

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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ECTOPLASMIC PHENO-
MENA:

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The Harbinger of Light.

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THE EDITORIAL CHAIR

The Two Minutes' Silence.

The annual observance of Armistice Day is accompanied by a pointed contrast in the nature of the emotions it evokes. On the part of the patriotic mass of the community there is a genuine thrill of pride and thankfulness that throughout the British Empire millions of gallant souls, in a spirit of selflessness unparalleled in the annals of Time, sprang to the colors in what they considered to be a righteous cause and freely offered to sacrifice their lives that others might live in peace and security. On the part of a considerable section of this mass, however, these feelings are largely overshadowed by a sense of poignant loss, by the re-opening of old wounds, and the consciousness that the much-cherished physical presence of loved ones is for ever a thing of the past. It was to these sorely stricken hearts that all thoughtful and serious-minded men and women sent vibrations of sympathy and love at the eleventh hour of the eleventh day of last month. The passage of Time may, to some extent, have modified their grief, but nevertheless there still remains the "aching void" and the longing for "the touch of a vanished hand and the sound of a voice that is still."

* * * * *

To this longing, in many cases, has to be added the disquieting sense of uncertainty as to what has become of the valiant, noble-minded "boy," who courageously donned the uniform of war and went forth with determined tread to fight for liberty and justice. It is this distracting aspect of their condition that is, from the Spiritualistic viewpoint, so pitiful, so much to be regretted. They are told by sympathetic and well-meaning friends that "all is well," that the loved one is "with God," and so on, but all such threadbare platitudes, however sincerely expressed, are as so much "vacant chaff, well meant for grain"—they do not carry the conviction

desired and consequently fail to impart any real consolation or cheer. It is useless to dispute this fact—it was just here that the Church failed to meet the needs of the times when the Great War produced the voice of lamentation throughout the world. And it is just here that the Spiritual Philosophy and the phenomena of Spiritualism come with their message and proof of the survival of the departed and of the nature of the conditions in which he finds himself. Tens of thousands of hearts have been comforted by the knowledge thus gained, uncertainty has given place to certainty, anguish has been assuaged and sunshine has chased away the clouds of despair. Spiritualism, in such cases, has been welcomed as a veritable "balm in Gilead" and Rachel has ceased to mourn as heretofore.

* * * * *

Many instances of this character have come within our personal knowledge, and their number could undoubtedly be multiplied to a well-nigh incredible total. The pity of it is that all the mourners have not this solace. Armistice Day would then largely lose its saddening aspect. It would rather become an occasion for spiritual upliftment and participation in the consciousness that an invisible army was near at hand, a "great cloud of witnesses" attracted earthwards to join with the thronging millions in mortal garb in celebrating this memorable day and dedicating themselves afresh to the cause of peace and righteousness. There is not only nothing fantastic in this conception, but it is fast becoming the general view and before many more years have passed will unquestionably hold the field. An indication of the trend of modern thought on the proximity of our vanished friends and consequent nearness of the spirit world is furnished by remarks made some years ago at a drum-head memorial service at Coventry by the Bishop of Coventry, Dr. Lisle Carr:

It may be that the air round about us, and the clouds overhead this afternoon, are crowded with the spirits of those whom you knew, whom you loved, and whom you lost. If it be so, we greet them. We tell them we do not forget them. This very Park speaks to us of remembrance; the movement of the grass, the rustle of the trees, the cries of the children as they play, tell those spirits, as they watch, that Coventry has not forgotten all those great services, and tell them that the men and women of Coventry do not forget. We send them our word of greeting this afternoon: "We have not forgotten you"—and as we send this message to our brothers who fell, so we give that message to you, from whose homes they went.

* * * * *

The average imagination can picture on Armistice Day the vast unseen assemblage temporarily re-clad in martial attire, marching in serried ranks to the ravishing music of the spheres, their banners quivering in the shimmering ether, and their voices upraised in shouting paeans of praise. There would be no room for distress or despair amongst this gladsome, emancipated throng, excepting on the part of those who felt saddened by the continued grief of those they had left behind. The harmfulness of inordinate sorrow at the loss of those who have "gone before" has often been emphasised in these columns. It fills their sensitive souls with similar feelings and undoubtedly hinders their

spiritual progress. For this reason alone grief should be, as far as possible, restrained, and on no account should one abandon oneself to utterly hopeless sorrow. In speaking on this subject during the war Sir Oliver Lodge said:

They have done their duty, they have sacrificed a useful career here, they have given up all they possessed, and it will be requited to them. By such a death a burden of sin is lightened, some atonement is made, good friends are waiting for them, their help can be utilised and is much wanted for their fellows who are coming over, and they themselves will enter upon the joy of service. **They would like their friends here to recognise that, and not to mourn them unduly—above all, not to consider them as gone out of existence, as extinguished, and no longer real. Sorrow at their departure is inevitable, but grief which is excessive causes them pain.** They did their work here, they will do it there, and in good time reunion may confidently be looked forward to. If the truth of these matters was only clearly and widely realised, the mourning would be more rational, and not only more resigned, but actually more hopeful. Death alone is not to man the greatest evil . . . they are happy in the opportunity of their death. This ought to be recognised by those who survive, and they who have gone on should not be grieved for as by those without hope.

* * * * *

We know that this statement of the case is true from the countless messages received from these emancipated "boys" themselves. Time after time they have implored their parents and other loved ones not to grieve for them, and we are simply pleading their cause in exhorting the sorrowing to cease their mourning. It should, at least, be some consolation to them to know that what is called death has meant for these chivalrous, self-sacrificing heroes a much more abundant life, and that not one of them desires to again take on the habiliment of flesh. The change has meant for them such glorious promotion, such an inexpressibly vast improvement in their environment that no tongue can express the joy they have earned and no pen portray the exquisite fullness of the life they have won. During the two minutes' silence they were with us again, experiencing all the jarring vibrations of this troubled terrestrial plane, and we can easily imagine that it would be with something akin to a sigh of relief that they returned to that serene atmosphere where all is joy and peace. Radiant boys! Noble boys! Happy boys! Let us not disturb the serenity of their lives by any selfish mourning, but rather let us remember that the separation is but temporary and that after the lapse of a few more years the parting will be ended by a triumphant and eternal re-union.

WAYSIDE NOTES

The Naturalness of the Spirit World.

It appears to be very difficult for many people to realise the naturalness of the spirit world. It is so very different to all their preconceptions—all that they have been taught from childhood. Heaven in their minds seems to have been associated with a dreamy condition, and "rest" has been taken to mean what in these days we describe as "loafing." They are now asked to believe that these ideas are based on a misapprehension—that the spiritual realm is a very wide-awake existence and that "rest" really means congenial activity. And it is not an easy matter for some people to assimilate this, to them, novel presentation of the case.

They have equal difficulty in realising that in the Great Beyond we shall appear in human form, and

that the whole environment will, relatively speaking, appear as real, substantial, and objective as does our environment on the physical plane. They have always understood from the erroneous teaching of the past that we shall be more like gaseous entities Over There, that all our surroundings will be equally intangible, and that we shall have little else to do than to sing and pray throughout the countless ages of eternity.

Had they known and absorbed something of the teachings of Swedenborg, which have since been endorsed by the investigations of Spiritualists, they would never have become fettered by these erroneous ideas. In his monograph on Swedenborg (p. 41) Mr. W. P. Swainson relates the celebrated seer's views on the human personality after death of the physical body:

At death, Swedenborg tells us, man enters the spirit world, when he finds himself in a body similar in form to the one in which he dwelt while on earth, and which appears to him to be just as solid, real, and tangible; being composed of astral, or spiritual, instead of a material or earthy substance. He writes: "That the form of a man's spirit is the human form . . . is evident from the fact that man is man from his spirit and not from his body; and that the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form."

Elsewhere he says. "When man passes from one life into the other, or from one world into the other, it is like passing from one place to another; for he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost anything of himself. He carries with him natural memory, for he retains everything which he has heard, seen, read, learned, or thought in the world, from earliest infancy to the end of life."

More modern research, as we have stated, corroborates these conceptions and there is now abundant testimony substantiating their truth.

Advice to Spiritualists.

We have emphasised in these columns from time to time the lack of wisdom exhibited by those who sometimes work themselves up to "fever heat" in defending Spiritualism. They become quite dogmatic in the assertion of their beliefs, and quickly lose patience with their oftentimes equally sincere opponents. These are mistaken tactics. It is far better to appear lukewarm and indifferent, to state your case dispassionately and in temperate terms, and to give your opponent the impression that it is a matter of no concern to you whether he accepts your views or not. Let him realise that you, at all events, are not attempting to force your argument upon him, and do not consider that Spiritualism is in need of any defence. In short, be cool, dignified and independent. These reflections recurred as a result of reading an extract from the published work, "Religious Perplexities," by Dr. L. P. Jacks, Principal of Manchester College, Oxford. Here it is:

If religion is founded on Reality, as we are so fond of asserting, we have no need to be over-anxious about its defence, since Reality can always be trusted in the long run to look after itself and its children.

We compromise religion whenever our defence of it seems to imply that its fortunes depend upon us or on our arguments, an impression too often created by apologetic literature—the impression of something naturally weak which needs an immense amount of argumentative coddling to keep it alive. I observe none of this in the presentation of religion by the Founder of Christianity. His freedom from anxiety for the morrow covered the fundamentals of faith.

The weakest religions, and the weakest phases in the history of every religion, are those which spend

most energy in defending themselves; the strongest are those that attack the oppositions, difficulties, disproportions, iniquities, perils and mysteries that beset the soul.

