

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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"On the Edge of the Etheric."
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The Harbinger of Light.

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Author of "Science and the Soul."

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THE EDITORIAL CHAIR

The Golden Age.

There is a lot of loose thought expressed concerning the Golden Age, which is popularly supposed to have come and gone. But has it? In one sense the present is certainly a very "golden" age. In no other period of human existence has man so fervently worshipped at the shrine of material riches. It is the one absorbing thought in the minds of the vast majority of men. We are living in an era of unadulterated materialism, which has largely smothered the spiritual and substituted the doctrine of "Let us eat, drink, and be merry, for to-morrow we die." It is a "golden" age all right, but not of the kind usually understood by the term.

The real Golden Age has not yet emerged. It belongs to the future. To-day we are at the dawn; a few years hence the light of Truth will shine with added lustre, and years later still it will shed a radiant glow throughout the world. Then will be realised the Golden Age of humanity—the emancipation of the mind from the thralldom of error, the dispelling of the darkness of ignorance, the unshackling of the soul from the trammels of cast-iron creeds, and a world-wide recognition of the Fatherhood of God and the Universal Brotherhood of Man. When that time comes we shall have got right back to Christianity pure and simple, and shall realise the full weight of the Master's dictum—"The Truth shall make you free."

Formal Christianity, with its mechanical methods of worship, will then have become supplanted by the practical teachings of the Founder of our religion, and men and women will have begun to understand the cogent question put by Micah the Prophet—"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly

with thy God?" This, coupled with the equally sane and acceptable dictum of James—"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"—will be recognised as practically embracing all that mankind needs in the form of religious tenets.

* * * * *

Ritual and ceremony, acquiescence in man-made doctrines, and the observance of complex formulæ offered in the name of religion, are as "sounding brass and a tinkling cymbal" unless behind and beneath them lies the Christ spirit—the spirit that induces a man to love his neighbour as himself, to minister to his fellows in their distress, to hold out the hand of sympathy to the bereaved, and to sing the Christ-like paean of universal brotherhood. This is the spirit and the teaching of the Christ—the teaching which He so freely translated into practice. There is no theology in the Sermon on the Mount, and nothing incomprehensible in the sublime and love-breathing rule for the guidance of the race—"Whatsoever ye would that men should do to you, do ye even so to them."

In, short, the essential features in the teachings of Jesus are simplicity itself, and the man who strives to emulate His peerless example will have nothing to fear on crossing the border-line which divides the material from the spiritual plane. He will have no exacting and jealous Judge to face; there will be no need for misgiving concerning punishment for his inability to accept certain theological beliefs, and no alarming doubt need haunt his mind as to the existence of a fiery hell and eternal torment. If his life has been rightly ordered, and his character consequently developed along spiritual lines, all will be well. It is Character, and Character only, that counts. St. Paul tells us: "We brought nothing into this world, and it is certain that we can carry nothing out." This is perfectly true in its application to material things. But the statement requires modification. For we do carry something forward with us—something that we did not bring into the world, but which our physical existence is intended to develop. And that "something" is **Character**. It is the one thing that survives the crash of dissolution.

* * * * *

As the Bishop of London said: "A man is the same five minutes after death as he was five minutes before death." This is undoubtedly true. And what is it that constitutes the man in any real and abiding sense? It is Character. We shall unquestionably awake to consciousness in the spiritual world as we have made ourselves in this. Death works no miraculous change. It does not transform a sinner into a saint, as the result of an expiring cry for mercy. Whether we repent or not, we shall have to reap as we have sown. The earth life is the seed time, and immediately we enter the realm of spirit we shall begin to reap the harvest. The nature of that harvest will be inexorably determined by the nature of the life we have led in the flesh. It will correspond precisely in every detail to our every thought and every deed.

The alleged efficacy of a death-bed repentance will then be found to have no foundation in fact, and there will be no shifting of the burden on to the shoulders of another. Repentance is undoubtedly desirable and necessary, but after that we shall have to "work out our own salvation," and when we have passed through the purgatorial process and atoned for our sins of commission and omission, we may hope to spiritually progress until, by much striving and holy aspiration, we ultimately attain to the glorified condition of "just men made perfect." This is the teaching of Spiritualism—the teaching of the Golden Age to be—and, in its original and unadulterated form, it was the teaching of the matchless Exemplar whom Spiritualists, of all others, should seek to emulate and serve.

WAYSIDE NOTES

The Life Beyond.

It seems a very difficult matter for many men and women to realise that what is known as "the next life" is really simply a very natural continuation of the present existence. They have no definite or settled conception whatever as to how they will fare when their soul wings its flight from the things of sense. All they seem to understand is that they are "going to Heaven!" They have no idea of what they mean by the term—all is vague and uncertain.

The Spiritualist has certainly a big advantage over such as these. He, at all events, sincerely believes he knows something of the nature of the experiences awaiting him, and how he should acquit himself on the mortal plane if he is to enjoy the "heavenly" condition on arriving yonder. The question was very well dealt with by the late Dr. Alfred Russel Wallace, and for the benefit of those of our readers who may not have seen his comments, we will reproduce an extract:—

The uniform and consistent statements, obtained through various forms of alleged spiritual communications, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on.

The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply.

An Inspiring Gospel.

It is refreshing to turn from all the doubts and vagueness of orthodoxy to the direct and conclusive evidence of a progressive spiritual existence supplied by the overwhelming data accumulated in recent years. We know now for a certainty that the law of evolution is not arrested by the grave, but that it applies as much to our spiritual as to our physical development. God is the same yesterday,

to-day, and for ever. He is unquestionably working to-day along what we call the lines of evolution, and if His methods obtain "from everlasting to everlasting," it logically follows that the self-same principle will operate throughout eternity. It is because of the continuance of this law beyond the tomb that death makes such an imperceptible change in our condition—so imperceptible, in fact, that the greatest difficulty is often experienced by spirit friends in convincing the new arrival that he or she has really "died." Were the change of a violent character—were we transformed into beings entirely different from what we were before—it would be the very antithesis of this. It would be revolution. But that is not the way God works.

The mills of God grind slowly,
But they grind exceeding small.

Let us be thankful for this knowledge of Spiritual progression, and for the further knowledge that it is literally true that we have to "work out our salvation" by individual effort. There is a big advantage in having gained this knowledge while on the physical plane. It lets us know exactly how we have to act in order to be "saved," and will free us from arriving in the spiritual world filled with disappointment and chagrin at the unexpected discovery that the life of Jesus was not sacrificed that we might escape the consequences of our evil deeds. Those who are depending for their salvation on a vicarious sacrifice are living in a fool's paradise. No point is more emphatically disclosed in communications from the Other Side than this, and, it may be added, no theory of salvation could possibly be more irrational or more inherently absurd. We shall and must reap that which we have sown. There is no power in the Heavens above or the earth beneath that can save us from the operation of that law. It is the fiat of the Omnipotent, and therefore cannot be escaped.

What is Sudden Death ?

"From sudden death, good Lord, deliver us." These are well-known words contained in the Litany embodied in the Prayer-book of the Church of England. But what does the petition mean? We are all well acquainted with the ordinary meaning of the word, "sudden," and no doubt the vast majority of our readers have applied this interpretation to the word as used in this prayer. But we learn from the Rev. F. Fielding-Ould, M.A., that "sudden" means merely "unprepared" in the Prayer-book.

"The same phrase," continues the rev. gentleman, "is found in the first Ember prayer that "the Bishops may lay hands **suddenly** on no man, but faithfully and wisely make choice." In view of the incalculable spiritual benefits often gathered during a last illness, when many for the first time have leisure to examine themselves and their true position before God, we might well pray against a sudden death in the ordinary meaning of the word. But a sudden death, for example, on the battlefield, is not necessarily an unprepared death, and it is this latter that one is to fear. "Oh, spare me a little," says the penitent sinner, "that I may recover my strength before I go hence and am no more seen."

The new state of existence is a natural continuation of the old one, and when we reach the Other Side we shall be the same in character as before.

DR. ALFRED RUSSEL WALLACE.

THE GIFT OF "TONGUES."

MESSAGES IN AN UNKNOWN LANGUAGE.

In reply to a correspondent to the London "Times," who asked: "Do "controls" ever communicate in a language of which the medium has little or no knowledge," Mr. David Gow, the former editor of "Light" states:

There is a large number of such cases on record in the literature of psychical research and Spiritualism. My old friend Count Miyatovitch (whose death you have lately recorded) told me of several instances in which, on visiting mediums in London, he held long conversations in his own tongue, in French, and in German. A Croatian friend, Dr. Hinkovitch, whom the Count once took with him, had a talk with his departed mother in the Croatian tongue, which, if we accept the statement, is rather "a fortiori"—the language being so little known in this country. The medium was a relatively uneducated woman. Such instances are not numerous, but they occur.

THE MIRACLE OF SLEEP.

It is a fully admitted, although an absolutely unexplained fact that the regenerative quality of healthy sleep is something "sui generis," which no completeness of waking quiescence can rival or approach. A few moments of sleep—a mere blur across the field of consciousness—will sometimes bring a renovation which hours of lying down in darkness and silence would not yield. A mere bowing of the head on the breast, if consciousness ceases for a second or two, may change a man's outlook on the world. At such moments—and many persons, like myself can vouch for their reality—one feels that what has occurred in one's organism—alteration of blood-pressure, or whatever it may be—has been in some sense discontinuous; that there has been a break in the inward regime, amounting to much more than a mere brief ignoring of stimuli from without.—"Human Personality," by F. W. H. Myers.

SIR A. CONAN DOYLE.

LIVED ON SIXPENCE A DAY.

The "Morning Post" says that Sir Gilbert Parker, speaking at the unveiling of a tablet to the memory of Sir Arthur Conan Doyle, in the library of the Authors' Club, Whitehall Court, London, recently, threw light on Sir Arthur's early struggles when he lived on 6d. a day at Southsea.

His menu, he said, was: Tea, sugar, and Swiss milk, 1d.; bread, 2½d.; and 1-3rd lb. of bacon 2d.

