group of intelligent people investigate dispassionately various phases of Spiritualistic phenomena, which are produced through that gifted sensitive, Mr. Charles Bailey. The evidence is critically examined, and then, by those selected for the purpose, carefully collated. Portions, at least, of this evidence are being published. Among the enlightened investigators of this circle are Mr. A. S. le Souef, the Director of the Sydney Zoological Gardens at Taronga Park; and Dr. R. J. Tillyard, of Canberra, who is probably Australia's foremost entomologist. Other members of the scientific fraternity have, at various times, visited this centre, but scientists, in general, stand aloof.

Obviously, such is the position elsewhere also. Again, one may ask if such an attitude is defensible? One recalls Lord Kelvin's stirring words: "Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it." Yet, although this is so, science continues to frown upon Spiritualistic phenomena, fearing presumably that Spiritualism connotes merely, to use Dean Inge's gracious designation, "a recrudescence of superstition."

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Fortunately, a profound mental metamorphosis is imminent, for humanity is on the eve of a vast intellectual and spiritual renaissance. Information to this effect has reached the writer from several unimpeachable sources, the whole of it having been received during this year. Several months ago, Sir Robert Ball assured the writer that "soon, some wonderful psychic phenomena" were going to occur on the earth. Some weeks later, Dr. Alfred Russel Wallace added that "some remarkable psychic phenomena, which will be regarded by man as a cataclysm" would soon stir the world. Recently, Professor F. W. H. Myers made a further reference to this alleged impending awakening, in which he stated that humanity as a whole was never more depraved than at the present time, but that one need not grow excessively distressed because this wretched condition would speedily be arrested.

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The writer was, finally, privileged to communicate with one of the noblest savants of the Middle Ages, whose name, however, for the present, he will not disclose, when, following an interrogation, the following impressive statement was made: "Remarkable phenomena will be experienced in Europe either late this year or early next year. These phenomena are not premeditated, and will not prove to be of a very terrifying nature." Conceivably, then, seismic and cognate disturbances will either precede or accompany these psychic phenomena, presumably rendering the latter possible of production.

## A MECHANICAL FAULT.

DISCOVERED BY A SPIRIT.

That a fault in the construction of the R101 was pointed out by the spirit of Hinchliffe, the flyer who lost his life crossing the Atlantic with Miss Elsie Mackay, was the statement of his widow, Mrs. W. G. R. Hinchliffe, speaking to Leicester Spiritualists in the Rechabite Hall on a recent date.

Mrs. Hinchliffe said that last August she had a message she could not understand from her husband. He told her to pass it on to a friend engaged on the construction of the R101. As a result, a fault was found and remedied.—"Leicester Mail," England.

## BOOKS AS CHRISTMAS GIFTS.

Many of our readers are doubtless contemplating making presents of books to friends at Christmas. They should, therefore, make their selection early to avoid disappointment. For there is such a thing as being temporarily SOLD OUT!

We have at present on hand a much larger stock than in any previous year, and shall be pleased to forward our full descriptive Catalogue, post free, to any inquirer. But don't forget to make your choice AT ONCE!

EDITOR

## SPIRIT THUMB-PRINTS.

MARGERY FORESTALLS THE SOCIETY FOR PSYCHICAL RESEARCH.

A cablegram was published in "The Herald," Melbourne, a fortnight ago, dealing with the work of the Society for Psychical Research and worded as follows:

London, November 15.—The Society of Psychical Research is attempting to test the "survival" after death of human beings in spirit form by means of thumb prints. Those interested are invited to send thumb impressions to the society. These will be kept in sealed envelopes until after the death of the owner of the thumb. Afterwards the society will await the identification of the thumb print by the spirit.

[Readers of "The Harbinger of Light" do not require to be told that the Psychical Research Society has already been forestalled by "Margery"—the wonderful American medium and gifted wife of Dr. Crandon, of Boston—whose brother, Walter, is her control, and who a considerable time ago succeeded in impressing his thumb-print on a piece of pliable wax. Finger-print experts examined the results and declared that the print made by Walter from the other side of life was identical with the thumb-print found on his razor which he used just before his unexpected death.—Ed. H. of L.]

## SIR OLIVER LODGE.

ADDRESS TO CONGREGATIONALISTS.

Dr. Sydney Cave, President of Cheshunt College, England, supplies the following notice to the "British Weekly" of an address on "Modern Science and the Idea of God" delivered by Sir Oliver Lodge to the Theological Conference of Congregationalists:

Sir Oliver Lodge, to our delight, gave us not so much a formal lecture as the kind of talk he might have given to a circle of friends gathered around him in his study. He too emphasised that our theological formularies were pre-Copernican, and showed "no proper recognition of the grandeur and majesty of the universe." He passed quickly to his favourite theme of Spiritualism. The investigation of psychic phenomena had proved the survival of personality, and he spoke at length of "the beautiful picture of life," thus secured. The "demonstrated fact of survival" guarantees the central Christian doctrines of Christianity, the Fatherhood of God and the brotherhood of man; Christ is "the human aspect of the Godhead as the sunshine is the human aspect of the sun," and he concluded with the confession that "the outcome of all my studies is the conviction that the great heart of existence is most wonderfully kind." Not all his hearers found themselves able to feel as certain as he is about the results of the investigation of psychic phenomena, but all were deeply moved by the spiritual fervour and beauty of his address

Armistice Day at the Antipodes.—The celebration of Armistice Day was observed throughout the Commonwealth of Australia and New Zealand in accordance with the programme followed in other parts of the Empire. There was an almost entire lack of military display, the dominating features being simplicity and sincerity, and during the two minutes' silence the general stillness could be felt.

Ambition is one of those passions never to be satisfied. It swells gradually with success, and every acquisition serves as a spur to further attempts.

# Old and New Views of Death.

## GREAT ACTIVITY VERSUS ENDLESS SLEEP.

By "INVESTIGATOR."

**T**HERE are many experiences in this life which may not come our way, but there is one inevitable event we all must ultimately face, and that is Death. The future to many is wrapped in mystery, but those whose privilege it has been to communicate with their friends who have passed beyond the veil know there is no mystery.

The writer of this article has made a close and comprehensive study of the subjects dealt with and, in our opinion, takes a sane and correct view of what happens at death and some of the experiences that follow.—Ed.

Death certainly means the dissolution of our material body, but as regards the soul it is merely a transition—a passing, as it were, from one room to another. We are the same individuals as we pass into the next room, having the same personality, characteristics, desires and instincts. Whatever our virtues or failings may have been we carry these across with us.

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Our actions on this plane, however magnificent, are known and recorded by the higher intelligences. We cannot hide anything, and the conditions in which we find ourselves when we enter on the astral plane are those created on this plane by ourselves.

The hard, selfish, self-seeking man could not expect to enter into a state of bliss and happiness at first. The vibrations emanating from him will envelope him in drab colours, which will make his surroundings drab and colourless, and he will only attract, and be attracted to, other spirits in the same condition of mind. He will not be happy in his surroundings, but he must remain there till he changes his thoughts and desires. As soon, however, as his character softens and love and sympathy begin to dominate his mind his own thought colors brighten and his whole surroundings take on a brighter and happier hue and he feels himself in perfect harmony with those radiating the same thoughts and colours.

Similarly the sympathetic, kind-hearted, self-sacrificing man, by reason of the higher state of his vibrations and the more beautiful colours emanating from his mind, finds himself at once in tune and in harmony with the bright and happy conditions by which he is surrounded.

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The same thing happens on this plane. A person of gross and crude thoughts and ideas feels himself uncomfortable and ill at ease if he enters the company of people of education and refinement. There is nothing in common between them. He is only at home among his own associates, whose thought and ideas are on a par with his own.

So the hereafter is simply a replica of life on this plane, except that the spirit life is in a much higher and a much more etheric state of vibration. Consequently our thoughts and feelings, when we have passed over, affect us much more keenly.

The remorse which the evil man experiences when he is freed from the heavier vibrations of his earth body is much more bitter, and the joy, which is the lot of the good man, is much more intense

than anything experienced here below.

Just as we can, however, in our earth life improve our mental and moral conditions and surroundings by concentration, effort and aspiration, and so fit ourselves to take

our place as worthy members of society, so, in the spirit life, we can, by a realization of our failures and misspent lives and by the cultivation and aspiration after higher things, so increase our thought vibrations and beautify our colours that we can take our place and feel perfectly at home among the higher spiritual intelligences.

\* \* \* \* \*

Life in the spirit world is one of continual progress. This, in some cases, may be very slow, for progress depends entirely upon the spirit's worthiness. No matter how base the earth life may have been the soul will pass through a period of purification and ultimately rise in the heavenly spheres. It may take a very long time, but its retarded progress is part of the penalty it has to pay for the evil deeds committed during its earthly sojourn.

How much more reasonable and comforting is this idea of progress than the orthodox belief of finality. Many people believe that the soul's progress is limited by its earth life, and that, when we pass over, our soul is blessed or damned according as we have conformed or not to certain creeds or religious formula.

