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The Harbinger of Light

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

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“LIGHT! MORE LIGHT!”—Goethe.

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Author of "Science and the Soul."

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THE EDITORIAL CHAIR

The Way of Peace.

Christmas and Peace—the two are inseparable in our minds. But do we rightly apprehend the connection between them? "The way of peace they know not," said the Prophet Isaiah of certain individuals of his day who were seeking peace through the means of brute force. It is well to lay fast hold of the idea that peace is not to be had merely by approving it, nor yet by greatly wishing for it, but that there is a well-defined "way" to it. Many persons wish for peace, and talk about peace, but "the way of peace they know not."

* * * * *

The peace that is worth anything at all is not mere quiescence, or passiveness, much less is it stagnation. A foul pool of water, covered with noxious weed, and hiding in its slime myriads of disease germs, might be called peaceful, in a sense. It is undisturbed. But it is not a true symbol of peace. What we call "a peaceful evening," far more truly symbolises real peace. There is tranquility, repose, calm, and a restfulness that communicates itself to the soul of the observer. But at the same time the tremendous forces of Nature are at work in the midst of this beautiful scene, and by their mighty energies they are producing that peace that makes itself so strongly felt. Peace is ever won by effort—even by conflict—and retained by the exercise of Power.

* * * * *

The message brought to the world by Christ, the Prince of Peace, was assuredly not "peace at any

price." At the time when the Christ-child was born at Bethlehem of Judea, and before even the echoes of the Angel's hymn—"Peace on earth to men of goodwill"—had died away in the hills, a discordant note was struck that seemed to forebode anything but peace to the world. "Rachel weeping for her children, and would not be comforted because they are not." The sword was already beginning its destroying work, as the Christian era opened. And what ominous words are these, spoken by the aged Simeon to Mary as she held the little child in her arms: "This child is set for the fall and rising again of many in Israel; . . . yea, a sword shall pierce through them, our soul also." And yet, once more, if Christ were truly the Prince of Peace, why did He say: "Think not I am come to send peace on earth—I came not to send peace, but a sword."?

* * * * *

Perhaps we have scarcely yet understood aright the "way of peace." We have thought of it as immunity from the cares of life, from its sorrows, sicknesses, and sufferings. But Christ Himself promised no such thing to His disciples. On the contrary, He assured them they would pass through much tribulation ere they entered the Kingdom of Heaven. We picture peace as a quiet haven of rest—Christ associated it with the piercing sword. We think of it as absence of effort, whereas it is dependent on the unceasing action of the mightiest forces. We might almost say Peace is a by-product of the religious life. It is not the end and aim of religion. And the way to it is submission to discipline. Discipline involves conflict, and conflict means suffering.

* * * * *

When the prophet Isaiah looked forward to the coming of the great Deliverer he proclaimed: "Unto us a child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace". And then he added the significant words: "Of the increase of His government and peace there shall be no end." We note the necessary—the logical—order. First, Government, then, Peace. First, submission to discipline, and all that that involves. Afterwards, as one of the consequences of such government, peace.

* * * * *

There, in that one word, is revealed the Way of Peace. Not by self-government, but by God-government. Not by refusing to enter into the strife and the conflict that inevitably follow when we enlist under the banner of Christ, but by cheerfully accepting these conditions, and finding, by actual experience, that here alone is true peace to be found. Looking at life from this particular angle it appears as if its whole business were that of overcoming. "Made perfect through suffering." is the appointed lot of all—both Master and disciples. And when Christ speaks the familiar words, "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid," is not that very thing signified that we are here trying to expound?

The only peace the world can offer is a very poor and uncertain matter. It is dependent on external circumstances. At its best it is quiescence—freedom from outside vexations and cares. But the peace that Christ gives is consistent with a life subject to all the slings and arrows of outrageous fortune. He calls it "My peace"—the peace that is characteristic of Him. He, the Man of Sorrows, possessed a peace within that was never disturbed even by the worst of afflictions that came upon Him. It was the natural and necessary resultant of His conflict with "the world"—"Be of good cheer, I have overcome the world" Here, once more we are shown the "way of peace"—through conflict, through suffering, through overcoming.

* * * * *

With a far greater depth of sincerity may we repeat the old-time wishes for "a happy Christmas," if we realise the compatibility of happiness and peace with the most cheerless of external circumstances. Mark Tapley's philosophy was that it was a credit to be jolly when things were at their worst. And a very heartening philosophy it undoubtedly is. But we can go deeper than that. The soundest philosophy of all is that which teaches man how he may rise triumphant over all external things, and how in the very midst of the storm and stress of conflict he may experience, in the depths of his being, the peace that passeth understanding. It is with such thoughts as these in our mind that we express to our readers and friends everywhere the wish that the greatest joy and happiness of Christmas may be theirs now and always.

Spiritism versus Spiritualism.

There appears to be great confusion in the public mind concerning the use of the terms "Spiritism" and "Spiritualism." They are often regarded as being synonymous. But they are nothing of the kind. A very wide gulf, in fact, divides them. **Spiritism** has to do with purely material interests—the prospects of success in business or otherwise, the probable winner of a certain horse race, questions as to whether a married couple had wedded their "affinities," inquiries as to where gold may be discovered in Australia, and so on.

Spiritualism, however, is a very different thing. It knows nothing of "running after mediums" with puerile questions about marrying one's affinity, seeking advice concerning mundane speculations, or trying to ascertain the name of the winner of the next Melbourne Cup! These things are left to the Spiritists! **Spiritualism** is a Science, a Religion and a Philosophy rolled into one, and its comprehensive principles may be set out as follow:—

* * * * *

- 1.—The Fatherhood of God.
- 2.—The Brotherhood of Man.
- 3.—The Continuity of Existence.
- 4.—The Possibility of communicating with friends in the Beyond.
- 5.—The Ministry of Angels.
- 6.—Personal Responsibility for the life lived in the flesh.
- 7.—Compensation and Retribution hereafter for good or ill done on earth.
- 8.—Endless Spiritual Progression.

* * * * *

Dr. Peebles—J. M. Peebles, M.A., M.D., Ph.D., Los Angeles, California—was perhaps the greatest living authority on what **Spiritualism** embraces, and he says:—

While **Spiritism** is popular in such countries as China and Japan, though often all too mercenary in its character, and prolific in its would-be leaders,

Spiritualism is a Science, a Truth, a Religion, a Philosophy, and is the foundation of all the world's great religions. It is the gospel of demonstration, the gospel of Brotherhood, the gospel of diversity in unity, and the mighty motive power for the world's final redemption.

He further says: "Spiritualists acknowledge the living Christ; they feel the influx of the Holy Spirit; they converse with Angels; they cultivate the religious emotions, and they open their seances, many of them, with prayer. **Spiritualism**, with its signs, wonders, visions, and healing gifts, was the religion of the Apostles, of the post-Apostolic Fathers, and of the Primitive Christians up to the reign of Constantine, the murderous Roman Emperor . . .

When the genuine **Spiritualism** is generally recognised and becomes, as it will, the universal religion, it will no longer be said, 'Mine, mine,' but 'Ours, Yours.' This is the resurrection—a spiritually-exalted resurrection state in this present life. It is Christ—the living Christ within.

* * * * *

Compare this ennobling conception of what **Spiritualism** really represents with the nauseating grovelling of crude and coarse **Spiritism**, and it will be seen at once that they are as far apart as the poles. Sir Arthur Conan Doyle calls it "The New Revelation," and declares: "It is really the central teaching of Christianity itself."

It is the **Spiritualists**, in short, who are bringing the Churches back to primitive Christianity, and giving the world a clearer conception of what life is, of what death represents, and what men and women must do if they desire to inherit spiritual riches in the Bank of Heaven. It, moreover, demonstrates that our loved ones, who have passed within the Veil, are not in some inaccessible region "away among the stars," but that

The spirit world around this world of sense,
Floats like an atmosphere,

And that by providing the requisite conditions, we can exchange thoughts with those who are "lost to sight, to memory dear." It thus links up the physical with the spiritual plane, giving us a vastly more expanded outlook, higher conceptions of the wonderful goodness of God, and experimental **knowledge** of the hereafter, to buttress the Christian's **hope** of immortality, which the Dean of St. Paul's, London, declares "burns very dimly among us."

* * * * *

Spiritism may be rooted out—with all its inanities and senseless vapourings concerning mundane affairs. But **Spiritualism** has come to stay. It emanates from realms supernal, it is all a part of the Divine Plan for the Spiritual emancipation of the race, and its primary mission is to lead men back to God. It is not a man-made cult. It had its origin in the unseen world, and is to-day being directed by those higher Powers who are shaping our destinies, "rough hew them as we may." Its modern development takes us back to the mid-Victorian era, when Scientific materialism hung like a pall over the minds of men. It was then that the spirit world broke through the partition dividing it from the material plane, and thus ignited a spark which quickly burst into a flame, and has since attained the proportions of a world-wide conflagration.

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WAYSIDE NOTES

Try to Restrain your Mourning.

Mourning for a loved one who has just passed beyond the scenes of time and sense, is both natural and inevitable. It is the painful corollary of love, and the deeper the love the intenser the grief. Neither the teachings of Spiritualism, nor those of any other system, can prevent it. The first spasm of sorrow must be endured. It is when the grief is inordinately protracted by a hopeless abandonment to despair that injury is done—not only to the one left behind, but also to the one who has gone before.

The excessive grief of an anguished heart reacts upon the one upon whom the affection was bestowed. This fact is not yet generally recognised, for the simple reason that comparatively few people have discovered the truth that their "lost and dear" are often with them and are keenly sensible of the distress occasioned to those they have left on earth.

"Sorrow at their departure is inevitable," says Sir Oliver Lodge, "but grief which is excessive causes them pain." All investigators of the subject are well aware of this. They have been told it time after time by those in the Beyond, and more than once has the writer of these lines been implored to urge their loved ones in the flesh not to keenly mourn their departure. Acute grief in the family circle fills them with a corresponding feeling, and keeps them anchored to earth.

A moment's reflection will show that this must be so. Their love for those they have left behind is as great as the love of those who mourn on this terrestrial plane. Their grief is accordingly proportionate to the grief of the disconsolate here, and all the while these aching hearts palpitate in sadness the one who has vanished from their sight is chained to their surroundings by the desire to assuage their sorrow.

This is perfectly natural, seeing that they have carried their affection forward and cannot experience peace of mind until they have done their utmost to console the broken-hearted. Love, in short, compels them to remain, and doubtless their distress is heightened by their inability to impress the mourner with a sense of their presence and the glorious character of the change they have experienced.

It is not sufficiently realised that there are two parties to the mourning, and that the grief of the one is accentuated by the inordinate grief of the other. In view of this fact the mourner, with whom we deeply sympathise, may, in all kindness, be invited to endeavour to cultivate a spirit of self-effacement, out of consideration for the loved one whose happiness is marred by the distressing vibrations emanating from intense sorrow. "They did their work here, they will do it there," adds Sir Oliver Lodge, "and in good time reunion may confidently be looked forward to." It is this knowledge that the Spiritual Philosophy imparts.

Cicero and the Life to Come.

O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I just now mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed

the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained: it was because I supported myself with the consoling reflection that we could not long be separated.

This is the language of Cicero—the brilliant orator-philosopher of ancient Rome. He was born in the year 106 B.C., and consequently was not a Christian. He, however, obviously possessed a much keener realisation of the existence of a Spirit world, and of its nearness to the physical plane, than the majority of Christians do to-day! He, at all events, knew that he would meet Cato again, and even saw his beloved son after he had ceased to wear the robe of mortality and before his soul winged its flight to the Summerland of bliss.

Cicero was, therefore, apparently, clairvoyant, and could bear the death of Cato with "fortitude," because he knew the separation was merely a temporary break in their friendly relations. It was this sustaining sense of **certainty**, of absolute conviction that survival beyond the grave was a glorious and inspiring fact, that afforded him inexpressible consolation and enabled him to bear with firmness the great loss he had sustained.

And Cicero was what, in these times, is called a pagan! All we need say on that point is that we would much rather be a pagan possessing the spiritual illumination of Cicero than a Christian floundering in spiritual darkness! And, after all, it was not such a dreadful thing as some people imagine to have been a pagan—a name which, in the middle ages, was given to all who were not classified as Jews or Christians.

The designation had its origin in the fact that the polytheistic faith of Rome continued to maintain its hold in the villages ("pagi") and country districts generally, after it had been superseded in the cities and towns by Christianity on the latter being accepted as the State religion at the instance of Constantine. A pagan, therefore, was not one who did not believe in a God at all, as many people appear to think, but one who believed in a plurality of Gods.

Unlike the materialists of the present day, they certainly believed in a future life, and if their conceptions were based upon error in regard to the Godhead, their beliefs were certainly preferable to the dismal doctrine that the grave ends all.

Capital Punishment for Mediums

Those who base their opposition to Spiritualism on certain prohibitory edicts to be found in the Old Testament, forbidding patronage of "witches, wizards and necromancers," and who consider these passages to be as binding to-day as in olden time, conveniently overlook the equally mandatory law—"Thou shalt not suffer a witch to live." To be consistent, therefore, these opponents of the present-day movement ought to insist that, not only should the practice of consulting mediums be prohibited, but that the mediums themselves should be put to death. If the former mandate holds good to-day, the latter must hold good also. We cannot pick and choose in this matter. It must be all or none.

Why, then, do not those very pious and scrupulous people who are constantly uttering the parrot-cry of Biblical denunciation of those who "seek unto them that have familiar spirits, and unto wizards that peep and mutter," also rise in their wrath and launch an agitation for applying the death pen-

alty to all modern mediums? Their attitude would then become, at least, invested with the virtue of consistency. In the absence of any such movement, their opposition is lacking in completeness, and they are laying themselves open to the charge of deliberately flouting a divine command.

In the Middle Ages this class of opponent was far more consistent than it is to-day. Not only was mediumship prohibited, but the mediums were put to death wholesale—tens of thousands of them—in obedience to the capital punishment text quoted. We can, in a measure, respect these ignorant and misguided oppressors of an age of general spiritual darkness. They were, at least, sincere and thorough. But we can hardly say the same of their modern representatives, who cling tenaciously to one set of texts and ignore others because, presumably, they have not the moral courage to face the public contumely that would inevitably follow the adoption of the more consistent course. It is obviously the duty of these misguided opponents to either “go the whole hog” or henceforth “hold their peace.”

We wonder if it has ever occurred to these purblind critics that it is not a little singular that, if communicating with our friends in the Unseen is such a wicked practice, it was not condemned in New Testament times. It undoubtedly prevailed in those days, as it prevailed before, and as it has prevailed ever since. John refers to it in an incidental way. But he does not denounce it. He rather encourages it. “Beloved, believe not every spirit,” he says, “but try the spirits whether they are of God.” This is equivalent to saying, “test the spirits and thus guard yourself against being misled by spiritual imposters.” And very good advice, too! All cautious investigators apply the “test” principle, because, as John suggests, there are both good and evil spirits, and consequently it is necessary to take precautions against being fooled.

The trouble is that the more vehement the opponent, the less he knows, as a rule, of the subject. He will generally admit that he has never investigated for himself, that he has no idea what a “sitting” with a well-developed medium is like, and that he has never read what many of our leading scientists and other intellectuelles have written on the theme. He is, in short, a walking mass of ignorance, so far as having any personal knowledge of Spiritualistic phenomena is concerned, and for all such we frankly confess we have no time in these strenuous days.

Greatest Discovery of all the Ages.

There are many students of Psychic Science who are to-day cherishing the belief that the day will dawn when very sensitive mechanical instruments will supplant the human medium as a means of communicating with the unseen world. This may be so. It, at all events, is not such a fantastic conception as to warrant the exclamation—“Impossible.” As a matter of fact many experiments are already being made in this direction, and some of the investigators are already claiming partial success. Nothing is impossible, and when the time is deemed “ripe” the greatest discovery of all the ages may be sprung upon the world.

