

The Harbinger of Light.

Edited by W. Britton Harvey :

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Author of "Science and the Soul."

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The Editorial Chair.

Another Professor Astray!

It is surprising that so many more or less learned men should risk making themselves look ridiculous in the eyes of the man in the street by displaying palpable ignorance of well-known facts when criticising Spiritualism and its phenomena. Of course it may be argued they are not conscious of the risk they are taking, and that if they only realised they were exposing themselves to a knock-out rejoinder, they would never court the humiliation that might possibly follow. This is a very feasible explanation and, in our opinion, it is probably true. We have recently dealt with instances of this rashness in which the transgressors were Professor Rentoul and Mr Justice Heydon, and we confess it gave us very little pleasure to expose their lamentable lack of knowledge concerning the subject upon which they presumed to write.

Now we have Professor Segar, M.A., of New Zealand, contributing to the Symposium on Spiritualism which is being published in "Life" and exhibiting an equally glaring degree of ignorance as the critics with whom we have dealt in previous issues. Of course he is antagonistic throughout. He, apparently, recognises that the association of so many eminent scientific minds with the movement is a disconcerting feature that has to be "explained away," and in the absence of any other hypothesis we are once more offered the nauseating theory of insanity. All these intellectual giants are sane enough, except upon this one particular point of the possibility of entering into contact with beings of an invisible order of existence! When they begin to talk of that they become raving lunatics! "Completely sound minds are probably more rare than sound bodies" observes our critic. We are inclined to agree with this dictum after reading the Professor's article—his line of argument, in fact, seems to illustrate his own contention!

It is uncomplimentary enough for these brilliant authorities to be classified as partially insane, but in addition to this they are alleged to be the softest fools on earth—"peculiarly childlike" is the expression used by Professor Segar—"when up against mental phenomena and human resources of deception."

Only those who have experienced it can have an idea how readily very scholarly men and even men highly trained in the experimental sciences, are deceived by performances affecting the attainment of

the supernatural. Results are accepted as facts that would only make out a case for the most careful scrutiny and investigation, if occurring within the range of the observer's specialty. "Reason is a very light rider," wrote Swift, "and easily shook off." The scholar is moreover generally very sensitive as to other people's feelings. He hesitates to take precautions that would appear to cast doubt upon the honesty of the performer. This makes it easy to impose on him. It is not only in the street or hotel that the confidence trick is played. It finds its place also in the seance.

This is what Sir Arthur Conan Doyle would call "colossal impertinence." And such it doubtless is, but we refrain from using the phrase as we realise that our opponent has offended in ignorance—in other words that he would not deliberately make such an exhibition of himself if he was aware of the facts we propose to relate. We are told, in effect, by our ill-informed critic that the fruits of "scholarship" and training in the "experimental sciences" are a mixture of inconceivable credulity, blind stupidity, and a general lack of average mental alertness! If this be true, we ought to give up educating the race, otherwise we shall in time become a nation of fools! It is, moreover, held that the scholar is so exceedingly sensitive to other people's feelings that "he hesitates to take precautions which would appear to cast doubt upon the honesty of the performer." Consequently he is easily imposed upon. Really, this contention is too humorous for serious treatment. And it is fortunate for Professor Segar that he is not likely to meet any of the mediums who have been investigated by some of these extremely simple-minded scientific investigators! They would probably quickly convince him that he knows nothing of the point with which he ventures to deal!

Every student of the subject is fully aware of the extremely exacting, and sometimes cruel, conditions imposed by these experts in the "experimental sciences" when pursuing their researches in the realm of the psychic. Ordinary tests were often ruled out of court—they were not nearly drastic enough; something more analogous to persecution was insisted on, and the wonder is that these roughly-handled sensitives should have been willing to submit to such outrageous treatment. Crookes, Lodge, Barrett, Wallace, Lombroso, Crawford, Schrenck Notzing and Geley all tell the one tale of the drastic measures taken to preclude the possibility of imposition. Professor Segar has, apparently, not read the works of these learned investigators and consequently he is scarcely qualified to dogmatise on the methods they employed, or failed to employ, in the course of their inquiries! It is no part of our duty to educate him. He should educate himself on the subject before he presumes to write. But for his enlightenment we will reproduce three of many similar extracts that might be submitted. Speaking before the Psychical Research Society of Great Britain in 1908, Sir Oliver Lodge said:

In spite of long conversations with what purport to be the surviving intelligences of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even when of a friendly and intimate character such as, in normal cases, would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply. The ostensible communicators realise the need of such proof just as fully as we do, and have done their best to satisfy the rational demand.

"A proof difficult even to imagine" does not exactly suggest dullness or stupidity on the part of the investigators! Even more exacting, and certainly much more painful, tests have often been applied when physical phenomena have been the subject of inquiry. The medium's arms are lashed behind the back, the legs are lashed to the chair, the mouth has sometimes to be kept filled with a colored liquid throughout the entire seance, sceptical guards keep close watch on either side, weighing and electrical machines have to be submitted to, and in certain cases the absolute nudity of the medium has been insisted on. And it often happened that the more rigid the tests, the more wonderful the phenomena that occurred!

Most of our readers are familiar with the name of Dr. Crawford—a Doctor of Science of a Scottish University—and the highly-important experiments conducted by him with phenomenal success in the presence of a young lady—a non-professional medium—named Miss Kathleen Goligher, and other members of the family, in Belfast. And it is pertinent to ask: "How does the attitude of Dr. Crawford agree with the airy allegations of Professor Segar?" For a reply, we turn to the latest work of this distinguished investigator, "The Psychic Structures at the Goligher Circle" which has just been published in London and of which a competent critic writes: "In view of the fact that such great care has been taken to avoid any possibility of fraud, the results obtained are worthy to rank in importance with any scientific discovery of the nineteenth or twentieth century, and justify the great interest shown in the previous work of this capable and gifted investigator." Dr. Crawford was essentially thorough in all his work, and in relating the precautions he took when sitting for impressions on clay, he says:

When the medium had seated herself on her chair, I tied her ankles together very tightly with fine string whipcord, using two or three separate pieces of cord; then I tied her ankles to the back bar under the chair. The consequence was that the medium could not get within 18 inches of the front of the vessel containing the clay. I always stood beside her, and her hands were tightly gripped by the sitters on either side of her during the whole seance. The strings and knots were always found intact at the end of the seance. Indeed, it usually took me five minutes or more to get her untied, and oftener than not the strings had to be cut. Also, I tied the legs of the whole Circle to their chairs with a strong rope; passing it round and round the legs of each member, and round the legs of the chairs; so that any motion of the legs or feet of any one was immediately evident by the pull on the end parts of the rope, which were tied to the chairs on either side of the medium.

The foregoing are just a few of the measures taken by Dr. Crawford to safeguard himself against being imposed upon, and for the further information of our ill-equipped adversary we may add that for some years past Baron von Schrenck Notzing, the celebrated Munich physician, has been conducting a series of staggering experiments with a young French woman, who possesses wonderful powers of materialisation, and who was subjected to severer ordeals than any other medium. The records of these investigations are contained in a voluminous work recently issued and entitled "Phenomena of Materialisation." It was translated into English by Professor Fournier d'Albe, D.Sc., who, in the Preface says:—

In reading the reports of some of the sittings one cannot help regretting that certain **excessively severe precautions to eliminate the hypothesis of fraud** should have been considered necessary, and hoping that the **physical and emotional martyrdom** undergone by the French medium should suffice to silence the most ruthless and exacting critic, and so pave the way for more humane methods of investigation.

Here we have the latest direct testimony to the stringency of the methods adopted by scientific investigators, and yet, forsooth, Professor Segar alleges that the scholar "hesitates to take precau-

tions which would appear to cast doubt upon the honesty of the performer." Why, this is the very thing he does do! The reputation of scientific experts demands it, and therefore they introduce every conceivable device to safeguard themselves against imposition. We have now dealt in sufficient detail with the contribution of our Professorial critic to demonstrate that he is quite a stranger to the facts of Psychic Science and the modes adopted by its eminently qualified investigators, and have shewn that if they are to be adjudged insan., when dealing with psychical phenomena, it must certainly be admitted that they are wonderfully acute and painstaking madmen! Can Professor Segar suggest any precaution which these distinguished scientists have failed to take? If so, it is clearly his duty to make it public! If not, it is equally obvious that he should hold his peace.

Is Belief Optional?

A great many people have a very loose way of speaking and writing—Spiritualists included. They sometimes tell us, for instance, that it does not matter what a man **believes**—the only thing that counts is what he **does**. But it **does** matter. A man's beliefs generally govern his acts, and if his beliefs are morally wrong his actions will assuredly correspond. In a religious sense, too, the contention is equally true. If a man, for example, believes that no matter what kind of life he leads here, there is no kind of Hell awaiting him hereafter, his conduct here is not likely to be above reproach. In other words, his actions will be a reflection of his beliefs. So that it **does** matter what a man believes.

At the same time there is much unreason associated with this question of belief, using the term as applied to religious dogmas and doctrines. Certain well-meaning sects tell us we must believe this, or that, or we cannot be saved. It never occurs to them that belief is not **optional**. We are so constituted mentally that one man may be able to accept a certain doctrine with the greatest ease, while another man may be quite unable to assimilate it, no matter what the consequences may be. If, for instance, we were told by some zealous evangelist that we must accept all the recognised orthodox tenets and creeds of the Church, or be damned, we should be compelled to reply: "We have given very careful study to those doctrines for years, have looked at them in every possible light, tried, in fact, to believe them, but in the end the still small voice of reason remained insistent and we were compelled to declare that we could not possibly believe a goodly proportion of such teachings. In these circumstances we have no option than to accept the alternative." This is what we mean in saying that belief is not optional—that a man cannot always believe that which he might earnestly desire to believe!

Now take another case. We had the privilege for some years of enjoying the close friendship of a very estimable son of the Church—who, by the way, held a position considerably above that of the rank and file—and of discussing with him the fundamental planks in the Spiritualistic platform, viz: The nature of what is usually called "death," and the conditions that await us on the Other Side. He was intensely interested in the theme, would chat about it for hours, and evidently would have very much liked to have believed that what we said was true. But he found it an impossible task, and his last words to us were: "I would give my right arm to possess your conviction about death and the After Life, but, somehow, I cannot believe it." Here, then, we have another instance of a man who wished to believe certain things but could not. Unlike the hypothetical evangelist referred to, we

did not assure our clerical friend that he would be "damned" for his unbelief! We simply told him it was not his fault, that he might see differently some day—especially as he wished to believe—and that if he did not realise his desire here, he would realise it in the clearer light of the Spirit world, and would, at least, be given credit for the desire to believe. In this case, then, the man felt that our position represented truth, and yet he was quite unable to give intellectual assent to the views set forth.

These few comments should, surely, be sufficient to indicate that belief is not always optional, and that what a man can, or cannot, believe is largely governed by his mental make-up, by his religious training, and by his studies. All these influences, therefore, should be allowed for, and should make us very careful of judging a man because his beliefs happen to differ from our own. We have reason for believing that some of the most shining characters in the world beyond were, when on earth, untrammelled by the doctrines and dogmas of the Church. They simply "lived the life"—a life as closely approximating as possible to that of the Master—and when they reached the "shining river" they found loving arms outstretched towards them and were greeted with the triumphant shout: "Well done, good and faithful servant." Whatever their beliefs may, or may not have been, their conduct towards God and their fellows had been right, and they were automatically numbered among those who had done the will of the Father during their earthly pilgrimage. And that, after all, is the all-important point!

The Lament of a Modern Rachel.

Spiritualism may be all that it is represented to be, but what good does it do? This question has often been asked by those who have never studied the subject and who have no idea of the untold comfort it has brought to countless distressed souls. It is this aspect of the question with which we propose to briefly deal. The theme was suggested by the receipt by us of a letter recently addressed to a well-known and spiritually-minded medium by a married lady—the daughter of a clergyman—who lost her first child after having it in her possession for three days only. Both mother and father were naturally distracted with grief, and whilst in the throes of the terrible ordeal a friend gave their name and address to the medium in question. This lady, true to the maternal instinct, and knowing it might possibly be within her power to pour the "balm of Gilead" upon these broken hearts, wrote at once to the distressed mother, and received in reply one of the most heart-searching and pathetic letters we have ever read. Here it is:—

I do not think that I can ever thank you sufficiently for this beautiful letter lying by my side just now. I cannot bear to part with it, and I cannot trust it out of sight a moment, for it feels to me like some little piece of my baby and the only definite link between that sweet little soul and myself.

I believe every word of your letter to be true, and that is a very large thing for me to say, for since my father died, some 10 years ago, I have been tossed and torn by doubts and half-truths, hypocricies, and with all vague longings for something, I knew not what.

Then my little one came. I thought, "this is what I have wanted, longed for, asked for. I have not been alive before." The birds did not sing perfectly before, the flowers were not quite so pure, the little calves, the little lambs, the foal, the chicks—why, I never knew these young things were lovely, beautiful in their grace until that sweet little babe came to live amongst them. We wondered what we lived for before.

In three days she is gone! Alone! Alone! Oh, where am I? Lost! Lost! No! I have my hand on your written word. I must cling to it. Oh, help me, please!

Excuse me now, please, I will write more again. Dear lady, will you ever know a little portion of the good you are doing. May God bless you to the uttermost. Please pray for both—Daisy's Daddy and her Mother!

