

The Harbinger of Light

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

Founded in 1870 by Mr. W. H. Terry.

"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

THE BISHOP :

His Sudden Transition.
An Interesting Narrative.

NOT A SPIRITUALIST! :

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By the Editor.

PROPHECIES :

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The Harbinger of Light.

Edited by W. Britton Harvey:

MAY, 1st, 1930

Author of "Science and the Soul."

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THE EDITORIAL CHAIR

"I am not a Spiritualist."

We know of nothing more heartrending, as a story of intense and well nigh unbearable grief, than the narrative related in "The Heart of a Father" by the Rev. F. C. Spurr, of Birmingham, England, but much better known to many of our readers as formerly pastor of the Collins-street Baptist Church, Melbourne. This little book has been freely circulated in Australia and has brought forth many a tear. It tells the tale of the tragic death by drowning of his little eight-year-old boy and how his bereavement plunged him into the nethermost hell of despair until, through the agency of different mediums, he found the child in the spirit world and then became filled with ecstatic delight.

It was eleven o'clock and a messenger rang the bell at the front door . . . And then I knew—and went mad. My boy—my bonnie boy—the boy whom I had kissed in the earlier hours of that day—dead—drowned—gone. The abyss opened and engulfed me . . . Wife of mine, can I ever forget these first days of your agony? I thought I had lost **you** too. The blow was too sudden—too sharp . . . One moment we were rejoicing in the sunshine—the next we were blinded in the abyss.

* * * * *

Little Anthony was a quite exceptional child—beautiful in physical appearance and beautiful in character. When his sweet and winsome soul departed "the whole question of the life beyond suddenly became acute. What had been previously little more than an academic question, now became intensely personal and urgent."

My boy had gone, and with him had gone part of my own soul, and I wanted to know where he had gone, and what he was doing, and whether I could communicate with him, or he with me.

One medium after another—non-professional—

was consulted with increasing success at his home, and he and his wife also experimented at a table sitting—"The next twenty minutes can never be forgotten by either of us. A 'guide' (as they called him) brought our little lad to us, and we talked to him until the power faded away." Subsequently the father and mother determined to go to a psychic photographer—Mr. Hope, of Crewe—and there a further revelation awaited them: "the final pictures startled us, for there, clearly and sharply defined, was the spirit photograph of our little Anthony."

And what was the effect produced by this accumulation of convincing evidence through these various channels?

This new experience has transformed our lives. The Spirit world in which my wife and I have always "believed" has now become a very real place to us . . . He is happy and he is developing upon a higher plane of life. Of that we are now certain . . . So long as I remain in this tabernacle of flesh a scar of the heart will remain, but the wound has ceased to bleed, and healing has come through faith and knowledge. And one day will come, most certainly, reunion with the loved boy. Meanwhile, there is now something here below worth living for.

* * * * *

We have related these details to show how much the author owes to those phases of experience usually associated with Spiritualism. Yet he seldom writes or speaks on the subject without, quite unnecessarily, going out of his way to explain—"I am not a Spiritualist." The remark implies that to be a Spiritualist is to be something of which one should feel ashamed. And it is because of that implication that we resent it.

What, after all, is a Spiritualist? Concisely defined, it means one who believes in the existence of a Spiritual world and the possibility, under certain prescribed conditions, of communicating with the denizens of that world. In a pamphlet entitled "Spiritualism—Some Straight Questions and Some Direct Answers," Sir Arthur Conan Doyle gives the definition:

Question.—What is a Spiritualist?

Answer.—One who believes that death makes no change in personality and that communication under proper conditions is still possible.

* * * * *

To that extent at least, the Rev. F. C. Spurr stands as a self-confessed Spiritualist! Why, then, repeat with nauseating frequency—"I am not a Spiritualist?" It seems so silly—so puerile. We were also going to add that it suggests a great lack of moral courage. But we refrain, because Mr. Spurr may have something else in mind. He may possibly think that one cannot be a Spiritualist without believing a lot of other things. But he is mistaken. "Other things" may be attached at the will of the individual, but there is nothing compulsory about it. Many Spiritualists, for instance, regard Spiritualism as a religion. Many do not. Many are thoroughly orthodox. The majority are not. There are both Trinitarians and Unitarians among them. Some are convinced that the doctrine of re-incarnation is true. Others discard it. Possibly there are those in the ranks who still believe the earth is flat, and, as Sir Arthur Conan

Doyle adds: "It is certainly true that there are many ardent Spiritualists in all the Churches who combine Spiritualism with their former faith."

* * * * *

The one and only plank upon which they must all be agreed is the possibility of being able to communicate with their invisible friends. It is that, and that alone, which distinguishes the Spiritualist from the rest of the community. Therefore, Mr. Spurr is admittedly a Spiritualist. And what is there to be ashamed of in that? Why be so anxious that all the world should know that he is not a Spiritualist? And having said this, he does not hesitate to countenance Spiritualism to the extent of using a table for the purpose of talking to his boy, and of employing private mediums with a similar object. He even patronises a psychic photographer for the specific purpose of obtaining a photograph of his little lad and succeeds in procuring a life-like picture of the boy. These, of course, are all methods adopted by recognised Spiritualists—well-known as part and parcel of the means whereby they are enabled to offer convincing proof of survival to a sceptical world. Why, then this never-failing disclaimer? Is it not tantamount to saying: "I believe in the Christ and His miracles, you know, but—I am not a Christian!"

* * * * *

Mr Spurr, moreover is not, in our opinion, consistent. He declares he has nothing to do with Spiritualism, and yet as recently as February last a lengthy article from his pen appeared in "The Christian World" in which he says "the ascertained truth in Spiritualism is easily detachable from the matrix in which it is at present encased, and it can be used by the Church in its purer form and shewn to be an integral part of the Gospel, directly allied to Christ." Is this not exactly what all devout Spiritualists are doing to-day? Are they not incessantly pointing out that the Bible is the greatest repository of psychic knowledge in the world? And do they not all declare that the miracles performed by the Christ are undoubtedly a truthful record and that His precepts and example cannot be excelled? What Mr. Spurr really wants is to "recover" for the Church "the things we have failed to emphasise—the things we have allowed others to filch from us!"

It will certainly be news to Spiritualists generally to be informed that they have "filched" what St. Paul describes as "the gifts of the spirit" from the Church or any other source. We were under the impression that the Church had lost out these gifts—that it, consequently, did not possess them in these modern times. And how can you "filch" from the Church that which it does not possess and does not pretend to possess? Instead of these gifts being "filched" by the Spiritualists, they have been bestowed upon them voluntarily and freely by the Spirit world.

* * * * *

It is Mr. Spurr who desires to do the filching—if there is any filching about it. But he wishes to do it without having to acknowledge that he owes anything to Spiritualism. That is where his position is weak. It is untenable. It is not fair. And it is not the attitude of a morally-courageous man. He requires support. Therefore, we invite him to take our hand, to walk with us, and to join us in singing:

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

WAYSIDE NOTES

Conan Doyle Smites Psychical Research Society.

Having been a member of the Society for Psychical Research for thirty-six years, Sir Arthur Conan Doyle recently resigned because he is convinced that it has long been not a help but a hindrance to the psychic knowledge of the world and that a strong protest is called for. His patience has been sorely tried for some years past, and the strain reached breaking point by the publication in the official Journal of the Society of an article—written by the editor—on the Millesimo Castle sittings as recorded in the very remarkable book, "Modern Psychic Mysteries."

The critique, Sir Arthur alleges is, in his judgment, "such a series of misrepresentations and insulting innuendoes that it tends to lower the good name of the Society. The insolence by which the considered opinion of a man like Professor Bozzano, who was present, is set aside and treated with contempt by one who was not present, and who has had very little experience of psychical research, makes one ashamed that such stuff should be issued by an official of a Society which has any scientific standing."

* * * * *

In a vigorously-phrased letter forwarded to the Chairman of the Council of the Society, and which opens with the foregoing extract, Sir Arthur sets forth a detailed rejoinder to the article in question, and publicly protests against "the essentially unscientific and biassed work of a Society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance of those who have really worked at the most important problem ever presented to mankind."

A copy of the letter, in circular form, was forwarded by the writer to all the members of the Society, with further comments in which Sir Arthur states: "Those of us who are conscious of the extreme importance of the movement called 'Spiritualism,' or even those who are desirous to see fair play in the matter, must be aware of the way in which the Society, originally intended to be a sympathetic and fair centre for inquiry, seems to have become simply an anti-Spiritualist organisation. Everything which tends to prove the truth of that cult, no matter how honourable or sane the source may be, is assailed by suppression, misrepresentation and every sort of unreasonable and vicious opposition."

* * * * *

It has for many years been apparent that the influence of the Society has been gradually on the wane. To-day it is merely nominal. This is not due to a lack of representative membership, but is attributable to the great difficulty evidently experienced in obtaining the services of really competent men to undertake the practical work of investigation and correctly appraise the value of evidence. The latter defect is plainly evident in the article under notice. It bristles with blunders and slovenly workmanship, and is consequently worthless as a serious review of the book. It seems to us that the British College of Psychic Science is largely supplanting the Society for Psychical Research in the public mind. The former is a genuine experimental institution and arrives at

positive results, while the latter is round-about in its methods and appears to be content with negative conclusions.

The Houdini Message.

Before he died Houdini left a secret message with his wife for the purpose of testing the possibility of communicating from the Beyond. Time passed without any response being forthcoming, and eventually a considerable "stir" was made in Spiritualistic circles by the announcement that the cryptic communication had been received and that the widow had admitted it was the precious message for which she had been patiently waiting. It was, therefore, with great surprise that we read in "The Sun," Sydney, a few weeks ago a cable from Atlanta, a town in the United States of America, worded as follows:

Mrs. Harry Houdini, wife of the famous escapologist, known as the "Handcuff King," has abandoned hope of communicating with her husband in the spirit world. For three years she has sought to penetrate beyond the grave.

"I hoped and prayed to get a message from Houdini, and several great Spiritualistic advocates declare that I succeeded, but it is untrue," she said. "The silence is impenetrable. There is only a void.

"If I had succeeded, I would shout from the housetops this message of hope for all burdened souls, but there is no hope.

It is difficult to reconcile this statement with a confession alleged to have been made in a letter by Mrs. Houdini to Will Goldston, President of the Society of Magicians, London. It is contained in his recently-issued book, "Sensational Tales of Mystery Men." Considerable space is given to Houdini and his tricks, and a whole chapter is devoted to the question as to whether the widow has—or has not—received the secret message in question. On page 150 is a letter from Mrs. Houdini to Mr. Goldston in which the former states:

I have gotten the message that I have been waiting for from my beloved—how, if not by spiritual aid, I do not know.

Here we have obviously a flat contradiction of the cable and there we must leave the matter for the present.

An Interesting Occupation.

We do not know of any more interesting vocation than that of the man who has chosen the editorship of a Spiritualistic journal as his life's work. It is full of variety and abounds in opportunities for affording comfort and enlightenment to his fellow-man. In addition to this, as an investigator of psychic phenomena, he is constantly encountering all sorts of strange and remarkable happenings, and is eventually brought into such close association with the spiritual world that it becomes quite as natural and real to him as the experiences of this terrestrial plane. He, moreover, finds there is such a lot to learn, such a lot to fathom, that he is never without some problem requiring solution.

He has also to keep abreast of all the outstanding literature on the subject—the outpourings of the minds of leading scientists, philosophers and divines, to say nothing of the contributions of other intellectuals in various spheres of mental activity—and is fortunate if he has sufficient leisure on hand to cope with the almost overwhelming output which is to-day flooding the world in ever-increasing quantities.

Our Biblical friend and supporter, St. Paul, said that, in his time, "of the making of books there is no end." What would he say if he were to-day confronted with our modern printing presses and their prodigious output? His "thorn in the flesh" would become more aggravated than ever and his brain would become so agitated as to resemble a mental whirlpool! We should like to see him placed in the editorial chair of "The Harbinger of Light" for a while—so that we might take a very welcome holiday!

The questions he would be called upon to answer would of themselves be sufficient to keep him busily employed. They sometimes fall upon us "thick as autumnal leaves that strow the brooks in Vallombrosa." A few weeks ago a correspondent forwarded quite a catalogue for us to answer! He must think we are a veritable walking encyclopaedia, and that we know quite as much about the details of the next world as we do of this. But we don't! However, let us deal with some of them:

* * * * *

On arrival at the Astral Plane, is a spirit able to speak direct in the language of his, or her, country?