Sometimes he would vary the bacon dish and have either two saveloys, fried fish, or a quarter of a tin of Chicago tinned meat, but he was always within the 6d. a day. He could not afford better. At one time Sir Arthur very nearly took the Queen's shilling.

Lord Dorell, Chairman of the Society of Authors, performed the unveiling ceremony in the presence of a large number of authors, most of whom were friends of Sir Arthur Conan Doyle.

Two of Sir Arthur's sons, Dennis and Adrian, were present, and one of them said after the ceremony: "I am sure my father was with us. I felt his presence very strongly."

GLASGOW SPIRITUALISTS.

3000 WITNESS CLAIRVOYANCE.

Remarkable interest was shown at the meeting of the Glasgow Association of Spiritualists held in the St. Andrews Hall, Glasgow, recently. The grand hall, which has a seating capacity of 3000, was crowded. The principal speaker was Mr. J. Arthur Findlay, author of "On the Edge of the Etheric," and his address was followed by a demonstration of clairvoyance by Mrs. Estelle Roberts, London, who for half-an-hour communicated spirit messages to seven people sitting in the gallery. Only one woman did not appear to understand the purport of the messages, but the medium brought home the spirit communications by relating instances which had happened recently in the woman's life. Most of the messages were from relatives assuring people in the hall that they were well.

Mr. Findlay, in his address, declared that everything in life was different to what it appeared to be. They had evidence that life continued after death. Death was just a change of appreciation. The world in which we lived was mental, and we only experienced the world from the point of view of imagination. When we died we changed our appreciation and experienced a higher range of vibrations because we thought in an etheric sense. The real world was made up of eight planes, in which the world was the centre or core.

There was no question, he said, that the Church must decide as to how it would move. If it remained with the old dogmas and creeds, fewer and fewer people would attend their services, while more and more would attend Spiritualist services. In time, he felt, there would be a large proportion of the population with mediumistic gifts, and they would have to be controlled and educated as to the use of their gifts.—"The Scotsman."

FACTS ABOUT SPIRITUALISM.

DO YOU KNOW?

That the Spiritualists' National Union, England, comprising nearly 600 churches, has a paying membership of over 14,000 people?

That the British Spiritualists' Lyceum Union, the adult school section, has a paying membership of over 12,000?

That, in addition, The Greater World Christian Spiritualists' League has nearly 300 churches enrolled?

That in addition to these organisations there are over 500 unattached Spiritualist churches in England?

That the International Spiritualists' Congress, which meets triennially, had representatives from over 38 countries at The Hague last year?

That the International Spiritualists' Federation has 14 countries in affiliation?

That it is computed that 200,000 people attend Sunday evening services in Great Britain, apart from week-day meetings?—The "Two Worlds."

DON'T FORGET!

Don't forget that you can help us a lot by looking through our revised Catalogue, and selecting whatever books you are in a position to buy. Supply your physical needs, by all means, but don't forget that you require mental and spiritual food as well!

THE KNOWN AND UNKNOWN UNIVERSE.

A CLERGYMAN ON GHOSTS.

"Do you believe in ghosts?" This challenging question, asked by the Rev. Leslie Wetherhead, the famous pastor and author, preaching in the Grosvenor Hall, Belfast, Ireland, raised smiles among members of the large congregation.

"I can hear you say, 'Don't be silly. Of course we don't,'" continued Mr. Weatherhead quietly, "but I would love to tell you three stories at 11 p.m. and send you into a cemetery while midnight struck, to see if your hair stood on end." This caused more pronounced laughter, which ended in abrupt silence when Mr. Weatherhead, leaning forward, answered his first question by an equally challenging "Of course you do."

ARE SCIENTISTS FOOLS?

Was Sir Oliver Lodge a fool, and were he and other scientific experts talking through their hats? "I have not the slightest doubt they are in touch with the departed," said Mr. Weatherhead.

These remarks were part of Mr. Weatherhead's explanation of what he described as an argument which had brought his mind into a place of peace and had taken all the terror out of life and death.

The discoveries of the scientists, he said, had made the universe rather a terrifying and overwhelming place, but if one looked through all the history of scientific discoveries—or revelations permitted by God—it would be found that physically, psychically, and spiritually God had never revealed anything until man was within sight of power to handle the situation created by the discovery. If that were not so there would be calamity that would scarcely bear thinking about. He did not say that man always handled wisely the discoveries of science, but he had the power to do so.

A GUARDED UNIVERSE.

That was because we lived in a "guarded" universe. If we did not the brain would collapse under the weight of the discoveries or we should be in the position of an express locomotive, speeding at 80 m.p.h., in charge of a child aged five.

Sir Oliver Lodge and others had reached the wall of the known universe, on which they had tapped and had heard a tap coming back. "But they cannot get over the wall, and they cannot make a hole in it," added Mr. Weatherhead. "The guardians say, 'Not yet.' Spiritualistic inquiry is slow not only because of superstition, but because it is hard to tune in the human heart to something it regards as uncanny. It is a 'guarded' universe." Jesus, he added, believed in that psychic universe.

Just as in the physical and psychic universe nothing ever broke through unless we were in a position to handle the situation involved, so it was in the spiritual universe.

"You say, 'I cannot understand this human life of ours,'" said Mr. Weatherhead. "'A good man loses his business, calamity falls on the best, and life is just bewildering, frightening, and overwhelming.' Nothing would be allowed to happen to you unless God knew that your resources in Him were such that you could handle that situation and bring a measure of good out of it greater than its measure of evil."

WHAT GOD WILLS AND WHAT HE ALLOWS.

He had found it of great help to distinguish between those things that God willed and that God

LADY SEGRAVE.

WIDOW AND HUSBAND MEET.

CONVINCING TALKS ACROSS THE GULF.

Lady Segrave, the widow of the world-famous speed king, claims to have established communication with the spirit of her late husband. "It is not easy to tell this story to the world," she says, "but I feel it is my duty to help others who have been through the sorrow of bereavement."

She confesses that before she got into touch with her husband "on the other side" that she was a broken-hearted woman.

Then she says she got proof of her husband's survival and Spiritualism removed all fear of death. It brought her peace and comfort in her hour of trial.

Lady Segrave describes in an article in "Psychic News" a seance at which a voice addressed her as "D—." Only my husband had ever called me by that nick-name."

Then followed other seances, of which she writes:—

It was full of evidence. It began with a message that proved conclusively it was my husband. Then followed so many details, names, incidents, the recalling of former conversations, that I knew beyond a shadow of a doubt, I had found my husband again. At the next voice seance my husband spoke to me again, and gave me some more evidence. It was obvious he had learned more about the methods of communication. He referred to a remarkable experience I had with another medium, a few days before, about which Mrs R— (the present medium) could not have known anything. One piece of evidence stands out in my memory. My husband again criticised my driving, reminding me of what he often used to say . . .

My next voice seance was again evidential. My husband referred to incidents that had happened in my house that day. No one present would have known anything about them. The whole of his conversation was very characteristic full of intimate details, so that I knew beyond doubt that it was he.

At every seance that followed, more and more evidence came to me. Once I asked permission to bring a friend, without mentioning his name. I wanted my husband to speak to Lord C—, one of his oldest friends. The conversation between them at the next seance was an intimate and natural one. My husband told him of things that even I did not know, and he called Lord C— by his Christian name, which no one else there knew. It was obviously a reunion of old friends.

allowed. He allowed sin—but did not intend it—because the alternative would be a race of mechanical people who could not go wrong. It was the same with what we called calamity. He did not believe that God intended the Cross. In that sense he did not believe that the Cross was the will of God, but the will of Judas and Pilate—an awful thing came out of men's evil minds. It would not be allowed unless God knew that Jesus by his attitude would turn the Cross into the greatest symbol of triumph the world had ever known.

The Book of the Year.

"ON THE EDGE OF THE ETHERIC,"
ENTHUSIASTICALLY ACCLAIMED BY THE PRESS.

TWENTY-THREE thousand copies of "On the Edge of the Etheric" were sold in less than six months. Sixty-five of the leading newspapers of Great Britain reviewed it most favorably, and the view has been expressed that "it marks the entrance to a new age of thought."



MR. J. ARTHUR FINDLAY, O.B.E.

The author, Mr. J. Arthur Findlay, O.B.E., is a chartered accountant and stockbroker, and until twelve years ago had no practical acquaintance with Spiritualism, his studies being solely connected with practical matters and physical science.

"When the pupil is ready, the teacher appears" was verified in his case, for on one Sunday night in Glasgow, when his wife was in a nursing home, Mr. Findlay was about to pass a Spiritualist Church but stepped inside as a matter of curiosity. He heard the preacher make such extraordinary claims with regard to communication with the departed that he asked him afterwards if it were possible to have any confirmation of his statements. The speaker said, "Certainly, and if you will meet me to-morrow night I shall take you to what we call a direct-voice seance. You will then have objective proof that what I have been telling you is true."

Mr. Findlay met the speaker at a street corner at the time arranged, and walked with him to the house of a Mr. Sloan, a direct-voice medium, where about twelve people were gathered. Mr. Findlay was quite unknown either to the man who introduced him or to anybody else present. During the seance a voice claiming to be that of his father

spoke giving his full name, and it referred to an incident which only his father, he himself, and one other person knew, the last-mentioned being on the other side of life. That was astonishing enough, but what was more surprising was that after his father had finished speaking the conversation was carried on by the other person who knew of the incident, who also gave his name. That was the beginning of a systematic and scientific investigation of the subject which lasted five years.

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Then, Mr. Findlay, being of a practical turn of mind, came to the conclusion that what was needed to convert the general public was a book that would make the phenomena understandable to those men in the street who had never been to a seance. He brings his fund of sound common-sense to the study of questions that had generally been regarded as elusive and abstruse, and his book certainly places psychical research on a firmer basis than many other treatises of the kind.

Briefly, he shows that physical matter is a very small part of the universe, and that it is reasonable to believe that life and mind exist outside the range of the physical as well as within. He explains how etheric voices are produced, gives incontestible evidence of their reality, and finally makes his deductions, showing how humanity is for ever pressing onwards through the physical and psychical to a far-off goal.

SOME PROOFS OF SURVIVAL.

