

# The Harbinger of Light

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

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"LIGHT! MORE LIGHT!"—Goethe.

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# The Harbinger of Light.

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DECEMBER 1st, 1930.

Author of "Science and the Soul."

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## THE EDITORIAL CHAIR

### Predictions and their Fulfilment.

In the middle of July last a district in the south-eastern portion of Italy experienced severe earthquake shocks, over 2,000 persons being killed and 4,500 injured. A letter dated the 30th of that month was received by us from a lady of psychical development in South Australia. She is the wife of a professional man, and her mediumship takes the form of automatic writing. She related a number of short messages she had just received from various sources. Among them was one purporting to emanate from Enrico Caruso, the celebrated Italian singer. It stated that "there would be another eruption before many months . . . a terrific earthquake which would destroy the lower part of Italy."

\* \* \* \* \*

We do not attach much importance to prophecies of this, or any other, character, as our experiences are in agreement with those of the late Sir Arthur Conan Doyle, who said: "Predictions are the most unreliable of all phases of psychic phenomena." Whether the prophecy is a personal reference, or is of national or international import, one is often left in doubt concerning the "time" element. We may imagine, for instance, that the fulfilment is almost imminent, and yet a date some years ahead may have been intended. However, in the prediction under consideration we are told definitely that another eruption and earthquake would occur "before many months" had passed. This has been proved to be correct, although the shocks were not sufficiently severe to "destroy the lower part of Italy." They were nevertheless responsible for sad loss of life and 360 were injured.

The cabled reports dated Rome, October 30th, stated that "the first shock was violent, and that three other major shocks were recorded within twenty minutes." Vesuvius also became active again, as predicted, "and smoke and ashes were belched forth from the crater." The little port of

Sinigaglia, on the Adriatic, was the centre of the disturbance, which also affected Trieste, Padua and Florence. The prediction received by the South Australian lady—with whom, by the way, we have been associated both personally and by correspondence over a period of years—was therefore fulfilled exactly three months after its receipt, and was accordingly verified so far as the date was concerned. The effects of the visitation, however, were far less serious than the message indicated. How are we to explain this discrepancy?

\* \* \* \* \*

Apparently it could be foreseen that the earthquake would occur within a given period. But when the communicator proceeded to go into details he overestimated the degree of destruction that would follow. He could, presumably, see that there would be a sensational shaking-up—as there actually was—and then he seems to have drawn his own deductions from this circumstance. In this endeavour he went astray. They are by no means omniscient on the Other Side and they are certainly not infallible. Referring to this aspect of the question reminds us of an experience of our own many years ago. The narrative is related in detail in the booklet, "They All Come Back."

Briefly put, we were impressively advised through a reliable trance medium—a gentleman—to prepare ourselves to accept a responsible professional position, which would be offered to us, as the then occupant of the post would vacate it and it was the desire of our literary guides—we did not know at that stage that we had any—that we should fill it. No such anticipation had ever entered our mind. It was too remote altogether. However, we took the precaution to mention the matter at the time to a certain medical friend of a pronouncedly sceptical type and he replied emphatically: "Look here, old man, you have no more show of getting that billet than you have of becoming the Governor of Victoria." We agreed.

\* \* \* \* \*

The months went by and we thought no more of the prediction, but the fact remains that the prophecy was most unexpectedly fulfilled five months after its utterance and we held the position for twelve years. Eight months subsequent to the realisation of the prediction we had another interview with the medium through whom it had come. The guide opened up at once concerning the appointment. He told us we had been wondering how it was that he had been able to make such a reliable forecast and proceeded:

Well, there is nothing infallible about it. It is just a nice balancing of probabilities. We can, of course, see farther into the future than you can. We could see, in your case, that certain causes would operate, and would produce certain effects, and by what you may call a nice process of calculating the probabilities, we knew that the position would be yours. It is, therefore, not a prediction in the sense you generally understand by the use of the term. We could see what was coming, and what it was almost certain to lead to. Sometimes things do not occur as we anticipate, but as a rule they do.

\* \* \* \* \*

"We could see what was coming and what it was almost certain to lead to." We would direct special attention to this language and apply it to the case of the earthquake under notice. The communicat-

ing friend could, apparently, see "what was coming" and what, in his opinion, it was "almost certain to lead to." He prophesied accordingly, but "sometimes things do not occur as we anticipate," and to-day the communicator doubtless realises that he risked too much in anticipating the destruction of the lower part of Italy.

There does not appear to be anything very remarkable about this particular prediction, or predictions in general, for that matter. If our invisible friends can see further into the future than we can, they can doubtless see certain causes operating on the earth plane and be able to, more or less, accurately judge the results that would probably accrue. It seems to be mainly a matter of the working-out of the law of Cause and Effect, and "by a nice process of calculating the probabilities" arriving at conclusions which are either correct or otherwise according to the psychic or spiritual development of the prophesying intelligence. Hence "it is not a prediction in the sense you generally understand by the use of the term."

## WAYSIDE NOTES

### It is the Trivial that Tells !

Perhaps the silliest of all arguments advanced by our opponents against messages received from the Other Side is that they are "so trivial." This, of course, is not true when applied to a large proportion of the communications. But we will let that pass—the so-called "trivial" proportion remains. And even this proportion is, generally speaking, anything but trivial to those who receive them. They, in fact, often assume a very important aspect and establish conviction in circumstances where an erudite oration would utterly fail to convince.

The first word flashed across the Atlantic when the cable was laid was—"onion"! Could we possibly conceive of anything more trivial than that? But it served its purpose. It conclusively demonstrated that it was possible to communicate between Great Britain and America through the agency of an electric current directed along a wire. What did it matter that the word transmitted was of a trifling character? It, at all events, sufficed to demonstrate the practicability of communication between the two countries. And that was, after all, the aim sought to be achieved. And nobody jeered at the word used!

It so happens that in order to prove his identity a communicating friend has necessarily, as a rule, to relate some comparatively trifling circumstance—something, perhaps, known only to the invisible interviewer and the recipient of the message. But the very mention of the incident at once transforms the "trivial" into the "important." And if the communicating friend goes on to narrate triviality after triviality the sitter naturally becomes more and more impressed and finds it very difficult to explain the messages away.

As with the use of the word, "onion," there is an objective to be attained. And those in the Unseen know full well that there is only one way of doing it. Their wisdom is infinitely greater than that of the scoffers of earth. Of what use would it be for them to indulge in vague generalities, or some high-flown mode of speech, which could not possibly have any direct bearing on their identity? The establishment of this point, as Sir Oliver Lodge pointed out years ago, is vital and goes to the very root of the problem.

Give us the "trivial," then, for carrying conviction. After that, the inquirer may be prepared to listen to the serious teachings and polished narratives concerning the nature of the life within the Veil.

### An Example of the "Trivial."

All investigators are familiar with the aspect of the subject we are discussing. They have, in the main, listened to "trivialities" galore. But being men and women of common sense they do not ridicule the statements made. They appraise them at their proper value, and draw their conclusions accordingly. Our attention was directed a few weeks ago to an address delivered by Mr Maurice Barbanell—who is taking a prominent part in the public advocacy of Spiritualism in Great Britain—before the Marylebone Spiritualist Association. "I am tired," said the speaker, "of the continual use of the word 'trivial,' as applied to spirit communications," and then proceeded to tell the following personal experience:

A dear friend lay dying in a London hospital; I visited the hospital one Sunday, taking with me some flowers amongst which were specimens of gladioli—her favourite flower. I was not able to see my friend, as she was sleeping, but I left the flowers which were, as usual, placed with other flowers in the ward. My friend died the next day. A fortnight later I attended a seance, when the Medium was controlled by my friend who thanked me for bringing the flowers, "and especially," she said, "the beautiful gladioli which you knew were my favourite flowers." "A trivial communication?" said the speaker, "No, not to me, for the Medium knew nothing whatever of the whole circumstance."

Many of our readers have doubtless had experiences of this character. The incident may seem trivial enough to the unsympathetic outsider, but to the one to whom such a message is directed it may convey a wealth of meaning and dim the eyes with tears. Lady Conan Doyle informs us that she has received many touching messages from Sir Arthur, but they are far too personal and too sacred to be offered as public exhibits. They belong to the "trivialities," of which we hear so much, but to the heart of the understanding widow they are as balm in Gilead and enable her to exclaim: "We are all very, very happy!"

Read what she has to say elsewhere in this issue, and then it will not be difficult to understand the transcendent joy that is hers to-day as the direct result of her knowledge of Spiritualism and the grief-dispelling experiences that have recently shed a radiant light across "the dark valley of the shadow of death."

### Mediums in the Early Christian Church.

This subject was discussed in the Editorial of the October number of this Journal, and appears to have aroused more than an ordinary measure of interest in the minds of some of our readers. We shewed that the Early Fathers of the Church were quite familiar with the phenomenon of communication with the spirit world and that what were at that time called Sisters, who corresponded to Mediums of the present day, were employed as psychic intermediaries during the services. We quoted the testimony of St. Ignatius, St. Anthony, Tertullian, Mosheim—the German theologian who is known as the father of ecclesiastical history—and others, and it was obvious that these authorities left little room for doubt on the point under review.

Our readers will accordingly be interested in the contents of a letter written by the Rev. James Empringham, Ph.D., D.D., and published a few

weeks ago in the columns of our Manchester contemporary, "The Two Worlds." The writer points out that the Catacombs are the best evidence as to the teaching of the Early Church concerning the employment of Mediums and goes on to say:

As a member of the American Institute of Archaeology, I have carefully examined miles of these dismal tunnels and have found scores of inscriptions testifying to the fact that the early martyrs were in constant communion with their departed friends, but there is not a single reference to a "priest," because no such order existed in the infant Church.

Professor Harnack, the greatest biblical scholar and "higher critic" of modern times, says: "In each early Christian Church there were at least three mediums, one for healing and two for prophecy."

Moreover, the writings of the Anti-Nicene Fathers bear abundant testimony to the fact that "Communion with the Saints" was the most potent factor in the faith of the primitive Church, and the Apostles Creed preserves the ancient phrase like a dead fly in amber.