We do not know the contents of the letter to which the foregoing was an answer, but knowing the character and spiritual outlook of the writer, we are sure it was couched in the loftiest strains of the Spiritual Philosophy and described what happens to these "wee darlings" in the After Life. These assurances—judging by the tone of the mother's reply—were as a lifebuoy thrown to, and clutched by, a drowning sailor. "I have my hand on your written word. I must cling to it. Oh, help me, please!" Was ever appeal more pathetic? Although a clergyman's daughter, this sorely-bereaved soul had been "tossed and torn by doubts and half-truths" for some ten years, and when the testing time came she metaphorically found the very ground swept from beneath her feet. "Alone! Alone! Oh, where am I? Lost! Lost!" It was the despairing cry of one sinking beneath the waves of adversity. All around was Cimmerian darkness—the babe had gone, she knew not whither; all the teaching of the Church had been so vague that there was nothing the mother could grip, and when reduced to the direst extremity a shaft of light rends the gloom, shot from the God-directed hand of a woman medium, and known as the illumining torch of Spiritualism! That letter spelt hope and comfort and imparted knowledge to supplant unstable faith. "I cannot bear to part with it, and I cannot trust it out of sight." Yet we are sometimes asked—Qui bono? Our reply is: "Ask this grief-stricken mother!"

It may possibly afford these dear, bereaved parents a little further consolation if we assure them that their little human bud has not ceased to exist. It has merely been transplanted to another garden, where it will continue to expand until it attains the proportions of a beautiful, matured, spiritual flower. It is just the same wee babe to-day as when the mother parted with it, and just as helpless. Consequently it will be tended by loving hands in the Nurseries of Heaven, and will have all its little wants supplied. As it gradually unfolds, in response to the impulse of spiritual evolution, it will be taught and trained and will participate in the altogether inexpressible delights of the "playgrounds" of the Summerland. No child on earth could have such times! It will, moreover, be brought at intervals to nestle in its mother's bosom to be strengthened by the maternal magnetism—at least so we are taught from the Beyond—and the parents have only to provide the necessary conditions to ascertain from time to time how it fares with their offspring. Little Daisy, then, has entered on a glorious life which, as the years go by, will become a life of loving ministration to her earthly parents, and when the hour sounds for the mother and father to enter upon the "more abundant life" the first words to greet their spiritual ears will be: "Mother!—Father!", and the joyous response will instinctively spring to the lips—"My child!" The recognition will be mutual and complete, and from that time onwards they will scale the heights of Heaven together and their hearts will thrill in unison to the wondrous rapture of eternal bliss.

THE BLUE WRAPPER AND ITS MEANING!

Those of our readers who receive this issue of "The Harbinger of Light" enclosed in a BLUE wrapper will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

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

Science Discovers the Human Aura.

DR. KILNER'S EXPERIMENTS.

GLASS SCREENS REVEAL THE SECRET.

By STANLEY DE BRATH, M. Inst. C.E. in "Light."

One by one the psychic facts, regardless of the diatribes of Messrs. Clodd, McCabe, and other "rationalists" who scorn patient investigation and the results of experiment, are entering the realm of recognised science. It is a way that facts have! Telepathy and hypnosis are well accredited, materialisations and telekinesis are no longer denied unless by the ignorant, and now the human aura, so long asserted by clairvoyants, would seem to have received definite scientific proof at the hands of Dr. W. J. Kilner, M.R.C.P., late electrician to St. Thomas' Hospital, London.

In his book, "The Human Atmosphere (the Aura)" which is an expansion of a previous edition, he shows that by the use of screens formed by alcoholic solution of di-cyanin, three divisions of the aura can be made visible to ordinary eyesight. It is to be noted here that "di-cyanin has a deleterious effect on the eyes and should not be used for more than an hour daily." Dr. Kilner states that "his researches have been entirely physical, and can be repeated by anyone who takes sufficient interest in the subject." "There cannot be the least doubt of the reality of the existence of an aura enveloping a human being, and this will in a short time be an universally accepted fact."

The experiments were conducted mainly with a view of testing the aura as a help to the diagnosis of disease. This part of the subject falls outside our province, and I shall only review the physical aspects of this remarkable and most interesting volume.

SEEING THE AURA.

The procedure followed was for the patient to stand before a dead-black background, facing the light. This is subdued till the person is just distinctly visible after the observer has become accustomed to the dimness. The light should be diffused from one direction only, illuminating the subject all over, the observer standing with his back to a darkened window. The observer then looks for about thirty seconds at diffused daylight through a dark di-cyanin screen and then through a light di-cyanin screen at the subject. A large percentage of persons can then see the aura, but not all, and it has been alleged that only those with some latent clairvoyant power are able to do so. Dr. Kilner does not give the number of observers who have experimented, but it must be considerable as he says that ninety-five per cent of observers can then see:—

(1) A line about one-eighth to one quarter of an inch broad, closely following the outline of the body. This line Dr. Kilner calls the "etheric double."

(2) An inner aura from two and a half to three and a half inches broad, also following the general outline; and

(3) An outer aura considerably wider, which envelops the whole figure.

Observed through screens of different colours, the inner aura is found to be generally grey, grey-blue, or full blue, though sometimes it has different colours (p. 21). A negro's aura (one case only examined) was "an opaque, dirty, brown-grey" though the man was well-grown and healthy. The aura loses in distinctness during illness, though it also varies from day to day in the healthy subject. No

two persons have identical auras; they may be "fine" or "coarse," more or less striated, and may show spots and bands of colour. The aura of a woman as compared with that of a man has "a specific shape of its own. Above the shoulders, round the head, and down the arms and hands it is very similar to that of a man," but "it extends further from the sides of the trunk than in males, and broadens out until at the level of the waist it has reached its full size. Hence it gradually contracts till it approaches the ankles."

THE ETHERIC DOUBLE.

The etheric double inspected through a dark-blue screen appears as a "dark band without any striation or granules, adjacent to the body, and quite distinct from the aura proper." Through a carmine screen it shows striation.

"It is a fair inference to draw from these experiments that the etheric double is quite transparent, and surrounds the body closely. . . . The hue is a beautiful rose, which certainly contains more blue than there is in carmine. It is difficult to understand how this rose tint can be seen against a white background coloured with the carmine screen, and as yet there is no satisfactory explanation forthcoming, unless the etheric double be self-luminous, or some phenomenon with the ultra-violet portion of the spectrum be involved."

The inner aura is striated, and from it proceed rays, of which Dr. Kilner says (p. 52), "Rays, the most frequent of temporary changes, may for practical purposes be divided into three groups:—(1) Rays which proceed from one part to another part of the body, or from one person to another. (2) Streams which issue straight from the body into space. (3) Brighter patches entirely surrounded by the aura, which, as they seem to arise in the same manner as a ray of the other two groups, have been termed the pseudo-rays." Rays can be produced by external influence, on one occasion a ray passing between two persons' hands was seen to change in a few seconds from a bright yellow into a liquid ruby red."

The optical properties presented are extremely interesting. The aura is visible also round magnets, according to Reichenbach's experiments with over fifty sensitives, and Dr. Kilner concludes that "individuals who can see the human aura and the haze round magnets, etc., obtain their powers, not from keenness of sight, but from ability to see rays not included in the ordinary visible spectrum." This refers, of course, to cases of unaided vision. He sums up:—

"The aura appears a faint cloud whose structure and distribution is determined by force emanating from the body, which becomes visible in a dim, diffused light. As soon as a certain change in the eye has been brought about by the use of di-cyanin screens, the aura can be seen. It is suggested that the alteration is in the direction of retinal sensitization to ultra-violet light. The aura cannot be discerned in total darkness, therefore it either does not produce rays which can be recognised by the eye, or if it does, they are not sufficiently abundant to cause effective stimulation."

EXPERIMENTS ON THE AURA.

The effects of different forces upon the aura are next studied. It remains immovable whether the patient is hot or cold. The most probable interpretation that can as yet be given is that it is the outcome of force-emanations from the body, which, like all forces, are invisible, but become perceptible through their action. A similar haze can be detected round objects in which there reside other forms of energy: for instance, Dr. Kilner says that a horse-shoe magnet closed by its armature shows a bluish

DR. JOSEPH PARKER.

HIS ENDORSEMENT OF SPIRITUALISM.

Twenty-five years ago there was a remarkable discussion of Spiritualism in England in a newspaper of that time called "The Morning," from which we extract the following statement by the Rev. Dr. Joseph Parker, one of the most eloquent preachers of his day. Dr. Parker opened the correspondence (in January, 1893) with "An Open Letter" to Mr. W. T. Stead, editor of the "Review of Reviews," as follows:—

My Dear Mr. Stead,—

I thank you very warmly for calling my attention to your notes upon Spiritual Communication, which you have published in the Christmas number of your "Review." I am glad to accept your statement without the faintest shadow of reserve as to its literal accuracy, because you have given me evidence which makes scepticism impossible.

For myself, I have no difficulty in believing that all seances, all inquiries of the kind you indicate, all earnest endeavours to test the reality of the Spiritual, represent so much groping after God Himself. God is a Spirit. If men were to give themselves might and main to an inquiry concerning God, I should regard that inquiry as expressing the deepest interest in true Spiritualism. . . .

It seems to me that a congregation, properly regulated, ought to constitute the largest and most effective seance possible. . . . Of course, if congregations will not lift up their thoughts to this high level, they cannot expect to receive visions from God. . . .

I cannot make light of the suggestion that inspiration is a present-day fact. I believe that men may now receive direct messages from God. From my point of view, inspiration neither began with the sacred canon, nor closed with it. It is the very life of God in the universe. It is the voice of God to the human soul. . . . We do not want a new Bible. We want a new reading of the old Bible.

I have met with several Spiritualists, and have been struck by their personal earnestness. **One or two of the godliest men I have ever known were simply infatuated by Spiritualism.** Other men have been sober-minded, earnest, simple, and straightforward in all their supposed realisations of the higher forces. . . . Inspiration will come to men in different ways. Holy men of old spoke as they were moved by the Holy Ghost. They did not know what they were going to say. The prophets probably did not understand one tithe of what they uttered. They were literally and in very deed the medium through whom God spoke His word to the world. . . .

I thank you for all you have done in this matter of Spiritualism; but I venture to submit to you that all you have done is but alphabetic and elementary, and that it ought to be no surprise to you, or to anyone else, that communication between the worlds is possible. The Bible has been teaching this during all the centuries of its existence. It is not a truth outside the Church but inside the Church, and upon the very centre of the altar of the Church. **The Church ought not to look upon Spiritualism, when the processes are honestly conducted, with any but a friendly eye, because the Church well knows that every step in that direction means advancement towards the sublime fact that God is a Spirit, and that He is willing to communicate every day with the spirits of those who wait upon Him in faith and love.**

This letter, with others, has been reproduced in leaflet form. Copies may be obtained free on application to the office of "The Harbinger of Light." Postage, 1d.

"Vale Owen: The Man and the Messages," forms a remarkably interesting contribution to the "Weekly Dispatch". In answer to the frequent inquiry in what likeness Mr. Vale Owen "sees" Zabdiel, Arnel, and others who have communicated with him, we are told that, "He knows them as distinct, as unmistakably different personalities. He feels their presence as closely as he does that of a friend with whom he may be walking; the inter-communion of minds is as quick and as easy."

* * * *

"The whole groundwork of the Christian religion had disappeared, and Spiritualists were trying to put it back. If they knew the force of the rationalists and their grip on the educated classes, if they could only stand in the Queen's Hall and hear Mr. McCabe assure a gigantic audience that when they died they died, and there was an end of them, they would realise that Spiritualists were the real defenders of religion."—Sir Arthur Conan Doyle.

haze, and on removing the armature the haze becomes denser near the poles; those from the South pole have little or no tendency towards expansion as compared with those from the North pole, which become fan-shaped, the two sets of rays amalgamating a short distance beyond. Similar appearances can be detected round a radio-active crystal of uranium nitrate.

"When the poles of a horseshoe magnet, after removal of the armature, are held from six to eight inches away from the body of a healthy person, the observer will almost immediately be able to distinguish an increase of brilliancy of the aura at the part of the body nearest the poles, and simultaneously the haze projected from the poles of the magnet will become more conspicuous. This will in a few seconds concentrate into a single streak or ray." Neither pole has any specific effect, and as far as magnetism is concerned, the aura seems to have no polarity. "The mutual attraction between two auras belonging to different people is more intense than that between a magnet and the aura."

Electrification has remarkable effects: a negative charge given through a chain attached to the corresponding pole of a Wimshurst machine to a patient standing on an insulating stool causes the outer aura to contract and grow more dense, while the inner aura loses distinctness. "From this stage onwards both auras decrease in brilliance, and in a short time the inner will completely vanish." Directly the charge is dissipated the auras begin to return, and in a short time (which varies with different individuals) recover their usual appearance. When a positive charge is used there is usually no massing of the outer aura, though occasionally it shows such a tendency. Both auras vanish simultaneously, showing that though there is no polar response to magnetism there is a difference in the case of electrical energy. A remarkable after-effect is the temporary enlargement of the aura which may amount to fifty per cent.

THE AURA MAY BE PHOTOGRAPHED.

Enough has now been said to show the vast range of experiment that has been opened up. It is to be noted that some psychic experts say that what is seen is not strictly definable as "the aura," but if the appearances which Dr. Kilner describes are visible to a large percentage of observers, that would merely indicate the need for more precise definition. Only a small portion of the ground covered by this most interesting book has been touched upon. Considerations of space forbid more than mere mention of the study by complementary colour bands, and no allusion at all can be made to pathological auras, such as the very distinctive epileptic form. The colours seem to be modifiable by hypnotic suggestion, and to some extent at will. They certainly are modifiable by chemical gases and vapours. It would be most interesting to observe whether they are liable to change by hypnotically suggested emotions, such as fear, admiration, jealousy, anger and so on; also whether plant-life and animal life show auras, and their response (if any) to modes of stimulation which affect the human subject. Dr. Kilner has hopes that it may be found possible to photograph the aura. In this it seems possible that ultra-violet light may play a useful part. Unfortunately, at the present moment di-cyanin is unprocurable. It was, of course, only made in Germany before the war, but the demand has always been limited, and the new dye industry in England will doubtless produce the more marketable colours before attempting this.