In an interview given to the "International Psychic Gazette," Mr. Findlay, inter alia, gave some of the most striking evidence for survival that he had personally received. He said:

The most impressive experience I have ever had was when a lady friend of ours manifested who did not realise that she had already passed into the other world. She had died, after a long illness, from cancer, and I was at her funeral. About a week later, when we were not thinking of her at all, she came to us in a seance Sloan gave us at the rooms of the Glasgow Society for Psychical Research. Only our personal friends were present. It was a direct-voice seance.

First of all this lady's son, who had been killed in the war, spoke to my brother. He gave his name and said he was very happy because his mother was now with him. I said, "Is she here now with you?" and he replied, "Yes, but she does not recognise me yet?"

Then the lady herself came, giving us her full name, and asked us what had happened to her. I explained to her that she was now an inhabitant of the world of spirit, and did no longer live on earth. She said she could not understand that, and wanted to know where her husband was. She said, "Where is Will? Where is Will?" in a most emotional way. She seemed to be awaking from an unconscious condition, and kept repeating, "I am not dead; I am not dead." When I had convinced her that she was not now living

on the earth, she said, "Well, well, well!"

I said to her, "Do you not recognise who is standing beside you?" She replied, "No I see no one." Then her son said, "Mother cannot recognise me yet." Then the lady's father and brother spoke, telling me things I afterwards found to be correct, and the lady came again. I asked her, "Have you not seen Cecil?" (her son), and she replied, "No, where is he?" Then her voice suddenly changed from sadness to joy, and we heard her exclaim, "Oh, Cecil, my darling; my own darling boy!"

Then another voice said he was taking the lady away with him and that soon she would be all right.

We had known that lady well. She had had a horror at the thought of dying. Mr. Sloan, the medium, knew nothing at all about her.

* * * *

Mrs. Findlay then mentioned an interesting case proving survival as follows:

A young mother died and left behind her a child, a girl, when she was quite tiny. We interested ourselves in the child and got some friends to make a home for her and care for her. We had not spoken of this incident to anyone; there was no occasion. But within a year the mother came back to us at a seance of Sloan's and thanked us for having taken care of her child. She gave us her name and seemed glad to have an opportunity to express her gratitude.

Mr. Findlay, resuming, said:

My father had a great habit of coming up behind a person and giving him a friendly tap on the shoulder. Long after his passing, at one of Sloan's seances, I got just such a tap on my shoulder and heard a voice say, "Your father!" There was no mistaking my father's voice, for I had heard it on other occasions since his passing. Once he referred to a text of Scripture, giving me the book, chapter and verse, and said it had reference to his grave. I had no idea what this text might be, but on looking it up in the Bible found it was the text, chosen by my mother, which had been engraved on his tombstone.

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Speaking of the future of the Spiritualist movement, Mr. Findlay said that to-day, after all the investigations and testimonies of scientific men, there could be no doubt that psychical phenomena were real facts, but this knowledge was only gradually becoming appreciated by the public at large.

However, the people were becoming daily more and more interested, and their knowledge was surpassing that of the clergy who remained entrenched in their disdain of psychical experiences, though claiming that all divine revelations had been entrusted to their care. The facts, however, would tell in time and the day must come when divinity students would find psychical research among the subjects in the university curricula, and when churches would employ sensitives both for spiritual healing and trance utterances. And then mediums would come to be recognised as honest servants of society.

Orthodox science, Mr. Findlay says, has still got its head in the sands so far as psychical phenomena are concerned, and it might be many years before these were admitted to the region of recognised science, but he knew some leading scientists now attending seances on the quiet, it being stipulated that their names must not on any account be mentioned. Many scientists and clergymen, he

SPIRIT SAVES SUBMARINE.

DROWNED COMMANDER GIVES WARNING.

A strange story of a British submarine being saved by a dead man's warning was told at the Duchess Theatre, London, recently. After Mr. Clifford Bax, author of "The Rose Without a Thorn," the play then running at the theatre, had spoken on "Why I am a Buddhist," a man in the stalls asked whether Buddhism could explain the following incident:

During the war, a submarine sent on listening patrol to the German coast did not return when expected, and was written off as lost.

Six months later the second-in-command of another submarine at the same spot was looking through the periscope when he saw the officer commanding the submarine which did not return waving his arms from the surface of the sea.

The officer at the periscope shouted "There's McGrath!" They rose to the surface to go to his rescue, and as they advanced slowly on the surface they found they were making straight for a mine. Had they not received the warning the submarine would have been blown up. The man told a reporter that he had been in the Navy, and had been told of the incident by an officer high in command in the submarine service.—London "Daily Mail."

WHAT IS SCEPTICISM?

In recognition of his distinguished services towards the advancement of science, the Faraday Medal was presented to Sir Oliver Lodge at the Institution of Electrical Engineers about a month ago.

"I suppose this is the last medal I am likely to receive," said Sir Oliver, as he accepted the award. "I remember hearing Graham Bell come over with the first telephone and describe it," he added. "I remember the enthusiasm and scepticism it aroused, for there were sceptics in those days about the telephone. But then there are sceptics about everything. The word sceptic properly means one who looks into a thing, and I have no objection to that kind of scepticism."

said, are pursuing their studies secretly they are like Nicodemus who came to Jesus by night; they seem to be afraid their reputations will suffer if they are known to give any countenance to what is not orthodox, but all in good time they will become convinced of the Truth, and then their present hesitancy will disappear.

Mr. Findlay was one of the Founders of the Glasgow Society for Psychical Research.

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.

THE NUTSHELL PAGE.

A Sign of the Times.—The wide appeal of the religious side of Spiritualism is nowhere better demonstrated than by the crowds which gather at the services conducted by the Marylebone Association at the Queen's Hall, London. That it has been possible to continue these services without a break, Sunday after Sunday, for close on two years, and to attract audiences from one thousand to fifteen hundred, and on special occasions up to two thousand, is a fact which should impress the public.—“Light.”

How Controls Work.—Communicators have to conform to the mentality of those through whom they communicate, using the apperceptions and expressions familiar to the medium. It is not quite as simple a matter as it appears. “The voice which addresses you to-night is not the voice of one, but of many”—“Power” Mrs. Meurig Morris' control once said.

Was it Telepathy?—One evening in 1916 I was riding in a tramcar when suddenly I felt a sharp pain in my heart and a feeling of suffocation came over me. Getting off the car I struggled home somehow, fighting this terrible feeling which was over me. On reaching home I exclaimed to my daughter, “I am dying, I am dying.” Then I hastened to add, “No, not me, someone else is passing away.” Two days later I had news that my husband had been stabbed to the heart out in Siam.—F. R. in “Beyond.”

A “Howler” in Classics.—Examiner, “Translate ‘Der Geist ist willig, aber das Fleisch ist schwach’ (Matt. 26, 41 ‘The spirit indeed is willing, but the flesh is weak.’) College boy's version,” “The ghost is ready, but the meat is tender.”—“National Spiritualist.”

Christians and the Occult.—“It behoves Christians to be careful how they reject stories of the occult, lest they involve themselves in a denial of some of the vital truths upon which their own creed is based. I think we have every right to examine stories of the occult, and to submit them to the closest examination. If fraud, hallucination, or superstition is at the bottom of the matter, the sooner an exposure is made the better for everyone concerned. If, on the other hand, the case is authentic, why shrink from the facts?”—Ven. G. M. MacDermott, Archdeacon of Norwich.

Jewish Interest.—The Very Rev. Dr. Moses Gaster late Chief Rabbi of the Sephardim delivered a lecture on “The Spiritual Aspect of Life according to Jewish Teaching” in the Armitage Hall, London, W.1, recently. Rabbi Dr. Silverstone presided and the meeting was organised by the Jewish Society for Psychic Research.

Origin of Spiritualism in France.—A lecture was given the other day to the French Academy of Inscriptions and Belles-Lettres, on the origins of Spiritualism in France. Therein it was stated that “Spiritualist magnetisers” existed in that country from the year 1818, who claimed to have relations with angels. In January, 1846, Angelique Cottin, a young woman, practised table-turning in Paris, that is to say, about two years before the Fox Sisters' manifestations began in America.—“International Psychic Gazette.”

Central Spiritualist Bureau.—An effort is being made to unite the local forces of Spiritualism by establishing a central headquarters in Manchester. It is hoped to take over premises within 50 yards of Deansgate, where there will be accommodation for a reference library, lending library, reading and seance rooms, which will be used as a central bureau for the Spiritualists' National Union, the British Spiritualists' Lyceum Union, and the Britten Memorial.—“Evening Chronicle.”

Uncontrovertible Evidence.—Dr. Ashburner (one of the Queen's physicians) says, “I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come to me.”

Sir William Crookes and the Home Circle.—“The strength of Spiritualism in this country rests upon the fact that there are thousands of homes in which one or more members of the family are mediums, and in which regular services are held week by week for communication with the Spirit World.”

Sir Oliver Lodge on Mediumship.—“Physiological response to stimulus from another mind: that is what mediumship is; but whether it is a real faculty or not is a question of evidence.”

Spiritualists are not Uncritical.—There is no justification for saying that Spiritualists are uncritical. The truth is the exact opposite. It can be confidently stated that they are on the whole much more critical than the average Churchman, and that the psychic and spiritual phenomena of the present day are more scientifically evidenced than those of New Testament times. The sooner the Church recognises that the objective psychic phenomena termed Spiritualism are fundamental to Christianity—with its visions and apparitions, its voices and messages, and its evidence of human survival—the better. The lack of this recognition and this knowledge constitutes a grave menace to the Church at the present day.—Rev. Charles L. Tweedale.

Character Culture.—Advanced Spiritualists are not concerned about the facts of survival; they are chiefly concerned in creating something worthy of survival. Their process of attainment is through truthful knowledge.

Lip Profession of Faith.—“I believe . . . in the Communion of Saints.” This article of belief is recited by the whole congregation at every daily service (except Holy Communion) of the Church of England. If they do, why do they reject the teachings of Spiritualism “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.” S. Matt. 15-8.

Spiritualism Broadcasted.—According to a contemporary, two Spiritualist addresses by the Rev. M. Beversluis have been broadcast throughout Holland by wireless.