Hermas, a contemporary and friend of St. Paul, says: "The spirit does not answer all who question, for the spirit that comes from God does not speak to man when man wills, but when God permits."

Tertullian, in his "De Anima," says: "We have today among us a Sister who has received gifts on the nature of revelations which she undergoes in spirit in the Church amid the rites of the Lord's Day, falling into ecstasy. She converses with angels (Greek 'messengers'), sees and hears mysteries, and brings healing to those who ask."

And in his great controversy with Marcion, Tertullian made mediumistic gifts the test of truth between the two parties.

Origen, Irenaeus, St. Augustine and other early fathers have many passages proving the great importance the Church attached to intercourse with saints in the spirit world. But in the fourth century the Emperor Constantine tried to weld all religions into one great State Church, and Christianity gradually accepted the priest as the sole, proud bridge between heaven and earth of the old pagan world. So prophecy was slain by a jealous priesthood.

Dr. Empringham was formerly Rector of St. Paul's, New York, and for many years President of the Ministers' Association in that city. He accordingly assures us in conclusion: "I had unusual opportunities of getting into closest touch with clergymen of all denominations, and found many, like myself, who had had their blind faith in a future life turned into certain knowledge by personal communion with disembodied saints. None of us have joined any new movement or proclaimed ourselves Spiritualists, because we believe "communion with the saints" is a normal part of the Christian religion, and the Church is materialistic and almost dead because this apostolic power is discouraged and denied."

That statement has certainly the merit of being as frank as it is true.

### Armistice Day Reflections.

The annual recurrence of the observance of Armistice Day, which has just been celebrated throughout the English-speaking world, is not an occasion for the glorification of war, but rather for a renewed determination on the part of the peoples concerned that they will resolutely oppose any suggested resort to international hostilities in the days to come. This much, of course, is generally understood, and it was for the furtherance of this end that the League of Nations was primarily established.

Civilised mankind was shocked into this attitude towards war by the ghastly lessons taught by the world-wide clash of armed forces which terminated twelve years ago. Rumors of war, however, are still in the air, and all the while this ungodly spirit persists peace-lovers generally must not cease to denounce the wicked tendency and execrate those who endeavour to foment the discord of strife.

In this respect all sincere Spiritualists should be in the vanguard of the ever-growing army of humane men and women who realise that war is the greatest curse of the ages and ought to be finally abolished. Any nation that deliberately precipitates wholesale bloodshed deserves to be outlawed and solemnly anathematised before the very throne of God. It is not only contrary to all ethical principles, but is an outrage on the precepts and character of the Divinely-appointed Founder of the Christian religion. All professing Christians, therefore, should have done with it once and for all, and never tire to insist upon the observance of peace among the various nations of the earth.

It is for the consummation of this ideal that tens of thousands of noble-souled, self-sacrificing heroes who fell in the last campaign are working to-day. From unseen vantage-points they are striving with might and main to eradicate the war-spirit and make their sacrifice worth-while by the introduction of an era when peace shall flow as a river girdling the habitable globe. It is for this that they eagerly yearn, and whilst we honor and affectionately remember them, and pray for their spiritual advancement during the two-minutes' silence, we should, above all else, pledge ourselves to the lofty cause which they themselves espouse.

### The Greatest Thing in the World.

We are, apparently, a long way off the time when Love will become recognised as "the greatest thing in the world." This was the arresting phrase in which Drummond summarised its attributes, and the dictum is certainly endorsed by the higher teachings that have been received from the Beyond. Such messages, moreover, are by no means of modern date. They were recorded long before the author of "Natural Law in the Spiritual World" wrote his remarkable volume.

We have recently been looking through some of the communications received as trance utterances at the circle conducted in Melbourne by Dr. Motherwell, a well-known physician and Spiritualist of his day. The investigators—men of intellectual and social standing—began their investigations in 1869 and continued the sittings, with occasional recesses for about twenty years. Some of the teaching was of a very high order, and it may interest our readers—and possibly confuse some of our opponents—if we reproduce a brief extract on the subject of Love:

Zeal in the cause, so much love for your fellow creatures that you feel their interest is yours and that your common humanity constitutes a brotherhood as close as that of blood—this is one of the great characteristics of the true Spiritualist, such as we would see exemplified in all the members of this circle. It is, indeed, the pure spirit of Christianity which we teach you: "Peace on earth and goodwill towards men," and "God is Love."

God must be a God of Love; were this not His distinguishing attribute all creation would tell of it in discord and horror. Oh, bear this in mind—that in any discord or unfriendliness of act or thought, you set yourselves in opposition to one of the great principles of the Author of all, you are rebels against the Governor of the Universe, and you know not how long the impression made on your own minds may take to efface.

If Love is the governing spirit of all your lives, if you never allow any occasion to pass of going good to others, whether materially or spiritually, you will better fit yourselves for rapid progress in the Spirit world than by any advance in studies of a purely intellectual kind. Love is the great foundation on which the superstructure of all spiritual progress rests; without it, all must be but as a house built on the sand, which must collapse and fall into ruins. By practising Love you become God-like and approach nearly to the great type of perfection in the human race—the Man Christ Jesus.

**“THE EDGE OF THE UNKNOWN.”**

CONAN DOYLE'S LAST BOOK.

The last book from the pen of the late Sir Arthur Conan Doyle, bearing the above title, was published just before his spirit passed to realms where the clumsy process of writing is not employed. It may be prized on this account alone. However this may be, it will certainly be appreciated by a wide range of readers because it contains a summary of the varied psychic experiences of the author and other investigators, and also because it is written in the lucid and exceedingly interesting style peculiar to Sir Arthur. It rivets attention from the opening pages to the end of the volume and should enlist the serious consideration of all interested in the many perplexing problems associated with Psychical Research.

\* \* \* \* \*

The opening section is devoted to Houdini, the world-famed magician and violent opponent of Spiritualism in all its implications. The author was well-known personally to Houdini, and in describing his characteristics refers to his mentality as “the most obscure I have ever known.” Sir Arthur, however, was quite convinced that the noted conjurer was a powerful physical medium and was even sympathetically-disposed towards Spiritualism when not posing in the limelight of popular applause.

“At one time we had him really converted without the slightest intention of causing such a result,” states the author. He and Lady Doyle were in America at the time. They had assembled in their quiet sitting-room when her ladyship “began to write with breathless and extraordinary speed, covering sheet after sheet which I tore off and threw across to Houdini at the other side of the table.”

We gathered that it was a moving and impassioned message to her son from the dead mother. He asked a mental question of his mother, without speech, and the medium's hand instantly wrote what he admitted to be an answer. Houdini was deeply moved, and there is no question that at the time he entirely accepted it.

When we met him two days later in New York, he said to us: “I have been walking on air ever since.”

There is much more about the celebrated conjurer, his foibles and peculiarities—the first sixty pages, in fact, are taken up with the narrative—and in conclusion Sir Arthur states: “Be his history what it may, Houdini was one of the most remarkable men of whom we have any record. . . He had many outstanding qualities and the world is the poorer for his loss. As matters stand, no one can say positively and finally that his powers were abnormal, but the reader will, I hope, agree with me that there is a case to be answered.”

\* \* \* \* \*

Then follow chapters on the mystery of hauntings; The Law of the Ghost; Alleged posthumous writings of known Authors, including Oscar Wilde, Jack London, Lord Northcliffe, Dickens, Conrad and Jerome; Curious Personal Experiences; Dwellers on the Border—fairies and elementals; A Strange Prophet—Thomas Lake Harris; The Half-way House of Matter, in which the mysterious substance known as ectoplasm is discussed; A Remarkable Man—Daniel Dunglas Home; A New Light on Old Crimes; Singular Records of a Circle in Uruguay, and other engrossing themes.

In short, the book is brimful of enthralling matter and, in the aggregate, the phenomena related are calculated to make the most hardened sceptic pause and feel inclined to conclude that there must be something in all this Spiritualistic stuff after all!

**PERSONAL.**

Our appreciation is acknowledged of the very gratifying reference to this journal in the last issue of “The Occult Review,” London, which states:

There is no cleaner, clearer or better representative of Spiritualism in the world's periodical Press than our old friend, The Harbinger of Light, which has been a mouthpiece of “psychical research, occultism and spiritual philosophy” in Melbourne for sixty unbroken years. It is as good as ever, and it may be said indeed to improve continually under the care of Mr. W. Britton Harvey, who has occupied the editorial chair for a long and fruitful period.

We do not know the length of time during which our contemporary has been in existence—it must be nearly half-a-century—but we do know that it is very ably conducted, that its contents are always of a highly-intellectual standard, and that it is generally recognised as the leading magazine of its kind extant to-day.

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**CLOUD ON THE MIRROR.**

The following incident has been forwarded to us by Mr. A. S. Taylor, Manly, New South Wales:

A little more than four years ago our eldest daughter, who was twenty-two years of age, passed to the higher life. Her aunt, who was with her to the end, placed a mirror to her lips to see if there was any breathing and the last breath formed like a small cloud which remained on the mirror. It was about the size of a two-shilling piece. Both my wife and self watched that cloud on the mirror the whole time it remained—about three months. My wife would take it up every morning and would wipe the mirror over, but it still remained. We were more than puzzled, however, last Saturday night, Oct. 18th. We were asked by our girlie if we remembered the cloud on her mother's hand mirror. We said that we did. She told us that while that cloud remained, so did she remain with us. I might say that shortly after the three months of her passing we formed our own home Circle and have been in constant communication. We have even heard her call her mother from space, and delight in hearing of her progress.

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**BOOKS FOR CHRISTMAS GIFTS.**

If you have a thought in this direction please bear in mind that only a very small proportion of the books in stock at the office of “The Harbinger of Light” are advertised in its columns. Lack of space is the explanation.

Should you require the full list, with explanatory summaries of the contents of the various works, write for our LATEST CATALOGUE, which will be sent by return mail, post paid.

By purchasing a book to present to a friend, you will be helping us to “keep the flag flying” in these Southern lands, and may, at the same time, be shedding spiritual light upon the pathway of some doubting or despondent soul.

It may interest intending purchasers to learn that we have not added Primage duty, the Sales Tax, or any other impost to the cost of the books, because we were adequately stocked before these duties were imposed.

