

The Harbinger of Light.

Edited by W. Britton Harvey :

MAY 1st, 1926.

Author of "Science and the Soul."

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The Editorial Chair.

Are we Overheard ?

Considerable interest has been evoked in the minds of some of our readers by the article which appeared in the April issue of this journal, raising the question as to whether invisible "listeners-in" can overhear conversation between two or more persons on the physical plane, and also intelligently follow the reading aloud of the contents of a book or magazine. It will be remembered that we quoted from a letter received from an American correspondent, in which she stated that she read "The Harbinger of Light" every month to an unseen audience, that they "just loved it" and offered comments on the views expressed. This lady has been a reader of this journal for seventeen years, and inasmuch as she can distinctly hear "voices" she is obviously psychically developed.

It certainly came as a surprise to be told that whatever influence this magazine may possess, it was not restricted to readers still manifesting in the flesh. If this be true—our attitude is that of the "open-mind" on the point—we are incurring responsibilities far beyond our previous conceptions and, incidentally, should feel gratified that our circulation has, to all intents and purposes, been enormously increased! Unfortunately, however, all these additional "readers" are on the "Free List!" But, perhaps, as a quid pro quo, they endeavour to persuade their fellow-spirits in mortal garb to become subscribers! However that may be, we feel greatly interested in the possibilities which this unexpected news from the land of the Stars and Stripes suggests.

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We have discussed the matter with several local investigators of many years' standing, and found they were convinced, from personal experience, that conversations were sometimes overheard on the planes contiguous to the earth. A fortnight ago we had an opportunity of questioning one of the guides of an excellent medium on the point. He replied that it was possible to overhear conversations, or the reading aloud of a book, when the "listener-in" was within the auric radius of the speaker or reader. He further stated that by the use of what we understood him to mean a magnetic line—presumably something analogous to a telephone wire—speech on the earth could be heard in higher spheres as well.

Since then, we had occasion to refer to a book of M.S. containing messages of a high order received

through an exceptionally-gifted trance medium twenty-three years ago. The communications were recorded in shorthand. They fill about forty thick exercise books, some of which contain 400 pages, and the band responsible for their transmission declare that they are someday to be published. They constitute a veritable library in themselves, and purport to emanate from men and women of all ages in the world's history. Picking up one of these books at random—some of our readers might say we must have unconsciously acted under impression—we came across several references to the very question we have in mind. One of these refers to a forthcoming literary gathering. The control says:

Well, my friend, we shall all be there, together with many others whom you do not know, because they were undistinguished as artists, but worked in their own spheres of influence and are now with us. These are our pupils, and we shall bring them to you, because they can learn much from you. What you tell them comes home to them with greater force than if it emanated from ourselves, inasmuch as, being near the earth, and more material, they derive information and receive instruction more readily from mortal lips than from our own. There will be more listening whom you cannot see, than there will be of those who are visible to you.

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It will be seen that this extract has a very direct bearing on the question under discussion. And it was received twenty-three years ago! In another of these messages in the same book—a message of 2,500 words—the control says: "And so you thought I was fond of titular distinctions, did you?" The recorder of the message explains: "I had made that remark to some one about a fortnight previously." The control proceeded: "You never made a greater mistake. You see how hard it is to judge people aright—to look below the surface and to see what they really are. It is especially so with some natures. I did not work for those honours, but for the love of Science." The recorder apologised for misjudging him, whereupon the control added: "O, that remark of mine was merely in the nature of a little test for yourself."

The test, of course, was designed to shew that it was possible to be overheard, in the same way as the writer of these lines appears to have been overheard by his aunt Emma, as set forth in some of his experiences published elsewhere in this issue. The theme is one of absorbing interest and importance, and perhaps our contemporaries in other parts of the world may consider it worth while to ventilate the subject.

Cheers for the Spirit World!

Let us greet the unseen with a cheer. Death is not a gloomy thing. Don't be emotional over graves, in which there is nothing. I have never seen my son Raymond's grave. He asked me not to go. Life does not peter out, but continues. There is no other world. All that alters is our awareness of the universe. You cannot doubt the nearness of those who are dead. I have talked with them.

This "scrappy" cablegram appeared in a section of the Melbourne Press a few weeks ago. It was Sir Oliver Lodge who was speaking to the congregation of a London church. We wonder what they thought of it! Here we have the greatest scientist

in Great Britain metaphorically "throwing up his hat" at what he has proved to be an infinitely greater discovery than anything he has achieved in the realm of physics. He has literally found the unseen world and is so overjoyed at the achievement that he wants all the world to give "three cheers" for this transcendent revelation.

That is precisely how every real Spiritualist ought to feel. There is no room for gloom in the ranks of Spiritualism. Its adherents are reputed to be the happiest people on earth. And all because they are certain of the future that awaits them. "Life does not peter out, but continues." Of course it does. And what is more—to every decent-living man, the man who, as Micah puts it, has done justly, loved mercy, and walked humbly with his God, it will continue under infinitely better conditions than anything experienced on this terrestrial plane. Spirits in the flesh are living in bondage—fettered on every hand and enduring all sorts of painful limitations, of physical and mental privations. It isn't living at all, in any real sense. It is only existence. But the experience is absolutely necessary for our eternal well-being—a training-ground, a disciplinary process, an incessant struggle of one kind and another, designed for the development of the real man within and, consequently, to fit him for full participation in the glorious life to come. To the man who meets the requirements of the prophet quoted, there is nothing to fear in death, and if he only knew—as Spiritualists approximately know—what the future holds in store for him, he would certainly "greet the unseen with a cheer" and look forward to his inevitable transition with pleasurable anticipation.

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No wonder Raymond does not wish his father to visit his grave! He is not there. And never was. But sentiment counts for much, and until the teachings of Spiritualism become more generally accepted, people will continue to frequent the cemeteries and, more or less, live over again the grief and sense of parting of the past. All this, however, will be changed in time. When it is more generally realised that our departed loved ones are round about us, that they are more alive to-day than ever they were before, and that they can hold occasional converse as opportunity affords, the grave will be viewed in its proper perspective and cemeteries will correspondingly cease to attract.

But what does Sir Oliver mean when he says "there is no other world" and that "all that alters is our awareness of the universe?" He means exactly what he says. It is convenient, perhaps, to speak of the "other world," or the "next world", but it is not a world entirely disconnected with this terrestrial abode—it is, as it were, an inner world of which this world of matter is, to some extent, the outer semblance. The one is immersed in the other. As Longfellow expresses it:

The spirit world around this world of sense
Floats like an atmosphere.

It is an extension of this mundane counterpart. It is true we cannot see it with the physical vision. Neither can we see the ether, but this earth of ours is not only permeated with it, but is literally floating in it, and possibly this mysterious "something" is its great sustaining power. The fact that we cannot see the spirit world is no argument against its existence. It is apparently not intended that we should see it—except by those clairvoyant flashes which are the fitful experiences of the few among mortals—but when the physical shutter is removed by the process of "death" the spiritual vision will have full play and we shall then become

"aware" of the wonderful universe in which we have been living all the time. "All that alters is our awareness of the universe." In other words we shall then begin to see, the blinkers will be off, and we shall then become cognisant of the matchless beauties by which we have been surrounded all the while.

* * * *

That is what Sir Oliver desired to convey. Hence he speaks of the "nearness" of those who have gone before. Our conception of our real environment is as limited as that of the chick when imprisoned within the shell. Break the shell, the little chap hops out, and if it were endowed with what we call consciousness it would be staggered with amazement at the marvellous transformation in its surroundings. Yet it had not migrated to some distant country—it had scarcely moved an inch! Its "unseen world" was there all the time, but for weeks its opaque shell shut out the view, and it was not until it deserted its temporary tenement that it became "aware," so to speak, of the "other world" by which it was environed whilst confined in a dungeon of lime. This is a somewhat rough analogy, but will serve to illustrate what we mean—that we are living in a world within a world, and that our "awareness" of the latter will follow as a matter of course immediately the real man disrobes and substitutes the etheric body for the cumbersome physical envelope. It will be then that we shall begin to live! As the couplet, supposed to have been dictated from the inner world, runs—

We are the living,
And you are the dead!

Wayside Notes.

The Problem of Telepathy.

We are not among those who laugh at the possibility of telepathy—of one mind being able to make impressions on another mind irrespective of distance—but we do unrestrainedly laugh at those who declare that all forms of psychical phenomena can be ascribed to this cause. We believe telepathy to be a fact in human experience, although whenever we have tried to impress an idea or a name upon the mind of any medium we have invariably failed. Our failure, however, counts for little. It is a negative result—that is all. And we are quite prepared to accept the dictum of Sir Oliver Lodge who, in his "Man and the Universe," declares:—

What we can assert is this—that the facts of telepathy, and in a less degree of what is called clairvoyance, must be regarded as practically established, in the judgment of those who have studied them . . . even if we except from our survey the directly experimental cases designed to test and bring to book this strange human faculty.

This conclusion, however, is diametrically opposed to the experience of Dr. J. E. Coover, who holds the Chair of Psychology at the Stanford University at San Francisco. He has been investigating in the laboratories of this institution for the past ten years, and in a Report issued at the end of last year tells us that he has not yet discovered a trace of thought transference, "usually called mental telepathy." This declaration is the more significant from the fact that he has been specially directing his investigations along this particular line. He must have been singularly unfortunate, in view of the experiences of Sir Oliver Lodge, the late Sir William Barrett and other eminent experimenters, to say nothing of the countless cases of apparent telepathy recorded by all sorts and condi-

tions of men. As Sir Oliver puts it: "The facts are too numerous and well authenticated to be denied."