Spiritualism and Primitive Christianity

It has often been pointed out in these columns that the teachings and practices of Spiritualism are practically identical with those of primitive Christianity. The New Testament and the writings of the Early Fathers of the Church, in our opinion, make this fact abundantly clear. It is only when we come to official Christianity, as presented in the various creeds and dogmas of the present day, that Spiritualists join issue with those who represent these man-made "orthodox" doctrines.

The Spiritualist, therefore, has no grievance against Christianity in the form in which it emanated from its pristine source. The pure stream, however, became contaminated at the time of Constantine, and in the succeeding centuries its murkiness became so accentuated by the admixture of one theological dogma after another that its original aspect became completely changed. All the Spiritualist desires to do is to introduce a cleansing process into this adulterated stream, and set it flowing with renewed vigor as the bearer of spiritual truths throughout the world. This is the attitude of every worthy adherent of the cause, and was given expression to at an Annual Congress of the National Spiritualist Association, held in Chicago some time ago, which adopted the following resolution:—

Resolved, that we, the delegates of the National Convention, declare unto the world that the spiritual side of Spiritualism is essentially Primitive Christianity; that is to say, we adhere to the fundamental teachings especially emphasised and alleged to have been taught by Jesus of Nazareth. But we deny the authority of theologians or priests to associate with the pure esoteric truths taught by Jesus, the unscientific and useless legends, myths and mysteries, subsequently associated with His life and teachings by those who sought to establish evangelical religious doctrines. We invite all religions, all classes and conditions of men, to join with us in the discovery of truth and in faithful adherence thereto. We hope for the day when all mankind may be united in one inseparable brotherhood, dedicated to the establishment of peace and goodwill toward all men on earth, and a rational and scientific preparation of every human soul for the life beyond the grave.

That, surely, is not a very reprehensible mission. But it runs counter to "orthodoxy" and is, therefore, opposed by the champions of those theological teachings which the term is supposed to represent. That is where Spiritualism offends! But we cannot help that. We are not concerned with orthodoxy. All we are concerned about is Truth, and wherever that leads we shall certainly follow.

"This great new Spiritual Movement," said the Rev. G. Vale Owen, when taking leave of his congregation at Orford prior to his entering upon his American tour, "is among other things illuminating a doctrine which we have for many centuries professed to believe—the Communion of Saints—and the Communion of Saints has become a real and active Communion, for Communion has, indeed, been established. This was the truth that Jesus taught."

If this concluding sentence is correct, and if Spiritualists are in error in proclaiming this truth, they have, at least, the consoling reflection that they are erring in the highest possible company.

The Transmission of Names.

Many students of Spiritualism are greatly perplexed by the difficulty of "getting names through"

when sitting with a medium. It is, of course, the common experience of investigators that the difficulty exists, and many attempts have been made to explain it. Our experience in the matter seems to point to the conclusion that it all depends what the name is. If the name lends itself to symbolism it can generally be obtained in this indirect way.

For instance, we were on one occasion interviewing a medium—a non-professional lady—when the control announced that there was a young man present who was greatly concerned about his widow and baby he had left behind. We asked for the name, but could not get it. The control then said: "I see him standing with a long crook in his hand, surrounded by a flock of sheep. Can you make anything of that?" We replied that we could. The name was Shepherd, and the symbol very simple and effective. A very appropriate message to the widow followed and concluded with the words: "**Tell her never to tell the child that I am dead!**" He was an invalid in earth-life and consequently, being freed from his cumbersome physical body, felt more **alive** than he had ever been before.

On another occasion we were told that there was somebody present who particularly wished to talk to us about the treatment of children. The name being unobtainable, resort was again made to a symbol. "I see him," said the control, "in a large room with two young men with him, like students, and they are pouring liquid from one glass into another. There is a snowstorm on, and children are throwing snowballs at each other. Do you understand it?" We replied with the question: "Is it Dr. Snowball?" The answer came immediately: "Yes, and he is so glad that you recognised him." Dr. Snowball was the chief medical officer of the Children's Hospital, Melbourne, many years ago, and judging by the remarks that followed it certainly might have been he.

A young woman of vivacious temperament was represented as being present on another occasion. She claimed to be related to us, but the medium could not give the name. We knew who it was, however, but pretended not to know, just to see what would happen. "Well, then" exclaimed the control, "she is offering you a bright red rose—do you know her name now?" It was Rose. We knew it all the time.

So much, then, for the ease with which names which lend themselves to symbolic treatment can often be given. Now take a test of a different, but very striking character. A relative was purporting to speak to us, and by way of assisting in establishing her identity we asked her to give us the name by which she called us as a boy in England thirty years before. She appeared to be in complete control of the medium and made many efforts to give the name. But she could not get any further than "Br," which was correct as far as it went. At last she gave up the attempt and explained: "It was the surname of some very old friends of the family, and we took their name and gave it to you as a Christian name, and that was what I called you." This was quite true. The name was "Britton." This roundabout way of getting what was wanted was, of course, more convincing than had the name itself been given. In the latter case we might have considered telepathy a feasible explanation.

The experience was all the more impressive seeing that the medium had no knowledge of either the Christian name or the surname of her interviewer. It was the first time the two had met, and the visitor eventually left without giving the slightest clue as to his identity. So much, then, for some of the ways by which names are conveyed.

Ectoplasmic Phenomena.

PHYSICAL PHENOMENA AT A COPENHAGEN SEANCE.

By R. H. SAUNDERS.

There are many people who, ignorant of the power of spirit influences, still repeat the parrot cry "What does Spiritualism do for us?" Those of us who have experienced the wonders of psychic power can recall many instances where help in mundane matters has been given, which is, of course, the meaning of the question, and I have personally had assistance in temporal things on several occasions. A recent incident will illustrate this in striking fashion.

ABDUHL LATIF SECURES A BERTH!

I had seen an advertisement of a cruise, by the "Arandora Star," to the northern capitals of Europe, and thought it would be an excellent opportunity of looking up our Spiritualistic friends in Scandinavia. I applied for a berth, but was told that every berth had been taken weeks before. I knew friends connected with this shipping line, and applied to them for assistance. "Mention my name," said one of some standing in the Company, "and they will find you a berth." I did so, but nothing happened! No door opened, no berth became vacant; only a letter of regret arrived. I abandoned the idea, and decided upon a cruise to Madeira by another line instead.

On the day before I intended booking for this cruise I was sitting at the British College of Psychic Science (Miss Francis being the medium) with the object of receiving diagnoses from Abduhl Latif of certain cases of illness, when I happened to say, "I had hoped to renew acquaintance with the Scandinavia circles, but all berths are taken." "You would like to go?" asked Abduhl. "Yes, I should much prefer it," I replied. "Then I must find you a berth," said Abduhl. "But I have a letter of regret in my pocket now," I exclaimed. "What Abduhl Latif promises he performs," he said, "and in two days you will receive a letter offering you a berth."

I could not see how this was to be managed, in face of the definite letter, but our spirit friends have their own way of arranging things, for sure enough on the Wednesday morning I received a letter from the Shipping Company saying a berth had become vacant and I was to reply at once, as several others were on the waiting list. So here one gets direct spirit interposition in aid of a purely secular matter!

SPIRITUALISM IN COPENHAGEN.

At Copenhagen our good friend, J. S. Jensen, met the boat, and whisked me away to his home at a village some twelve miles outside Copenhagen, where there was to be a seance that evening. The sitters at the seance were Mr. and Mrs. Jensen, a friend of theirs, and myself, with Mr. Hannerup and his wife, who were the mediums.

The phenomena were of a physical kind, which to many people are attractive, and when they become interested these provide an opening for them to the higher aspects of Spiritualism.

We sat in a darkened room with our hands upon a table. In a few moments this began to rock, gently at first, then violently; it was carried up to the ceiling and then dashed to the floor with such

force that the room shook. A small roller, such as is used in duplicating machines, was placed on the table, and, curiously enough, despite the steep angle the table assumed at times, although it rolled about it never came off the table. As the table, and every article used for the seance, was covered with luminous paint, we followed every movement quite clearly, and so effective was the paint that I could even see, dimly, the sitters:

THE BELL RINGER OF NOTRE DAME.

The entity operating from the spirit side claimed to be a bell ringer of Notre Dame, Paris, and was addressed as "Klophenen." At times the table would be carried up to the ceiling, and the legs swung to and fro like the clapper of a bell. Although those present spoke several languages, yet no one but myself had a knowledge of French, and in using that tongue to the spirit operator I got intelligent and intelligible responses. I was favoured, apparently for the table was jammed against my body with such power that I could not shift it by an inch! I sought help from my neighbour, a hefty Dane and we both pushed with all our strength, but without the slightest effect. The pressure became oppressive, and this was obviously sensed by the spirit, for it was suddenly withdrawn, and rocked vigorously about the circle.

Mr. Hannerup has found he possesses the power of influencing objects without touching them, and even in restaurants, when he is present, a chair will move about without visible agency, much to the astonishment of the waiters! A trumpet was amongst the objects in the circle, but although it was levitated, no voices came.

ECTOPLASMIC PHENOMENA.

Mr. and Mrs. Hannerup possess another phase of psychic power as they have secured extraordinary ectoplasmic effects on photographic plates, and Mr. Hannerup has exuded ectoplasm in extraordinary quantity, and has taken away portions for analysis.