[Copies of this work will shortly be received at the office of "The Harbinger of Light." The price is 14/6, postage, 6d. Intending purchasers should forward their orders at once to avoid disappointment, and the book will be forwarded immediately on arrival.]

The Nutshell Page.

Our English exchanges gave considerable prominence to the doings of Sir Arthur Conan Doyle during his tour of Australia and New Zealand. The "Occult Review," edited by the Hon. Ralph Shirley, in commenting on our "Special Conan Doyle issue," refers to it as "a remarkable number" and adds: "We do not remember anything quite like it in the periodical Press of the subject." Thank you!

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Will those of our many supporters who, in forwarding their remittances for the current year, add words of appreciation and encouragement, kindly accept our acknowledgment of the generous sentiments expressed, as it is impossible to reply to all of them personally. And will those who have not yet forwarded their subscriptions, in spite of the reminder provided by the "blue wrapper," be good enough to remember that the Printer's bill has to be met regularly every month! We sometimes think that our staff of invisible canvassers requires increasing. But, perhaps, they have been on a holiday lately through the hills and dales of the Summerland!

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"The people of New Zealand, by the way, in proportion to their population, are the best book buyers in the world," states Sir Ernest Hodder Williams, who has large publishing interests in England and America. Our friends in the Dominion can assist in maintaining this gratifying reputation by increasing their appetite for Spiritualistic literature!

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There are at the present time more than four hundred Spiritualist Churches in Great Britain alone. Yet we have clergymen in Australia who declare that "this thing must be eradicated." They might as well try to eradicate all the weeds in the vegetable kingdom!

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The effect of cremation on the separation of body and spirit is referred to by Dr. Ellis Powell in his last contribution to the "National News," and the statement made, on the authority of one on the Other Side, that occasionally the severance by this means is too hastily accomplished, with the result of a severe shock to the spirit entity.

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Dr. Powell also has something to say about the limitations of our spirit friends, and of the popular delusion that they know everybody in their world. On one occasion at a direct voice seance a lady inquired about a friend, and the reply was that he was not known. "I thought you knew everybody," said the lady. "My dear lady," was the answer, "do you know everybody in the world where you live? Of course you don't. You only know an infinitesimal portion of them. It is just the same over here."

* * * *

Dr. Powell, in relating some incidents which have been communicated to him, says:—"Seances by the thousand are being held in private families nowadays. Nearly every family includes at least one person who has mediumistic powers of one kind or another, but the facts and the experiences seldom come into the public eye, because they are, as a rule, too sacred for open recital. But knowledge of a great many of these episodes comes to me, sometimes in confidence and sometimes with permission to tell the story, if I see fit and am satisfied of its genuineness."

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In describing his experiences, Dr. Powell further says, "I happened to be one of the comparative few who have seen, spoken to, and touched the materialised spirit forms, not once, but scores of times, in circumstances which placed fraud quite out of question."

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Dr. Crawford's new book, "The Psychic Structures at the Goligher Circle," has perplexed some of the usually sceptical reviewers. The writer in the "Star" (London) writes: "Dr. Crawford's investigations clearly had a physical basis, which makes them less easy to dismiss than a good many so-called Spiritualistic phenomena." Of course the fact clearly made evident by Dr. Crawford, that the physical manifestations were directed by unseen intelligences, is not mentioned. In the course of the experiments, when he wanted some modifications, he continually says, "I asked that the operators should, etc.," and immediately, in most cases, the desired change is made. Occasionally Dr. Crawford is informed that what he wants is not possible of achievement.

* * * *

The "New Statesman" makes a sound criticism of Mr. Joseph McCabe's book, "Spiritualism: A Popular History from 1847." It writes: "One's feeling is that this is not a

fair method of attack. A popular history of Spiritualism ought to be written either by a supporter of the Spiritualist movement or by a genuinely impartial historian. Mr. McCabe is neither. Yet his hostility to Spiritualism is very carefully masked, so carefully that an unwary reader, who had never before heard of the author, might suppose that he was reading a 'scientific' account of the movement."

* * * *

Mr Horace Leaf, an article from whose pen appears elsewhere in this issue, announces in the "Aberdeen Journal" that he has been requested to demonstrate clairvoyance before the committee appointed by the Church of Scotland to investigate Spiritualism, and has consented to do so. The chairman of this committee is Lord Sand, Procurator of the Church.

* * * *

The "Two Worlds," in a leading article devoted to the work of Spiritualist Societies, writes:—"We receive many complaints from strangers who visit Societies in search of knowledge concerning the undignified, ungrammatical and illiterate piffle which is often characterised by the name of an 'address.' Some of this stuff contains neither argument nor appeal, but is a disgusting abuse of our wonderful language. This is due in many cases to the fact that some person is engaged who is a capable clairvoyant, and because he or she is there, an 'address' is expected from them. We suggest that it would be far better to secure someone who can intelligently read, to read a passage from a standard work on Spiritualism, and let the medium do with credit the thing he can do. Better no address at all than one which disgusts folk and drives them away—perhaps never to return."

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Discussing the materialisations obtained in the presence of Dr. Schrenck-Notzing, a reviewer in the January "Quest" says, "If, as out-and-out sceptics aver, it must in the nature of things be all ascribed to fraud, then the least one can say is that Mlle. Eva C. is a very exceptional genius to have remained undetected for a dozen years since Madame Bisson adopted her, and all the more so when many of the plainly 'manufactured' forms shown are such as at once to provoke suspicion, and, therefore, challenge investigators to be acutely vigilant." The remarks occur in a friendly notice of Dr. Fournier d'Albe's translation of Dr. Schrenck-Notzing's famous book.

* * * *

An eccentric and humorous preacher, in talking to a vast congregation of women, made this inquiry: "If there is a woman in this congregation who did not look in a mirror before she came to church to-night, please stand up." After a painful silence a tall, unkempt, untidy, slovenly female arose to her feet and said, "Brother, I didn't." The preacher, after looking at her a moment, said, "Pity you didn't, Sis." We feel like giving expression to this same thought every time we meet some sour visaged, ill-tempered person.

* * * *

The number and extent of the allusions to Spiritualism in the newspapers of the country makes it utterly impossible to refer to even a tithe of them. Our Press cuttings show that an increasing number of journals now speak not only understandingly, but favourably, of the subject, some of them avowedly impressed by the change in public sentiment.—"Light."

Possibly the Melbourne and certain other daily and weekly journals may become educated up to this standard within the next decade!

* * * *

A good many years have passed since the real old-fashioned ghost had the distinction of being scientifically investigated. In fact, the domestic ghost has been rather passed over lately in favour of the more fashionable emanations which spiritist seances have made so familiar. The time seems ripe for a fresh and really thorough test of the ghostly phenomena in the haunted house.—"Daily Mail."

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"I did not want to believe it. I thought it was all nonsense. But after full inquiry I am so satisfied that I must admit as an honest man that we can prove that the dead are not dead—that they live, that they are conscious, that death does not really change them." In these striking words the Rev. W. A. Reid, of Glasgow, declared his faith in Spiritualism at a largely attended meeting in the Shepherds' Hall, Greenock. Mr Reid, it will be recalled, was instrumental in getting the General Assembly of the Church of Scotland to appoint a committee to inquire into psychical phenomena.

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A PSYCHIC PHOTOGRAPH.

BROTHER OF MISS STEAD.



The accompanying psychic photograph was received by us a short while since from Miss Stead, daughter of the late W. T. Stead, and is an exceptionally distinct and life-like portrait. Looking at the picture, Miss Stead is seated to the left and on the right is her friend, Miss F. R. Scatcherd, one of the most intellectual women associated with the Spiritualist movement in Great Britain. Interposed between them is the "psychic extra" of Miss Stead's brother, William, who passed beyond some 14 years ago. The photographer was Mr. William Hope, or Crewe, whose work in this direction is well-known to our readers.

In forwarding the photograph, Miss Stead minutely described the circumstances under which it was taken, which may be summarised as follows:

"Mr William Stead's portrait was obtained in Crewe, October 21st, 1916. About nine years subsequently to his transition in December, 1907. Miss Stead purchased a packet of quarter plates in London. Arriving in Crewe, she entered the dark room, unwrapped the packet and placed the signed plates in the dark slide; afterwards carried the slide into the operating room. There she carefully examined the camera, and handed the slide to Mr. Hope, whom she carefully watched. After exposure Miss Stead rose, took the slide out, and entered the dark room, where she developed the plate, on one of which came up the negative picture of her brother. Not till after development did Mr. Hope touch the plates. The illustration produced is from a print—untouched, taken from the untouched negative."

The foregoing is a sequel to spirit direction briefly recorded: Miss Stead wrote:—

"A short time before I went to Crewe, I was sitting alone one evening in my office, after the rest had left. I suddenly felt my brother present. I asked him mentally if he would come to Crewe and be photographed. I explained to him, I felt that would be a greater proof to some than obtaining one of my father, who is so well known. I received the impression that he would be there. I kept this to myself. My friend, Miss Scatcherd, thought I was anxious to get a photograph or a message from my father."

The photograph produced is the fulfilment of the psychological interview. In commenting on the

portrait, Dr. Coates, author of "Photographing the Invisible," "Seeing the Invisible," etc., says that, "While thoroughly identified, it is not either the same or similar to any photograph taken of Mr. William Stead in his life time. The portrait—psychically produced—bears its own testimony to the fact."

A REMARKABLE DEVELOPMENT.

A very interesting, and certainly very extraordinary point was contained in a letter recently received by us from Miss Estelle Stead in reference to Psychic Photography. She explains that whilst Mr Hope and Mrs Buxton, known as the Crewe Circle, were on a visit to London many of the members of the Bureau sat with them, but some of them did not get the wished-for face. Miss Stead continues:

"Father told me to tell them to carry the print, not the negative, about with them, there being much more in the background than was apparent to us, and if carried for a week or so it might be possible to work on this from the Other Side and bring to visibility what was there. In two cases this has happened—on one, the daughter of the sitters can now be seen plainly behind them, indeed the father says he has never had such a good likeness. In the other, the son of the sitter is clearly visible. These are only visible on the prints which have been carried, not on any of the other prints taken from the negative, or on the negative itself. I am very interested in this type of phenomena and am hoping for still more interesting results before very long."

DIFFICULTY OF PICTURING THE SPHERES :

FROM ZABDIEL.

There are mansions here which sparkle with light in every stone and send forth radiance over the country round to a great distance by reason of the high purity in love of those who dwell in them.

Will you describe such a residence as this, and those who live in it? It would help more than this general description, I think.

It is not easy; as you will know one day. And if I accede to your request you will understand the result will not be true to fact, inasmuch as it will be inadequate. Nevertheless, I will do as you desire. What residence particularly would you wish me to describe?

Tell me your own, please.

In the Tenth Sphere are conditions which do not obtain in those of lower degree, least of all in your own sphere of earth.

If it were possible that I should take you now into that sphere you would not see anything at all, because your condition is not yet fitted to it. What you would see would be a mist of light, more or less intense according to what region of that sphere you were in.

In the lower spheres you would see more, but not all, and what you were able to see you would not understand in every part.

Suppose you take a fish out of the water and put him in a globe and take him through a town. How much, think you, would he firstly see, and secondly understand? I think he would see some few inches beyond the circumference of his habitat, the water, which is his natural environment. Put your face where he can see you, and then your hand instead. What would he know of these things?

So would you be in these spheres: and only by training would you be able to energise and use your faculties therein with ease and profit.

Now, further, how would you, in the language of the fishes, describe to them the Abbey of Westminster, or even your own village church?

If that fish were to make known to you how unreasonable you were when you told him you were hindered by his own limitations; or if he told you that he did not believe there was such a place as the church or abbey, which you named but could not describe to him—how would you convince him that the unreasonable was of his own, and not of your making?

From the Vale Owen Script.

The Messages from Zabdriel are now published in the Vale Owen Series, Book II., "The Highlands of Heaven," and can be obtained at the office of "The Harbinger of Light."

A SEANCE IN BELFAST.

THE GOLIGHER CIRCLE.

SOME ASTOUNDING PHENOMENA.

By HORACE LEAF.

[Mr. Horace Leaf is one of the "Star" lecturers in connection with Spiritualism in Great Britain, and is also recognised as a very shrewd investigator. Sir Arthur Conan Doyle intends to endeavour to persuade Mr. Leaf to visit Australia and New Zealand this year under the terms of the Expenses Guarantee Fund founded by Sir Arthur out of the profits of his recent tour.—Ed.]



"A TRUE LIKENESS OF MR. MORRISON'S MOTHER."

I had the good fortune to be present at a special seance given by the famous Goligher Circle in Belfast. It was held in the room in which Dr. W. J. Crawford conducted most of his test seances, the results of which are recorded in his books. The various apparatus that he used for his scientific experiments were in exactly the same positions in which he last placed them, and they convey to the observer something of the thoroughness with which he did his invaluable work for psychic science and Spiritualism.

As usual a red light was burning throughout the seance. Owing to the batteries supplying the electric bulb usually used by Dr. Crawford having become exhausted, a gas jet covered by red glass was used. As this had to be placed outside the circle a red electric flash lamp was introduced to enable the sitters more closely to examine the phenomena. This lamp was passed from hand to hand during the proceedings, and was used with the greatest freedom.