Dr. Coover, we understand, does not deny the facts. But he has not discovered any evidence to support them. That may come later. Meanwhile those who are apt to attribute every psychical phenomenon—from the levitation of a table to the bewildering marvel of the Direct-voice—to telepathy will find little comfort from a study of the Report of the Doctor of Psychology at the Stanford University.

Robert Blatchford's Conclusion.

We have read and re-read much of the contents of "Life After Death," edited by Sir James Marchant, K.B.E., LL.D., with very great interest. It is a unique book in its way, seeing that it consists of a series of essays by eminent writers and is designed to set forth the views of the after-life according to the teachings of Christianity and Spiritualism respectively. One of the contributors is Mr. Robert Blatchford, and in penning the foregoing Note we were reminded of the concluding paragraph of the section bearing his name:—

I have analysed the evidence for survival over and over again. I have weighed and tested all the alternative theories. And I have not found any adequate explanation of the Spiritualist phenomena that covers all the facts, except the explanation which Spiritualists put forward and believe.

"Covers all the facts!" That is the point! No explanation, or theory, is of any account unless it satisfactorily explains all the phenomena associated with the problem under discussion. Spiritualists make allowance for telepathy, but to stop at that, in view of the multiplicity and varied character of the phenomena to be accounted for, is palpably absurd. Can telepathy explain the occurrence of all those bewildering psychical happenings of a physical character, the genuineness of which have been attested by many of the most brilliant scientific minds of the age, and many of which conclusively demonstrate that intelligence is at work behind the scenes? Can it explain the appearances of a Katie King, as recorded by Sir William Crookes, or of substantial materialised forms which act, to all intents and purposes, like human beings in the laboratory, as described by Professor Richey? Can it account for anything, in short, outside the mental order of phenomena? And can it even account for much of these? Every experienced investigator knows that it cannot.

As Mr. Blatchford emphasises, there is only one explanation that "covers all the facts," and that explanation is held by the Spiritualist. His position is founded, not on a "sure and certain hope," but on sure and certain **knowledge**, and therefore it is impregnable. To attempt to upset it by the use of telepathic darts is as fatuous as the conduct of the man who is reputed to have pounded the Rock of Gibraltar with a pea-shooter in the hope of demolishing that adamant fortress!

A Book for Investigators.

Most Spiritualists of mature years throughout the world are familiar with the name of Mr. J. J. Morse, formerly editor of "The Two Worlds" and who, for a period covering fifty-years, was recognised as one of the greatest trance mediums in the annals of Modern Spiritualism. His principal controls possessed an almost inexhaustible store of knowledge and through their chosen and exceptionally-endowed channel were able to express their thoughts in the most refined and cultured language. This

was the more remarkable from the fact that his education was of the scantiest character and that he was quite untrained in public speaking up to the very commencement of his mediumistic career. That the addresses he delivered should have been expressed with such a wealth of diction, cogency of argument and captivating fluency was, therefore, a phenomenon in itself, and it is little wonder they should have attracted widespread attention and created general amazement.

A course of these lectures was published in book form many years ago, but the volume has long since been out of print and is consequently unknown to the younger generation of Spiritualists. Through the enterprise of The Two Worlds Publishing Company, however, it has just been re-issued in a cheap and handy form under the title, "Practical Occultism," and we unhesitatingly extend to it a very hearty welcome. The contents cover a very wide range and include dissertations on the magnetic, natural and spiritual forms of induction of the Trance condition; the physical, mental and spiritual conditions of mediumship; the foundation, development, dangers and advantages of mediumship; the history of magic, sorcery and witchcraft; the natural, spiritual and celestial planes of the Second State; the Soul World, its hells, heavens and evolutions; life, development and death in Spirit-land; in addition to answers to a variety of questions which are more or less in the minds of all studious investigators.

There is, therefore, no question about the comprehensiveness of the ground covered, and the book is literally packed with information and wise counsel concerning the intricate problems associated with the question of mediumship. We accordingly commend it to thoughtful study by every reader of this journal, and they may rest assured they will be more enlightened men and women, and have a greatly enhanced knowledge of the mysteries of psychical phenomena, as a result of its perusal. It is offered at the nominal price of 1/6, postage 2d.

"Margery" and the Loving Cup.

Our readers have previously been informed that a number of sympathisers with "Margery"—all members of the British College of Psychic Science—have forwarded to her and her husband a silver loving cup "in recognition of their heroic struggle for Truth." "Margery," of course, is the attractive and intellectual wife of Dr. Crandon, who is a noted surgeon of Boston and a zealous champion of Mrs. Crandon's psychic powers. They have both endured contumely and cruel persecution, and those who are familiar with the outrageous treatment they have had to face will certainly agree with Mr. Harry Price—one of the most wide-awake and exacting investigators of the present day—in his declaration in a recent lecture delivered at the National Laboratory of Psychical Research, London:

It was impossible for any human being to believe that Dr. and Mrs. Crandon would have faced for years the ordeal to which they have been subjected, involving insult and calumny, as well as submitting to the most rigid scientific investigations, if the mediumship of Mrs. Crandon were not genuine.

Notwithstanding all the lying and otherwise unscrupulous tactics employed against her, however, "Margery" remains as determined as ever that the world shall yet acknowledge her genuineness, and to this end will voluntarily go to London a few months hence and submit herself to any conditions required by the scientific experimenters at the National Laboratory. It is because we wish our readers to be prepared for these impending developments that we again direct attention to her case. America

is said to be "ringing" with the controversy surging around her, and great interest is also being aroused in psychical research circles in Great Britain.

On the occasion of the formal presentation of the loving cup to Dr. and Mrs. Crandon, at their residence in Boston, there was a very large gathering of friends and admirers present. The presentation was made by Dr. Mark W. Richardson, who is a distinguished son of Harvard University and has had over 300 sittings with "Margery." He alluded to this "graceful gesture of our English cousins" and to the gratifying reception a short time previously extended to "Margery" in New York, and said that "these evidences of appreciation indeed stand out like oases in a desert waste of ignorance, stupidity and calumny." Dr. Crandon also alluded to "the violent attacks of malicious and obstructive critics," and added that "America is still much behind the older countries in psychic matters, England being, at least, twenty years ahead of us in this respect."

"Margery" must by this time feel something like a heroine, and it is evident that her numerous and enthusiastic champions intend to "see her through." Although we are obviously not in a position to dogmatise concerning her mediumship, we extend to her the sympathy of all open-minded readers of this journal in the persecution she is undergoing. We stand for British fair-play, and therefore have no hesitation in denouncing the cursed spirit of intolerance exhibited towards her, whatever may be the merits, or demerits, of her psychic powers.

Fight over Mediums in America.

The Spiritualists of America are just now having a very rousing time, consequent upon the introduction into the Senate by Senator Crawford of a Bill for the suppression of "fortune-tellers" in the district of Columbia. This, it should be understood, means all mediums, whether genuine or otherwise, and it is generally recognised by the adherents of Spiritualism that if the Bill becomes law in this particular District it will probably not be long before a similar measure is applied to all the States. Spiritualists are, therefore, opposing the Bill "tooth and nail," and have been allowed to state their case before the Senate Committee of the District affected.

The proceedings took place at the Capitol, and Mr. Houdini—the conjurer and illusionist—was permitted to be present to support the Bill. The upshot was a series of very "lively scenes," and we are told that such epithets as "thief," "fakir" and the like, "filled the atmosphere." In these circumstances it must certainly have been a very judicial tribunal!

The principal speaker for the Spiritualists was Mr Alfred H. Terry, and he undoubtedly delivered a very effective speech. He opened appropriately with the dictum of Theodore Roosevelt: "The grandest sport in the world is to champion an unpopular cause when you know you are right!" and proceeded to declare that "as a religious people, we hold to the Bible, as it gives us the foundation for our religion. From Genesis to Revelation the Bible furnishes strong evidence of the spirit world and intercommunion between spirits and mortals." The Bill, therefore, struck at the most vital part of their religion, "for if it becomes law it will muzzle our mediums, who are the exponents of our religion, and without whom our religion cannot exist."

In dealing with the value of Mr. Houdini's testimony, as a magician, against mediumship, he made a point of the fact that the world's greatest magi-

cians do not agree with his contention that "mediums are all fakes," and quoted from Mr. Malcolm Bird's work, "Margery, the Medium," as a set-off to Houdini's allegations. Then, speaking fearlessly and in warning tones he said to the Committee: "You may not be aware of it, but this matter is wholly a religious one, and the powers behind this Bill, the enemies of Spiritualism, are powerful religious bodies." They were the powers, he added, of religious intolerance—"this is the subtle, unseen hand which pulls the strings and makes Mr. Houdini dance forth in his attacks upon our religion and its representatives."

Although the Committee must have had a very entertaining time, and Spiritualists in all parts of the world will follow the fate of the Bill with the greatest interest.

What is Faith?