We must point out, however, to those who already possess our Catalogue that, since it was printed, revised Postal Rates have been brought into force, and that consequently the amount of postage mentioned in each case has to be doubled. Please remember this!

EDITOR.

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# Sir Arthur Conan Doyle's Will.

BEQUESTS TO SPIRITUALIST ORGANISATIONS.

GIFTS TO RELATIVES, FRIENDS AND EMPLOYEES.

THE text of the Will of the late Sir Arthur Conan Doyle has been published. Written entirely in his own handwriting and drawn up by himself, the Will was made on May 6th this year. The witnesses were his butler, John Noel Rogers, of Windlesham, Crowborough, and his secretary, Constance Holland, of the same address. The value of the estate is not yet known. Inquiries about the sales of Sir Arthur's books are still being made in various parts of the world, and other aspects of his affairs are also being investigated. Therefore some time must elapse before these various inquiries are completed and the value of the estate is finally settled.

## THE FULL TEXT.

I, Arthur Conan Doyle, of Windlesham, Crowborough, in the county of Sussex, do declare this to be my last will, which I make this 6th day of May, 1930. I appoint as executors my wife, Jean Conan Doyle, and my eldest son, Denis Conan Doyle. Should one die the other has power to name another executor.

I bequeath to my wife £500 to be paid at once. I bequeath to my wife all my household property, including books, pictures, and manuscripts to sell or not as she may desire. On her death I direct that such household goods of mine as remain be divided equally among my children, Mary, Denis, Malcolm, and Jean, or such of them as survive.

In case of difficulty of division let the article be sold and the proceeds divided.

I bequeath all my personal estate, not hereby and otherwise disposed of, to my executors to sell, call in and convert into as much money as is needed to carry out these bequests, as well as to pay my debts and Estate Duty. They will then pay the following annuities:—

To my ex-secretary, Alfred H. Wood, £250 a year for his life, to be a first charge upon the estate. This is in consideration of his putting his services at the disposal of my wife should she desire his help or advice.

To Monsignore Richard Barry Doyle now residing on the Riviera, £50 a year.

They will pay also the following bequests:—

To my elder daughter, Mary, £2,000, which, in addition to the provision already made for her, completes her settlement. Of this £2,000, £1,000 will come from my estate and the other £1,000 from my insurance, which is held by F. Hannam Clark, solicitor, of Gloucester. Any monies now paid me through this solicitor should also now go to Mary, and so should the interest from £1,955 Midland Railway Preference shares which were bought from her mother's estate.

To Clara Doyle, Cliff-road, Eastbourne, £1,000. Should she die before me this shall be divided between her two sons, John and Francis.

To my sister Caroline Oldham £250, to my sister Janie Adelaide Foley £100, with remission of any sums now owing.

To William Latter, my chauffeur, if still in my employ, £100.

To Linda Falconer and A. C. Walford, of the Psychic book-shop, Victoria-street, W., £50 each if still employed in the shop.

To the Authors' Club, Whitehall Court, S.W., £50, to be used for the greater comfort of the members.

To the Spiritualist Alliance of London, Queensbury Place, S.W., and to the National Spiritualist Union, of Corporation-street, Manchester, I bequeath in each case £100, and to the Psychic College, Queen's Gate, £200, being well convinced that these institutions represent the most important religious movement that the world now holds.

I would also leave £100 to the Spiritual Community which holds its meetings at the Grottrian Hall in Wigmore-street, W.

If I have not left more to promote this cause it is because in my lifetime I have been able to devote considerable sums to this and because my successors will, I know, follow my example in combating materialism and endeavouring to infuse fresh vitality into the various religions of the world.

To Ernest Oaten, of Corporation-street, Manchester, I leave £100, to John Lewis, of 69, High Holborn £100, and to David Gow, of "Light," £100; also £50 to the "Psychic Gazette," published at High Holborn.

To R. H. Saunders, of 199, Ewell-road, Surbiton, to Mrs. Stobart, 7, Turner's Road, N.W., to A. S. Watt, 10, Norfolk-street, Strand, and to Gustav Tuck, Raphael House, Moorfields, I leave in each case, should they still be living, £25 to purchase some small souvenir which in the two latter cases will remind them of a long and happy business connection. The same to Stewart Leckie, my brother-in-law.

I direct that the residue of my estate be devoted to the extent of one half to my wife, the income thereof being paid to her during her life, or half the principal in case of sales. The other half shall be divided between my three younger children, Denis, Malcolm and Jean in equal shares.

Up to the age of 25 this income shall be controlled by their mother. Upon the death of my wife all that she has inherited from me shall be equally divided among the aforesaid three younger children, or among such of them as survive.

My executors shall deal as they think best with copyrights, plays, cinema rights or unpublished manuscripts, it being my wish that the advice and co-operation of A. S. Watt, of 10, Norfolk-street, be always obtained. The yearly income on the capital sums derived from such sources shall always be divided as already stated—one-half to my wife, one-half divided among the three younger children.

I declare that at any time my wife may raise up to one-half of the value of the invested capital of any child if it be to the benefit of that child. No child shall anticipate income.

All legacies and duties shall be paid free of succession or estate duties.

I direct very earnestly that all investments of my monies be kept, so far as possible, in Government Stocks or in first mortgages, or such other investments as promise security rather than a high rate of interest.

In witness thereof I set my hand.

ARTHUR CONAN DOYLE.

In commenting on the Will, Lady Conan Doyle said: "Sir Arthur would have been a very rich man but for his gifts to Spiritualism. He sacrificed a handsome income for the cause, but I speak for myself and my family when I say we would much rather that he spent his life and money so wonderfully and that we received less."

## A MYSTERY SOLVED.

SIR ARTHUR ENLIGHTENS LADY CONAN DOYLE.

Lady Conan Doyle told a representative of the "Daily Dispatch," Manchester, on a recent date that she was "keeping in constant touch with Sir Arthur," and added:

Sir Arthur is undoubtedly making a thorough investigation of the life beyond the veil, and in due time he will make a pronouncement which will be interesting and certainly revealing. Quite a number of mediums are receiving messages from my dear husband, I have had shoals of letters from people purporting to have communicated with Sir Arthur, but not all of them are evidential. On the other hand, I received a letter from South Africa which was exceedingly convincing. It came from a well-known medium. I had been in doubt about a certain matter, and could not clear it up. No one knew of the difficulty but ourselves. But the letter from South Africa cleared up the mystery, for Sir Arthur had told the medium the solution.

## CRUCIFIX IN THE COFFIN.

A remarkable story is told in the Brazil journal, "Revista internacional do Espirismo," which may be of interest to our readers. It runs as follows:

Madame Joanna Sarzeda, an aged woman, died at Natividade in the province of Goyaz. A young relative was at the time on a long voyage and had arrived at Barreiras, in Bahia. There he dreamt of Joanna, who told him that as soon as he returned to Natividade he must ask her family to have her grave and coffin opened for her little ivory crucifix was lying against her cheek. She added that her shrouded body would have no trace of decomposition. The young man on his return to Natividade told his relatives, the grave and coffin were opened, the body was found perfectly preserved, and the little crucifix which had been placed between her hands was found against Joanna's cheek, just as she had described. It had apparently slipped from its position during the funeral, and the dead woman was not pleased that it should be anywhere but between her hands resting on her bosom. Her wish was scrupulously respected; the cross was put in its place, and the coffin and grave were again closed.

## John Wesley and Psychic Phenomena.

"The Epworth Phenomena" is the title of a book in which are published a collection of the many and varied psychical incidents narrated to the founder of Methodism and met with by him during his career as a Missionary preacher, commencing with the remarkable phenomena experienced by the Wesley family at their father's vicarage at Epworth.

Wesley was a man of many parts, but his avidity for any story or experience relating to phenomena unexplainable by physical laws is a characteristic which has not received the attention it deserves. In common with his father and mother, he believed in the active interference of spiritual entities in mundane matters and in the possibility of apparitions of the departed, as well as in the probability of the persistence of animal existence after death.

The many incidents witnessed by him, as well as those related to him in the course of his missionary wanderings, are here for the first time collected into one volume, and will prove of interest both to the student of Methodism and to the investigator of psychical phenomena.

**His Medical Practice!**—"Your cousin's medical practice, I suppose, doesn't amount to much yet?"

## PRAYERS FOR RAIN.

ARE THEY FUTILE?

Prayers for rain are futile, in the opinion of a majority of prominent American clergymen who took part in a symposium conducted by the magazine "Christian Century."

One fundamental leader, Dr. Mark Mathews of Seattle, declared that God had answered prayers for rain in Biblical days, and that He could do it again if He so desired.

Another answer on the positive side came from Dr. James M. Gray, president of the Moody Bible Institute of Chicago. He upheld the possibility of divine intervention in meteorological affairs by declaring that since God made the weather He also could change it.

Dr. Harry Emerson Fosdick of New York, John D. Rockefeller's pastor, led the doubters. "No imaginable connection exists between a man's inward spiritual attitude and a rain storm," said Dr. Fosdick. He pleaded for an abandonment of "crude, obsolete supernaturalism in this benighted and uncivilized country."

Dr. W. P. Lemon of Minneapolis called praying for rain an attempt to involve God in "a co-operative scheme to maintain present American living standards." It is, he said, too much like asking God to send an earthquake to aid an excavation.

## NOVELIST ON SPIRITUALISM.

DEATH AS A "GREAT ADVENTURE."

The name of Margery Lawrence, the popular novelist, is doubtless well known to many of our readers, and therefore they may be interested in learning what she has to say about Spiritualism and the nature of the After-life. Writing in the "Sunday Chronicle," Manchester, she says:

I emphatically dislike all set religions, but I have a passionate and complete faith in immortality and in the continuance of individual life. I believe that despite the charlatanism that inevitably attaches to Spiritualism, there is more of real value in this movement, more vitality, more truth, than in any religion existing to-day, in the Western world, at least. There seems to me nothing more surprising or abnormal in the possibility of talking through a medium (who is purely an instrument) to a friend on the other side, than talking through a telephone (also an instrument) to a friend in America. In both cases some connecting link has to be used, and if the point is raised that my dead friend's talk from the other side is commonplace, the obvious answer is that he was in life a simple, commonplace person, like most of us. I am convinced that death will bring me once more in touch with people I love who have gone on a little way ahead; that I shall find work, interests, knowledge, a greater understanding on the other side, to prepare me for further adventure on this world or another. I believe that death will be truly a great adventure."