In this connection it is interesting to recall an experiment made by Sir William Crookes which has been placed on record by this distinguished investigator. He was sitting on one occasion with note-paper and pencil lying on the table. After telling

us that “a luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hands, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness,” Sir William alludes to a small wooden lath that was lying upon the table, and declares:

The lath moved across the table to me in the light, and delivered a message to me by tapping my hand, I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table some distance from the medium’s hands.

The taps were so sharp and clear, and the lath was evidently so well under the control of the invisible power which was governing its movements, that I said: “Can the intelligence governing the motion of this lath change the character of the movements and give me a telegraphic message through the Morse alphabet by taps on my hands?”

Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message, but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.

If it is possible for a message to be rapped out by means of a lath, is it not conceivable that an operator might, with equal success, use a sufficiently sensitive electrical instrument for the purpose? The waves of wireless telegraphy carry us into the ethereal realm, and, after all, the transmission of messages from just beyond the borderline simply means the utilisation of ethereal forces by those who inhabit that region, and who understand the process involved. Nothing is impossible, we repeat, and the attitude of the sensible man should be, not to scoff at the suggestion, but to “wait and see!”

SPIRITUALISM AND ITS TEACHINGS

The principles and teachings of Spiritualism, as set forth in “The Harbinger of Light,” Melbourne, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the Godhead ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be “saved,” not from the consequences of deliberately-committed sin, **BUT FROM COMMITTING SIN AT ALL!**
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and **AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.**
- 5.—That man is a spiritual being now, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the “dead” has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

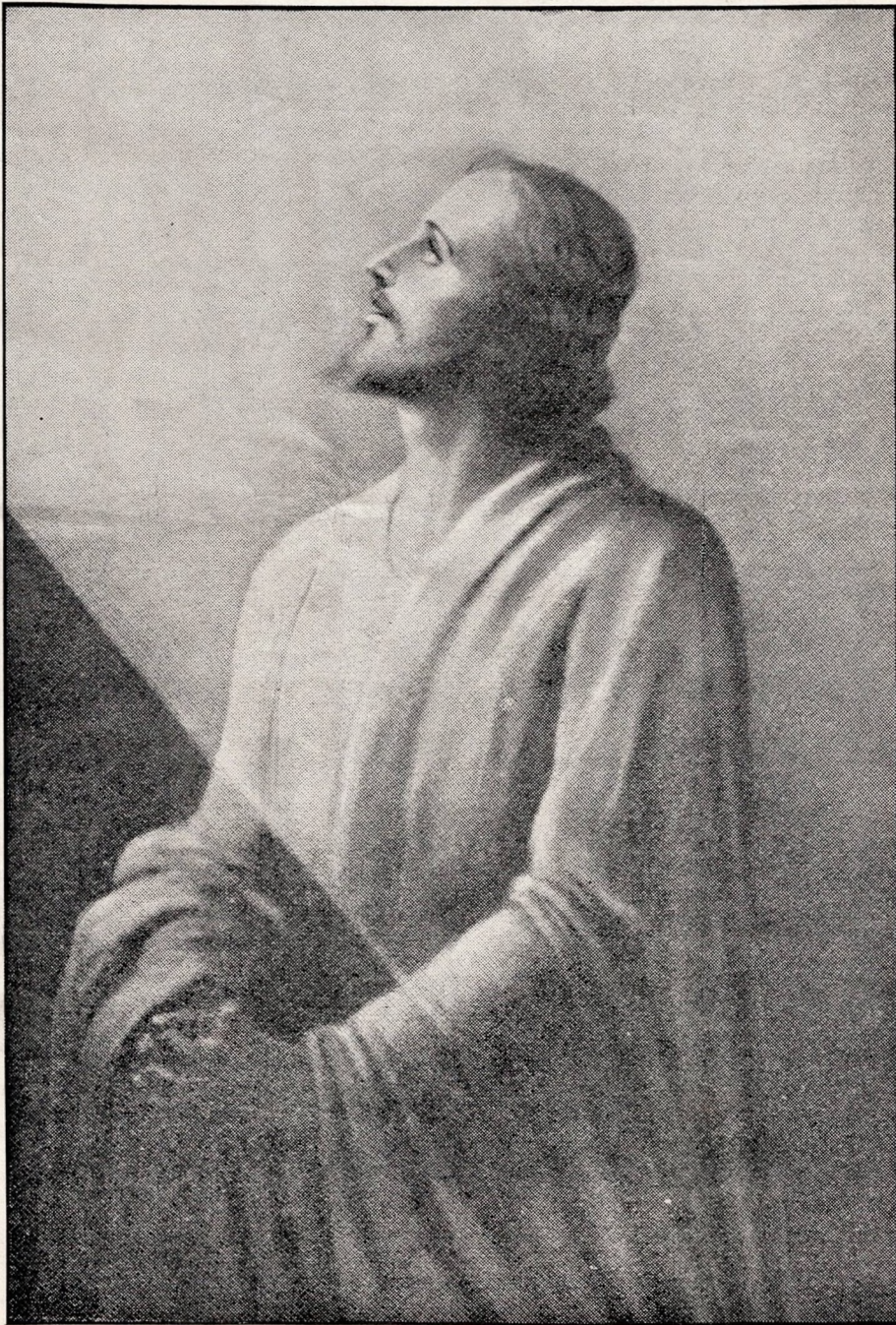
Horace Leaf on Tour.—During my recent tour through Massachusetts and New Hampshire great interest was evinced in Spiritualism, each church or public building in which I lectured and demonstrated being filled to capacity, notwithstanding fixed charges being made for admission and the month being September.—Mr. Horace Leaf.

The Light of the World.

THE MYSTERY OF THE CHRIST.

By THE EDITOR.

WE suppose there will always remain a mystery concerning the personality of the Christ. It was the very point which rent the early Christian Church in twain, and led to the summoning of the Council of Nicea at which the great Trinitarian controversy between Arius and Athanasius was



[In the history associated with this picture it is explained that Miss Bertha Valerius, a Swede, began it in 1856 under guidance from the Beyond. After many attempts, she being quite untrained in art, the picture (10ft. x 6ft.) was finished to her satisfaction in 1896. Soon after, in accordance with the promise of the Angelic Messengers, she passed away peacefully in her sleep. **The message of the picture was stated to be the need for a belief in a living Christ, still active for the world's upliftment.** The original occupies the place of honor in a private Chapel in Stockholm, and by request of the inspirers of the picture there appears beneath the verse—John 17, 9: "I pray for them whom thou hast given me, for they are Thine."]

settled in 325—settled under such discreditable conditions that the procedure would be emphatically condemned if repeated in these modern days.

Arius was Bishop of Alexandria and maintained that Christ, the Son of God, was the most noble of all things created, but was **inferior** to God. Athanasius, on the other hand, declared that the Son had perfect **equality** of essence with the Father, and therefore could not be differentiated from God Himself.

After riotous scenes of disorder, during which the Council had to be adjourned time after time, the point in dispute was put to the vote and the view of Athanasius won the day. This was how the vital question concerning the Trinity was settled.

There are many details concerning the conduct of those who participated in the proceedings which might be related, but in this season of "peace and goodwill" we are not disposed to enlarge on the reprehensible character of an event which took place some 1600 years ago and with which every student of Church history is quite familiar.

WHAT AN EXALTED SPIRIT SAYS.

For our part, we have long since ceased to regard the Christ as being absolutely identical with God Himself, but we do believe him to have been the highest, divinest, and most perfect expression of the Godhead ever manifested in human form. That is as far as we can go without appearing to be dogmatic. We may, however, quote from that outstanding classic in Spiritualistic literature—"Spirit Teachings," by the Rev. Stainton Moses (M.A., Oxon)—in which the principal control, "Imperator," describes the Christ as "the sinless Son of God"—thus differentiating between Him and the "undivided Godhead."

He proceeds to explain that the object of the work of the Christ was to bring mankind into a higher and truer at-one-ment with God in the ennobling of the nature, the purifying of the spirit, the making of the human and the Divine one in aim and purpose—the drawing of man's spirit, even whilst incarnated, up nearer and nearer to God—and adds:

This was the mission of the Christ; in this He was a manifestation of God; the Son of God; the Saviour of man; the Reconciler; the "Atoner" (i.e. putting man and God "at-one"). And herein we perpetuate His work, we carry on His mission, we work under His Symbol, we fight against the enemies of His Faith, against all who ignorantly or wilfully dishonour Him, even though it be under the banner of orthodoxy and under the protection of His Name.

The days shall come when men shall recognise the Oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded, shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship.

In those days they shall worship with no less reality, but with a perfect knowledge, and they shall know that the sign (the symbol of the Cross) under which we speak is the symbol of purity and self-sacrificing love to them and to their brethren for all time.

In reply to the question as to whether the work and teaching, as contained in this book, derived its mission from the Christ, "Imperator" stated:

You understand aright. I have before said that I derive my mission and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation . . . Jesus Christ is now arranging His plans for the gathering in of His people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past.

This statement is sufficiently significant of the status of the Christ in the supernal realms!

WHAT VALE OWEN'S TEACHERS SAY.

The foregoing is borne out by the teachings in the inspired Script received through the hand of the Rev. G. Vale Owen. In "The Ministry of Heaven" we find the leader of the band stating:

And there comes in these ways to our knowledge the life of the realms above us, where those who dwell there be so near to the Christ and His own Abode that in their face and form are seen to be the form and the lineaments of the Christ Himself.

About these realms, supernal and sublime in their silence of potential energy, the Christ moves freely, while to us He comes in what has been shown to you as Presence Form. In that way, too, He is altogether lovely, as well I know. And if this be so, then what suns of splendour must His eyes be like, and what rosy glory must His raiment soften to the gaze of less than He, so they be not too much in amaze at His Present beauty!

Here, again, we find the Christ described as a personality distinct from God, and in that delightful book of obviously inspired messages, "Christ in You," we are exhorted: "Listen to Christ Jesus, the divine Man, and you will understand that His words are for you and have new meanings."

WE ARE ALL DIVINE.

It may be said that we are all divine. So we are. We are all emanations of the Godhead, and therefore must, in some degree, partake of the divine essence. But there are varying degrees of divinity, and we know of no other who, in this respect, excels the Christ.

The Deity may be compared to the sun of our solar system; the Christ may be conceived as one of His rays the most brilliant of which we have any knowledge—and all humanity may be pictured as so many other rays of varying spiritual luminosity, some of us, of course, being very dim rays indeed! The Christ out-shines us all.

He is, nevertheless, our Elder Brother, and it remains for each of us to determine whether we shall be like Him in the æons of spiritual evolution that lie before us. "A man may become a Christ in Paradise," states the Bishop of London. Yes, but for the average man it means ages of unfoldment—so tremendous is the gulf between the two. Even exalted spirits, we are told, cannot gaze upon the undimmed glory of the Master. He shines as the sun and is overpowering in His matchless majesty.

VIEWS OF SIR OLIVER LODGE.

He is the nearest approach to God that man can conceive. But, as Sir Oliver Lodge argues in "Making of Man":

No one can suppose that the Ruler of the Universe, the Maker of Heaven and earth and of all things visible and invisible—no one who has formed any conception of the infinite depths of space, and the thousands and millions of worlds which it contains—no one who has saturated himself with the intricacies and beauties and incomprehensible magnitude of Creation, can suppose that the Regulator of all this could be incarnate in Totality in the matter of any single planet, and could there be subject to the browbeatings and revilings of men and be put to death. **An absurdity of that kind is not what we are called upon to believe.** Such an idea would be a heresy, easily confuted from the New Testament.

There are many people, however, who do unquestionably hold this view, and as this has been recognised as the orthodox teaching of the past we can scarcely be surprised at the prevalence of this erroneous idea. The Founder of our religion, how-

ever, was under no such delusion. As Sir Oliver puts it:

The incarnate Son would know that the Father was greater than he. He would feel his kinship, and realise the majesty of his origin, and his innate superiority to all the sons of men. Yet he would know himself also to be a perfect human being, a Son of Man as well as a Son of God, uniting the two natures in the only way possible, and raising the standard of mankind to heights otherwise inaccessible. It is our privilege to learn that we are a Son of God. He had to learn that he had truly become a Son of Man. That was the fact to be grasped and emphasised.

THE GREAT EXEMPLAR.

The Christ, then, may be regarded, not as the altogether-inconceivable Deity which the finite cannot possibly grasp or understand, but as the concrete expression of the Most High on the physical plane, manifesting all the sublime attributes of the Godhead and particularly emphasizing the dominant spiritual quality of Love. He thus becomes the Great Exemplar, and, therefore, "the Light which lighteth every man that cometh into the world." It is for us to follow His example, as far as is humanly possible, and when the precepts He taught are translated into action Selfishness—the root of all evil—will be supplanted by Service and each will strive for the good of all!

Passing Thoughts for January.

Those who start a new year in an atmosphere of reckless frivolity are as foolish as those who enter upon a dark and dangerous road with extinguished headlights.

Will I live to see the end of 1930 is a question that some can answer in the negative, but none can do so in the affirmative.

If every one lived this year as they'll wish they had done when they come to die, we would next New Year's Day celebrate the advent of the Millennium.

Tradition is the most unstable and unsatisfactory foundation on which any religion can be built.

A religion based on Christ's Sermon on the Mount will survive the combined attacks of ridicule, physical science, and animosity.

If Spiritualism were investigated only by unbiassed truth-seekers, it would number more friends and fewer enemies than it does now.

Leaving this world better for having lived in it is a more reliable passport for the next than any religious "credo"!

Moderation leads to contentment, while excess ends in moral and material insolvency.

R. C. N.

VISION AND SEQUEL.

A remarkable vision, reported recently in the "Sunday Express" (London), narrates how Mr. Frederick Cove, a London business man, found himself one night in company with an old friend, Mr. Joseph Brown, who had recently passed over, and how his vision inspired the philanthropic establishment of a home for crippled children. In his dream, Mr. Cove was taken from place to place by his dead friend, and shown scores of half-starved, crippled children; later he saw clairvoyantly some cottages, which he afterwards identified, and purchased for the purpose of founding the Home.

Count thy days as pearls to be worn when earth for thee is done.

Who puts himself before his brother casteth a shadow in the which he himself shall walk.

PSYCHIC PHENOMENA OF THE BIBLE.

Compiled by **B. F. AUSTIN, M.A., D.D.**

Materialization :

Genesis iii., 8.	Genesis xviii., 1, xxxii., 24.
Exodus xxiv., 10-11.	Ezekiel ii., 9.
Daniel v., 5.	Luke xxiv., 15, 16-29, 30, 31
John xx, 19, 26.	

Spirit Writing :

II. Chronicles xxi., 12.	Daniel v., 5.
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Independent Spirit Writing :

Exodus xxiv., 12.	Exodus xxxi., 18.
Exodus xxxii., 16.	Exodus xxxiv., 1.
Deut. v., 22.	Deut. ix., 10.

Trumpet Speaking :

Exodus xix., 13, 16, 19.	Exodus xx., 18.
Revelations 1, 10.	

Trance :

Genesis xv., 12.	Daniel viii., 18.
Daniel x., 9.	II. Cor. xii., 2.
Acts xxii., 17.	

Healing—Old Testament :

Numbers xxi., 8-9.	II. Kings v., 1, 14.
I. Kings xvii., 7-24.	II. Kings iv., 18-37.