Faith, of course, is a very real thing—provided you have the right variety. But there is a vast amount of clap-trap talked in the name of faith—just as there is in the realm of politics!

We remember the story of an old Scotch lady who was supposed to literally ooze faith from her very finger tips. She professed to believe that through faith we could do anything—even remove mountains. One night, however, she was rash enough to put her "faith" to the test. She reminded the Lord in her prayer of the assurance concerning the mountains, and as there was a hill—"only a little hill"—which obstructed her view of the landscape beyond, she prayed that it might be removed, and declared in her petition, that she believed that faith could do it.

Pulling up the blind the next morning, to ascertain if her prayer had been answered, she exclaimed—"Ah! Just what I thought!" The hill was still there! And that is the sort of "faith" a great many people possess—the counterfeit variety! What then, is real faith? Let the answer come from the Other World. We take it from "Spirit Teachings," through the well-known mediumship of the Rev. Stainton Moses, M.A.:

Faith, to be real, must be outside the limits of caution, and be fired by something more potent and effective than calculating prudence, or logical deduction, or judicial impartiality. It must be the fire that burns within, the main-spring that regulates the life, the over-mastering force that will not be at rest. This is that faith that Jesus spoke of when He said that it was able to move mountains. This is that which braves death and torture, braces up the feeble knees for long and hard endurance, and conducts its possessor safe at last through any perils that may assail him to the goal where faith finds its reward in fruition. Of this you know nothing. Yours is not Faith, but only logical assent; not spontaneous living faith, but a hard-wrung intellectual assent weighted always with a mental reservation. That which you have would move no mountain, though it might suffice to select a safe way round it.

This is very nicely put. And we fear the concluding portion applies to most of us!

The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their inuence, or when at times a mysterious Providence permits them to manifest themselves to mortal eyes.

LONGFELLOW.

THE ACCOMPLISHMENTS OF SPIRITUALISM.

THE PAST AND THE FUTURE.

By SIR ARTHUR CONAN DOYLE.

[The accompanying matter consists of a few extracts taken from an address recently delivered by Sir Arthur Conan Doyle at a Spiritualist Community Service held at the Grosvenor Hall, London.—Ed.]

POSITIVE EVIDENCES.

Discussion upon the subject is both fuller and fairer than it once was. There is one curious point, however, which calls for attention, and that is the tendency always to focus any negative point instead of a positive one. This is the exact opposite of the way in which every other branch of knowledge has been built up. When a chemist has a failure, it goes down the sink, and is forgotten. It is on his successes that he builds up his Science.

To illustrate what I mean I would quote the article by Dr. Campbell, in a weekly paper lately. Dr. Campbell is a man for whose brain and character, I have a deep respect, and his article is excellent, concluding with a complete admission of the truth of our position. But the only case he cites is one where an elaborate false message was sent which would not bear investigation.

In the many drawers in which I keep results, I also could show just such mystifications as that. But from the same drawers, I could draw letter after letter, one from a Colonial chief judge, one from a well-known nobleman, one from a great writer, one from an Admiral, several from clergymen, all of them blessing the day that I had been privileged to help them to get into touch with those whom they had lost. Why should I dwell upon my ten per cent. failures, instead of parading my ninety per cent. successes? And yet that is just what so many do. Remember always that if one single authentic case is proved then our whole cause is won.

Suppose in the old days after the Atlantic cable was laid down, many honourable people got messages which were beyond all doubt from friends in America. Suppose that afterwards certain messages, either by some error, or by the fault of delivery, were unintelligible or false. Would any one cry out that there was no cable? Would they not rather say: "Since these people have had their messages there is clearly a cable, and as to these others, they are of no consequence whatever, for as we improve our knowledge they will surely disappear." That seems to me to be the logical way of looking at the matter.

THE RELIGIOUS QUESTION.

There are some who question whether our movement should be a religious one. I confess that I am unable to appreciate their position. To stop short at ectoplasm without getting at spiritual verities would be as vain a thing as to stop short at protoplasm, and never to get at Life. Is it not evident that if we do really get into contact with one who has passed on we are bound to question him as to where he is, what he is doing, what his views are as to earth life, and how far the earth life influenced his fate in the beyond? And if he gives us clear answers and if those answers coincide with many others which we receive, then we must accept them, and compare them with what we are taught in the churches.

This is religion—it is the very essence of religion

—and it constitutes, as it seems to me, the most direct revelation which has reached humanity since that great, but very ill-recorded one which came 2,000 years ago. Then we had the teaching of a great spirit in the flesh. Now we get the teaching of great spirits out of the flesh. And the second revelation throws a flood of light upon the first. I claim that this movement has never been destructive of Christ's teachings, but that it is a spirit-directed return to it in all its pristine simplicity and beauty before it was mangled by the brains of Byzantine theologians.

Side by side with our own growth as a world power, we can see the disintegration of the dogmatic churches. It is proceeding with great rapidity. When you see the news sheets of popular papers with such captions as "What are we to Believe?" we realise how far the process has gone in the popular mind. One by one the old pillars are falling. The idea of an eternal Hell, and of a personal devil is extinct. The trinity has become nebulous. One of our most influential and orthodox journalists, began an article the other day, by the remark that the virgin birth was a well-intentioned poetic myth. A Bishop has declared that there is no such place as heaven, because it is not physically visible. He might have as well said that there is only a 300-metre wave in wireless, because when you are on that wave you cannot hear what is above or below it.

It is indeed a strange position that we who were Ishmaelites, are, in essentials, more orthodox than the leaders of the orthodox, for we are in a position to explain the psychic meaning, which is a sealed book to them. Meanwhile my Lord Bishop of Exeter can find nothing more modern to say about psychic matters than to quote the Witch of Endor. There should be compulsory psychic education of an elementary kind for those who have to guide others in spiritual matters.

WHAT SPIRITUALISTS HAVE ACHIEVED.

1st.—We have cleared up the mystery of death. We have shown the existence of the etheric body. We have demonstrated that it carries on with it our appearance, our character, our knowledge—all that we are. With it we start unchanged in a new existence.

2nd.—We have shown that this new existence, when once we have attuned ourselves for it, is one which is perfectly natural to us, in surroundings such as are congenial, with pleasures such as we are fitted to enjoy, and with duties which give us every scope for our individual powers.

3rd.—We have shown that this etheric world is not so cut off from ours that mutual visitation is impossible. We can pass over there in sleep, or in trance when our own etheric bodies are liberated. They can come to us when they have a chance to transform their etheric bodies to a fine form of matter.

4th.—We have learned for certain that the sphere which we reach in the beyond is higher or lower, happier or sadder, according to the amount of spirituality—that is of general sweetness and unselfishness of character—which we develop here. We have learned also that our residence in these spheres is not permanent, but that we always rise as we become worthy of a more spiritual existence, and that there is an endless progression in front of us moving always from matter to spirit.

MUNDANE BENEFITS AND SPIRITUAL GIFTS.

There are many worldly gifts which we shall have to offer, but they are insignificant beside the spiritual ones. With a careful and intelligent cultivation of psychic faculty—encouraging it as diligently as we now discourage it—undetected crime should become impossible. The spirit, even when confined in the body has power enough by psychometric means to fathom such matters. Medical diagnosis would be made surer. We could consult the Fathers of the Country in time of need, as Abraham Lincoln did, to his own and America's salvation during the Civil War. We may well establish interplanetary communion. We may find that lunacy is obsession, and that much crime may be traced to the same cause. These are a few of the material gifts which we may bring to the world. But I repeat that they are nothing in comparison with spiritual truth.

This is a short sketch of that vast system to which the world will soon be converted. It vindicates the ethics of Christ without insisting upon senseless points of dogma. It upholds the wisdom and goodness of the Central Power. It holds out glorious hopes to humanity. It tears away the dark veil of death. It removes the fear of harsh judgments. It opens up an eternal vista of joy. This is the message—the heaven sent message which has been so wickedly misunderstood and misrepresented by nearly three generations of mankind. But it took ten generations before the Pagan gave way to the Christian, so we may well have patience over the delay.

Let it be enough for us that in our day and generation we have fought for the truth, and that we have seen it visibly advanced. That is our reward. It will not be long now before the whole race comes out into the sunshine, and looks back with amazement, and with horror at the dark jungle in which it had wandered so long.

PASSING THOUGHTS.

A few words of kindly admonition and advice will generally have a better effect on most minds than a long sermon.

If we devoted more time to meditation, and acted less frequently on impulse, we should reduce our vain regrets to a minimum.

There is nothing divine about a religion that has recourse to deceit or persecution in order to make converts.

The profiteer who would welcome another war for what he thinks he could make out of it, is the personification of diabolism, and living under the curse of God.

It is a sobering reflection that comes to most of us near the end of life, that we might have done more good than we have in this world.

How much more smoothly the social world would revolve if all kindness and hospitality were reciprocated.

The denunciations of dancing by certain professing Christians might lead one to think that rhythmic motion, to the accompaniment of music, was sinful and demoralising.

R. C. N.

Back Numbers Wanted.—We particularly require copies of "The Harbinger of Light" for May, 1918; September, 1919; and July, 1921. Would some subscriber be good enough to oblige us by sending these along?

MEDIUM AND SECRETARY.

A broad minded Medium and Organising Secretary is required to manage a newly-formed Church at New Plymouth, New Zealand. The salary could be augmented by private work.