"Compile me a history of mankind," said the Eastern potentate to his Vizier, and the industry of the courtier brought a thousand volumes on a hundred asses. "Abridge, abridge," cried the monarch. "Your majesty, it can be reduced to seven words—"they were born, they suffered, they died."—Stanley de Brath.

I shall go not only to meet great men, but also my son. His spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me.—Cato.

## MUSIC IN THE AIR.

### PEOPLE WHO "HEAR NOISES."

#### ARE THEY WIRELESS RECEIVERS?

"Is it possible that there are people who, owing to some special conformation of the brain, are natural wireless receivers? Is it possible, too, that there are people confined in mental hospitals merely because they have this power and continually "hear noises?"

These questions were suggested in London recently by Major Leonard Avery, a physician, who, impressed by the case of a patient he saw in a mental hospital, says he believes that here is a problem for scientific enquiry (writes the medical correspondent of the "Daily Express").

Major Avery is a retired doctor with a distinguished record in medicine. He studied at Oxford and St. George's Hospital, where afterwards he was house surgeon and house physician. "The idea has occurred to me," he said, "but I have not now the time or the facilities to investigate it myself. I should, however, like to see a thorough investigation made by doctors who are experts in the study of mental diseases and phenomena."

The Major continued:

This is what made me think that human wireless receivers may exist:

Some time ago I visited a patient in a mental hospital. I had a long talk with him, and at the end of it I said to the specialist in charge, "I am sure there must be some mistake about that man. He seems perfectly sane to me." The doctor replied: "He is, except in one way. Ask him whether he hears music in the air."

I asked the man, and he told me that he frequently heard music. Sometimes it was opera, sometimes instrumental solos, sometimes songs. The songs were in different languages, which the man did not understand. He could hum the music as he listened to it, and people who heard the tune could often recognise it, though the man himself did not know it.

Many mental patients, as you know, are sane except on one subject. On that subject they are obsessed, and usually become dangerous when it is mentioned. This man was not at all mad about the music he heard. He talked to me about it quite rationally and pleasantly.

It did not occur to me at the time, but it has done since, that probably some peculiar construction of the man's head may have made him a natural receiver of wireless waves, and that possibly there are similar cases. It may be that something in the thickness of the cranium, or the space between the cranium and the brain, or brain convolutions is responsible for the condition. I do not know. I only suggest in the hope that others with better facilities for mental research will go into the question.

The idea that a man may be receptive of wireless waves should not be at once rejected as ridiculous. The possibilities of our sense organs are very likely wider than we realise, and wider than are displayed in ordinary life.

Doctors are familiar, for example, with the extraordinary exaggerated susceptibility of all the special senses in some persons who have been frequently hypnotised. These people can, for example, distinguish a difference in taste between a dozen exactly similar glasses of water filled to exactly the same degree, or discern a difference in one card that has been touched out of a score of similar cards lying face down on a table.

When we appreciate the extraordinary difference in the sense of hearing between a musician who detects a note that is the slightest degree out of pitch, and a man who cannot recognise any tune but "God Save the King," we need not ridicule the idea that although the usual sense organs are unaffected by wireless waves, yet there may be individuals who, through some peculiarity of a special sense, or of the brain centres which receive impressions, can recognise impressions produced on them through the ether.

## MYSTERY PICTURES.

"Service" is the title of the star painting at the Stock Exchange Art Society exhibition at Drapers' Hall, Throgmorton-street, London. It is the work of a woman artist—Mrs. Jennings, the wife of a Stock Exchange member—who wants £60 for it, and is called a "problem" picture.

The theme depicts humanity being saved by everybody coming together and doing their bit. Pride of place is given to Boy Scouts. Politicians, admirals, and other well-known public men are in the background. In front is a figure not unlike the Prince of Wales.

A psychic stockbroker, who says he knows nothing at all about drawing, is one of the chief exhibitors. His name is G. P. Cooke, and, even if he thinks he cannot draw, he can. Beginning with a series of curves, he gradually works up a design—usually a Hindu-looking head—that is quite good.

Mr. Cooke says he can only do these drawings under psychic influence, and the strange, vegetable-looking headgear of the figures, as well as the unusual tone, certainly suggests the unusual.

It is strange, but the only drawing of Throgmorton-street—the Mecca of stockbrokers—shows the street deserted in the evening, except for a courtship couple.—"Daily Herald," London.

## MOTOR-VAN FOR PROPAGANDA.

### ACTIVITIES OF LADY CONAN DOYLE.

The family of the late Sir Arthur Conan Doyle are to carry on the cause of Spiritualism.

Lady Doyle has just bought a motor-van for propaganda, and she is going through Sir Arthur's papers with a view to a biography.

"I have been inundated with requests to write Sir Arthur's biography," she told me to-day. "To whom I shall entrust the task I don't know at present. It will take me months to go through my husband's papers."

"My husband speaks to us every Sunday and is also in touch with friends in every part of the globe. Only last week I had a letter from a medium in South Africa."—"Sunday Graphic," London.

"Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in sullen silence. He will do more in the same time, he will do it better, he will persevere longer."—Carlyle.

"A presumptuous scepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity."—Humbolt.

We should always look for the best there is, and always expect to find it.—Trine.

## WATCH FOR THE RED DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a RED DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

# How Spiritualism Cheered Me in my Time of Trouble.

THE LIGHT THAT SHONE ACROSS THE VALLEY.  
A HEART-TO-HEART TALK WITH THE BEREAVED.

By LADY CONAN DOYLE.



LADY CONAN DOYLE.

**S**O many people have written to ask me why Spiritualism has helped me through the dark valley of the shadow of death, which my heart and life have had to traverse in losing my beloved husband.

When his dear presence was suddenly taken from me the utter sense of desolation—the void—the silence—the gray lonely path in life stretching ahead of me without that dear hand in mine was overwhelming—everything seemed to have gone

from life—when gradually I realised a wonderful light was shining ahead, showing me the way to cross the dark, dark valley.

What was that light? It was a God-given knowledge which brought balm and comfort immeasurable to my stricken heart. A knowledge which gave me strength to carry on—strength within a week of his passing to sit and face 10,000 people for nearly three hours at the Albert Hall at the wonderful Memorial Service to my husband.

That knowledge (not faith or belief) filled my heart with an inexpressible comfort and a great certainty. It was that I knew my husband would and could communicate with me, that he would be able to make his psychic presence felt in our home, that he would be able to keep in close touch with our daily lives, and so help and guide us until he greets us at the little gate that is called death.

That knowledge, which I have tested time after time in sixteen years of investigation, and have proved to be 100 per cent. true, was my bulwark in the great storm of my life. What is that knowledge? It is that death is only a small gateway leading into another vibration of life—the etheric vibration, as solid to those who live in it as the material world is to us. The veil is very, very thin between the two spheres of existence.

There are, of course, higher and higher spheres—steps in the ladder of spiritual evolution. Those in the next sphere of life can and do see into ours, but only those in our material plane who have that God-given gift called clairvoyance, which St. Paul called the discerning of spirits, can see into the etheric sphere.

#### CONVINCING PHENOMENA DESCRIBED.

How do I know these things? I will tell you. I have been in touch with people on the other side of the thin veil dividing this world from the other spheres of existence, dozens and dozens of times—through mediums all over the world, in the presence of many witnesses.

I have heard at a private seance of ours three spirit people's voices talking simultaneously, the medium breathing in a deep, deep trance all the time; and three spirit people at the same time talking to three of our friends, reminding them of old days and things only known to the earth sitters and the spirit people.

I have seen all the signs of Pentecost in our upper room on a Sunday—the rushing wind, the tongues of fire, a great voice addressing each from above, prophesying something to my husband, which it was impossible for anyone in the world to know would happen, but which was fulfilled within twenty-four hours—the whole seance under the strictest test conditions.

I have seen faces materialise as clearly as I have seen them in life—the blue eyes, the wrinkles, etc., just the same, and the people to right and left of me saw them, too.

#### THE VOICE OF IGNORANCE.

It is no use some ignorant, conceited person saying it cannot be possible to communicate with the "dead" because he has not done so. If twelve independent people said that they had visited some newly-discovered country, and, although all unknown to each other, each described the same things seen in that country, we should believe those twelve persons.

We should pay no attention to the man who said it was not so because he had never been there. We should just think what a fool the man was to dare to talk of something he knew nothing whatever about. So it is with the man who talks of Spirit-

ualism in that way, never having spent six months in reading or in investigating the subject

To communicate with those living in the higher vibrations of life is very like tuning in to the wireless. There is Daventry (the broadcasting station) for example—that is, those on the other side of the veil—strong and longing to get through to us; there is the aerial (knowledge through reading and investigation); there is the receiving instrument (the medium at this end). How can Daventry tune in if one of the vital aerial wires is down (the sitter knowing nothing) and the instrument blocked by stupid incredulity?

Clear the line and open the door of reason and a most wonderful knowledge will be yours. "Seek—and ye shall find." Those words I have proved to be very, very true.

#### WHAT SPIRIT PEOPLE SAY.

How often have I heard the "other side" people say: "Why were we not told these things by the church when we were on the earth plane? They told us nothing, and when we come over here we are all befogged for some time, because everything is so different from what we expected. It would have made such a difference to my life on earth had I known; I could have borne it so much more easily had I known what a wonderful world lay ahead of me, such a full human and happy existence."

Far, far more important than the physical materialisations are the communications we receive from those on the other side. It is such happiness to us and to our dear ones beyond the veil to get in touch again, and all that they tell us is so inspiring, so helpful.

It makes life seem so different, so much more worth while, when told of that wonderfully happy and human existence, to know clearly and definitely of the conditions of the future life ahead of one; to know that all you have in you that so often in this life, owing to circumstances, is never able to find expression, will have full scope for its development; to know that there will be for you the realisation of a greater personality, the fulfilment of your inner and greater self.