Such a belief leads one to ask the question: What has become of the myriads of souls who have passed over since the world began? We are told that they have gone to their last long rest. Are they merely asleep—some having been asleep for millions of years—awaiting what has been called a final Day of Judgment? What a waste of precious time this seems to be.

\* \* \* \* \*

Then would it not be unjust that some should sleep for millions of years while those passing over shortly before that Great Day should be spared these long years of oblivion? As a matter of fact scientists tell us that the world is already millions of years old and is likely to turn on its axis and revolve round the sun for many million years to come. This means that those now passing over have millions of years of oblivion to look forward to! To anyone with common sense such an idea is ridiculous. Is it not a saner and much more beautiful thought that our spirits, as they pass over, are merely entering into a fuller and freer life?

We learn from our spirit friends who have been permitted to communicate with us, that life on the other side is far from being one of rest or inactivity. Everyone is allotted certain work according to his or her ability or special qualifications.

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Some whose work on this plane has been the alleviation of pain, or the nursing of the sick, will be allotted the duty of ministering to and comfort-

ing those who pass over after a period of great pain and suffering on this plane, or in assisting those on this earth who are engaged in similar occupations by impressing them with ideas and guiding them in their work.

The work of others will be to look after and train young children who have passed over without any experience of earth conditions.

Others will be studying art and the blending of colors and sounds, so that they may help and impress the artist or the musician. The study of all that makes for harmony and beauty is one of the principal occupations of our spirit friends and there are colleges and schools where art and science are taught by adepts.

There are also colleges where mechanics and physics are studied, and many an invention is the inspiration received by the inventors from this heavenly source.

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Many persons on this plane, whose longings and desires to follow out a certain profession or calling have never been attained, either from want of finance or from lack of opportunity, will, on entering the spiritual plane, find that their special desires in this respect will be fulfilled. They will naturally be drawn to the kind of occupation in which they will find the greatest happiness.

Life hereafter is, therefore, a very active and varied one. And who would not prefer it to be so? In place of sleeping away the years doing nothing the soul will have ample opportunity of making amends for all its past weakness and failures and of rising step by step on the spiritual ladder of progress.

## A PREDICTION FULFILLED.

### THE SCHNEIDER TROPHY CONTEST.

By the REV. CHARLES L. TWEEDALE.

On August 31st a psychic message was received by us from an Italian communicator who said that England would win the race, and that an accident would happen to one of the Italian competitors. This forecast was at once communicated to the Editor of our local paper, and the Sub-editor of the Bradford "Telegraph and Argus" and also to Mr. Oaten, Editor of "The Two Worlds" and to several other ladies and gentlemen, who thus had the forecast nearly a week before the race.

It has been **exactly** fulfilled, England winning, and an accident happening to one of the competitors who was badly scalded owing to the breakdown of his machine.

The forecast also told of a serious earthquake in Japan within three months. Later in the same evening, a message, purporting to come indirectly from the spirit of the murdered Ilkley girl, gave a description of the murderer and his residence. This we communicated to Col. F. Coke, the Chief Constable of the West Riding, and duly received a letter from the Ilkley Office, acknowledging receipt of same, and saying that it should have attention.

**Successful Medical Diagnosis.**—A certain eminent surgeon went to a fortune-teller recently to learn the result, if possible, of an important operation he was about to perform. She correctly foretold the result, and by that token has added one more regular client to her list, says the London "Daily Telegraph."

**Psychic Books in Greek.**—Stainton Moses's classic work "Spirit Teachings" and Florence Marryat's "There is no Death" are now obtainable in Greek translations.

## A CANON SCARED.

What he describes as an "uncanny" experience is related by Canon M'Kenna, of St. Helens Catholic Church, Westcliffe, England, in his church magazine. At a late hour, the canon states, two men, "who looked and spoke as if they had been oppressed by criminal consciences," called at the presbytery. They had been to a spiritual seance.

Then a wooden door of a small opening between the kitchen and the dining-room in which we were seated received such a resounding blow from some unseen agent that the pictures on the walls and the furniture were shaken. There was not a living soul in the kitchen at the time. I admit I was scared. I advised my nocturnal visitors to give up Spiritualism. Afterwards I sprinkled the house with holy water, and tried hard for several hours to compose myself to sleep.

## LOST SOLDIER RETURNS.

David Jenkins, Junior, of Corwen, Merioneth, fought in the War, and after being wounded, was reported missing. Two years ago, at a Corwen theatre, a sister of the missing soldier asked a clairvoyante, Mrs. Perrystone, whether any news of her brother could be obtained. The clairvoyante informed the enquirer that the lost soldier was alive and well and would return home some day. The prediction was fulfilled on Monday, September 16th, when a smart young man entered the home of Mr. and Mrs. Jenkins, at Rock Cottage, Corwen, and announced that he was their son David, whom they had for fourteen years, believed to be dead in battle.—"Daily Chronicle," London.

## MYSTERIOUS MUSIC.

Mysterious organ music in a church is a theme of a report in the "North Mail and Newcastle Chronicle," England. A constable on duty in Coldwell Road, Felling, heard strains of music coming from the Primitive Methodist Church, in that road, one Sunday morning at 5.30 a.m. Suspecting that somebody had entered the building with an eye to the offertory box, he obtained assistance, but nobody was found in the church.

Mr. John Allan, foreman bricklayer in charge of the building work in progress next to the church reported that he had heard "heavenly" music, lasting about half a minute. Mrs. Symmons, wife of the church caretaker, said she had heard rumours of a musical "ghost," but could not say whether there was "anything in it."

However, there is a local tradition connected with an organist who left for South Africa some thirty-five years ago, who died as a result of an accident soon after landing from the boat. The matter is causing much discussion in the Felling neighbourhood.

### SECRETARIES PLEASE NOTE!

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

EDITOR.

**The Cord that Snaps at Death.**

**A PERSONAL EXPERIENCE.**

To the Editor The Harbinger of Light.

Sir,—The illuminative articles by The Rev. G. Vale Owen, under above heading, in recent issues of "The Harbinger," should be much appreciated by your readers and tend to stimulate thought along spiritual scientific lines. His clear and concise explanation of the raising up or revitalising of the physical bodies of Lazarus and the daughter of Jairus—by Jesus, The Great Master—appeals to me as the richest I have ever read. The language is so simple that the wayfaring man may understand. It was, I think, Goethe who wrote: "It nettles one that Truth should be so simple."

Some twenty years ago I was studying along spiritual lines and having a little natural gift for healing was enabled, within the Law, to render some help to sufferers in mind and body. On one occasion I was travelling in the neighbourhood of an old friend's homestead, and word was brought to me that his little son, aged seven, had "passed on" suddenly—the father was distraught—would I come to him? On arriving at the home I found that the family physician had been there and tried the usual material remedies for heart failure—without result. The father had wandered off into the bush and when I found him he would not be comforted, declaring he had neglected his son. I persuaded him to return home, advising that the child's heaven was with his family and the spirit still there.

Upon our return, we entered, with the mother—a deeply religious woman—the room where the lad's body lay.

Immediately I became clairvoyant and, looking up, saw the etheric body of the child hovering quite close to the ceiling. I felt that the cord was not broken but did not see it clairvoyantly. A vibratory wave thrilled my body and I felt impelled to call the soul back to the physical body, but before I could speak, the over-wrought father broke into loud lamentations of blame and remorse. The vision was gone from me like a flash,—the room seemed to darken and we stood helpless beside a dead body.

Meditating over this experience my mind reverted to the Master's ministrations, when restoring the daughter of Jairus, and then I understood why He had sent the "mourners" out, and retained the help of His trusted disciples. With God all things are possible, and all things are possible to those who have faith and wisdom. Man is the instrument through which all the higher forces should manifest: "Knowest thou not that thy body is the temple of the Holy Ghost." "The Kingdom of God is within you." "As a man thinketh in his heart so is he."

We can only really "know" what we experience. The wise Hindu wrote: "Why bring stones from the hills to build a temple unto God, when the living God is within you." With the perfection of the individual will come that manifestation of spiritual wisdom, so necessary to guide the people into the Path of Peace. God speed the coming.—Yours fraternally,

FREDERICK ALLMAN.

"Roslyn," 97 Darley Road, Manly.

**TO THE POINT!**

Sir Arthur Conan Doyle gave short shrift to a London "Daily Herald" representative who asked over the telephone for his views on the time-honored question put by a reader: "Why do the spirits say so little of interest when they speak to us from the Great Beyond?"

"In a world where we have no proofs of a future existence," replied Sir Arthur, "is it not enough that we should learn from the spirits that there is a life to come? The mere fact that those who have passed over still exist is the most important thing they can possibly have to tell us.

"If you yourself were on your death-bed, would not this knowledge—that you would not cease to be—represent the one great fact in all the world for you?"

"It would? Then, good-bye." And Sir Arthur rang off.

**SEANCE IN A THUNDERSTORM.**

**IMPRESSIVE PHENOMENA WITNESSED.**

An account of a seance held under unusual circumstances—the prevalence of a violent thunderstorm—is recorded in "Light" by Mr. Leigh Hunt, who is a well-known and cautious investigator and who writes as follows:

A party of nine, including myself, assembled at a private hotel in 1909 to discuss the work of the Marylebone Spiritualist Association; after our discussion was over somebody suggested a seance. We were all experienced Spiritualists, and among the company seated round the table were two well-known mediums, Mr. George Spriggs and Mrs. Everitt. Several others present had mediumistic powers, and as the whole party consisted of people whose associations with each other were of the most cordial description, it was not surprising that almost as soon as the blinds were drawn—leaving a dim light in the room—phenomena commenced.