Further particulars will be supplied by Mrs. F. Clarke, 117 Leach Street, New Plymouth, New Zealand.

SEARCH FOR LOST SON.

A MOTHER'S UNQUENCHABLE LOVE.

So convinced was a Scottish-Canadian woman that through the medium of the dream-world, that mystic hinterland of which we know so little, her son had called to her, that she made a 5,000-mile journey to Europe upon what must surely be the strangest quest on record.

After the Ypres fighting Mrs. Sarah M'Gill, of Edmonton, Alberta, Canada, received a telegram from the War Office that her son, who was with the Canadian Forces, had been killed in action. For years she believed him dead and mourned his loss. But to-day she is firmly convinced that he is alive.

This belief is the result of a strangely vivid dream which came to Mrs. M'Gill recently. She saw her son, emaciated, but living, walking the crowded pavements of an old mediæval-looking city.

"In my dream," said Mrs. M'Gill, "my boy looked no older than he was when I saw him twelve years ago, but he was very ill and obviously suffering. I thought he recognised me, for I saw him give a start and rush forward with the look of recognition in his eyes. Then the dream faded and I woke up."

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Convinced that her son was alive, Mrs. M'Gill set out for Europe to find him. She started her strange quest in Paris, where she visited a big photographic agency which specialises in views of German towns. The agency placed their vast collection of prints at this mother's disposal, and day after day Mrs. M'Gill came punctually in the morning to spend hour after hour seeking the dream street of her dream city, the street whose pavements were trod, as she believed, by her dead son.

Some of these photographs resembled the street of her dream, but none did so exactly. Mrs. M'Gill, however, was not deterred from her purpose. She determined to go to Germany and visit every city in the Republic, and every street of those cities, until she found the street she firmly believes to exist.

"If I find a street scene such as that of my dream," she said, "I shall stay there until the town or city has been thoroughly combed."

* * * *

For months now this purposeful mother has been travelling throughout Germany. At each stop she prosecutes her inquiries with unflagging energy and invincible hope. She leaves no possibility untried; thus in every city she has visited she has had inserted an advertisement in the daily papers, asking her son, or anybody who has seen a young man answering to his description, to call upon her at her hotel.

Interest in this pathetic pilgrimage in distant, snow-bound Edmonton, Canada, is intense, and the progress of the search for the dead youth is followed with keen excitement.

The street of Mrs. M'Gill's dream, as she described it, is that of a typical mediæval German city. She describes minutely the red-tiled sloping roofs, the irregular gables, the high square towers, set with wrought-iron weather vanes. She describes minutely a fountain, showing a female figure holding a pitcher from which water gushes. Her dream street might be in Nuremberg, or Rotherberg, or in some old-world Bavarian city.

Yet—and this is what puzzles everyone—Mrs. M'Gill has never visited Germany before, and she says she had no mental conceptions of the characteristics of a German city.—"Sunday Chronicle," Manchester, England.

SPIRITUALISM --- A WITNESS OF LIFE.

THE TRUE AND THE FALSE.

TORCHBEARERS OF THE PAST.

By T. W. MOSS.

Spiritualists, when true to Him in whom they live, move and have their being, must ever be torchbearers, making the same witness to the world as did the prophets and other torchbearers of Biblical history. There are far too many in our ranks to whom Spiritualism carries no other meaning than that of intercourse with those who have passed the great divide. How few realise that this privilege is but the **first stepping-stone** over which all must pass ere the gifts of the spirit can operate in all their divine splendour. The records of the past draw a very distinct line between the true and the counterfeit, and without question the time has come when the same distinct line must be drawn in our witness of truth. The position must be faced and our responsibilities no longer shirked. That fact surely must appeal to all who are sincere in the "Witness of Life."

The vast number who still associate Spiritualism with witchcraft and necromancy of ancient times ought to urge us to more vigorously acclaim the truth as did the torchbearers of the past. They understood, and made clear, that life is not as a stagnant pool, but must ever be as a sparkling river. The law is that to whom much is given, much shall be demanded. And then, again, "freely ye have received, freely give." How can we give if, by lingering near and hugging the first stepping-stone, we are unable to receive the glorious illuminations which are cast upon life by the Angelic forces, which, without doubt, are operating in the world to-day? Do we realise that torchbearers, signifies light-bearers?

WHICH "EYE" ARE YOU USING?

Now, "the light of the body is the eye; therefore, when thine eye is single, thy whole body is full of light, but when thine eye is evil, thy body is full of darkness." Then follows that which so few realise: "Take heed, therefore, that the light which is in thee be not darkness." Spiritualists know well that the body is the home of the spirit; they know, too, that when the spirit is removed from the body, the functions of that body no longer function. The important question which confronts us all is this—Which eye now functions; is it merely the eye of the body or is it the eye of the spirit ever controlling the material eye? Make no error, when the unawakened spirit is not functioning, then of necessity the body is full of darkness. We should know how impossible it is to serve two masters. The failure can only be attributed to this—the endeavour to serve God and Mammon. The lives of the Torchbearers amply illustrate this.

View also that life which stands out prominently in the Scriptures. Is it not clear that when He, the spirit, no longer held in bondage, but functioning in all its glorious liberty, that then He was able to work the works of Him by whom He was sent? What a striking example that life is to all Spiritualists! For we, at least, profess to know that the same laws which then operated in and through that life are the same laws which govern life to-day. When that life, the life of the Nazarene, is no longer viewed as orthodox systems per-

sistently stress, a life even beyond the mere thought of man, then at once becomes clear the rich meaning of those words: "The works which I do, shall ye do also."

The Bible story reveals how conscious He was that He was a "spirit dwelling in the tabernacle of flesh," **even as we are.** If He, the man, could thus attain, by holding His body in subjection to the indwelling spirit, surely it is at least worth the effort that we should hasten over the first stepping-stone. It is our duty to make witness of our recognition that we, too, are sons and daughters of the great oversoul, our Father God.

OUR DIVINE POWERS.

We must admit that the time has come when our spirits should be the impelling force in life, and thus enable us to make clear to the world that, as heirs and joint heirs with the Christ, we have, at least, a dawning consciousness of our own divinity. Swedenborg well stated the truth in these words:

Spiritual life finds its field of action in moral and civil life, because spiritual life consists in **willing** well, and moral and civil life, in **doing** well. If the latter be separated from the former, then spiritual life consists merely in thought and speech, and the will, having no basis on which to work, fades away. And yet the will is essentially the spiritual part of man. The one who is principled in good is in society with Angels, as to his soul, even whilst dwelling in the body.

Let it be understood, **there are** divine powers concealed beyond the threshold in every human being, and the task which rests upon Spiritualists is, without doubt, to make clear how those powers operate. We know, or ought to know, that those powers are part of the universal ocean of life, and that **their origin is Divine.** Then, too, it is needful that we have convictions ere we can translate them into a living witness. The need, and oh! how great the need to realise this fundamental truth—we must **Be** before we can **Do.** How well is that made clear in the lives of past torchbearers. What they **were** and what they **did**, so may we be and do when we cast ourselves right into the great ocean of life. They knew the way, the truth, and the life. And, without doubt, so must we, if we are to prove worthy of the name of torchbearers.

Let us, in God's name, make clear what the gifts of the spirit really are, for by **their** fruit, are we known. And we shall be known when to us becomes real those words of the Master: "Yours is the Kingdom of God." Then no longer will the many be content to hug the first stepping-stone, though in the early stages it brought some degree of knowledge. Our witness must ever be that we do know, not in mere theory only, but as an absolute fact, that **I and my Father are one.** That, without question, is the one thing which Spiritualism brings right home. "In the beginning was the Word, and the Word was with God and the Word was God." "The word was made flesh and dwelt among us." Humanity needs to learn that God is in His temple. Too long, far too long has this been obscured.

SPIRITUALISM IS LIFE.

When Spiritualists can present this truth to the world, not merely in theory, but as an actual expression of life; the wiles of the soothsayer will no longer distort our witness which, in a word or two, is this—**that beyond all question Spiritualism is life.** The torchbearers of New Testament history to

whom knowledge had brought freedom, fearlessly proclaimed that truth. Yes, both in words and in their expression of Life. They were not slow to realise the meaning of that incident which disclosed how the veil of obscurity was torn asunder at the passing of the spirit of the Master from its earthly tabernacle. For humanity's sake, and in God's name, let us one and all respond to the urge of the angelic forces and no longer offer a stone. The world hungers for the bread of life, and thirsts for the living waters.

Who can read the story of St. Francis (of Assisi), Joan of Arc, St. Therese, George Fox, Wesley, Swedenborg, without being thrilled, and they are but a few of the vast army of torchbearers of more recent times, who made the same witness to the world as did Moses, Joshua, Samuel, Isaiah, Ezekiel, Jesus and Paul of Biblical times. The same urge which came to them from within the veil is the same urge which comes to each one. Let your light shine, for assuredly it will, if to us has become real the truth—the Kingdom of God is within. Make no error, increased responsibilities have come to those who now realise the one-ness of Life. Let the world realise that no longer are we mere hearers, but that to us has become very real how that the Word was made flesh and dwelt among men—that we recognise there is no need to run away from life, even to find God, for He is in His temple. That is, and must ever be, the only witness of Spiritualism. To whom much is given much shall be demanded.