#### CONVERSATIONS WITH SIR ARTHUR.

I had a very fine medium spending the week-end with me recently. She had never met my husband. We had a seance in the evening and he communicated with me, and through her (she being in deep trance) he talked of something unknown to anyone. He also repeated to me what he had said to me at our own private family seance the night before, which we of course had not mentioned to her or to anyone else.

At the same seance he told me of something which would come through to me from Fleet Street the next day. The following morning I was rung up by that very paper twice within an hour. Trivial? Yes, just as something on the wireless may be. But proving that there is a psychic Daventry there, able to tune in to us.

A year or two ago my husband and I, having a seance alone at home at 11.30 at night, were told of something important which had happened that day in Europe. (We had no wireless in the house). The next morning there were big headlines in the papers about the event. Trivial? Yes. But showing a third unseen person was with us who knew more than we did.

The night before the last great Japanese earthquake, we were told of it in our own home seance, no outside medium being present.

#### SOUTH AFRICAN TEST MESSAGE.

Here is another incident which the ignorant per-

son would call trivial, but it was by no means trivial to me. Judge this as a human and not only as a brain-box, as the foolish person seems to expect us to become when we get into touch with our dear ones through the veil.

I had bought a delightful garden swing seat to put in our garden in our New Forest home which opens into the Forest. The seat is like a most comfortable hanging bed with a canopy over it. I had planned that my dear husband should lie in it and regain his strength in the lovely restful surroundings of the Forest garden when we came to it in August. But his dear presence was taken from me, and when I came to the Forest house after his passing I could not bear even to have the seat and all belonging to it unpacked.

I had it put out of sight. A short time after arriving at our home in the Forest I received a letter from Africa—it was from a friend who had just had a seance with a fine medium in Johannesburg. My friend said that my husband had communicated and was most urgent that a message should be sent to me. It was that he wanted the seat put near the bend of the river and that I should rest in it. The friend went on: "I do not know if you have a stream in your garden at Crowborough, but I feel I must send the message to you."

The people at the seance did not know that we had a house in the New Forest, still less that there was a stream in the garden, and no one knew that I had bought the seat, but **my husband knew**, and he knew, too, of the lovely sharp bend in the stream with the glorious Forest vista, quite the loveliest spot for the seat, where it now stands at my husband's request.

Trivial? Yes, to the outsider, but, oh! what comfort and joy to have evidence in the little everyday things of the closeness of our beloved—seeing—watching over, and comforting one.

#### IMPORTANCE OF A "TRIVIAL" MESSAGE.

To show how closely our dear ones keep in touch with our daily lives: A friend of ours went to a seance and had a long talk with his son. Before leaving the son said: "Daddy, please thank mother and Edith for the red and white roses." The father replied, "I don't know what you mean, my boy." "Never mind, Daddy," he said, "do please give them the message."

When the father got home, his wife and daughter were out. They returned soon afterward and said that they had been to the cemetery to take some flowers to the son's grave. The father asked what flowers they had taken and they replied, "red and white roses."

Of course it is essential for investigators in Spiritualism, which is really a science, to be as alert and watchful as they would be in receiving communications from those on earth. But always, always, be guided by clear-sighted reason, and when proofs come to you—after reading and investigating—go ahead as you would in any other science and build on your results.

You will find that the knowledge gained and the comfort and joy which will emanate from that knowledge will help you through all the hard and difficult bits on life's roadway, and that, when you are called to go through the dark valley of the shadow of death, your tears will be dried, your heart be soothed, because of that lovely light creating a bridge between you and that dearly beloved one who has just gone a step ahead.

I write of what I know, because I have just come through that dark valley myself and am in touch once more with my beloved husband through that God-given knowledge—**Spiritualism!**

## WATER DIVINING.

### IS IT A PSYCHIC POWER?

Is water divining a psychic power?

This question is to be discussed by the Abbe Gabriel Lambert, the 30-years-old Doctor of Divinity in the University of Toulouse and one of the most famous water diviners in the world, when he visits the National Laboratory of Psychical Research at South Kensington, London, shortly.

The abbe thinks that the power which some people possess of finding water with the aid of a twig or a bobbin can be explained psychically. So that he may demonstrate his powers to the members of the National Laboratory, Mr. Harry Price, the director, is anxious to find an estate, preferably in the Home Counties, where unsuccessful attempts have been made to discover water.

The abbe uses a gaily coloured bobbin, which he holds lightly between the fingers of one hand. In the other hand he carries a sample of what he seeks—water, iron, or copper.

When he passes over what he is looking for the bobbin spins round at extraordinary speed, almost flying out of his hand.—"The Daily Mail, London.

#### A LADY OPERATOR.

"The Daily Mail" alludes to the exceptional powers of water divining possessed by the Hon. Mrs. Sandbach, a daughter of the second Baron Penrhyn, who from her girlhood has been able to divine the presence of unseen springs and wells. She was recently consulted in reference to the subsidence of part of St. Asaph Cathedral, Wales.

Accompanied by the Archbishop, she agreed to go down into the cathedral excavations in search of water, holding a forked hazel twig. As a result of her experiment she claimed that there was actually water under one of the piers which support the tower. The hidden stream pulled the twig violently from her hand, and she traced it to a spot on the right hand side of the chancel near the pier of the tower.

Subsequent tests proved that the divination was correct, and the Archbishop has expressed his gratitude to Mrs. Sandbach for her aid. Mrs. Sandbach said she had possessed the power for many years, and whenever her services have been required she has given them.

## THE MYSTICAL.

For the serious student of the supernormal states of consciousness we would recommend Abbe Poulain's great book, "The Graces of Interior Prayer." This is regarded by the Roman Church as being a standard work on the subject, and is used in the training of priests, and what the Roman Church does not know about the mystical consciousness is not worth knowing. The average Protestant has no concept of the nature of the mystical knowledge contained in her literature. One of the greatest books of all time upon the subject is St. Theresa's "Interior Castle," and no one can be said to have an adequate knowledge of the higher consciousness who does not know this book.—"Occult Review," London.

"I have not very much use for people who are not in touch with the invisible world. At best they are good animals, and too often not even that."—J. B. S. Haldane.

Death is not a passing away, but a passing over: a transit to things eternal after the temporary journey has run its course. Who would not hasten to what is better?—St. Cyprian.

**SPIRITUALISM AND THE CLERGY.**

An interesting story is told by Mr. Hannen Swaffer, President of the Spiritualist Community, London, concerning a visit he made to a country church a short time back, in order to address the congregation on present-day knowledge of survival:

On a recent Sunday, I spoke in Northamptonshire in a village church, because the Vicar wanted his congregation informed of the proved facts of survival. In the afternoon he took me to a Bible Class of young men which had been run for two years by two Anglican ladies. They listened with respect and attention to the story of Margery Crandon and the story of Doyle. In the later hours of the night the vicar kept me up to discuss Spiritualism. He said that of recent years he had spoken in 600 Anglican pulpits, that he had discussed Spiritualism with all the clergy concerned, and that approximately 90 per cent. of those clergymen had had psychic experiences. He spoke of the way in which Spiritualism today is opening the eyes of the world. By gradual permeation we shall leaven the thought of humanity, but in the end it will not be called Spiritualism.

**A PRACTICAL SPIRITUALIST.**

With Sir Arthur Conan Doyle Spiritualism was not a toy or a hobby. It was the greatest fact in life. It colored the whole of his actions. He lived his Spiritualism as well as taught it, and he proved his consistency even in the last few months of his life.

We could name a dozen individuals who have claimed that Spiritualism had helped and blessed their lives, has comforted them in the hour of bereavement, and stimulated them in moments of difficulty. Many of them have had wealth far beyond that possessed by Sir Arthur Conan Doyle, but they have made no sacrifice to help to extend to others the truth which they claimed had been of service to them. In a word, Spiritualism has been to them very largely a matter of diversion and study, but has brought no interior conviction. They appear to have had Spiritualism in the head, but not in the heart.

We hope the wholehearted sincerity of Sir Arthur Conan Doyle will stimulate others to follow his example.—“The Two Worlds.”

**ANIMALS IN SPIRIT LIFE.**

The late Sir Edward Marshall-Hall, K.C., just before his death in 1926, wrote a book on Spiritualism in which a passage occurs well worth quoting, especially as it comes from one of such eminence accustomed to weigh evidence with the greatest care and circumspection. He says:—

Animals are very happy in the spirit world, and they retain their affection for those who have shown kindness to them on earth. Our pets who have passed over from our earth are not infrequently with us unseen in the same manner as are the relatives and friends who have left this life. It is interesting to learn, moreover, that all animals have a greatly increased intelligence in the spirit world, and they can make themselves understood to an extent and in a manner far beyond their power in the earth-life.

**THE ANCIENT EGYPTIANS.**

The Abee Moreux, famed far and wide as an astronomer and mathematician, claims to have established a fact of vital significance to Egyptologists. The ancient Egyptian priesthood chose as the unit of their measurements the exact ten-millionth part of the polar radius of the earth. It was apparently known even in those far-off days that the polar radius of the earth is about the only dimension to remain invariable over vast periods of time. Couple this with the fact of the orientation of the Great Pyramid, upon which the British Israelites lay so much stress, and it will be seen how advanced was astronomical knowledge at the time.—“The Occult Review.”

**Passing Thoughts for December.**

Late hours, over-eating, drugs, drink and cigarettes, are impairing the health of the present generation, and threatening the sanity of the next.

A lost opportunity of doing some permanent good is worse than the loss of wealth, because it is irrecoverable.

Health, wealth and wisdom are a grand trinity, but the greatest of them is wisdom for without it the other two may be lost.

A religion that fails to recognise the emotional part of man's nature will neither evoke enthusiasm nor save souls.

If there had been no Christmas Day, what a wealth of music the world would have missed, and what an amount of good feeling would have remained unexpressed!

But a point of time divides the years. The future is ever becoming the present, and it is largely influenced by the use we make of what we call “now”!

Whether we shall be happy or miserable in 1931 depends to a great extent on whether we did good or evil in 1930.