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I was addressed in the "direct voice" by a well-remembered friend who has "discovered" the truth of spirit return since his transition and who now exhorted me to "go ahead in the work." I entered into conversation with this invisible speaker, making some light-hearted comments upon his changed attitude of mind. Occasionally the voice of "Znippy" (Mrs. Everitt's guide) would interrupt our dialogue with humorous utterances of an opposite nature. While this three-sided talk was going on, a brilliant flash of lightning, followed by a deafening peal of thunder, showed us that a severe storm was at hand.

Despite these unsettling conditions, spirit people were very active, and I was delighted when "Skiwaukee" (Mr. Sprigg's guide) whose voice was heard at the far end of the room, assured us that the storm did not matter if we, ourselves, were not disturbed by it. "Ski" then promised to produce some lights above his medium's head, which he soon did, much to the satisfaction of all present.

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Without going into detail here of this remarkable seance, I would emphasise one interesting fact—the harmonious blending of the powers of the two mediums, Mrs. Everitt and Mr. George Spriggs, which resulted in brilliant and varied phenomena. Both mediums remained perfectly normal throughout the seance.

Personal messages to the sitters were given in the "direct voice" and loud raps, and the tramping of feet—stated to be those of North American Indians who were marching round the circle—were so startling as to cause several of us to express astonishment at the power exhibited, despite the fury of the storm raging at the time.

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I wonder what some of our present-day friends would have said had they been present at this remarkable seance! None of the recognised precautions against fraud were taken: we just sat without formality, without even changing the positions we had occupied during our business discussion before the seance. After an hour's sitting we adjourned for tea, and spirit people still continued to rap and move the table, conveying, by code, how much they appreciated our entire confidence in them, and our entering into the spirit of "Znippy's" motto: "Give us the conditions and we are with you."

**Strangest House in the World.**—Many years ago a millionaire widow, an ardent Spiritualist, was told by a medium that so long as her home remained unfinished she would never die. Forthwith she set to build a residence for herself and her "spirit guides," and for nearly forty years the amazing place continued to grow—the queerest house that was ever built. No visitors ever entered it, the very servants did not know their way about its bewildering maze of rooms and passages, and the only guests were the "spirits" who communed daily with the eccentric widow in her private temple and dined with her in a palatial hall. To-day the "Mystery House" is one of the show places of California.

Don't fold your hands and expect to see things drop into your lap, but set into operation the higher forces, and then take hold of the first thing that offers itself.—Trine.

# SPIRIT TEACHINGS.

INSPIRATIONAL WRITING RECEIVED FROM "ANSELL."  
SPIRITUAL, PHILOSOPHICAL AND PRACTICAL PRECEPTS.

## THE TEACHINGS.

Of what wisdom hath man, that he can judge when the time is ripe for new truths. Surely when **OUR FATHER** sees fit to bestow spiritual truths in a new form, it is not fitting for man to say **HIM** nay. Let him be humble and learn—not predict.

A soul that is honest in his opinion, be that opinion wrong, but is his honest endeavour to express himself, is better placed than a dilatory soul, who will not trouble one way or the other. Let vigour animate your mind, that it becomes not as a stagnant pool, which decomposes all that is within.

When spiritual light is let into the soul, that soul is advancing, and comes more in touch with spiritual influence, being more easy of access and grows nearer to us, that we can impart knowledge, and more help can be given to that soul, from this side. We do not so much come down as the soul rises up to meet us, and we gently draw it upward still.

Be tolerant in all things, for **GOD** has given each one of us a different view of life and knowledge, and if you cannot see eye to eye with your neighbour, remember also he cannot see eye to eye with you; but ever he may come to view differently that which he could not see before, and which was clear to you; lead him gently if you will, and see if he can see your view from a different standpoint, that standpoint being a much nearer one to your own than formerly he could assume.

Worship truth as a Deity: as truth and love come direct from **GOD** and are **GOD**. Never deviate from truth—if you are not certain of your facts never pass them as truth.

Always respect your body; it is the house of the soul, and as you would keep your house clean and tidy, keep so your body. Groom it and sustain it as a sacred trust. Do not over-indulge your body in any way; you must act as though you are the keeper left in charge.

Let love fill your heart, for out of love comes wisdom. The capacity for growth of love is unlimited. It is as a snowball that gathers strength and weight as it progresses on its way, multiplying itself many times.

We have been favored, for publication, with a budget of lofty spiritual teachings received inspirationally during the present year by Mrs. Cook, wife of Dr. P. R. Cook, of Masterton, New Zealand. They consist of "sayings" received from an advanced teacher who gives the name of "Ansell," and are characterised by a degree of spirituality and directness of expression which bear witness to the genuineness of their source. We propose to give a selection of these varied and thought-arresting teachings, culled from the mass furnished by the recorder, and shall continue them in a few subsequent issues. It may be added that each communication bore the sign of the Cross, and we are sure they will be appreciated by the general body of our readers.—Ed. "H. of L."

We ever here are all working for one end, and if adverse conditions arise, they do not come from the governing spirits, but from the adversaries; so always be on your guard; they will come, but suppress all such and have none of them.

Let always love and harmony prevail in circles, and no evil influence can hold sway. Let there be brotherhood among you all. Suffer no uncharitable thought to intrude. Love one another. If you love one another it encompasses all things.

Failures and troubles help to solidify the character; without them one would be as a rudderless ship. They are the anchors of your soul.

Self-denial is the surest way to climb to untold heights, combined with love, which, of course, must govern self-denial.

Peace of mind and a clear conscience are treasures beyond earthly treasures, and if in acquiring the one you sacrifice the other, then of what little avail is it?

Let simplicity be your key-note, for out of simplicity come the greatest things.

To tend the sick and suffering is Christ-like.

Let your attitude towards Nature be of homage to the **GREAT GOD**, the Maker and Creator of all things.

Music and singing are ways in which the soul tries to express itself; there are many ways; poetry, philosophy, science, are all soul expressions; it is the outlet for the cramped soul.

He who makes open confession gains his soul. He who forsakes popular opinion for **GOD'S** truth is indeed blessed.

Love is the guiding star. Let all generosity spring from love. Otherwise it is barren, inasmuch

as, when it is officially done, the true meaning of beauty is lost.

As the soul proceeds on its upward course, so it grows in beauty, always retaining its characteristics and individuality, until it becomes perfect in itself, but always itself made perfect; so that every character differs each from the other, yet, in itself, is perfection; the same applying to face and form.



**MRS. COOK.**

The psychically-endowed wife of Dr. P. R. Cook,  
Masterton, New Zealand.

Do not judge, for by your judgments are you judged.

Do not under estimate the value of true friends; they are GOD'S great gift to man; he who would make friends, let him give out love and friendliness himself.

He, who would progress, must conquer all earth weaknesses, for until such are overcome can a soul be free to proceed on its upward way. For such keep a soul bound down to earth; free yourself from all such while on the earth plane, and find freedom in very truth.

Love is the essence and the centre of all life; it is the fount from which all life springs; the love of the GREAT FATHER for all His creations, whether animal, vegetable, or mineral, all alike sharing, and being with HIM, all in all, of one grand scheme, the essence of which is life for evermore.

Do not tarry or be dilatory about putting your life in order; it cannot start too soon, and as one obstacle is overcome, so makes it easier for others to be overcome. Be master of your doings; let the Ego become strong and reliable unto itself. Stand alone!

Be true unto yourself; criticise your actions, and see if they will pass the censor, he or she being yourself, and if there is no feeling of guilt or meanness, then is that thing right in the sight of GOD.

He who stands alone and upright, has indeed won many battles, for he allows nothing to drag him down, or interfere with his free mode of thought and life. Let all rise above meanness and pettiness, and stand indeed upright before GOD.

Love and help for the poor and friendless are sacred trusts from GOD to all those, who, in His goodness, He has raised beyond want; let them remember, and extend help and sympathy to those less fortunately placed, lest they lose all; for where much is given, much is expected; this may apply also to gifts not mercenary.

The every day duties, however irksome, must be faithfully and well done, or how are you to carry on if, when on earth, you do the tasks allotted to you not thoroughly, when the minutest detail in GOD'S Universe Beyond is as faithfully accomplished as the larger.

Faith and clarity of vision, are essential facts in life, but these without love and truth, as the driving power, are incomplete.

Let light into your minds; close them not against unknown truths, otherwise, how learnest thou? Is it not the unknown towards which we must ever seek?

Kind thoughts and actions (though small) and deeds, are the flowers of the fields that blossom and shed their sweetness about, and that sweetness ascends to the Heavens, and is not lost. Be ye therefore awake to this truth.

That ye can in any way help on the great work of GOD'S truth in the world, is of a great privilege; see to it that you attain to efficiency in any part ordained to you, giving of your best, when and where you can. Be brave and fearless, for what matters it that you meet adverse opinions; ever it has been with new matter and new truth.