A friend of his also secured a "lump" of this wonderful substance, which is so elastic that it can be stretched across a good sized room, and, in fact, often surrounds the circle at a seance. It is grey in colour dough-like in substance, and can be handled, though in appearance greasy, without anything adhering to the fingers. Mr. Hannerup and his friend placed their samples of ectoplasm each in a locked box, but in the morning, when they intended to make a closer and microscopic examination, every vestige of it had disappeared. It was an extremely risky thing to do, for the ectoplasm must be replaced in the medium, or he may suffer serious injury. I once saw a medium very close to death on an occasion when the extruded ectoplasm was handled by a sitter.

Altogether, this little circle in Copenhagen, with its amateur mediums, is gifted with quite unusual psychic qualities, and should be most carefully handled. Its great hope is to obtain "The Voices."

"International Psychic Gazette."

NATURE'S SECRETS.

ARE WE FITTED TO KNOW THEM?

In the course of his address at the annual meeting of the "British Association for the Advancement of Science" held recently at York, England, the President, Sir Alfred Ewing, outlining the march of mechanical and inventive science, said:

The cornucopia of the engineer has been shaken all over the earth, scattering everywhere an endowment of previously unpossessed and unimagined capacities and powers, but we are acutely aware that the engineer's gifts have been, and may be, grievously abused. In some there is potential tragedy as well as present burden.

Man is ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself.

THE GREATEST PHOTOGRAPHIC MEDIUM.

The Rev. Charles L. Tweedale, in a letter to the "Two Worlds" says:

Mr. William Hope, of Crewe, who is not only far and away the most famous and greatest photographic medium that has ever lived, and has a magnificent and proved record covering thousands of cases, and extending over 25 years; but is also clairvoyant and clairaudient, and I have seen him exhibit these powers many times. . . . Through him I have witnessed and received many marvellous demonstrations, one of the most striking being during a recent visit to my Vicarage, the coming down from the ceiling of a zig-zag flash of fire just like forked lightning which, in the presence of us all, struck a new and unexposed plate which lay upon the table around which we were seated, the plate having been placed in the holder by me under test conditions. On developing the plate a message was found from our Italian communicator, referring to work he had been carrying on for weeks, and which was entirely unknown to Mr. Hope. It was an astounding and convincing manifestation.

"JACOB'S LADDER STILL EXISTS."

Sir Frank Benson addressed an audience of over a thousand at the Queen's Hall meeting of the Marylebone Association in London, recently. The continuity of life and communion with friends beyond the veil was his theme. "Spiritualism," said Sir Frank Benson, "was breathing the breath of life into the dry bones of some of the beliefs of the past, and it was the duty of all Spiritualists to see that their truths were presented with all due significance and care. To him the history of mankind would be a blank without these truths."

In concluding his eloquent discourse Sir Frank said:

Jacob's ladder still exists; we see and hear the angels as they tread that ladder in their journeyings to and fro and their teachings help us not only to understand something of the life hereafter, but encourage us in the living our practical every-day life on earth.—"Light."

To abandon these spiritual phenomena to incredulity is to commit a treason against human reason.—Victor Hugo.

PSYCHICAL RESEARCH.

PROBLEM SHIFTING ITS GROUND.

Commenting on the evidence for survival accumulated by the Society for Psychical Research during the fifty years of its existence, the Editor of the Journal of the American Society for Psychical Research (Mr. Bligh Bond) says that, "for those who have the patience to examine them," the facts "have a cumulative value which cannot logically be denied," and the problem begins to shift its ground. He says:

The question is now, not so much, Do we, as individuals, survive? as What is that part of us which goes on? and Of what nature is the surviving consciousness? And as to this, we have many answers from the other side and the most reliable of these all seem to suggest a change of a nature most difficult for those still living to conceive, for they foreshadow a widening of the bounds of personality and the disappearance of many of the formal barriers which, with ourselves, constitute personal limitations and mark off the individual in his or her mundane aspect.

A SUBTLE CHANGE.

Discussing "the broadening of interest" in psychical research, Mr. Bligh Bond continues:

We need not look for any notable announcement of change in the attitude of representative bodies in religion and science. The change is much more subtle. It is affecting clergy and professors; and sooner or later it will so change the atmosphere of orthodoxy that the new colour will be manifest without any revolutionary change of front.

The courage that is needed on the part of any official exponent of religion, philosophy, or science to proclaim his altered views will not be so much the courage of the martyr as it has been. Tolerance broadens, and the declaration of psychical convictions is likely to become a much easier and simpler matter in the near future. We honour the pioneers who have made the sacrifices necessary to ensure this change.

THE KING'S HOROSCOPE.

Astrology and the Divining Rod have been discussed at the recently held gatherings connected with the British Association at York—the former favourably. According to a report in "The Observer," Mr. Guest, of Birmingham, declared that a person's horoscope, based upon the time, date and place of birth, would reveal more accurately than all the intelligence tests the details of his personality.

The favourable months to be born in in England were certainly June and July, and one of the months to beware of—although it was not necessarily bad—was November. Mr. Guest added that astrologers had a horoscope of the King, and they foretold exactly when his illness was coming; but what was even more significant, they knew he would recover from it.

DO YOU KNOW THIS?

That stupendous wonders are happening in the world to-day in the realm of Psychical Research, and that the people of these Southern lands can be informed of these developments if they are regular readers of "The Harbinger of Light."

What, then, is the natural inference? That you should commence the New Year by becoming a Subscriber! For rates, see advertising columns.

THE MAGNETIC PERCEPTION OF ILLNESSES.

I have sometimes made my medical friends smile ironically when I have said to them—

"In holding the hand of any person I have a different perception, from one individual to another, of a sort of magnetic current which passes into me, and which emanates from the person whose hand I am holding. This current informs me at once about the physical condition of the person in question. It enables me to know if he is well, or if he is suffering in any organ, and if the latter, his illness affects me similarly in the corresponding organ. It tells me whether his blood pressure is weak or excessive. And in addition it reveals to me the psychic condition of the patient. This current powerfully stimulates my clairvoyance. Very rapidly I know whether I have to do with a being of strong will and firm morality, or with a miserable creature with no energy of heart or spirit. And since the development of my mediumship I am able to define the extent of the loyalty or disloyalty, of the moral sense or its deficiency, in the character of the person examined."

Yes, the doctors smile, and declare that all that is impossible. It is, however, absolutely true. To speak only of the physical perceptions, I may mention a case in which a famous Parisian doctor, who believes to some extent in mediumship faculties, sent me a request to call with him at a great hotel near the Arc de Triomphe, so that I might diagnose the malady of a lady from South America. He had already made his own diagnosis and wished to see whether I would be able to confirm it or otherwise, as the case was singularly complicated.

For a whole hour I held the hand of this lady and investigated her magnetically, if I may use that expression. As I proceeded I noted my observations on a sheet of paper, just as they became defined in my thought, or as I felt the painful and sensitive spots reproduced in my own body.

When I had finished, the illustrious doctor came into the room and read my notes. Then he drew from his pocket the notes he himself had previously made and said, "Read!" I did so, and his diagnosis was, point by point, exactly the same as my own. The American lady was supremely astonished and regarded me as if I were some sort of fearsome wizard!

Had I the time I should be pleased to give proofs of the reality of this faculty, which perceives and distinguishes maladies, in the presence of assembled doctors, but I feel certain I would never convince them that a medium can describe exactly what a patient is suffering from by feeling in himself precisely the same illness for the time being.

P.F. in the "International Psychic Gazette."

OUR "EMERGENCY" FUND.

We offer our thanks to those of our supporters from whom the following donations to the Emergency Fund, which is still in need of help, have been received since our last issue.

	£	s.	d.
C.G. (England)	1	0	0
K.M.L. (England)	0	14	6
M.S. (Beechmont, Q.)	0	11	6
W.P. (Ringwood, Vic.)	0	10	6
H.H. (Willoughby, N.S.W.)	0	5	6
"Henley"	0	3	8

There is no screen or ceiling between our heads and the Infinite Heavens, so is there no bar or wall in the soul where man, the effect, and God, the cause, begins.—Emerson.

DR. NORMAN MACLEAN.

WILL HE TAKE DR. LAMOND'S PLACE?

Gradually Spiritualism is breaking down the prejudice of orthodoxy. The Very Rev. Dr. Norman Maclean, an ex-Moderator of the Church of Scotland, presided recently at a big Spiritualist meeting in Edinburgh.

The largest hall in the city, Usher Hall, was engaged, to hear an address by J. Arthur Findlay.

For eighty-four years, Spiritualism has gained little ground with orthodoxy, but now the clergy are being gradually converted to our truths.

The great war came when the Church had nothing to offer the mourners, and Spiritualism became the only comfort.

Both the Church of England and the Church of Scotland appointed committees to enquire into Spiritualism. The Church of England never reported the result of its enquiry; the Church of Scotland was very non-committal.

Time went on and Spiritualism gained converts all over the country.

"AN ALLY TO RELIGION"

The crowded meetings held in the Queen's Hall every Sunday so distracted the London clergy that they started a Psychic Evidence Society to investigate the phenomena of Spiritualism for themselves.

Here and there, a minister of religion was bold enough to take a stand, and showed orthodoxy the way to regain its hold on the multitude.

Dr. Lamond was a notable example and last February Dr. Norman Maclean, who is the foremost preacher in Scotland, took a brave stand.

In the course of a series of three sermons on "The Blessed Dead," he announced his belief in a Spiritualistic conception of life and death. He based his arguments on "On The Edge of The Etheric," which he had just read.

He declared that Spiritualism, far from undermining the appeal and the force of religion, was really its greatest ally. The resurrection of an etheric body, he said, was conformable to the laws of the mind and intelligence.