A COMPREHENSIVE VOLUME

THE FACTS OF PSYCHIC SCIENCE AND PHILOSOPHY.

It would seem a far cry from "Practical Shipbuilding" to Spiritualism. Nevertheless, Mr. A. Campbell Holms has bridged the gulf. Having published a work on the former subject he has now written a valuable book on the latter. And, after all, there may be less cause for wonder than at first might be supposed, in the one mind being responsible for both publications. Spiritualism is pre-eminently a practical matter. And it is the man of the practical turn of mind who to-day is being drawn irresistibly to investigate the evidences for a genuine Psychic Science.

"Are the phenomena of Spiritualism true, and if so, how are we to account for them?" is the question that the hard-headed practical man is asking himself. Mr Holms sums up the results of his own far-reaching enquiry in this book of his, entitled "The Facts of Psychic Science and Philosophy."

We would expect a man who can write authoritatively on Practical Shipbuilding to be concerned about the hard facts of any subject he is investigating. The facts must come first—the theory may follow in due course. And here, in this volume, the author has collected and discussed a mass of information on all aspects of psychic investigation. It is a work which cannot fail to be of the greatest interest to all earnest students of the occult. The accumulation of data is the first necessary step in any effort to construct a science. Then comes the sorting out and classifying of that data, and ultimately the deductions, so far as they can be drawn.

Mr Holms's book has the advantage of being carefully classified, and made easy for quick reference by the numbering of the paragraphs throughout the volume, and a full index, corresponding therewith, being added. To one matter only do we take exception. Without holding a brief for Theosophy—which is well able to look after itself—we might express the hope that in any future editions of Mr Holms's book, his adverse criticism of Reincarnation will be either omitted or revised. We are not personally committed to that particular theory of existence, but we are aware that the case for it stands on very different grounds from those cited, and—of course—rejected by the author. "Fiat justitia, ruat cælum."

The English price of the book is 25/-. It is not in stock at the office of this journal, but we will readily order copies for those desirous of possessing the volume.

G. P.

THE INTERNATIONAL HYMN.

Tune: "Austria."

Come ye nations, dwell together,
Why the strife and why the pain?
Rise with one accord as brothers,
That the King of Peace may reign
In the fulness of His glory;
Sing to all the sweet refrain:
Peace and Goodwill! Peace and Goodwill!
Bring to earth a heavenly gain.

Come ye brothers, pull together,
Strength is with us when, as one,
Each can see the goal before us
Which, with pulling, can be won
For the healing of the nations
Underneath the shining sun.
Peace and Goodwill! Peace and Goodwill!
Hear the echoes say—"Well done!"

Come thou Father-God and bless us,
Which through us can be express'd,
Giving us the grander vision
Of the things which are the best
In the realms of God's creation,
Stretching wide from east to west.
Peace and Goodwill! Peace and Goodwill!
With us now and ever rest.

Come thou Everlasting Father,
Each one is a son of Thine;
Bind us with the cords of Spirit,
In the Peace which is Divine,
Springing from the living waters,
Of Christ's Spirit, the true Vine.
Peace and Goodwill! Peace and Goodwill!
Round the nations now entwine.

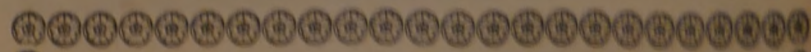
Come thou Peace which scatters darkness,
Fills the soul with purest light;
That which cometh from the Father
Brings the Port of Calms in sight.
Rise and let all lamps be shining,
Bring the morning—end the night;
Peace and Goodwill! Peace and Goodwill!
Let this be the nations' might.

Come ye nations, dwell together,
Why the strife, and why the pain?
Rise with one accord as brothers
That the Spirit King may reign
In the fulness of His glory,
Sing to all the sweet refrain:
Peace and Goodwill! Peace and Goodwill!
Sow and reap the golden grain.

J. GRUNDY SLACK.

Exeter, South Australia.

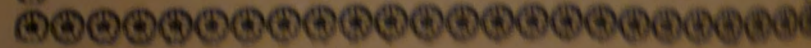
Mr. Geoffrey Hodson, author of "Fairies at Work and Play," speaking at the British College of Psychic Science described how he had endeavoured to fit himself for the examination of the finer grades of matter lying beyond ordinary physical vision, and followed this by giving interesting personal experiences. A clearly prepared chart assisted the audience to follow the lecturer's views on the scheme of evolution. Sir Arthur Conan Doyle, who presided, spoke of Mr. Hodson's association with him in the case of the Cottingley fairy photographs.



WATCH FOR THE RED DISC!

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

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



OPEN-MINDED DOCTOR.

HIS VIEWS ON SURVIVAL.

A New Zealand supporter writes that he has been reading "a splendid book" entitled: "Dr. Grenfell—Labrador's Famous Missionary Doctor," and suggests that we should reproduce the following summary of the final pages in which the author gives an analysis of his religious beliefs:

It has been my lot in life to have to stand by many death-beds, and to be called in to dying men and women almost as a routine in my profession. Yet I am increasingly convinced that their spirits never die at all. I am sure there is no real death. Death is no argument against, but rather for, life. Eternal life is the complement of all my unsatisfied ideals; and experience teaches me that the belief in it is a greater incentive to be useful and good than any other I know.

I have read "Raymond" with great interest. I am neither capable nor willing to criticise those who, with the deductive ability of such men as Sir Oliver Lodge, are brave enough and unselfish enough to devote their talents to pioneering in a field that certainly needs, and merits, more scientific investigation, seeing that it has possibilities of such great moment to mankind. The experiences on which rest one's own convictions of continuing life are of an entirely different nature. Even though the first and personal reason may seem foolish, it is because I desire it so much. This is a natural passion, common to all human beings. Experience convinces me that such longings are purposeful and do not go unsatisfied.

No, we do not know everything yet; and perhaps the critic is a shallower fool than he judges to be the patient delvers into the unknown beyond. The evidence on which our deductions have been based through the ages may suddenly be proven fallible after all. It may be that there is no such thing as matter. Chemists and physicists now admit that is possible, the spiritual may be far more real than the material, in spite of the cocksure conceit of the current science of 1918. Immortality may be the complement of mortality, as water becomes steam, and steam becomes power, and power becomes heat, and heat becomes light.

The conclusion that life beyond is the conservation of energy of life here, may be as scientific as that great natural law for material things. I see knowledge become service, service become joy. I see fear prohibit glands from secreting, hope bring back colour to the face and tone to the blood. I see something not material make Jekyll into Hyde; and, thank God, make Hyde over into Jekyll again. I have seen love do physical things which the mere intellectual convictions cannot—make hearts beat and eyes sparkle that would not respond to digitalis and strychnine. I claim that the boy is justified in saying that his kite exists in the heaven, even though it is out of sight and the string leads round the corner, on no other presumption than that he feels it tugging. I prefer to stand with Moses in his belief in the Promised Land, and that we can reach it, than to believe that the Celestial City is a mirage.

This attempted analysis of my religious life has revealed to me two great changes in my position towards its intellectual or dogmatic demands and both of them are reflections of the ever rightly changing attitude of the defender of our Christian faith: "Tempora mutantur et nos mutamur in illis." Christians should not fret because they cannot escape adapting themselves to the environment of 1918, which is no longer that of 918 or 18. The one and only hope for any force, Christianity no less than others, is its ability to adapt itself to all time.

Interviewed by a representative of "The Teachers' World," Sir Arthur Conan Doyle stated: "I only know two or three living mediums capable of producing a materialisation. It hardly ever occurs. But the difference between a materialisation and a vision lies in the solidity and objectivity of the materialisation. You could shake hands with the materialised figure, as I have done. But a vision of the mind has not that solidity; you might think the vision of the mind was imagination; but you could not think that of a solid object which you can touch with your hands."

SPIRITUALISTS AND HUMOUR.

MERRIMENT AT A DINNER.

It has sometimes been suggested that if Spiritualists had a sense of humour they would cease to be Spiritualists. The capacity to see a joke, it has been argued, kills the capacity to see a ghost.

This theory was given several severe blows at the annual dinner of the British College of Psychic Science, over which Sir Arthur Conan Doyle genially presided, states the "Daily News," London. "People say that Spiritualists are gloomy people," he protested, "but does this look like it?" And he waved his arm towards the gay, laughing crowd that faced him.

Guests at the dinner confessed to surprise at finding that it is possible for the most extreme believer in "spirits" to retain not only his sanity but also his lightheartedness. It was quite a merry dinner. Even the Rev. Vale Owen revealed himself as something of a humourist.

The outstanding feature of the speeches was the warmth of the tributes paid to the work done by Mr. and Mrs. Hewat McKenzie at the College of Psychic Science. Their devotion may be judged from the fact that Mr McKenzie, in spite of being a Scot, cheerfully lost £3,000 in the first year the College was opened. Their broadmindedness is suggested by their refusal to confine membership to convinced Spiritualists. The most hardened sceptics are equally eligible, and are given the same chances of meeting mediums.

The recent series of articles in the "Daily News" by a Special Correspondent (who hopes to carry his investigations further when the opportunity offers) were referred to with enthusiasm by Mr. Hannen Swaffer, who said that the "Daily News" was the first paper to make such an inquiry, fairly and intelligently.

THE QUESTION OF IDENTITY.