Healing—New Testament :

Matt. viii., 5-13.	I. Cor. xii., 9-28
Luke xiv., 2-4.	Matt. xii., 10-13.
Luke v., 17-25.	Mark iii., 2-5.
Luke ix., 11.	John iv., 47-54.
Matt. x., 8.	Luke ix., 2.
Luke x., 9.	Acts iii., 1-8.
Acts xiv., 8-10	

Healing by Magnetized Articles :

II. Kings iv., 29.	Acts xix., 11-12.
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Independent Spirit Voices :

Deut. ix., 12-13	I. Samuel iii., 3-9.
Ezekiel i., 28.	Matt. xvii., 5.
John xii., 28, 29, 30.	Acts vii., 30-31.
Acts ix., 4-7.	Acts xi., 7-8-9.

Spirit Levitation :

I. Kings xviii., 12.	Ezekiel iii., 2, 13, 14.
Ezekiel viii., 3.	Acts viii., 39.
Possibly also Matt. iv., 1.	

Spirit Tests :

Genesis xxiv., 14-19.	Exodus iv., 14-31.
Judges vi., 36-40.	I. Sam. i., 10, 11, 17, 26, 27
I. Sam., x., 2, 6, 9, 10.	

Spirit Communication in Dreams :

Job xxxiii., 15.	Joel ii., 28.
Genesis xxviii., 12-15.	Genesis xxxi., 24.
Genesis xxxvii 5-8.	Genesis xli.

CLAIRAUDIENT WARNING.

HOW MR. OLIVER BALDWIN'S LIFE WAS SAVED.

There was a record attendance at the inaugural meeting of the Survival League, held at the Queen's Hall, London, on a recent Sunday evening, organised by Mrs. C. A. Dawson Scott, founder of the P.E.N. Club. The chair was taken by Mr. H. Dennis Bradley. Many interesting and convincing proofs of survival were given by the eleven speakers all of whom are well known in clerical, literary and scientific circles.

Mr. Oliver Baldwin, son of Great Britain's former Prime Minister, said that while going the rounds as a company officer, he sat down, very tired, in a devastated place, with his runner, an Irishman, beside him. Suddenly he heard a voice, not that of the runner, in his right ear, saying: "Go back to your company." The Irishman heard nothing. Obeying the voice, Mr. Baldwin started down the road, but had not gone far when a big shell fell and burst, killing the runner, who had not risen from the spot where they had been resting.

This experience, Mr. Baldwin said, led him to study Spiritualism. "It is to me," he continued, "the greatest thing in the world, because it is the solution of so many of our difficulties and of our hopes and fears. Those who follow it rightly will find that it leads them along a path that will bring them to a kind of peace of soul."

The Church and Spiritualism.

SIGNIFICANT INTERVIEW WITH A NOTED CLERGYMAN.

SHOULD THE CHURCH HOLD SEANCES?

By the Rev. C. IRVING BENSON, Melbourne.

ONE of the men I felt I could not afford to miss in England was the Rev. F. C. Spurr, whose fruitful ministry at the Collins Street Baptist Church is gratefully remembered in Melbourne. From his very first Sunday in Melbourne the church was filled, and continued so for five years, and the Auditorium was taken to accommodate the crowds which flocked to his evening services. But perhaps the most striking feature of his Melbourne ministry was the weekly Bible School, which drew appreciative listeners from members of all denominations.

As I sat at tea with him he talked eagerly of all sorts of things in heaven and earth. He is essentially human—a man with a big heart and a clear brain. His powers of observation and deduction, analysis and description have been well developed. His outlook is wide; his mind active and clear; his judgment sane and sound; his versatility great; his spirit buoyant and brotherly; and wherever his busy feet wander he dwells in the Innermosts.

The feature of his ministry has been a happy blending of effective evangelism with skilful exposition. Few men who stand up to preach have a more intimate knowledge of the Bible than Mr. Spurr. He has been a regular student of the Bible, and his luminous expositions of Scripture have strongly appealed to thinking people who scarcely knew what to make of the Old Book in the light of recent knowledge.

THE URGENT NOTE.

But he is more than an expositor—he is an evangelist. He believes that the pulpit of to-day, with all its education and culture needs to recover the

There is a no more popular clergyman in Melbourne than the Rev. C. Irving Benson, one of the ministers of Wesley Church, who recently returned to this city after an eight months' tour of Great Britain and America. During his stay in England he visited the Rev. F. C. Spurr, whose name is quite familiar to our readers, and elicited from him an exceedingly interesting narrative of his psychic experiences. We reproduce Mr. Benson's story as related by him in the Melbourne "Herald," to which paper he is a regular weekly contributor and which has a daily circulation of nearly 200,000 copies.—Ed.

note of urgency and passion. "Conversion is the whole personality surrendered to the personality of Jesus Christ." Such is his definition of conversion and that is what he definitely pleads for, with persuasiveness and power.

Nearly thirty years ago, Mr. Spurr wrote a little book entitled "The Exiled God," which attracted Mr. Gladstone, and received his warm commendation. Since then he has written on "Prayer," "Death and the Beyond," and many another book—all of which have been widely read. He admitted to me that he was the anonymous author of "The Heart of a Father," and it was really this book which made me keen to talk with him.

"I AM NOT A SPIRITUALIST."

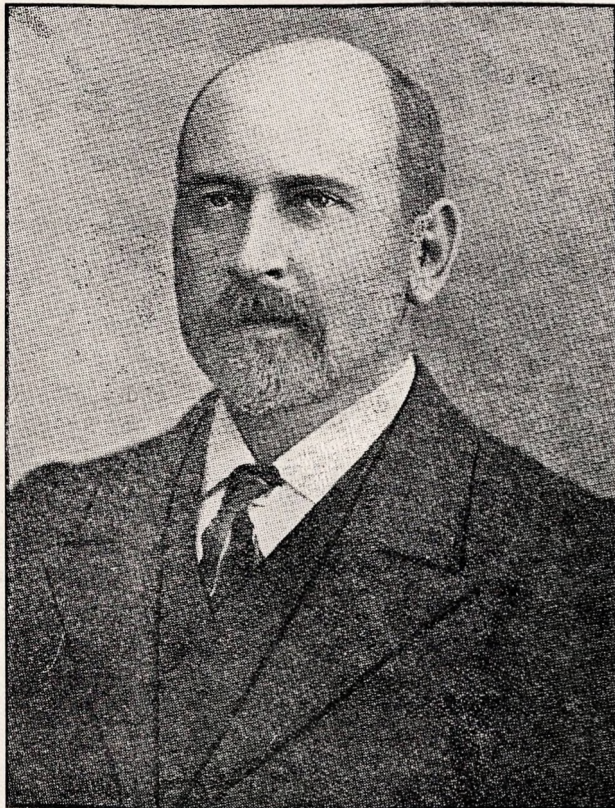
We sat out in the garden of his Birmingham home on a perfect summer evening, the cloudless blue sky was almost Australian and the bright slanting sun-rays shone strongly on loveliest flower beds and greenest of lawns.

"Tell me about your psychic experiences," I said.

"Well," he replied, "I want you to clearly understand that I am not a Spiritualist, but I have had certain experiences which I cannot gainsay if I am to trust the evidence of my senses."

"When I was in Melbourne," Mr. Spurr

went on to relate, "a woman came to my house in Gipps Street and talked to me about joining the Church. She made it quite clear that she was a Spiritualist and wanted to know if this would be a hindrance. I told her that it would not make the slightest difference so far as I was concerned—the main thing being that she accepted Jesus Christ as her Lord and Saviour. She was about to go and



REV. F. C. SPURR.

then said, somewhat diffidently, "Some of us have noticed that when you are preaching in the Auditorium a spirit presence stands behind you, helping you." Her descriptions did not convey anything to me. On a sudden impulse I went to a drawer in my desk, and taking out an armful of photographs, threw them on her lap and asked if any of them resembled the figure she had described. Running quickly through them, she held one up and said confidently: 'Why, this is the very man.' It was Pere Felix, a Roman Catholic preacher I used to admire in my youth. He was the greatest orator I ever heard, and I modelled my public speaking on his style. He exercised such a formative influence over me that I called my first-born son after him."

Mr. Spurr went on to say that this incident in his Gipps Street home seemed curious, but he did not place much value upon it. He has always been suspicious of Spiritualism. After making investigations years before he had turned from the subject with repugnance. He detected one medium in open fraud. Further, he saw no evidence that Spiritualists were in any way superior to others. Then he lost his youngest son under tragic circumstances. This boy, Anthony, was born in Melbourne.

"THE HEART OF A FATHER."

"From the first it was apparent that he was quite an exceptional child. His little body was perfect, without a flaw. His head was large, and the width of the forehead unusual. He had large blue sparkling eyes, fringed with wonderful eyelashes. It was embarrassing to take him out into the streets. People turned round to look at him, and asked who he was. At school he absorbed knowledge with incredible rapidity."

Mr. Spurr sent this boy, aged eight, with his mother away for a holiday to Lincolnshire. Arriving at mid-day, he went out into the fields to pick flowers. Somehow he fell into the water, striking his head near a boat, and was drowned.

That afternoon Mr. Spurr went to a cinema. At 4.45 he felt a strange sense of the nearness of his boy, so much so that he glanced at the next seat half expecting to see him there. Later he found that was the very time at which the tragedy occurred.

DARKNESS OF LOSS.

It is easy to have faith when life is comfortable and contented, but it is in the awful darkness of loss and loneliness that the fight for a man's soul begins. Religious platitudes and trite phrases are useless then. Mr. Spurr went through months desolate with sorrow. Then he and his wife read a little book, entitled "God's Wonderland," by a well-known Wesleyan lady. It was the story of the passing of a little boy of four, and his subsequent communications with his mother. Mrs. Spurr wrote to this lady, begging her, if possible, to obtain some news of Anthony. Within a week a message was received: "Ask the parents if he was known by his remarkable laughter and his wonderful eyes . . . tell them he is known here by the same things."

Mr. Spurr had told me of his remarkable eyes, and it seems that he had a peculiar laugh quite his own.

OUT OF THE SILENCE.

Then one evening Mr. and Mrs. Spurr were sitting in the drawingroom, and became conscious of the presence of their son, and they yielded to the impulse to experiment in communicating with him.

"The next 20 minutes," said Mr. Spurr, "can never

be forgotten. A "guide" brought our little lad to us, and we talked to him."

"Daddy, I'm standing between you and mummy. I'm touching you. Can't you feel me? Can't you see me? I can see you."

"Are you happy, boy?"

"Yes, daddy, ever so happy."

"Tell me, would you like to come back to us, darling?"

There was a long pause; the question was repeated, and the answer came hesitatingly: "I'd rather not now, but I want you and mummy to come here to me."

Then Mr. Spurr asked if he remembered being drowned. And the answer came: "Yes, I remember it, but it wasn't much. I soon got over it. I have lots of friends here who look after me."

The phrase "it wasn't much" was quite characteristic of him, Mr. Spurr explained. Then they tested him with questions about his friends and he made reply telling them things they were quite unaware of.

Mr. Spurr told me that he had brought from America a song "Out of the Ivory Palaces." The boy picked up the chorus and was constantly whistling it about the house. At another sitting Mr. Spurr sang a verse, whereupon the boy took up the chorus.

"I tell all this as an honest Englishman," declared Mr. Spurr. "Many times since I have had absolute evidence that my boy is alive and well on the other side."

NEW LIGHT STREAMING.

"What do you consider should be the attitude of the churches to this psychic phenomena?" I asked him.

"The church, holding fast to the Personal Christ as the Lord of all, should open her mind to the new Divine Light which is streaming upon the world. The church has nothing to lose, but everything to gain by evidence which confirms faith in life after death. There is no doubt in my mind that Christ intended His disciples to receive psychic gifts. What did He mean when He said: 'And greater things than these shall ye do because I go unto My Father'? Most of the great expositors like MacLaren, Parker and Spurgeon dodged that passage. I believe He intended to bestow amazing powers upon them as they waited in silence. Remember what happened on the Day of Pentecost when they were all met together in one place with one accord—the proper conditions for communication with the "Unseen World."

SHOULD THE CHURCH ACT?

"Frankly, do you think the churches should hold seances?"

"Well, I certainly think that people should be given opportunities to wait in silence and develop whatever psychic faculties they may possess."

"Have you done this in your own church?" I asked.

"No, not yet, but I preach about it from time to time and many members of my congregation are Spiritualists. Of course, some don't like it, and others think it is a bee I have in my bonnet."

I listened with profound respect to all Mr. Spurr said because I was convinced that he believes these things actually happened.

Some would dismiss the whole subject as "trucking with the devil," others would declare it to be entirely subjective. It is not so easily dismissed. For my part, I have never sat in a seance because

by faith in the living presence of those who have "awakened from the dream of life" needs no such support. But this I am bound to say—there are tens of thousands of people turning wistfully to Spiritualism and others are waiting for the church to come into the open and declare her attitude to these things.

I suggest that all the churches should appoint representatives to a Commission to thoroughly investigate the whole subject and report their findings. If this thing be of men it will come to naught, but if it be of God —.

[Mr. Spurr's impressive experiences in relation to the death of his boy are set forth in his little book entitled "The Heart of a Father." Copies are available at the office of the "Harbinger of Light."]

A DREAM ABOUT TEETH.

HOW A SET WAS RECOVERED.

A remarkable dream and fulfilment is related by Mr. F. A. Jackson, 97 Doncaster Avenue, Kensington, New South Wales, who writes to us as follows :

I am writing particulars of an incident which happened in my home last week.

Some months ago (about six) my wife had all her lower teeth extracted, having previously had all the top ones removed, and about a month ago had a lower plate fitted which proved to be very uncomfortable and on two occasions was eased by the dentist, but still caused pain and discomfort. One morning my wife told us, and also some other people (not relations) of a dream she had and which I will relate:

She dreamed that her mother, who had passed away 26 years ago, was speaking to her about her teeth and said: "My girl, you are having a lot of trouble with those teeth; try mine; I'm sure they would fit you"; at the same time the mother took her lower plate out, washed them and handed them to my wife, who put them in her mouth and they fitted without the least pain or discomfort. Then the mother said: "Now eat this biscuit," which she did without any trouble. Thus ended the dream.

It was so impressed on my wife's mind that she looked among some papers and trinkets that were her mother's but there were no teeth, much to her disappointment, and this, of course, closed the whole thing, apparently, but some days later my wife was doing some sewing on her machine when she heard her mother's voice say: "You will find those teeth in tissue paper in the bottom of the wardrobe."

Without waiting to finish the piece of sewing she had in the machine, she immediately went to the place spoken of and found the teeth. She then cleaned them and placed them in her mouth and they fitted exactly without any pain and, as mentioned in the dream, she got a biscuit and ate it.

WHOSE JOB IS IT?

"Why should I, a working journalist, have to give up my time and convenience to the propagation of a doctrine that is essentially the concern of the Churches?" remarked Hannen Swaffer, during a recent address at Northampton. "Pillars of the Churches consult with me continually upon the subject. They admit their conviction, yet none of them is courageous enough to come into the open and confess it."

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.

A CONJURER'S CONFESSION.

PRESIDENT OF MAGICIANS' CLUB A CONVINCED SPIRITUALIST.

What the Harley Street specialist is to the general medical practitioner, so is Mr. Will Goldston to the conjuring fraternity. He is the expert among experts, the consultant, the "higher authority." Whenever and wherever you see a conjuring performance, an illusionist act, a piece of theatrical "magic," be assured that the hand of Will Goldston is in it.

From every part of the world his advice is sought by that section of "the profession" which is concerned with mystifying the public from behind the footlights. The fact that he is president of the Magicians' Club is sufficient to indicate in what esteem he is held by his fellow conjurers. Yet some of them are inclined to shake their heads sadly over "poor old Goldston," and murmur that—fine technician as he is—there must be something wrong with a man who believes in spirit-return!

For Mr. Will Goldston is actually a convinced Spiritualist!