Spiritualism and Christianity.—“The teachings of Spiritualism are essentially the teachings of Christ. Through Spiritualism men and women the world over are being reached and brought into God's work—people who, otherwise, would never be claimed by the orthodox church.”—Correspondent in the “Sunderland Echo.”

Spiritualism v. Superstition.—A wave of superstition is said to be spreading over America, and fortune-tellers of every type are making the best of it. As often pointed out, the best corrective to all superstition is a sane Spiritualism, and it is well to know that this type of Spiritualism is so firmly planted overseas.—“Two Worlds.”

“On the Edge of the Etheric.”—“The hall was packed to suffocation, many people standing,” says the Ilford “Recorder,” describing a recent meeting of the Ilford (Eng.) Psychic Research Society, which was addressed by Mr. J. Arthur Findlay, who lectured on his popular book and its message to the world. “Death,” he concluded, “is but a bend in the road.”

We are all Entitled to our View.—Writing in the “Sunderland Echo,” the Rev. Charles L. Tweedale says: “Spiritualistic phenomena are fundamental to Christianity, and every argument used against them is an argument against Christianity.”

Spirit Influences.—If the gods (spirits) have determined about me and about the things which must happen to me, they have determined well, for it is not easy even to imagine a spirit without foresight. They would never think of doing me harm.—Juvenal, 60 A.D.

Mediumship is not Fortune-telling.—Mediumship is not fortune-telling in any sense of the word. It is God's greatest and most valuable gift to man. It opens the avenues of communication between man on the earth plane and man in the spirit world. It removes all fear of death, and makes possible the reception of messages of comfort from loved ones, and counsel and advice from wise and advanced spirits in the spirit world.—The “Two Worlds.”

A Psychological Encyclopedia.—Dr. Nandor Fodor, has compiled an Encyclopedia of Spiritualism and Psychical Science, the manuscript of which has been read and highly commended by Mr. David Gow, of “Light,” Miss Estelle Stead and others. It has not yet been printed, but when available should be a valuable work of reference.

Wilberforce and Animal Survival.—The late Archdeacon Wilberforce (who in his earlier years occasionally sent articles to “Light”) was a strong believer in animal survival. One day Sir John Hare, the famous actor, who had lost his favorite dog, asked the Archdeacon whether he believed that dogs had a hereafter. The Archdeacon replied that he certainly did. “Then,” said Sir John, “I shall meet my dog again?” “Undoubtedly, if you are good enough,” replied the Archdeacon, who was not without a sense of humour.—“Light.”

Spiritualism and the Church.

VIEWS OF VARIOUS AUTHORITIES.

By R. C. KEAST, Sydney.

THROUGHOUT Western civilisation to-day two powerful forces are in operation, each of which authoritatively claims to embody and expound a revelation of superlative interest and importance—a revelation relating to humanity's spiritual and eternal welfare. These two forces are Spiritualism and the Church, and in view of their respective claims, it may prove instructive to examine the credentials of each, and to endeavour to reach definite conclusions concerning them.

At the outset, it is well to remember that, strictly speaking, Spiritualism in excelsis is a system of philosophy, while the Church, on the other hand, is or embodies a system of religion. The writer, of course, is perfectly cognizant of the fact that there is in existence, especially in America and England, a very definite Spiritualistic movement which has resolved itself into what is, in effect, another Church. Particularly in America, an organization, with ordained ministers, has emerged, which is an obvious imitation of what is usually and universally designated the Church.

In this regard, while conscious of, and sympathetic towards, the motives prompting such action, the writer heartily endorses the views of Sir Oliver Lodge, who states: ". . . for the most part, those Spiritualists who hold aloof from religious services and seek to found a religion of their own, have been repelled not by the genuine essence of Christianity, but by superimposed ecclesiasticism and dogma, and other forms of human organization. I think they are unwise."

SPIRITUALISM AS THE BASIS OF ALL RELIGIONS.

The London Spiritualist Alliance, which of well-known societies, is assuredly one of the most respected and enlightened Spiritualistic centres in the world, supports this attitude. It will be remembered that the London Spiritualist Alliance was founded largely through the indefatigable labours of the Rev. W. Stainton Moses, M.A., while Sir Arthur Conan Doyle, also, was for years its President. This is, too, one of the few Spiritualistic societies with which Sir Oliver Lodge has frankly associated himself. Now in many published statements the London Spiritualist Alliance, through its President, Dr. Robert Fielding-Ould, M.A., has averred that its members regard psychical and Spiritualistic phenomena as "the preamble of all religions, and not in themselves the basis for a new religion."

The same attitude is adopted by another great Spiritualistic centre, the British College of Psychic Science—through which several distinguished English scientists have manifested an intelligent interest in Spiritualistic research. In a recent address, the talented Principal of this College, Mrs. P. Champion de Crespigny—whose evidence latterly given in a London Court in support of Mrs. Meurig Morris, the gifted English medium, was so impressive—said: "I do not regard Spiritualism as a religion. It is a foundation of all religions."

One recalls too, in this connection the words of one of the noblest of English Spiritualistic pioneers

Mr. F. W. H. Myers, M.A., who wrote: "I altogether dissent from the conversion into a sectarian creed of what should be a branch of scientific inquiry;" while Dr. Alfred Russel Wallace, also wrote: "Spiritualism is an experimental science ."

SPIRITUALISM A SCIENCE AND A PHILOSOPHY.

With these and similar statements the writer is in perfect accord. The Higher Spiritualism is a science and a philosophy, not a religion; and as such, needs home-circles, evolved mediums, seance rooms, lecture-halls, lyceums, academies, libraries, cultured exponents, but not churches. There are already too many religions in the world, too many churches, and certainly too much theology. The writer, therefore, finds himself in agreement with that gifted poetess and Spiritualist, Ella Wheeler Wilcox, when she wrote:

So many gods! so many creeds!
So many paths that wind and wind!
While just the art of being kind
Is all the sad world needs.

Now, as already stated, and as is generally known, both Spiritualism and the Church claim to be in possession of supremely important knowledge relating to the spiritual universe, and the continuity of personal existence, for, as Plutarch states, "The hope of immortality and the hope of existence is the most venerable and the mightiest of all affections."

Spiritualism, basing its claims upon contemporary scientific research, derives its authoritative statements from proof afforded by the 20th century. The Church, contemptuously disregarding these modern avenues of knowledge, draws its inspiration from, and is guided by information supplied by documents and manuscripts, written by not particularly enlightened men, many of whom lived nearly 2,000 years ago, in a not conspicuously intellectual age. Spiritualism, in making its great affirmations, offers, therefore as its credentials, modern research; the Church quotes ancient authority. Spiritualism, in its statements, is supported by distinguished scientists; the Church by the Church Fathers.

THE ENLIGHTENMENT OF HUMANITY.

It is, however, becoming increasingly evident that humanity is now so enlightened that it does not regard as satisfactory evidence of spiritual realities, mere authoritative and oracular utterances, one of whose chief merits seems to be that they are hoary with age. The humanity of the 20th century—or at least that substantial section known as Western civilization demands **modern proof** that the teachings of the Church embody the Truth. And it is because such proof cannot be given by ecclesiastics, that orthodox religion, that the Church, has ceased to appeal to an ever increasing number of earnest intelligent people.

As Sir Oliver Lodge pertinently remarks: "At the present time, there is a real demand for truth and reality. People do not wish to be in ignorance about higher things, or uninformed about the destiny of man. But if they have to depend entirely

on the inspiration of the past, if there is no living spirit active and alert to-day, if inspiration has ceased, and truth has to be dug out of ancient documents—with no other vital channels open—then numbers will drift away, some to Materialism, some to Spiritualism.”

The Rev. Charles Tweedale, F.R.A.S., one of the few enlightened clerics of contemporary religion, endorses Sir Oliver's strictures in the following words: “The outcome is a humiliating situation, for if any seeker goes to the accredited exponents of religion, and asks for objective evidence of the present-day existence of . . . spiritual beings or (a) spirit world . . . he finds, to his astonishment, that the accredited ministers of the Churches are, as a body, and in their official capacity, unable to give him any proof whatsoever.”

Even assuming that the Church has at least some justification for drawing its inspiration primarily, if not exclusively, from ancient sources, a careful and critical study of early Christianity discloses the startling, yet salutary and significant fact, that many of the beliefs, practices and teachings of the primitive Christian religionists were a remarkable anticipation of those of modern Spiritualism. As the Rev. Arthur Chambers, M.A., states: “Do you know that you cannot really accept the statements of the Bible, without believing in Spiritualism?”

THE UGLY SHADOW OF WESTERN THEOLOGY.

It is, in fact, only since the advent of priestcraft and theology that the supremely rational and beautiful teachings of Jesus have become overlaid by disfiguring excrescences and misleading doctrines and dogmas. As Mr. Chambers again states: “. . . the ugly shadows of Western theology have obscured the light of God;” while Professor S. Angus writes: “After the first creative outburst, Christianity yielded more and more to the unscientific outlook, and readily adopted current superstitions.”

It must, of course, be rendered perfectly clear that the teaching of the Higher Spiritualism—the writer is not concerned with its other phases—differs profoundly from the Church in regard to the unique personality of Jesus. To Spiritualists, Jesus was simply the loveliest and loftiest spirit who has ever become incarnate. He was the perfect embodiment of humanity—God's ideal man. Spiritualists, therefore, are in complete accord with that distinguished Egyptologist, Mr. Arthur Weigall, who recently wrote: “Brief as was the time of His ministry, and meagre and garbled as are the accounts of it which have come down to us, the character of Jesus stands as the most God-like in history, while His teaching, delivered in the First Century, A.D., is such as to satisfy both the demands of the highest intellects, and the aspirations of the most cultured minds of the Twentieth Century. But around this historic figure, a mass of pagan legends and a great theological structure grew up, and to-day these have to be removed . . .” And the Higher Spiritualism is ceaselessly urging the Church to take heed, and thus arrest its further decline.

OFFICIAL SCIENCE AND SPIRITUALISM.