It may be interesting to describe in what manner these seances are conducted. At the commencement hymns are heartily sung, an invocation is offered by one of the company, and in a few minutes the phenomena occur. On this occasion they began with a loud tattooing on the floor closely resembling a step-dance, and evidently produced by the use of two "rods," one probably larger and heavier than the other, as the single rap was louder than the double raps representing, as it were, the play of the heel and toe.

Questions were now asked of the "invisible operators," who immediately replied by knocking upon the floor. Whoever has been fortunate

enough to attend any of the test seances conducted by Dr. Crawford will know how remarkable this part of the phenomena is. The replies to questions are almost invariably instantaneous and accurate.

TABLE MOVEMENTS IN THE LIGHT.

The table in the centre of the circle now began to sway gently to and fro, move along, and turn round. The red flash lamp was placed upon it by one of the sitters, shining away from the medium. To the surprise of all, however, the table turned steadily round until it was shining directly upon Miss Kathleen Goligher, the principal medium. There was no difficulty in seeing her hands firmly held by the sitter on each side of her, whilst she watched the phenomena with the interest so frequently referred to by Dr. Crawford. This is, I understand, the first time a light has been turned exclusively upon the medium, apart from the flashlight used by Dr. Crawford in his more recent experiments when obtaining photographs of the materialised "cantilever" and "psychic rod," and may be regarded as evidence of the increasing power of Miss Goligher's mediumship. Suddenly the table turned gently over, and the lamp fell to the floor.

The table now turned completely upside down, and remained swaying in the air without visible support for several seconds. Suddenly it fell with a crash, and as it did so, there could be heard distinctly the sound as of a hard, rough substance scraping along the surface of the table. This was doubtless the "psychic cantilever" which Dr. Crawford proved to be the cause of the levitations. It is unnecessary to attempt to describe at length the different kinds of levitations that occurred. Sometimes the table rose straight up in the air, and remained almost stationary. Sometimes it rose and swayed from side to side like a ship in a storm; on other occasions it was lifted sideways, now at one angle, now at another.

STRUGGLE WITH INVISIBLE OPERATORS.

Among the different tables Dr. Crawford experimented with was one from which a large square part of the top had been removed, enabling the observer to see through it the legs and floor, making it practically impossible for any person to move it without immediate detection. This was now placed in the circle in place of the table which had been already levitated.

It immediately commenced to rise and fall, and moved vigorously. At my request, Mrs Leaf was allowed to approach it and try to hold it still. Seizing it firmly on either side with her hands she endeavoured to hold the table down. After a few seconds it became obvious that the removal of the centre had so weakened the table that it was in danger of breaking under the strain; it was, therefore, replaced by the table first in use. Then took place one of the most interesting struggles I ever remember seeing. The invisible operators were requested to lift the table against the downward pressure. Nothing could have been more human than the way in which it struggled to accomplish this, moving from side to side, describing a circle, then rising on two legs, now this way, now that, until at last it succeeded in exhausting the resistance to a sufficient degree to rise clear off the floor. Mrs. Leaf returning to her seat declared "the table was too strong" for her. She was now invited to sit on it, but in a few seconds was soon gently tilted off.

THE CANTILEVER PHOTOGRAPHED.

One of the notable things about the Goligher Circle is the great freedom of movement possible without apparently inhibiting the phenomena. Several times the circle was broken as Mr Kerr or Mr Morrison rose to adjust the light or remove the

tables. Another exceedingly pleasing feature is the willingness with which any suggestions are accepted by the Circle for the purpose of producing good results or applying personal tests. At my request I was also permitted to try to keep the table still. For at least five minutes I endeavoured to do this, and only succeeded when I drew the table too far from Miss Goligher, thus weakening the effect of the psychic cantilever by extending it too much. Remember, that Miss Goligher and the other members of the Circle were clearly visible the whole time, so that any suspicious movement on their part would have been easily detected.

Whilst holding the table I constantly moved my leg about under it in all directions to make certain that no human agency was at work. Nothing of that nature was there, although on three occasions I knocked something off the middle of one of the legs of the table. Whatever it was it gripped the leg in a manner similar to a human hand. Yet this could not possibly have been the hand of any of the sitters as all were clearly to be seen sitting upright in their chairs. It was doubtless the "psychic cantilever." Dr. Crawford succeeded in photographing this cantilever many times. He showed me all the photographs, and in one of them the cantilever was visible holding two legs of the table in the act of raising it.

TRUMPETS DEFY HUMAN FORCE.

Two trumpets were now placed by Mr Kerr in the circle. These were immediately levitated, and beat time to the singing. The sitters were invited to seize them, and try to push them back. I endeavoured to do so, but failed to make much impression. It is obvious that the force at work was remarkably powerful.

At a previous seance which I attended with Dr. Crawford a few years ago I commented on this fact. He informed me that that convinced him that the intelligences producing the phenomena were good, "for," said he, "the amount of energy they use to produce these phenomena is so great that I am convinced they could slay everyone in the circle in an instant, yet, so careful are the intelligences that I have never seen so much as a shin grazed."

An interesting new phenomena has manifested at these seances during the last few months, which promises to result in the "direct voice." A faint, but clear, whistling is sometimes heard. We were fortunate in hearing it for several minutes. It is quite musical, and varies in tone. By request it whistled an unknown tune, and gives the impression of a human being trying to whistle under difficulties. A curious feature about this whistling is that it does not come through either of the trumpets, but seems to emanate low down on the right side of the medium. It is growing stronger from time to time.

The Circle is confident that their development is not yet complete. They hope to get both the direct voice and materialisations with sufficient effort. Materialisations they have already had in the form of the psychic "rod" or "cantilever." They are hopeful of obtaining materialisations of the human form. They might have got both these phenomena before this but for the experiments with Dr. Crawford. The "invisible operators" have often made it clear that their object is to produce results which will have a permanent and useful effect from the scientific standpoint. So long as this end could be accomplished by the production of raps and levitations, they produced them. Now that there is a lull in these scientific investigations through the passing of Dr. Crawford, the invisible operators are endeavouring to produce other kinds of psychic phenomena.

FEELING THE PSYCHIC RODS.

Perhaps the most interesting experience that befell me at this seance was feeling one of the psychic rods, for there are often several of them. I placed

my hand covered with a dark cloth on the floor directly in front of Miss Goligher, and in a few minutes I felt something peculiarly heavy and flesh-like several times touch my fingers, and finally the palm of my hand. There was, however, no test value in this as I could see nothing, although I have no doubt in my mind that it was the rod, the existence of which has been so effectually demonstrated by Dr. Crawford, not only through the many clever tests he has applied to the discovery of it, but particularly because of the numerous flashlight photographs he obtained of it.

Among the specially constructed tables prepared by Dr. Crawford is one consisting of two legs only on one side with a large square hole in the centre, and with nearly all the side opposite the legs removed. This makes the levitation of it by means of the feet impossible without immediate discovery in a fair light, whilst to lift it at all by such means is practically impossible. Just previous to my being permitted to feel the "rod" this table was placed in the circle and laid on the side to which the two legs are attached. In less than ten seconds it was lifted, and for several seconds remained steadily suspended in the air without contact, and then swaying gently up and down, was finally lowered to the floor again to its original position.

It is to be hoped that some qualified scientist will be able to take up the work left by Dr. Crawford with this remarkable Circle. There seems reason to believe that in the future even more astounding evidence may be obtained through it than has already been received, wonderful and convincing though that has been.

MEDIUMS TO CATCH CRIMINALS.

The Prefect of Paris has recommended a metaphysical department for the employment of mediums to locate and discover stolen property and criminals. It has been so successfully tried and so much detective work saved that a permanent organised department is to be put into operation.

We in this country can no doubt learn much from these advanced ideas. A medium who would attempt to tell a police department where stolen property is and who took it, would be locked up.

The old world is far in advance in recognizing these higher laws of life. While that particular phase of mediumship is not of a high order, nevertheless it can be made to do much good and would be a check on crime as nobody could take a chance on a sure discovery.—"Science," America.

SPIRITUALIST CHURCH FOR MELBOURNE.

To the Editor of "The Harbinger of Light."

Sir,—

I read in a recent issue of "The Harbinger of Light" that Sir Arthur Conan Doyle had laid the foundation stone of a handsome Spiritualist Church to be erected in Brisbane, and the idea occurred to me that it is time something of the kind was done in Melbourne.

I was under the impression until lately that the Memorial described as the Terry Temple, for which funds are being appealed for by the Lyceum, was to be a Spiritualist Church like the one to be built in Brisbane—that is, for the use of Spiritualists generally and to be governed by some representative body. Instead of this, I am told the object is to build a Hall for the Lyceum, the same as many other Societies are trying to provide for themselves.

This, of course, is a worthy endeavour, but it does not meet the need to which I refer—an imposing Church in which Spiritualists generally could worship and which would certainly be a fitting memorial to such a pioneer as Mr. Terry, a Church which would be governed by a representative body of Spiritualists in this State and which would be for the use of all. Therefore, I ask—"Cannot something of this kind be done?"

Yours, etc.,

R. M. EDWARDS.

THE FAIRIES.

THEIR WORK AND THEIR PLAY.

..By VICTOR E. CROMER.



Mr. CROMER.

Sir Arthur Conan Doyle has recently obtained some photographs of fairies, which have created quite a stir in many circles of society, and the arguments for and against their authenticity have reached a degree of intensity almost equal to that which occurred when Spiritualism was first launched upon the western world. I have had the privilege of seeing the photographs at first hand (including some not yet published), and I may say that the impression gained is that there is a genuineness about their appearance that is convincing.

Quite apart from the genuineness or otherwise of the photographs exhibited by Sir Arthur Conan Doyle—for the existence of fairies does not depend on these particular photographs—many clairvoyants have claimed to have seen fairies, while the folklore of all races and all ages points to the prevalence of the belief in these beings everywhere.

THE UNIVERSE SWARMS WITH LIFE.

In order, however, to gain some conception as to the place of the fairies in the general scheme of things, we must understand something of the nature of planetary evolution. When the Logos of this system first began sending forth the great life waves which sent the scheme of evolution on its long journey, those waves left him as a living force, and began to break up into groups of consciously-evolving lives. These life waves did not go forth as a great ocean, an undifferentiated mass of magnetism, but each group began to have a consciousness of its own. In other words, the life waves that left the Logos on a large scale began to reproduce Him in miniature, myriads of little consciousnesses being poured out from the One Great Consciousness.

Age after age these life waves have followed one another, and so we have groups of intelligences in

the solar system at varying stages of evolution. We have also innumerable different species of lives, all struggling for expression, and all fulfilling various functions in the world. We have, for instances, in the physical world, many kingdoms—the mineral, vegetable, and animal kingdoms, and each of these kingdoms has many species. It has been said that in the animal kingdom alone there are at least two million different species or races of beings, all differing in their states of consciousness and in their stages of evolution. All these innumerable species have come from the Logos, and to Him they will ultimately return.

The idea, therefore, that human beings are the only ones to be considered in the scheme of things is a false one. There is a great universal brotherhood of all living things, because we are all evolved from the great life waves poured out by our universal Father. Each form of life has its particular work to do, and in doing that work fulfils its proper function.

EVOLUTION AND THE SPIRITUAL WORLD.

Now, evolution would be impossible if there were only a physical world without any spiritual world behind it. The body but expresses the spiritual consciousness through the form; the body decays, but the spiritual consciousness continues. Behind the material world, therefore, there is a spiritual world; and this spiritual world is divided into many planes or spheres, and it, too, is inhabited by innumerable species of beings of various stages of development. It is ridiculous to imagine that the spiritual world is inhabited only by the disembodied humans. In reality, the human being forms but a small proportion of the myriads of inhabitants of the spiritual world, even though the human population is much larger than on the physical plane, seeing that we spend more time in the spiritual world than in incarnation.

There are spiritual beings of all stages of consciousness, some infinitely below the human and some far above us in splendour. There are the vast races of angels inhabiting the various planes of the spiritual world, and these angelic races are all carrying out their evolution even as we are evolving here. A certain amount of the work performed by these angelic beings is connected with the evolution of the human race. The carrying out of the laws of destiny—Karma (destiny) and Dharma (duty)—undoubtedly keeps the angelic races very busy manipulating the lines of destiny which we humans have either earned or deserved. At our peril alone can we break away from the warp and woof of our destined path. "Better thine own Dharma," said Krishna, "though destitute of merit, than the Dharma of another, for the Dharma of another is full of danger."

Now, the angelic kingdoms are full of beings of a stature somewhat that of human beings, and of a consciousness somewhat above the human being, and we all remember the saying of King David that we are "a little lower than the angels." In addition to the angels, however, there are races of beings in the spiritual world that are below human beings in the scale of evolution. For the purposes of this article we may now proceed to isolate a number of these races of beings, in order to gain a conception of the work performed and the conditions under which they live.

The "Lyric of the Morning Land" says:—

The Fairies are the architects of Heaven;
As coral insects build beneath the sea,
So unto these in Angel-realms 'tis given,
To build the Temples of Eternity.
Sing, glad, my heart, the sweet refrain,
"The Fairies build the Heavenly Fane."

THE FLOWER FAIRIES.

There are a number of races of these fairy people, and they perform important functions in the scheme of evolution, assisting in many ways in the great world process. They range from tiny little elemental creatures up to types verging on the angels. The most familiar types of fairies to the man in the street are the flower fairies. The man in the street of course does not really believe in fairies, if you ask him the question point blank; and if you tell him that Sir Arthur Conan Doyle has several photographs of them he will at once say that they are faked. But at the same time the average person understands what you mean when you mention the flower-fairies. He realises that you intend to imply that there are supposed to be little spiritual beings who are intimately associated with the flowers. All the fairy stories of this type mention little entities about six or nine inches high, human in appearance, and dressed in the colours of the flower to which they belong.