It is sometimes said that the subject matter of a message is more important than the source from which it comes, and that we should consider it in the light of our reason, without being too curious as to the personality of the author. Such a contention may be pushed too far. In matters of which we can have no experience we have no gauge of probabilities to guide us in the exercise of our reason. The amount of credit that we feel inclined to attach to a statement which cannot be satisfactorily weighed in the balance of analogy, far less verified, must be influenced by our opinion of the truthfulness and knowledge of the person responsible for it. It is, therefore, desirable to examine the source if we are asked to accept an assertion without proof.

From "The Controls' of Stainton Moses (M.A., Oxon)." By A. W. Trethewy, M.A., obtainable at the office of "The Harbinger of Light."

TELEPATHY AND FLOATING HATS.

Professor Richet in his "Thirty Years of Psychological Research," quotes a most unusual case of telepathy in which a woman saw two girls drowned through the carriage in which they were riding falling into a lake, only their hats floating on the surface to give a hint of the tragedy. Weeks later the news reached this woman in England that her niece, whom she had never seen, and a girl friend had been drowned in Australia under identical circumstances, even to the floating hats, at the very moment of her vision.

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SOME OF MY EXPERIENCES.

Personal Interviews with Departed Relatives and Friends.

BY THE EDITOR.



THE TWENTIETH CENTURY WELCOMES THE DAWN OF SPIRITUAL SCIENCE

A notable feature of the Spiritualist movement in Great Britain at the present time is the public testimony that is being borne by courageous men and women in all ranks of society to the truth that the Spiritual world has been discovered and that communication between that world and this has been irrefutably established. From the platform, in the Press and sometimes in the pulpit, they lay bare to the gaze of one and all the most intimate personal experiences and display a degree of moral courage which was quite unknown a few years ago.

It is this development which is greatly impressing "the man in the street" and adding appreciably to the strength of Spiritualism. It is demonstrating that psychical experiences of various kinds are much more common than the majority of mankind is apt to imagine. But they are only just beginning to be understood by many of those who have experienced them. They have hitherto been regarded by these perplexed souls as something "queer," or inexplicable, but in the light of what so many others are saying and writing they are beginning to realise that there is a force, or power, behind these happenings and that there may be something in the Spiritualist explanation after all!

It will be readily seen how this stimulation of popular interest must advance the cause, and it is in the hope that some such result may follow in Australia that I venture to offer a few of my own experiences for what they may be considered to be worth.

My Mode of Investigation.

Let me preface this record by briefly stating that in conducting my investigations, I have never given my name to a medium, nor indicated the nature of my profession, nor stated where I lived. I have invariably gone to them in a very reserved and exacting mood, and have been continually on my guard against replying to "leading" questions. When, for instance, a medium, after becoming entranced, has addressed me something like this: "There is a young man here who says he knew you at your home in England, and that you used to row across the river together; do you remember his name?" I have invariably replied; "If you cannot give me his name I will do without it." Or, if I have been asked: "Have you any aunts or uncles in the Spirit World?" I have answered: "That is what I came to find out," I would never give the medium the slightest clue, and I think it is just possible I may have missed obtaining certain valuable evidence which I might otherwise have gained had I sometimes been a little less severe. However, I preferred to err on the side of excessive caution.

* * * *

I now offer the first of a representative selection of these tests for the consideration of the reader, and after perusing them, in conjunction with the declarations of so many of the leading scientific minds of the day, I ask him if he can be surprised at my agreeing with the pronouncement of the late Mr. T. W. Stead, the brilliant English journalist and social reformer, that "for me the problem is solved, the truth is established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible."

My First Surprise.

I well remember the sense of misgiving I experienced when I first wended my way to the house of a well-known and highly-reputable medium in one of the Melbourne suburbs. I did not know how to act at a sitting and had no idea what the proceedings would be like. One lesson, however, I had learnt from my reading, and that was that I must conduct my inquiries on strictly scientific lines. I had carefully noted the extraordinary precautions taken by scientific investigators to safeguard themselves against deception, and resolutely resolved that I would give no clue whatever to the medium that might possibly lead to my identity, or where I resided. My attitude, in short, was, as I have stated, that of an honest though, perhaps, somewhat exacting sceptic.

On entering the house I was asked no questions, but was simply shown into a waiting room by the attendant as soon as I had made the object of my visit known. A few minutes later the medium herself appeared and invited me into the room where the sittings were held. She sat on one side of a small table and I sat on the other. She asked to be allowed to hold my right hand, but I demurred as I wished to take a shorthand note of what was said. She thereupon said the left hand would do. I assented. She very quickly entered the trance condition, and then the revelation began.

Before I proceed to give the particulars, however, it would be as well to make a personal statement so that what follows may be made more interesting and intelligible. My father died in England when I was about eight years of age, and a short time later my Uncle John—my father's brother—expressed a desire to adopt me, as he had no children of his own. He was a shipowner and shipbuilder in the South of England. Aunt Emma was his wife. It was accordingly arranged that I should go and live with them, and I remained with them until I became of age.

I got along all right with my uncle, and he was always very good to me. My aunt, however, was one of those strangely mixed individuals with whom I felt I had no affinity, and consequently there was always a sort of strained relationship between us, which did not tend to pleasantness, and I felt no regret when leaving her to take a position in another part of England.

My aunt was alive when I left the Old Country for Australia over thirty years ago, but died some twenty-five years since. I never received a letter from her, and never expected to hear from her again. She had, in fact, to all intents and purposes, faded from my memory.

* * * *

As soon as the medium had become entranced she gave me a communication purporting to come from my father, whose Christian name she correctly mentioned. It contained practically no evidence of identity, however, and consequently I treated it as valueless. Then I noticed a decided change taking place in the demeanour of the medium. She trembled all over in a peculiar flutter, and eventually became intensely agitated, as though taken possession of by an intelligence who was greatly excited. I was watching this transformation closely when the greatest surprise of my life was suddenly sprung upon me.

"I am your Aunt Emma," was the altogether unexpected salute.

"My Aunt Emma?" I rejoined in surprise.

"Yes," she said, "your Aunt Emma. You didn't expect to hear from me?"

I certainly did not. She was the very last relative I would have expected to return to earth to visit me. My first impulse, therefore, was naturally one of incredulity. Whether she discerned my unbelief or not I do not know, but she at once endeavoured to establish her identity by making the following statement, transcribed from my shorthand notes:—

"I am so pleased to come and see you, and I do hope you will forgive me for anything I may have done amiss. I had no children of my own, you know, and that was why I did not understand you. I knew you were glad to go from home, because of the feeling between us, but your Uncle John was very kind to you, and I also love you now."

* * * *

By the time this stage had been reached I had my eyes and ears more widely open than before. The confession certainly amazed me, and what had been said was perfectly true. But the sceptical mood by which I was governed required further evidence of identity. I therefore asked my alleged aunt if she could remember the name by which she called me as a boy. She immediately began: "Br—Br—Bert. No, Br—Br—" she made other attempts to give the name, but failed. She, however, stuck to the "Br," and this, as far as it went, was correct. The name I wanted was "Britt"—abbreviation of Britton.

"I cannot get it," she at last exclaimed, "but it was the surname of some very old friends of the

family in England and it was given to you as a Christian name." This was quite correct, and was to me even a better test than the recital of the name would have been.

"I think I have now said sufficient to disclose my identity," added the speaker.

I remarked that I thought it really must be she after all, whereupon she made a further effort to undermine my scepticism by leaning forward and quietly remarking: "I heard you tell your wife that I was a shallow-minded woman. I hope you will not say that again, and that we shall be good friends for the future."

I have never felt so abashed in my life as when listening to that accusation. It was the exact language which I had used to my wife, who had never seen the medium, some nine years previously, and I have since felt pleasure in the reflection that I had the moral courage to own up to the "soft impeachment."

"Yes," I replied, "that was my opinion of you, and I told my wife so."

"Very well," she answered softly, and with some emotion, "don't say it again, please, and let us forgive and forget."

She then chatted familiarly about my two children, referring first to "the boy," and then to "the girl," and eventually went back to the Summerland, apparently a happier soul as a result of this belated reconciliation.

* * * *

The only comment I will offer on this incident is that I am quite convinced, as the result of my experiences in these investigations, that for every act of injustice done to our fellow men on earth reparation has to be made, either in this life or in the life to come. There is no escape from this inexorable law. I have known cases of such poignant contrition that the same spirit has come back time after time expressing his or her grief for a wrong inflicted, and appearing quite unable to shake off the memory of the deed, although assured by the victim of his free and unconditional forgiveness.

What tremendous weight a knowledge of this fact gives to the Golden Rule laid down by Jesus, "Whatsoever ye would that men should do unto you, do ye even so to them." The transgression of that command is often followed by a perfect hell of remorse, from which we can only be freed by a full confession of our misdeeds and making whatever reparation be possible for the injury done.

Then scatter seeds of kindness,
For our reaping by-and-bye.

An Incident of my Boyhood.

I received a great surprise one afternoon when the controlling intelligence gave me a hearty shake of the hand and exclaimed, "I'm old Ben."

"Old Ben," I replied, feigning not to recognise him.

"Yes, Old Ben," he persisted. "My name, of course was Benjamin, but they always called me Old Ben. Surely you remember me! Why, I recognised you at once."