We do not know whether they do it from the Astral Plane or not—that is immaterial. All we know is that they **do** speak in their natural tones and in their own language, whatever may have been their nationality on earth. The questioner should read Dennis Bradley's "Towards the Stars" and "The Wisdom of the Gods." He will there find abundant evidence of all sorts of languages being spoken. We have ourselves been spoken to "out of space" many a time. There was, therefore, no question about it being **direct**. The Direct Voice, in fact, is one of the most impressive—if not the most impressive—of all forms of psychic phenomena, and it is no longer disputed by any of those competent to express an opinion.

* * * * *

Why do so few scientific men accept the theory of the return of the so called dead?

Simply because so few have any inclination to investigate. Those who have done so with patience, earnestness and sincerity invariably declare that they know of no other explanation than the spiritistic hypothesis that can account for the phenomena. Among the more prominent are Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Dr. W. J. Crawford, D[Sc.], Professors Charles Richet, Lombroso, Hyslop, Morselli, Alfred Russel Wallace, Zollner, Schrenck-Notzing, Geley, Flammarion, Batazzi, William James, Hare, Challis, Mayo and Foa. In short Sir Arthur Conan Doyle declares: "I am not aware of any man of high scientific reputation who has thoroughly examined the phenomena and decided against them." Of course, if a man won't investigate he cannot say whether the phenomena are what they are reputed to be or not. He, therefore, does not count.

* * * * *

What good does all this Spiritualistic theory do? Is it not desirable to leave it alone? We know nothing.

In the first place it is no longer a "theory." It has long passed that stage. It is a **fact**—a fact in Nature. And as Alfred Russel Wallace stated: "The facts beat me." And he took some beating, too! When he commenced his inquiries, he declares, he had not a nitch in his mental fabric into which he could fit anything pertaining to a Spiritual world. He was a rank Materialist. But he wound up as an out-and-out Spiritualist! Our questioner can leave the subject alone, if he likes. But he

must not say: "We know nothing." He should say: "I know nothing." And he is not likely to know anything unless he "seeks". He may then "find"!

* * * * *

I have lived a good and unselfish life, and if there is a hereafter, I am quite satisfied that the good and merciful God will in some way recognise it. Why, then, meddle with Spiritualism and all its stupid table-turning and ridiculous surroundings?

Our friend must feel very comfortable indeed! If he has lived a "good and unselfish life" he will have very little to regret on reaching the Other Side. But why does he need "a good and merciful God to recognise it?" Why merciful? Only conscious sinners require mercy, and they are likely to find this quality so diluted with Justice that they will wish their earth life had been of a very different character. Anyway, our friend need not "meddle" with Spiritualism. It is not intended for "meddlers!"

* * * * *

Why do sprits on'y communicate from the Astral Plane? When they go to a higher one, is it impossible?

What authority has our questioner for stating that communications are restricted to those on the Astral Plane? This is news to us. If he will take the trouble to read some of the literature of Spiritualism he will find it difficult to believe that some of the teaching emanates from comparatively undeveloped spirits still on the Astral Plane. Let him commence with "Spirit Teachings" which were given through the mediumship of the Rev. Stainton Moses (M.A. Oxon). Even those on the highest planes communicate with mortals—indirectly. They pass their teaching down from plane to plane, and eventually it is delivered to those who have "ears to hear" in this mundane sphere.

CAN YOU ANSWER THIS?

Mr. Robert Blatchford, in the course of an article on Sir Oliver Lodge's "Phantom Walls," in the "Clarion" remarks: "I got from a lady medium, messages purporting to come from the spirit of my wife. I cannot imagine a man of science proving or disproving those messages. I think a lawyer would be more useful as it is a question of evidence. . . . I asked the medium for a message for a friend from his dead mother, saying he was anxious about her. The medium, speaking his name, which I had not given, said: 'There is something which troubles him more than the silence of his mother. There is a cloud over his life.' I knew nothing of that cloud, but when I asked him he said the cloud was there. Now how could a medium read in my mind about the secret trouble of a friend of which I was ignorant?"

WILL YOU HELP US TO HELP OTHERS?

If you wish to keep abreast of the Religious thought of the age, you should read "The Harbinger of Light." It is the only Magazine of its kind in Australia, and its contents should be read by all who mourn.

Hundreds of bereaved ones have found consolation and cheer in its pages, and many of them have had their lives completely transformed by the revealing light of the gloom-dispelling and soul-uplifting Spiritual Philosophy.

If you are not already a Subscriber, you might add your name to the Roll, and thus assist us in brightening the lives of others. You will find the Subscription rates on the back page of this issue.

CHRISTMAS MORNING.

VISION IN CHRIST CHURCH, WANGANUI, NEW ZEALAND.

By MARGARET LEIGH MARSHALL.

On Christmas morning, 1929, I did not intend to go to Communion as is my habit each festival day—but rather thought to go one day during the octave. However, circumstances so arranged themselves that at the very last moment I decided to go. Hastily dressing, I walked to the church and even though I hurried it was late when I arrived—almost ten minutes late.

I tell you these details so that you may see that I had not concentrated my thoughts on the service and so was totally unprepared for what followed.

In accordance with my usual custom, I slipped into the back seat, and to the left of the church. I sensed nothing out of the ordinary until, the morning service over, the Priest began to intone the commencement of the Communion Service. Immediately the aisles became filled, densely filled, with spirit forms which stood—I say stood because they in no sense, at this stage, hovered—with bowed heads listening to the Priest.

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By and by, when the people began to move up to the altar to partake of the Communion, these spirit forms appeared to develop wings—wings almost exactly as the angel spirit in the picture we found in our Sunday School books when we were children. Having developed these wings the spirits hovered above the congregation, smiling down upon the people. Slowly I, too, made my way to the Table. No sooner had I stepped into the immediate circle of the altar than I felt the icy chill so well known to occult students when phenomena are about to occur or are taking place.

There was room for me only at the extreme left of the altar rail. Having made my usual acknowledgments and thanks to the Christ, I raised my eyes and, looking to the right, saw the most beautiful sight one could ever hope to see, inasmuch as it was the very essence of Love. In the immediate centre of the altar was the materialised figure of the Christ. He was smiling down at the communicants kneeling before Him. I do not—cannot—attempt to describe that smile. It is quite beyond my powers of description.

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When I say that the feeling one had on seeing such a wonderful—and I use the word in its widest sense and not loosely, as it is generally used these days—spectacle, such an amazing light, a light that seemed—that was—the embodiment of love that suffused everything in its orbit with a divine glow, was one of an overpowering awe, I do not attempt description: I merely suggest a very small, an infinitesimal, idea of its beauty and wonder. Truly a thing to have awed one with its very beauty, apart from any spiritual significance.

TO CORRESPONDENTS.

Many correspondents are neglecting to enclose a stamped addressed envelope when requiring a personal reply to their letters. We require this rule to be strictly observed.

Contributors requiring the return of unused MS. must also enclose postage for the purpose.

EDITOR.

A Catalogue of Prophecies.

THE WORLD AS IT WILL BE.

Received Clairaudiently by V. MAY COTTRELL, Napier, New Zealand.

HUMANITY is struggling in the throes of a great mental and spiritual upheaval. Giant forces are bearing upon human affairs which are destined to alter conditions tremendously in the near future. The human race has arrived at a stage of development where there must either be a great step forward or a steady decline in progress along all lines. Conditions in some parts of the world would seem to point to retrogression having already begun, but such is not the case. On the contrary, such mighty powers are now being released in the world that the day is not far distant when marvellous changes for the better must eventuate.

What the world is thinking to-day it will act upon to-morrow. In its almost inarticulate tendencies, half-expressed aspirations and active material progress, there is a vision splendid for the discerning eye and the comprehending mind.

for girls. Home crafts of all kinds, as well as matters of such vital importance as sex hygiene and psychology will be part of the general curriculum—subjects of lesser importance being omitted to make space for these.

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Capital and labour will achieve a better understanding of each other; new industries will be brought into being which will revolutionize and stimulate trade; minor industries will increase and multiply enormously, adding to the prosperity and financial stability of every civilized country; new methods for the prevention and cure of disease will be forthcoming; marvellous new inventions—for use on land and sea and in the air—will be discovered, tending to make life easier and pleasanter for the great bulk of the people and speeding up and facilitating travel, annihilating distance.

Religion is in the melting pot—the next few years will determine whether the masses will be content to remain priest ridden and ignorant concerning spiritual things, or whether they will decide to seek truth for themselves.

The marriage laws of all civilized countries will be carefully revised and modified according to modern requirements, achieving greater equity between the sexes and raising the status of women in general and of mothers in particular.

Infant Welfare Leagues, functioning efficiently and persistently, in spite of difficulties and discouragements, have accomplished much. Their power will be amplified in the near future and their scope enlarged to include the proper care of the children of the very poor.

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Slum areas will be rigorously dealt with, eliminating the pestilent, disease-breeding hovels in which crime and vice and every description of moral and physical filth and rottenness abound. The masses will yet learn that wisely-controlled reproduction spells betterment for themselves and for their children and improved health, added prosperity and greater safety for their country and for the world at large.

Those nations whose far-seeing administrators have eliminated over-crowding and the consequent unemployment, extreme poverty, destitution, vice and crime—by providing the common people with proper instruction in sex hygiene—have already solved one of the greatest problems of the age.

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Every child has the right to be born of healthy parents and to be properly fed, housed and clothed until childhood days are past. Well-born, well-cared for children are a national asset, but the unhealthy, depraved, or mentally unfit offspring of destitute or vicious parents are a constant menace to individual, communal and national life.

Concentration—by able and highly trained minds—upon the grave problem of the prevention of procreation among the parasitical, non-productive and mentally, morally and physically unclean sections of the community will result in wiser administrative measures which will gradually cleanse and purify social life everywhere.

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The day is not far distant when prudery, masquerading as morality, will be revealed for what it really is—obscenity of the worst order. With the cleansing and renewing of older generations will

Those who have eyes to see, ears to hear and knowledge to understand what the present stress and turmoil indicates—realising the true inwardness of it all—will rejoice rather than fear for the future welfare of the world. This is an epochal age, the beginning of a new era, a turning point in the destinies of people and of nations. Humanity is being weighed in the balance and slowly, very slowly, but just as surely, the scales are tipping in favour of continued progress. Every phase and department of life and every aspect of human affairs is being subjected to the most careful scrutiny. Great minds are weighing, measuring and sifting schemes whereby many greatly-to-be-desired reforms may be speedily accomplished.

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Social evils of every description will soon be rigorously dealt with and the recent out-lawing of war among the great nations will be followed, presently, by its complete discontinuance as a means of settling political and commercial disputes.

Every branch of education is about to receive careful scrutiny and drastic revision so as to meet the rapidly changing educational needs and requirements of all ages, classes and types of scholars.

Vocational training will be the rule, rather than the exception, in the near future. Much greater attention will be paid to such necessary branches of learning as agriculture for boys and home-making

come the release of youth from the dire thralldom of the unhealthy and unwise suggestions of their elders. False and foolish ideas concerning sex are the direct cause of seventy-five per cent of marital unhappiness in all civilised countries to-day.

The marriage relation, with its intimacies, revelations and responsibilities, tends to bring out either the best or the worst in the character and disposition of both husband and wife. Simplified psychology will bring to succeeding generations a wider knowledge of the mental and physical make-up of human beings and a greater understanding of the emotional natures of both men and women. This, combined with real affection and that greater tolerance, of which understanding is the parent, will make for happier and healthier relations between the sexes.

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Humanity's face is now firmly set towards progress and, in spite of constantly recurring failures, retrogressions and reflexes, a steady advancement may be confidently expected in every phase and department of life.

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ADVENTURES WITH INSPIRATION.

HANNEN SWAFFER'S LATEST BOOK.

Mr. Hannen Swaffer has just brought out his "Adventures with Inspiration" in which various people "confess" to what extent the psychic element entered into their respective works, states Mr. Harry Price in "Psychic Research," the official journal of the American Psychical Research Society.

Mr. C. R. Nevinson, the painter, informed Mr. Swaffer that two of his pictures "were painted under some influence which was certainly not my own . . . I have painted a picture," he states, "entirely different from the one I set out to do. . . I am personally convinced I am then in a control or force of which I have no knowledge."

Who would ever guess that Mr. Edgar Wallace is moved by some mysterious power? Yet it seems to be so. He told Mr. Swaffer that his plots came into his head ready-made. "I start dictating my novels right away," he said, "and never think of the end. When I have been struck for an idea and I've suddenly started again my wife has said 'Why did you say 'Thank you?' I have replied that I supposed I was thinking something, and that I did not understand it."