Each passing day brings us nearer to the change called death. If we can truly say that every day brings us nearer to God, then all is well!

R. C. N.

**Einstein and Clairvoyance**—Professor Einstein, the best known of all German scientists, has recently admitted the scientific reality of clairvoyance. According to the Society of Berlin Doctors for Psychological Research, Einstein, after experiments with Otto Reimann and Madame Akerlinga of Berlin, was completely convinced of the metaphysical phenomena. He said that the number of successes was far in excess of any probability. We can repeat with the “Zeitschrift für Seelenleben”: “This is a magnificent victory.”

**A Frame without a Mind**—Lord Castlerose has a pretty wit. Writing in the “Sunday Express,” London, lately on the people who criticise Spiritualism he says: “How easily does a sneer crinkle the nose of a fool! Unconsidered criticism does not require a frame of mind. All that is necessary is a frame without a mind.”

**STAMPED ENVELOPE IMPERATIVE!**

**CORRESPONDENTS** requiring a personal reply to letters addressed to the Editor of “The Harbinger of Light” are reminded that the Postage has been increased from 1½d to 2d per ounce. A stamped addressed envelope must be enclosed for the purpose.

**CONTRIBUTIONS** forwarded for publication must be accompanied by a stamped addressed envelope if their return is desired if not acceptable. The postage is 2d per ounce, or fraction thereof.

EDITOR.

## "PAUL IN ATHENS."

### MARVELLOUS AUTOMATIC SCRIPT.

By **NELLIE TOM-GALLON.**

How to approach this book is the reviewer's first anxiety. For, from all time, words that to one man seem simple and clean, to another may reek of blasphemy. First of all to clear the ground by saying what this book—"Paul in Athens"—is. Complete in itself it is given as a further instalment of the Scripts of the wonderful chronicler of Apostolic doings—Cleophas. To those who have already enjoyed, in awe and wonderment, the former volume, that says much. By them I shall be forgiven if I am enthusiastic. To the present writer this new Script seems to grow in marvels; to bring more and more delight to the reader.

\* \* \* \* \*

It deals primarily with the journeyings and work of Paul and his associates in Athens and Corinth. As the Rev. John Lamond points out, in a scholarly introduction, historically it can be checked from the Acts of the Apostles in many instances, and shewn to be in acceptable order.

It enlarges upon, and gives in detail, events that in the New Testament are touched on briefly. As, for instance, when Paul records in his Epistle to the Corinthians that "thrice I suffered shipwreck." It is easy to realise that, at the time, there must have been far wider accounts of such happenings. But parchment was scarce and doubtless difficult to obtain; or the writings, when made, would quite naturally disappear in the ordinary course of events. The Acts of the Apostles, and the Gospels can scarcely be a full and complete record of the times, and it gives one pause to realise that, morally, the whole of the Western world is ruled by a religion preserved in such scanty, though lovely, documents as those.

\* \* \* \* \*

Here in this new volume we are given the intimate human details of the life of that great figure of Paul, who fought for the life and liberty of the soul of man; details that match up with the Gospels and the Acts in perfect accord.

It is as if we walked with that splendid man straight through a life so close-welded to our own that we feel every emotion that is passing through the make up of him and his associates. So the reader of this gorgeous narrative dives straight into the lives of the people of whom he reads.

Take, for instance, the wonderful drama that begins in the second chapter. We know from the Acts of the Apostles that Paul, when at Athens, made converts of Dionysius the Areopagite and a woman named Damaris. The mere fact that their names are singled out from many others unrecorded gives them weight and importance. Yet reticence follows this; perhaps the difficulties of recording stood in the way of our knowing why these two are mentioned. But in "Paul in Athens" those two names open up to us a human drama so wonderful, so heart-searching in its appeal to every pitiful emotion, that after reading we are left for the time being dazed to the common-places about us.

\* \* \* \* \*

But every chapter in the volume contains some new richness. One of the things in the New Testament life of Christ that has raised endless questions and discussion has been the natural curiosity as to where the Saviour spent those long years between the age of twelve and thirty. From then began the crowded three years that lit an unquenchable flame in the heart of the Western world.

But what happened to Christ in those hidden years? Well, we learn that this great stalwart, Paul, in his travels, meets a Stranger who gives tidings of having shared Christ's life in that time. Only a glimpse—but adding something to our knowledge. The death of Barnabas, in the Script of Barnabas, which comes towards the end of the book, is another wonderful episode that finds its way straight into one's heart and brain. It is human drama again—but then the whole book is that.

\* \* \* \* \*

Where do these writings come from? How do they come? For my part I care little. But let us say that these Scripts of Cleophas are inspired; and let the fretful criticise as to how the inspiration came. It makes no difference in the long run. The splendid things are here for our comfort and delight.

However, I would add that I have been privileged to see the manner of their coming; and of that I can tell exactly. In a peaceful room in an artistic house in Chelsea I sat, while Miss Cummins and her ever-faithful friend, Miss Gibbs, came into the room to settle to the business of re-

## Spirit Obsession.

To the Editor of the Harbinger of Light.

Sir—I read with great interest the article by Dr. E. Haslett Frazer, of Sydney, in your October issue. It is not my intention to criticise adversely this article because, in the main, I agree with him, but I can assure him, he has made no new discovery, when he says: "There are many cases of nervous, and mental derangement, which can be explained on a psychological basis, and many also which in our present state of knowledge, can be explained only by the assumption of spirit interference."

From an experience of thirty years, studying, and dealing with cases of spirit obsession; I should think seventy-five per cent. of insane cases are due to that cause, and I confidently predict that the alienist of the future will be the exorcist: a medium developed for that purpose.

I can assure Dr. Frazer, that all that is of practical utility in "the infant sciences of psychology, and psycho-analysis," was known to, and has been practised by, researchers in the phenomena of modern Spiritualism, for the last fifty years. The fully-documented case of "Exorcism by Thought Transference," which I have sent to the Editor of "The Harbinger of Light," is a contribution to the science of psychopathology, which would not, I presume, be accepted by "The Lancet," but is true all the same. It explains the cause of dipsomania. It would take too much space to give a full history of the case, but briefly it is thus.

J. L. C., a young man of thirty years of age, son of a prominent citizen of Sydney, came to me for treatment for some weeks and the culminating episode of his cure is set forth in his signed statement sent by me to the editor of this journal

He resides at Lindfield, Sydney, and has been a dipsomaniac for several years. A prelude to the attack was a feeling of great depression and nervous agitation which he fought for several days until he could resist no longer. He felt at times like two different persons, he said—like Jekyll and Hyde. I told him the next time he felt the attack coming on to ring me up from Lindfield, where he lives, to my home at Kensington.

One Saturday evening I got a ring from the patient at nine o'clock. He said: "They are giving me a hell of a time."

I said: "Cannot you drive them away yourself?"

He replied: "With your help I can."

I replied: "Go and sit in your armchair, and I will concentrate upon you."

This he did, and I imagined myself there in the room with him at Lindfield in his home, demagnetising him and commanding the obsessing spirits to leave him. The patient's wife saw him go into a trance. Then followed the most horrible writhings, and contortions. He cursed her in terrible language, and I was alternately cursed, and praised, almost in the same breath. This continued until 10.40 p.m. (It was 9 p.m. when the patient rang me up). Then the patient became calm, and he was free. The patient then rang me again.

I asked him how the experiment worked. He answered "A bit too well. I am all right, but my wife has collapsed under the strain. Will you concentrate on her?" I told him I would do so. In a short time his wife came to her senses. I instructed him to get her into bed, and retire himself, and that they would immediately go to sleep. They both slept soundly till morning.—Yours, etc.

J. WRENN SUTTON,  
Member Royal Society (Victoria).

Sydney, November 13th.

[We have seen the original document detailing the case referred to, and can vouch for its authenticity.—Ed.]

ceiving the Script. The quiet figures sat down in front of a sheet of paper; an elbow rested on the table, a hand shielded the dreaming eyes from the daylight. The right hand of Miss Cummins, with its pencil, was poised at the top of the sheet of foolscap; after a moment or two it was writing, rapidly. At the end of the line the pencil moved on a perfect angle straight to the beginning of the next. When the sheet was full Miss Gibbs lifted the hand and pencil, substituted a new sheet, and the writing flowed on.

So simple and direct as that, it was! For an hour the Script flowed; then the pencil began to flag, the dreaming head drooped; the work was finished for the day.

A great gift has come to ordinary men and women, by the help of spirit forces, in "Paul in Athens."—"Light".

[This book is obtainable at "The Harbinger of Light" office. Price, 9/6; postage, 10d.]

## WHAT THE WORLD NEEDS.

### REAL MEDIUMS AND PSYCHIC INVESTIGATORS.

Clairaudiently Dictated to **V. MAY COTTRELL, Napier, N.Z.**

An enquiring attitude of mind, combined with much harmony of spirit, are the main essentials in the members of a circle who hope to receive worthwhile teaching from the spirit side of life. An open mind, keen intelligence, a desire for knowledge and a love of truth should characterise each member of a circle such as this, where more is desired than the mere contacting of spirit folk whose knowledge is little in excess of their own.

Great truths require worthy channels for their out-pouring upon the world. This is what we are forever seeking and finding in such goodly numbers now—those whose minds are sufficiently enlightened, whose interests are broad, whose hearts are right, and whose courage is high enough to enable them to believe and to work on in spite of all discouragements. These are the new disciples whom Jesus is training, through various means, to help him in his great task of revolutionising the thought of the world.

\* \* \* \* \*

Many and various are the qualifications for service, and adverse indeed are the talents required and the opportunities to help in the furtherance of God's Kingdom of Love upon earth. That kingdom must first come in the hearts and minds of men and women everywhere, before it can become real and actual in the world.

There can be no real peace while a certain section of the community desires war; there can be no real health while men's minds are diseased; there can be no real happiness while fear rules the lives of the people.

The great task of disseminating spiritual truth requires much tact, and a very liberal supply of discrimination in its advocates, if it is to achieve its true purpose—the enlightenment of humanity as a whole.