THE TESTIMONY OF OCCULTISTS.

Now, occult research has discovered, and confirms the folklore of all time, that these little beings actually exist, and that they have very important functions to fulfil in the evolution of the flowers. Occult research goes further than this, and says that if we only understood the functions that the fairies fulfil we could co-operate with them in the development of the most gorgeous and beautiful flowers. Moreover, everyone who loves flowers, and who assists in their cultivation, attracts numbers of these fairy forms, who not only help the flowers to express themselves in their fulness, but who vitalise by their presence the human beings with whom they come into contact.

The flower festivals of Japan and other Oriental countries are really based on this idea of co-operation between the human and the fairy races, though perhaps to-day the original idea has been clouded over by many superstitions. Our own Wattle Day is a purely patriotic rather than a fairy festival, and I suppose the fairies are not greatly attracted to festivals of this character.

THE WORK OF THE GNOMES.

In addition to the flower fairies, however, there are the fairies of the earth, the gnomes, who have a great deal to do with the magnetic currents connected with the seasons. These gnomes are, in fact, the vital living force of the currents of earth magnetism, as they sweep from side to side of the earth as the seasons change. In the words of the poet, "All's love, and all's law." The law of the universe operates, but these laws are carried out by innumerable living creatures. The earth itself is a great living being, evolving slowly a consciousness of its own, and as the world-soul pours his currents of force from one side to the other, as spring comes first to the northern hemisphere and then to the southern, the magnetic currents flow from one to the other, and carried along on these currents are the countless little creatures who are the living force of these currents.

VITALISING THE EARTH.

They revivify the land after its winter sleep, they pour these waves of magnetism over the earth, up through the earth, co-operating with the flower fairies, with the Nature-spirits of all types, until forest, hill, and glade veritably sing with vitality. It must not be considered that these little creatures are the living forces of these magnetic currents. They are only the play spirits who vitalise these currents.

In the great economy of nature there is no dead magnetism, it is all a great living force having a consciousness of its own, and split up into innumerable entities who apparently have individuality and personality.

These beings do not come into direct contact with man except under certain conditions, but it is possible for us to attract their attention by certain forms of meditation. If we understood the laws governing their lives and their work in the scheme of things we could make this world infinitely more productive than it is at present. Working in co-operation with the Logos above us, adoring Him as the Father of this solar system—and with beings below us, and understanding the laws governing all these various kingdoms, we would soon enter an age when even the desert would be made to bloom as the rose, for we would attract myriads of rose fairies to help us in this work.

MATERIALISM AND SELFISHNESS REPEL THE FAIRIES.

The Western races, by their materialism and selfishness, repel all these interesting little entities who would otherwise work in co-operation with us, filling our world once more with harmonic waves of magnetism, with beauty, and with romance. If we understood aright the work of the fairies in the world we would realise that they fulfil important functions, that they are the living powers of fire, water, earth, and air. The fairies of these types are really etheric beings rather than astral entities, and their work is to do with the etheric currents, vitalising the whole of nature by their play, their dancing, their gambols, their spiritual energy.

All nature is alive, full of intelligence. Edison is reported to have said on one occasion that "Every atom has an intelligence of its own." There is a great truth here, for all nature is alive—not alive merely in a general sense, but in a minutely particular sense. The atoms are all alive, and entities are only groups of atoms held together by a larger consciousness, which consciousness is continually expanding, passing higher and higher as it rises from form to form.

The work of the fairies, then, is to vitalise the world, to fill it with music and song, to set all nature singing with laughter and joy, for the life of the Logos is in them, and He is expressing Himself through them as one of the many channels through which He manifests Himself to the world.

PERSONAL EXPERIENCES.

I have myself seen many specimens of these fairy types, though unfortunately my clairvoyance is not sufficiently clear to see them in the fulness of their radiant colors. As I have generally seen them, they appear as little forms built of white light, the outlines being clearly visible as a rule. Sitting in meditation, I have often sent a magnetic current whirling round in a circle about six feet in diameter, and when this circle revolves with sufficient intensity I have seen these little fairy forms jump into the middle of the circle and perform various evolutions, or dance in groups round the outer edge of it. Also, quite apart from any attempt to form these whirling circles of magnetism, I have seen groups of these fairies, about nine inches to a foot high, dancing in circles entirely of their own volition, without any effort on my part to create a whirl of magnetism.

Recently, a group of occult students visited a portion of the banks of the Torrens, just opposite the Adelaide Oval, one Sunday afternoon before Christmas, 1920, where a meeting was held, and it was decided to concentrate on the fairies. One type at a time was taken, in order to isolate them from the others. In a little while, as we concentrated on each type, they appeared around our circle many of those present seeing them. First we had some of the little gnomes or spirits of the earth, the elves or spirits of the woods, the flower fairies,

the water nymphs, which came up out of the Torrens lake, and even the spirit of the large tree under which we were sitting was seen by several of those present, but he was almost human in size.

One man present who had never seen fairies before was surprised to see a number of winged creatures around him which at first he thought were large butterflies, but which he later discovered possessed the human form, about nine inches long, with gauzy wings coloured like the petals of flowers, lilies, tulips, and so on.

Thomas Lisle Harris, in "The Lyric of the Morning Land" describes the fairies thus:—

Fairies are Angel-thoughts; when man delighted
On Earth, in Love Divine, as yet unblighted,
The visible creations of his breast
Appeared as Fays, in heavenly beauty dressed.
These in glad troops dwelt round him, and they made,
With their impersonal love, each leafy shade
A grove of mystic beauty; every glade
Was peopled by these bright ones; they were rayed
With all celestial splendours; still they dwell
In every heaven, in groves of asphodel;
All beautiful they shine for Angel-eyes.

By some divine enchantment, all the air
Grew populous; the sky of clouds was bare,
The wind-harps thrilled melodiously. Then came
All Fairy Tribes and Nations, none the same
In glory, but distinct, as if each were
A separate essence. These assembled there,
As all the forest-leaves that quivering thrill
Together, when the odorous south winds fill
The woodlands. Numerous as the sun-motes they,
Day-bright, the heart of each a spirit-ray."

If any deep interest is shown in these experiences I would be pleased to continue these articles on Angels and Fairies, describing my personal visions, as well as class meetings at which both angels and fairies made their appearance. Permission to republish these articles must be obtained direct from the writer:—Victor E. Cromer, 106 Tayneham Road, St. Peters, Adelaide, South Australia.

GOING WEST!

Many novelists are to-day introducing psychic themes into their works, and although they may not profess to be Spiritualists it is obvious they have absorbed much of its philosophy concerning what happens immediately after death. Among these the most popular of the hour appears to be Basil King, a Canadian of whom his countrymen are justifiably proud, and whose work, "Going West," has had an enormous sale.

In this book he tells of a young American who "joined up" in the Great War and who in course of time "found himself in the enemy trenches, facing a burly blue-eyed Teuton holding a rifle by the barrel and swinging the butt about his head, while he himself held a bayonet in his hand." A dreadful combat followed and in the end the two were fatally wounded. They however, quickly met again, but this time it was in the "universal," as the Bavarian expressed it, and with very different feelings towards each other. The story of their experiences is effectively told, and those acquainted with the teachings of Spiritualism will have no difficulty in absorbing it.

An element of love and romance is also introduced and the circumstances under which the hero of the tale is able to assure his young widow that he is "happy and taken care of," are told with pathetic and yet comforting detail. Basil King, it will be remembered, is the author of the film-play, "Earthbound," which recently made a great impression in London.

The Bishop of Southwark recently described at the Mansion House the pitiable conditions of the South London assistant clergy, many of whom he said are paid lower wages than road-sweepers. He declared that the great mass of people in his diocese stood apart from organised Christian religion.

A PHANTOM STONETHROWER.

NEW SOUTH WALES POLICE BAFFLED.

About a fortnight ago the following item from its Sydney correspondent, appeared in the columns of "The Herald," Melbourne:—

There have been strange happenings at the home of William Bower, a ganger, who is employed by the Guyra Shire Council. His weatherboard house has been subjected to the attention of a stone-thrower. Mystifying events began after his 12-year-old daughter said she had been pursued a distance of a quarter of a mile to her home by a man, who had attacked her with stones while she was running. He disappeared before she reached home.

At night the family was disturbed by stones being thrown against the walls of the house. The police next night went to the house, and while they were there a pane of glass was smashed, as if by a pea-rifle bullet. They could find no trace of anybody.

On the following night three policemen and four civilians went to the house, which again was stoned, but nothing could be seen.

The policemen were reinforced next night by armed civilians, who were placed around the house, yet stones again were thrown and two windows smashed. During the next half-hour 20 stones struck the house.

Friday night was the fifth night of the mystery, and on this occasion watchers were placed around the house. A powerful motor battery and searchlight were also used by the police. Sounds of rapping against the walls were heard, but when the searchlight was turned on the noises ceased.

Bower and his family, who are greatly worried by the strange happenings, can assign no cause for them.

At the time of writing we have received no further particulars, and although not inclined to dogmatise at the present stage, it may be remarked that the occurrences bear a very close resemblance to what are known to students of Psychical Research as Poltergeist phenomena. "Poltergeist" is the name given to "a noisy spirit." Numerous instances of the kind have been authoritatively recorded and scientifically investigated. The object of such a demonstration has been variously assigned, but so far as our knowledge extends, no definite conclusion has been reached. If, in the case under notice, the 12-year old child is unconsciously a physical medium, considerable light would be thrown on the mystery, and the police would certainly look in vain for the invisible offender! Further comment at this stage would be premature.

CONAN DOYLE TRUST FUND.

We wish our New Zealand friends to clearly understand that although the £500 set apart by Sir Arthur Conan Doyle as a Trust Fund for guaranteeing the expenses of lecturers who may undertake tours to this part of the world, has been entrusted to trustees in Australia, they will participate in any advantages that may accrue from its use from time to time. It is fully recognised that a substantial proportion of the profits of the mission is to be credited to New Zealand, and consequently the Dominion will be included in any lecturing tour arranged in connection with the Fund. The trustees, in short, will fully safeguard the interests of our New Zealand supporters in the administration of the surplus, and it may be added that the credit of applying it in this laudable direction belongs to Mr W. C. Nation, the newly-elected President of the New Zealand National Association of Spiritualist Churches, who originally suggested the idea to Sir Arthur Conan Doyle.

"How far that little candle throws its beams,
So shines a good deed in a naughty world."

—Shakespeare.

* * * *

Man's instinct reaches out to the unseen, because it is his home—his soul's true dwelling-place."—Lady Glenconner.

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MESSAGES FROM THE BEYOND.

WHAT HAPPENS AFTER DEATH.

PLEA FOR SUPPRESSION OF GRIEF.

Recorded by MAY SUNDERLAND.

[Many of our readers have expressed great interest in the message published in the April issue of this journal describing the experiences of Children in the Summerland, as recorded by automatic writing by a New Zealand lady who prefers for the present to be known as May Sunderland. It was one of many communications received through her hand, and although their contents agree in a very remarkable manner with details given through mediums in all parts of the world, she says that prior to developing this faculty—"she was not interested in Spiritualism and its phenomena, and considered its study a waste of time and not worthy of the attention of busy folk." Even now she is often incredulous as the messages flow through her hand, the teachings being so completely at variance with all her preconceptions concerning the nature of death and the conditions prevailing in the life beyond. They, nevertheless, agree with the information derived through many other mediums and of which the lady in question assures us she knows nothing whatever. Extracts from another of these communications are herewith reproduced.—Ed.]

WINNIE DESCRIBES HER EXPERIENCES.

You wish to know where I went to on leaving the earth. Well, there seemed to be a period of unconsciousness, then I awoke and found myself in an entirely different place to any I had known on earth. I was somewhat confused at first; most people are and find it difficult to realise where they are and what has happened to them. I was not afraid, however, because I had believed I would be taken care of, and would go on living **somewhere**. My ideas, however, about the after life were very vague, as are those of the majority of people. Spiritualism is to change all that, however, and people will know better what to expect, with the result that instead of fearing and dreading the dissolution of the body as so many millions do now, it will appear to them, as it really is—just a sleep and an awakening!

You are wondering and have often wondered, why I was taken when I seemed to be, and was, so much needed on earth. You have blamed God, and thought it cruel and hard and not by any means an act of love. This is the result of your limited vision because, though I seemed to be badly needed on earth, I was needed ever so much more here.

I will give you a description of the place I found myself in when I awoke after what you call "death." It took me some time to realise the beauty of my surroundings as my eyes were blinded by the sorrow my going had caused on earth. The grief of my people kept me so sad at first that I was not able to see or think of anything but this earthly sorrow. That is why grief for departed friends and relatives is so wrong, and is so harmful, both to those on earth and to those who come over. The longer that grief continues and the more hopeless it is, the more those mourned for are kept to earth. Instead of being able to go straight on when they come over, seeing and realising the beauty and wonders of their surroundings, and helping others to see it also, they are kept in a state of helpless grief which renders them incapable of either helping themselves or others. Fortunately, the grief of my people on earth was not of this desperately hopeless variety and I was enabled in time to rise above it and get on with my work of helping others.

This is a life of service. Self must be eliminated. That is why folk who have lived unselfish lives on earth get on so well here. They do not need the preliminary training which more selfish spirits

need. It is a very long time before some spirits who come over are of any use at all in helping others. This is caused partly by their own selfishness and partly by the selfish grief of their friends and relatives on earth. That is why so many of the messages sent through are a plea to those relatives for a more hopeful outlook.

THE PALACE OF LIGHT.