Dr. R. J. Tillyard, F.R.S., recently stated that official science could only disregard the evidence and importance of the phenomena of Spiritualism at the very peril of its own existence, and the Rev. Charles Tweedale is similarly outspoken in regard to the Church, for he, too, writes in reference to Spiritualistic phenomena: “. . . while they do not of themselves constitute a religion, they are funda-

mentally associated with all revealed religion, and no system of religion, based on revelation, can continue to live and ignore them.”

Dean Inge has referred to Spiritualism as being merely the recrudescence of superstition, while the Bishop of London has stated that he is opposed to Spiritualistic research because mediums are employed, and because the alleged communications from the spiritual world are either fraudulent or susceptible of other explanation.

Many of the clergy, of course, are inclined to regard Spiritualism as a kind of rival religious organization, and its mediums as usurpers of their own exclusive domain. One would refer Dean Inge to another of the prelates of the Church, the Rev. Norman Maclean, D.D., who recently in Edinburgh advised a large congregation to study some of the beautiful literature of Spiritualism; while yet another clergyman, the Rev. Frederic C. Spurr, writes: “The Spiritualistic movement is a challenge to the Church to recover the full Christian teaching about the future life. The traditional dogmas of heaven and hell have entirely lost their hold upon thinking people. Why? Because the forms in which they are clothed do not, in any way, fit the inner realities.” They, with other dogmas, are too obviously but barbarous relics of theological superstition.

The Bishop of London, also, would do well to ponder another frank and refreshing statement by Mr. Spurr, who again writes: “Communications do come, at times, from the other side. It is not a question of hypothesis; it is a question of fact. When the heaviest allowance has been made for fraud and mistake, the assured residuum is so overwhelming that it is fatuous to deny it.” And what of the mediums whom this Anglican dignitary, and many others, distrust? Is it not possible that such human channels of communication are just as necessary, just as important and just as reliable, as the clergy themselves?

THE APOSTLES PSYCHICALLY ENDOWED.

Sir Arthur Conan Doyle has suggested that Jesus chose his disciples, not because they were, or would become, good theologians or ecclesiastics, but simply because they were psychically endowed, and were thus excellent mediums. Jesus, as a matter of fact, was not at all concerned about a church and a priesthood. His various experiences and encounters with those of his own race were doubtless to him an enduring lesson. And so, as that rare and singularly enlightened Australian theologian, Professor Angus, states: “The Divine Master recognised among His followers, disciples and teachers, apostles, prophets and cross-bearers, but no priests; and the priest, in the course of Christian history, has taken an ample revenge for having been so slighted.”

For too long has the Church been the sole custodian of the spiritual world. For too long has the Church constituted itself the sole trustee of personal immortality. For too long has the Church enshrouded the grave in gloom, and the life beyond in uncertainty. In walking by a Sydney suburban cemetery recently, the writer saw many elaborate graves and imposing tombstones, many of which contained epitaphs permeated with the spirit of pathetic vagueness or of unutterable sadness; while in the centre of this mournful assemblage of misdirected art was an unpretentious grave, covered with green grass and wild-flowers, and containing only a small wooden cross, on which was printed the solitary but expressive word “Dawn.” Surely the latter conception of death and the grave is that which more nearly approximates the truth.

The Rev. Arthur Chambers—with whom, since his decease, the writer has had frequent conversations—may well write, when on earth: "What mean the skulls and crossbones on Christian tombstones; the broken columns; the funeral urns; the epitaphs eloquent on death, but significantly silent on life? What mean the black clothes, and the other gloomy symbols of pagan despair? What mean these religious services in which figure black altar-frontals, and the monotonous chanting of dismal dirges and requiems by sombrely-vested priests? What means the custom of speaking of the departed as if they did not exist?" Yes, with the march of progress, humanity is becoming enlightened, and will no longer be satisfied with sombre practices, pious platitudes and vague innuendoes concerning spiritual realities.

For centuries the Church sedulously endeavoured to arrest the imposing progress of science. Spiritualism, soon after its advent, recognised in science a potential ally, and in consequence, the history of Spiritualism has been enriched and ennobled by the names of many of the illustrious sons of science. With what result? As Dr. J. M. Peebles, M.A.,—another former cleric states: "Verily, science and Spiritualism shake hands across the once dreaded chasm—death."

THE PHILOSOPHY OF ALL PHILOSOPHIES.

And Spiritualism, like science, has come to stay, and just as science has survived the hostility of the Church, so, too, will Spiritualism. In the course of time, Spiritualism will assuredly become, as it is now in process of becoming, a recognised and respected branch of official science.

But, Spiritualism will also become, and that in the near future, a great philosophy—the philosophy of all philosophies. Its contribution towards religion and towards the Church will then be gladly acknowledged, for as that scholarly divine, Professor G. Henslow, states: "We must not only have mental, but **objective evidence** of the survival of the human personality. The solution of this problem seems to be vital to the continued well-being of the Christian Church; and therefore the best friends the Church possesses to-day are those who, for the time being, may be derided, but are nevertheless working assiduously to supply the unanswerable demonstrative **proofs** which will hurl the Materialist from his pedestal, and give a new and irresistible impulse to the spread of spiritual truths."

OUR SACRIFICING BOOK SALE.

The attention of readers is directed to our full-page Sacrificing Sale of standard and other attractive works to be found elsewhere in this issue.

It is seldom such an offer is available, and is the outcome of the phenomenal economic conditions through which the community is passing.

The Sale will extend throughout the present month, and will doubtless be taken advantage of by many of those who value such an opportunity of procuring an excellent Psychic Library at a particularly low cost.

Early Passing to the Light.—"Yet why should I call it sad—to die young? Often I wonder whether that is not the happiest thing of all. To be given just a little taste of the world, with its joys and its sorrows, its loveliness and its dimness, and then a passing out into the Light. I think that such a passing is only sad for those who are left behind. For the one taken it must surely be all brightness and joy. . . ." "The Lady Asphodel," by Cecil Adair.

CHURCH OF SCOTLAND AND SPIRITUALISM.

PETITION FOR INQUIRY REJECTED.

An effort to get the General Assembly of the Church of Scotland, at their sitting at Edinburgh, to appoint a committee to consider the attitude of the Church towards Spiritualism was made in June last, by the Rev. W. A. Reid, of Glasgow.

Mr. Reid, who has raised the question on several occasions, presented a petition asking the Assembly to make "some clear pronouncement"—that should hasten a revival of spirit communion and the exercise of spiritual gifts within the Church, as practised by our Lord and His early disciples." Spiritualism, he said, was an admirable ally of the Church.

The Rev. Dr. John White moved that the Assembly receive the petition, but said he believed that no useful purpose would be served by a fresh investigation. The subject was raised by Mr. Reid in 1920 and closely inquired into by a special committee for two years.

Dr. White's motion was carried without discussion.—"The Daily Mail."

TRANSITION OF COUNT MIYATOVITCH.

DIPLOMATIST AND SPIRITUALIST.

The transition of Count Cheddo Miyatovitch, which occurred at a London nursing home on the 14th May, marks the passing of a charming man and a brilliant diplomat. The Count was 90 years of age. He was three times Serbian Minister to Great Britain, and one time the Chancellor of the Exchequer for Serbia, whilst he numbered many of the crowned heads of Europe amongst his friends. He was a convinced Spiritualist, and had lectured for the Movement both in London and the provinces. Many of our readers will recall his association with W. T. Stead at the time of the assassination of King Carol and Queen Draga, which event was foretold at a seance in London. Count Miyatovitch had known many of the leading statesmen of his time, and was a personal friend of Prince Bismark.—"Two Worlds."

SPIRITUALISM AND THE LAW.

Mr. Justice McCardie in his summing-up in the Meurig Morris libel action expressed a perfectly understandable dislike of the case because it touched "the very gravities of life and death." These matters are best left outside the Law Courts, for the law, wise and powerful though it be, cannot give a man or woman exact guidance on his or her personal faith. It cannot weigh a belief in the balance and judge it to be sufficient or insufficient for the needs of any particular person. The trouble is that Spiritualism appears to afford comparatively numerous opportunities for unscrupulous people to prey on the credulity of others and enrich themselves by cruel deception in the practice of alleged mediumship. That is not to say, however, that it must therefore be condemned as a religious belief.—"Edinburgh Evening News."

A Discriminating Reviewer.—"When men of the scientific standing of Sir William Crookes, Alfred Russel Wallace and Sir Oliver Lodge assert their belief in a spiritual world and in communication with those who have passed thereto, plain laymen cannot afford to dismiss the whole subject with an arrogant and incredulous shrug of the shoulder."—"Ottawa Journal."

Bernard Shaw, St. Joan and Spiritualism.

SPIRITUAL PHILOSOPHY ON THE MELBOURNE STAGE.

By E. STANLEY BROOKES, A.Eloc.M.S.V., Melbourne.

THE Epilogue in Shaw's Saint Joan proves that he has a thorough working knowledge of the Psychic and Occult laws, particularly regarding some phases of life after death. Those who knew most concerning death, also knew that death being inevitable, should be welcomed rather than feared, and Shaw in the Epilogue demonstrates fairly correctly the naturalness of life in the Beyond.

This part of the play opens with the King of France reading in his bedchamber, twenty-five years after the burning of The Maid; most of the characters who take part in this remarkable scene are dead, but materialise for the purpose of being present on the anniversary of the burning of Joan. The first thing to attract our attention is that, with one or two exceptions, each retain their particular characteristics, so much so, that we would not gather from the general atmosphere that they were "down among the dead men."

Joan speaks to "Charlie" just as when she was on earth, and when he asks her if she is really dead, Shaw makes her speak a positive truth when she replies: "As dead as anybody ever is! I am out of the body," thus implying that to be separated from one's body does not necessarily mean that one is dead. Soon after this Shaw touches on a point that I have frequently stressed; the King asks Joan "if it hurt much when being burned?" to which she replied: "I can't remember very well, I think it did at first, but then it all got mixed up and I was not in my right mind until I was free of the body." This statement, I have every solemn reason to believe to be in harmony with fact.