I found the subject of this interview in his first-floor office off Leicester Square surrounded by the implements of his deceiving craft. Yet here, in the very Temple of Illusion, the High Priest of "Spoofo" told me with his own lips that psychic phenomena can be genuine, and that the return of the so-called dead is to him an incontrovertible fact.

"There are many conjurers," said Mr. Goldston, "who are quite satisfied as to the genuineness of spirit-return. The late John Nevil Maskelyne told me personally that he was convinced, but dared not admit it publicly; it would have ruined his business. But to-day a large number of illusionists still believe that all phenomena are faked. Sometimes they see a psychic demonstration and later, trying to fathom the secret of the 'trick,' they consult me to find out 'how it was done.' And when they ask me: 'What is the dope in this trick?' I have to tell them there was no 'dope'—it was a genuine manifestation. But they still remain incredulous!"—"Light."

IS IT RIGHT!

The Rev. C. Drayton Thomas, in an address at Bromley, England, dealt with the question, "Is it right to communicate with the dead?" He said the dead would not let them do so unless they wished it, and the question should therefore be, "Is it right that the dead should communicate with us?" They could not evoke or compel spirits. The only thing they knew was that if they fulfilled certain conditions and so opened the door to their friends on the other side they would find them quite willing and eager to communicate with those in this world, who could, in turn, communicate with their friends. Further, he would say, it was not only permissible to do that, but also highly desirable. Certainly, it was permissible. Our Lord did it, St. Paul did it, and most of the New Testament writers did it, so they were following a safe lead. He (the speaker) had been doing it for many years, and he was never happier or healthier or more in love with God and his fellow-men than he was at present.

The Human Aura.—The Human Aura, according to "American Medicine," is apparently being rediscovered by two German scientists, Professors Sauerbach and Schumann, of the Munich Technical College. They have found that the electric field from the physical body may be detected by suitably delicate instruments at distances as much as six feet away.

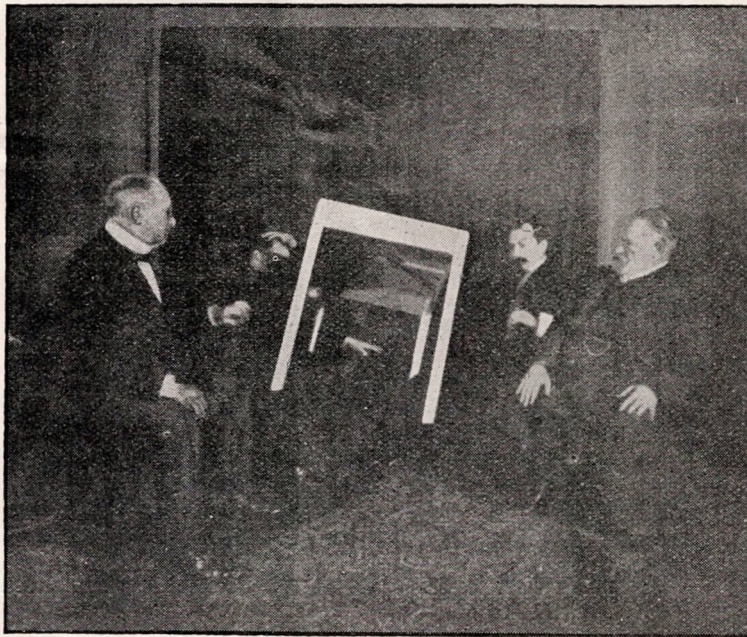
The Phenomenon of Levitation.

THE CAMERA REFUTES THE SCEPTIC.

By THE EDITOR.

IT is almost incredible that there should exist today educated men and women who refuse to believe that levitation—the movement of objects without human contact and their suspension in mid-air for an appreciable interval—is an incontrovertible scientifically-demonstrated fact. But perhaps we ought not to be so greatly surprised at this ignorance since it is only a few years that it was our duty to take a well-known Doctor of Divinity to task in these columns for publicly declaring this marvel to be nothing more nor less than “a glaring illusion!” He has since passed to a realm where such wonders are common knowledge and where Theology is regarded as an effete study.

The accompanying picture affords sufficient evidence to prove that levitation is no “illusion,” but an indisputable phenomenon having a real and amazing basis. It represents a seance held by French scientists and demonstrates the actual levitation of a table. The camera, at all events, cannot lie—and this is a flash-light photographic reproduction of what took place.



LEVITATION OF TABLE IN PRESENCE OF FRENCH SCIENTISTS.

These French expert investigators, in their report, declared that “raps were frequently reproduced in the table,” and added: “The table is raised suddenly—all four feet. It is raised to the height of one foot from the floor and suspended in the air. Two, and then four feet, of the table were raised when a weight of ten kilogrammes were placed on the table. It was completely raised when touched by no one, not even the medium, she being under perfect control.”

* * * * *

Italian investigators have witnessed a similar “miracle,” and in the “Annales des Sciences Psychiques,” 1893, pp. 1-31, and 39-64 may be found the record of seventeen sittings held in Milan by the leading scientists of Italy in which levitations of the table occurred in full light, and the Committee reported that this phenomenon could not possibly have been done by trickery.

There is, moreover, the more recent testimony of Dr. Crawford, of Belfast, lecturer in Mechanical Engineering at the local University, who, in addressing the Dublin section of the Psychical Research Society in 1916, described how seven persons—all very religious people—sat from time to time in a attic where there was no furniture, but a plain wooden table and the chairs they sat on.

The experiments were conducted in good light and under the best conditions, and during the proceedings the table was levitated and held suspended in the air for nearly five minutes, “and it defied the strength of a man to prevent the levitation.” On another occasion,

we are told, Sir William Barrett “sat on the table while it was in the air, but could not force it to the ground.”

Wonderful illusion this! And the medium in this case, be it noted, was not a “professional”—it was Miss Kathleen Golligher, one of the daughters of a highly-respected family in Belfast, with whom Dr. Crawford experimented for many years.

* * * * *

Sir William Crookes, of course, witnessed the phenomenon of levitation many times—not merely of tables and other objects, but of the medium, Home, himself, and the testimony of many others might be added. But we have written enough to establish our case. Those requiring further details should study the works of Dr. Crawford—“The Reality of Psychic Phenomena,” “Experiments in Psychical Science,” and “Psychic Structures of the Golligher Circle”—all books of inestimable value and which admittedly rank with the standard work of Sir William Crookes, “Researches in the Phenomena of Spiritualism.”

Without death, which is our churchyard, crepe-like word for change, for growth, there could be no prolongation of that which we call life; never say of me that I am dead.—Browning.

Arresting Psychic Photographs.

LIFE-LIKE LIKENESS OF DR. GUSTAVE GELEY.

By THE EDITOR.

MUCH attention is at present being devoted to psychic, or spirit, photography by scientific and other investigators in Great Britain and other countries of Europe. It ranks next to the "direct-voice" in importance and interest, and countless instances are on record of these psychic "extras" being obtained despite every possible precaution that can be taken to safeguard the investigator against imposition.

The outstanding mediums through whom these phenomena are produced are Mr. Hope, of Crewe, and Mrs. Buxton—the two acting in co-operation—who have acquired world wide fame in this direction and who are always willing to submit themselves to any precautions that the sitter may choose to take by way of ensuring a genuine result. They are, in fact, recognised as being wholly above-board in the conduct of the experiments, and although they do not pretend to be able to explain how these spirit photographs appear on the plate, the fact remains that they do occur, and very often when the mediums are not given an opportunity to touch the plates at all.

* * * * *

Utter strangers call on them from all parts of the world and procure a life-like photograph of some beloved relative or friend who has passed within the Veil. We know of a number of Australians who have sat with them during a visit to the old country and have come back with one of these mystifying pictures in his, or her, possession. In short, it has to be admitted that this amazing phase of psychic phenomena is genuine, whatever may be the processes involved, and its genuineness having been acknowledged, investigators are now endeavouring to discover how it is done.

* * * * *

Among the scientific men whose interest became aroused in the matter was the late Dr. Gustave Geley, of Paris, who was appointed Director of the Institut Metapsychical Internationale when it was founded in 1918 through the munificence of M. Jean Myer, who is to-day one of the outstanding Spiritualists of France.

Dr. Geley made himself famous by his noteworthy works, "From the Unconscious to the Conscious," "Ectoplasm and Clairvoyance," and "Clairvoyance and Materialisations," all of which were translated from the French by Mr. Stanley de Brath, M. Inst. C.E., an exacting and erudite investigator, and who is at present editor of "Psychic Science," the official Journal of the British College of Psychic Science.

* * * * *

Acting in concert with Mr. de Brath, Dr. Geley went to England in 1919 and conducted an experiment with Mr. Hope and Mrs. Buxton under the strictest of "test" conditions, at Crewe, where Mr. Hope resides. The result will be found on this page. The very clear "extra" which appears between the sitters is recognised as a lady who was a professional colleague of Mr. and Mrs. De Brath for seventeen years. Dr. Geley was much impressed by this development, but reserved judgment until he had an opportunity of making further experiments.

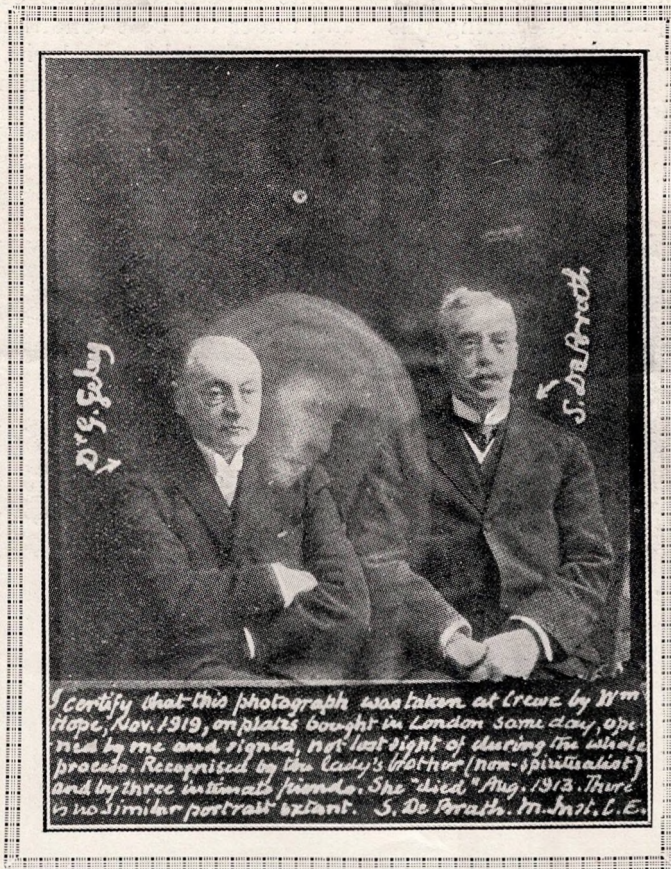
Dr. Geley, however, was kept so continuously engrossed by his other investigations—

as set forth in the books named—that it was not until July 24th, 1924, that he could arrange an appointment with Mr. De Brath to accompany him to the British College of Psychic Science for a further experiment with Mr. Hope and Mrs. Buxton. Shortly before this date, however, he was hurrying back from Warsaw to Paris to keep this appointment when the aeroplane crashed and he was killed on the spot.

* * * * *

Mr. De Brath was naturally deeply grieved at the death of his friend, but determined to keep the appointment himself. He solicited the co-operation of two ladies—Mrs. McKenzie, Hon. Sec. of the Psychic College, and Miss Scatcherd, a competent photographer and psychic investigator—went to the College on the date agreed upon and sat with Mr. Hope and Mrs. Buxton when the photograph shewn on the next page was obtained.

The "extra" thereon is admittedly a life-like likeness of Dr. Geley who had so suddenly passed away



a little more than a week before. The precise circumstances under which the photograph was taken were detailed in an official report published in "Psychic Science" and were as follow:

CERTIFICATE OF PROCEDURE.

On Thursday, July 24th, 1924, Mr. De Brath and Miss F. R. Scatcherd came to the College at 11 a.m. Mrs. McKenzie provided one of the packets of four plates, specially marked and sealed for tests, by the Imperial Dry Plate Company, before being packed. This packet was absolutely intact as it left the works.

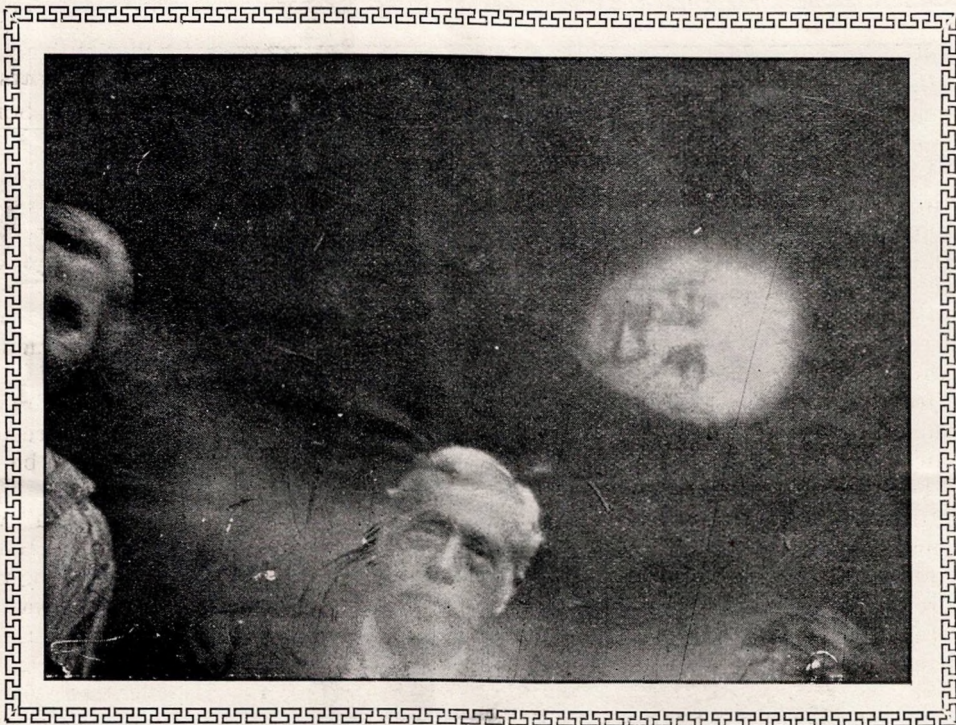
Mr. De Brath took the unopened packet which was not for one moment out of his possession till opened by him as described below.

The packet was laid on the table in the photographic studio, and the experimenters—Mrs. McKenzie, Miss Scatcherd, Mr. De Brath, with Mr. Hope and Mrs. Buxton—joined hands round it. After Hope's usual

After the exposure, Mr. De Brath took the slide into the dark room, opened it himself, and developed the plates together in the same tray. An "extra" appeared on the first plate of the batch. This "extra" was imperfect as a portrait, and was accompanied by what seems to be an attempt at writing. The "scratches" that appear on the print are not superficial or defects in manipulation, but are photographic in the gelatine itself. The second plate was normal.

The second pair of plates was left in the box on a shelf in the dark room which was entered by no one; it has only one door opening into the studio. Mr. De Brath went in, took the second pair of plates from the wrapper, signed them as before and put them into the slide, initialling each as before. They were then treated exactly as the first pair except that Mr. Hope poured on the developer under Mr. De Brath's close supervision.

The third plate of the batch had a very good portrait of Dr. Geley in nearly the same position relative



Photograph showing "extra" of Dr. Geley, taken at the British College of Psychic Science, London, on July 24th, 1924.

procedure of singing, and an invocation from Mrs. McKenzie asking for help for the sake of the grieving friends left behind, Mr. De Brath cut open the packet, taking care not to injure the seals, went with Mr. Hope into the dark room (continuous red light), and without allowing the packet out of his hands, signed each plate as he took it from the wrapper.