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Mr. Cosmo Hamilton, the dramatist, gave Mr. Swaffer a remarkable account of how he wrote the last ten minutes of his play "Scandal." He knew that these last ten minutes would make the play if he could write them, but he could not get on. "I spent hours niggling with words," he says, "and all of them wrong.

"Finally," he says, "achieving what I think now is the height of human emotion—humility—I gave it up, owned to absolute defeat, and implored some far more able spirit to come and help me in my trouble. In other words, I prayed, hoping to reach any one of the great dramatists who might be earth-bound and interested, therefore, naturally enough in the struggles of a poor devil still on earth whose work was like his own down here."

Soon Mr. Hamilton found himself writing easily. He finished off his play without any corrections and went to bed. "When," he adds, "with the most intense eagerness, I read early the following morning what I had written I knew that there was not a single word that came out of my brain. My pen had been used."

Victorien Sardou, the French dramatist, is similarly recorded as having publicly announced that not a line of his comedy, "La Famille Benoiton" was the genuine production of his own brain, but entirely the inspiration of the spirits of departed dramatists.

A curious story concerns the late William Archer's play, "The Green Goddess." Mr. Swaffer—observing that Archer was a rationalist and nearly all his life made fun of melodrama—points out that right at the end of his life Archer wrote "The Green Goddess"—"a melodrama perfectly constructed and full of a humor certainly foreign to Archer's nature."

Archer said that he got it in a dream. "I happen to know," declares Mr. Swaffer, "that at a seance held when George Valiantine, the direct voice medium, came to London, he spoke with what purported to be the voice of his dead son, and thanked him for giving him the plot of 'The Green Goddess,' and asked for another. "Although the seance was one of a series held, so that the reports of all of them could be published, this remark of Archer's was suppressed at his own request. It was the only record omitted from the published volume. Since then, at a similar seance, the purported voice of William Archer himself has been heard by me, and this voice said: 'I got the plot from my son. You know I did.'"

The book is on sale at the office of the "Harbinger of Light" and is advertised in this issue.

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PERSONAL.

SIR ARTHUR CONAN DOYLE DOING WELL.

It will be a source of much gratification and thanksgiving to our readers to learn that Sir Arthur Conan Doyle is making continuous progress towards recovery. In a letter received by us three weeks ago he said, inter alia:

We are like a pair of scales. As you go up, I go down. But I am so glad you are "up." I was alarmed about you. I am in bed for a month. I break all rules and orders by writing this, but I could not help sending a word of thanks through you to all the dear people who have been praying for me. God bless them! I am assured that pain and danger are over, and that after a long convalescence there is important work for me to do.

This is good news, and it will be hailed with delight by all Spiritualists throughout the Commonwealth of Australia and New Zealand.

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"The Intruder."

"The Intruder," by H. Montague Crane, considered either as a work of fiction, or a true narrative, is a remarkable book. Those who find pleasure in such works as "Poe's Tales of Mystery" and Stevenson's "Dr. Jekyll and Mr. Hyde," will be well repaid by a story as thrilling and absorbing, as these classics in fiction; but the story Mr. Crane tells you is true; in this lies its intrinsic merit.

The book deals with a branch of Spiritual science, too little understood; one to which psychic students should give more attention. We should all realise that if there is a Summer Land, there is also a Winter Land.

The case of John Christy is one of the most remarkable of its kind. The writer has met with many similar cases, and we cannot agree with "Mr. Delacroix" that "such cases are fortunately rare." We only wish they were: our mental influences would not then be overcrowded.

The experiment in Telepathy is one of the most extraordinary we have ever heard of, and as the author observes surely "constitutes a record." The modus operandi is fully explained in the book.

The writer's intimate narrative style is convincing in its obvious sincerity. We have read this book carefully and can confidently recommend it to every earnest student of the subject. The price is 3/6; postage 3d.

J.W.S.

THE HUMAN AURA.

WHAT ITS COLORS REPRESENT.

By HORACE LEAF, F.R.G.S.

THE study of the human aura is arousing interest equally with subconsciousness and telepathy. This remarkable feature of the human constitution has well merited the attention of the earnest enquirer into spiritual truth. The aura seems to be as old as the race itself. It is in large part related to that aspect of man which "dwells in the heavens," even while he is still a native of the earth.

BIBLICAL EXAMPLES.

There is ample evidence to show that knowledge of the aura is very ancient. The Buddhist, long before the Christian era, inscribed it on the rocky walls of his cave temples. The Hebrew prophets often saw it round the spiritual beings they were privileged to see, and they have sometimes given striking accounts of its wonderful appearance. Ezekiel, (chap. 1 v. 26-28; chap. 2 v. 2) describes it as he saw it round the spirit who, he says later, "entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me." In terms that might have been penned by the modern student of the aura, he declares:

I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

There are other equally direct references to the aura in the Scriptures, notably that seen round Christ on the Mount of Transfiguration, when He appeared shining "exceeding white as snow." In all probability the reference in Revelation to those who had come out of great tribulation and had washed their robes and made them white is an illusion to the aura. A pure white aura is evidence of the highest spirituality, expressing the perfect

Mr. Horace Leaf has made a special study of the human aura and is also well-known as the author of "The Psychology and Development of Mediumship."—Ed.

blending of all spiritual qualities, just as white is the blending of all the colours of the spectrum. In climbing the long ladder of progress, man gradually attains

more and more spirituality, and this is reflected in his aura.

AN INFALLIBLE TELL-TALE.

The aura is an infallible indication of an individual's mental, moral, and spiritual development. By means of it spirits can judge what a person's state is, a fact which plays an important part in our intercourse with the next world. People able to communicate directly

with the spirit world often have proof of this. Should they fail to live up to the standard demanded of them by their spirit-helpers, these helpers are able to detect the fact as soon as they enter into their auric spheres, and consequently refuse to communicate with them. I have actually known instances of this character.

The aura, however, is not limited in its significance to moral and spiritual development only. To the clairvoyant who understands the meaning of its colours and its texture, and who can register its magnetic influences, it throws light on the important subjects of health and mediumship.



MR. HORACE LEAF.

DOCTORS AND THE HEALTH AURA.

Now that the study of the health aura has been taken up by the orthodox medical faculty, there is every prospect of new and original discoveries being made in the nature and cause of many obscure disorders, such as epilepsy and hysteria. The experiments of Dr. W. J. Kilner have opened up a field of enquiry previously restricted to the occult student, who is often like one crying in the wilderness.

By means of his famous screens Dr. Kilner has shown that surrounding the human body is "a haze intimately connected with the body, whether asleep or awake, whether hot or cold, which, although invisible under ordinary circumstances, can be seen

when conditions are favourable. This mist, the prototype of the halo around the saints, has been manifested to certain individuals possessing specially gifted sight, who have received the title of 'clairvoyants', and until quite recently by no one else."

This is a remarkable admission by a modern scientist who makes no claim to supernormal faculties or occultism, but whose researches have been strictly physical.

AN ACCIDENTAL DISCOVERY.

Dr. Kilner discovered the human aura accidentally a few years ago; yet his results confirm what had already been stated by clairvoyants long before. He found that the aura encloses the whole human frame, being broad at the head and shoulders and narrow at the feet, thus resembling in shape an egg; that it varies in shape and size with different people, and by that means indicates something of their characters.

He observed that it varies also in colour, being grey, or blue, or green, or yellow, and so on, according to the mental and moral development of the individual. As far as he was able to judge, the colours of the aura included the whole of the spectrum. He tested its powers of radiation and found that by making passes and willing that it should do so it could be made to pass to a distant person in bright rays, thus showing its relationship to the "animal magnetism" of the mesmerist and magnetic healer.

Kilner was inclined to regard the aura as a "force emanating from the body, which, like all forces, is invisible in itself, but which becomes perceptible by means of its action on ether or atmosphere." This (he points out) is analogous to magnetism, radio-activity, and electricity, three different kinds of force which proceed from substances and make themselves visible in the surrounding medium in the form of a haze. That the aura is more than physical in its nature is shown by the effects wrought in it by temperament and mental and moral tone.

To Kilner, as a medical man, the aura appealed from a therapeutic standpoint. He found that all kinds of diseases affected the aura, and in some instances, an examination of the aura revealed the nature of the disorder without any other assistance.

MEDIUMISTIC VALUE OF THE AURA.

I have only briefly touched upon this great subject. Before I conclude I ought to say a word about the mediumistic value of the human aura. Those who are fortunate in possessing even an incipient form of clairvoyance, have probably noticed, when sitting in seances, clouds of coloured mist which keep rising and falling, approaching and receding from the observer. Sometimes these clouds are of beautiful lines, rich blues and reds and yellows, with other colours equally attractive. They are the auric colours generated by those present, forming a sort of collective psychic atmosphere. There is a meaning in each colour, which, to the informed mind is indicative of the mood or disposition of the people forming the seance. The same principle applies to individuals. Few people know the interpretation of these colours. To those who do a great deal is revealed.

[Dr. Kilner's work, "The Human Atmosphere" (or Aura) is on sale at the office of "The Harbinger of Light."]

PSYCHIC PHOTOGRAPH.

REMEMBRANCE DAY PICTURE.

For several years past it has been customary to expose a sensitised plate at the Remembrance Day Service held in the Albert Hall, London, for the purpose of obtaining a psychic photograph of some of the "boys" who paid the supreme sacrifice in the late war. The experiment was repeated as usual on 10th November last and was again successful. We have received a number of the pictures from Miss Estelle Stead. They measure 6¼in. x 4½in. There are 46 faces visible, and the circumstances under which the photograph was taken are set out in an explanatory note as follows:

The plate was taken from a box containing two plates. This box was specially marked and packed with the two plates inside; the plates were also specially marked; all by Messrs. Samuels, Photographers, 150 Strand, London, W.C. 2. for the W. T. Stead Borderland Library.

The slide, a single one, was loaded by Mrs. Deane in my presence on Friday, Nov. 8th, and was kept by me till Sunday the 10th, when I took camera and slide to the Albert Hall. Mrs Deane was in our Box when I arrived. I handed over the camera to her, and the slide, just before the time for its exposure. I stood close beside her whilst the photograph was being taken, and afterwards took charge of the slide until the plate was developed in my presence at the Borderland Library. The plate bears Messrs Samuels' mark.

The camera was directed at the platform. The exposure was for one of the two plates exposed at the Service, two minutes, for the other, about ten minutes.

E. W. STEAD.

The price is 2/6, post paid.

"GHOST" IN HOTEL.

Several residents in a well-known West-End hotel declare that they have seen a ghost in their bedrooms, and that the spectre has ruddy cheeks and wears servant's clothes.

A woman told the "Daily Sketch" that she was lying in bed when she noticed what she thought was a servant adjusting the curtains.

"I was about to speak to her," she said, "but the girl spoke first. She said, 'I'm sorry I did it. I wish I could come back.' I said, 'What are you sorry about?' but the girl did not answer and disappeared.

"I was told later that a girl answering to the description I gave worked in the hotel some years ago, and met her death by falling down a lift shaft. The accident occurred just after the girl had had a 'tiff' with someone."—"Daily Sketch," London.

PLANCHETTE MESSAGES.

In his speech at the recent Dinner of the Psychic Circle at the Lyceum Club, London, Mr. Ernest Oaten, editor of "The Two Worlds," related an account of a planchette which had written messages without the touch of any human hand. On such occasions, Mr. Oaten said, he had never received a message which was not reliable. When the planchette was moving freely without human contact the reliability of the messages was increased by a hundred per cent. This is obviously a very significant fact. Indeed, it bears suggestively on mediumship in general. But alas, how few of us can secure messages through a planchette that moves entirely of itself! In several instances, as Mr. Oaten told me afterwards, the messages had been written while the planchette rested on a sheet of paper in a locked cupboard.—Editor of "Light."

Gethsemane Hours.

THROWN BACK ON THE LOVE OF GOD.

Inspirationally Received by Mrs. E. J. ATKINSON, Auckland.

HOW truly little is known, even by our nearest and dearest, of the varied, and mysterious inner and Spiritual experiences through which we are sometimes called to pass; when the very foundations of our being are assailed, and we seem, as it were, to be left utterly alone, clean shorn, and bereft of all that life holds dear.

When the heart is sore riven with anguish too deep for words or tears; when sorrow presses upon sorrow with crushing, heart-breaking weight, and we taste of a bitterness worse than death; when, mayhap, thinking we have long since drained the bitter cup of Marah to the very last dreg, we have yet again, and again, to raise it to our quivering lips and drain even more of its bitter dregs! When the long-tried heart and flesh fail life seems insupportable, and we, in our utter need and dire extremity turn for comfort and sympathy to this one, or that, and find there is none to comfort us—"No eye to pity, no hand to save"—that is the bitterest moment in life—when we realise to the full the utter loneliness of the individual!