Dr. Maclean has now made another great step forward by presiding over Mr. Findlay's meeting.—"Psychic News."

DIAMOND JUBILEE.

LONDON'S LARGEST SPIRITUALIST SOCIETY.

The Diamond Jubilee of the Marylebone Spiritualist Association was celebrated during October last. This Society—one of the largest in London—began its work sixty years ago, with only a dozen people.

To-day it has over thirteen hundred Members, and about five hundred Associates, with spacious headquarters at Marylebone House, Russell Street, London, the annual rental of which is £600. In its spacious Queen's Hall, its Sunday meetings are held, at which there is an average attendance of about 1000.

Although not a wealthy society, nor having any monetary guarantee behind it, with splendid courage, and unswerving faith in the truth of their Cause, the members have planned daringly, and carried to a successful issue, great things for Spiritualism.

Those on the Other Side no doubt inspired their plans, fired their enthusiasm, helped them, as only they could, with the result that wonderful success has been achieved.

"The Harbinger of Light" joins in the general congratulations and extends its best wishes for even greater successes in the future.

THE NUTSHELL PAGE.

A Journalistic Compliment.—We acknowledge the courtesy of "The Greater World" which, in its September issue, reproduces the greater portion of the Editorial published in the August number of "The Harbinger of Light," entitled "The Golden Age." The Editor in his comments remarks: "Sound Christian Spiritualist thought inspired the writer. We find ample proof that Spiritualists in the Dominions turn more and more towards the Leadership of Christ, and we extend to them our fraternal greetings." He describes the "Harbinger" as "Australia's largest monthly journal of Spiritualism."

Children at Seances.—In reply to enquiries respecting the advisability of sitting at seances at an early age, "Ajax" in "The Two Worlds" replies: "It is difficult to generalise . . . while, on the face of it, it would appear inadvisable for very young people to attend seances, there remains the inevitable fact that some of the soundest Spiritualists and Mediums were people who conversed with the next world from earliest childhood."

Phenomena and Publicity.—A correspondent writing to the "Daily Express" said "it is only the 'phenomena' which has given Spiritualism the publicity it has received in recent years. Surely a reason for the miracles of Christ was to attract attention to His teachings?"

Che.ro in California.—Writing to "Light" Cheiro (Count Louis Hamon) said: "I have no plan for returning to London, but am more likely to go down to South America in a few months to assist in the exploration of some of the old Inca temples in that part of the world. I have recovered my health completely by being out here and am working harder than ever, writing books, lecturing and speaking over the air to an audience of over four million people whom I have got keenly interested in my experiences in Spiritualism."

Rarity of Telepathy.—"Men in general are discovering that far too much has been attributed to telepathy, the subconsciousness, mind-reading, and so on. Recent scientific investigations have shown that telepathy, for instance, is almost as rare a gift as clairvoyance—if not infinitely rarer".—James Leigh

A New Link.—Professor Julian Huxley, an English scientist says that the recent scientific tests of Rudi Schneider's mediumship has convinced him of the probability of a "new order of phenomena, linking the physical with the mental."

Credulity and Criticism.—Speaking at the International Spiritualist Federation, the acting Secretary,—M. Riviere, in the course of his report said: "I wish that in many instances Spiritualists would adopt a more critical attitude. We are carried away too often by our leniency towards candidly credulous people, and we court disaster by our lack of discrimination between genuine spirit inspiration and doubtful experiments which, though occasionally of interest, draw criticism from those who are unacquainted with the complexity of the factors which rule intercourse between the visible and invisible worlds."

Transition of a Famous Medium.—Mr. John Slater, one of the finest clairvoyants ever produced in the United States, recently passed into the higher life, at the age of 73. His clairvoyance began in childhood and his public work as a test medium continued from boyhood until within a few days of his death. His work was of the finest quality and set a high standard of platform mediumship.

The Churches and Survival.—"The Churches are assimilating the facts and implications of scientific spiritualism to an extent greater, probably, than even the majority of Spiritualists are aware; and the immediately essential task before Spiritualists is to multiply and clarify the proofs of Survival and of communication with the other world, so that the process of permeation may be effectively continued."—"Light"

The Power of Thought.—Speaking at the Sheffield Society for Psychical Research, a London clairvoyant, Miss Jacqueline, said: "If we sent out our real thoughts for better things and for the unemployed to be found work or comfort, there would be a better world than we had to-day." In support of her belief that psychical science could assist medical science, she said she was paralysed for 3½ years and was cured from the "other side" by the power of thought,

John Wesley and Spiritualism.—"With my latest breath I will bear my testimony against giving up to infidals one of the greatest proofs of the invisible world—I mean that of apparitions confirmed by witnesses of all ages."

What is Religion?—"By religion I mean such teaching as would help one to live on this earth in conformity with the laws of our spirit-nature—laws of which most of us are ignorant to-day, or which we utterly disregard"—Mrs. St. Clair Stobart.

Christian Spiritualist Churches.—The "Greater World" Christian Spiritualists' League reports that 383 Churches are now affiliated with it with over 8000 individual members. The growth of this movement is one of the best answers to the question, "Can a Christian be a Spiritualist?"

University Chair of Metapsychics.—The University of Leyden has just appointed Doctor Diez as Professor of Metapsychics. That is a decision of the very highest importance. It shows that in Holland the official scientific spirit is not, as in many other countries, hostile to the investigation of Truth in that mysterious region in which the great forces of the Invisible evolve and act. To-day Holland admits Metapsychics in one of its Universities, and later it will spread its knowledge in all its centres of culture. And similarly no doubt Spiritualism will make parallel progress, whether in official quarters or not, in the charming kingdom of tulips. We felicitate the University of Leyden on its praiseworthy and courageous initiative.—"International Psychic Gazette."

Sir Oliver Lodge Emphatic.—"I tell you that we do persist. Communication is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that survival is scientifically proved by scientific investigation."

"Try the Spirits."—Look not for infallibility in spirits or their messages. All statements should be verified and proved, before they are accepted. They should be submitted to just the same scrutiny as they would have received had they come from some personality still resident in the flesh."—L. in "Two Worlds."

Open-air Propaganda.—"I have held as many open-air meetings as it was possible to arrange, for I believe these provide probably the most excellent form of propaganda. Great numbers of strangers are attracted to such meetings, and often, I have reason to believe, comfort is given where it is most needed."—Ben Carter in the "Two Worlds."

A Fair-minded Critic's View.—"The sincere Spiritualist simply wishes to meet those whom he has loved (and lost) in another world, and not one of them regards discussion as rank blasphemy; not one of them has ever insulted and imprisoned people who differ from them; not one of them has poisoned the mind of childhood with lies which they dare not present to a mature intelligence; and not one of them threatens their opponents with an everlasting roasting in an everlasting hell."—W. Pratt in the "Express and Star."

Sponges and Batteries.—"In the composition of Circles There are two classes—sponges and batteries; the former absorbed the power which should properly go to the medium, whilst the latter class supplied it. Sitters should be in good health, not easily ruffled by the idiosyncracies of other sitters, and in sympathy with the medium. The Circle should be, as it were, a pool into which all the sitters pour their power, thus constituting a reservoir from which the medium could draw."—Captain Hay Clark in "The Spiritualist."

"Concerning the Collection."—An experiment has been made by the Spiritualist Community (London) and is proving successful. In order to prevent the secular interruption of the Service by "taking up the Collection," it is received as the audience enters the Hall.

Return of Mrs. Newell Bell-Jarvis.—After a five months trip through Palestine and England, where she had many interesting psychic experiences, Mrs. Bell-Jarvis returned to Melbourne last month and has resumed practice at her rooms in Collins Street where she will be pleased to meet all old friends and patients,

Sir Arthur Conan Doyle's Return.

STILL OF THE FAMILY CIRCLE.
HELPS IN BUSINESS AND PRIVATE AFFAIRS.

By LADY CONAN DOYLE.

Before Sir Arthur Conan Doyle "passed over" on July 7th, 1930, he promised he would communicate with this world, never doubting he would be able to keep his promise.

Since his going the world has awaited a full and intimate revelation of how far the promise has been fulfilled.

The following, abridged from "The Daily Sketch," Manchester, England, is Lady Conan Doyle's own narrative of events that satisfy her that Sir Arthur has more than justified his faith—and hers.

In publishing the manuscript the "Daily Sketch" asks that the reader will consider the evidence offered by Lady Conan Doyle in the same spirit of reverence in which it was written and is now given to the public.

SINCE my beloved husband passed from this plane of life to another sphere he has never ceased to show us his continued loving care of us all and his interest in everything which concerns our children and myself.

It has been amazing how he has been able to demonstrate his closeness to us in various ways.



Lady Conan Doyle and Mr. Denis Conan Doyle and "a splendid photograph of my husband." Taken on a sealed plate and developed by themselves.

Every day that passes we miss his loving and tender physical presence—his happy, cheery laugh and his great interesting storehouse of a brain, which made him such a wonderful companion, and every dear thing about him.

But, thank God, we are not cut off from him!

With our knowledge of psychic matters, and his increased powers and knowledge of them from his side of the thin veil dividing us, only a wee tuning

in, as it were, is necessary from his vibration of life which can intermingle so closely with ours.

I feel, as my children and I have been so comforted and sustained by our communications with my husband, that in gratitude and thankfulness, for our blessing I should tell others of some of the proofs of personal survival which we have received. I will now give some.

A MESSAGE FROM CANADA.

My husband sent a message to me through a medium in Canada. He said I was on my knees in his study looking for some important business papers in a small drawer close to the floor at 11.30 a.m. on a certain date.