He then placed the first pair of signed plates one by one in the slide, and initialled each again when in the slide. He then examined Mr. Hope's camera and lens minutely, retaining the slide himself, after which no one touched the camera till he had himself placed the slide in the camera back. No cloth was used to cover the camera, focussing having been done beforehand and the slide remained in full view during the exposure, about twelve seconds. The plates were "Imperial Special Rapid" plates supplied by the Company.

to sitters as the former one, but slightly more inclined axially. The fourth plate showed no abnormality. All the negatives bear Mr. De Brath's signature and initials.

Certified correct BARBARA MCKENZIE.

FELECIA R. SCATCHERD.

STANLEY DE BRATH.

Mr. De Brath comments: "Everyone who knows Dr. Geley can see the fidelity of the portrait and compare it with the normal portrait given here," and adds: "It is perfectly certain that at no time whatever, either before or during development, did Mr. Hope or Mrs. Buxton have access to the plates in any way whatsoever."

"Life Across the Way."

The full title of this little book is "Authentic Knowledge of Life Across the Way." It was written through the hand of Mrs. C. N. Worsley—an Auckland lady—at the bidding of her husband, and the contents are presented in the form of letters "so that greater familiarity and simplicity may be secured."

There is a lofty, spiritual ring about the teachings conveyed and one can hardly fail to be impressed with a sense of the genuineness of the Messages. Grief and its effects upon the one who has been called to the higher life is impressively presented, and reference is made to "devastations past all telling and disasters and catastrophes unknown" which are to fall upon the world, "be-

cause mankind has fallen sadly away these last few earth years."

A very interesting "letter" deals with the different kinds of communication used by those on the Other Side when communicating with those on the mundane side of the Veil, and in this connection we are told that "the Direct-voice and the Inner-voice (clairaudience) are the greatest means of communication used by us."

Earthbound and wandering spirits are also alluded to, and a warning is given of dangers that sometimes follow from the influence of these spirits at certain seances. There is much else of an informative character recorded, and as Sir Arthur Conan Doyle remarks in a congratulatory letter to Mrs. Worsley, "No one could get anything but good from such a book."

Sir Arthur and Lady Conan Doyle.

CHRISTMAS GREETINGS FROM THESE SOUTHERN LANDS.

By THE EDITOR.

IN another portion of this issue we glory in the advent of The Light of the World—the Prince of Peace—the most misunderstood Messenger of Nature gave to mankind one who was destined to become a Light to the present generation and who is certainly a Prince of Peace and an outstanding



SIR ARTHUR CONAN DOYLE, M.D., LL.D.

the Most High that ever traversed the rugged pathway of this terrestrial plane.

In this little tribute to his work and character we likewise rejoice in the fact that seventy years ago

Champion of the sublime and simple teachings enunciated by his Master some two thousand years ago.

Like his Great Exemplar he, too, is misunder-

stood, misrepresented and calumniated, but he has thus far triumphed over all his enemies and his name is destined to become immortalised as the most zealous and most courageous emissary in the cause of Spiritualism in this twentieth century. Like the selfless heroes who, a few years ago, fought in a very different sphere of sacrifice, the name of Sir Arthur Conan Doyle will "live for evermore," and nothing could be more assured than

spared for many years to disseminate the gospel of the New Revelation throughout the length and breadth of the world. They have, to a very large extent, already accomplished this feat, for in their wanderings they have traversed Australia, New Zealand, the United States of America, and South Africa, and Sir Arthur has now in view a further tour which will embrace the leading cities of the Continent of Europe.



LADY CONAN DOYLE.

that future generations will rise up and call him blessed.

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In the name of the Spiritualists of the Commonwealth of Australia and of New Zealand we hail him as their dauntless and much-beloved leader, and send him—together with Lady Conan Doyle—their most affectionate greetings at Christmastide and their sincerest wishes that they may both be

May God continue to bless them. And may the angelic guardians—who have thus far sustained and protected them in all their journeyings—continue to uphold and inspire them and eventually be with them as the light of earth fades away and they listen with unspeakable rapture to the welcome song of the heavenly hosts: "Well done, good and faithful servants, enter thou into the joy of thy Lord."

Poems for the Bereaved.

“AT LAST—AT LAST—THE MESSAGE.”

By ELLA WHEELER WILCOX.

You Promised Me

(All holy books of earth, all churches and all creeds
Are based on spirit miracles.
Moses, Elias, Matthew, Mark and John,
Paul and Cornelius, Buddha, Swedenborg—
All talked with angels. Yes, and many more.)

* * * * *

That was a mighty promise that you made me—not once,
But many a time,
Whenever we discussed the topic death—
You promised me that were such things possible
In God's vast universe,
You would send back a message to my listening soul,
Now I am listening with bated breath.

Always on earth you kept your promises. Why! never once
Through all the years, the wonderful great years,
We walked together
Did you forego your word and break a pledge,
However trivial its purport.

Surely that habit of a loyal mind endures:
Surely that soul of yours
Has not been changed so utterly because it laid aside
The body which had died—
That it forgets a solemn promise made to me
Not once, but many a time.
Why! such forgetfulness would be a crime
Against love, faith and hope, the precious three.
It could not be.

So am I waiting, watching—in the light—and listening in
the dark—
For any sight, or sound, you may have sent.
So do I lean and hark—
Night in, day out—
Nor will I let my starved and eager spirit doubt
Or sink in discontent
Because no answer comes.

You promised me—some day, some way
Will open for you, dear, to keep your word.
So many eyes have seen—so many ears have heard,
Moses, Elias, Matthew, Mark and John—
Paul and Cornelius, Buddha, Swedenborg—
All talked with angels.
Science, which once denied, now patiently investigates.
I do not seek alone.

And I will knock upon the door of heaven
And shake God's windows with the hands of prayer,
Asking for those old angels, wise with centuries
Of large experience, to come to you,
Oh, my beloved, and to show you how
To keep your promise, made in solemn faith—
To bridge the River Death,
And rend the veil between.
So many ears have heard—so many eyes have seen—
Why not mine own?
I do not seek alone—
You promised me.

ELLA WHEELER WILCOX, 1916.

The foregoing poem was written by Mrs. Ella Wheeler Wilcox just after the death of her husband, in 1916. In 1917, one year later, when Mrs. Wilcox had become convinced that human thought and love can reach beyond the grave—that death does not separate—and those departed can come back, Mrs. Wilcox wrote the following beautiful verses :

Triumphus

At last, at last the message! Definite
As dawn, that tells the night has gone away.
The silence has grown eloquent with it—
The silence that late filled me with dismay.
So dumb it was. Triumphant now I sit
So near to God and you I need not pray;
For only words of thankfulness were fit
For this estate wherein I dwell to-day.

You live, you love me! You have heard my call
And answered it in your own way. The proof
So satisfied the soul of me, were all
The hosts of earth to henceforth stand aloof
Till I recanted—my reply were this—
“One men call dead has sent me messages.”

Oh, my beloved! Through these months, like years,
I know you might have reached me sooner here
Had I not blurred the trail by storms of tears;
And yet, how could, how could I help it, dear?
Now you have found a way to make God's spheres
Seem very intimate and very near.
And radiant my lonely path appears.
The light you cast upon it is so clear.

I stand victorious at the longed-for goal
With open vision where I once was blind;
And cry aloud to every suffering soul:
“Pray without ceasing—seek and ye shall find.
Though science sneer and school and church condemn—
Your dead dwell near—you may commune with them.”

ELLA WHEELER WILCOX, 1917.

Glad Tidings

Can be sung to Tune No. 171, Church Praise:
“The Church's One Foundation.”

Our hearts with joy are singing
Glad songs of love and mirth,
For God's own time is coming
Of happiness on earth.
The dark, dark clouds are breaking
That hide His love from view;
The glad, glad news is spreading
That will mens' faith renew.

Too long the icy season
Of fear has chilled mens' minds,
But now the warmth of reason
The captive soul unbinds.
Soon, soon the weary pilgrim,
Still struggling on life's way,
Will find the God within him
Who guides him day by day.

For we bring glorious tidings
Of happy days to be,
When men reach understanding,
And from their fears are free.
Release from fear means heaven
To every anxious heart,
For Love is life's sweet leaven,
Of God Himself a part.

V. MAY COTTRELL.

The Passing of Mr. M. J. Bloomfield.

NOTED SPIRITUALIST AND MEDICAL CLAIRVOYANT.

By THE EDITOR.

IT is with very great regret that we record the passing to the higher life of Mr. M. J. Bloomfield, Hon. Sec. and Speaker of the Victorian Association of Spiritualists, which occurred on Wednesday, November 27th, at his home in South Yarra, Melbourne, at the comparatively early age of 57. For fifteen months he bore a painful illness with patience and fortitude, and it must have been with great relief that he passed to realms where physical suffering is unknown.

His departure leaves a blank, not only in the ranks of the Association of which he was such an earnest and active office-bearer, but also in the cause of Spiritualism throughout Australia generally. For fully thirty years he had been connected with the Association, and for the greater portion of that time had acted in the capacities which he filled up to the date of his demise. He was, in fact, the "life and soul" of the organisation, and no greater loss could be sustained by this prominent and well-known body.

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His place, therefore, will be very difficult to fill, but the greater the difficulty the greater will become our appreciation of the signal services he rendered with much self-sacrifice and generous effort. All the while his health permitted he was at his post every Sunday evening and delivered addresses with both freedom of expression and sincerity of heart. He was, moreover, mainly responsible for the purchase of the building in Victoria-street in which the Association meets, and was looking forward to the time when it would be freed from debt.

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Although this hope was not realised, measures have already been taken for accomplishing this end. It is proposed to amalgamate the Melbourne Progressive Lyceum with the Victorian Association and thus make one strong and united Society of the two. The Building Funds of the Societies will be utilised for the purpose, and when to these are added the bequest of Mr. Layley, of Casterton—

a matter of some £3,000 at present held in trust—the financial position will be such as to permit of the erection of a new and commodious building on the site of the Hall of the Victorian Association.

The work is to be advanced with as little delay as possible, and with the accomplishment of this intention Spiritualism in Melbourne will possess a centre which will do it credit and at the same time exercise a much greater influence than has been possible in the past.

* * * * *

In addition to his enthusiastic labors on behalf of the cause he loved so well, our beloved friend and brother will be long remembered for his widespread humanitarian work in the relief of human suffering. Being a medical clairvoyant of exceptional power, his fame in this direction spread throughout the Commonwealth, and he was besieged with patients week after week. The total of his diagnoses was fully 15,000 a year—this, of course, does not mean that he treated this number of different patients annually, as the same patient generally came time after time and he made a fresh diagnosis on the occasion of each visit. And all this work was done gratuitously!

* * * *

He invariably refused to accept any payment for his diagnoses, and whenever cheques were forwarded in recognition of the benefit which a patient had received he courteously returned them. We have even known him to refuse the gift of a

motor-car! Still, there remained one way of partially remunerating him. This took the form of an honorarium, which his patients insisted on presenting to him annually in recent years and which took the form of the presentation of a wallet containing about £150—a merely nominal sum for the services rendered and the prodigious amount of work involved.

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His patients represented all classes of society, including members of the medical faculty, while other doctors sometimes sent their patients to be



MR. M. J. BLOOMFIELD.

diagnosed when doubtful of the nature of the ailment from which they suffered. All these cases were treated confidentially, but they indicated a recognition of clairvoyant powers and the esteem in which our friend was held.

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When Sir Arthur Conan Doyle visited these shores some years ago he determined to put these powers to the test. In his book: "Wanderings of a Spiritualist," being an account of his experiences in Australia and New Zealand, he makes very gratifying reference to Mr. Bloomfield and his clairvoyant gift. He states, inter alia:

My friend, M. J. Bloomfield, as unselfish a worker for truth as the world can show, tried for nearly two years to develop the medical powers of a clairvoyant. Suddenly the result was attained, without warning.

I will now give my own experience with Mr. Bloomfield. Denis (Sir Arthur's eldest son.—Ed.) had been suffering from certain pains, so I took him round as a test case. Bloomfield, without asking the boy any questions, gazed at him for a couple of minutes. He then said that the pains were in the stomach and head, pointing out the exact places. The cause, he said, was some slight stricture in the intestine and he proceeded to tell me several facts of Denis's early history which were quite correct, and entirely beyond his normal knowledge. **I have never in all my experience known so accurate a diagnosis.**

A lady, whom I knew, consulted him for what she called a "medical reading." Without examining her in any way he said: "What a peculiar throat you have! It is all pouched inside." She admitted that this was so, and that doctors in London had commented upon it. By his clairvoyant gift he could see as much as they with their laryngoscopes.

Mr. Bloomfield has never accepted any fees for his remarkable gifts. Last year he gave 3,000 consultations. I have heard of mediums with similar powers in England, but I had never before been in actual contact with one. With all my professional prejudices I am bound to admit that they have powers, just as Braid and Esdaile, the pioneers of hypnotism, had powers, which must sooner or later be acknowledged.

Testimony of this character could be given by thousands of patients, and we could personally contribute our quota in support of the experience of Sir Arthur. From the foregoing comments it will be recognised how much Mr. Bloomfield will be missed in this connection, and if further tributes were needed to the success of his medical work, and to his attractive personal qualities, they may be found in the hundreds of letters and telegrams of sympathy received by Mrs. Bloomfield since her husband's departure. She finds it quite impossible to acknowledge these letters and floral tributes personally. She, therefore, desires us to publish this explanation and her heartfelt gratitude for all the kindly sentiments expressed.

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It may be added that Mr. Bloomfield was a well-known figure in the city of Melbourne. He took an active part in the commercial section of the community, and was engaged in so many interests that he may be said to have lived a very full life, apart from all he accomplished in the cause of Spiritualism and his medical work.

He was thus a man of many parts and was held in high regard by the various sections of the body politic. He is now—"At Rest!" But only temporarily. He will soon renew his youth like the eagle and will then actively resume his labors on behalf of the greatest of all Causes.

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Our deepest sympathy is extended to the widow and her grown-up son, both of whom are aware that "all is well" with the loved one who has "gone before" and that it is only a matter of time when evidence will be afforded of his continued existence in "the land of pure delight."

For many years Mrs. Bloomfield has been a very

active worker of the Victorian Association and had been a pillar of strength to her husband in the various activities of his strenuous life. She shared his enthusiasm and earnestness in all his endeavours to promulgate a knowledge of the fact that, in reality, there is no death and that re-union is as much a surety as that the sun will rise in the morning.

Still, the physical presence is missing, and in the sorrow which necessarily follows this painful experience we trust she may be supported by angel ministry and understand what it means to be encircled by the everlasting arms.

Au revoir, Bloomfield—till we meet again!

FUNERAL AND TRANSITION SERVICE.

The remains of our deceased brother were interred in the Cheltenham Cemetery on Friday, Nov. 29th. The cortege was of exceptional length and included a floral car which was heaped with an abundance of beautiful wreaths from various Societies and personal friends as an expression of affection and admiring regard.

The service at the grave was conducted by Mr. Edgar Tozer, President of the Victorian Council of Spiritualist Churches. It opened with the singing of the hymn, "Lead, Kindly Light," followed by the reading of the usual form of service, and addresses by Mr. Tozer, Mr. Starr (Central Spiritualist Church), Mrs. Alderwick (Victorian Association of Spiritualists) and Mr. Waschatz (Melbourne Progressive Lyceum). They all bore tribute to the great services the departed brother had rendered to the cause, to his goodness of heart, to his sympathy with the distressed, and to his readiness at all times to alleviate the pains of the suffering.

Mr. Harding then read the Druids' burial service, and the proceedings closed with the singing of "Abide with me" and the Doxology.