Let all those who minister to GOD'S children in the name of JESUS CHRIST eschew all man-made doctrines, throw off the mantle of centuries of bigotry and creeds, and find anew fresh fruits of the ancient tree of knowledge; it is the new graft on the old tree.

The outcome of all things, and the end of all things material, must be for life eternal; so prepare ye the way. See that the labourer is worthy of his hire. All is for the glory of the GREAT FATHER, whom we worship, and whose love for us, his children, is beyond our comprehension.

Be not chary of praise where it is justly due, for labour or kindness sweetly done, is worthy. Be ye, therefore, quick to just esteem and gratitude.

Great minds are like still waters, in whose depths are reflected all that is above, within its scope of vision. Let your mind be still and contemplative, that it may catch of the beauty around and above.

In all "common" things there is great beauty, but it requires the eye of the artist to see it. Let your eye be under cultivation, that you may catch it also.

Happiness and gaiety are gifts of GOD to his children, for out of joyousness comes happiness, and out of happiness, laughter, and to be truly joyous ever is of goodness thereof and much to be desired; therefore let happiness abound, that it be pure and of good account.

The flowers of the earth are many and varied, some small, some strong and upright, of all assortment are they. So varied are the characters of men; like the flowers, some are born of poor estate, some flourish, but think ye there is not some plan divine ye wot not of that lies beneath the planning?

Take ye a lesson from the birds of the air, who have all the sunshine and flowers at their disposal, but at their appointed time make their nests, and rear their young, and attend to the duties THE HIGHEST has assigned to them, and when partaking of the pure joy of life, are ever mindful of their duties. Let the sunshine be part of, and intermingle with, your duty, that it may be made sweet.

The sin in us cannot be judged by one flat plan; many and diverse are GOD'S ways of judging. What sin to one would be of great strength to resist, to another, placed similarly, it would be easy to overcome; environment and circumstances must be taken into consideration that a just estimate of what constitutes sin can be taken. Of great wisdom is the judgment of the LORD GOD.

I would impress upon you the need for good and kindly thoughts. They make the channel whereby the fount of heavenly wisdom may be presented in a pure and unadulterated form, that it may not be tinctured with earth vileness, but be of heavenly spheres, perfect in form and meaning.

One should be very slow in condemning the actions of others. Help given should be quickly done. One may help before one condemns. Toleration always, and gentleness, can do more to bring the offending one to the sense of wrong, which must be in every human being, as also is the sense of right doing. Always appeal to the best in a human being, that it being reached may expand and grow and become strong, in itself, that it may the more easily throw off evil influence.

Remember always the hungry, and if perchance thou hast a crust, then share it with thy hungry neighbour. Hunger of the soul should be administered to also, for is not the hunger of the soul of more importance than the body? If thou hast knowledge which is in very truth of true account, then also feed thy hungry neighbour. Deny HIM not. Feed my children saith THE LORD.

The coming of a new truth is like the dawning of a new day; darkness always precedes the dawn, which shines more brightly as against the darkness. Let all hail the dawning of a new truth with open and receptive minds, that they lag not behind. Progression goes on continuously, and is the DIVINE WILL OF OUR HEAVENLY FATHER.

To some it is of more pleasure to do the will of THE GREAT FATHER than earthly pleasures can provide. They indeed have found the truer inner joy of living, for what greater pleasure can man have than that he do HIS WILL and find his soul in the doing thereof, for to such will come enlightenment from the spirit realms.

Love, life, and truth are the Trinity of Spirit teaching, each one separate in itself, but co-mingling each with the other, and altogether making a perfect whole.

When your thoughts are high and holy, so do you attract the high spirits, for ever thoughts float upwards, and the high spirits bend down their ear to catch the beauty of the thought, and register it. Be not afraid; so long as thoughts are beautiful can only beautiful spirits attend.

Be temperate in all things; excess in any one or other thing in the body puts up a wall between souls and their waiting Spirit Guides, and allows other influences than good to intrude, and work their evil way. If man could only understand this, it would be of great concern to him, inasmuch as he would see he is not master of himself, but is ruled by others not good. Be ye, therefore, firm that no intruder take your will from you.

Be not afraid, ye who know not on what foot to stand; learn of this new truth and stand on both feet; for surely he who stands on both feet is more surely planted than one who cannot find support on one.

(To be Continued).

## SPIRITUAL HEALING WORK.

MR. VICTOR E. CROMER IN MELBOURNE.

By MARY RIVETT, M.A.

Our October trip to Melbourne proved that the wide-spread interest attaching to the September visit was no matter of mere casual curiosity, but a something springing from a growing sense that indeed there are latent in man, and tapable by man, forces potent for the healing of his body and his mind.

A meeting in the Town Hall held on Thursday, 24th October, at which motion films taken in connection with the healing were shown and addresses given by Miss Mary Rivett and Mr. Victor E. Cromer, drew a splendid house, tremendous interest being excited by the effects of treatment given on the stage to some twenty odd patients, about half of whom had previously received treatment.

To those who have seen nothing of the effects upon the patients of the healing power, it is difficult in words to convey any adequate notion of the amazing reactions, so wonderfully varied as they are, yet each so marvellously appropriate to the existent trouble. Food enough for cogitation was surely given to those who, while possibly believing that we are far indeed from having explored the full range of man's finer forces, yet require, and rightly, that each expression of a supposed power be submitted to careful investigation.

\* \* \* \* \*

In this healing work, with the undeniably unique developments associated with it, lie data for scores of years' research, which, in its own due time, one ventures to say, will engage the very best brains of our community. In the meantime those who sense the import of these things that are happening in our very midst are caught up in the wonder of the great dawning of deepened spiritual understanding which such things presage.

None can watch the amazing scenes taking place day after day in the Memorial Hall of the Central Hall, Little Collins Street, on the occasions of the periodical Melbourne visits, without an impressive sense of awe and of expectation.

Here, in great groups, are men, women, and children suffering from one or other of the multitudinous ills to which our flesh is supposedly heir, ills which in ninety per cent. of cases medical science has failed to cure. The healing power is diffused through the group, while the healer passes from one to the other, applying the power as is specifically required by each.

\* \* \* \* \*

Happy scenes they are, despite the fact that all present are there by reason of illness and disease. The gladness of relief from pain, of rapid or gradual healing, is known, with few exceptions; and no less than for his own relief is the joy of each for others a joy which savours of holy awe when, for instance, a child of seven years of age, who from birth has never walked, steps out, first of all with assistance, and then unheld, pacing unsteadily, to be sure, but ever more firmly, backwards and forwards within the circle group and then around the room, strangely elate with this its new found power, while the mother can hardly realise that it has happened, almost fearful that the tomorrow may bring a return of the old helpless state for this little one whom so long and so heavily she has carried.

All know, with a sure sense that leaps beyond the confines of our present sciences, that here is no personal force at work, no mere transmission of another's magnetism, no form of hypnosis, but a power indeed which surely is of the essence of creation itself, the great vitalising, sustaining force of which it was said of old: "I came that ye might have life, and that ye might have it more abundantly."

\* \* \* \* \*

Not only during treatment itself are these amazing miracles being wrought, miracles which are no miracles, but the outcome of the operation of forces whose nature we are bound more and more fully to understand; in the patients' own homes, hours after the healing force has been transmitted to them, and daily in many, many cases, wondrous effects are experienced.

Children indeed are we in face of this great mystery of the spiritual becoming increasingly manifest in our lives of the every day. Only can we greet it with that wonder, which is the beginning of wisdom, seeking ever more exactly to understand its meanings, as we step forward along that pathway which shall surely lead us to the point, where, by virtue of his own higher self, man gains complete mastery of the physical body to the point of eradicating disease, of generating ever greater energy for creative action and thought, and even to the ultimate of realising in the flesh that "stature of the godhead," short of which he dare not stay.

### DECEMBER VISIT.

During December Mr. Cromer hopes to be in Melbourne from Tuesday, December 17th, to Sunday, December 22nd, inclusive, with rooms at the Central Hall, Little Collins Street, C.I. (Phone F5580). A public meeting will be held in the Central Hall on Sunday, December 22nd.

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## Passing Thoughts for December.

Those who contemplate with reverent awe the omniscience and omnipresence of God are not mere thinking animals, but only "a little lower than the angels."

"The heavens declare the glory of God," while the earth manifests His wisdom, love and power.

Apart from religion, vice should be suppressed because it tends to imperil the health and sanity of a community.

The farmer who sows tares with the expectation of reaping wheat is no greater fool than the man who sows bad habits and expects to reap a good character.

The plea I never did any one any harm may keep you out of hell, but it won't admit you to heaven.

The false Christian seeks salvation from the consequences of sin, while the true follower of Christ desires to be saved from sin itself.

To hate our enemies and persecutors is a human emotion; to forgive them is a divine grace.

Amongst our Lord's followers on earth, women showed more courage, love and sympathy towards Him than did those of His own sex.

Don't let the passing show of mundane affairs obsess your mind, and cause you to miss "the grand reality" of life.