All the foregoing is necessary so that you may better understand what I am now about to tell you. When I had been enabled to throw off somewhat the effects of the grief felt for my passing, I began to see how beautiful the place I had been brought to really was. It is where most spirits go on leaving the earth. They are taken there by other spirits and every effort is made to help them to forget the earth and its cares and worries. This lovely place is called the **Palace of "Light,"** because that is what is most needed by the spirits of humans when they come over—more light, to enable them to see and understand many things which have not been clear to them while on earth. Human vision—the earthly kind—is very narrow in most cases. People fail to grasp the wonder and beauty of the earth even, so it is no wonder they need more light and a considerable amount of training before they can see and realize all the beauty and grandeur to be found over here.

Everything is so surprisingly beautiful that once their eyes are opened, and the full majesty and splendour of it all begins to dawn on them, they are transformed and become beautiful likewise. Once this transformation is accomplished their training is at an end and they can go on their way rejoicing in all the wondrous beauty of their surroundings and helping others to see and realise it all too.

It is almost impossible for us to help some spirits as they have no desire to be any different or any better than they have always been. Prayer by those still on the earth is the only thing which can help them. It will give them a desire for better things. Until there is that desire in their hearts they will remain much as they were when they were in the flesh. Their spirits still inhabit the earth and they are the evil, or sometimes just the mischievous spirits I have told you about before. Prayer is not only a protection against them, but is also their only hope of salvation. Indifference is the greatest sin there is. As long as folk desire to be better there is some foundation to build on, but if that desire is lacking it is very difficult to do anything with them.

BEAUTIES BEYOND DESCRIPTION.

I really cannot give you an adequate description of the beautiful Palace of Light. It is so marvellous and so stupendous that it would not be possible for any one still on the earth to grasp its magnificence. It is not just a building, as the word "Palace" might suggest to your mind. It is a wondrous land of light, where the beauties of nature, as seen on the earth, are brought to perfection. There you have sea, sky, hills, mountains, valleys, and grassy plains in all their beauty of form and colouring, but without blemish. There are no barren or desolate places and there is none of man's handiwork to mar all this loveliness.

There are forests of noble trees, great rivers, waterfalls, lakes, streams of all sizes, all crystal clear, and lovely meadows carpeted with the most beautiful flowers over which hover myriads of gorgeous butterflies. And, as I said before, there are countless numbers of the most beautiful birds to be found everywhere. Animals of all kinds abound too. Some of them are so dainty and graceful, and others are very stately and dignified in their bear-

ing. I told you about the fish and their wonderful colourings. All the streams and lakes are full of them. It is one vast panorama of loveliness, for those who have eyes to see.

The great pity is that it is so long before some spirits even begin to see it as it really is. Some of these spirits, who have not progressed far enough to see and realise the beauty about them, when communicating with their friends on earth, give them quite wrong and dissimilar impressions of conditions over here. This naturally leads to controversy and is another means of bringing Spiritualism into disrepute.

SPIRITUAL PROGRESSION.

You were wondering just what we mean by the term "progression." It is a spiritual condition entirely, and has nothing to do with the place the spirits happen to be in. It is the developing and unfolding of the spiritual nature which is necessary before the spirits concerned can fully appreciate and enjoy the wonderful home God has prepared for them. Spirits are not obliged to stay in some particular place until they have completed their development. They are all free to go about and see all these wonders I have been telling you of—except that they are not allowed to go and worry the children in their care-free land, but until they develop spiritually they cannot appreciate all the wonders about them, and until they do this they cannot help others.

I have not told you anything about the music we get here, except that which the birds make, have I? There is always plenty of beautiful music to listen to. All kinds of instruments are played, and those who desire to do so can play in this great orchestra. Then there is the singing. It is wonderful. Everyone is free to join in this great paean of praise. Those who have not been able to sing as they would like to on earth, and have always desired to do better, are able to realize to the full their longing here. It is good to witness their joy over this when they have got on sufficiently to hear the singing, and when they are able to join in their happiness is complete.

DR. PEEBLES IN HIS 100th YEAR!

Dr. J. M. Peebles, the veteran Spiritualist and much-beloved exponent of its teachings, entered upon his 100th year on March 23rd last, having been born in 1822. His physical powers are naturally failing, but his spirit still keeps young, and in addition to continuing to contribute articles to various magazines, he frequently delivers addresses on the public platform. We send him cordial greetings on having started for the "century" mark, and every Spiritualist in the Commonwealth and New Zealand will breathe the wish that he may enjoy peace and comfort for the remainder of his earthly days. We need have no misgivings as to what will happen to him after that! His reward is assured, and as he wings his flight to the supernal heights, the "Well done" of the good and faithful servant will resound throughout the spiritual realms.

THE MAORI HEALER

A Christchurch correspondent writes:—

"I thank you very much for so kindly inserting the account of Ratana's healing. I understand that after giving his services to the Maori people for six months, he intends to assist the Pakeha, (our own race), also, if all is favorable. It has been a great revelation to many, and has given much scope for serious consideration."

"HAUNTED COAL."

Mr I. S. Frost, 8 Ferrestone Road, Hornsey, London, told a queer story about some coal he recently bought (says the "Daily Mail"). "When big lumps leapt out of the fire and broke the kitchen windows," he said, "we thought some sort of explosive had got mixed up with the coal. But after other lumps smashed pictures and damaged the furniture in the dining-room, we cleared all the coal out into the garden. Last night some of it reappeared in the house, and we heard it dropping at the top of the stairs. It seemed to be moving up from below."

Sir William Barrett, F.R.S., one of the founders of the Society for Psychical Research, told a reporter that many such cases of unexplained phenomena had come under his notice. "Phenomena of this kind," he said, "come under the head of Poltergeist (a spirit which makes its presence known by noises), and the fact has been established that remarkable manifestations of the sort do occur. I personally have investigated a good many cases."

THE FINDING OF THE FATHER.

My own anguish was preparing the soil in my heart for the truer conception of God, the Sower. Many there are who dare think for themselves and who resemble the sobbing child whose parent has been depicted to it as cruel and relentless. She stands outside the door in dread, waiting for it to open. But what is happening? The longer the silence lasts, the quieter the child grows. She leans up against the cruel closed door with a wonderful patience. And she waits. Her hatred and fear die down. Something tells her that there is Love, and only Love the other side. Love, and a great wide understanding of her tears and troubles. Her sobs grow less. Now she stands and listens. The door opens, and Love holds out its everlasting arms; and into them she is folded. All is understood. It was only a myth—the stern Father! This broad, warm shoulder, deep and strong, pillows her head. She hears the great Heart beating under her ear. "O Father; and I hated you! I am so sorry. And now I love you so!"—"Rachel Comforted," by Mrs. Fred Maturin, obtainable at the office of "The Harbinger of Light."

HATS OFF TO THE BISHOPS.

Mr. Horatio Bottomley, in an article in the "Sunday Pictorial" entitled "Hats Off to the Bishops!" speaking of the recent Lambeth Conference, writes:—

"Inevitably the Conference has had something to say about Spiritualism. As regards the possibility of communication with the departed, the Bishops go no further than to state that 'there are phenomena which appear to support that hypothesis.' Guarded as this conclusion is, it seems to imply a growing soberness of judgment upon this fascinating theme, and I for one am heartily glad that there has been no repetition of earlier attempts to dispose of psychic manifestations as the black artistry of the Devil. To my mind such sinister assumptions are sheer stuff and nonsense. It appears from the Bishops' Report that the official attitude of the Church of England towards the remarkable phenomena adduced by Sir Oliver Lodge and Sir Arthur Conan Doyle, to name the two chief living protagonists of the movement, is an eminently reasonable one, involving as it does a wise suspension of judgment pending further research, and an avoidance of any too hasty condemnation of novel methods of arriving at Truth."

Anniversary of Modern Spiritualism.

CELEBRATION IN MELBOURNE.

THE AUDITORIUM CROWDED.

Under the auspices of the Victorian Council of Spiritualist Churches, the 73rd Anniversary of what is known as Modern Spiritualism was celebrated in the Auditorium, Collins Street, Melbourne on the evening of Sunday, April 10th, and attracted a crowded audience. The platform had been profusely bedecked with flowers and palms by the ladies and presented an exceedingly pretty appearance. Mr Edgar Tozer (President of the Council) presided, and was supported on the platform by Mr E. O. Jones (Secretary), Mr. M. J. Bloomfield (Hon. Leader of the Victorian Association of Spiritualists) and Mr Ernest Love, who gave a demonstration of clairvoyance. Mr. J. M. Moorey (Church of Spiritual Research) and Mrs Knight-McLellan, the well-known pioneer medium, were also to have taken part, but were unfortunately prevented from being present by illness. An Invocation having been offered by Mr Jones.

The Chairman said they had been twitted with the fact that Spiritualism was not modern. They knew it was not, but that night they were met to celebrate the 73rd Anniversary of Modern Spiritualism, which burst upon the world through the agency of the Fox sisters in America. He proceeded to relate the details associated with that phenomenal development, and of the way in which it directed the thoughts of men to spiritual things, and went on to say that as President of the Spiritualist Council they were highly satisfied with the progress that had been made during the past year and should all resolve to go forward and make even greater headway in the future. There were now twelve Churches affiliated with the Council, including Geelong, Bendigo, and Ballarat, the last named having been formed quite recently. Throughout the country districts also great interest had been awakened in the cause by the visit of Sir Arthur Conan Doyle and there was hardly a town in Australia that was not now prepared to listen to what Spiritualists had to offer. They did not in any way desire to interfere with the work of the orthodox Churches, and it gave him great pleasure recently to listen to a Spiritualistic sermon preached in the Independent Church of Melbourne. The doctrine of the Communion of Saints must permeate all the orthodox Churches in a very real sense, and then they would all be able to join hands in brotherhood as they ought to do. (Applause). At the present time Spiritualists were claiming their rights as religionists instead of being classified as rogues and vagabonds, and in England to-day they were struggling hard to have these old Acts of Elizabeth and George removed from the Statute Book. They were also endeavouring to accomplish a similar purpose in Victoria, and he trusted the great audience present that night would assist them in the accomplishment of that aim (Applause). He thought the Council could be justly proud of the fact of having brought Sir Arthur Conan Doyle to Australia. He did splendid work, and the Spiritualists of Melbourne were deeply thankful to him, and also to Mrs. Harris whose mediumship and propaganda work had been much appreciated. In conclusion he made an appeal for support of the Propaganda Fund of the Council to enable them to extend the work and mentioned that Promissory Notes would be supplied to those who desired to help with free-will gifts (Applause).

Mr M. J. Bloomfield gave the Anniversary ad-

dress. In his opening remarks he conveyed fraternal greetings from the Spiritualists of New South Wales to the Victorian Spiritualists, and referred to the hearty reception he received in Sydney at the Grand Opera House, where he spoke for the combined 'Spiritualistic Churches of New South Wales. He had been suffering for over a week and was very much afraid he would not be well enough to give the promised address that night, but was as vigorous as ever when starting on the subject so dear to his heart. Speaking of the present conditions of the earth plane, he said if the majority of the earth's inhabitants were Spiritualists the present chaotic state of things would not exist, and if our Legislators were to extend more love towards each other, and the different churches joined in a real spiritual revival, sinking all differences in creeds and dogmas, things would be better for the people generally. The speaker said the past war was the greatest slaughter in human history, since 60,000,000 souls perished in the Atlantis disaster. Was it right to deny the people a more progressive religion, one that would create more justice and love, and less hatred and hypocrisy? The people generally were waiting for the New Revelation, and it was being kept from them through the self-interest of those who were looked up to as leaders. They had to thank Sir Arthur Conan Doyle and Lady Doyle for all they had done in spreading the Truths of their grand religion and philosophy. While they could not accept the blood sacrifice for their sins, they fully realised that all sins or mistakes in life must be worked out, and each man and woman must necessarily be his or her own saviour. The Spiritualists' prayer was the prayer of doing things in life. Each act or thought should be of the highest and in the best interests of all. They must, by their lives, lead their fellowmen from belief to actual knowledge of all things—teach them of the evolution of all things in the Spiritual and Physical open the book of life so that they could make their bodies strong and their mental faculties clear, thus preparing them for the time when the body had done its duty and the soul was ready for its progress in the higher spheres of life. God had given his people a lovely world to live and express themselves in, and filled it with such great wonders that man had always something new to see and understand. God had given man free-will to think and do what he would, but man had wandered away into the material aspect of life and left the higher spiritual unfoldment to be done. It was Spiritualism that was going to re-awaken the soul of man and bring back to him that heritage which was his birthright. The speaker concluded with an invitation to those present, who had not joined the grand spiritual banquet, to participate in it, as it was free, healthy, and contained the elixir of life everlasting.

The address was punctuated with loud applause throughout, and during its delivery Mr Bloomfield asked for a show of hands from those who signed themselves "Spiritualists" in the "Religion" column on the Census paper, and the Hall seemed full of hands, which indicated that the cause was gaining adherents by leaps and bounds.

Mr. Love followed with a number of clairvoyant tests which were promptly acknowledged by persons in all parts of the Hall.

During the evening very pleasing selections were rendered by the Melbourne Amateur Orchestral Society, conducted by Mr Chas. Hume, with Miss Elsie Pemberton as leader; Miss Maude Cromb gave a finished rendering of "Remember Now Thy Creator;" and Master Vincent McGowan acquitted

himself very creditably in a violin solo. Mrs Claude Schilling was accompanist, and at intervals special hymns were sung, the proceedings concluding with the singing of the Doxology and the pronouncement of the Benediction by Mr. Jones.

CELEBRATION IN SYDNEY.

GRAND OPERA HOUSE PACKED.

The combined Spiritualistic Churches of New South Wales celebrated the 73rd Anniversary of Modern Spiritualism at the Grand Opera House, Sydney, the largest Theatre in Australia. Advantage was also taken of the occasion to welcome the Rev. Susanna Harris, the well-known trumpet medium, to Sydney, where she intends to spend a few months.