* * * * *

I estimate that during my twelve years study regarding the Higher Spiritualism (of which we have little in Australia, we being mostly phenomena-hunters) I have had the pleasure (and sometimes pain) of speaking with almost three hundred entities dwelling in the Beyond—and beyond the Beyond. I have been told many times by those who claimed to have been burnt to death; tortured to death by the Inquisition (and those put to death by the Protestants also), thrown by Romans to the lions, hanged for crimes for which they were innocent, etc., that (in most cases) their sufferings were comparatively slight, that they heard or saw protecting forces near them, and that their senses were rendered senseless, or that death came very quickly. This is probably the explanation of Joan's statement.

I have frequently been impressed that those who were innocent, and those who died for the sake of their principles (wrong or otherwise) most of them died a painless death, but that those who were put to death because of their frightful crimes, their deaths were usually terrible indeed. The materialised Joan is just the same, and I have had many unique opportunities to observe that death makes usually not the slightest difference to personality or characteristics, because I have found the disembodied who were liars, murderers, etc., just the same after death as while on the earth.

Regarding this aspect, I must state that the human being has not yet been born (and never will be born) who has the power to absolve us from our sins. This "saving" business is purely a matter of individual spiritual evolution, and no one but ourselves can do this for us. Cauchen knew that the Church had excommunicated him, but Joan knew very little concerning herself since her death. This point is illustrated further by my father telling me that he was "asleep" for fully six months (according to our time); but a former Lord Mayor of Melbourne told me that he was at his own funeral, heard the remarks passed concerning himself, and was unhappy only because of the grief of those who mourned him.

* * * * *

I do not know of anything so filled with life as death is! As a rule we are the same when we pass over; Shaw indicates this clearly through Stegumber. When he ran out after witnessing the burning of Joan, he cried out that he would hang himself, thereby showing that he was on the verge of madness (no one is quite sane who kills either himself or others), and when he joins the gathering in the King's bedchamber, he introduces himself by stating that "he is not in his right mind, perhaps." Here we observe that as he truly repented before his death for his part in the burning of Joan, he is not suffering the torments of hell, but is loved and is "doing a little good to those around him."

In the case of Duneis we have an instance of what is scientifically described as "the projection of the Astral Body." In answer to Joan's question he says: "I am not dead. My body is very comfortable in bed asleep at Chateaudin, but my spirit is called here by yours." This aspect of Spiritualism or Occult science is well known, and it is very clearly expounded in that remarkable book, "The Projection of the Astral Body," by Muldoon and Carrington.

Shaw speaks truly indeed when he makes Cauchen say: "that the world is saved neither by its priests nor its soldiers" I would say that the World will be saved by its thinkers. The soldier tells the party that he has a "day off from Hell" Shaw has certainly "put one over" me here.

* * * * *

An interesting point is revealed when Joan asks Stegumber if he thinks she is the one who was burned, to which he answers: "Oh no, not you, she was burned to a cinder!" He did not see how Joan under those circumstances could come to life again. Can the Church explain the Resurrection of the Body under similar circumstances?

It is very curious, but very true, that the majority of the dead do not know that they are dead! On more than one occasion I have had the strange experience of conversing with a friend whom I did not know had passed over, and, stranger still, he did not know what had happened to him—that he was dead! Death is a matter of only a second or two at times, and under these circumstances, how can one know (especially when most of us know nothing of death) what has happened to us?

Shaw proves again that he knows something of life after death when his Soldier from Hell says: "Well, what do they all amount to, these kings, captains, bishops and lawyers? They just leave you in the ditch to bleed to death; and the next thing is, you meet them down there, for all the airs they give themselves." The pleasures of Death are wonderful indeed, but the Hell of it is terrible indeed also. One of the greatest Hells is that when we pass over, we are stripped of all the cloaks and coverings we have used here, and our true selves are visible to all the millions of other souls, and many a king, pope, president and chief will find it necessary to serve at the feet of their meanest servant and slave. If this will not be Hell enough for some of us, we are unreasonably hard to please.

"SPIRIT PAINTING" IN SHEFFIELD.

MEDIUM CLAIMS GUIDANCE OF 1557 ARTIST.

A medium, who claimed to be controlled by an Italian artist, Signor Mantray, who lived in 1557, attended a meeting of the Sheffield Society for Psychic Research recently, says the "Sheffield Independent."

The medium, Mrs. Walter Gilbert, of Derby, in the course of painting a tapestry design before the eyes of the audience, gave a message to the effect that when Mantray died "his work was not finished." The medium was found to have artistic gifts which were developed through the spirit.

Mrs. Gilbert was seen to be going "under control," and she constantly massaged her arm as though suffering from cramp. Then she started mixing colours, and on a large sheet of black paper, totally devoid of any guiding lines, set to work painting in various colours.

As the work proceeded it had to be allowed to dry before the next stage could be carried forward, but in the end a remarkable tapestry design had been transferred to the paper, which could scarcely have been completed in the time in an ordinary way.

This was signed "Mantray" and bore the date "27 June, 1557."

In between times Mrs. Gilbert gave a number of messages, some of which were advice as to the use of certain herbs, together with how they should be mixed and taken for various ailments. In all some 36 of these messages were given during the evening.

Mrs. Gilbert claimed to have no knowledge of art until she became a Spiritualist seven years ago, and since then she has been doing these designs when "under control." She had had no artistic training but was formerly a nurse.

BOWLED OUT!

At Paris a lady consulted a clairvoyant, who said to her that her husband, the leader of an orchestra, was carrying on an intrigue with a pianist. The lady knew nothing about it, but she made inquiries, found it was true, and reproached her husband. The latter instituted proceedings in the Courts against the clairvoyant, whom the judges acquitted, saying:—"This man has committed no offence, for he described exactly what was taking place. The fault was entirely that of the unfaithful husband."

PSYCHIC PHOTOGRAPHY.

MARVELS OF THE INFRA-RED RAYS.

In the scientific work by the "Metapsychikalisches Institut" in Berlin startling results of tremendous importance have been attained. Not only have been obtained there genuine test objects of occult origin possessing structural peculiarities impossible to duplicate under any trick conditions; not only is that Institute the first to work out a method of filming sittings in absolute darkness; but also the first to obtain and possess actual photographic films of clairvoyant manifestation, which provide—even for the man who declares that he will believe only what he sees—the actual, incontrovertible, scientific ocular proof of spirit manifestation. This has been done there—so much is accomplished fact—but it is only a small part of what the Institute is capable of accomplishing.—"National Spiritualist."

LIMITED VISION.

The trouble with most of us is that we are not trained to enjoy with all our senses—not only eye, tongue, nose, ear and touch—but also with our spiritual sense. "The natural man understandeth not the things of the Spirit because they are spiritually discerned":

The Spring blew trumpets of colour,
Her green sang in my brain;
I saw a blind man groping—
"Tap-tap" with his cane.

I pitied him in his blindness;
But can I boast that I see?
Perhaps there walks a spirit
Close by who pities me!

A spirit who hears me tapping,
The five-sensed cane of the mind;
Amid such unknown glories
I may be worse than blind.

ANON.

An Hour in the After Life.

"Christmas and the Southland. I call upon the subconscious and there unrolls before my vision the record of one of the strangest experiences that ever came to mortal man."

In this delightful and informative little book, the author, Mr. Edward C. Randall, has not only given us a charming Christmas story, but has described an actual astral adventure that he experienced one Christmas Eve. He says:

"It has taken me thirty years to find courage to tell the world that I had in astral projection once entered the next state, mingled with the living dead and in a normal condition heard the voice of a messenger from One once called the Master."

The nature of the etheric body, and its life in the Beyond, both in sleep and after death, and the Spirit Ministry, is simply and lucidly explained. Nothing better than "An Hour in the After Life" could be chosen to put into the hands of one whom we desire to interest for the first time in the Spiritualistic philosophy.

The book may be obtained at the "Harbinger of Light" office. Price 3/6, postage 2d.

The Wheel of Fate.—Rarely a month goes by in which one does not hear of some new effort to build a Spiritualist Church. The small meeting halls, rented from a local landlord, have been over-crowded. New Spiritualist Churches are being erected in front streets. To-day there are a number of Spiritualist Societies installed in buildings which formerly belonged to some orthodox church. Many have bought old church property in preference to erecting a new building, and from pulpits where formerly denunciations of Spiritualism were preached, this new movement is itself now being expounded. How dramatic is the turn of the wheel of fate!—"Two Worlds."

It Happened to Me.

ACTUAL PERSONAL EXPERIENCES.

By LILA SHEEHAN in the "Occult Review."

I

It was during the Boer War. Reading a placard of the arrival of a clairvoyant, who would hold a seance, I persuaded a friend to accompany me. He agreed, on condition that I did not myself participate in the demonstrations.

The hall was packed, the atmosphere seemed tragic, the woman was in a trance. We tiptoed in and sat at the very end of the back seats. I sat thrilled, as several persons, one after the other, stood up and owned, through the medium's descriptions and messages, their dear dead. "How wonderful!" I whispered. "Rats!" said my friend. "These persons are paid to stand up and own the spirits." At that moment the medium said: "I see the spirit of an old lady standing near someone in the back seats. She has a rosary in her hand. She has a message to give to Lila Sheehan. Will the lady acknowledge her by holding up her hand and receiving the message?"

I was on the point of holding up my hand when my friend caught it and hauled me out of the room. "But I am sure that was my mother," I exclaimed, not knowing then that my dear mother, thousands of miles away, had just died. Weeks after, I got that very message and a rosary through the post from my sister. "Before mother died," she wrote, "she gave me this message for you: 'When I am laid out, take this rosary off my cold hands and send it to Lila. Ask her to say the prayer sometimes for my sake.'" No one outside the family knew that I had shirked using that particular rosary.

II

I was married when quite young, and my husband and I went to a small military station abroad. Every day of my life there I sat on the garden verandah in one particular deck-chair, the nurse, with my baby, seated on a bench opposite. One evening I came out as usual to sit in my own chair, when some psychic force guided me away from that chair and I found myself seated in one I had never sat in before.

Presently my little kitten came out and went to the usual seat. I looked on, amused at her antics, as, with arched back, she hissed angrily at what I thought was nothing but her own shadow.