The greatest joy of Christmastide is reserved for those who recognise in the Babe of Bethlehem the "Light of the World," and the Saviour of sinners.

In reviewing a long life which is nearing its close, my most poignant regret is not so much for the evil things I have done as for the good things I have left undone.

R. C. N.

# NOTES FROM AMERICA.

## OUTSTANDING FIGURES IN OUR MOVEMENT.

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

WITH the death of Mr. Jay Johnson, a native of Sheffield, San Diego mourns the loss of one of its leading psychics. During his twenty years residence in this city Mr. Johnson gave excellent readings from the platform and in his own home, where he was consulted by thousands of clients belonging to many faiths. That he was keenly solicitous concerning the good name of Spiritualism was proved on a certain notable occasion when he stepped upon the stage of our largest theatre and rebuked a fraudulent "exposer of mediums" to the face. In fact he brought the nefarious proceedings to a close, and did it in such a spirited manner that the audience went home feeling that though the program had been curtailed, still they had had their full money's worth of entertainment.

\* \* \* \* \*

Aviation has rendered travelling so easy and attractive that it might be said that nowadays distance brings friends together. Thus I have been enabled to avail myself of a long-standing invitation to visit friends, at Santa Ana, through whose mediumship and labor the two excellent books "Spirit World and Spirit Life" and "Life Here and Hereafter" were produced.

Miss Charlotte Dresser, by whose hand the two books were given, was so kind as to "write," at a time when I was privileged to be one of the small party present. There is not space here to quote more than a sample of the writings received, which were friendly and conversational in character, and were written with considerable vigor: ". . . it is difficult to know what further to tell you. Shall we say that perfect friendship is the universal law here, and that a helpfulness, a cordial friendliness, is as common among us, and as easy as the air we breathe?"

Converse with the immortals is frequently lightened by touches of humour. When one of the party referred to the splendid display of Jacaranda blossoms on several trees across the street, and asked "Dee", once the "living" mistress of the house we were in, if she remembered them, she replied with a laugh (also indicated), "Yes, they are beautiful—above. Yet, Ah me! **Be careful of your feet!**" And anyone who has stepped on the fallen blossoms has learnt to class them with the banana-peel!

\* \* \* \* \*

For that evening it was arranged to drive to Los Angeles and take advantage of the fact that the public was to be admitted to Dr. and Mrs. Wickland's to witness some part of the process by which many insane persons have been cured, as related in the book "Thirty Years Among the Dead," by Carl A. Wickland, M.D.

The proceedings commenced with a unique dramatic performance in which Mrs. Wickland, controlled by unknown forces, personated each in turn of several characters representing different phases of human development. She then permitted her-

self to be controlled by certain spirits which had previously been ousted from patients.

The object sought in the latter experiment is the guiding of undeveloped spirits into a better way of thinking, and thus to deliver them into the hands of attendant spirits of a high order, who, without an intermediary, would find it exceedingly difficult to come in contact with any spirit whose every propensity draws it downward. The actuality of the process can, of course, be gauged solely by its effect upon the patients, and my friends assure me that many cases once believed incurable are now completely rehabilitated.

\* \* \* \* \*

During two weeks spent recently in San Francisco I failed to find a single Spiritualistic work at any book-shop other than the "second-hand" shops. That there should be "no demand" for such books, as is generally claimed, one can well believe, seeing that there is no supply in sight. Men do not demand grapes from thorns nor figs from thistles, nor books on a vital subject from shops devoted to "best-sellers"—mere intermediaries between mass-production and the masses.

But Spiritualism does not lack witnesses in San Francisco, and there is no one there doing better work for the cause than Mrs. Florence S. Becker, pastor of the Spiritualist Church at 240 Golden Gate Avenue.

In Mrs. Becker's home, on Brentwood Ave., I found the walls of the parlour adorned by pictures that had been painted by direct spirit action. In the case of Mrs. Becker's mediumship the spirit artist is supplied with nothing whatever but the bare canvas, upon which the coloring matter is richly laid during a short period of darkness. And there was one lovely picture which had been painted on a canvas propped up, according to instructions, in bright sunshine. Moreover, in another case there came a portrait, an excellent likeness I was assured, of a sitter who had never been even photographed.

The spirit artists insist that their directions be carried out to the letter. I was shown a nearly bare canvas—all that remained of a fading picture which had been framed before the six months' interval specified by the artist had elapsed! Truly, we are confronted with a great mystery! One to which we have not yet grown accustomed.

\* \* \* \* \*

It is so long since Mr. Brisbane, in his daily "column," has taken a rap at Spiritualism that one imagines he must have seen a ghost, or something! Recently he pictured the tragic fate of the last living man, whom he imagined clinging to life on a frozen world, under a freezing sun, and "probably still wondering what happens after death."

Whether the sun will cool off and leave us to freeze, or whether it will flare up and cause us to frizzle, or whether it will continue to supply humanity's needs as long as the demand keeps up, are questions suitable for those who enjoy an argument based on pure guessing. But if Mr. Bris-

bane had looked below the surface of things, so as to learn what is really being thought to-day by quiet people and by other people when quiet, he would have depicted his "last man" as a probable Spiritualist, calmly awaiting the end of a solar system that was not indispensable to his life or happiness, and enjoying closer communion with Spirit at a time when the world was freed from the distractions of mammon—just as the first man, we are told, enjoyed spirit communion until he was drawn away by material delights.

## PERSONAL.

### THE PECULIARITIES OF HANNEN SWAFFER.

Hannen Swaffer frequently writes or is written of and "written at" in the Press, and there are so many descriptions of him that it might seem needless to add to them here. But still it may be possible to survey him from a new angle and also to say something understandingly about him as a Spiritualist.

As we know, he is an outstanding figure in journalism. Dramatic criticism is his forte, but he has served the Press in other directions. He was the editor of at least two important newspapers successively. He originated the idea of putting the Sunday newspaper on the basis of the ordinary weekday journal; aforesaid it had contained simply the week's re-hash of news. He was one of the pioneers of the daily pictorial newspaper.

He is always original in his methods, and always fearless. It is this fearlessness which made him the unshrinking protagonist of Spiritualism when his keen brain discerned it to be true. That was all that was needed. He found its truth and, after that, whether it "paid" or not did not concern him in the least.

\* \* \* \* \*

Now, there is one little point of observation which occurs to us in passing in connection with Swaffer. The man who is fearless is always also the man who is feared by his enemies and the enemies of any cause he takes up. Hannen Swaffer has some bitter enemies, but as they are themselves conscious of little fears and timidities from which he is free, they are usually at a disadvantage in a contest with him.

Some say he is a genius; he is certainly an "original"; there is a "uniqueness" about him in person, manner, method and action. He is denounced for his arrogance and egotism by those who do not know him well. In point of fact, he reports life as he sees it, so frankly and with so little reservation that he disregards the petty tame conventions. He says what he thinks always.

At the outset of his entrance into Spiritualism he told us, personally, that he was not a philosopher, that he was ignorant of the deeper side—philosophical and scientific—of our subject. But he knew facts when he saw them, and those facts he saw as of vital importance to the world in every department of its life and thought. And he has acted accordingly, winning the admiration and respect of all true lovers of humanity. Even those who disagree with his views cannot withhold from him their respect.

\* \* \* \* \*

He once said of himself: "Some say I am the greatest journalist in the world, some say the greatest fool. I reply: 'A man would not be a journalist unless he were a fool—so perhaps it is the same thing.'" But long before Swaffer came

on the scene, two Fleet Street journalists, W. T. Stead and Edmund Dawson Rogers, stood before the world as Spiritualists. From personal knowledge we can testify that neither of them was a fool. They were keen practical men of affairs. And we do not regard Hannen Swaffer as in any way a fool—either as journalist or Spiritualist. Far from it!

For those who think of writing to him, a word of caution. He seldom or never answers letters; apparently he accepts Napoleon's dictum that a letter, if left unanswered, eventually answers itself.—"Light."

### RETURN OF MR. EDGAR TOZER.

Mr. Edgar Tozer, President of the Victorian Council of Spiritualist Churches, returned to Melbourne on November 4th by the Orient liner "Orford," after spending some months in a tour of various parts of the old world as a member of the Welsh delegation. It was his first visit to Europe and his experiences were of a very interesting and educational character, although the latter part of his stay was marred by ill health which necessitated the curtailment of his programme. The voyage home, however, had a resuscitating effect and he arrived in a much-improved condition.

On his arrival in England he went through the beautiful counties of Devonshire and Cornwall and subsequently travelled through picturesque Wales. He afterwards crossed the Channel and travelled through Holland, Belgium, Germany, Switzerland, Italy and France, including an inspection of the battlefields on the Western front. On returning to London he had very enjoyable interviews with Sir Arthur and Lady Conan Doyle. Mr. David Gow (Editor of "Light"), Mr. John Lewis (Editor of the "International Psychic Gazette") Miss Estelle Stead, Dr. Norwood, of the City Temple, and other interesting personalities.