Mr. Wyllie, Vice-President of the New South Wales Council of Churches, occupied the chair and opened the meeting with a few well-chosen remarks as to the origin of Modern Spiritualism, and a short welcome address to Mrs. Harris and Mr M. J. Bloomfield, Leader of the Victorian Association of Spiritualists.

Mr J. Oates having delivered an impressive Invocation, Mrs Morrell followed with a short address, and Mr McLeod-Craig and Mrs Twelvtree said a few words only, as they both remarked, "You can hear us any time, but it is the Rev. S. Harris and Mr Bloomfield whom we wish to hear to-night."

Mrs Harris gave many experiences of her travels and the noted people she had sat with in the past, and spoke of the inside life of Edison and her distant relationship to him. She concluded with the remarks: "You, dear friends, want to hear Mr. Bloomfield, and so do I, so I wish you all the good wishes possible for the coming year."

Mr Bloomfield was received with great enthusiasm. After conveying fraternal greetings from the Victorian Spiritualists, he gave a brief resume of the arguments used by many writers against Sir Arthur Conan Doyle's lectures and teachings of Spiritualism, replying seriatim to Mr Justice Higgins, Professor Rentoul, Dr. Fitchett, and others, each case cited bringing forth great applause.

The platform was tastefully arranged and among the many seated thereon were Mrs M. J. Bloomfield, Madam Langdon, Mrs Cross-Turner, Mr Nettleton, Mr Cooper (President of New South Wales Council), Mr Maskell (Hon. Sec. of New South Wales Council), Mr J. Oates (Treasurer), and others unknown to the writer.

The musical part of the service was in capable hands, Miss A. E. Cole, C.O.T.C.L., presiding at the piano. Solos were artistically rendered by Mr Norman Janson and Mrs Sheppard, and the orchestral music by the Felgate party contributed much to the success of the gathering.

Mrs Harris has already held a number of most successful seances in Sydney, and through her remarkable phase of mediumship, convincing evidence of the survival of personality after death and the power to communicate has been impressively demonstrated. Her sojourn in this State should give great stimulus to the movement.

The "Two Worlds" records the following incident which occurred recently in an East Lancashire town:—"A few Spiritualists who have been in the habit of holding a small private circle at the house of one of them, were recently joined by a young man who had been deaf and dumb from birth. He had attended only a few of these circles when he unexpectedly passed into the deep trance state, and, to the astonishment of all present, rose to his feet and began to address the company in good English. Questions were put to him audibly and he immediately replied thereto, having apparently heard them. On resuming his normal consciousness he retained no memory of the incident and is still deaf and dumb."

NEW ZEALAND NATIONAL ASSOCIATION.

FOURTEENTH ANNUAL CONVENTION.

The Fourteenth Annual Convention of this Association was held in the Druids' Hall, Newton, Auckland, New Zealand, on Good Friday March 25th, and following days, ending with a farewell social and dance to the delegates assembled, by the combined Auckland Churches in the Orange Hall, Newton, on Easter Monday evening.

The proceedings opened with a hymn and this was followed by an Invocation from "Mater," Mrs Roberts, the grand old lady of Spiritualism in this Dominion.

The Secretary then addressed the meeting for a few minutes regarding the ineligibility of the President and two Delegates from the Wellington Church. The Conference then went into committee on those points. A letter was received from the Wellington Church stating that the National President, Mrs J. W. Stables, had resigned her membership from the Wellington Church. Evidence on this was submitted and the convention decided that as Mrs Stables was not a member of any affiliated church she could not be allowed to preside at the Convention. A letter of protest from six members of the Wellington Church was then read. It concerned the eligibility of two of that church's delegates, who were appointed by a majority of the members to represent them at the Annual Convention. Their eligibility to sit as delegates was upheld by the Convention.

The Convention then opened. The proceedings were not open to the public but all members of any visiting churches in the movement were allowed to be present. The chair was taken by Mr C. H. Osmond Vice-President of the National Association of New Zealand, who briefly addressed the meeting, and the following churches were represented:—Auckland Progressive (Messrs Powell and Lewis), Auckland Unity (Miss Harrison), Auckland Lyceum (Mrs Harris-Roberts), Dunedin (Messrs Logan and Forbes), New Plymouth (Mr Tweedale), Dannevirke (Mr Ker), Wellington (Messrs Deacon Miles and Rudell), Board of Management (Mrs Morris, Treasurer; Mrs Birdsall, Geo. Astridge), Wellington Lyceum (Mr Atkinson), Levin (Mr W. C. Nation). The following churches were not represented, Wahi, Wanganui and Napier.

REPORTS.

The Secretary, Mr Astridge, reported that there had been five Board meetings held, three mediums certificates issued and one charter issued. One church (Christchurch) had withdrawn from the National Association. He emphasized the great need for speakers and said he was then in communication with two mediums in England who intended to come to the Dominion.

Reports from the various churches were also put in. The majority showed that the movement was having its effect in this Dominion. The report from the Wellington Church showed a rapidly increasing membership. Mr Kirk National Lyceum conductor, also made his report and this was followed by the report of the Badge Officer, Mr Astridge, who reported on the sale of Badges.

FINANCIAL.

The Balance Sheet for the year showing a credit balance of £40/16/-, was then brought forward and discussed. Several points raised by the delegates as to items of income or expenditure were explained by the Secretary to the satisfaction of all assembled. The balance sheet was then passed.

Mrs Birdsall gave a verbal announcement that the sum of £30 had been collected and sent to England for the fund for securing a revision of the Witchcraft Act. Mrs Birdsall was thanked by the Convention for her efforts in this direction.

GENERAL BUSINESS.

The following matters were then discussed and dealt with as indicated:—

Dunedin—"That the operation of Section 7, Rule 10, be suspended, for a period of one year, or until otherwise decided and that the levies thus retained by the Churches to be used only and in such manner as to directly benefit the medium engaged. Each Church, at the end of the year to give a guarantee, signed by the President, Secretary, or Treasurer, and Auditor that such funds have been so used." This evoked considerable discussion and was finally lost.

Dunedin—Moved by Forbes, seconded by Miles. "That no matter be dealt with at Conference that is not for the progression of Spiritualism." Carried.

Dunedin—(Logan-Deacon.) "That the registered churches of this Association be urged to adopt as their ideal the obtaining of free financial platforms for mediums." Carried.

Dunedin—(Logan-Miss Harrison). "That in future no donations be paid to the President and Secretary." The words "and Secretary" were withdrawn by permission. An amendment (Rudell-Atkinson) was carried which gave effect to this remit.

Dunedin—(Logan-Powell). "That no funds be spent for any purpose by any member of the Board without first obtaining the consent of the majority of the Board of Management." Carried.

Wellington—(Rudell-Miles). "That no professional medium be allowed to be a delegate or to have a vote at any Convention of this Association." Lost.

Auckland—(Lewis-Logan). "That the Association reaffirms the resolutions carried at previous Conventions in favour of:—1. Settling all National disputes by arbitration instead of by war. 2. Restriction of the drink traffic. 3. Funeral reform. 4. The rights of women. 5. Free secular and compulsory education. 6. Abolition of capital punishment." Carried.

It was decided to forward a testimonial, to be suitably engraved and framed to be presented to Sir Arthur Conan Doyle, as an expression of appreciation of his recent most successful lecturing tour through New Zealand.

It was also decided that Sir Arthur, in recognition of his great lecturing work last December in this Dominion, be elected an honorary life member of the National Association of Spiritualist Churches in New Zealand.

Auckland—(Lewis-Powell). "That the 'Message of Life', be published by Mr Nation of Levin, be reinstated in its former position as official organ for the National Association of Spiritualist Churches of New Zealand." This was altered by consent as follows:—"That the resolution passed on February 8th 1907, be re-affirmed." Carried.

Levin—(Nation-Lewis). "That every church possessing a charter be entitled to send a delegate to a Convention on the strength of such charter." Lost.

Levin—(Nation-Kirk). "That upon a church joining the National Association, the Board of Management have power to appoint a member of such church to a seat upon the Board." Carried.

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ELECTION OF OFFICERS.

The following officers were elected for the forthcoming year: National President (Mr W. C. Nation, unanimously); Vice-President (Mr V. H. R. Deacon); Secretary (Mr A. H. Miles); Treasurer (Mr C. H. Osmond); Badge Officer (Mr Geo. Astridge); National Lyceum Conductor (Mr R. R. Lewis); Board of Management (Mrs Morris, Messrs Logan, Forbes, Kirk, Fabling and Powell); Auditors (Messrs Gold and Arcus, Wellington).

THE BRISBANE CHURCH.

The following motion was carried (Nation-Kerr). "The delegates here assembled at the Fourteenth Annual Convention of the National Association of Spiritualist Churches of New Zealand send warm fraternal greetings to the members of the Brisbane Spiritualist Church, Queensland, and congratulate them on the laying of the foundation stone of a splendid building for the use of their church."

THANKS.

A hearty vote of thanks was tendered to the retiring Officers and Members of the Board.

(Miles-Deacon) "That the best wishes and most hearty thanks be given to the sister members and ladies of the Unity and Progressive Auckland Churches for the way in which they have done their utmost in looking after the welfare of the delegates during their visit to Auckland." This motion was carried with loud applause.

(Nation-Kerr). "That the best thanks of the Conference be given to the members of the Progressive and Unity Churches for the splendid way in which they have done their best to make our visit to Auckland as pleasant as possible." Carried.

MISCELLANEOUS.

Mr A. Kerr, delegate from Dannevirke, on behalf of the Dannevirke Church, gave the Conference an invitation to hold the next Annual Convention at that town. This was unanimously adopted.

(Logan-Forbes) "That the National Secretary action in bringing Mr C. H. Osmond, Vice President to the Conference, be endorsed and that he be exonerated from any blame in his action." Carried.

(Osmond-Logan). "That Mr V. H. R. Deacon be elected an Associated Member of this Association." Carried.

Owing to the present small amount of funds in hand it was decided that no honorariums be paid until the funds permit, either to the ex-President or ex-Secretary.

Mr Forbes made an appeal to the newly elected Officers and Board, who were nearly all young and active men and women, to do all they could to push the movement along and help their President, who is now 82 years of age, in every possible way, relieving him as much as possible of the burden of the work that usually falls upon the shoulders of the President. The worthy President who has so manfully borne the banner aloft would have the sympathy and help of a live staff.

Mr Logan one of the Dunedin delegates made reference to a previous statement made by him on behalf of the Dunedin Church. In moving the first remit Mr Logan stated that the church he represented were prepared to stand or fall by the adoption of that remit, as they could not then see what material benefit they were deriving from the National. He now was quite satisfied that in the newly constituted Officers and Board all churches could look forward with confidence to a greater useful work in the future. On behalf of his church he withdrew the previous statement that the Dunedin Church would withdraw from membership of the National Association.

SOCIAL FUNCTIONS.

The social side of the Convention was a great success, for which great praise is due to the members of the combined Auckland Churches who were responsible for the management of the Convention.

On Good Friday, the commencing day of the Conference, luncheon was provided for all delegates in the Kensington Dining Rooms, Queens Street, by the courtesy of Mrs Bowman. Tea was served in the Druids Hall, the meeting place of the Convention. On Good Friday evening a welcoming social to the assembled delegates was given in the Druids Hall and was a great success, the principal speaker being Mr Clement Wragge, Government Meteorologist at Auckland, an old friend and earnest worker in the cause. Easter Saturday was devoted entirely to the work of the Convention. On account of the large amount of business to be done, the delegates also met on Sunday morning until 1 p.m.

PUBLIC SERVICES.

On Sunday afternoon a service was held in the Druids Hall, the speakers being Mrs Roberts, Mr Forbes, Mr W. C. Nation and others.

The Arcadia Theatre was engaged by the Auckland Churches for the Sunday evening service. The platform was filled by the newly-elected Officers, with the President, Mr W. C. Nation in the Chair. The speaker for that service was Mr Vivian H. R. Deacon, who at the present time is under engagement to the Wellington Church. The theatre was fairly well filled, over 800 people being present. The subject was "The Message of Spiritualism to the World." The subject was a vast one and Mr Deacon, who is a very rapid and fluent speaker, covered an enormous amount of ground in the time allotted to him. The meeting was a great success.

On Monday afternoon, the delegates were guests at a picnic at Point Erin Park where a very enjoyable afternoon was spent.

The Conference concluded with a farewell social and dance in the Orange Hall, Newton, on Easter Monday evening. This event crowned a most successful Convention. A great evening was spent by all present. The evening was so successful that the Progressive Church, under whose auspices it was held has decided to hold these monthly for the social side of their church and to keep together the younger members in the movement.

This concluded the fourteenth Annual Convention, the delegates dispersing to their homes in various parts of New Zealand on the following days.

A. W. MILES.

Secretary National Association of Spiritualist Churches, New Zealand.

REPORTS OF SOCIETIES.**VICTORIA.****VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

The V.A.S. Committee are pleased to report good congregations during the past month. Easter Sunday evening Mrs. Knight-McLellan occupied our platform and gave a delightful trance address which was enjoyed by those present. Mr E. O. Jones occupied the platform on the following Sunday even-

ing and his lecture proved very interesting. Mr Bloomfield has returned from Sydney after a most successful mission there. Each time he spoke the large Halls were crowded and two Societies have invited him to go over for a long lecture mission in New South Wales.