That was true to the smallest detail, and nobody knew about it except my son Denis, but my husband did, and sent the message immediately to show how close he was to me—through a stranger three thousand miles away!

My husband has sent messages to me through mediums in London thanking me for the flowers which I had that day put on his Sanctum (as we call his grave in the garden at home) and for those I had put in his study—he named the colours in each case.

If my husband were to send me messages composed of some deep and learned matter it would leave me cold. When the same dear human personality comes through, mentioning details of old home matters and showing a close knowledge and such an interest of all that is concerning my children and me, then I know it is him indeed.

We have a very dear friend—Mrs. Caird—a Scots woman who is one of the most remarkable mediums in the world.

Through her mediumship I have continually received evidence of my dear husband's nearness to us and of his intimate knowledge of all concerning his family.

It happens that she never met my husband in life and had never seen him—that being a good thing as proving to the would-be critic that there is never any question of previous knowledge of him to bias what comes through her.

OUR CREDENTIALS.

She is a woman of means, so no question of making money can ever touch her horizon.

Mrs. Caird and I and my family are very, very closely attuned, and a great friendship and love exist between us, making her a perfect bond or bridge for my beloved husband to use in communication with us.

One asks the credentials of people before one trusts them in this life in important matters.

My husband, to prove to Mrs. Caird his greater knowledge from his plane of life, first gave her evidence of his powers by telling her things concerning her own self which no one could possibly know. He told her that she must have a certain number of teeth out, because they were in very bad state and were affecting her health.

She went to her dentist and asked him to take them out, although she was not having any trouble

with them. He refused to do so—he said they were in perfect condition and that there was no sign whatever of anything being wrong with them.

She still insisted, so he replied that if her doctor advised her to have them out, then, and only then, would he take them out.

She went to her doctor, and he, too, assured her that the teeth were in perfect condition.

My husband was again emphatic about the necessity of their being taken out. She thereupon had her mouth X-rayed, and that showed the teeth to be in an extremely bad condition in the jaw.

The dentist and the doctor agreed when they were taken out that had the teeth remained in serious consequences to her health would have ensued.

Now, Mr. Critic, where was telepathy, etc., in this case, where no soul on earth could possibly have known about the condition of her teeth, which appeared so beautiful and to be in such perfect condition? But my husband could see their true state and was able to help her with his sound advice in the matter, and by it to prove his knowledge of human affairs, and so gave her confidence.

SIR ARTHUR'S DRESSING GOWN.

On one occasion, when my husband was sending a splendidly evidential message to me through Mrs. Caird, she did not know how evidential it was, and she said to him at the end, "Sir Arthur, do give me something which will prove to Jean that it was you who sent this message."

He laughed, she said, and replied, "All right, show her this," and he showed her a Jaeger dressing gown with a patch at the back of the collar where the loop to hang it up is, and said, "Remind her how I liked to wear this when I was laid up in bed, and she thought it was uncomfortable for me."

Mrs. Caird rang me up from London (I being at Crowborough), and gave me the very evidential message from him, and then said, "Had Sir Arthur a Jaeger dressing-gown, and had it a patch where the loop was?" etc.

I laughed with delight and happiness at the other end of the 'phone and replied, "Why, that very dressing-gown with two patches where the loop is hangs now in his dressing-room here, and no eye but mine has seen it since he passed on, for I keep the key of his dressing-room, and no one has ever been allowed into it. He preferred that old dressing-gown to any others. Fearing that it would be bundley and uncomfy for him in sitting up when he was ill, I have sometimes suggested giving him something else, but, no! he would have his old dressing-gown, and we have often laughed over it."

BUSINESS HELP.

Here is another case of my husband using Mrs. Caird's mediumistic powers.

A few months ago she came to spend the evening with my son Denis and me at my flat in town. Sitting round the fire in the drawing-room we told her of various important matters which had cropped up in the previous few weeks while she had been away in Paris and elsewhere. Some had been very worrying business affairs.

Then there were other private family matters, all of importance, of which we told her. She listened quietly to it all, and then she took a document from her bag and said, "My dear, your husband came through recently and made me write this to give you."

In page after page which she read to us of that document from my husband (which she handed to me at the end) there was a complete knowledge

shown by him of everything and everybody we had to deal with in the last few weeks.

He told us what to do, and how to deal with every single matter. He strongly approved of the courses I had taken in the business matters—of my handling of certain people, etc.

To the smallest point my husband had through this fine medium written out the most helpful and wonderful communication that a loving husband and comrade could have done, had he even been on this plane.

PSYCHIC PHOTOGRAPHS.

My son Denis and I had a photograph taken in June last by a well-known psychic photographer. The packet of plates was sealed by a noted firm of chemists. I took them out of the packet and marked them in the corner.

After examining the plate carrier, I put them in and put the carrier into the camera. My son and I sat in front of the camera.

I then took the carrier out of the camera and we developed them ourselves, and upon holding them up to the light, and after fixing them, there was a splendid photograph of my husband above our heads!

No hand but ours had touched that plate.

It is evidence like this which makes one realise the closeness of our dear ones and of the thinness of the veil dividing the two spheres.

Our friend, Mrs. Caird, was told by my husband to go to this same photographic medium and that he would try to get on to her plate. She did so, and under full test conditions she obtained a very fine photograph of my husband.

It is a better one of him than of her!

I happen to be mediumistic. Through my mediumship in our home circle, my husband has told us of coming concerns to do with different members of our family—matters of which it was impossible for any of us to have known about or foretold.

Although we have not mentioned one word of what he has said to anyone, very often he has sent the same information to us through Mrs. Caird. It has been most interesting and evidential.

A DOCTOR'S RETURN.

In a letter to "Light," Mr. W. S. Watson, formerly a Paymaster-in-chief in the Royal Navy, gives an interesting experience of Spiritualism. He writes:

Dr. Sir Archdall Reid, of Southsea, was my friend and doctor for about fourteen years. I often told him about my spiritual experiences but he only laughed at them. On 15th November, 1929, he attended me professionally at 10.30 a.m. and about three hours later collapsed and died. At about 11 p.m. on the 18th December, 1931, my wife saw him standing by the bedside. She said, "Who are you?" He replied, "Archdall Reid. I have come to tell him what he told me was true, and to thank him gratefully over and over again for all the patience he had with me." His face was rather misty, but my wife recognised his voice and the grey suit of clothes he always wore when visiting me.

The simple life does not consist in passing a hermit life in the woods, but in getting hypocrisy out of your soul.

I have had proof—convincing proof to me—that my father and brother are not dead, but very near me, living with greater freedom in the spirit world.—Estelle W. Stead.

THE FUTURE OF SPIRITUALISM.

WILL THE CHURCHES ABSORB IT?

Warm discussion is likely to follow the reiteration by Mrs. St. Clair Stobart (leader of the Spiritualist Community, London) of her fear of "letting Spiritualism loose amongst the multitude," and the expression of her "fervent aspiration" that, to ensure guidance of the movement, the "Churches will absorb Spiritualism, lock, stock and barrel, so that there will be no need for separate Spiritualist services."

It is certain that these views will be welcomed and endorsed by many sincere Spiritualists who think that the organisation of Spiritualism on religious lines is undesirable; but it is also certain that they will be regretted and disapproved by many others, equally sincere, who believe that organisation apart from the Churches and Research Societies is essential.

This division of opinion is not new, and there is no reason for believing that agreement is possible, now or in the immediate future. Quite the reverse. Yet, because of the greatness of the truth on which all Spiritualists are agreed—the fact of proved survival—it is to be hoped that in any discussion, public or private, which may arise, there will be generous agreement to disagree; and that, while maintaining their respective points of view, each section will admit the right of others to favour the method that most strongly appeals to them.—"Light."

GREAT ASTRONOMER'S ADVICE.

HOW WE SHOULD INVESTIGATE.

Speaking recently at the Queen's Hall, London, on "The Rise and Progress of Spiritualism," Mrs. Hewat McKenzie, of the British College of Psychic Science, said that Spiritualism had rudely shaken up the world. She continued:

The advice of Herschell the great astronomer of his time, to "pay attention to the things that ought not to happen" had been well followed by many of the world's present-day thinkers when investigating psychical matters. All Spiritualists are propagandists, for anything we learn from our investigations is not for ourselves only; and it is our duty to keep the door open so that all may enter, whatever may be their preconceived opinions or beliefs.

Passing Thoughts for December.

If the materialist is right, then this earth—and presumably the Universe—is an exhibition of cruelty, deception and insanity on the part of its Creator.

Should survival be disproved, and our belief in a future life is shattered, then might the curtain be rung down on everything that really makes life worth living.

Strip Jesus Christ of His divinity, and you leave a man who lived and died a self-deceived deceiver!

Could the celebration of the birthday of a mere man evoke the goodwill and happiness associated with Christmas Day the wide world over?

From many quasi-spirit communications it would appear as if the memory, perspicacity, and intelligence of the departed have been impaired by the death of the body.

One wonders if all the enigmas of earth-life will be solved in the great Hereafter!

Though some of us may have cause to regret the past, all who trust in God can calmly anticipate the future.

R. C. N.

LIFE BUT A MYSTERY.

"ONLY A BEGINNING OF EXISTENCE."

At a lecture presided over by the Countess of Clanwilliam, given at the Alpha Club, Belfast, Ireland, by Mr. J. A. Findlay on "The Coming Philosophy of Mankind," the lecturer stated, inter alia, says the "Belfast Telegraph":

"Spiritualism is not a cult, but is a scientific examination of certain rules."