A visit was also paid to the British College of Psychic Science, and he attended the quarterly meeting of the Spiritualists National Union in High Holborn and was invited to deliver addresses at some of the allied churches, but the state of his health precluded acceptance. The Marylebone Society—one of the leading Societies in England—also occupied his attention, and he called on Mr. Horace Leaf, but found he had departed for America and the British West Indies on a propaganda tour in the interests of Spiritualism.

On the whole he spent an enjoyable time, and immediately following his return to Melbourne was welcomed home by the S.O.L. Church, the Spiritual Research Society, and the Spiritualists' Social Club at Malvern. Many psychical experiences fell to his lot in the course of his tour and he feels a better and wiser man for having made the trip.

**Melbourne Pilot-Author.**—Captain Gerald Dooley, of Port Phillip pilot service, has sent a manuscript to his friend, Sir Arthur Conan Doyle. It is entitled "Three Polar Nights," and deals with the exploits of explorers in search of the North and South Poles. Captain Dooley was third officer on the ship "Morning" when she went to the relief of the South Pole expedition led by Captain Scott in 1902. Rear-Admiral Evans was first officer of the vessel. Both he and Captain Dooley received their early training on H.M.S. Worcester on the Thames, and one of Captain Dooley's books is dedicated to the rear-admiral. Captain Dooley lives in Osborne Street, Williamstown.

Insults are like bad coins; we can not help their being offered to us, but we need not take them.—Spurgeon.

## ANSWERS TO QUESTIONS.

### WHAT MANY INQUIRERS WISH TO KNOW.

By W. H. EVANS, Author of "Spiritualism, a Philosophy of Life."

**Question:** By whom are our prayers answered—by God, or by discarnate spirits?

**Answer:** Primarily by God; but if we recognise that God acts through many agents we shall be able to understand something of His methods. Of course, one cannot dogmatise about the Divine Will. Someone once said that, whatever we may say about the Infinite, one thing we may be sure of—that we are always wrong! This is extreme, but it indicates the necessity for humility. Prayer is answered by God through His agencies.

**Question:** To what extent should we accept the statements of spirit-people?

If we bear in mind that spirits are folks who once lived upon earth we shall have a commonsense standard of their authority. Much depends upon the spirit communicating. If he has recently passed into spirit life his statements should be subjected to strict scrutiny—in fact all statements should, from whatever source—for it is unreasonable to expect one who has only been in spirit life a few weeks to know very much about it.

It is a mistake to think that at death a person gains knowledge automatically or instinctively. Death makes little change in those who pass through it, and while the power to acquire knowledge may be quickened, there does not take place any sudden illumination which confers all knowledge upon the individual. Failure to realise this is responsible for people going astray through accepting every statement emanating from spirits as gospel. Like all human beings, spirits are liable to make mistakes. Moreover, one must keep in mind that the information given has to pass through the channel of some Medium, and distortions may occur. If one keeps a balanced mind and subjects any statement, made by a spirit, to reason, the truth will usually become clear.

**Question:** One sometimes hears spirits declare that one has a great mission to perform, but they do not tell what it is, and time often proves them wrong; why is this?

Presumably everyone has some mission in life and it does not need a spirit to tell what it is. We are so accustomed to thinking it must be a special mission that we become disappointed as time goes on and no opportunity arises to prove the truth of the statement. Again, one must urge common sense. Many of these statements are added to on coming through.

A spirit may inspire a Medium to say that your mission in life is to unfold your powers to their fullest extent (which is the real reason why we are on the earth). In coming through, this message becomes distorted to "a great mission," and if the one to whom it is given has a full measure of conceit, he immediately swells up with self-importance, a sure sign he is not fit for any great mission.

In some cases the message may well be a test of one's spiritual fitness. For if one becomes puffed up with the thought that one is singled out by the spirit world for some special mission it is to become arrogant, filled with spiritual pride, and to demonstrate to those around an unfitness for true spiritual work.

Nearly all those who come into touch with Spiritualism get some such message in the early days of

their acquaintance with it, but of very few is it seen they have a special mission. For most of us our work is to live humble lives, and in doing this there is a greatness none the less real because it seems so commonplace.—"Light."

### COLOURS FOR MOURNING.

Throughout the greater part of Europe and North America mourning is expressed by draperies and wearing apparel of black. This colour signifies "privation of light" and it would seem that our choice of colour was not in keeping with our advancement in religious thought.

On the other hand, white, the emblem of "white handed hope," is worn in China to denote grief.

Loss by death in Egypt and Burmah is expressed in yellow, significant of the "sere and yellow leaf." Widows amongst the peasantry of Brittany also adopt this colour in their caps.

The Persians wear mourning attire of pale brown, representing the shades of "withered leaves."

And the earth-colour, grayish-brown, is the chosen shade in Ethiopia and Abyssinia.

### SPIRITUALISM AND THE STAGE.

Mrs. Gladys St. John Loe, whose play, "Yesterday's Harvest," is running at the Apollo Theatre, London, was encouraged to write for the stage, by messages received through mediums. The "Daily News", of September 14th, says of her, "Since she became a widow, two years ago, Mrs. St. John Loe has paid several visits to mediums in the hope of getting into touch with her husband on the other side. She received several messages from him telling her to write for the theatre, and suddenly one evening, when she was alone in her flat, she got an idea for a play and sat down immediately to write it. She finished the prologue the same night, and within a few months had completed the manuscript. It was accepted by the first producer to whom she submitted it."

### CANDLE FINGER PRINT.

Sentence of six months' imprisonment with hard labour was passed at Bow Street Police Court, London, last month on a young man who was charged with having broken into the premises of a firm of caterers in London and stolen 12,000 cigarettes, 600 cigars, and other property worth in all £180. He pleaded guilty.

It was stated that the premises were broken into about 12 months before, and the only clue obtained by the police was a small piece of candle bearing the impression of one finger. Recently a man was arrested as a suspected person, and it was then found that the finger prints corresponded with the impression on the candle.—"The Times," London.

**Trumpets at Seances.**—Sir Arthur Conan Doyle, in the "Sunday News," returns to the criticisms of the use of mediums in the investigation of crime, recently indulged in by Mr. Edgar Wallace. Sir Arthur treats his opponent with gentlest irony, and in reference to Mr. Wallace's contemptuous utterances about trumpets at seances the writer says, "To sneer at a tin trumpet as the occasional means of helping sound at a seance is no more reasonable than to sneer at the bit of stick which I hold between my fingers, as I write this letter. It is only a humble mechanical means to an end."

# AMORC.

THE ROSICRUCIAN BROTHERHOOD OF THE AQUARIAN AGE.

By "COGITATOR" F. R. C.

**T**HE Occultist who has ever read the strange story, "Zanoni," by Bulwer Lytton or the novel, "Life Everlasting," by Marie Corelli has probably experienced a wierd longing to find that mysterious Brotherhood of the Rosicrucians, famous through their Mystic powers of Alchemy, Healing, Prophecy and other seeming miracles.

This ancient Brotherhood has never ceased its existence from the days when the pharoahs Thothmes III. and Amenhotep IV., many centuries before Christ, ruled in Egypt, where its Origin can be traced by historical records. The public activities of the Rosicrucians in some particular part of the world are, however, limited by a cycle of 108 years operation, followed by retirement from action in that particular country.

However, there is always a branch of the Order open in another country to receive the sincere seeker—that the Light may not become altogether lost. In this tradition one may find the explanation why in certain Churches and temples the so-called "Eternal Light," dim as it be, is always shining, to serve as a source for the Greater Light which is made to flare up during the official "Service" time.

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As in the days of Lord Francis Bacon, Imperator, of the Rosicrucian Order in England, when through his wonderful activities the so-called "Christian Rosenkreuz" pamphlets started to circulate in Germany—to open there a new cycle of Rosicrucian activities which then stirred the civilized world—so, we are witnessing **now** a similar major cycle of increased Light radiated during "Service" time in America. From there books—"The Light of Egypt"—are streaming out into the English-speaking world to awaken those who are ready to greater joyful service to Humanity, and an understanding of Life's problems and the Mystery of being.

\* \* \* \* \*

To the uninitiated, Amorc may seem "just another brand of Rosicrucian Society," but they are mistaken; it is "The Ancient, Mystical Order Rosae Crucis," pure and simple, and true—no imitation whatever. To prove that the Rosicrucian Brotherhood Amorc is practically the exclusive worldly name of the institution of the Great White Brotherhood of Egypt and Palestine in ancient times, and of Tibet to-day, the Imperator of Amorc of America, Dr. H. Spencer Lewis, organized a research expedition of many advanced members and their friends who visited, in January, February and March 1929 various old centres of Rosicrucian activities in Egypt, Palestine and Europe—places, and lodges or temples unknown to the general public and even to the so-called Rosicrucian Fellowships, Societies, etc.

Besides giving a selected few more advanced members of Amorc some wonderful mystic experiences, at the pyramids and elsewhere, and definite proofs of transcendental nature, the Imperator and his officers brought back home to America a very rich collection of ancient manuscripts, jewels and other precious treasures, dear to the real Rosicrucians. This collection is deposited now in the Amorc

Egyption Museum in San Jose, California. The different old manuscripts are being utilized to make available to the members of the Order, and their friends wherever possible, without violating the pledges of secrecy, new, first hand material for study.