\* \* \* \* \*

This is the aim and object of the bands upon bands of spiritual workers who strive continually to replace the ignorance, fear and superstition still rampant in men's minds with truths which bring joy, happiness and lasting peace in their train. Hence the growing need for earnest, sincere workers on the earth sphere, so that by co-operating with us continually they may be enabled to bring light, hope and healing to their groping, suffering fellows.

A lack of faith in us and belief in our mission has sadly hampered our efforts in the past, but the barriers are gradually breaking down and men's minds are becoming increasingly capable of assimilating facts concerning our reality and our ability to communicate with them and to help them to contact truth for themselves.

**An Explanation.**—We are asked to explain that the photograph in our September issue, which illustrated the article relating to the late Sir Arthur Conan Doyle, was not a picture of the home of the family at Crowborough, Sussex, but was a portion of their other home at Bignell Wood, in the New Forest, Hampshire, which was partially destroyed by fire some time ago and has since been restored.

**Can't do without it!**—Here is an extract from a letter received a few weeks ago by the editor of this journal. "On giving the matter further consideration. I have decided to continue my subscription to the "Harbinger of Light," which please forward as usual. I simply can't do without it! Enclosed please find subscription."

## FREE HEALING TREATMENT.

### VICTOR CROMER AND HIS WORK.

The spiritual healing work inaugurated by the late Mr. Victor E. Cromer is still being carried on in Sydney and Melbourne under the superintendence of Miss Mary Rivett, M.A. Hitherto a fee has been charged for treatment—although in the majority of cases it was not enforced—but it has now been decided to forego the fees altogether and thus make the treatment absolutely free. This departure is set forth by Miss Rivett in the following terms:

For some time we have wished to carry on the whole of the healing work both in Sydney and Melbourne without the charging of fees. We very greatly appreciate the fact that a number of patients have paid for treatment received, and, needless to say, without this help the work could not have been maintained. We feel, however, justified in depending upon voluntary contributions to ensure its continuance in accordance with the true spirit of healing, and, in the future, there will be no fee charged in connection with any treatment given.

As the expenses of carrying on have still to be met as hitherto, we confidently anticipate that patients and others sympathetic to the work will make it possible for this to be done. The evening free healing groups will be held as previously. We believe that there are many who would desire to learn the healing method, not only for self-treatment, but also for the help of others, and day and evening classes are formed from time to time to meet this need.

We may add that the work is carried on at Burdekin Lodge, 199 Macquarie Street, Sydney, and at Kelvin Hall, 55 Collins Place, Melbourne. Treatment is given daily from 9 a.m. to 5 p.m. (Saturday, 9 a.m. to 12 noon); on Wednesday evenings, and, in Melbourne, on Monday evenings, commencing at 7.30 o'clock. Arrangements may be made for appointments at other times, for the visiting of patients, and for treatment at a distance. Individual and class tuition in the healing method is given both in Sydney and in Melbourne.

## APPRECIATION IN CASH.

"THE PAPER IS WORTH IT!"

Having been informed that "The Harbinger of Light" was feeling the effects of the phenomenal depression, and was growing a little apprehensive concerning the immediate future, a thoughtful and generously-disposed Subscriber writes: "Please find enclosed Money Order for 19/-, as I wish to double my subscription. The paper is worth it!"

What a difference it would make if a goodly number of our Subscribers would emulate this example! Even if they did not consider the journal "worth" it—we abominate that commercial term when applied to a paper of this character—they might feel constrained to look a little deeper and try to calculate the value of enlightening some despairing soul. It would come to a pretty good sum!

And that is the work we are trying to do!

**A Professor Convinced.**—A humble employee of the Italian post office, named Peziardi, who was conversant only with his native tongue, had the faculty of writing in idioms unknown to himself. One day he filled a page with a number of signs that no one could interpret. This was shown to Professor Gorresio, who stated that the paper was the exact reproduction of an inscription in an Archæological Museum that he had in vain endeavoured to translate. An automatic communication put him on the right track. The inscription was the prayer of a tribal chief imploring divine protection for his tribe. From that day Professor Gorresio was convinced.—"La Revue Spirite."

### A Strange Custom.

The Editor of The Harbinger of Light.

Sir,—We had an interesting piece of information given to us by a friend who comes through regularly at our little Circle at home.

He said that on that day he was talking to a friend in the spirit world who was a resident of Monte Video while on the earth, and who told him of a queer ceremony of that country in regard to burial of their dead. When anyone dies, their body is buried in a grave, and remains there for four years. At the end of that period the remains are dug up, as the grave is opened, and either left on the surface or claimed by relatives. The grave is then again used for a new burial, thus conserving cemetery space. The remains are taken by the relatives, and placed in a tin box.

It would be interesting, if any of your readers can confirm this from personal knowledge.—Yours, etc.,

A. S. TAYLOR.

Manly, New South Wales.

**A Misapprehension.**—"Why are you looking so glum"? asked the first author of the second.

"I sent a manuscript to an editor marked 'At your usual rates,' and he sent it back with a list of his advertising prices."

**That's Wonderful!**—"I admire your wife's style of writing. Her diction is perfect."

"Yes, her diction is all right. So is her contradiction. That's wonderful."

**TO RECORDERS.**

**REPORTS MUST BE BRIEF.**

Owing to the great pressure on our space Reports must be as brief as possible. Some of them have been much too lengthy of late. Omit anything that is not of real consequence and of general interest.

It is far more satisfactory for Recorders to observe this requirement than for the Editor to have to use his blue pencil. But the rule must be obeyed.

No other Reports had been received at the time of going to press.

### REPORTS OF SOCIETIES.

**VICTORIA.**

**THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.**

A very impressive Armistice Service was held on the 11th November, at the S.R.S. Hall, at 8 p.m. The speakers were Mr. Greenwood, Mr. Tozer and Mr. Johnston, two of whom were returned soldiers. Each address was listened to with the keenest appreciation. Mrs. Alexander, President of the Council, also made a few appropriate remarks, and then asked all to stand and go into the Silence for two minutes—this was most impressive. Mr. Ford gave the Invocation and pronounced the Blessing. Madame Moreh sang that fine old song, "There's a Land," which was well received. It would have been very fine indeed to have had the Hall packed, so uplifting and impressive was the service.

MADAME MOREH, Hon. Secretary.

**VICTORIAN ASSOCIATION AND MELBOURNE LYCEUM.**

We are now in a position to state definitely that the grand opening night at the Terry Memorial Hall will take place on 21st December. Our committee is busily engaged arranging a programme befitting the occasion, and we take this opportunity of inviting all interested to be present and so help make the Dedication Service a great success.

The topics under discussion at the services during the past month have been—"The Bibles of the World," and "The Sermon on the Mount" and much useful information has been derived therefrom.

Our afternoon mediums' symposiums are exceptionally well patronised and for the success of these meetings we wish to thank all mediums and healers who have so kindly assisted.

The speakers at the evening meetings have been Messrs. Edgar Tozer, W. H. Lumley, Leo Cherry and R. McFarlane, each in his turn ably expounding our grand philosophy.

GERTRUDE GARDINER, Recorder.

**SPIRITUAL RESEARCH SOCIETY, MELBOURNE.**

On Sunday, 19th October, we celebrated the nineteenth anniversary of the Society. Large audiences were recorded and a very happy day was spent with old and new friends. Unfortunately some were unable to gain admittance owing to limited accommodation, and we wish to express our extreme regret to these good people.

## "104" Another Astounding Bible Mystery

*Research Reveals that Strange Mystic  
of Egypt Wrote the 104th Psalm*

**Also Wrote Many Secrets  
of Life**

Research is revealing that Egypt was unquestionably the first home of the marvelous mystic principles of Christianity and the source of most of the known secrets of life.

Whatever great secrets Moses took with him from Egypt to Palestine were but fragments of the knowledge possessed by the mystery schools of the land where miracles were first made manifest.

Now it has been found that the Pharaoh, Amenhotep IV., before whom Moses made his plea for mystic protection, was the author of the 104th Psalm of the Bible, for the original wording was found on the walls of his beautiful Temple of Miracles.

### THIS FREE BOOK GIVES OUTLINE OF ROSY CROSS

Amentotep composed much mystical and illuminating matter, for he was at the head of the Secret Schools of Arcane Wisdom, which schools later became known as the Brotherhood of the Rosy Cross, the Essenes, the Brethren in White Clothing, etc. A new book will be LOANED to you, called "The Light of Egypt" by Sri. Ramatherio, which explains what these arcane schools taught for man's mental, spiritual, psychic and material mastership of the laws of nature. You may have a copy by simply addressing as below. We are anxious to help every man and woman become acquainted with the fundamental laws of God, natural living, and real mastership over the obstacles of life.

**LIBRARIAN Q.A.I.**

**ROSICRUCIAN BROTHERHOOD  
(AMORC)**

**San Jose California**

(Perpetuating The Original and only Rosicrucian Fraternity)

It so happened that this anniversary fell on the actual date of the inception of the Society—nineteen years from the nineteenth October, 1911—and the nineteenth of October is also the anniversary of Mr. Moorey's (the founder's) birthday. No wonder we had a happy time!

At the afternoon meeting Mrs. Douth, Mrs. Woods, Mrs. Seaton, Mrs. Grant, Mrs. Marsden, together with the S.R.S. mediums, did excellent work. In the evening Mr. J. M. Moorey, Mrs. Alexander, Miss Codling, Mrs. Polis and Mr. Greenwood were the speakers, and Miss Marion Daniels, Miss Mavnard, Mr. Geo. Cowley and Master Allen rendered enjoyable vocal, instrumental and recitative items. We desire all these ladies and gentlemen to accept, personally, our gratitude for their excellent and willing service.

Considering the critical period through which the country has been and is still passing we feel the S.R.S. can look back upon a very successful year, with hopes high for better work and greater achievement in the future.

WM. GREENWOOD, Recorder.

**MOONEE PONDS SPIRITUAL CHURCH.**

The past month we have had some fine lectures with very good attendances. Mr. Hayden, on October 19th, spoke on "What is Man?" and on November 2nd his subject was "Life," a sincere control address, that was well appreciated. On October 26th Mrs. MacDonald chose as her subject "When Shadows Fall," which proved very instructive. On November 9th, Mr. Smith took as his subject "On the Threshold."