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It is at these special seasons of sorrow and loneliness that the individual more fully realises the intensity of sorrow and need of human sympathy conveyed in the words of our Saviour which He uttered to his sleeping disciples in the garden of Gethsemane—"What! could ye not watch with Me one little hour?" And as Christ, our Lord, passed His Gethsemane hour alone, so also, it seems, must we.

We enter into that bitter hour and, mayhap, pass through it and yet, perhaps our nearest and dearest little guess through what we have been passing, although those anguished hours have left their mark upon us to some degree. And we either have gained in sweetness, or developed an added bitterness; we have ascended to higher heights of character and spiritual experience or have descended to lower depths of suffering and despair.

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Yet those near and dear to us may not have marked, or even so much guessed the awful hours of soul-anguish through which we have passed; nor how near the very verge of despair we may have been.

One Poet aptly says:

There are swift, rushing hours in life,
That do the work of tempests in their might.

Another says:

There are strange soul depths,
Vast, mysterious, broad;
Unfathomable as the sea.

Though we fully realise that there are strange soul depths existing in each pulsating breast, yet, there seems none able to enter into the inner "Temple" of our being, nor give us that aid and sympathy we so crave in our moments of deepest, sorest need.

Sometimes our dear ones might help us, but they don't; sometimes they would help us but they are

unable to enter into, or understand, our suffering and woe.

How can they know in part, when they cannot gauge the whole?

How can they read the heart, when they cannot guess the soul?

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Perhaps it is Divinely intended that we should bear our anguished hours alone. Finding the arm of flesh fail us, and human love and sympathy unstable and uncertain, so unsatisfying, we **must**, perforce, turn to God and cast ourselves and our bursting, breaking hearts upon Him.

We may have been willing to do so before; we may even have thought we had done so, yet we craved a little human sympathy, comfort and love as well. But these failing us, we cast ourselves, and our heavy burdens, absolutely, solely upon God. His great heart takes us in, and He gives us a comfort that human love—be it never so deep and strong—could never equal.

He enters into the inner Temple of our being and fills us full of His glory—not wild ecstatic joy, that makes one laugh and sing and shout; but that beautiful, sweet calm of a chastened joy in which we can sing and smile.

* * * * *

A beautiful thought came to us the other day in our hour of Gethsemane, The Ark of the Covenant had to be prepared, and specially purified to be fitted to receive the Spirit of the Lord. The hidden, inner temple of our being is, methinks, as the Ark of the Covenant, and we need to pass through all this heart-breaking anguish, sorrow, pain and woe, to specially prepare us for the entrance of the Holy Spirit—a special fitting for a special filling. And none but the hand of our High Priest, and no eye but His must look on, nor touch this sacred inner temple of our being until the work of preparation is finished, and the special filling complete.

Another beautiful thought born of our anguished hour was this: Spiritual needs can only be supplied and satisfied by Spiritual aids. We are prone to think that human aid is all needful, imperatively necessary. Helpful it may be, and is, but not necessarily imperatively needful.

He can make Himself all-sufficient to the hungriest, faintest, sorest heart—only the Divine can soothe and satisfy the anguished, riven soul of man. Oftimes special pains and trials are sent us to fit us for special joys—mayhap, material joy, undoubtedly spiritual, and through these God verifies Himself and His promises.

The True Philosophy.—Mr. H. Dennis Bradley in "Towards the Stars," writes: "Life on earth is a phase. We live and develop after death. Our spirit is eternal. Our bodies are the shells of our souls, and they are cast off at the moment we are born again, when we set off on a spirit life of loveliness. That is the scheme of eternal life. Retrogressive theories must be annihilated in order that the field may be cleared for this new thought. The fact of an after-life and the actual communication of incarnate spirits with humans on this earth plane must be accepted. This new knowledge is the true philosophy."

MY FRIEND==THE BISHOP.

SUDDEN TRANSFER TO THE HIGHER LIFE.

"OF COURSE YOU KNOW THERE IS REALLY NO DEATH."

BY THE EDITOR.

IT is with feelings akin to a sense of personal bereavement that I record the sudden departure from earthly scenes of my beloved and intimate friend, the Right Rev. Thomas Henry Armstrong who, for twenty-five years, was the popular and much-beloved Bishop of Wangaratta, Victoria, Australia, and who had for the past three years resided in Melbourne, on his retirement from the Bishopric at the age traditionally allowed to man of three-score-years-and-ten.

On Saturday, March 22nd, he attended the Commencement celebrations and annual meeting of Ridley College, where he was to have welcomed the newly-appointed Archbishop of Melbourne, but feeling unwell he did not speak and as he appeared to be in pain he was attended by a doctor and taken to his home. On the following morning he felt better and wished to leave his bed, but his illness rapidly became worse and during the afternoon he succumbed to an affection of the heart.

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On the succeeding Tuesday a choral funeral service was held in St. Paul's Cathedral, Melbourne, conducted by Archbishop Head, and an obviously heart-felt tribute to the life and character of the deceased prelate was paid by Bishop Green. "He was a faithful friend," said the speaker; "and once his large heart had admitted you, you were assured of his loyalty and fidelity to the end. . . He was one of the most lovable men I have ever met. . . He also possessed the gift of strong common sense and positively hated extreme views."

Then, directing his thoughts to the After-life, the preacher remarked that their late friend once wrote to him: "What should we do if we were not certain that we should meet our dear ones again?" And only a few weeks prior to his decease he said, in conversation: "Of course you know there is really no such thing as death." The speaker paused, and then impressively added: "And there is not. . . Somewhere in God's great Universe the spirit of Thomas Henry Armstrong serves, and will continue to serve!"

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The service over, the casket containing the physical body, which had been resting near the choir stalls, was carried out of the Cathedral, and as the procession, with its flower-bedecked hearse and floral car of lovely blooms, moved off for the cemetery I bade "au revoir" to my dear friend and mentally added: "We shall meet again." I have reason to believe that this prophecy has already been fulfilled, and feel assured it will not be long before we shall once more resume that intimate intercourse in which we so frequently engaged when he was here in mortal form.

PERSONAL REMINISCENCES.

THE LAW OF AFFINITY.

It may not be generally known that Bishop Armstrong—like many other men in his church to-

day—was greatly interested in Spiritualism. He was the only Bishop with whom I had ever been brought into close personal relationship—although I have many friends among the "rank and file" of the clergy—and I well remember, when replying to his first letter from Wangaratta ten years ago, that I asked him to pardon my seeming familiarity in the mode in which I addressed him as I felt we were "kindred souls" and that I must dispense with stiffness and formality. And so it proved to be. It is strange how soul can reach out to soul in this mysterious way—how they can recognise each other and become as affectionate as brothers from the outset. But there it is. It was exactly what happened between the Bishop and myself.

And it also happened some years ago with a Dean of the Anglican Church. He was residing at Ballarat at the time and we corresponded. He came to Warrnambool—the city in which I was editing a daily paper at the time—on a visit, and when he met me in the street he almost "took the wind out of my sails" by remarking, at the very outset of our conversation, "Do you know we are kindred spirits?" I responded: "Of course we are." "Oh yes," he added, "we shall always keep in touch." Then we linked arms and went for a walk! And this was our first meeting!

It is said that the Law of Affinity dominates the Spiritual world. It evidently operates with compelling force in this world, too. Do you think that such souls can be parted by the incidence of what men call Death? I know they cannot—and I know it with greater certainty than ever since the dear Bishop to whom I felt so deeply attached, has entered the radiant life of joyful activity!

TALKS ON SPIRITUAL THEMES.

I had met him personally on several occasions before he came to reside in Melbourne permanently some three years ago. He paid periodical visits to the city and generally "looked me up" at the office, and asked about Spiritualistic happenings. He was a regular reader of the "Harbinger of Light" and remained so to the date of his demise. And when he took up his residence in Melbourne he took evident pleasure in occasionally calling upon me for a chat. The fact that I was editor of the journal representing the cause of Spiritualism in this country made no difference to him—he was far too big a man for that! And he did not visit me in the guise of a modern Nicodemus, who called upon Jesus "when it was night!" He came in the afternoon, fully attired in clerical garb, and was utterly regardless of what anyone might either think or say. I admired him all the more for that, for no one could mistake him for any other man in Melbourne—he stood some inches over 6ft. in height and was well-proportioned—a striking personality altogether.

There are doubtless many others among the clergy interested in this subject—the "smaller" men—who would not like to be seen too frequently in my presence. It might make people talk! But

with my beloved ecclesiastical friend it was, in the language of St. Paul, a case of: "None of these things move me!" Is it any wonder, then, that Bishop Green should speak of him as "the most lovable man I have ever met?" His radiant smile made one rejoice, and his quiet voice was as music to the ears. I noticed this particularly when he visited me during my recent serious illness. No visitor outside the circle of my own family was more welcome. And he knew he was not visiting a member of his own Church, or of any other particular church for that matter! I belong to all the Churches and have always felt drawn to the clergy. The wonder is that I am not a parson myself! I certainly do the work of one in many ways!

MY PROTEST.

We had many talks about the dogmas and Creeds of his church, and it may well be imagined that at times I "let myself go." On one occasion of comparatively recent date we discussed the doctrine of the resurrection of the physical body. We were "at one" on that point. And then I proceeded to relate an experience which I shall never forget—it even now fills me with indignation as I write. It may be summarised thus:

And now, my dear Bishop, I wish to voice a protest to you as one of the heads of your Church. Not long ago I was to have had the pleasure of acting as godfather to my daughter's little boy. On the Friday prior to the Sunday on which the baptism was to take place it occurred to me to look up the Baptismal Service in the Book of Common Prayer to ascertain the nature of the part I had to play, when to my horror, I discovered that I was expected to declare that I "steadfastly believed" in the resurrection of the flesh—the flesh, mind you! Can you conceive of anything more impossible? I saw the Vicar about it and suggested that he should "cut that out." But he said he had no power to omit it. The result was that the next day we had to find a substitute. I was disqualified!

Then, becoming just a little bit "worked up," I added: "Here was I, an Englishman, prohibited from acting as godfather in my National Church because I refused to say I believed in something which you do not believe, which your fellow Bishops do not believe, and which no enlightened man in your Church believes to-day. Could anything be more anomalous?"

It is little wonder that so many thoughtful minds are turning from the Church. The wonder is that it survives at all—unless we assume that thinking men and women are living in hope that its irrational creeds will some day be revised and brought up-to-date.

At this stage I felt I had "held the floor" long enough, and the Bishop replied that he was very, very sorry I had met with such an experience. "But, my dear Harvey," he went on, "you must remember that there are many things we wish to alter, but it takes such a long time, as you know, to have these revisions made. But the time will come when these matters will be rectified and we shall be on a different footing." There was much else said between us. But I am not going into that. You see, I felt I could say anything to this dear friend of mine and that he would not take offence—he was such a kindly, tolerant soul, and the very essence of broad-mindedness.

One day I had another "go in." I had rambled round all the theological dogmas and doctrines that came to mind, and then concluded: "Now, my dear Bishop, what do you think of me? What do you think of all the heresy I have been pumping into you for nearly a quarter-of-an-hour?" He replied with all the calmness and charm of manner imaginable: "Let me tell you, my friend, that we do not mind what any man may think or say to us, so long as he is sincere and courteous in the expression of his views." This reply was eminently characteris-

tic of the man. He was tolerance personified, and as Bishop Green remarked at the Cathedral service, "he positively hated extreme views."

HIS INTEREST IN MATERIALISATIONS.

Of course we always discussed Spiritualism and its phenomena in our conversations. It was to talk on these things that he called upon me. I had placed my psychic library at his disposal. He thus became familiar with the conclusions of leading scientists and other intellectuals who had devoted many years of investigation to the subject. The phenomenon of Materialisation interested him in particular, and he freely read the works of Professor Richet, Dr. Geley, Baron Schrenck-Notzing, Dr. Crawford and Florence Marryat on this particular phase of the subject.

He asked me if I had ever witnessed a manifestation of this character. I replied that I had not, but that I had felt one. It was at a private Circle. There were eight of us present—all personal friends. A materialised hand was placed on my left knee. I felt the pressure and, after asking the unseen friend if I might interfere, placed my hand on the invisible, but very tangible, hand; counted the fingers; tried to feel my knee but could not on account of the intervening hand, which seemed as firm as my own; pressed even more heavily to make quite sure that I was not being deluded and then, after the lapse of a few more moments, I felt the hand gradually dissolve and my own hand became rested on my knee. The incident reminded me of the declaration of Professor Zollner—who ranked as high, scientifically, in Germany as Sir William Crookes did in Great Britain—"I shook hands with a friend from the other world!"