I asked him where he was born. He said he could not remember, "but it was not in this part of the world." (Australia). He could not call to memory much of his earth career, and added: "But I remember you as a boy of about 12 or 14, and I used to make boats for you to sail on the pond." He could not recollect the name of the firm he worked for, but said he used to work with a plane, a saw, and an adze; or, rather, he went through movements with his arms such as one would do when using these articles. He could not remember the names of the tools, and gave me to understand he made

things for ships, but could not call to mind the term "shipyard."

I asked him if there was anybody with him whom I knew, and he replied: "William Harvey is here. He told me to speak to you."

* * * *

Now, then, who was Old Ben? He was the foreman of my people's shipyard in England, and had been in the employ of the firm for sixty years when he died, and everybody, whether in the yard or out of it, knew him simply as "Old Ben." It was a sort of sobriquet attached to him by reason of his length of service.

As boys, we invariably spoke of him as "Old Ben." If we had addressed him as Benjamin, much less as Mr. Williams—which was his proper name—he would have concluded we were trying to "poke fun" at him, and would have resented it accordingly.

Every shipyard, of course, has its **bonding pond**, in which the huge baulks of timber are kept immersed in water for seasoning purposes. It was the delight of us boys to spend our half-holidays from school at this pond, and **many a time I got Old Ben to make me a boat** out of a block of soft wood to swim in it. Now and again I would get his mallet and chisel in his absence and try to make a boat myself. Whenever he caught me he gave me a good "blowing up" for using his tools and perhaps the scenes that occurred on those occasions assisted to impress the boat-making incident on his memory.

The William Harvey referred to by Old Ben was, presumably, my uncle—a member of the shipbuilding firm for whom Ben worked, and who passed away many years previously.

* * * *

This test came through the mediumship of a private lady who was a complete stranger to me up to within a few weeks of the date of the sitting at which this incident took place. My wife did not even know her by sight at that time. She had never been to my house, and I had never had any conversation with her in which personal affairs were alluded to. The sitting was held at her house. I had never previously mentioned the name of Old Ben to any one in Australia, with the exception of my wife; and the last, and, I believe, the only time I mentioned his name to her was some 10 or 12 years prior to the date upon which the incident under notice occurred. I had at that time received a letter from England in which my Uncle John stated that Old Ben had died, and, of course, my wife saw the communication. That was the only occasion upon which Old Ben ever came before our mental vision, and, naturally enough, he had since passed completely out of memory.

There was no more reason why I should talk about Old Ben in this country, where nobody ever knew him, or ever heard of him, than I should talk about the cooks and the housemaids of my early days. I presume, therefore, it will be accepted without equivocation that the medium had never heard of Old Ben before the afternoon upon which he, in my opinion, reappeared, and that no thought of him was in my mind when the sitting took place.

Another Visitor from England.

On the same afternoon that this conversation took place with Old Ben, and immediately after he had withdrawn from the medium, I was again shaken warmly by the hand and saluted with the exclamation—"I'm Jimmy!"

"Jimmy?" I queried, in an astonished tone.

"Yes," he replied, "Jimmy. My proper name was James, but they always called me Jimmy." He then

said he remembered me quite well, but could not remember his surname, and his mind was almost an entire blank, concerning where he lived or what he did on the earth. He, however, tried to describe the house in which he lived and its surroundings, and from personal knowledge of the place, I may say that the effort was, at least, partially successful. He, however, seemed to be in a very low-spirited state, and told me there was "none too much light in his surroundings." His condition, in fact, was so depressing that I told him to come again and I would try to help him.

Now for the explanation. "Jimmy" was quite an identity in my boyhood days. He was our gardener, and was a real "character" in his way. He always moved in the one old dreary groove, and I was not surprised to find him in such an unprogressed condition. He and Old Ben were the two "celebrities" in my people's employ. He had not entered my thoughts for 20 years, and I did not know that he was "dead," although he was well up in years when I was a youth. He had apparently come along with Old Ben and my Uncle William and no doubt he came for help because of his darkened plight.

* * * *

Investigators are often told of the great help they have rendered some unfortunate wretch by merely coming into contact with them. It is quite impossible for me to explain how the blessing is conveyed except that I have been told it is the result of magnetic emanations which illumine the surroundings, and act as a "spiritual tonic" to those in need of strength. I have heard the remark made, time after time, and at many a sitting have been gratefully thanked by some distressed soul for assisting them towards the light.

One of these cases was that of a man who said he had committed suicide, and had been in great darkness in consequence. I had never heard of his name before and knew nothing whatever about him or his death, neither had the medium, and it was not until 12 months later that I discovered that everything the man had told me was perfectly true. At the time of his death I lived 250 miles from the place where he resided. I had never known anything about him or his family, and know nothing now beyond what he told me himself, and which I have verified in every detail. He, moreover, died 15 years previously, and told me "he had been greatly redeemed by the help he had received from time to time."

* * * *

"Jimmy," then, probably came for help, and he certainly needed it. It will be noted that both he and Old Ben announced themselves by the sobriquet by which they were respectively known. They were always addressed by those names in earth life, and they had apparently become impressed upon their memories. They very seldom heard their surnames mentioned, and it is a fact well known to psychic investigators that the Christian name of a departed being is much more easily obtained than his surname. They seem to remember the name by which they were commonly called, and often forget the less-frequently-used surname.

"Jimmy" took my advice to come and see me again. It was three months after the first visit. He was then in a much more cheerful condition, and exclaimed with evident delight—"I am seeing the light now."

(To be Continued.)

PERSONAL EXPERIENCES.

HUSBAND AND DEPARTED WIFE.

By J. N. BROOKS, Whararattan, Rawene, New Zealand.

The following personal experiences are so sacred to me that I feel reluctant to expose them to, perhaps, scoffers, but I have to recognise that if others had not given forth their experiences I should to-day not have the knowledge that is giving me so much comfort. I may say that for some few years I have gradually been becoming more clairvoyant; several times in different places I have seen spirit people and also in one case, some fairies.

My wife recently passed to higher realms. Living, as we do, twelve miles from Rawene by water, we had to take the coffin on the day of the funeral by launch it being on the floor of the boat, and myself and family sat on either side of it. I sat near the head. We had been travelling about half-an-hour when I got a strong impression to look towards the foot of the coffin and there I saw three people standing, looking towards me. In the centre, immediately at the foot, stood my wife; on her left hand stood her father; on her right her mother; both her parents died years ago. But my wife was not as I had seen her last, aged and hair turning grey; she was young looking, such as when we were married. She was dressed in a very pale cream-colored robe, falling nearly to her feet, with a girdle round her waist. The girdle, or belt, appeared rough, as if covered with small stones or jewels. She had bare feet, with sandals; I could see the straps, crossing the white feet.

* * * *

Looking up to her head, I thought if that is Rose she will have her hair done in the fashion she favored at the age at which she appeared in the vision, but it was not so. Her beautiful bronzy-gold-colored hair was piled up in an untidy bunch at the back of her head; its colour was as when she was a young girl, no grey in it. Looking toward me with a bright and loving smile, she gave her head a shake and the hair fell down her back, but, not satisfied, she then gave her body a shake that spread the mass of hair from shoulder to shoulder. Then I seemed to hear her say: "I have got it all now." At the time I did not understand what she meant by having it "all." But I have since remembered that I once remarked how sorry I was that her beautiful hair was so scanty, and she then told me that as a young girl it had been so thick and heavy that it had given her headaches and her mother had had it reduced in some way and it had never grown the same again.

Looking down at her white feet I thought, perhaps this is only my imagination, so I asked her, in thought, would she give me some sign to prove to me that it was not so. She immediately lifted her left hand: I could see the white hand plainly moving past her dress, up to her hair, and when she removed it there was a string of large pearls: they were not round ones but slightly oval and, nestling in her bronzy hair, they looked very slightly yellow. Then, pointing to a beautiful wreath the family had made that was lying on the coffin, she looked into her father's face with a smile and said: "Isn't it lovely!" and she was gone.

I think the reason she used the left hand and arm only was to show that she had the use of it, and perhaps also as another proof of identity, because when she died the doctor said that had she lived the whole of her left side would have been paralyzed.

Later on, during the Church of England service at the grave, she again appeared, dressed as before, and standing slightly on one side at the foot. When the clergyman came to the part where he says "the trumpet shall sound," etc., she laughed and pointed to her feet, held out her hands, palms uppermost, and then, slightly throwing back her head, she swept her left hand across her breasts to show me that she was not in the tomb waiting for a trumpet to blow, but still a living woman. She then showed me certain scenes, in the form of small pictures, such as would bring to my remembrance little incidents of our early married life.

The third, and last appearance, was in our home. My eldest daughter was playing the piano, when, on looking towards the instrument, I saw the wife faintly. She seemed to be trying to show herself in a dress she had when I first knew her; she managed to show the upper part, especially the collar and a peculiar little brooch she used to wear with it. I recognised the brooch at once. Then she altered the dress to one she nursed our first boy in. She then showed me, as it were, a picture of herself with arms outspread, gathering in the whole of our family. The last I saw of her, as the vision faded away, her left arm had gathered to her heart a crowd of forms, rather indistinct, but the right hand was lovingly stroking the head of one son who had not been able to see much of her before she passed on.