We have to apologise to our various workers for the condition of our hall, which is undergoing renovations and consequently it has inconvenienced us to a certain extent. However, by the new year we hope to be properly settled and to make great strides in the cause. Thanking all workers and demonstrators.

WM. BRIERLY, Hon. Sec. and Treas.

**CHURCH FOR ALL, THORNBURY.**

During this month a pleasing ceremony was performed when our Leader, Mrs. Arthur, installed Mr. H. Walker as president and Mrs. Pemberton and Mr. White as vice-presidents of the church.

We had some good lectures from our own and visiting speakers and are indebted to Mrs. Arthur, Mr. Bush and Mr.

Walker for their splendid addresses. On Hospital Sunday we had an exceptionally fine attendance and were able as a result to forward to the Lord Mayor's Fund the sum of £5.

We tender our very best thanks to Mrs Arthur, Mrs Pemberton, Mrs Bennett, Mr Bush and Mr Underhill for their great assistance at the afternoon circles. To the healers, Mr White, Mr Pemberton and Mr Walker, and to Mrs Arthur, Mrs Pemberton and Mr Bush for their demonstrations at the evening services.

H. WALKER, Act. Hon. Sec.

#### THE CHURCH FOR ALL, NORTHCOTE.

Our platform has been occupied by Mr Lumley, Mr Moorey Mrs Hogg and Mr Drake and we have to thank all these for their very interesting and instructive lectures which were most appreciated.

We held our final social and dance for the season on Nov. 1st, and it was a great success, the young people being well in evidence.

It is our intention to hold a Grand Concert in the Austral Hall, 149 High Street, Northcote on December 10th, when the programme will be provided by visiting artists. The proceeds are to help our orchestral funds, so we hope to meet with a good support. The tickets are only 1/- and we can assure all our friends that they will be given a very warm welcome and will have a most enjoyable evening.

M. R. REYNOLDS, Hon. Sec.

#### NEW SOUTH WALES.

##### UNITED SPIRITUALIST CHURCH, NORTH SYDNEY.

Since our last report we have made good progress both in the Lyceum work and the Sunday services.

We now hold an "At Home" in connection with our church which has done much in bringing the members in touch with each other. At our last "At Home" the guests of honour were Mr and Mrs Davenport. Mrs Davenport has for many years filled the office of both treasurer and organist, and we trust she will continue long in this work. During the afternoon Mrs Davenport was presented with several gifts of flowers, also a pen and painted table centre as a token of esteem from the members.

The speakers were Mesdames Twelvetree, Maher and Livingston; Mr Callan and Mr Dolton. To them and Mrs Black and Mrs Michael we offer our sincere thanks, also to all speakers and demonstrators who have so kindly given their services to our church.

S. H. FISHER, Hon. Secretary.

##### SPIRITUAL HARMONIAL CHURCH, SYDNEY.

The past month has been one of steady growth, the Sunday services being always packed. As usual, the attraction is the beautiful spiritual messages given by Mrs Sparks, quite a number of people professing to be helped and uplifted by the messages from the unseen.

The trance addresses by Mrs Ronaldson, and Mr Sparks talks on topical subjects also serve to hold the interest of those who attend.

We shall feel the loss of our organist, Mr Mead, who has gone on a visit to New Zealand. Mr J. Birch, one of Sydney's best known psychics has joined up with our church, so we trust that continued success will follow our efforts.

T. W. SPARKS.

##### HOLLYWOOD SPIRITUAL CHURCH, SYDNEY.

The services during the month have been conducted as usual by our leader, Mrs Eleanor Morrell, and have been well attended.

At the Social Evening on the first Saturday in November, the supper cloth, given by Mrs Anderson, and raffled in aid of the Church Fund, was won by Mrs C. Moat, Rozelle.

The Development Class, Lyceum and Healing Meetings continue as usual.

R. I. BROWN, Hon. Sec.

#### QUEENSLAND.

##### THE BRISBANE SPIRITUAL CHURCH.

Our meetings for the month have been attended with the usual success. All speakers and workers doing good work for the Church and cause. On Saturday, 25th, we held a very successful members' social.

On Monday, 27th October, we held our annual meeting for the purpose of electing officers for the year. Mr S. B. Elkin was re-elected President; vice-presidents, Mrs Elkin, Mrs Dickson, Mrs Swan, Mr Humphreys, Mr Chambers and Mr Mee; secretary, Mrs L. Rayer; treasurer, Mr Payne; organist, Mr Humphreys; Lyceum conductor, Mr Payne; librarian, Mr Mee; property agent, Mrs Elkin; committee, Mesdames Humphreys, Mc Masters, Millard, Watt and Pargeter; Messrs Milliner, Gordon, Pargeter, Bevan and Vagg.

The secretary's report for the year showed progress in every branch of the Church's activities. The treasurer's report and balance sheet showed a very prosperous year, our assets exceeding liabilities to the amount of £2241/11/6. After finalising matters of the building of our new church hall, we are faced with an overdraft at the bank of £769/19/6 which, if we keep up our good work, will soon be worked off.

(Mrs.) LOUISE RAYER, Hon. Sec.

#### SOUTH AUSTRALIA.

##### ORDER OF LIGHT (Incorporated).

We have had a busy time since our last report, our meetings being well attended. Mr W. G. Hooper, F.R.A.S., of Cranmoor, England, arrived in South Australia and during his stay was the guest of our Pastor, Rev. Lily Lingwood-Smith, Ps.D. He began his work on Sunday, taking our evening meeting by speaking to a large audience. This was a united service of the Order of Light and the Radiant Health Club. He also took the next Sunday's meeting. His message on the Eternal Order of the Sons of God and the Order of Melchizedek was well received.

On Saturday, October 25th, we held a bazaar, and sale of goods. It happened to be Mr Hooper's birthday, so a birthday cake was provided and the Rev. Magor's little daughter, Louis, presented him with a bouquet; he also received several other gifts. Guests who joined our pastor and Mr Hooper at the tea-party table, were the Rev. W. J. and Mrs Magor (Congregational Church), Mr and Mrs P. H. Nicholls (Radiant Health Club), Mr and Mrs Murray and Mr and Mrs Frank Taylor (New Thought Society). The bazaar was a financial success and the evening was taken up with a social and dance. Items being contributed by Madam Vingelburg's pupils, Forest flowers; Mr L. Marchant (sleight of hand tricks; Misses Edwards and Angove, Russian dance.

Besides our pastor, Mr E. W. Lowe and Mrs M. L. Nicholls occupied our platform during the month.

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

##### ADELAIDE SPIRITUALIST CHURCH.

We are all pleased to have our leader, Mrs Violet Mackenzie back with us again. She has been away on a mission to various country centres, lecturing and demonstrating in Christian psychology and the higher truths of Spiritualism. Her mission was very successful, this being shown by her packed audiences and many tokens of appreciation.

We desire to thank all helpers for their untiring service during our leader's absence, especially the speakers Mr and Mrs Norman Davies, Mr Farrington, Mrs Polson and Mr Toft, an English medium who acted as chairman.

The psychometry class or Thursday evenings has been well attended, also our Tuesday evening class for the development of "Soul Culture."

W. LEFEVRE, Hon. Sec.

#### WEST AUSTRALIA.

##### THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

Our monthly At Home held on November 1st was again well attended, mediums being Mesdames L. Hinshaw and McDonough.

The monthly psychometry evenings are still proving popular.

We regret very much to report the resignation of Mr. A. E. Challis, who, as stated in last report has been incapacitated for two months owing to a cycling accident, as President. At the half-yearly meeting of members Mr S. Knifton was elected to the position, Mr J. Jeffrey taking his place as vice-president.

Speakers and mediums for the past month on the rostrum for afternoon and evening services have been: Mesdames L. Hinshaw, C. M. Hill, J. M. Watson, McDonough; Messrs C. J. Francos, E. Francis, Hunter, S. Knifton, R. Wood, J. McDonough. These we thank very much for voluntary services.

The inauguration at our Branch Church, Victoria Park, of a monthly afternoon service is proving very popular; last month's Open Circle being conducted by Mesdames Hooper, McDonough, J. M. Watson and Wilson. Speakers and mediums for the past month to whom we are very grateful are: Mesdames L. Hinshaw, C. M. Hill, Hooper, E. Over, M. McDonough, J. M. Watson, Wilson, Vaughan; Messrs Batger and Jefferies.

(Miss) IDA CHALLIS, Asst. Secretary.

#### NEW ZEALAND.

##### WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Some of Mr. R. A. Webb's lectures during the month of October were: "Are They Not Ministering Spirits?"; "Unenlightened Opposition to Spiritualism," "The Moral Hero," "Reminiscences of Psychic Inspiration," "The Discerning of Spirits," "Temperance and Sincerity."

On Monday night, the 20th, the pupils of Mr Claude Sander, assisted by Mrs E. Webb, Mr G. Sander, Miss G. Webb, Mr S. Harris, and Miss E. Harris, gave an exceedingly good concert, the proceeds going to the Church funds.

The members' quarterly meeting was held on Wednesday the 29th. Various efforts were arranged to increase the finances of the Church.

On Friday, the 31st a financially successful Jumble Sale was held. Thanks to the willing contributions and efforts of sympathisers and workers the sale was a good help.

The circle, held every fortnight at the home of Mr and Mrs Tovey, Mirawar, continues to be a quite successful and appreciated adjunct to the work of our church.

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.

S. H. (Thornbury): We are not re-opening the question of Reincarnation in our columns. It has been discussed until all the arguments, for and against, have become threadbare. We would suggest that you should cultivate the spirit of tolerance and remember that believers in this doctrine have as much right to their opinion as you have to yours. Our position in the matter is that of an agnostic. We do not know whether it represents truth or not, and your contribution, in our opinion, does not elucidate the point. You did not enclose stamps for return of manuscript—therefore we presume you do not require it again.

W. H. P. (Bassendeen): Your letter supplies no evidence of identity. Therefore the message would not be likely to convey anything to the mother, especially if she does not believe in the possibility of communication between this world and the next.

A. I. (St. Kilda): Such dreams are of frequent occurrence, and although not evidential to others, are very impressive to those who experience them.

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