This was my first and only experience of the kind during my twenty-five years of investigation. I felt sorry to have to tell the Bishop that I could not introduce him to a Circle at which he could see a full-form materialisation. He would gladly have gone, but mediums suitable for this purpose are very few and far between and I doubt if one exists in Australia. It was, moreover, no idle curiosity that prompted his desire. He thought a genuine materialisation was one of the most convincing proofs of survival and that it had a direct bearing on the re-appearances of Jesus. That was why he was so interested in the scientific works I have mentioned.

"BUT WHY NOT? ARE THEY NOT ALL MINISTERING SPIRITS?"

But it was not this phase only that interested him—far from it. He used to listen with intense interest to the recital of some of my own personal experiences along the line of mental phenomena—clairvoyance, clairaudience and trance mediumship. In fact I told him one day that I had experienced such incredible revelations in this direction that I was not surprised at the average man declining to accept such stories. "But why not?" he calmly replied, "Are they not all ministering spirits? The next world is a very natural world, you know, and if our loved ones can find a channel through which they can communicate why should they not avail themselves of the opportunity?" I confess I did not anticipate this reply. But it was evident that he knew, as Bishop Green told his congregation, that "there is really no death."

There came a time when he had very cogent reasons for accepting this truth. He lost his wife rather more than eighteen months ago, and not long afterwards he lost a very close relative. On October 10th, 1928, I was in the presence of the medium

through whom I conduct my investigations. A considerable proportion of the "sitting" was taken up with a conversation with these two ladies. A number of facts were related in support of their identity and much was said which I do not feel at liberty to reveal. I transcribed my shorthand notes and sent the record to the Bishop. He was much impressed, and on discussing the report with me said that what struck him so forcibly was the "personality" behind the message. "If this goes on," he added, "there are others besides myself who will become interested."

It did "go on," for a fortnight later the same ladies were in evidence again, and I sent a further instalment to the Bishop. His interest therefore became intensified, and I promised to let him know of any further developments. Shortly afterwards however, I was smitten with an illness which incapacitated me for the greater part of last year and necessitated the abandonment of all psychic investigation. Thus ended what promised to be a very interesting inquiry, and I know the Bishop greatly regretted the interruption.

HE HAS NOT GONE!

He has now gone—or, rather, most people think he has. But I am quite sure he has not. "Somewhere in God's great Universe the spirit of Thomas Henry Armstrong serves, and will continue to serve." That statement of Bishop Green's is literally true, and that "somewhere" is not very far away. I had an "experience" a week after the burial of his physical body, and am sure that the time will shortly arrive when we shall resume our conversations as heretofore and that in the future he will be to me a "guide, philosopher and friend." My most affectionate thoughts go out to him and in all sincerity I wish him abundant joy in the new work he has just taken in hand.

AN ARRESTING MESSAGE.

"WRITE WHATEVER COMES INTO YOUR MIND."

Let me conclude by relating an episode which has a direct bearing on what I have already written. It occurred on Friday, March 28th. A bright and intelligent lady, who holds one of the principal offices in connection with the Victorian Council of Spiritualist Churches, called at the office and said: "We received a message for you at our Circle last night."

"Indeed," I responded, "and what was it?"

"The control of the medium said the message was for 'the writer,'" explained the lady, "and on one of the sitters inquiring if he meant Britton Harvey, he replied that he did."

"Well, and what was it?" I repeated.

"Have you written something, or are you thinking of writing something, that you are afraid of publishing?" was the reply

It always ruffles me when my moral courage is questioned, and I at once blurted out: "No, I have not. I am not afraid of anybody or anything, and the man or woman who dares to impugn my—"

The lady hastily broke in: "No, no, I don't mean afraid in that sense. That is not the word. But is there something that you have written, or are thinking of writing, that you—well, how shall I put it? That you are doubtful about putting in the 'Harbinger' because it might cause a stir?"

"I cannot say that that exactly expresses the position," I rejoined. But, anyhow, what do you know about anything I have written, or am contemplating writing? We are not yet at the end of March; the April issue has only just arrived from

the printer, and I have a clear month yet in which to prepare the May issue. I never begin to prepare the 'copy' so early as this."

"No," persisted my questioner, "but there is something you are doing, or are thinking of doing, and it is meant for publication in the 'Harbinger.'"

Realising that the lady was determined to corner me, I confessed that I had partly written an article for the forthcoming issue.

"Yes," she went on, "and you don't know what to do about printing a certain portion of it?"

I confessed I had been hesitating about including certain matter, and I had decided to think over it.

"That's just it," exclaimed the lady, smiling with excitement. "That is the very thing the control spoke about. He said they wished you to leave it as it stands, that you were to go straight ahead and write whatever came into your mind."

"But who are 'they,'" I inquired.

"We were not given any name," the lady replied, "we were simply asked to give you the message."

* * * * *

The interview then ended. And as soon as the lady had left, the uppermost thought in my mind was: "Who is running the 'Harbinger of Light'?" Am I the Editor, or am I not?" Anyway, it was a very extraordinary occurrence. My interviewer evidently knew that I was writing something of an unusual character and that I was hesitating about the inclusion of certain points. As a matter of fact I had written nearly half of this article at the time, and did not know how the rest would "pan out." Nobody on earth knew that I had written a line of it; and yet, here was I being advised by a mysterious message to go straight ahead with it and write whatever came into my mind!

Who was behind that message? The lady could not tell me, and I was left to conjecture. It was four days after this—just a week after the funeral of my beloved friend—that I had the "experience," already briefly referred to, and from what transpired at that impressive "sitting" I drew my own conclusions as to the identity of the probable sender of the message in question. I leave it at that.

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VIEWS OF BISHOP WELLDON.

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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, as though it were of little or no account.

Eminent men, such as Sir Oliver Lodge and Sir Arthur Conan Doyle, who have lately—with their colleagues on the Continent of Europe, as in France and Italy, and in the United States of America—expressed themselves as convinced believers in the facts of Spiritualism, must command for Spiritual and Spiritualistic phenomena, the attention of all thoughtful and sincere Christians.

BISHOP WELLDON
Durham.

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A Champion Optimist.—An ardent supporter has requested us to send a copy of the April issue of "The Harbinger of Light"—containing "My Only Sermon," by the Editor—to Dean Inge, of St. Paul's Cathedral, London, in the hope that it may possibly make him think!

The Mummy Curse.—The "Rand Daily Mail" quotes a statement by Dr. Mardus, an Orientalist, to this effect: "I am convinced that the Egyptians for seven thousand years possessed the secret of surrounding their mummies with some dynamic force of which we have only the faintest idea."

Spiritual Lessons.

READ — MARK — LEARN — AND INWARDLY DIGEST!

SPIRITUAL LOVE.

THIS morning I will talk to you of the love that surrounds those who endeavour to spread the knowledge of Divine Love. When the mind is absorbed by endeavour which Spiritual Love gives the incentive for, there is great peace and harmony impressed on the mind, and the environment is filled with love. The days pass by without any regrets, or any wish, for their return — each day brings its satisfactions, and the future is looked forward to in perfect confidence that Divine Love will open the way to a mental conception that will be the reward for all endeavour that has been made.

In the autumn of life there are opportunities given that are absent in the earlier stages of life, and the mind is mellowed and less forceful than heretofore; the environment becomes clearer because the mind is more peaceful, and the excitement of youth no longer has any power to impress and excite. When Spiritual Love has entered, the outlook becomes transformed, and the beauties of God's creation fill the mind and produce thoughts that were never entertained earlier in life. The mind is so filled with the joy of its thoughts, that its environment changes, and the life is opening out into channels that lead to spiritual convictions. That is the environment of Spiritual Love, and is the impress of spiritual contact.

If those who cling to the earlier stages of their worldly life could be brought to see the results of such stupidity, they would relinquish their vain and childish thoughts, and respond to the more satisfying and uplifting thoughts that should be their natural preparation for the change of environment that is drawing so near to them. They are approaching the time for a journey; they will have to face conditions they are strangers to; they will have to give account for their unpreparedness; they will have to succumb to the Spiritual laws they have outraged and ridiculed during their worldly life.

How will they meet the situation they have created? They will be distraught and speechless with shame and conviction of their insensate and ignoble conduct towards that priceless and beautiful gift of life that their Divine Creator has given them. They will have to start afresh and undo all the evil and selfish works their warped minds have created. Their worldly life has been wasted, and they have to live it over again in surroundings as gloomy as their selfish thought has created in the environment they have qualified for.

For the past five years Mr. D. W. Bremner, of Hobart, Tasmania—an engineer by profession—has been receiving weekly an accumulation of messages from an invisible instructor by means of a ouija board. The messages usually consist of rather more than 600 words, which are recorded in about three-quarters-of-an-hour, and the nature of the subject matter, he says, "often brings a great surprise." He has been given about 300 of these communications to date. The inspirer declined to give his earth name, as that would not serve any useful purpose, but said he was a Master of Mathematics. We propose to select a series of these messages and reproduce them from month to month. They abound in spiritual instruction and are calculated to make thoughtful minds ponder over the great realities of life and death and the future that awaits us.—Ed.

Let us pass from further consideration of their choice to that of the mind dwelling on love and looking upward for spiritual inspiration, filled with joys unknown to these poor wrecks of God's creations, waiting with perfect resignation and peace for the call, knowing that love, perfect love, is the condition that awaits them, and the joys of Heaven leave a very real and satisfying impression on their minds. And the welcome of the loved ones gone before is realised as being a reality of the life to come, because their spiritual thoughts have brought them

into touch with them in the present life, and their thoughts go out in thanksgiving for the knowledge which is theirs because of the endeavour to absorb the spiritual influx that the all-loving Creator, God, is constantly sending out for the upliftment of his children.

THE WELCOME HOME.

I will tell you about the welcome that is given to our loved ones on arrival in the Spirit life. We are waiting and watching for their arrival. Time is not a condition that has any effect on our mind; it does not exist: therefore the waiting is not tedious, as it would be to you in the worldly life. There is no tomorrow or yesterday, no break in continuity, and our thoughts never dwell on the past; always looking forward and upward; advancement is our goal, and the past is retrogression; our minds are blanked to the past, and it would be to man's advantage in his worldly life if his mind was not so impressed by the histories of the past generations.

When we see our loved ones passing from their worldly state to the spiritual, our minds are overwhelmed by love, and the joys of anticipated reunion. Our thoughts go out to the great and Holy inspirer of all love and wisdom in thankfulness for the joy that is ours and in that ecstatic state we open our hearts and our hands to welcome into the realms of love our dear ones who have crossed the Valley, and feel inexpressible joy when we receive them purified from all the contamination of the worldly life—which is not on their arrival, but follows the self-purging of all uncleanness and wrong thought—and we are working continuously to open channels for the love-rays to flow into the soul of our loved ones, to evaporate by their searching influence everything that is not in harmony with spiritual love and purity.

The new arrival is passing through an ordeal that will open the vision to glories that will overwhelm him, or her, with feelings of gratitude inexpressible,

or shame, according to the thoughts that have filled the mind in the worldly life. It is a time of terrible retribution, when the mind has been fed by greed and lust, because the environment created is so dense that the love-rays are repelled, and often the cleansing of such poor souls is a long-drawn-out purgatory, their own created Hell, and the only Hell there is. But we work without ceasing, until the victory is to love, and that dear soul is ours, to welcome with such joy and love as will bring a perfect and unalloyed harmony to the mind that has so suffered through its lack of spiritual understanding during its earthly existence. But it has been purified, as by fire, not an atom of impurity remains, so the Love-rays now flow without any interruption.

* * * * *

We look on our loved ones in the worldly life and we see their failings, and we try to impress them for their good, but when they have created an environment of evil around their soul, we cannot pierce it, and sad it is for a loving parent, to see that poor unbalanced mind building up such a dense wall, composed of everything in opposition to purity and spiritual love, that only mental suffering can possibly remove. The life eternal becomes mystical and shadowy to a mind that is enveloped by the environment that selfishness, avarice and lust creates, and the finer and more uplifting thought becomes unattractive and often an object of ridicule. The soul is thus very deeply immersed in the impurities that will require a long, long course of purifying treatment before it will be received into the Kingdom of Love.

SPIRITUALISM BANNED!

VISCOUNTESS MOLESWORTH DEFIANT!