"I know no psychical researcher who is not a Spiritualist."

"This life is but a nursery, it is only a beginning of our existence, and our existence is not physical but ethereal, and we are in the world for the purpose of training."

Mr. Findlay went on to speak of the history of religion. The teaching of Christ, Buddha, and Mohammed were, in certain points, very similar, especially of Christ and Buddha. Both taught the importance of doing right and forming our characters aright, the fact that there is another world to come, and in this world we are training for the next world.

Spiritualism was in no way opposed to any form of religion, and did not in any way affect the believer as regards his creed, but he had a scientific, concrete reason for his belief. It was wonderful to believe that we were living in the day which St. Paul had foretold when "the last enemy that shall be destroyed is death."

Mr. Findlay concluded his lecture by sketching the conditions in this world when Spiritualism will be, as he believes, universally accepted. "Death is but a bend in the road, a door—not a wall, the beginning and not the end of a day."

WHAT SPIRITUALISM DEMONSTRATES.

Spiritualism, if true, furnishes such proofs of the existence of ethereal beings, and of their power to act upon matter, as must revolutionise philosophy. It demonstrates the actuality of forms of matter, and modes of being, before inconceivable; it demonstrates mind without brain and intelligence disconnected from what is termed a material body; and it thus cuts away all presumption against our continued existence after the physical body is disorganised and dissolved.

Yet more, it demonstrates, as completely as the fact can be demonstrated, that the so-called dead are still alive; that our friends are still with us, though unseen, and guide and strengthen us when, owing to absence of proper conditions, they cannot make their presence known. It thus furnishes that proof of a future life which so many crave, and for want of which so many live and die in anxious doubt, so many in positive disbelief.

This is the answer to those who ask, "What use is it?" It substitutes a definite, real, and practical conviction, for a vague, theoretical, and unsatisfying faith. It furnishes actual knowledge on a matter of vital importance to all men, and as to which the wisest men, and most advanced thinkers, have held that no knowledge was attainable. ("Miracles and Modern Spiritualism," by Alfred Russel Wallace).

Whatever there is to know, that shall we know, some day. Those who have gone before already know and are waiting behind the veil, to whisper to us, when we join them, the beautiful secret of Life and Death.—Helen Keller in "We Bereaved."

The "Radio-Psychometer."

MECHANICAL DEMONSTRATION OF PSYCHIC FORCE.

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

I SPENT an interesting morning recently with Major Raymond Phillips, the inventor of the "Radio-Psychometer," at the Model Engineering Exhibition, Horticultural Hall, London, where he was exhibiting the instrument. It has had quite a lot of publicity in the general press.

He discovered the idea through attending a Spiritualist seance. As soon as he joined the company round a table it began to oscillate without anyone touching it, and the company proclaimed Major Phillips to be the cause. He was, they declared, a medium without knowing it.

The Major however, sceptical of the theory that "spirits were helping him," finally traced the effect, he believed, to natural causes. Major Phillips concluded that "all Spiritualistic phenomena" arise from the same source.

He assured me that he had never seen anything occur in a Spiritualist seance which need be attributed to outside spiritual agency, and herein was the snag. I recounted to him some of my own experiences of table-tilting and knocking, and he was apparently impressed with an instance where the unseen knocker gave me his name, and the name of a gentleman living four hundred miles away who could, he declared, confirm that such a person as he had lived. This proved correct, the gentleman assuring me that he had known a man of that name forty years before.

* * * * *

The result of Major Phillips' enquiry into the "natural forces" which he believed moved the table is the invention of an ingenious instrument which will ring a bell, propel two model trains, and switch on electric current to boil a kettle.

I had no difficulty in causing an electric bell to ring and set the model trains in motion by holding my hands a few inches over the "radio-psychometer."

Major Phillips and I experimented with several other people to confirm his statement that the human radiations to which he attributed the phenomena, vary in strength with different people. A boy of about ten had to hold his hands quite close to the metal disc through which the radiations pass to set the machinery in motion. The Major could get results about eight inches away. Another gentleman did so about two inches farther off, whilst I was successful when my hands were about eighteen inches away.

During the experiments Major Phillips commented on the extreme sensitiveness of the apparatus that morning, and seemed at a loss to account for it. It was, however, probably due to my being a trained medium, although the company was quite unaware of my interest in Spiritualism.

After about a dozen people had been admitted into the room, a lady was invited to place her hands over the disc, and succeeded so well in starting the trains that they would not stop. This Major Phillips attributed to the accumulated power of so many people. After the majority of the company left the room the apparatus behaved in its normal manner,

A very interesting feature of the radio-psychometer is that when the operator concentrates on wishing the bell to ring or the trains to move, they do so quicker than when the hands are casually placed over the instrument. In consequence he looks forward to the time when the results can be obtained by thought impulses alone.

* * * * *

No one can witness such experiments and not believe that there are such forces as human radiations which are capable of producing physical effects, confirming conclusions arrived at centuries ago by occultists who restricted their experiments to operating on human and animal organisms.

The magnetic healer is absolutely justified in his claims that there pass from his hands "magnetic force" which can affect distant objects. Nor can anyone justly deny that such forces play an important part on the production of supernormal phenomena. The points of contact between Major Phillips' apparatus and the mediumistic seance are remarkable.

It has long been realised by Spiritualists that some people are more "magnetic" than others, and that some people render no "magnetic" service whatever in the seance room. It has been demonstrated that some people cannot affect the radio-psychometer at all. These negative people are relatively few, nearly everybody being able to affect the apparatus in some degree. Perhaps it may be discovered that some individuals actually retard results, as occasionally occurs at Spiritualist seances

* * * * *

Another interesting feature is that the radio-psychometer is affected by the atmosphere, some days producing much better results than others with the same experimenters.

To attribute all supernormal phenomena wholly to these human radiators is in no way justified, however, as Major Phillips has never been able to obtain any indication of intelligence from his apparatus. His results are purely mechanical. To ring the bell and move his trains necessitates a large amount of apparatus, including numerous batteries, weighing perhaps nearly 100 pounds. No medium could possibly surreptitiously introduce such an enormous amount of paraphernalia into the seance room without detection.

Major Phillips endeavoured to support his opinion that mediumistic phenomena are produced by natural radiations by balancing a piece of cardboard on a knife-edge and causing it to oscillate by holding an ebonite comb close to it, after having rubbed the comb on his clothes. He assured me that he has obtained similar movements by placing his bare hands over a similarly balanced wooden board.

Even if this be so, it would not account for the intelligent communications received through table-tilting, especially when no one was touching the table. One of the most impressive experiments I ever took part in, in connection with table-tilting, clearly showed the co-operation of an intelligence independent of the sitters.

I had been trying to convince a friend that the belief in communication with the dead was not un-

reasonable, and invited him to join me in a table-tilting experiment. He consented on conditions that he did not place his hands on the table. Whilst he sat some distance off, we obtained a message purporting to come from his deceased grandfather, who frequently corrected my friend's endeavour deliberately to mislead the table. In the end he was compelled to admit that the table was correct in every detail, although none of those whose hands were on the table knew anything about the matters discussed.

* * * * *

The chief interest for Spiritualists and psychical researchers in Major Phillips' invention is the discovery that human radiations can actually be made to perform mechanical work. Such radiations have long been known to psychical researchers, who thirty or forty years ago obtained mechanical effects, although not so practical as those obtained through the radio-psychometer.

That such radiations play a part in every mediumistic manifestation there need be little doubt, as they comprise one of the chief factors in those somewhat enigmatical circumstances known among Spiritualists and psychical researchers as "conditions."

Major Phillips' results confirm our claims that there are such energies as "psychic force," and every magnetic healer may soon be able to purchase an apparatus which will demonstrate the fact to sceptics.—"Two Worlds."

RHABDOMANCY.

WATER DIVINING IN SOUTH AFRICA.

An Englishwoman—Mrs. T. Warner Staples—who has spent the last few years in South Africa—writing to "The Two Worlds" relates a number of instances in which she herself, and a number of other diviners were successful in finding water. She says: "In England there is such a plentiful supply of water that there is very little call for the diviner, but in South Africa, where there are vast spaces of waterless country, you would be surprised to know how many people there are who regularly practise the art of water divining."

Commenting on this, the journal states that Mrs. Staples was able to give them half-a-dozen definite cases in which such diviners had been successful, not only in determining the locality where water could be found, but even in stating the approximate depth of the boring necessary to reach it.

The late Sir William Barrett devoted a very great deal of time and attention to the cult of the water diviner, and contributed papers to the Psychical Research Society, which were subsequently summarised in the book published jointly by him and Mr. Theodore Besterman. It is a book which would repay the careful reader, since it traces back the history of the art to most remote times.

One curious point from Mrs. Warner-Staples' testimony is that baboons have been very successful in locating water in difficult places. As the baboons are of the anthropoid ape type, it would seem to suggest that there is a primitive sense—probably of a subconscious type—which gives useful indications of the presence of water.

Divining, however, can be used in many ways—to trace metals, lost objects and even the human presence.

Knowledge when wisdom is too weak to guide her,
Is like a headstrong horse, that throws her rider.—

Quarles.

MESSAGE FROM HIS SON.

TOUCHING STORY OF SURVIVAL.

COLONEL SHARMAN-CRAWFORD'S EXPERIENCE.

A striking story of his conversion from scepticism of the possibility of communicating with those who have passed beyond the veil was related by Colonel the Rt. Hon. R. G. Sharman-Crawford, D.L., at a meeting in the Ulster Hall, Belfast, on a recent evening when introducing Mr. J. Arthur Findlay, M.B.E., author of "On the Edge of the Etheric," who lectured on "Survival After Death—Scientifically Explained."