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On the following Sunday week, a transition service was held in the Church of the Association in Victoria-street. Mr. E. S. Mayger (Vice-President) presided and there was a crowded attendance. The rostrum was embellished with a mass of lovely flowers, and suitable addresses were delivered by the Chairman, Mr. Edgar Tozer, Mr. W. H. Lumley, Mrs. Alderwick and Miss Codling.

Mr. Waschatz also occupied a seat on the rostrum, and after paying a tribute to the deceased worker explained the details of the proposal for the amalgamation of the Lyceum with the Victorian Association. There was no note of sadness sounded, and the singing of appropriate hymns contributed to the brightness of the service.

The Deacon Libel Case.

Some of our readers have inquired whether anything further is being done with the case in which Vivian Deacon, medium and herbalist, sought to recover £5,000 from the Melbourne newspaper. "Truth," for alleged libel contained in an article headed—"Vivian Deacon is a fraud." The case was heard in the first instance towards the end of July in the Supreme Court of Victoria before a single judge and a jury of six. The jury awarded damages amounting to £3,500 with costs.

The defendant newspaper appealed against this verdict to the Full Court of the Supreme Court of Victoria—three judges. That Court, by a majority verdict, reversed the judgment of the Court below, set aside the verdict of the jury, and ordered a new trial of the action.

"Truth" then applied to the High Court of Australia for leave to appeal against the majority judgment of the Full Court of the State of Victoria. Leave was granted unconditionally. This appeal will be heard about the 20th of February before the Full Court of the High Court of Australia. This Court will be asked to set aside the majority judgment of the Full Court of the State of Victoria and to reinstate the verdict of the jury for £3,500 damages, with costs.

SPIRIT TEACHINGS.

INSPIRATIONAL WRITING RECEIVED FROM "ANSELL."

SPIRITUAL, PHILOSOPHICAL AND PRACTICAL PRECEPTS.

THE TEACHINGS.

Get that which satisfyeth, that filleth thy mind's need; surely the Ego can furnish that which it most desires. Learn, that ye may know that in very truth your feet are firmly planted on the ground.

If thou be not satisfied with the olden teaching, seek the new, for surely in new teaching there will be some advance, as nothing ever stands still. And so with knowledge. Do not cast it forth because it differs from the old mode; it may be the same truth in a new guise.

It is your tasks and deeds, and your thought and kindly actions that make for your entry into the Heavenly Spheres. As a man sows, so shall he also reap. See to it that you be found not wanting when the call comes to enter into your new life, for life there is of much greater account than ye wot of. The earth period is like an entrance examination, to see if you are worthy, and if not, then of necessity you must pass that examination before ye can go forward and upward. See that all the lessons are well learned, that you may with gladness start on your new tasks in the Heavenly Spheres.

Prayer is of much greater force and power than you dream. He that prays much and sincerely, not by mere words of mouth, is in direct communication with GOD'S higher administering angels, and ever will the prayer go upward still—if it be thought worthy. Be ye therefore earnest in your prayers, that they reach the Higher Angels, for they attend to answer according to their worth, or the case of the soul importuning help.

That this teaching is not beyond the scope of any soul must be evident. It is the schooling of desires not good that count so much. "He that overcometh shall have," and this—combined with love and beautiful thoughts, which of itself must frustrate any desire to unkind action, and care and sympathy and brotherhood—go to make the life more Christ-like. HE was our Great Pattern, so think ye not it is impossible of attainment. It is possible. Put ye your mind to it thoroughly.

It is not so much the gift, but the spirit that prompts the gift, that matters. Let all give in love and kindness, for such is of the true essence of spirituality.

It is beautiful to be of help to others. The satisfaction of knowing your help has been of avail is compensation

These teachings are reproduced in continuance of the first instalment published in our December issue. As previously explained, they were written inspirationally during the present year by Mrs. Cook, wife of Dr. P. R. Cook, of Masterton, New Zealand, and the name attached to the communications was that of an advanced spirit who gave the name of "Ansell," and who placed the sign of the Cross at the end of each paragraph.—Ed. H. of L.

for the doing—the inner satisfaction of knowing you have been living for others.

Do not take into account that others mock; remember that all are not ready for this spiritual enlightenment, as it comes to them. So they will be full of wonder at the things brought under their notice. You would not hurt a child because he knew not the rudiments of science. Wait until the brain and eyes are ready. It is not meet that truth be forced; as it can be assimilated, so will it be extolled. Do not, therefore, be impatient that others cannot see with thine eyes.

Sometimes these messages are not always of an even class, but it is as you can receive them, and your vocabulary being limited, it makes it sometimes difficult of expression, but persevere; it will come easier soon.

When help is being sent according to one's longing for better things, in wishing for that you immediately summon help—very often unconscious but nevertheless there; and when conscious of wanting help, then it can be given in fuller measure; but always help is sent if the desire is good.

Grief at the passing of a soul is natural, as the loved one seems gone, but be of good cheer, and do not keep that soul backward by grieving. When man comes to know this truth—that grief keeps a soul chained to them—he will realise that the passing of a soul is not for grief but gladness when he has lived an honourable life. But for those to whom GOD and his laws meant nothing, then pray for that soul that he may get understanding and light.

In time there will be but one religion, and that time is surely coming, when man, with one accord and with one voice, will offer up praise and homage to the great GOD. Then they will see as with one eye, and worship in simplicity and truth, and in their lives be clean and holy. But it will not come

at once, but by degrees, as they are able to partake of the truth, and behold "The Light that Shineth in the Darkness." Open wide your eye, let your mind be steady and of enquiring certitude, that to it may come light and understanding that it may know GOD, in whose love and pity and understanding we may indeed bask.

Do not grow weary by the way, take heart and courage and remember the sufferings of Christ; did he turn and



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

with despair give up? Then with meek and humble heart continue life's stern lesson.

The spirit world is nearer than ye think, and is not vague and shadowy, but much alive and very real. If mortals would only trend their thoughts in our direction, it is possible and within the scope of everyone, to connect with the spirit world, who are ever tending mortals and helping them along many a weary pathway. They, also, are striving after purer and higher things, otherwise what means progression?

Let all souls look to culture, for ever they are the finer elements of life, and continue on in the spheres above. So, educate yourself as much as is possible and within thy scope, and let all natural bent be cultivated, for that of a surety is what you are best fitted for. Do not smother your creative instincts; follow them up, when and how you may: it will in all probability be your life's work in the Heavenly Spheres, and that always combined with helping others.

Mortals should learn that life without work would be indeed monotonous—that life's satisfaction is in difficult work accomplished, or work well done. Work that is congenial and brings out your capabilities and gifts is most interesting, especially when one cannot guess to what height that work will attain. Life over here is vastly interesting, and even we are only in the outside vestibule yet, and in friendly council and brotherly discourse it makes for life one great, pleasant episode. That is one side; the other is worship of our GREAT FATHER. In the worship thereof must come the helping hand to others, with great brotherhood and love abounding. Ever of our great store of love we give out, and in the giving, ever is given to us more. Love rules the whole universe of GOD'S Kingdom, with praise and humble worship from us in the doing.

Parents should not spare themselves in the up-bringing and welfare of their children, for hath not GOD appointed you their guardians? If in the interest of the child the parent deem it wise to be firm, so it is with the Higher Guardians, who, having clearer vision, can see that good which comes when adversity punishes.

Great harm can be done if this knowledge is given quite against a person's conviction. Wait—the time is not ripe. Why gather ye the fruit before it ripens; is it not better to wait until the fruit is luscious and ready for your picking?

Let there be no misunderstanding among you. If doubtful feeling arise, were it not then better to broach the subject to the individual concerned, and put it right and possibly find the trouble to be of gossamer strength where, perhaps, it may have been the means of estranging friendship and love? If there is love, then understanding will proceed from that love, and make the way clear and sweet between two loving hearts.

Into every individual heart there comes a time when self-examination takes place—even to the most depraved does that time come eventually. It were better to use a strong searchlight, so that nothing shall be covered that should be uncovered, for know ye it is the part ye try to cover that needs the most attention, otherwise why coverest it up, that it will not bear the light of truth to penetrate?

A bright and happy nature is of great treasure. It is as a sun that makes all that is sour to turn to sweetness and content—showing how to rise above your difficulties and still of your nature keep the sweetness thereof.

If you feel you are misunderstood, then have patience and do not let it grieve you. Remember there is ONE who understands, and know ye there is nothing that passes HIS notice—that is not registered; no silent tears that come from the heart in private go unnoticed: so be of good cheer and feel you are not alone.

Ye that put worldly treasure above the spiritual, stop and think; this life is but a short span, and the spiritual life is for all eternity. Would'st thou save the penny and lose the pound? Surely the pound must bring thee more than the penny. It will bring thee many pounds of love and happiness.

Is not friendship that which goes to make of life a pleasant episode? Be hospitable and give of your best, and learn it is in the giving to others, and doing for others, wherein true happiness lies. One cannot pursue happiness as one would a butterfly. Learn it is the giving of one's self for the benefit of others that gives that inner feeling of true happiness.

When finding unrest, and religion that does not satisfy, then seek ye further. Does not your sacred book say: "Seek and ye shall find, ask, and it shall be opened unto you." Seek then, for a new teaching has arrived that may find a place in hearts with longing for higher things, and be of great comfort to many. It is the Revelation to those who can receive it. "Seek and ye shall find."

Beware of false doctrine. Is not the life-history of the Christ based on simplicity and truth, and trust in Higher Powers? Study His life and worship. He used not elaborate ritual. When you give, let it be the best within you—that needs no outside embellishment to proclaim its worth.

It would be well that the world should know that children not born in their proper time live on, so be mindful all ye parents that ye realize this truth. Many a glad surprise, or one of long-standing regret, awaits those who know not this truth. It is GOD'S will that a soul be born of woman; let not man interfere with His will, unless urgent and necessary reasons be of the doing, that they deprive not a soul of its earth experience, so necessary to that soul's development.

Others may have much to learn, but ye also have much to learn, so do not be intolerant of others that ye consider them not so high in knowledge and wisdom as ye are. Ever the gaining of knowledge goes on, and perchance, these whom ye consider a step behind may eventually overtake and be many steps ahead of you. It is the helping, kindly thought and action to pass on gently that which ye have gained, if they so desire to have it. Do not force. GOD offers His blessings, but does not force them. As soon as His children are ready and desire, so it will come.

It is the duty of all men and women to provide as good a home as they are enabled for their family. If perchance one may flourish, then let it be to his credit that he has by his own effort got that home, that his own may be happy and comfortable; but let him also share with others when he is raised beyond want. For does not your FATHER share and bestow His blessings on you all, and if HE gives should ye not also give that receivest much that in his after-life he also be raised beyond want, by this giving of his own when on earth. Let him know he has thus to provide for his spiritual life.

Question: Is there any difference made to an infant if it pass over unbaptised?

Our GOD is a loving, tender Father, full of kindness and pity. It is not meet to think of THE HIGHEST that He would cruelly inflict any punishment on, or take advantage of a little innocent child's state, and punish it for that state. When will people realise that GOD is love, and that Christ said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Your answer is enclosed in the last sentence.

It is not always the clergy that would make the best Apostles for this new truth. Some do, it is true, but most are hemmed in by their own man-made doctrines, and feel as though they are bound hand and foot. Let them cast off their bonds and be not slaves of their own making, but be free to worship GOD in a fitting manner. For has not GOD bestowed free-will on man? Is he to give up his birthright because man has ordained it so? Be free! And love and worship THE HIGHEST with all thy heart and with all thy mind. And in very truth be free.

Question: Should these teachings be read to—?

Yes, they should be told. If it cannot be received then you must wait until such time as that has arrived, but do not feel grieved that some doubt. It is always so. It just depends upon the spiritual progress attained whether it be received as truth or not.

There was a feast prepared, and the guests invited thereto. Some said: "What is this feast? We will not go. We can have our own feasts, which are better to our liking." Some came and tasted, and said: "This is not food for us; we are not satisfied with the flavour thereof. We will come no more." Other came and said: "What a beautiful and stimulating repast; we will come again and yet again, if we be allowed, for this is the feast of THE LORD that is spread before us. Let us partake that we the better be." Blessed is he that knoweth and partaketh in his time.

(To be Continued).

Notabilities and Spiritualism.

ALL SORTS AND CONDITIONS OF MEN CONVINCED.

Sir Oliver Lodge, F.R.S., the distinguished British physicist: I tell you with all the strength of the conviction which I can muster that we do persist, that those in the beyond still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us.

Sir William Crookes, O.M., F.R.S., celebrated British Scientist: I have never had any occasion to change my mind on the subject. It is quite true that a connection has been set up between this world and the next.

Sir. William Barrett, F.R.S., Prof. Experimental Physics, Royal College of Science, Ireland: I am absolutely convinced of the fact that those who have once lived on earth can, and do in some cases, communicate with those who are still "in the body pent."

Dr. Alfred Russel Wallace, O.M., F.R.S., D.C.L., LL.D., the greatest Naturalist of his time: Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.

Professor Zollner, the eminent German Scientist: I have acquired absolute proof of a transcendent, invisible world capable of communicating with humanity. . . . I shook hands with a friend from the other world.

Professor Lombroso, Italy's famous Anthropologist: I much regret, and I am greatly confused at having so tenaciously combatted the facts of Spiritualism. . . . However, the facts exist, and I declare myself subservient to them.

Professor Richet, celebrated French Scientist: It is the first time that a future life is being studied scientifically, and to deny the facts we relate shows the desire to condemn Science to inertia and to put obstacles in the way of progress.

Professor Robert Hare, Emeritus Professor of Chemistry in the University of Pennsylvania: Far from abating my confidence in the inference respecting the agencies of the spirits of deceased mortals, I have had even more striking evidences of that agency than those given in the work I have published.

Professor Challis, Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University: The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reputed or the possibility of certifying facts by human testimony must be given up.

Prof. William James, Harvard University: The phenomena are there, lying broadcast over the surface of history.

Dr. Ashburner, Physician to Queen Victoria: I have myself so often witnessed spiritual manifestations, that I could not, if I were inclined, put aside the evidences that have come before me.

Camille Flammarion, noted French Astronomer: I do not hesitate to declare that the man who asserts Spiritualistic phenomena to be contrary to Science knows not what he is talking about. Who can force what may depend on the serious study of this new psychology?

Napoleon III.: I affirm that I believe in Spiritualism, and I know what I am saying.

As this is a special Propaganda issue of "The Harbinger of Light" we devote this page to giving publicity to the names of celebrated men and women who have testified to their belief in the phenomena of Spiritualism. The list is representative of Science, the Church, Philosophy, and other intellectual pursuits, but is necessarily only a sprinkling of the total that might be quoted if space permitted. It must, therefore, be regarded as offering a few samples only of the bulk, and we ask the reader to accept our assurance that the notabilities whose names might be quoted are to-day far too numerous to mention.—Ed.

Bishop Welldon, Dean of Durham: It is too late to dismiss Spiritualistic phenomena as a nauseous fraud. I believe Spiritualism has come to fill a void in Church practice, owing to the coldness of the services. It is impossible to reject testimony so many-sided.

Dr. Adam Clark, celebrated Wesleyan Minister and Commentator: I believe there is a supernatural and spiritual world, in which human spirits, both good and evil live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the residence, have intercourse with this world and become visible to mortals.

laws of their place and residence, have intercourse with this world and become visible to mortals.

Archdeacon Wilberforce, the distinguished Anglican divine: The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of Scripture concerning it.

Rev. R. J. Campbell, D.D., well-known preacher and author: I hold that the fact of survival after death has been proved up to the hilt over and over again. . . . That communication between the living and the so-called dead has frequently been made, and is still being made is, to my mind, beyond all doubt.