Viscountess Molesworth has announced that she would not renew her wireless license, as a protest against a ban by the British Broadcasting Corporation on a proposed address by Sir Arthur Conan Doyle, states the "Daily Chronicle," London.

The address was to be on "Evidence of Survival after Death." Lady Molesworth says it is a suppression of free speech. Lady Conan Doyle says it is "a monstrous injustice." The B.B.C. say their Religious Advisory Committee considered the address to be propaganda.

Lady Molesworth, it seems, now hopes that the Post Office will prosecute her for not having a license, in order that the matter may be publicly ventilated.

Sir Arthur Conan Doyle puts the position thus:

The explanation of the B.B.C. does not touch the real issue, which is: "Why should a subject like the 'Proof of Survival' be regarded as propaganda in England, when I am asked by every foreign country in which I have been to use the wireless in order to explain it to their public?" Or, again, why should services of every sect be broadcast, and repeated requests to broadcast one of our services be set aside? When, on Armistice Sunday, 5,000 people rose up in the Albert Hall to testify to the fact that they were beyond all doubt in touch with their dead, was that not a public event of greater moment than most which are recorded? Survival is the real basis of every creed, so that there is nothing sectarian in letting the public know the enormous evidence collected upon the subject. It is not I, personally, who wish to talk. My talking days are over. But I mentioned several names in my letter who could do justice to the subject.

THOUGHTS.

THEIR INFLUENCE AND COLOR.

Mr. A. S. Le Souef, of Mosman, New South Wales, forwards the following dissertation on Thoughts received through the mediumship of Mrs. Hettie Templeton, Edgeware Road, Enmore. He sends it he explains, "that it may become the property of all who care to take its teaching to heart."

Our spiritual body lives on our thoughts—thoughts that are good and true, and of God. If it be that there are none of these, then man's spirit must starve, but it never dies. Now, everyone knows what a starved creature looks like—weakened, depraved and wretched, grasping out for anything that is bitter and dark, as his thoughts are evil, tempered by hatred, malice, envy and deceit.

God-forgetting men are not only spiritually starved, but also blind, seeing nothing of light, love, truth and understanding. Each evil thought blackens the soul, as they are very real live things. A thought springs from the soul, which is part of the great eternal life, and it is therefore a living thing, created, as it were, from this perpetual fountain.

If we are to believe that thoughts are real live things, then we are apt to wonder as to their resting place. Many may go back to the sender. For instance, one may think to steal. This thought will probably be reflected in some weakened person, who may steal from the sender. In this and in other ways, it is possible to reap the fruits of your own mind activities, be they good or bad. Then, again, some fly into space, hurting people, and they in their turn wonder what is wrong, never realising that they are suffering from the output of somebody's unkind mind.

It is well known that certain sensitive people may be adversely affected by some rooms or houses. A medium whose mentality is finely attuned can glean the reason, for the impress of bad thoughts will be seen on the walls; mysterious things, all shapes and colours. Temper leaves a dirty red mark, like an arrow or a knife. Murder is indicated by black and deep purple, shaped like a crooked two-edged sword. Deceit is depicted by dirty, ugly, green darts and triangle, while lies remain as dingy, black and red spots.

The other side of the picture may, however, be present. A room that produces a happy restful effect will have the results of harmonious thinking on the walls. For instance, love is golden, shaped as a wonderful ray of light. Charity is pale blue, like pretty flowers, while faith is impressed as a pure white cross.

Thoughts are the parent of our every action, and our actions become our habits. As our habits are our personality we see that we are not one whit higher than our thoughts.

Man is happiest when thinking of others and trying to make some one else happy, for the effects of kind thoughts return to the sender.

An Invisible Book Agent!

To the Editor of the "Harbinger of Light"

Sir,—

A rather curious phenomenon happened at Cole's Book Arcade, 255 Swanston Street, Melbourne, yesterday. A gentleman came in and asked for "The Aquarian Gospel of Jesus the Christ." Our salesgirl was not sure as to whether we had a copy in stock. "Oh, yes, you have the book," the gentleman said, "Please get it for me." The girl found the book required.

"Yes," said the gentleman; "That is it. Do you know why I was so positive that you had a copy in stock?" "No," replied the girl; "Perhaps you have been in previously and seen it?" "Not so," said the gentleman; "Mr. E. W. Cole, the founder of this Arcade, who died on December 16th, 1918, visited me last night and told me to come here and I would get the book."

This little experience may interest readers of the "Harbinger of Light."

Yours faithfully,

A. F. TURNLEY,

Proprietor E. W. Cole Book Arcade.

March 22nd.

NOTES FROM AMERICA.

SOME INTERESTING ITEMS.

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

RIDICULING SPIRITUALISM.

The cessation of Mr. Brisbane's cracks at Spiritualism—a silence which led one to suppose that a ghost might have helped him—has come to an end. And evidently the writer's views remain unchanged, for his far-flung "column" runs true to its previous form. Commenting upon the illness of Sir A. Conan Doyle, Mr. Brisbane first asks if spiritualists can imagine "a ruler of infinite space and of time" taking human spirits from earth "and letting them send back word 'Mama is happy', or tilt tables or beat tambourines on the earth," and then he concludes by enunciating the grandiose principle—"Every religion is entitled to complete respect!" The widely-known columnist fails to appreciate the fact that even the simple message he holds up to ridicule is more significant than the receiving of advance information concerning the money-market; for a mother's happiness in the hereafter depends upon her children's spiritual progress, which is far more important to them than any material success.

VIOLIN RECOVERED THROUGH SPIRIT AGENCY.

It may be remembered that when Houdini was endeavouring to get "The Houdini Fortune-Telling Bill" made into law, the attempt was frustrated largely by the efforts of Anna Louise Fletcher, the wife of a Senator, who testified to the truth of mediumship, before the sub-committee on Judiciary, at Washington.

Mrs. Fletcher has recently brought out a book, "Death Unveiled," which records no very startling phenomena, but relates her happy experiences in Spiritualism, and her memories of the different mediums she has known, all of whom she has found to be honest.

Moreover, Mrs. Fletcher tells the story of a violin, which in 1890 her father bought for a small sum of a young man who left for parts unknown. Subsequent investigation had shown, by many tests, that the violin was a true "Stradivarius," a product of that master maker's best period, and therefore of great value. The train of events, told in detail, affords evidence of spirit return, and its conclusion proves the high sense of rectitude required of those who would live in harmony with spirit friends.

It was in the year 1925 that Mrs. Fletcher first began to receive communications relating to the violin. The upshot of these messages, which came through more than one medium and, for the most part, from her father, was that she started a search for the man, George Storck, who, 37 years before, had parted with the violin.

George Storck, who till recently had been living in various foreign countries, was found at Jacksonville; and to-day he and his father's beloved violin, which he had sold when too young to appreciate its value, are happily re-united. It is because our spirit friends show more interest in what we give out than in what we take in, that their messages are despised by practical men of affairs. Evidently Mrs. Fletcher realised this when she said to the Judiciary Committee, "It is not the desire of the

spirit world to increase the size of the pocketbook, but to enlarge the size of the human soul."

"MARGERY" AND HER PHENOMENA.

"Margery" of Boston, the medium of infinite variety, continues to produce physical phenomena while she and the sitters are all under perfect control; so that each phenomenon is sufficient in itself to prove the existence of an extraneous intelligent force.

The phenomena known as psycho-physical are, as Dr. Crandon once remarked, the foundation of the whole structure of Spiritualism. They serve to connect a superstructure of pure spirituality with the things of everyday life. They compose very necessary links in the chain which binds earth to heaven. Minds that have lost all touch with spiritual things need the physical demonstrations. Those who scoff at such phenomena are usually the very persons whose lack of spirituality and dullness of perception have compelled the spirit-world to adopt this lowly means for their redemption.

When a man's attention has once been caught by the palpable mystery of psycho-physical phenomena the angels will eventually draw him heavenward. For him there is no turning back; the very elusiveness of the presented evidence will urge him onward and upward.

Walter's recent achievement in bringing Boston and Venice into psychic touch is known the world over. The experiment was so arranged that the two bugaboos—"telepathy" and "subconscious mind"—were excluded; for the one could not have conveyed, nor could the other have recalled, what had never come within the cognizance of mortal mind.

THE PECULIARITIES OF AMERICANS.

How comes it that the land which gave birth to Modern Spiritualism is about the only place where foolish gibes disparaging its phenomena still carry news value?

In a San Diego paper of recent date a travelling Bishop, hailing from Aberdeen, was reported as commenting humorously on a habit, peculiar to Americans, of springing some novelty on a reluctant world, and then, after the new thing has become established, working enthusiastically to destroy their bantling. He instanced the League of Nations, brought into being by an American President, and ever since flouted by the nation responsible for its existence. Moreover, the Bishop cited the outlawed "cocktail"; a pernicious concoction that America introduced to an abstemious world, and now suppresses, together with all other alcoholic beverages—which is as though the nation that invented "jazz" should try to stamp out the evil by stopping all music!

Someday, Americans will be very proud that their country produced Hydesville, and will add its name to the list of "birth-places" that everyone should visit and revere.

WHAT ARE MEDIUMS?

VARIOUS TYPES DISCUSSED.

By SHAW DESMOND, Well-known Publicist & Author

Gifted mediums are highly sensitised persons. They are instruments—instruments as much as the telephone wire or the ether. They are, indeed, just “communicants” far more sensitised than ordinary people.

I have just personally come into contact with a West of England family of irreproachable standing, socially and morally, who, falling upon evil days, had to take a house for paying guests in a certain country town. It had cost them everything to furnish the house; they got their guests, were just making a living, and then suddenly had to clear out and go elsewhere at considerable monetary loss.

This was caused by something which to-day is playing havoc in hundreds of houses in this country (although it but seldom leaks out)—hauntings—themselves due to one of their guests being a medium.

From the above another fact about mediumship emerges. Sometimes to get the requisite “power” certain people have to be present. Collective power is often greater than individual in mediumship as in other matters, and a directly hostile atmosphere can cut the cord of communication.

* * * * *

As regards Rudi Schneider, I have had the chance within the last month or two to study him closely. Not only have I had a four-hour sitting with him, when I became witness of some extraordinary phenomena, which seemed to me to be genuine, but once more this robust Austrian has impressed upon me the fact that nearly all the modern mediums of the first class whom I know are exceptionally healthy physical specimens. I have gone through my lists of the first-class mediums I have met, and have yet to write down my first “degenerate”! That is astonishing, but true.

There are as many qualities and types of mediums as there are types of scholars. Some are “trance” mediums or “half trance.” Of such are Schneider, “Margery,” and Mrs. Leonard. That is to say, they go into a trance before they secure their effects.

Others are mediums who get their effects whilst themselves in full possession of consciousness. Of such, Miss Geraldine Cummins is an excellent example. She has written the millions of words now known as “The Scripts of Cleophas,” the words which have thrown most valuable light upon the history of the Early Church, often with words interpolated in languages of which she knows nothing—in full consciousness or at most in a “dreamy” state.

Some mediums will laugh and talk whilst their phenomena are manifesting. Others cannot bear even to be touched or spoken to.

* * * * *

Mrs. Crandon (“Margery”) is what I may call an ectoplasmic medium. She has the strange power of securing the exudation of the stuff known as ectoplasm—the existence of which is now admitted by many famous scientists. This lady can cause the building up of materialised bodies, such as hands and arms. The seventy-five thumb prints on dental wax which she was the medium of securing from the materialisation of her dead brother Walter, all scientifically investigated under the strictest test conditions, have set a new line in psychic investiga-

tion, although I personally offer no opinion as to the interpretation of the “whistling and joking” of the direct voice of what is said to be her dead brother, which usually accompanies Mrs. Crandon’s tests. But it is fact, not fraud.

* * * * *

To sum up what I have here written, mediumship is a fairly common property in its cruder forms—a rare property in its higher and more complicated forms.

Neither the intellectual nor the moral powers nor the physical powers of the medium have anything to do with his or her mediumship, save that the messages which “come over” are usually conditioned to a degree by the mental and intellectual status of the medium, though only to a degree. For repeatedly as many as a dozen little-known languages have come through a perfectly ignorant medium on the same evening.

Of the phenomena of mediumship, whether it be the “direct voice,” “spirit manifestation,” or literature, there is no longer any reasonable doubt. Of its interpretation there still persist varying theories of many schools. Finally, there are thousands of fraudulent mediums of both sexes, conscious or unconscious frauds—and there are also thousands of genuine mediums of both sexes producing perfectly genuine phenomena. Of the fraudulent mediums it is safe to say that the majority do at times produce genuine phenomena.