The Mediums' Meetings are always well attended. On the Anniversary Mediums' Afternoon the following Psychics were present and helped to make the meeting a most successful one: Mesdames Alderwick, Bryning, Douth, Wall, McDonald, Wale, Eaton, Divers, Werber, Miss Grey; Messrs E. O. Jones, T. Wood, J. Morrison, Windlow, W. Wood, Howell Semmens, and many visiting Psychics. Mrs Askew has been ill but we are pleased to report that she is well again and able to attend to her class. The Wednesday and Thursday Developing Classes under the Leaderships of Mrs Askew and Mrs Bryning, are doing good work, many students showing marked progress. The Sunday afternoon Developing Circle under Mr E. O. Jones' Leadership, is also doing good work.

Mrs Harper reports new Library members which is a progressive sign, as the Philosophy of our teachings is so little known. Mrs Bloomfield is still in Sydney and intends visiting her sister Mrs Delaney, at Brisbane before returning home. Mr Bloomfield's free Health readings are so sought after that the bookings are now five weeks ahead. We closed our Sunday evening service on 10th April so as to attend the 73rd Anniversary at the Auditorium, which proved a great success.

The Rev. S. Harris is holding many Trumpet Seances in Sydney and reports good meetings on Sunday evenings. She is the guest of Mr and Mrs Nettleton, at Fivedock.

There has been a good demand for "The Harbinger of Light" this month again. It beholds all Australian Spiritualists to support their own paper first, especially as it is one of the finest Spiritualistic journals printed in the world, if not the finest and the more support we give it the larger it will grow. Wishing the Editor and his staff every success.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The morning sessions have been very interesting and the lectures have been given by the Vice-President, President and Secretary, respectively, and last Sunday morning we had the pleasure of listening to Mrs Hornblower, who has returned to Melbourne after a long stay in America.

The afternoon meetings have been very successful and the Committee wishes to thank Mesdames Alderwick, Heffernan, McDonald, Orion, Wale, Hanger, Arthur, Shaw, M. Clarke, Misses Gledhill and Ogden, and Messrs Heffernan, Wood, Stephenson, Walsh, Lehman and other Psychics for the whole-hearted assistance that they have rendered during the past six months.

The Evening Services have been in the hands of Mrs Alderwick and Mrs Clarke, and last Sunday evening Mr Stephenson assisted Mrs Clarke in the conduct of the meeting. We are extremely grateful to these ladies and to the gentleman for the very pleasant, instructive evenings they rendered. The Terry Temple Memorial received a welcome impetus by a donation to its funds from Mrs Susanna Harris on the evening of her farewell to Melbourne, and in thanking her for her support in this direction, we would ask others to support this worthy ideal.

The Band of Hope is progressing favorably and we would welcome any new members. We have also vacancies for about twenty juvenile voices to take part in a very nice cantata which we are now practising. Full particulars may be had from the Secretary or President.

We wish "The Harbinger of Light" every success, and trust that it may long continue to be one of the great factors in spreading the truths of Spiritualism.

C. H. LUMLEY, Recorder.

FOOTSCRAY SPIRITUAL CHURCH.

The congregations are getting much larger here being a decided increase this month at our afternoon and evening meetings, under the Leadership of Mr Miller. For the month we had with us, Messrs Smith, Stead, Grott, Wilson, Heffernan and Miller; Mrs Muir and Mrs Heffernan. Mr Love had charge of the platform on the 27th. afternoon and evening, relieving Mr Miller who went again to Ballarat to carry on the good work at the Spiritual Church which he opened recently and which is now a progressive body. Mr Miller wishes to visit Ballarat each month end and wishes to hear from any workers who would like to go to Ballarat of a week end to help them along.

"The Harbinger of Light" is in increasing demand and we are increasing our sales this month. Helpers are required at the Footscray afternoon meetings, and a speaker for the evening services. Wishing your journal continued success in the future.

J. S. SMITH, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

Since our last report the attendances have been a record. The subjects taken have been listened to very attentively, as many as 150 being turned away at one evening service. Changes are still with us, our Treasurer and his wife, Mr and Mrs MacCallian, having left us for New Zealand.

Our Social held on the 5th of April, the first of the year, in the Hall, Scourfield Chambers was a decided success at which "farewell" was said to our late Treasurer.

Our afternoon meetings have also been well attended. Of course we closed our Hall on the evening of the 10th to attend the Anniversary of Modern Spiritualism.

"The Harbinger of Light" has sold well again this month, and we wish the Editor every success.

ERNEST LOVE, Recorder.

CARLTON SPIRITUAL CHURCH.

Large congregations have been the feature of the month, Mrs Worthington and other visiting workers being present. The week-night meetings have also been well attended. Mrs G. Duncan conducts both meetings and gives spiritual and medical messages.

Wishing "The Harbinger of Light" continued success in spreading the Truth.

ALICK HANNAN, Recorder.

OCCULT CHURCH OF VICTORIA.

The services during the month have been fairly well attended. On March 26th the Rev. M. A. Parker conducted a very impressive Memorial Service for our esteemed young friend, Miss Perryman; also Mrs Boden and Mrs Daniells, who has just returned from her Mission work in Hobart, where she held several services with good results and left an established Occult Students Class which we trust will grow and bring forth good fruit.

The Annie Bright monthly "At Homes" which are held in our rooms are also well attended. We extend a cordial invitation to visitors and all earnest investigators to attend our services.

M. A. BODEN, Hon. Sec.

BALLARAT SPIRITUAL CHURCH.

The Ballarat Spiritual Church held a very successful meeting in the Doveton Hall, Doveton S.S., on Sunday evening, March 27th, a very large audience being in attendance, the service was conducted by Mr Miller, of Footscray Spiritual Church. His lecture "In Tune with the Infinite," was greatly appreciated, after which he gave spiritual messages from flowers, his tests being good and greatly appreciated by those who received them. Mr Miller is working hard for Progressive Spiritualism in Ballarat. He was the founder of our Church and we trust he will be long spared to carry on the good work.

Many new seekers into the Truth are being welcomed into our midst. We hope to be able to get other workers from Melbourne. It is our desire to start a Developing Class here under the leadership of a competent local lady. During the month we had Mr Bloomfield, the Rev. S. Harris and Mr Tozer amongst us. Mr Miller gave away three dozen of the March number of "The Harbinger of Light" and has arranged for an agency for same. Wishing "The Harbinger of Light" every success for future sales here.

A. OWENS, Hon. Sec.

NEW SOUTH WALES.**STANMORE SPIRITUALIST CHURCH.**

On Friday evening, 8th April, a surprise party was given to our Leader, Mrs Morrell, by about 40 friends, it being her birthday. During the evening the President, Mr A. Cooper, in a speech worthy of the event, presented, on behalf of the friends present, a wallet as a token of goodwill and appreciation of her sterling qualities as a leader and Spiritualist. Several others having spoken, Mrs Morrell very feelingly responded, expressing thanks for the good wishes expressed by all in recognition of her efforts to teach the Truth.

Our services are still maintaining a high standard, and the attendances are very satisfactory. Mr Chas. Bailey has occupied the platform for the last three Sundays when very interesting trance addresses were given. The first and second Sundays in May the platform will be occupied by the world-renowned Trumpet Medium, the Rev. S. Harris.

JNO. K. BENNETTS, Hon. Sec.

LEINSTER SPIRITUAL LYCEUM, COOK'S RIVER.

We marked another year of progress on Easter Sunday last by celebrating the 7th Anniversary of our Church and Lyceum and the 20th Anniversary of our leader's, Mrs Cross Turner's, efforts in the Spiritualist movement in and around Sydney. The afternoon session was conducted by Mr Wyllie, supported by members of the Council of the Spiritualist Church of New South Wales. Mr Bloomfield, of Melbourne, delivered an instructive and appealing address on behalf of the Lyceum movement that was much appreciated, while the Rev. Susanna Harris distributed the awards to the scholars.

Our annual picnic was held on April 2nd and though somewhat marred by the inclement weather, an enjoyable day was spent.

The evening services continue satisfactory, many new seekers after spiritual light constantly coming in, while the Thursday night medical service continues in a crowded state and many have necessarily to be turned away unsatisfied.

B. P. SKILLICORN, Recorder.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

The Rev. Susanna Harris has occupied our platform for three consecutive Sundays. On the first occasion, April 27th, Mr M. J. Bloomfield, of Melbourne, assisted. Such prominent workers have attracted large audiences, and we had to requisition the Main Hall with a seating capacity of about 400 to accommodate the number desirous of hearing the experiences of our visitors. The whole of the services have been most successful and the Society will be stronger as a result of the visit.

The week-night classes continue to attract earnest seekers after the Truth and progress is indicated in all spheres of the Society's activities.

H. V. MASKELL, Recorder.

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

The annual meeting of the Society and Church was held in March. The balance sheet presented by the Secretary (Mr H. G. Wilson) showed that splendid progress had been made. During the year the Church had been able to relieve much distress. The Building Fund of the Society has been substantially increased, the President's At Home meetings bringing in a good sum.

The election of officers resulted in Mrs M. L. Beames being elected Vice-President; Mr H. G. Wilson, Hon. Secretary; Messrs Atkinson and W. B. Barnett, Trustees. The other officers were re-elected. A hearty vote of thanks was given to the retiring officers.

The President's At Home was of more than usual interest, a very pleasant afternoon being spent.

The Sunday services attract a large congregation, so much so that we have had to remove to the Druids' Hall, Flinders Street. On Sunday the 3rd April the new Hall was opened with a dedication service; 18 men and women were dedicated to Christian Spiritualism, and to know and acknowledge God, the Supreme Ruler of the Universe, and Jesus Christ, the Leader and Advocate of mankind, and in the Holy Spirit, to shun evil as sin against God, and live a life according to the Ten Commandments. The Hall was crowded. The ceremony conducted by the President (Rev. Lily Lingwood-Smith) was of a very impressive character and will be long remembered by the congregation, the dedication address by the President being on "Teachings and Mission of Spiritualism" at the close of the service the President had a hurried call to attend Dr. Alexander Henry, M.P., who was passing to higher spheres. She was honored by being requested to officiate at the grave, which she did.

Wishing "The Harbinger of Light" every success.

W. T. LINGWOOD-SMITH, Recorder.

QUEENSLAND.**BRISBANE SPIRITUAL CHURCH.**

This has been a very successful month, with overflowing congregations and interested people, which speaks hopefully for our success in Brisbane. On Sunday evening last Mr Bailey Brownie delivered his farewell address to an overflowing congregation. At the close of his address the President (Mr T. Reinhold) presented Mr Brownie, on behalf of the Church with a beautiful address conveying the Committee's and Church's good wishes for his future success in the great work he has set out to accomplish on behalf of humanity. The great congregation rose and sang as a farewell benediction, "God be with you till we meet again."

We are holding a Sale of Work in June to assist us to get our new Church erected, a building which will be a credit to Brisbane, and would feel thankful to any well wishers who care to send us a donation and so strengthen the great work of Spiritualism.

With fraternal good wishes to all Societies and Churches, and ever our sincerest good wishes for "The Harbinger of Light."

W. J. KERLIN, Secretary.

NEW ZEALAND.**WELLINGTON SPIRITUALIST CHURCH (Incorporated).**

Since our last report our Church has made rather rapid progress. We have on our platform at present Mr Vivian H. R. Deacon who is well known in Sydney and Melbourne, and who is certainly one of the best lecturers and teachers that our church has had for very many years. On Sunday evening services we are always crowded, and the mid-week services are also well attended.

The Church has inaugurated a series of monthly socials and dances since its annual meeting in January. Up to date three have been held, all remarkably successful. This caters for the social side of our church and is also a means of keeping our young people together.

Our membership is also rapidly growing. At the date of our annual meeting it stood at 49. To-day (April 7th) it stands at 85, truly a rapid progress. We are endeavouring to build solidly on a firm foundation to uplift the cause in this Dominion.

The elocution class on Monday evenings and the self-developing class on Tuesdays, are also making good progress.

The library of the Society is well worth the investigation of anyone in search of our truths. It is always available to members.

Our delegates to the Annual New Zealand Convention have recently returned and report good progress in that body.

A. H. MILES, Secretary.

SPIRITUAL SCIENTIST CHURCH, WELLINGTON.

I have to report that we are still progressing in our work, having made a permanent meeting place of the Esperanto Hall, our term of three months of the Town Hall having expired. The attendances have kept up in a remarkable manner as a result of the forceful and instructive addresses given by Mr John Page, who has just finished his term of twelve months in Wellington; he is now being assisted by Mrs A. Rhodes, of England, a member of the British Mediums' Union, who with Mr A. Rhodes, has joined our ranks, receiving a most hearty welcome amongst us. We are also pleased to have Mr and Mrs F. Hudson, of Hobart, added to our ranks and their assistance will be of great benefit to our members. Mr Bailey is also under engagement to assist in missionary work with his well-known mediumistic powers, and it is certain that a strong National body of Spiritual Scientist Churches will be formed in this Dominion, for the spreading of our glorious philosophy.

We note with pleasure the kind recognition given to the efforts of the Editor of "The Harbinger of Light" by Sir Arthur Conan Doyle and trust that many more may come forward and do likewise for so stalwart a defender of our liberty of thought.

W. H. STEWART, Recorder.

TO RECORDERS.

No other Reports had come to hand at the time of going to press.

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

MATRIMONIAL.

SMALL FARMER desires to correspond with lady Spiritualist, age 35 to 40, with a view to matrimony. Must be affectionate, sincere, and fond of country life. Widow, with one child, not objected to. Address: C.J. C/o Editor "The Harbinger of Light," 117 Collins Street, Melbourne.

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All Orders must be paid in advance. The postage rates must be allowed, thus avoid having to keep abreast of the postage rates of this country. Works of this character are supplied by the Spiritualists and other.

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LITERATURE OF THE HOUR

WHAT ALL THE WORLD IS READING

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