"I am not going to make a speech," said the Colonel, "but I should just like to say a few words as to why I am in the chair to-night. The reason is because it is only a comparatively few years ago that I got what I laughed at in my time—a message from the other side from a very near and dear relative—my son."

"I am an old man; this is my eightieth birthday," said Colonel Sharman-Crawford, "and therefore I have some little sense; but when I got that message, my son—who I know is with me here on the platform to-night—gave me such convincing proof of matters which nobody but myself or he could know about, I became convinced that there was something in this matter much deeper than ever I had imagined."

Continuing, adds "The Northern Whig," Colonel Sharman-Crawford said he had been in constant touch with him for the last five or six years. His son had communicated things to him which no one but he (the speaker) and his son could know. "What, therefore," said Colonel Sharman-Crawford "is there left for me to believe than that there is a great truth in this matter?"

Some people said that it was an astonishing thing for him who had always been a Churchman to take this matter up, but it was a great help to him in Church matters and did not interfere with that in the least, while on the other hand it had made his religion much deeper and better. In conclusion, Colonel Sharman-Crawford said he thanked Almighty God for the day He had opened his eyes to these things. His eyes had been opened, and he felt a much better and happier man. That was the reason he had consented to take the chair that night.

CONJURER AND PLANCHETTE.

In a letter to "Light" Mr. A. S. Davis, M.C.L., says:

I have been interested in conjuring for some years, and I have been privileged to contribute several tricks and illusions to Mr. Will Goldston's great Magical Classics. Whilst chatting with Mr. Goldston one day, the subject turned to Spiritualism, and out of curiosity I asked him to obtain a planchette for me. To my surprise success with this instrument was immediate. Messages of all descriptions were received, dealing with a hundred and one subjects. I was interested, and that was all. However, one evening, a "control" came through and said that if I were willing he would like to dictate a continuous set of writings. To this I agreed and the result was that over two hundred foolscap pages of interesting matter was dictated over a period of some months. Several things were predicted in the messages which have since come to pass.

A Clerical Champion of Psychic Science.

A FEW REMEMBRANCES OF THE REV. H. R. HAWEIS, M.A.

By LEIGH HUNT.

The most valued treasures on our bookshelves are two sets of books by the Rev. H. R. Haweis, M.A. These have been our life-long companions, and upon the foundation of which, humanly speaking, our life and teaching has been built. Looking through some old files of "Light" we came across the following, which is as appropriate to present day conditions as to the time at which it was written.—J.T.H.

Under some circumstances there is much sadness in remembrance; but in remembering the utterances, and referring to the writings of one who was an intellectual giant of his time, there is surely unalloyed gladness. Such an one was the Reverend H. R. Haweis, M.A., and I remember with what gladness I listened to his remarks as he spoke to me in his vestry at St. James' Church, Westmoreland-street, Marylebone, where I had been looking over his collection of spirit photographs. His deep interest in Spiritualism made a great impression upon his congregation, and indeed upon the public at large; and although his detractors (and they were many) sought every means in their power to cast ridicule upon his teachings, he again and again silenced them by arguments which, enforced by his own personal experiences, were admitted to be "sane, sound, common sense deductions from what were claimed to be observed facts."

* * * * *

In many of his sermons, Mr. Haweis showed how greatly his knowledge of spirit return had influenced his mind concerning theological teachings. Many instances of this could be given, but I must here be content to quote some passages from a sermon of his preached in December, 1895:

Remember that if this is a time for modifying the old statements it is essentially a time for rescuing and resetting the Truths which they once enshrined, but which they now conceal.

Remember that the reason why people are so angry at any attempt to restate Dogma (or a crystallized form of statement once alive now dead) is not because the new statement is untrue or that it will not be helpful and is not eagerly accepted—but because it not only disturbs "the deep slumber of a decided opinion"—(J. S. Mill)—but interferes with vested interests, as a threshing machine interferes with the wielders of the flail—or an engine-driver with a coach-driver—both aim at doing the same thing and do it after a fashion, but the one does it better than the other—the new supersedes the old.

I want to make it impossible for the old sermons to go on being written—I want to make the Clergy feel ashamed of talking the kind of superannuated nonsense in the Pulpit which they themselves would look shy at on their own hearth-rug or at the dinner table of a friend.

I want to make the dear old text-books—(well as they have served their purpose in times past)—as impossible as the old wooden men of war and the old flint-lock gun. Anyone who wants to sell such things so exactly suited to the old

times must be very angry with me and those who think like me. Well, let them sell—wherever they can find a market—but let us have no more of these antiquated wares. Sell out the old stock and have done with it.

* * * * *

The following passages from the same sermon also serve to illustrate a phase of sardonic humour, by which he "drove home" particular points in his discourses:—

When a particular sort of button ceases to meet a public demand the Tradesman parts with his old button and soon exposes on his counter a new sort of button. The Clergy have no new buttons. The Clergy don't like not to be able to preach their old sermons over again.

And then he would conclude his sermon by words which, as they came from his lips, had the added fire of that inspiration which only comes to the truly devout and earnest teachers of mankind—as witness the concluding words of the sermon referred to:—

Before One, who is the Truth, let all lies shrivel up—before One who is Love, let envy, hatred, and malice, and all uncharitableness flee away—in the presence of One who is Justice and Mercy, put away from your heart and your home all cruelty, selfishness and injustice—to wife, to child, to servant, to friend—and one day when suddenly in a moment, in the twinkling of an eye you shall find yourself standing before Him free of earth-life, and the body of this death—you will have come to your Great Assize—to the Lord of Glory, to the innumerable Company of Angels and to the spirits of just men made perfect. But to you nothing of all this will seem strange. "Lord," you will be able to say, "I stood before Thee yesterday, and the day before, and many days—and Thou didst judge me—and Thy Judgment was my purification and my joy. Oh! purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow.—Art not Thou "the same yesterday, to-day, and for ever?"

I like to think—and despite outward seeming in the world to-day—I feel assured, that such teachers as Hugh Reginald Haweis have not lived and died in vain, but that their teaching "lives on" as, assuredly, do they themselves; and from that "brighter clime" they are continuing the great work they began while yet in the flesh.

"**Similitudes of Life.**"—This little book, by an Australian author, writing under the pen-name of "Amicus," consists of a collection of seed-thoughts, each of which may be easily expanded into an address for young people or a platform address. It supplies a long-felt need by many of our speakers, who will not find a dull paragraph nor an unnecessary sentence in its thought-provocative pages. The title of the book recalls a passage in Hosea (xii. 10): "I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry of the prophets." The price of the book is 1/6, postage 1d., and may be obtained from the office of "The Harbinger of Light."

REMARKABLE MATERIALISATIONS.

STORY OF A YORKSHIRE TERRIER.

At a materialisation seance, held recently by Mrs. R. V. Duncan in Manchester, a competent and reliable witness vouches for the following incident.

Albert (Mrs. Duncan's leading control) declared that there was someone present who gave the name of "Stan." Then he gave the initials "S.B." (Stanley Brewer) who had come to speak to his brother Robert, who was sitting in the circle.

"He is accompanied by a dog," said Albert. "A small Yorkshire, I think." This information was correct, as were also references to my mother and "Nora," the names being volunteered. Later my brother gave me his nickname—"The Kid."

When the form materialised, it was accompanied by a Yorkshire terrier, which was plainly seen by the sitters. It didn't bark, but it wagged its ears, and moved as one animated living form. For about one minute both were on view. The story behind the manifestation is this:

When my brother was lying seriously ill, a dog which belonged to the lady next door used to come in and keep him company. It was a Yorkshire terrier.

The two developed a great affection for each other, and the dog was a daily visitor.

It went up into the bedroom after my brother's death, and it visited the room again on the day after his funeral. Then it came downstairs, and, going into the garden scratched a hole in the ground, in which it curled itself up. When we went out to look for it we found it had expired.

It was a splendid piece of evidence. At a subsequent seance I was privileged to have a communication from my father, who materialised, and was seen by all the sitters. His features were perfectly reproduced, and I had no difficulty whatever in recognising them.—"Two Worlds."

STRANGE WARNING KNOCKS.

INTIMATIONS OF DEATH IN CHEIRO'S FAMILY.

"Uncanny warnings of death" formed the subject of an article by Cheiro (Count Louis Hamon) in the "Sunday Dispatch." He writes:

In my own family, as far back as I can trace, we have always had a strange warning of the approach of death. Exactly twelve months to the day before some member of the family dies, no matter how far apart we may be scattered the warning comes clear and distinct to every living member except to the one who is to be called away. This unmistakable warning is always the same—twelve knocks on the head of the bed in which any one of us may be sleeping, repeated for three nights in succession. It has been our custom on such occasions to communicate with each member of the family, and the question invariably takes the form of "Have you heard anything?" Those who have heard, reply "Yes." One will reply "I have heard nothing." Exactly twelve months to the moment the first knocks were heard, the one who heard nothing passes away.

Cheiro adds that the most recent experience of this strange form of warning related to his mother, who, after an unexpected illness, passed away "exactly twelve months to the day" after the knockings were heard by himself and other members of his family.

COMMUNICATION MACHINES PREDICTED.