* * * * *

Inspiration, whether of the novelist, the scientist, or the painter, is now being increasingly regarded in certain psychological circles as mediumistic.

But out of the thousands of experiments with mediums, now the commonplace of every day, there emerges one dominant fact—a fact probably of considerable importance to the future evolution of humanity. It is the fact that **mediums do get into touch with another world or worlds**, and that other fact—part of the first—that we are, through mediumship, on the threshold of discoveries, psychological and psychic and even religious, which may carry us into realms and fairy worlds hitherto undreamed by Man—the Medium.—“Britannia and Eve,” London.

Passing Thoughts for May.

The present is that infinitesimal point of time wherein the future blends with the past.

Prayer for grace and guidance may favorably influence our future, but nothing can change the irrevocable past.

The best fitting for the purification of life may be found in a combination of faith in God, hope for immortality, and a love that thinketh no evil.

No one can read filthy literature and retain purity of thought, any more than one can handle dirt without defilement.

Avoid pictures, plays and books, that (figuratively speaking) leave a nasty taste in the mouth, as you would a cloud of poison gas.

There is no virtue in being generous with other people’s money.

An Empire founded on the rocks of wisdom, justice and humanity, though it may be shaken, can never fall.

I have met many people who regretted having trusted their fellow-men, but never one who has expressed regret at having put his trust in God.

—R.C.N.

EX-KAISER AND CLAIRVOYANT.

According to the "Acht-Uhr Abendblatt," the ex-Kaiser recently consulted a well-known Berlin clairvoyant, Herr Johannsen, as to his future. He wished to know—the newspaper says—whether he would ever return to Germany, and if so, whether it would be as Kaiser.

Herr Johannsen expressed readiness to peer into the future, but asked for a recent portrait of the ex-Kaiser, a specimen of his handwriting, and one of his garments. The only thing the newspaper cannot state is the answer that Herr Johannsen, having received these objects, gave to the questions. It claims to know, however, that his reply caused much gloom in Doorn, as it did not favorably depict the prospects of a return to the imperial throne.

It is an interesting story, but when one reaches the end of it one's credulity is somewhat strained by the statement that during the recent illness of King George an envoy from the British court also sought Herr Johannsen's opinion as to the future course of the illness.—"Psychic Research."

MESSAGE FROM THE LIVING.

Vice-Admiral J. G. Armstrong, R.N., who gave a recent lecture on Spiritualism, in Reading Town Hall, England, mentioned that he had once received a spirit message, purporting to come from a naval officer of high rank, referring to the Five-Power Naval Conference, and saying: "You have got to tell them they are not to reduce the navy"—an injunction which, as Admiral Armstrong pointed out to his communicator, would probably be ignored by those in authority.

The message was repeated in different words, most emphatically by the communicator, who gave the name of his ship—a name unknown to Admiral Armstrong at the time. Next day the Admiral made enquiries and learned that the officer in question was alive, and serving in China. The suggested explanation was that this officer had gone to sleep while thinking deeply of naval reduction, and his thoughts had become registered at the circle at which Admiral Armstrong was present.

"TRIVIAL MESSAGES."

At the conclusion of a lecture recently delivered at Bickley, England, by Mr. Hannen Swaffer,—author of "Adventures with Inspiration" in the course of which he referred to the alleged "triviality" of so many of the messages received from the Other Side, he was asked by one of the audience whether the event in the "upper room" at Jerusalem was not one of the so-called "trivial" incidents? Mr. Swaffer replied: "Yes, it would not have been reported in the local papers." He added, "If Jesus Christ came to England to-day He would probably be arrested and taken to Bow-street."

OUR LATEST CATALOGUE.

We have just received from the Printer a revised and fully-detailed Catalogue of all Books in stock at the office of "The Harbinger of Light," and are prepared to forward a copy, post paid, on application.

EDITOR

MODERN SPIRITUALISM.

ANNIVERSARY CELEBRATION IN MELBOURNE.

The 82nd Anniversary of Modern Spiritualism was celebrated in the Bijou Theatre, Melbourne on Sunday, March 30th. Mr. Edgar Tozer occupied the chair, and there was a large attendance of Spiritualists and the general public. The stage was beautifully decorated with flowers and ferns, and at the outset of the proceedings Miss Codling offered the Invocation and Mr Tozer the Bible reading, followed by a special concentration for the Pioneers—brothers and sisters.

The Chairman, in his opening address, said that while in England he attended the quarterly meeting of the Spiritualist National Union and brought from them greetings to all Victorian Spiritualists. As he travelled throughout England, and then on to Rome and Paris, he was struck with the cold formalities of the churches and customs of the old world, and said it was difficult to realise what Australia meant, with its wonderful freedom. Some people appeared to be under the misapprehension that Sir Arthur Conan Doyle had left Spiritualism. It was however, the Society for Psychical Research of which he had resigned his membership—a society which Sir Arthur declared to be anti-Spiritualistic, and his resignation was a protest against its methods. He could not possibly turn his back on Spiritualism. Lady Conan Doyle was a very fine medium, and in their own family circle they had positive proof of the return of the Spirit.

Addresses were also delivered by Mrs. S. F. Hanger (S.O.L. Church) Mr J. M. Moorey (Spiritual Research Society) and Mr Sherburn (Malvern Spiritual Church). They traversed the various aspects of Spiritualist belief, and the close attention to which they were listened, clearly indicated that the subject-matter was much appreciated.

Mr. Sherburn added, on behalf of the Council of Churches, that he desired to tender their heartfelt thanks to Mr Tozer for all that he had done for the cause in the past 15 years as President of the Council, and also congratulated Mrs Alexander on her recent election as President in succession to Mr. Tozer. Both suitably replied.

The Northcote Spiritual Church for All played the hymns and several selections, and there were vocal items by Miss Phillips and Miss Rosa Wagner, and a recital by Mr. Stanley Brookes; the entire proceedings being of a character which afforded much pleasure to all.

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

We are very pleased to report that we have had a most successful month. On the 25th March the Annual Meeting and election of officers for the ensuing year was held, and there was a fine attendance of representatives and visitors. The following officers were elected: President, Mrs Alexander; Vice-Presidents, Mr Midolo and Mr Sherburn; Secretary, Madame Moreh; Treasurer, Miss Spence; Auditors, Mr Tozer and Mr Greenwood. Mr Tozer, as President, spoke to each officer in congratulatory terms as he declared each one duly elected.

The President (Mr Tozer) said he had been in office as President for 15 years, and during that time he had seen many changes. The new Constitution said that no one could hold the position of President for more than two consecutive years. More could be done if they had the whole-hearted support of the Churches. Several churches held themselves aloof although they all worked along the same lines, yet they clung to little differences of opinion. He wished they would come along to the Council and voice their opinions. For years he had striven to gather these separate churches to-

gether and sooner or later they would have to come in. He stressed the need of elocution classes for the welfare and advancement of the movement. He hoped that the Council would go on increasing in numbers and he was sure they would all back up the Secretary and Treasurer in their duties.

MADAME MOREH, Secretary.

NORTHCOTE SPIRITUAL CHURCH FOR ALL.

On Sunday, March 16th, the fourth anniversary services of the above church were held in the Northcote Town Hall in the afternoon and evening, the building being very tastefully decorated with flowers and greenery. The stage was just a delightful vision, and reflected great credit upon the artistic taste and untiring energy of Madam Moreh and her band of co-workers. The audiences, too, were both large and enthusiastic.

The afternoon service, at which 700 people were present, opened with the National Anthem. The Invocation and Bible reading were given by the President and Madame Moreh, respectively, after which the President briefly outlined the growth of the Church during the past twelve months, making particular reference to the growth in numbers and musical efficiency of the orchestra. At the conclusion of his address, musical items were given by Mr Clough, Mrs F. Johnson and Miss Bricker whose item, a bagpipe selection, was greatly appreciated.

The working of the mediums' circle was a special feature of the afternoon service, the best and most gifted mediums in Melbourne giving messages and healing. Mrs Hanger, of the S.O.L. was a guest during the afternoon and spoke in terms appealing alike to the learned and unlearned, making plain the firm foundation on which to build the structure of character.

Tea was provided in the small hall adjoining the main building, and before the evening service a little community singing was indulged in, creating a very fine atmosphere for the service which was to follow.

In addition to the speakers of the afternoon the Hon. J. H. Cain (Minister of Railways) expressed his pleasure and satisfaction at being asked to attend, and gave a very pithy short talk on "Tolerance."

Cr. W. Hayes (Mayor) said that he was delighted to think that Northcote could boast such good-looking and intelligent people, and that such a good work was being done by the Northcote Spiritual Church for All.

The President of the Council of Churches (Mr Tozer) spoke of the rapid growth of the Spiritualistic Church, and said the aim of the church this year would be registration as a religion by the Victorian Government.

Mr J. M. Moorey, of the S.R.S. had the audience quickly in his power, and asked some startling questions as to how they had developed personally during the last four years, outlining how people should progress in their daily development. Other speakers were Miss Codling, Mr W. Sherburn of the Malvern Spiritual Church, Mrs Vere Polis, of the S.O.S. and Miss G. Gardner of the Melbourne Progressive Lyceum.

A special feature of both services was the excellent music provided, both by the church orchestra of 70 instruments and other talented artists. Items of high merit were rendered by the Prahran Spiritual Church choir, Messrs R. Murray, W. Cresaites, D. Berle and C. Morgan (brass quartet); Misses Chappell and Gibson (violin); Miss Bricker (bagpipes) and Madame Moreh, all of which were well applauded.

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

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

PRAHRAN SPIRITUALIST CHURCH.

Since our last report work has been proceeding apace. The committee has been greatly encouraged by the ever-increasing congregations which culminated on April 13th when 200 people attended both services. Splendid service has been given, and the committee desire to express their appreciation for same to Mesdames Woods, Potter, Satterley, Ingram, McKay, Peach, O'Shea; Misses Bracken and Starr; Messrs Chapman, Fulton, Athhurst, Thomas and Gill. Our lecturers included Messrs Atherton, Simpson, Francis, Drake, De Latour and Sutcliffe; also Mrs Bell-Jarvis, Misses Vroland and Lambrick.

Splendid service has been rendered in our healing circle by Mrs Betts and Mrs Murphy; and Messrs Parker, Gairn and Midolo, and much appreciation was expressed of the services given in the interest of our Children's Lyceum by Mr Docherty and Mr Ford.

At a farewell social tendered to Mrs Satterby on Saturday, April 12th, on the eve of her departure for England on a health trip. A very pleasant evening was spent. As a token of love and esteem Mrs Satterley was presented with a large group photo of the Malvern Church Committee and in making the presentation the President, Mr Midolo expressed regret at the loss of such a splendid worker. Mr Sherburn (secretary) supported the President's remarks and Mrs Satterley expressed her regret at leaving so many friends.

Kind regards to all co-workers and ever-increasing prosperity to the "Harbinger of Light."

WM. SHERBURN, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

We have to thank Mrs S. F. Hanger, who is still with us and continues to draw the people, the hall being filled at every meeting. Mr Tozer (Vice-President) took the service on Sunday evening, 13th April, and gave as his subject, "The Soul of Man" which subject he handled splendidly. We have also to thank each of our workers for the loyal support they have given us, and Miss Wagner and Miss Hendrickson for the help they have rendered.

A very enjoyable afternoon was spent at Mrs Hanger's residence on Saturday, 12th April when an "At Home" was held. There was a good gathering and everyone thoroughly enjoyed themselves.

We extend a cordial invitation to all mediums. With best wishes to all kindred Societies, and also to the Editor of "The Harbinger" for whom we wish a speedy recovery to perfect health.

P. J. STOKES, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

Our usual services were held last month under the leadership of Mr Hayden. The attendance has shown a marked improvement. We have had some very good and instructive addresses by our own and visiting workers. On March 16th our President (Mr Lane) gave an instructive discourse on "God, who made thee mighty." Mr Hayden also gave an inspiring address, the subject being: "Where are our Dead in Spirit?" and a fortnight later he spoke on "The Light." On March 30th Mrs MacDonald gave an uplifting address, the title of which was "Clinging to the Cross." On April 13th Mr A. Davidson gave an instructive lecture on "Spiritualism as a Religion." He also gave a very fine solo during the service. We thank Mr Davidson for his efforts on our platform.

We wish to also thank all our workers and demonstrators for their excellent services. Altogether we have had an extremely successful month.

On June 1st we will be holding our 10th anniversary service; all visitors and investigators are extended a cordial invitation.

Greetings to all sister Churches and best wishes to the Editor of "The Harbinger of Light."

WM. BRIERLY, Hon. Sec.