The first result of the said expedition's research for public benefit is the book, "The Mystical Life of Jesus," written by the Imperator himself. In the official organ of Amorc, called "The Mystic Triangle," one may find in the March to October issues an inspiring report of the "Egyptian Tour," besides many valuable **practical** points of interest for every progressive Occultist and Mystic.

\* \* \* \* \*

Amorc is teaching the why and wherefore of life, explaining what life is, what man is, and his relation to the Cosmos, as understood and taught by the ancient Egyptian scientists; it reveals life and death in a different light from that generally understood. It embraces the culture of the whole man, both physical, mental, and spiritual, the laws of Nature, and therefore also the laws and component parts of man, and his latent creative powers are studied and revealed, that the student-member may know himself or herself, and acting in accordance with the constructive forces of Nature, regain, and maintain health and harmony in body, mind and soul.

All known sciences and the so-called pseudo-sciences are investigated and explained, and many secret laws of Nature not generally known are taught, to prepare each individual member for the greater responsibilities which Knowledge brings, viz. **Service** to mankind. Certainly this is only possible when the student-members become successful themselves in their particular joyous and inspiring mission in life. These studies are divided into degrees, lasting from three to five years of earnest application.

\* \* \* \* \*

The Order has no creeds or dogmas to which the Neophyte must prescribe, but requests each candidate to recognize the existence of a Power Supreme—the principle of unity of Spirit in all manifestations of Life, and the universal Brotherhood of Man. The members are gathered from all nations and creeds, in all parts of the world, wherever there are independent thinkers who dare to inquire—sympathetic and aspiring souls, actuated by various altruistic motives and purposes generally, centred around the noble aspiration to **improve themselves** in their relation to God and man, and to help others attain the same degree of abundant and happy life.

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Through the regeneration of the individual, social **Evolution** is sought because only "through evolution and not revolution are all improvements established in permanency." The Amorc teachings point to the ultimate of the realization of the Ideals of beauty and harmony on the material plane, of poetry on the mental plane, of fraternal Love on the moral plane, and realization of the ideal of mystics on the spiritual plane—in the life of man, and Here and Now.

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## DEATH OF ZANCIG.

"THOUGHT READER" WHO PUZZLED ALL.

A remarkable London music hall performance of twenty years ago is recalled by the announcement of the death of Mr. Julius Zancig, which comes from California.

In association with his first wife Zancig did the most astonishing feats of "thought-reading", and when visiting this country caused quite a furore by his performances, states the "Morning Post," London. Going down among his audience he asked different members of it for some article—a key, a coin, it did not matter what—and by a simple question to his wife, standing blindfold on the stage, procured from her an immediate answer as to its character. The reply never failed to be correct. Then they changed parts, with the same result.

The Zancigs became the rage of London. Night after night the Alhambra was packed with the curious, who included not only the customary frequenters of the halls, but scientists, mathematicians, and magicians, all bent on discovering their secret.

Royalty was intrigued by them, and they performed before King Edward in London. There was much talk, of course, of telepathic powers, but Zancig never claimed them. His method, however, was never discovered, though put to the severest tests.

### SPECIAL NOTICE TO RECORDERS!

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

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

## REPORTS OF SOCIETIES.

### VICTORIA.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month, at the morning session, interesting discussions have taken place on "Various Phases of Mediumship," "The World's Peace" and "Armistice Day" each discussion providing much food for thought.

Revelation is not closed. As well might the Church say that because the Archangel said to Daniel, "Seal up the book," there has, therefore, to be no further revelation after his day, B.C. 534.—Rev. Chas. L. Tweedale.

'Tis pleasant, sure to see one's name in print;  
A book's a book, although there's nothing in't.—Byron.

Let us make of life a vision all may see, reflecting the radiance of a perfect day.

"Do the dead take an interest in our well being?" This question is answered to the satisfaction of many at our afternoon Medium's Symposiums, and we tender our thanks to the following message bearers Mesdames Peach, Martin, Shrader, Bromley, Murphy, Buckley, Thurston, Engram; Potter and Messrs Murphy and Bush; also to our spiritual healers Mr Oliver-Jones and Mr Shaw.

Mr. A. J. Bush (from Sydney) has been the exponent at our evening services and has delivered instructive addresses on "Where are the Dead?" "Can the Dead Return" "The New Age" and "The Building of the Temple," each address being followed by Psycho-Astrological messages.

Best wishes to kindred Societies and to our Editor.

GERTRUDE M. GARDINER, Recorder.

#### MOONEE PONDS SPIRITUAL CHURCH.

We have to report that progress is slow but sure at the above church.

During the past month some very good addresses were given by Miss G. Gardiner, who dealt with "Spiritualism and the Bible"—a very sincere and instructive discourse—and Mr Smith, who spoke on "Natural Law." Mrs Barnes spoke on the spiritual side of life, while Mr Hayden gave a very fine address. We desire to thank all lecturers for their services during the past month.

For our demonstrations we relied on Mrs Smith, Mrs MacDonald, Mrs Barnes and Mr Hayden, and we thank these mediums for their clairvoyant services.

We thank all those churches who contributed to our Bazaar. Wishing all success to sister churches and Societies, and also to the Editor of "The Harbinger of Light."

WM. BRIERLY, Secretary.

#### THE CHURCH FOR ALL, NORTHCOTE.

Large congregations have attended both afternoon and evening services. The following were the speakers for the month: Mr Smith, Dr. McDonald, and Mr Howard-Edie, all of whom spoke with feeling and inspiration, and were greatly appreciated.

The visit of the choir from the Richmond State School proved a wonderful success. The children sang and took their parts beautifully. Great credit reflects on the leaders for their untiring efforts in helping to bring these children to such perfection. At the conclusion of the service (which took the form of a Choral Service) a vote of thanks was accorded them by our President Mr. F. Johnston, and a hearty clap signified the appreciation of a large audience. As the children retired, they were each given a bouquet and a gift of sweets from the ladies of the church.

We regret to report that our conductor, Mr H. Blaskett has been laid aside through illness, his services being very much missed. We pray God's blessing and speedy recovery to health.

With reference to our forthcoming Bazaar, the Committee has everything well in hand, and we are looking forward hopefully to a large amount being raised, which will greatly reduce our liabilities on orchestral instruments.

At last meeting of Committee, it was decided to open a Sunday School in connection with the church at the beginning of the New Year, and we hope with the help of willing workers to extend the great cause of Spiritualism.

With best wishes to all Societies, and greetings to the Editor.

(Mrs.) E. WALLER, Hon. Sec.

#### NEW SOUTH WALES.

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

We have again to report large audiences in attendance at our public services, and commendation is due to the exponents for the high tone of their discourses, and to the demonstrators for their services in giving convincing evidence of the continuity of life.

Among those we have been privileged to listen to are: Mesdames Rose-Weeks, Redfern, Rees, Hopkins, Kirkwood; Messrs. Cohen, McLeod-Craig, Calnan and Davidge. Our thanks are accorded for their valued assistance.

On Saturday, 19th October, our usual "At Home" was held. There was a large and representative audience to welcome our guests, Mr and Mrs Shipley. Lecturettes were delivered by Mr Calnan, Mr Nettleton, Mr Hartley, Mrs Hopkins and Mr Muggleston. Splendid musical items were presented, and we heartily thank all artists who assisted.

Best wishes to all Societies and churches, and to "The Harbinger of Light."

D. NETTLETON, Recorder.

**THE NORTH SYDNEY SPIRITUAL CHURCH.**

Both afternoon and evening services have been well attended. We especially thank all speakers and demonstrators who have taken our platform. We had the pleasure of having Mrs Marshall, of Melbourne, on our platform and her lecture on "The Mystic Meaning of Numbers" was listened to with great pleasure, and we trust we will soon have her with us again.

The members of our church decided to open a Lyceum for the education of the children in the spiritual work. Mr. Wright (Vice-president) and Mrs Michael were appointed to make the arrangements, with the result that the Sunday School Lyceum was opened with eleven children on Sunday, July 21st and has been a success ever since. The children take a great interest, both in the teaching and the exercises.

We are having a children's Sunday on December 15th. Both Mrs. Michael and myself are looking forward to a successful service. Mrs Michael is training them in the singing. This service is to be followed by a Xmas Tree for the children, and Social for the adults, on Wednesday, December 18th when we trust to see a large gathering of friends and members helping to give the children a happy time.

Progress to all churches and workers, and success to "The Harbinger of Light."

J. WRIGHT, Lyceum Leader.

**THE CHURCH FOR ALL, SYDNEY.**

Since the publication of our last report we have opened a Health Centre and are doing good work. Also we have formed a C.F.A. Social Club and the young people are taking a keen interest.

Our Sunday services are well attended and we thank the following speakers: Mrs Benson, Mrs Arthur; Mr Calnan, Mr Wale, Mr McLeod-Craig.

Our last "At Home" was a great success. We wish to thank Mesdames Marshall, Hanger, Nash and other friends who assisted in their usual kind way.

Our leader (Mrs. Arthur) personally thanks her many friends for their kindly interest in the church. Good wishes to our sister churches and to our Editor of "The Harbinger of Light."