I called my husband to come out and watch the fun. He came out, hurriedly pushed the kitten aside, and looked over the back of the chair. A huge cobra raised his head defiantly. "Good God," my husband cried, "it's a cobra! Fetch my gun!" He shot it. The bite of a cobra means death.

III

One night recently, in a London hotel, on retiring to sleep I put out the light and got into bed, when some mysterious force impelled me to get out again. First I turned a deaf ear, saying to myself, "I have only one match and I can't waste it for nothing." Suddenly I heard within me a voice saying, "Isn't your life worth a match? Get up." I got up, still sceptical and unwilling, and decided to sit and read. I knelt before the gas fire and

struck a match to light it, when I was sent head over heels by an explosion—not a very great one, for the tap was only half on. The escape was quite sufficient, however, to have gradually let out enough gas during the night to have killed me in my sleep. A cold in the head had limited my sense of smell.

IV

The next incident, like the first, happened in South Africa during the Boer War. We were stationed in Tin Town, Ladysmith. My husband was out on business. Dinner having been announced by my Dutch servant, I walked in and sat at the table as he placed the soup before me. At that moment I distinctly saw my husband lying hurt on the ground, his horse near by. I jumped up, crying, "Run and fetch the assistant officer! My husband is calling me! He is hurt! Be quick! Fetch lanterns and help!" Poor old Christian looked quizzingly at me, doubting my sanity.

On my insisting that my instructions be carried out, however, he fetched the assistant officer, and men with lanterns. About a mile from Tin Town we found my husband exactly as I had seen him on the cinema of my mind. He had been set upon, robbed, and badly hurt. But for the providential message, the timely rescue, and the speedy doctor's attendance, he would certainly have lost an eye.

V

Many years ago, while I was in England, I dreamed I saw someone I loved in a small storm-tossed boat surrounded by huge muddy waves, holding his hand out to me. I was in a large ship, and, with dreamland strength, I caught the bulwarks, pushed the ship up to him, caught his hand and pulled him up to my ship. Then I saw blood on his shirtfront. I prayed that night, as I had never prayed before, that whatever disaster was to be should be delayed. Then, against all advice and kindly-meant ridicule, I wired to book a passage on the first ship home. "One leaving this afternoon," came the reply. Just before I left, I received news of an accident to the one about whom I had dreamed, and cabled the date of my return. A month after my arrival, he died. I thank God to this day for that dream.

VI

I was driving in a cape-cart, hurrying home for lunch, when I saw a friend, a teacher of the children of war prisoners, standing under a tree crying. I pulled up and invited her to jump in. She told me she had been given the cold shoulder by a relative, who thought her too plain and uninteresting for her smart party.

After lunch, the other teachers came over and begged for "fortune telling." I took the hand of the sad little one first. "Good gracious, girl; cheer up!" I said. "You have a fine future before you, and will marry a man of title." Thinking it was but my "kind blarney" to cheer her up, the bystanders smiled.

Some time after, the girls came running in,

"A— has got her proposal all right," they cried, "and is engaged, but only to a prisoner of war, a foreigner! So your titled individual has failed to materialise!" Just then, the young couple entered arm in arm. The young man saluted my husband, and the girl sat by me to give me the news. "Well, if he is a good and honourable man, that is better than a title," I said. "I am sure my husband will grant him leave on parole to get the banns published."

My husband was reading the man's identification papers. "Hallo! So you are Count—" "I am, sir," he said, smiling. "I came from Holland to fight for the Dutch against the English." They were married, and the Count and Countess called on me to say good-bye before their honeymoon.

VII

While living in a small military station in India, we had not had the pleasure of meeting the Viceroy or any of his family. I was asked to tell fortunes at a charity fete. Disguised as a formidable Italian fortune-teller, I and my attendant, Capt. B—, dressed as a Turk, took up our positions in the gipsy tent.

Presently in walked two young ladies I had never seen before. I first took the hand of the tall one. My reading caused much blushing, amusement, and not a little anxiety. Then I took my other "client's" hand. "You, young lady," I said, "will be married very shortly. But I see some sort of hindrance ahead."

"Really?" she said anxiously. "In what way?"

"Well, I see here that you will cross the waters."

"Yes, that is true," she said.

"But then there seems to be some obstacle," I went on. "You will marry all right, only not before you have crossed the waters twice."

"Quite wrong," she said.

"Then, after that," I went on, "there is trouble and sorrow. You will be a widow, but you will marry again."

"Wrong, quite wrong this time, but you were wonderful before," she said, drawing her hand away. They dropped the coin in and left. Seeing that the girl seemed displeased, I called Capt. B— and asked him who the ladies were? "Why, they are the Viceroy's daughters. They and their mother sail for England at the end of this week. One of them is going home to get married. The Viceroy follows by the next ship as soon as the new Viceroy arrives."

Many weeks later, my husband rushed in excitedly with a paper in his hand. "My God, girl, had you lived three hundred years ago you would have been burnt for a witch!" he cried. "Listen," he went on: "'Owing to sudden illness, Lord G— will not be able to sail to relieve Lord I—, the present Viceroy, who will therefore not be able to return home for his daughter's wedding. The whole wedding-party will therefore re-embark for India, and the marriage will take place in Calcutta.—Reuter.'" Years after, the bride of that day was widowed during the Great War, and has since married again.

The Spirit World and War.—Denizens of the spirit world are strongly against war. They regard it as wholesale murder, and more venal than the most horrible crime punished by the gallows. They urge us with all the force at their command to forgo it. They tell us how the mutilated spirits of the slain come into their world unprepared, many of them thirsting for revenge, seeking blood, and helping to augment the passions of their fellows left on earth. They tell us that if we could see, we should never allow a child of ours to go to battle.—"Survival,"

"GOSPEL OF THE HEREAFTER."

A NOTED ANGLICAN'S CHANGED VIEWS.

BY REV. CHARLES L. TWEEDALE.

The Rev. Patterson Smythe recently passed from the scene of his earthly labours, and the religious periodicals gave great prominence to his worth and to the fact that he has written a book, which passed through many editions called "The Gospel of the Hereafter." This work has been a great favorite with the heads of the Church, and widely recommended. I well remember one of the leaders of the Anglican Church strongly recommending it to me.

A copy of this book lies before me as I write. It is written in beautiful prose, and that is undoubtedly the secret of its popularity, for otherwise it contains not one particle of present-day evidence of the reality of the spirit world or of human survival after death. Whatever it may contain of "Gospel," it certainly contains no present evidence or proof of "Hereafter."

For this reason—because it is so very "safe," it has been warmly recommended and put in the forefront by our leaders as just the book to put into the hands of those who develop an inconvenient desire to know the truth and the facts concerning the spirit-world and the hereafter.

Some little time ago a Wesleyan minister resident near London called upon me at Weston and stayed the afternoon discussing these subjects and the attitude of the churches. Patterson Smythe's book was mentioned, and I expressed my opinion much as above. He agreed but said, "Ah, but he has changed. If ever he writes another book on the subject it will be very different." Surprised at this, I asked him to explain and he replied, "He has become a Spiritualist, and I personally know those who accompanied him when in London to several good psychics, where he obtained evidence of the survival and return of his own relatives and friends."

This was indeed news, and one more evidence, of which I have had many, of the power of the facts to overcome all opposition.

Now, I happened to know the rector of the parish adjoining that of Patterson Smythe in Montreal (the Rev. Edward Bushell) and I at once wrote to him and asked if it were true that his neighbour had changed his views and obtained conviction of survival through psychics; and in due course I received a letter from the Rev. Edward Bushell saying that it was perfectly true, and that he had personally accompanied him to seances with some of the best psychics and been present when Patterson Smythe obtained proof of the return and survival of his departed relatives and friends. And so he "Met his Waterloo." "Magna est veritas."

I have brought these facts to the notice of religious papers which have published warm commendations of Smythe's book, but they had nothing to say. How difficult it is in some quarters to find men whose minds can rise superior to preconception on the one hand or vested interests on the other.

TO THE READER.

If you have any difficulty in obtaining copies of "The Harbinger of Light," you should order the Journal direct from the office and thus have it delivered at your door regularly every month.

SIXPENCE FOR A WIFE.

A TALE OF MARRIED LOVE.

In "Past Years," Sir Oliver Lodge's autobiography, he tells how he found his good angel in Mary Marshall, but however deeply he fell in love there was no passionate abandon in his wooing and he did things in proper Victorian style. He tells how as a young lover:

I had borrowed a sixpence from her for some trivial pretext, my pocket happening to be empty at the time, and before returning the coin I engraved her initials on it with some care, M.F.A.M., wrapped it in a piece of silver paper, and gave it to her, intending it as a kind of token, or declaration that I would keep faith, although I said nothing. She tells me that that sixpence was dropped into her purse, and would have been spent in the ordinary course, only, as she was unwrapping it, she caught sight of the initials, which startled her, so that she put it back and kept it to this day. I believe it was put in evidence on the celebration of our golden wedding, and I have thought of writing a story called "Sixpence for a Wife."

Later he invited Mary Marshall to accompany him to Stopford Brooke's chapel at Bloomsbury, and as they were walking back he made his halting declaration, and a little later ventured a kiss.

What is the Explanation?

To the Editor of "The Harbinger of Light."

Sir—Your Editorial notes frequently contain explanations which appear to be given in reply to questions from your readers. There is a matter that has puzzled me for long, and neither reading nor enquiry has given me the desired information. I will explain as shortly as possible.

One gathers from many sources, that upon death man carries forward his mental and spiritual development, and starts on the other side from the position he has reached here. Let us deal with mental progression, although the argument applies to both.

Now, the African Bushman, the average intelligent Australian, and Sir Oliver Lodge are on three very different grades of mentality. Yet if the information is correct they will all start again from the point each has reached. If we leave out the question of justice, the arrangement is an entirely normal one which we can understand from the workings of this world. Had the bushman had any say in the matter, however, he might have elected to start with the mental equipment and advantages of a Lodge, but, so far as we know, he was arbitrarily put on earth as very little above an animal. One need hardly apologise for believing this to be most unfair to the savage, and yet apparently that unfairness is to be perpetuated through perhaps millions of years. ("Reincarnation" would supply an explanation, but, so far as my enquiry goes, that appears merely to be an interesting theory).