The Rev. Geo. Vale Owen, in "Facts and the Future Life": Although Christianity in its present form will be radically affected, yet Psychic Research is not in opposition to the Founder of Christianity. As I have said, the Christ is at the head of the movement, and I would counsel those who cannot see this to study the matter very earnestly.

Rev. T. E. Ruth, preaching in the Collins St. Baptist Church, Melbourne: It is a very poor, anaemic Bible that you have left if you rid it of the reality behind Spiritualistic philosophy, and if you cut out all that it records of the reality behind the claims of Spiritualistic phenomena.

Rev. John Lamond, D.D., formerly Presbyterian minister, Edinburgh: The Bible is the greatest Spiritualistic book in the world.

Robert Houdini, famous French conjuror: It is impossible that chance or the greatest astuteness can produce the marvellous phenomena of Spiritualism.

S. Bellachini, Conjuror at the Court of Berlin: I solemnly declare that it is absolutely impossible to produce the wonderful phenomena of Spiritualism by the art of the Conjuror.

Sir Edward Marshall-Hall, K.C., the distinguished English criminal lawyer: I was, and am, convinced that there is an existence beyond so-called death, and that there are means of communication between them and us.

W. E. Gladstone, the great British Statesman: Psychic Research is by far the most important work that is being done in the world.

Victor Hugo, the celebrated French novelist: There is a time when the unknown reveals itself in a mysterious way to the spirit of man. Those that depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world of darkness. The dead are invisible, but they are not absent.

A Crucial Test of Identity.

SPIRIT THUMB-PRINTS SETTLE THE QUESTION.

WORLD-WIDE POLICE EXPERTS SATISFIED.

By THE EDITOR.

NO two people are exactly alike in facial expression, and it is equally true that no two thumb-prints resemble each other with perfect exactness. Therefore, if a thumb-print can be obtained of a spirit experimenter, and if that print exactly corresponds with one he left upon earth just before he died, it is pretty conclusive evidence of the identity of the invisible operator. This is the startling result achieved by the control of the well-known American medium, "Margery"—the wife of Dr. L. R. G. Crandon, a wealthy and justly famous surgeon of Boston.

* * *

In the presence of investigators of varied scientific attainments, no fewer than seventy of these thumb-prints have been obtained and they all correspond with the print of the control—"Walter," a deceased brother of the medium—left by him on his razor handle on the day he met with an accidental death.

World-wide police expert criticism, Dr. Crandon informs us, is satisfied that the thumb-print examined by them on the razor is identical with the prints obtained in the seance room on heated dental wax. "Experts all declare these to be valid prints made by direct contact with human skin," adds Dr. Crandon, who further explains that "two such prints were made with 'Margery' lashed (head, hands and feet) in a locked, searched room, with no other person present but the finger-print expert."

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It will interest our readers to learn that Dr. R. J. Tillyard, F.R.S., of Canberra, the recently appointed Entomologist of the Commonwealth Government, has had several sittings with "Margery." He is greatly interested in psychic phenomena as a scientific study, and obtained sufficient evidence to convince him that "Walter Stinson, who died in 1912, has fully proved in a scientific manner his claim that his personality has survived physical death."

The main phenomena witnessed by Dr. Tillyard included the independent voice of Walter, who speaks and whistles vigorously, but not through the mouth or larynx of the medium; the production of teleplasm or ectoplasm; levitations of baskets and tables in the air without contact; the ringing of an electric bell-box without contact; the depression of the empty scale of a chemical balance against the weights placed in the other scale; super-normal cognitions of unknown objects, and the production of thumb-prints.

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It is the last-named phenomenon only that we are dealing with for the purposes of this article. And it was this amazing wonder that Dr. Tillyard took special pains to verify. Without in any way reflecting on the integrity of the medium, he suggested he should be given what he describes as a "solus sitting" — that is a sitting entirely by himself. Both Dr. and Mrs. Crandon readily acquiesced, and Dr. Tillyard tells us:

I arranged with a well-known doctor and his lady attendant or nurse, both of whom were not interested in, but rather opposed to psychical research, to lend their consulting-rooms for an evening.

It was arranged that the nurse should thor-

oughly search Mrs. Crandon both before and after the seance, and that the doctor should search me thoroughly also, so as to make sure that nothing was carried in or out of the seance-room.

Using only a small screen to shield the medium from the light, a small deal table, two ordinary chairs, a red electric light, and the dishes and wax necessary for thumb-prints, I arranged the seance on a selected spot in the big consulting-room, bound the medium hand and foot with adhesive medical tape to her chair, had the heavy sliding doors locked and guarded from outside, and then, with only the medium and myself present, proceeded to watch events.

The first thing that happened after the medium had gone into a trance was that the dead brother Walter began to speak loudly and whistle out of the air near the medium. I then invited him to make his thumb-print in warmed dental wax, which he did three times over, all three impressions being exceptionally clear



MARGERY.

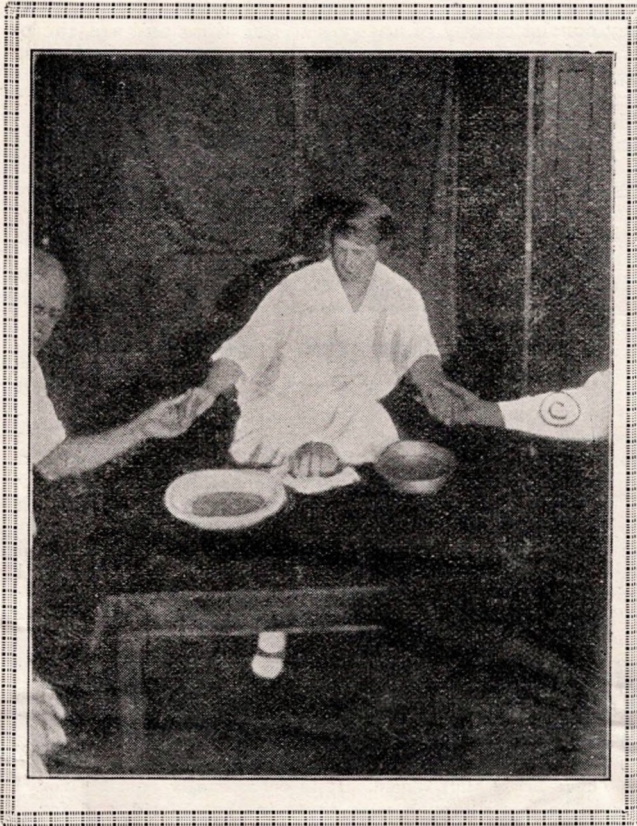
The psychically-gifted wife of Dr. Crandon.

and quite distinct in pattern from those of the medium and myself.

Then, in good red light, I woke the medium up from trance, blocked her mouth up with the Richardson voice-control apparatus, and challenged Walter to speak and whistle. Walter immediately complied, whistling "God Save the King" and also repeating a poem containing a long string of sibilant sounds, a regular tongue-twister even for an ordinary living man. The listeners outside the closed door could hear Walter, and spoke with him also.

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."

This is certainly a very interesting development and is, perhaps, one of the most practical experiments the Society has thus far undertaken. It has often been twitted with being content with mere theorising and "beating about the bush" generally,



WALTER MAKING A THUMB-PRINT.

The five fingers of the Walter-hand may be seen in contact with the soft wax.

Based on the results of this "solus seance," and other seances which he attended, he claims that "if orthodox science is honest with itself, it should admit that a scientific proof of Survival has at last been given."

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The British Society for Psychical Research has evidently been impressed by these thumb-print experiments and, as reported in our December issue, a cablegram published in a section of the Australian Press states that the Society is about to introduce a similar test. "Those interested are invited to send thumb-impressions to the Society.



WALTER MAKES A THUMB-PRINT.

Dr. Richardson shaking Walter's hand and congratulating him on his achievement. Note the materialised arm and hand.

whereas what is needed is a definite statement as to whether it considers sufficient evidence has been obtained to demonstrate conclusively that human survival has been established beyond any reasonable doubt.

It may be aided in arriving at this conclusion by the "tests" about to be made, and Margery is to be congratulated on being instrumental in stimulating the Society into action of this character. The result will certainly be awaited with the utmost interest.

BE PATIENT!

There is likely to be delay in the delivery of "The Harbinger of Light" parcels of books, and correspondence during Christmas week on account of the greatly-increased pressure experienced by the postal authorities.

Our supporters should, therefore, exercise patience and not forward complaints of non-delivery until after the end of the year.

EDITOR.

BOOKS AS NEW YEAR GIFTS.

Many of our readers are doubtless contemplating making presents of books to friends as New Year gifts. 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

Heaven is earned, not by forgetting earth but by understanding earth; one enters the Kingdom turning back with his hand outstretched to help those who follow after.

Spiritualism destroys all fear of death, annihilates the doctrine of eternal punishment and substitutes the cheering assurance of eternal progress.

“OUR AFRICAN WINTER.”

“From Four who are Dead.”

SIR ARTHUR CONAN DOYLE'S LATEST BOOK.

Readers of Sir Arthur Conan Doyle's travel works—"Wanderings of a Spiritualist" and "Our American Adventure"—will doubtless extend a very hearty welcome to his latest book of this character: "Our African Winter". It is a record of his experiences in South Africa, in Rhodesia and in Kenya, during a tour extending over some six months, and is written in the same lucid and entertaining manner as the two other books mentioned above. In fact Sir Arthur could not be prosy if he were to try. He has what may be called the gift of expression and is, moreover, particularly observant. He is, therefore, always interesting and, unlike many other authors, can be followed page after page without the slightest effort.

The primary object of the tour, in which he was accompanied by Lady Doyle and his two sons and daughter—the family are so united as to be inseparable—was to still further extend the cause of Spiritualism and thus do for Africa what he had previously done for Australia, New Zealand and America. He delivered many public lectures and exhibited on the screen his remarkable collection of psychic photographs. He always attracted crowded houses, and we are not surprised to learn that he was exceedingly gratified by the success achieved.

It must not be thought, however, that this is mainly a propaganda volume. It is far more than that. It touches on a great variety of subjects, ranging from successful sciences to dissertations on snakes and mining, fruit-farming and coffee plantations, native labor conditions, economic and political questions, the shortcomings of missionary methods and a host of other subjects, in all of which the author discourses with a luminous and impartial pen.

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It is, therefore, a book from which "all sorts and conditions of men" may gather information, whilst those attracted by psychical phenomena will find sufficient incidents recorded to give added interest to the work. We also notice that the religious element has not been overlooked. We would have been surprised had it been otherwise, for Sir Arthur is essentially a religious man, a practical Christian, and is particularly desirous of spiritualising Spiritualism. Hence we find him stating:

I see more clearly that this revelation is the most important which mankind has ever had, and that we who are spreading it are doing the most vital work that is done in the world to-day. But is it entirely on the right lines? On that I have my doubts. I feel a sympathy for those who desire that the movement should be kept quite unconnected with any special creed. It is a broad, noble ideal. But it is not practical and it blocks the way and hinders our advance.

If all religions are to be drawn together by this new knowledge there should be two stages, not one, in the process. The first stage should be that each great religion should separately, within its own ranks, learn and admit the new revelation. Then the second stage should be that all religions, finding that they have this definite knowledge in common, should draw closer to each other. But the first stage is essential, and that is what our leaders have not seen.

In a Christian civilization it is necessary that the personality and ethics of the Christ should be proclaimed in connection with our psychic knowledge, and that the two should be joined together. I do not, of course, in our own case, advocate dogma or fixed ritual. Theology has always been the enemy of real religion. But I do wish to see, on the part of the Spiritualists of Christian countries some broad public acknowledgment of the work of that great Teacher who twenty centuries ago said words and did deeds which even now have not been fully understood, but which certainly have had a wonderful influence upon the world. A European Spiritualist should in a broad sense be a Christian, and we shall never sweep through the nations until this is understood.

I have said that I think the message of Jesus is misunderstood. I believe that is was in truth the same that we are giving to-day—namely, that man retains his personality after death in a world not unlike this one, and that his condition there depends upon his actions here. A great deal of the subsequent dogma and ritual seem to have been added centuries later, and they are often derived from, and are a compromise with, Paganism.

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"Our African Winter" will doubtless meet with a very ready sale and therefore we advise its purchase on an early date by those desirous of procuring a copy. Supplies are now on hand at the office of "The Harbinger of Light" as will be seen from our advertising columns.

This is the arresting title of a book of Messages received from the Other Side by Mrs. C. A. Dawson Scott, an active investigator and writer, and the recent founder of "The Survival League" whose initial public meeting attracted an audience in London of 2,500 persons, and addresses were given by lawyers, chemists, poets, novelists, Members of Parliament, clergymen, and business men, each of whom bore testimony to the reality of survival.

The contents are particularly interesting, inasmuch as they consist mainly of answers to questions and are, therefore informative on many points concerning life in the Beyond. Special interest attaches to a series of Messages from W. T. Stead, who refers to his arrival on the Other Side when drowned in the "Titanic," and goes into detail concerning the activities and surroundings of the real side of life. "Our life here is very much more vigorous than was our life on earth." This is saying a lot when we remember that Stead, when on earth, was such an energetic soul. And he adds: "It is a great gain, and the sense of freedom is exhilarating."

It is a book we have read with much pleasure.

“And with the Morn—”

There is no book that we have read with greater pleasure and upliftment in recent years than "And with the Morn—" by Robertson Ballard. It is introduced with a Foreword by the Rev. Dr. Norwood, minister of the City Temple, London, and the ground it covers embraces such subjects as "What death really means"; "What the next life will be like"; "Shall we know each other?"; "Should we pray for the dead?"; "Shall we have a Spiritual body?"; "How we are Judged"; "What Heaven Means"; "What Hell Means"; and "Is there anything in Spiritualism?"

On each of these themes the author writes with lucidity and a charming literary style, and it is obvious that he has made a very close study of Spiritualism. He is both cautious and logical, and after traversing all the evidence incidental to the questions under discussion he concludes:

There is a Spirit-World. It is occasionally possible for us to be in real touch with those in that World, and for them to visit us here. Love bridges the seen and the Unseen. Communication is difficult, and limited, for both. But it is real. And because it is always of necessity personal—so it is always incredible until personally experienced. Once realised, it is unforgettable and indestructible . . . Loved ones await us with a rapture that grows in wonder and beauty as we ourselves draw nearer to them. One day the door will be thrown wide open and we ourselves will pass through. Then shall we each discover the fuller, grander meaning of the words—

And with the morn those angel faces smile,
Which I have loved long since and lost awhile.

We heartily commend this very delightful volume, and would especially like to see it placed in the hands of all that mourn and who require the comfort and inspiration which its teachings afford.

TO SOCIETIES AND AGENTS.

It will be noted that this is a special Propaganda issue of "The Harbinger of Light"—the largest issue that has been published since its foundation some sixty years ago. It is, therefore, anticipated that the demand for copies will be much greater than usual.

Societies and Agents are consequently invited to ascertain the extent of their increased requirements as early as possible and forward their orders for supplementary supplies without avoidable delay.

EDITOR.

To American Correspondents.—Nearly every letter received by us from America penalises us to the extent of 3d. because of insufficient postage. We would therefore ask such correspondents to be good enough to inquire of their postal authorities the precise value of the stamp that should be attached to letters despatched to Australia!

EXPERIENCES ABROAD.

By **EDGAR TOZER**, President of the Council of Spiritualist Churches, Melbourne.

It is difficult to portray one's feelings when, aboard a 20,000 ton liner for the first time, he leaves his native shores to visit the lands of his many years of dreams. A feeling almost of desolation amidst a crowd is keenly felt, as the boat leaves the many good friends and relatives waving their farewells, when the heart wells up and a few silent, lonely tears are shed. Then comes the hustle and bustle of settling down to the new conditions of life, but as use is second nature, one automatically becomes a unit of the heterogenous crowd.