MARY ARTHUR, Hon. Sec.

**HOLLYWOOD SPIRITUAL CHURCH, SYDNEY**

The meetings have been conducted as usual during the month, and the inspired lectures given by our leader (Mrs. E. Morrell) have been much appreciated by the congregations. One evening the students conducted the service. This was the first of its kind and the method will be adopted at regular intervals in future.

Mr Rayner gave a message meeting in aid of the church fund, and we thank him for his kindly aid.

The socials during the month were beneficial both socially and financially.

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

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

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

The annual meeting was held on Monday evening, 22nd October, and was very well attended. The acting Secretary (Mr C. S. Payne) presented the annual report, which dealt with every phase of the church's activities, and revealed very satisfactory progress in every department of its work. The balance sheet was considered a splendid achievement, and although showing a debit balance, due to the expenditure in connection with the erection of the New Church Hall, we have every reason to be thankful for the measure of success achieved.

The Treasurer (Mr Payne) in dilating upon the financial aspect of the work, spoke optimistically with regard to the early liquidation of the debt incurred, and asked for the same co-operation and support in the future, as was displayed in the past, and which made it possible to be housed in our own building.

Mr S. B. Elkin was again chosen as President for the ensuing year. Mr A. S. Fairbairn was elected Secretary, and Mr C. S. Payne assistant Secretary and Treasurer. The following Vice-Presidents were elected: Mesdames Fairbairn, Rayer and Dickson; Messrs Humphreys, Johnson and McDonald; Organist, Mr Humphreys; Librarian, Mr Mee; Usher, Mr Gordon; Lyceum Conductor, Mr Kerlin; Church Agent, Mrs. Elkin, and a committee of five ladies and five gentlemen.

The President expressed thanks to all workers who had rendered assistance in any capacity to the church during the year just closed, and urged upon everyone the necessity for working shoulder to shoulder, under Divine guidance, with the spirit world as inspirers and helpers, for the ideals of Spiritualism, viz.: The Fatherhood of God and The Brotherhood of Man.

Fraternal greetings to all kindred churches, and best wishes to "The Harbinger of Light."

CHAS. S. PAYNE, Assistant Secretary.

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

This has been a busy month again, both socially and spiritually.

On October 27th an Ordination Service was held during evening service, when Mr. A. E. Challis was ordained to the ministry of the church. The service was conducted by our registered minister, Mrs L. Mitchell, and was choral, with appropriate hymns and incidental music. The address was afterwards taken by Rev. A. E. Challis, his subject being

"Why I became a Spiritualist—and my 36 years' Experiences," proving very interesting.

Speakers and mediums for the month have been: Revs. A. E. Challis, C. M. Hill, L. Mitchell, M. M. McDonough; Mesdames Batger, J. M. Watson; Miss de Launay; Mr A. L. Richard; to whom our thanks are gratefully extended.

Seven valuable books have come to hand for our Library from England, personally chosen and autographed by Sir Arthur Conan Doyle, to whom we are deeply appreciative for same.

In place of our usual "At Home" the first Saturday this month was devoted to our Annual Bazaar for the Building Fund, which was organised by the Social Committee, with Mrs. M. M. McDonough as their efficient secretary. As at time of sending report all moneys and donations promised from raffles and outside support not being in hand the full result of bazaar will be in next issue. The following Monday a Social Evening and Dance was held, during which the raffle prizes were drawn amid much excitement. Soloists were Mrs. Milton-Harvey, Messrs Watters and G. Watters.

The attendance at the Victoria Park Branch Church is steadily increasing. During the month six more members have been dedicated to Truth and two infants named, by Rev. M. M. McDonough at a special afternoon service, which was followed by an Open Circle taken by various mediums present. Speakers and mediums for the month to whom our thanks are due have been: Revs. L. Mitchell, C. M. Hill, M. M. McDonough; Mesdames F. Harris, Kirby, J. M. Watson; and Mr Richard. A working committee has been appointed by the Executive of the mother church to carry on services and social organisations, viz: Chairman, Mr Flack; Vice-Chairman Mrs J. M. Watson; Secretary, Mr J. Jeffery; Assistant Secretary, Mr Angel; Treasurer, Mrs. Ware.

IDA CHALLIS, Assistant Secretary.

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

During the month of October, the speaker (Mr R. A. Webb) has dealt with the following subjects: "The Abundance and Variety of Psychic Phenomena," "The Aim of Spiritualism," "Do our Spirit Friends Grow Old?" "Angels of Light," "The Question of Spirit Identity?" "A Declaration of Principles," "O Grave where is Thy Victory? O Death where is Thy Sting?"

A successful Jumble Sale was held on Friday, the 11th. We beg to thank all who contributed goods and those who helped before and during the sale.

The quarterly meeting of members of the church was held on the 23rd October. It was decided to make extra efforts in the collecting of subscriptions, and in other financial efforts, to meet the exceedingly heavy increase in our rates. A number of members willingly agreed to act as collectors, and some to arrange home social parties, etc.

A Plain and Fancy Dress Social was held on Saturday, the 26th. Prizes were donated by Miss Petersen; Messrs Bodell, Capt. Petersen, Wahren, Blenkinsop, and Webb. The winners of the lady's fancy dress competition were: Mrs Mander (gypsy) and Miss J. Hunter.

GEO. BODELL, Hon. Sec.

**PASSING OF MR. G. W. MINTER.**

We regret to hear of the passing to the higher life of Mr. G. W. Minter, of Harbour View Road, Northland, Wellington. The end came very suddenly on October 10th, and on the 13th the remains were cremated in accordance with his wish. The deceased who was 77 years of age, was a very loyal and enthusiastic Spiritualist and for over thirty years had been a regular and appreciative reader of "The Harbinger of Light." His departure will be a severe loss to a considerable circle of friends, and we sincerely sympathise with his widow, who was at one time resident medium of the Wellington Spiritualist Society.

**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.

R. D. Hancock (formerly of 79 High Street, Oamaru, N.Z.): A letter addressed to you has been returned to this office. Be good enough to let us have your present address.

H. T. (Greensborough): The article on Reincarnation, published in the November issue, was not intended to re-open the controversy on the subject, but was merely an impartial statement of the case, submitted by the former acting-editor of this journal in deference to requests made by several correspondents. No finality is likely to be reached in the matter, and therefore it seems to us to be useless to discuss it further.

E. G. (Westport) We cannot explain how the poem, "There is no Death" was published in "My Magazine" in the form in which it appeared, but we doubt if your explanation is the correct one. We give it up!

Mr. W. Burrows (formerly of Brisbane): Would you kindly forward your present address.

Mr. A. C. Boughton (formerly of North Terrace, Adelaide): A letter addressed to you has been returned endorsed "Address unknown." Be good enough to forward your present address.

R. A. W. (Wellington): Your letter arrived just as we were going to press. May be able to comment on enclosed matter next issue.

F. A. J. (Sydney): We hope to use your contribution in the Christmas number.

G. S. (Brisbane): Your contribution reached us too late for treatment in this issue. Will go through it and see what can be done with it in our next.

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This interesting book was written under the joint authorship of a psychical researcher of international fame, and by one who is possessed of this extraordinary power, "The Projection of the Astral Body." It disposes finally of all theorising in regard to this wonderful achievement, giving as it does, without ambiguity or evasion, full details and specific directions for the experimental production of this remarkable phenomenon.

This is the first time that such instructions have ever been given to the public, and the book must be considered one of the greatest importance, and of the utmost value to all serious students of psychic phenomena, in consequence. Every step of the process is minutely described, and fully illustrated by means of drawings and photographs.

A number of illustrative cases and experiences of all sorts are given, together with a detailed discussion of the entire problem. Dr. Hereward Carrington, who has edited and revised the MS., has contributed a number of valuable footnotes, and has also written a lengthy historical introduction, in which the entire literature of the subject is reviewed.

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Sir Arthur Conan Doyle says of Mr. Dennis Bradley's two books, "Towards the Stars" and "The Wisdom of the Gods": "It is impossible to exaggerate the services which Mr Bradley's devoted and self-sacrificing work has rendered to Psychic Science. If our whole knowledge depended upon the evidence given in these two books, it would be ample for any reasonable man."

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The first part of the book contains the more specially religious addresses, and the second part addresses given to the healers in training. Well authenticated cases of cures are related, and the work of healing is expanding to such a degree that new and much more extended premises have had to be leased.

Miss Barrett—a sister of the late Sir William Barrett—in an interesting Introduction warmly recommends the work.

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In explaining his object in publishing this booklet the author states: Having read the testimony of prominent persons for Spiritualism and studied the evidence generally and found it overpowering, I want to put it in a summary form before those of my fellow beings who have not had the opportunity to examine it." This he proceeds to do in a direct and very lucid manner, and makes out a very impressive case for the sceptic to digest.

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Although some new evidence from the seance-room is brought forward, the work is not essentially Spiritualistic, but rather scientific in tone, and should appeal to that wide circle of readers whose intelligence refuses to be satisfied with the negative conclusions of mere agnosticism, and yet finds little satisfaction in the narrow creeds of Christian Orthodoxy.

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