I think it is fairly universally accepted now that each man's possibility of mental development is strictly limited by his initial equipment. Stoddart's "Revolt of Civilisation" deals fully with this; indeed our own observation would assure us of the truth. Then why should one "soul" be penalised through time and eternity by not being allowed to "choose his own ancestors," and another be arbitrarily equipped with great advantages? Curle, in "This World First" comes to the conclusion that there is no personal God, that God is a Spirit in a Spirit world entirely removed from mundane affairs, and although he does not definitely say so, leaves one with the impression that the world is run more or less by chance, he being quite satisfied as his lot was an exceptionally good one.

Have I made the difficulty clear? It is a very real one, and I believe, as a subject for discussion would interest both Spiritualists and others.—Yours, etc.,

TIKIRAWA.

Devonport, New Zealand.

"CHILDREN ON THE OTHER SIDE."

In his newspaper articles, Prof. A. M. Low covers a wide variety of subjects and occasionally makes reference to Spiritualism—with which, unfortunately, he is not too well acquainted. In a recent article in the "Manchester Evening News," for instance, he writes:

I have frequently read accounts of seances given by famous Mediums, and one thing has always struck me as peculiar. When a mother is 'put into touch' through the Medium with a dead child, the child always speaks as if it had never grown up.

Had Prof. Low said this sometimes happens, comments "Light," he would have been correct, although even then it is usually for the purpose of recognition only. On the other hand, people are often told of children who have grown up on "the other side," and there are cases where parents have been "put into touch" with sons and daughters who, having died at birth or soon afterwards, had never been regarded as members of the family, but who come back to claim their relationship. That children "grow up" on the "other side," and that they are kept in touch with their friends on earth is, indeed, one of the firmly-held beliefs of Spiritualists, whose expectations are expressed in Longfellow's well known lines on a "lost" child:

Not as a child shall we again behold her;
For when, with raptures wild,
In our embraces we again enfold her,
She will not be a child,
But a fair maiden in her Father's mansion.

THE "HARBINGER" LIBRARY.

May we Enrol your Name?

To meet the requirements of those interested in psychical literature, and who desire to keep themselves abreast of the developments occurring in many parts of the world to-day in the realms of Psychical Research, Occultism, Spiritualism, Psychology, New Thought, and allied themes, a circulating Library has been provided at the office of "The Harbinger of Light" and is now open to the general public.

The present collection numbers some hundreds of volumes. Among these are important standard works by scientific and other authoritative writers, released from the private library of the Editor of "The Harbinger of Light" and some of which are to-day unprocurable. Every new book of any consequence will be added as published and in this way the Library will be kept right up-to-date.

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Catalogues supplied free on application.

Passing Thoughts for August.

Judging from the tone of its extensive press, Spiritualism is now—

“By schisms rent asunder,
By heresies distrest.”

Science may save bodies, but spirituality alone can save souls.

He who denies survival may thereby sow the seeds of despair, and drive to suicide a fellow-creature.

Making “the sign of the Cross” may be prompted by love and reverence, or by superstition and fear.

A panacea for the world's woes can only be found in obedience to the Moral Law, which Jesus Christ summed up in these words—

“Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself.”

A cool head may avert a calamity, but a warm heart can soften the greatest blows that fate inflicts.

The melodious rendering of certain hymns makes a stronger appeal to our religious emotions than a string of pious platitudes pronounced from a pulpit.

The attractiveness of religious services would be greatly enhanced if ably conducted “community singing” formed a part of them.

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.

The Divining Rod.—Some time ago a correspondent asked for information respecting the divining rod. Our attention has been drawn to an excellent article on the subject, published in “Stead's Review” of June 1st, 1928 and written by Mr. E. Stanley Brookes, of Melbourne, a copy of which may be obtained from the publishers, 449 Little Collins Street, Melbourne.

G. S. (Brisbane). Thank you for papers.

OUR “EMERGENCY” FUND.

Sympathetic friends are sincerely thanked for the following donations received since our last issue in aid of the monthly cost of producing this journal:

	£	s.	d.
E.B. (Brisbane)	0	10	6
C.G. (Bankstown)	0	10	0
F.M. (Geelong)	0	4	1
C.L.H. (Amherst)	0	1	1

TO RECORDERS—SPECIAL!

Recorders are reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to Press as early as possible to enable the magazine to be delivered in distant parts by the end of the month.

No other Reports had come to hand for this issue at the time of going to Press.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN SPIRITUALISTS' UNION.

Our new Testimony Service, which was held the first Sunday afternoon of the month, proved to be, as was expected, a great success. It will continue to be held every month on the first Sunday.

The discussion for the afternoon Lyceum was on “The Hereafter.” A short address was given by Mr E. Tozer on the subject, which caused a very interesting discussion.

The speakers on a Sunday evening have been, Messrs. Morrison, Tozer, Lumley, and Mrs Redfern. The Wednesday lectures have been given by Messrs. Anderson, Regan, Ashwin and Mrs. Hellwig.

The member's Developing Class, which has been in recess owing to its leader's (Mrs Alderwick) ill-health, is to be reopened under the leadership of Mrs Martin.

On 2nd July the members held their quarterly social, at which everybody had an exceedingly good time. It is a year since these socials were first originated and they have proved very popular. The fancy Cap and Apron Social drew a very big crowd, and everyone had a most happy time.

MURIEL BARDSLEY, Recorder.

MALVERN SPIRITUAL CHURCH.

The Eleventh Anniversary services of the above church were held on Sunday, July 17th and were a great success. Although the weather was threatening in the afternoon, every available seat was taken up. Assisted by our new organ, and bright hymns, the service opened in delightful surroundings—a beautifully decorated platform—achieved by a happy band of the ladies committee.

Mrs. Harden's invocation and address, admirably assisted by Mr R. Smith of the Fairfield Spiritual Church, were the leading features of the afternoon service, after which about 40 of Melbourne's leading psychics assisted in the circles. At the close of this service the invitation was extended to all to join at the tea tables, tastefully arranged with a plentiful supply of foodstuffs, of which over 100 partook.

The evening service was something to be greatly admired, the hall though not so well filled as at the afternoon service, rang out again with the bright singing which is always a feature. Mr Plum's beautiful invocation created the spiritual conditions. Miss Gardiner who is now our member again, with well chosen words delighted the congregation with a splendid address. Miss Codling with her high standard of thought held them with her wonderful delivery, and Mr Plum with a master's art concluded a wonderful day. Vocal items were beautifully rendered by Mr R. Penrose, and Mr R. Chandler; and a phono-fiddle item was given by Mr Fair-weather.

The President's address and thanks, along with the secretary's report, were well received. We desire to use this channel to express thanks to all who assisted in making this anniversary the success it was, not forgetting those who have so faithfully assisted throughout the year, and hoping to be favoured in the coming year with that same great desire for service. Wishing all Societies the same success.

WM SHERBURN, Hon. Sec.

NEW SOUTH WALES.

SPIRITUAL HAEMONIAL CHURCH, SYDNEY.

Since our last report, another advance has to be recorded, inasmuch as we have secured larger and more commodious rooms—405-406 on the fourth floor in Wembley House—which we occupied for the first time just before the end of June. A new speaker for the Church (Captain Shimeld) made a very favourable impression at his first appearance on the rostrum, and should do well later on. Mr Davis continues to hold the large congregations in the afternoons, whilst Mrs Rolandson's evening addresses are worthy of all praise.

Our leader (Mrs Sparks) has proved remarkably accurate in her flower readings, and continues to hold the attention of her large audiences.

On Sunday, July 10th, a devoted band of workers, headed by Mrs Shimeld and Mrs Baldry, took advantage of the anniversary of Mrs Sparks' birthday to present her, for the church, with a beautifully framed picturisation of the late Earl Kitchener as “The Silent Presence.”

CAPT. E. D. SHIMELD, Recorder.

SPIRITUAL SCIENTIST CHURCH, SYDNEY.

Considering the times through which we are passing the results reported at our half-yearly meeting were very gratifying. The balance sheet shows we have paid our way all along the line and still have a credit balance in the bank.

The election of officers for the ensuing six months are as follows:—Mrs Rose Weeks was elected unopposed as President, this makes the thirteenth occasion Mrs Weeks has been president of the above Society; Mr Nettleton was elected unopposed as Treasurer, the Secretary's position was again voted to Mr Thomas, and Organist to Mrs Thomas, unopposed also a strong and willing committee was elected to help the work forward.

A. O. THOMAS, Hon. Secretary.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

Our Sunday afternoon and evening meetings still continue to draw good congregations. We have had the pleasure of adding a new speaker to our list in the person of Mr Woodcock a new arrival from the old country and an ardent Spiritualist.

The subjects for the month were:—Spiritualism and Religion, Body, Soul and Spirit, The Open Gate, Our Seven Principles, The Utility and Eternity of Labor, In Tune with The Infinite, and the speakers were: Mr Payne, Mr Blay, Mr Woodcock, Mr Fairbairn, Mr Humphreys and Mrs Rayer.

On 25th we held a Jumble Sale which was very successful and a Social in the evening. To all who helped us, on that occasion and to all platform and week-night workers we tender our appreciation and thanks.

LOUISE RAYER, Secretary.

BRISBANE SPIRITUAL ALLIANCE CHURCH Incorporated.

Our first month's work for the new year has been most helpful and encouraging. The Sunday afternoon meetings have been helpful to the younger speakers who, we hope as time goes on, will be able to take the night platforms as occasion arises. The speakers for the evenings were: Mrs. Bean, who took for her subject “Powers Latent in Man,” Mr L. L. McLaughan who spoke on two nights, the first night's subject being “Opportunity” and the second night's “The Oversoul.” Mr Sinclair spoke on “The Earth and its Inhabitants—their Future.”

The Friday night's Psychometry meetings have been well attended under the leadership of Mr Bostock.

The two Developing Classes are making good progress. The Ladies' Auxiliary under the leadership of Mrs. Sinclair, held its first meeting of the new year.

On Saturday, June 25th, a Social was held which, from the social side was a great success. The Ladies' Auxiliary were responsible for the arrangements.

G. O. BERRY, Secretary.

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