ALBERT PARK SPIRITUAL CHURCH.

The attendances have been exceptionally good during the last month. We have had some splendid spiritual addresses and wish to record our best thanks to all our friends, mediums and magnetic healers, for their great love, co-operation and help, especially Mesdames McGeorge, Hogg, Lafbert, Roukey, Murton, Stones, Leach, Skinner, Isbrand, Christey, Scott, Douth; Misses Stivey, Stones, Hogg; Messrs Scott, Hudson, Little, Munroy, Stones, Slade-Preston, Davidson, and Williams; also the ladies of the Social Sunshine Club.

With all good wishes to kindred Societies, and to the Editor of "The Harbinger of Light."

E. ROUKEY, Hon. Sec.

CHURCH FOR ALL, THORNBURY.

Since my last report the above church has progressed favorably under the guidance of the President, Mrs Ezard. The attendances at both afternoon and evening services have shown an increase.

We have received visits from Mrs Martin (trance) Mr. Ashwin and Mr F. P. Miller. Their lectures were very much appreciated and we thank them accordingly. Our best thanks are also tendered to the visiting mediums, Madame Gisel and Mrs Devlin who so ably assisted Mrs Ezard and Mrs Pemberton with psychic demonstrations.

Hearty greetings to the Editor of "The Harbinger of Light" our sister church in Sydney and to all churches in the movement.

H. WALKER, Hon. Sec.

VICTORIAN SPIRITUAL SOCIAL CLUB.

We held a very fine outing to Warrandyte on A.N.A. Day, attended by over 60 people. Races for children and adults were held and a pleasant hour was spent at the close of the day when all assembled in a large fernery and the President expressed thanks to all who had attended. Items were rendered by Miss Clinnick, Mr Clinnick, Mr Ford and our member who is better known to all as "Uncle".

Another enjoyable outing was a moonlight trip on the steamer "Hygeia" when we assisted a very deserving case of distress. We are now preparing for our social season which will open in the I.N.F. Hall on Saturday, May 31st. Watch for further announcements. New churches joined are Prahran, Moonee Ponds, Stanley Street Richmond and Footscray.

WM. SHERBURN, Recorder.

NEW SOUTH WALES.

HOLLYROOD SPIRITUAL CHURCH, SYDNEY

The services have been conducted as usual during the month under the leadership of Mrs Eleanor Morrell, and her inspired lectures on Spiritualism have been much appreciated.

Mrs Marshall (Melbourne) very kindly took the platform on Sunday night, and spoke on "The Cycle of Life." On another occasion Mr Rayner gave the lecture under trance.

The social evening took the form of a "Beethoven Recital" by Miss McEwan. It was most interesting and enjoyable to all present, and we thank her very much.

The monthly seance conducted by Mr Raynor was well attended, and we thank him for his continued effort on behalf of the church fund.

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

R. I. BROWN, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Services have been well attended. On March 9th we had the pleasure of listening to Prof. Roberts who took for his subject "Darkened Rooms—A Reply to Sir Phillip Gibbs." A large congregation listened to him and enjoyed his lecture very much.

On March 31st the anniversary of our modern movement, we held a service at 11 a.m. The speakers were Mr Carter and Mrs Rose Weeks, at 3.15 Mrs Woodbine; at 7.15 a very impressive service to the memory of Victor Cromer was held conducted by Mrs Rose Weeks. The church was packed.

The guest at last month's "At Home" was Mrs Hopkins and the speakers were Mrs Rose Weeks, Prof. Roberts, Mr Skillicorn, Mr Canan and Mr Carter, Mr and Mrs Michael supplied the musical part of the programme for which we thank them. We also wish to thank the following speakers and demonstrators for their services: Mesdames Fisher, Weston, Wiltshire, Haynes, Woodbine, Levorna; Miss Mitchell; Messrs Wright Roberts and Calvan.

W. BROWNE, Recorder.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Our 18th annual meeting was held on the 18th March. Notwithstanding the bad times, we made progress, the balance sheet showing a profit of £64. The following hon officers were elected: President, Bro. Percy Lowe; Vice-Presidents Bro. W. J. McKenzie and Sister Leah Nelson; Secretary, Bro. W. T. Lingwood-Smith; Treasurer, Sister L. Field; Librarian, Sister Rachel N. Griffin; members' representatives on Executive Board, Sisters Joy M. Le Fevre and Gladys A. Fritsch; General Social Committee, Sisters C. Kirwin, G. McKenzie, Lillian Lowe, E. M. Bainbridge, R. N. Griffin, Bessie Lowe, A. Walsh; Sidesmen, Bros E. A. Evans and H. Le Fevre.

During the year our Pastor (Rev. Lily Lingwood-Smith Ps. D.) has held a dedication service. Baby Beulah May Evans (Spirit name "Hope") and Master John Vivian Dutton (Spirit name "Reliance"); three funerals (Bros. Vernon Wood, J. McKenzie and Mr Hornsby) and two weddings.

The following speakers, besides our pastor, have given some splendid addresses and demonstrations: Rev. Maisie Born, Bro. E. W. Lowe, Messrs E. Archer and Sister C. Gould Chandler. The "Busy Bees" are a live body doing a good work.

Wishing the Editor good health and success to the "Harbinger."

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

ST. JOHN'S SPIRITUAL CHURCH, PORT ADELAIDE.

On April 4th the Members' Quarterly General Meeting brought a very satisfactory quarter to a close. The secretary reported on the good work done in all departments of the church. The Lyceum, under the leadership of Mrs Ravenscroft, was making good progress; the Busy Bee was thanked for great work done, and all speakers and demonstrators were thanked for services rendered.

The Anniversary Tea and Social held on February 15th was a great success, much to the credit of the convener, Mrs A. Watson and her band of willing helpers. The Sunday service was conducted by Mr E. W. Lowe and the Rev. Maisie Born and others on the platform.

On March 16th a Harvest Thanksgiving service was held. It was conducted by Rev. Maisie Born and other helpers. We wish to thank friends for solos and other items which helped to make both services such a success.

J. W. REUBENICHT, Hon. Sec.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

Our President (Mr Elkin) has extended his holiday for another month. He has made some progress, and hopes to be back with us then. Mr Humphreys has conducted the various meetings in a satisfactory manner, and will continue to do so until Mr Elkin returns.

Our meetings are still well attended. On Sunday evenings our platform has been occupied by The Ladies Open Session, Mrs Shaw and Mrs Sinclair giving addresses in their usual convincing manner. Other speakers for the month were Madam Loft, Mr Mee, Mr Payne and Mr Shaw, their subjects being "Nature's Higher Forces," "Man's Destiny," "Punishment and Reward," and "Spiritualism as Seen by the Man in the Street."

The Sunday afternoon meetings have attracted good congregations, the subjects for discussion being: "The Spirit's Post-mortem," "The Bible" and "What Constitutes a Spiritualist," the clairvoyance at all meetings being very evidential.

Our week-night meetings are becoming more and more attended which speaks well for our workers, viz., Mr Humphrey, Mrs Helsdon, Mrs Overson, Mrs Shaw, and Mrs Blay. Also our Friday night meetings at which Mrs Elkin gives flower readings.

On March 19th the Ladies Auxiliary held a very successful Coin-Afternoon and Paddy's Market which realised £11 for the Building Fund. The stallholders were Mrs Millard and Mrs Fairbairn. Mrs Elkin acted as hostess assisted by her co-workers of the Auxiliary.

We wish all kindred churches our fraternal greetings, and success to "The Harbinger of Light."

A. S. FAIRBAIRN, Hon. Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

This month we have to record the passing to the Life Beyond of one of our old Spiritualists, Mrs Winter, mother of four of our members, after a long illness. Though rejoicing in her glorious transition, we sincerely sympathise with her family in their physical bereavement. The interment took place on Tuesday, March 11th, and on the following Sunday a Transition Service was held in the church, being taken by our minister, Mrs L. Mitchell. There was a crowded attendance. The rostrum was embellished with many floral offerings, and the service made bright with appropriate hymns and music. Miss Browning-Turner sympathetically rendered the solo, "God shall wipe away all tears." A most helpful and uplifting address in keeping with the occasion was given by Mrs E. Over, and the keynote of the service was one of joy and brightness.

Platform speakers and mediums for the month, to whom our appreciation is gratefully extended, have been: Mesdames C. M. Hill, Hooper, Kirby, L. Mitchell, S. Morris, C. Wilson; Messrs Batger, R. Wood, W. Hawkes.

Our Psychometry evening this month was again well attended, being taken by various mediums. The April "At Home" was also well patronised—the speaker being Mrs J. McDonough who gave a short address on "The Power of Thought," followed by psychic delineations. A recitation by Mrs Kirby and a banjo solo by Master L. Francis were also much appreciated.

A very pleasing ceremony took place at the Branch Church, Victoria Park, on April 6th when a Childrens' Dedication Service was conducted by Mrs L. Mitchell. During evening ser-

vice five little ones were consecrated to "Truth" receiving flowers and their Spirit names after the singing of appropriate hymns. Afterwards Mr S. Knifton gave a very interesting address on "Science and Spiritualism" followed by floral readings by Mrs Mitchell.

Other speakers and mediums to whom our thanks are given have been Mesdames J. M. Watson, Messrs Batger, A. L. Richards and Wood.

With fraternal greetings to all kindred churches.

IDA CHALLIS, Assistant Secretary.

ORDER OF LIGHT (Incorporated).

We held our annual church meeting on March 12th. It was pleasing to hear our members voice their appreciation of how they have been wonderfully helped and stimulated by spiritual realisations and unfoldment. The meeting was enthusiastic that we should go forward with the good work. Hearty votes of thanks were given to the President (Mr C. as Lathwell) Mrs Lathwell, Secretary, Mr Jewell; Treasurer, Mr Henry; Leader of Sunday Afternoon Circle, Mrs Jewell; and speakers from the platform, including Mrs Morris (Fremantle), Mr Vaughan and our own members, Mrs Osborne-Harris, Miss Atkinson; Messrs Henry, Jewell, Mann, Lawn and Smith.

It has been our endeavour to lift the Banner of Spiritualism on Christian spiritual lines by following the principles of the Master in teaching eternal life, healing and comforting God's children. We regret to hear of the passing of Mr Victor Cromer and appreciate the good work he has done.

Our best wishes to the "Harbinger" and continued health to its esteemed editor.

CHARLES LATHWELL, President.

TASMANIA.

HOBART SPIRITUALIST CHURCH.

The members and adherents of this church wish to express their sincere appreciation and thanks to Mr D. W. Bremner, for kindness in giving them for some considerable time past "Direct Spiritual Teaching," which he has received and read, Sunday after Sunday. This teaching is most interesting, and highly educational, and we are very pleased to note that the Editor of the "Harbinger" purposes reproducing some of the same, and we are sure they will be appreciated by readers of that journal.

We also have to thank Mr E. J. Price for his inspirational addresses, which are greatly appreciated; also Mr S. B. Elkin, a visitor from Brisbane, for addresses and readings from flowers, and personal descriptions, which have been well received, and given general approval.

T. BENNETTE, Hon. Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

The subjects of Mr R. A. Webb's discourses during the month of March were as follows:—"The Morality of Spiritualism", "The Higher Psychometry", "The Special Characteristics of Spiritualism", "Comparisons of Mediumship", "The Psychic Teaching of Personal Responsibility", "On Sitting for Mediumship", "Man's Need for a Living Faith."

On Sunday the 30th a Service of Song, entitled "Netty" was read by Miss L. Webb. The soloists were Miss G. Webb and Master John Pauling, the members of the Lyceum forming the choir, and rendering the choruses. Mr Hy Barton officiated at the organ.

Social parties were held during the month at the home of Mr and Mrs G. Bodell, and also in our church hall. Many willing workers assisted in making a Jumble Sale on the 21st a great success.

A special seance was held on Monday, 17th March. It was conducted by the Speaker, President, and the members of the church circle.

Fraternal greetings to the editor and readers of "The Harbinger of Light."

GEO. BODELL, Hon. Sec.

Replies to Correspondents.

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

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

- C. S. (Claremont): We have noted your change of address. "The Little Golden Ring" is still "lost to sight, to memory dear."
- V. C. (Auckland): Will try to let you have the back number, or reproduce the article.
- R. D. C. (Hamilton), K.T. (Auckland), F.P. (North Auckland), L.F.H. (Adelaide), P.K. (Auckland). Held in reserve.
- L. M. (Sydney): Your gratifying comments are much appreciated.
- S. R. (Eumundi): Quite "O.K."

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.

BOOKS FOR ALL THE YEAR.

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