It will be remembered that "Power," speaking through Mrs. Meurig Morris, has frequently predicted that in the near future there will be devised an instrument by means of which communication with those in the other world will be made possible without the help of a psychic Medium. In a little book, "The Guide to Psychic Knowledge (No. 2)" just issued by Mrs. C. A. Dawson Scott this prediction is supported by the Communicator at the Survival League Institution Circle who is reported as saying, in answer to a question:

Before long science will give us a machine through which to communicate. In a few years' time, you may be able, in your own room, to receive impressions from other worlds. Until that time, uncertainty will remain. A good many are working on this line. A man I know has been at work on a machine for the last twelve years. Within the next five, you may be able to get direct communication from other states and stages.

Presumably, when such a machine is perfected, it will be adapted to make full use of the psychic sensitiveness latent in normal men and women. Commenting on "The Radio-Psychometer"—described in another column—Mr. Ernest Hunt in "The Spiritualist", says:

If such a machine as he indicates (an apparatus which will respond to thought alone) could be constructed, it would not be so very far from our quest of a mechanical receiver for thought messages from the Beyond. The aim, of course, is to eliminate the possibility of action of interference by the mind of the medium, whether this interference be conscious or subconscious. This question of how much must be attributed to subconscious action is one of the great difficulties in communication, and so far we have been unable to solve it.

HOUDINI AND "THE VOICE."

Writing to "Light," a correspondent, Mr. Charles J. Palmer, draws attention to an incident published in the "Strand Magazine" for August 1927, respecting Houdini and "his voice," it is as follows:

"I (Conan Doyle) will first, as is only proper, dwell upon the great good which lay in Houdini's nature. He had the essential masculine quality of courage to a supreme degree. Nobody has ever done, and nobody in all probably will ever do, such reckless feats of daring. His whole life was one long succession of them, and when I say that amongst them was the leaping from one aeroplane to another, with handcuffed hands, at the height of 3,000 feet, one can form an idea of the extraordinary lengths that he would go. In this, however, as in much more that concerned him, there was a certain psychic element which he was ready to admit freely. He told me that a voice which was independent of his own reason or judgment, told him what to do and how to do it. So long as he obeyed the voice he was assured of safety.

"It all comes as easy as stepping off a log," said he to me, "but I have to wait for the voice. You stand there before a jump swallowing the yellow stuff that every man has in him. Then at last you hear the voice, and you jump. Once I jumped on my own and I nearly broke my neck."

"This was the nearest admission that I ever had from him that there was a psychic element which was essential to every one of his feats."

A PROFESSOR CENSORED.

A Professor of a university in a large Russian town wrote Dr. Osty asking for the latest developments in psychic science, which circumstances had prevented him studying for some years, and which he wished to take up again, says the "Revue Metapsychique."

Dr. Osty wrote his correspondent, giving details, and forwarding back numbers of the "Revue Metapsychique" containing an account of experiments with Rudi Schneider. These numbers were returned to the Institut Metapsychique, with the pages cut—apparently read or at least glanced over. The envelope bore the words, "Returned. Entrance forbidden by the administration of press publications."

"Some official had taken it on himself," says the "Revue" "to adjudge what may or may not be read by an eminent University Professor!"

PSYCHIC SCIENCE.

PROGRESS OF INVESTIGATION.

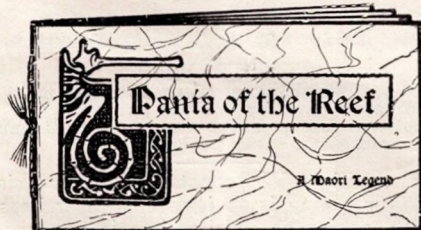
Speaking on "Psychic Science" at a meeting held under the auspices of the Edinburgh Psychic College at 30 Heriot Row, Edinburgh, says the "Edinburgh Evening News," recently Mr. J. B. M'Indoe, President of the Spiritualists' National Union, said the scientific investigation of the subject had gone little beyond the preliminary or observation stage.

Some attempts had been made to analyse the phenomena, but they did not know enough about them to be sure of their analysis. They could control them in a very limited degree. Practically all they could do was to provide opportunities for these phenomena happening, and sit down and wait for them happening.

For a couple of centuries electricity was little more than a scientific toy. Then it began to be practically applied, and now it was our most useful servant, but it had taken 300 years to bring it to that stage. They had only been investigating psychic science 50 years, and the first 50 years were usually the period in which least progress was made.

The phenomena were now being vouched for by scientists, and the only point on which there was now room for discussion was the source of these phenomena—whether the source was some power or quality inherent in the medium, or some power discarnate and other than the medium's

If thoughts idealic form do take, man permeates his fleshy home with noble bearing.—Anon.



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MATERIALISATIONS.

Florence Marryat, the author of the "There is No Death" (a book which startled many readers out of their apathy and sent them on their quest for truth as to a life hereafter), sat with Mr. Cecil Husk in 1892 with twelve friends for twelve sittings.

At one of these she questioned "John King," the chief Guide, as to the manner in which materialised forms were produced, and his answer was much as follows:—

When the controls have collected the matter with which I work—some from everybody in the circle, but mostly from the medium's brain—I mould it with a plastic mask, something like warm wax in feel, but transparent as gelatine, into the rough likeness of a face.

You will understand that there is always a crowd of spirits near ready to show themselves to their friends—a great many more than we can allow to appear. They are built up in their spirit-forms, but would be quite invisible to the majority of sitters unless covered with my transparent mask; without it, also they would be unable to retain their shape or likeness, when exposed to the outer air. I therefore place this plastic substance over the spirit features and mould it to them.

If the spirits will have the patience to stand still, I can generally make an excellent likeness of what they were in earth-life, but most of them are in such haste to manifest that often a spirit appears to his friends, and they cannot recognise any likeness. He has not given me sufficient time to mould the mask to his features.

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THE EDITOR.

SUGGESTIONS FOR CHRISTMAS GIFTS.

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The hope of another existence after this is the single flower that blooms in many a dreary garden of life.—Anon.

RECORDERS AND OUR NEXT ISSUE!

We shall soon be going to press again!

Owing to the approaching Christmas holidays, the Printer has notified us that all Reports of Societies must be in his hands by December 14th at the latest.

REPORTS OF SOCIETIES.**VICTORIA.****VICTORIAN SPIRITUALISTS' UNION.**

On Sunday, November 6th, in the afternoon, the Lyceum held a special service to celebrate its 61st Anniversary. The Lumley Concert Orchestra rendered several items and Mrs Levy and Miss Lyndhurst each gave a vocal solo. Mr Lumley gave a short talk about the Lyceum and Mr Tozer added a few words. In the evening Mrs Waschatz and Mr Lumley spoke about the Pioneers of the Lyceum. Three vocal solos were also rendered.

For the remaining Sundays the speakers have been Mr Morrison, Mr Tozer and Mr Lumley.

On October 30th, the Lyceum spent a most enjoyable day in the Botanical Gardens. After lunch they were conducted through the conservatories and spent an instructive and interesting two hours.

On the Lyceum Sunday afternoon Mr Lumley gave, by special request, a talk illustrated by a special chart, on the effects of alcohol on the human body.

The social workers are busily preparing for the Silver Chain Tea which takes place on the Saturday afternoon of December 3rd. The following Saturday, December 10th the V.S.U. Entertainment Club will present a three act play entitled "The Love Lesson."

MURIEL BARDSLEY, Recorder.

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

During the month our services have attracted many truth seekers who have been ably catered for by the following speakers: Sunday afternoons, Messrs Morgan, Humphreys and Tapper; Evenings: Messrs Blay, Fairbairn and Humphreys. The various subjects were instructive and well received.

On Monday, October 24th we held our Annual Meeting. There was a good attendance. The Secretary, Mrs Rayer, read the Annual Report giving a clear outline of the progress made during the year.

The following were elected as officers for the ensuing year: President, Mr S. B. Elkin; Vice-Presidents, Mesdames Humphreys, Fairbairn, and McMaster, Messrs Humphreys, Fairbairn (Senior), Milliner and F. E. Johnson (Life); Secretary, Mr P. Humphreys; Asst. Secretary, Mrs L. Rayer; Treasurer, Mr C. S. Payne; Lyceum Conductor, Mr C. S. Payne; Organist, Mr C. S. Payne; Asst. Organist, Mr Woodcock; Property Agent Mrs Elkin; Committee, Ladies: Mesdames Lewis, Adams, Sheekleton, Millard, Dixon; Gentlemen: Messrs Morgan, Black, Vagg, Bohem, Carter; Ushers, Messrs Lewis and Carter; Sick Visitors, Mesdames L. Rayer and Millard.

P. N. HUMPHREYS, Secretary

NEW ZEALAND.**CHRISTCHURCH SPIRITUALIST CHURCH Inc., N.Z.**

Dr. J. M. Moorey has been with us for three months, and it has been three months of upliftment, his splendid addresses being of great interest to a great number of people. The Ridgley Hall being packed to the doors. The classes conducted by Dr. Moorey drawing a large number of seekers for Truth. Also the healing class from which a great amount of good is derived by such people.

We will be sorry to lose Dr. Moorey at the end of his term but hope his Church will be kind and see their way clear to let him remain with us for a long period.

A Welcome Social was given to Dr. Moorey on the 8th July. A happy evening was spent among old and new friends.

M. EMERSON, Hon. Sec.

Replies to Correspondents.

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

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

I.M.D. (Townsville): We constantly receive similar cuttings. Our policy is to ignore such writers who are generally, as far as Spiritualism is concerned, ignorant and prejudiced.

W.E.M.A. (Scone) writes: "We find your paper a most interesting one, and read it from cover to cover the day it arrives," for your compliment and your interesting confirmatory experience that those on the Other Side prefer to ignore their titles, accept our thanks.

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