Spiritualists, well knowing that "like attracts like," will not be surprised to find that I soon found congenial spirits, and naturally we exchanged experiences of a psychic and spiritual nature. As the "Harbinger" has already recounted such, I will endeavour to explain the doings of our Spiritualist brethren in England.

* * * * *

First and foremost, they met me in very brotherly terms, gave me fine hospitality and generally made me welcome. The Spiritualist National Union gave me an official welcome at their London quarterly meeting. Opportunity was thus afforded me to stress our Australian needs re the abrogation of the "Witchcraft Acts." I delivered the greetings sent by our churches, for which the Chairman tendered thanks reciprocally. Since returning home, the genial Secretary of the London District Council, Mr. Horatio Bolton, sent the S.N.U. 1930 Diary duly lettered in gilt, as a memento of my visit to London.

I visited also The Aeolian Hall, the Grotrian Hall, the London Spiritual Mission, the Notting Hill Gate Church, and several others. These churches all hold services similar to those held here in Melbourne, and they mostly arrange for messages after the lectures. The Editor of the "International Psychic Gazette" (Mr. John Lewis) was a host in himself and his kindly attentions made me feel much at home in London. Mr. Stephen Foster gave me very fine hospitality and I was very much at home with him; his friends here will be glad to know that his work is progressing favorably, and as he has removed to more commodious rooms his work must expand.

* * * * *

Sir Arthur Conan Doyle invited me to his Sussex home and there granted me kindly hospitality, when I met Lady Doyle, Miss "Billy" Doyle and their two sons. Sir Arthur motored me to an old Kentish village to visit a 14th century church and to see the old stained glass windows, clock, etc., also an old moated mansion where he and a medium had a remarkable experience with an old-time hunchback ostler's spirit, when they were the means of bringing his mother's spirit in contact, thus making them both happy. After a very happy time at Windlesham (their home) they motored me back to London to give me opportunity to view the fine sights of the countryside. Sir Arthur having determined to force the issue concerning the Witchcraft Act, has already moved in the matter and I was pleased to know that the moving of a Bill in Parliament for this purpose was reported in the London newspapers.

Spiritualism seems to be on the up-grade in England, as the thinking section of the community are attending well all the halls and churches, while in

London the orthodox churches often have ministers preaching to empty pews. Daily spiritual and psychic matters are published in the press. The spirit of a Catholic priest was seen in the daylight by the local priest, who ordered his congregation to pray for his progression in spirit. This was verified by about six persons and the London papers published all the details.

* * * * *

It would be difficult to recount my visits to all the great Cathedrals, etc., in England and the Continent, but opportunity may present itself later for me to do this.

I desire to extend sincere thanks to all my kind Spiritualist friends who gave me such a fine "Farewell" and a splendid "Welcome Home," and I hope continually for better health to give what service I can to the cause they love and support. May the coming festive season be one of joy and happiness, and the New Year bring prosperity and good health to all.

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REPORTS OF SOCIETIES.

VICTORIA.

MALVERN SPIRITUAL CHURCH.

Since our last report we have every reason to be proud of our work at Malvern. Our evening services have been a succession of spiritual feasts, thanks to the efforts of Mr. Francis Drake, Dr. B. M. McDonald, Mr Peter Gorman, Mr A. Ford, Mrs Hogg, Mde Moreh and Miss Gardiner and Mr Atherton.

Our afternoon circles have been well attended and demonstrations of a spiritual nature have been given by a true band of message-bearers in Mesdames Satterley, Potter, Murray, Cooper, Douch, Ingram, O'Shea, Peach, Orion, Verner, Marsden, McKay, Hogg and Misses Braken and Vroland. Splendid work has been done in the healing circle through the following instruments: Messrs Begg, Gairn, Marshall and Midolo and Mrs Betts.

At a recent social evening of members only two presentations were made to two of our workers, Mrs Satterley and Mrs Moorfield, for the great service rendered to the cause for the past two years. The President (Mr Midolo) expressed appreciation of the great value of their work and the Secretary endorsed his remarks. Both ladies responded briefly and a very happy time was spent.

At the close of another year the committee desire to express their appreciation to all who have assisted them, and to wish the "Harbinger of Light" and all kindred Societies the compliments of the Season.

WM. SHERBURN, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

We have just passed through another successful month, new members are still joining and conditions are very much brighter. Mr Tozer paid us a visit on his return from abroad, and gave a short account of his experiences while away.

Miss E. Major, who has been with us in Melbourne for about twelve months, has been called back to Sydney to her old church again. We will miss her very much, as she has never missed being at her post every Sunday and she leaves behind many faithful friends who wish her every success in her work in Sydney.

We thank all our helpers who have assisted us during the past month, both by addresses and demonstrations; also the healers who have brought relief to the ailing ones.

We are very sorry to hear that Mr S. Ridgway has met with a serious motor accident, and we send out thoughts of love and help for his speedy recovery.

We wish all kindred Societies the Compliments of the Season and also best wishes to the Editor, and hope that the New Year may bring him great success and happiness.

P. J. STOKES, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

Our Bazaar, which was held on the 23rd of November was an undoubted success. It was worked up in less than three months by a very few workers, yet we were able to clear, approximately, £25. The opening ceremony was performed by Mr. Wm. C. Little, to whom we desire to tender our thanks for his services, and also all individuals, Societies and our own workers for their untiring efforts to ensure success.

On Sunday the 17th November Mr Hayden (our Leader) gave a control address, the title of which was "If it were not so, I would have told you." The address was followed by two more on succeeding Sundays under the headings of "When He cometh to make up His Jewels" and "The Preparation," the three being very instructive lectures. On 8th December Mr Wm. C. Little addressed us on "The Mystery of the Innerself." A very sincere discourse, whilst solos were sung by Miss Marion Daniels (Contralto) and Mr Harold Hill, (Baritone).

For our Psychic demonstration this month we had Mr Hayden, Mrs MacDonald and Mrs Mac-George.

We desire to thank all mediums for their clairvoyant help and also the lecturers for their Psychic aid.

Wishing all success to sister Churches and Societies and to the Editor of the "Harbinger."

WM. BRIERLY, Secretary.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

The annual meeting of the above Society was held on Tuesday, December 3rd. The Hon. Secretary, Mrs. K. Alexander, read her report on the year's work and progress. The Hon. Treasurer, Mr Greenwood, submitted the financial statement for the year which revealed a credit balance on the year's operations of £29 which is considered to be very satisfactory.

Miss Clara Brown, feeling she needed a rest, retired from the presidency. A hearty vote of thanks and suitable recognition of her valued services were unanimously agreed upon. Thanks were also extended to other office bearers and members of committee, some of whom will also receive practical recognition for services rendered.

The following office-bearers and committee were elected for the ensuing year: President, Mr J. M. Moorey; Vice-Presidents: Mr Lawrence and Mrs Warner; Hon. Secretary, Mrs. Alexander; Hon. Treasurer: Mr Greenwood; Committee: Mrs Browning, Mrs Cowan, Mrs Greenwood, Mrs Hughes, Mrs Moody, Mrs Quinn, Mr Cowan and Mr Harper.

The Season's Greetings to the Editor, all members and friends of the S.R.S. and to kindred Societies also.

WM. GREENWOOD, Recorder.

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

We continue to have very successful meetings, and are still showing progress in our work, and maintaining the true standard our cause demands.

The addresses, and demonstrations, delivered at our Sunday afternoon and evening services, are of a highly instructive and interesting nature. We heartily thank the following capable and earnest workers, for their services during the past month: Mesdames Rose Weeks, Redfern, Twelvetree, Kirkwood; Messrs Calnan, Houstone, also Mrs Shipley.

Our "At Home," on the 16th November, was held as a "Welcome Home," to our esteemed friend and worker, Mrs Grant, who had just returned from a tour abroad. A large crowd attended. The speakers were Mrs Twelvetree, Mrs Rees, Miss Mitchell, Mr Calnan, Mr Hartley. Musical items were rendered by Mrs Michael and Mr Cutcliffe. Mrs Grant delivered a short address, relating a few of her wonderful experiences in other countries, and amongst the Spiritualistic Societies in England. She also brought with her several spirit photographs taken by Mr Hope of Crewe, (England). Altogether we spent a most enjoyable afternoon. The Welcome Home services were continued during the following Sunday, afternoon and evenings.

Wishing every one a Happy New Year, and success to the "Harbinger of Light."

D. NETTLETON, Recorder.

HOLLYWOOD SPIRITUAL CHURCH, SYDNEY

The services during the month have been conducted as usual, under the leadership of Mrs Eleanor Morrell, and her inspired lectures have been enjoyed and appreciated by all. On one occasion Mr Rayner took the evening service, and his Guide gave a little enlightenment with regard to life in the spirit spheres, which was most interesting.

The last Social took the form of a very delightful lecture by Miss Stubbings on "The Architectural Beauties of India," with colored slides. We wish to thank her very much, also Mr. Champion for showing the slides.

With best wishes and heartiest Season's Greetings to the Editor of the "Harbinger of Light" and all sister Churches.

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

NEWCASTLE UNITED SPIRITUAL RESEARCH SOCIETY.

Friends of Mrs M. Robinson, President and Speaker of the Newcastle United Spiritual Research Society for the last nine years, will learn with regret that, through illness, she has been compelled to resign the position of President of the Society. We sincerely trust that Sister Robinson will soon regain her usual health and that she will again be found taking an active interest in the Society for which she has sacrificed so much. The Society has been fortunate, in her absence, in obtaining the services of Sisters Allsopp and Harrison, and Brothers Anderson and Ingley whose addresses and messages have been much appreciated.

Arrangements are being made for the annual meeting, when it is expected new officers, etc., will be appointed and the new syllabus for each quarter drawn up. We look forward for a very successful and profitable time during the coming year.

A. A. HINDS, Secretary Pro-tem.

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

The meetings held during the month have been well attended. At the Sunday evening meetings the speakers, viz. Mr. Mee, Mrs Overson, Mr Payne and Mr Sinclair, all of whom gave a good account of our philosophy. The demonstrations by the various workers were of a markedly evidential nature.

The afternoon meetings have brought forth some very fine discussions on such subjects as "Spirit Helpers," "Growth of the Soul," and "Four Men," the demonstrations again being very successful.

Our first "At Home" for members, instituted by the Ladies' Auxiliary, was a great success and we hope to continue these functions every month.

The Saturday night socials have been a great success and as this is the means of raising the necessary funds to reduce our debt on the Church Hall it is hoped they will continue to be so.

We are sorry to report that one of our newly-appointed committee members (Mr Taylor) passed to the higher life on Monday the 25th November. The President (Mr Elkin) and Mr P. N. Humphreys conducting the funeral service.

We heartily wish the Editor of the "Harbinger of Light" the Compliments of the Season, and also all kindred churches.

A. S. FAIRBAIRN.

SOUTH AUSTRALIA.**ORDER OF LIGHT (Incorporated).**

We are still keeping well to the front, the balance sheet, in reference to the "Back to the Order" celebration, showed a good profit.

Our November Busy Bees' "At Home" had the honor of having Mr Edgar Tozer, President of the Victorian Council of Spiritualist Churches, as guest. He gave an interesting talk on his visit to the Old Country, our only regret being we could not keep him longer with us. The Rev. Jean B. Duncan of St. John's Spiritual Church, is our December guest. These meetings are very interesting and instructive.

The inaugural meeting to form a Council of the Spiritual Churches was held on December 7th, Mr E. W. Lowe was elected President, and the following leaders of the Societies in South Australia were elected as Vice-Presidents, Rev. Lily Lingwood Smith PsD., Rev. Jean B. Duncan, Rev. Maisie Born, Mrs J. Freer-Watson, and Mr Norman Davis. Secretary, Mr J. W. Reubenicht, Assistant Secretary, Mrs Brown; Treasurer, Mr W. T. Lingwood-Smith. We made a good beginning with the object we have in view.

On December 7th Mr J. McKenzie, of the Spiritual Research Society, passed to higher spheres of labour. He was one of our oldest mediums in the State. Our Pastor officiated at the grave, and there was a large number of representatives of the Spiritual Churches, comrades from the General Post Office, and friends present.

We will be closing down for three weeks for the Christmas holidays.

We wish the Editor of the "Harbinger" and all kindred Societies a bright, happy and successful New Year.

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

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

We regret this month having to record the passing to the life beyond of Mrs Knifton, wife of our late Vice-President, after a long and painful illness. Though rejoicing in her happy release we sincerely sympathise with Mr Knifton and family in their bereavement. Mr Knifton, who recently resigned the Vice-Presidency, has been succeeded by Mr J. McDonough.

Since our Bazaar last month we have been busy with other social gatherings the proceeds of which are swelling the coffers of the Building Fund. A Jumble Sale brought in over £3, and on November 30th a Sale of Work, followed by a Social and Dance was held at Victoria Park; the sale consisting of the surplus goods from our Bazaar held last month.

On December 7th our monthly "At Home" was held and there was a good attendance, it being the 5th anniversary of the inauguration of the Ladies' Social Committee. The guests of the afternoon were the various mediums who have helped us during the year, viz.: Mesdames Davies, Kirby, L. Mitchell M. McDonough, J. M. Watson, who gave messages and delineations from the platform, interspersed by vocal items by Mesdames Broughan, Watson, and Stevens, Miss M. Shepherd and Mr Munro. The Hon. Secretary, Mrs McDonough, read the report for the year, showing a steady financial increase on the social side, and tendered thanks to all who had so willingly helped personally and financially. A further appeal for co-operation and help was made by the Secretary of the Church, Mr A. E. Challis. Two raffles, a cushion and supper-cloth, were drawn and won by Mesdames Prestley and Ware. On the spiritual side our thanks are gratefully extended to Mesdames C. M. Hill, atger, L. Mitchell, T. Over, J. M. Watson, Messrs Richard and Tennant, being mediums and speakers on our Sunday platform for the month.

Our Victoria Park Branch Church is steadily progressing, our thanks for this month being due to Mesdames C. M. Hill, L. Mitchell, M. McDonough, Mr J. Roberts and A. L. Richards.

IDA CHALLIS, Assistant Secretary.

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

The month of November has been a busy one for the workers and members of the church. The urgent necessity of meeting an almost treble increase in our rates, has led to the inaugurating by the workers, of various efforts to raise finance. Two enjoyable social parties were held at the residence of the President, a successful seance at the home of Mrs Duguid, and a number of members have volunteered to take subscription lists.

On Sunday evening the 10th November, a large audience assembled to listen to Mr R. A. Webb's reply to Canon James's attack on Spiritualism. The reply was listened to with close attention, and many encomiums were afterwards expressed. The speaker was conscious of the presence with him of our arisen brother William McLean, a pioneer of Wellington Spiritualism, who was always a valiant defender of the cause.

Again, the following Sunday, there was a large congregation to hear Mrs E. Webb give a trance lecture entitled "Our Loved Ones After Death," which was eloquently delivered in a strong, clear voice.

There has been an increase in the attendances at the week-night after-meetings, presided over by the Vice-President, Mr F. Turner, have been made uplifting and instructive by the psychic activities of several willing workers.

Fraternal greetings to the Editor and readers.

GEO. BODELL, Hon. Sec.

REPLIES TO CORRESPONDENTS.

Owing to increased pressure on our space in this enlarged issue all replies to correspondents have been held over.

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Those of our readers who have read Sir Arthur's "Wanderings of a Spiritualist"—being an account of his Australian tour—and his "Our American Adventure"—dealing with his tour of the United States—will certainly want this latest record of his journeyings and interesting psychic experiences.

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Dr. J. Lamond endeavours to show how the crucifixion became inevitable owing to the existing religious and political conditions, and deals at considerable length with the essential teaching of Jesus the Master.

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