By some, of course, I am told it was all my imagination, brought on by my state of mind at the time, but if this is so what about the other spirit people I have seen at intervals and who were nothing to me? I now know there is no death!

"KATHLEEN."

A STUDY OF THE SUPERNORMAL.

This is really a great book, filled with great thoughts relating to this life on earth, and the life beyond. The Rev. John Lamond, D.D., my friend of many years, has at last produced the book which has long been his dearest wish. Often he has said to me that he hoped he would be spared to record his experiences and his deductions therefrom before he died. How well he has done it can only be realised by a careful study of his work.

The book fulfils two purposes: a memorial to his daughter, who has passed beyond the veil, and a record of his experiences and conclusions formed from the past forty-eight years' experience of the psychic phenomena observed by him. Not that he gives much space to the evidence, leaving that to others. "It is the philosophy that interests me far more than the phenomena," he writes, and continues, "Spiritualism has three distinct aspects: It is in a sense a science. . . . It illuminates Christian teaching . . . and as a philosophy it opens up such vistas of thought that one is almost blinded by the growing grandeur."

Much the greater part of the book is devoted to the manner in which psychic phenomena make clear many of the events in Scripture which can never be understood without a knowledge of the phenomena of the seance room. The latter part of the book is devoted to the expression of the author's conclusions from a life-long study on the meaning of existence; he traces life up from the earliest beginnings, and carries us into regions beyond this earthly plane.

It was not written for those who are seeking evidence, who are not convinced of the reality of survival; the book is meant for those who fear that Spiritualism is antagonistic to the Bible, and even the most orthodox cannot but be influenced by his masterly handling of the Biblical evidence in support of the claims made by Spiritualists. Lastly, it will appeal to all who think deeply on the great problems of life and death.

"Kathleen" is an outstanding book, and will have a permanent influence on the minds of many.—By J. Arthur Findlay, in "Light."

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On another occasion, during the first battle of Ypres, while advancing through a wood, his foot was held by an invisible force, which prevented him from stepping forward. At that moment an 18-inch shell fell immediately in front; had he not been prevented from moving he must have been blown to pieces.

He then related how, during the war it was necessary to have a certain lens, which was at that time unobtainable from any instrument-maker, in order to observe the German code of signalling during the air raids on London. By minute impressions he was, step by step, directed to a trunk-maker's in the Strand. Here he learned that, hidden away in an attic, were the remains of a very ancient magic lantern, which had not seen the light of day for years. When brought down it was found to contain the required lens and thus London was saved from many air raids.

A CHILDISH CHALLENGE!

The purely commercial "Bazaar, Exchange and Mart," London, in which one would hardly look for a reference to Spiritualism, has some pointed remarks on the "Occult Committee," presided over by Capt. Maskelyne:—

We hold no brief for the Spiritualist movement, nor have we any connection with it, but anyone familiar with the scientific works dealing with the phenomena of mediumship knows that most of them, particularly materialisations, can only be produced in a dim light, and are rendered impossible under other conditions. Capt. Maskelyne's challenge is therefore quite as childish as it would be to demand that a photographer should develop his plates in the sunshine in order to prove his ability to do so in the dark-room, so, of course, it will be treated by the attacked party with contempt.

Dealing with Sir Oliver Lodge's lecture on "The Reality of the Unseen," in a sympathetic editorial, the "Yorkshire Observer," England, thus plainly shows how the Press is getting on: "It seems to us that he may be interpreted as believing that all the men and women who ever lived are still alive on the higher plane, and that all now living may reach that higher plane as the result of conscientious endeavour on the lower plane toward the attainment of realisation of the realities of the unseen."

Cullings From My Psychic Diary.

VIBRATION—THOUGHT—CONTINUITY—WISDOM.

By EDWARD C. RANDALL, Author of "There is No Death" and "Frontiers of the After Life."

Selfishness in the human heart is the cause of all evil, where selfishness dwells love cannot abide. Selfishness and love cannot occupy the same place at the same time.

Wisdom sits in the presence of a theory, but stands in the presence of a fact.

An atom from the great ocean of spirit finds lodgment in a physical organism—and behold a man!

Character is the product of trials—conscience is born of suffering.

Mortal needs spirit suggestion, but spirits, indeed, of mortal thought have just as great a need.

Already the scientific and philosophic mind is convinced of the continuity of Nature, which continuity holds in man, who is a part of Nature.

Man cannot be saved by proxy, he must be his own Saviour—there can be no remission of sin through faith or prayer.

Evil is not an inheritance; it is the result of ignorance of natural law.

Limitation and failure are the penalties man pays for doubting and fearing, and they spring from a limited conception of his endowments.

* * * *

Different rates of vibration give us different planes of consciousness. On the physical plane, one rate gives us sight, another hearing.

Another name for vibration is motion. When I hear music or sounds of any sort, I know that I hear only because sound travels. It moves in waves, just as light does, but the sound waves take a different direction, and are of different length than the light waves. Therefore, light and sound are simply energy, or force, moving at a different rate of vibration, and in different directions. All force is motion.

Our progress is through the relative to the absolute, through the finite to the infinite, through weakness to strength, through bondage to freedom, through man to God, through death to life.

When the thought is fully focussed by the will on the thing desired, force must be put behind it, else it is like an engine without steam trying to pull a train of cars. Though fully equipped with masterful machinery, it will not budge an inch till the force is applied.

Love is to thought what steam is to the engine.

Thought is a power that must be recognised in the divine economy.

* * * *

Man has made his own condition; yet the blunders and crimes he has fostered and committed have been ignorantly ascribed to Providence.

Will is an architect; intellect is a builder.

Founders of great enterprises and promoters of philanthropic causes do not lose their interest in this world's affairs because they have cast off their outer sheaths of personality.

A rational view of life's continuity and a clear statement of what awaits them in the Beyond are among the greatest and most truly answerable demands of the twentieth century.

Life enough is given to rule each day in our king-

dom, but not enough for "to-morrow," and peering into the future will not enable us to live stronger or better lives.

We live day by day, and if we live to-day thoroughly poised in mind, taking no anxious thought concerning anything, we will have fitted ourselves to live the morrow when it comes.

Let us have no fear of anything, but realise that we are one with universal power, that power which can supply our every need, that health, strength, and happiness are our legitimate birthright, that they are ever potential in our lives, and that our bodies may express them now.

* * * *

The seeker for Truth should expect to find it everywhere. Thus alone will he realise the brotherhood of souls, the unity of religions: for Truth cannot be confined within the limits of a creed, or restricted to the necessities of a few—this is the New Thought.

All things work together towards a high ideal in the kingdom of the spirit.

Living without the light of the New Thought is like having a grand musical instrument in the house without the ability to awaken its magnificent melody.

Every soul is a law unto itself, and would outrage its own sacred birthright, should it accept the criterion of another instead of its own.

The time allotted to us upon this earth is so short that our development, however rapid, must still be comparatively slight, and the highest good and the greatest happiness to all can only be obtained when all are labouring to their utmost ability for the universal good.

There should be less worship and more work among men. When men know how to make the best use of their time, both for the present and future life, they will cease to do wrong, and learn to do right.

A god whom limited intellect could comprehend would not be a God; the intellect would be the greater.

The only religion that will save the world from its sin, and raise it from its degradation, must find its way to the hearts of men through the filtering process of human reason. Science and philosophy will be its handmaids, and eternal laws and immortal truths its gospels.

* * * *

Wisdom is born in the soul of man when he recognises that natural law governs and accounts for all things.

Wisdom is not a product of Nature; it rules all Nature, wherever its laws are obeyed. Wisdom rules all things, it becomes manifested in Nature; and not outside of it.

Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self.

All Nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by everyone. Nature changes, but wisdom remains.

If a man is clean, he feels clean, and keeping clean, inspires him to clean deeds.

There are those now on earth who have an extended vision called Clairvoyance; and some of these see thought-emanations, and distinguish their character by the trend of the colour, as well as its clearness.

[May 1st, 1926.]
RECORD.
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Another time, whilst lying reading against a stable door, he clairaudiently heard a voice urging him to "go"! Immediately he was levitated thirty feet. The next moment the whole building collapsed, and the door crashed on to the very spot where he had been lying; thus his life was saved for the second time.

On another occasion, during the first battle of Ypres, while advancing through a wood, his foot was held by an invisible force, which prevented him from stepping forward. At that moment an 18-inch shell fell immediately in front; had he not been prevented from moving he must have been blown to pieces.

He then related how, during the war it was necessary to have a certain lens, which was at that time unobtainable from any instrument-maker, in order to observe the German code of signalling during the air raids on London. By minute impressions he was, step by step, directed to a trunk-maker's in the Strand. Here he learned that, hidden away in an attic, were the remains of a very ancient magic lantern, which had not seen the light of day for years. When brought down it was found to contain the required lens and thus London was saved from many air raids.

A CHILDISH CHALLENGE!

The purely commercial "Bazaar, Exchange and Mart," London, in which one would hardly look for a reference to Spiritualism, has some pointed remarks on the "Occult Committee," presided over by Capt. Maskelyne:—

We hold no brief for the Spiritualist movement, nor have we any connection with it, but anyone familiar with the scientific works dealing with the phenomena of mediumship knows that most of them, particularly materialisations, can only be produced in a dim light, and are rendered impossible under other conditions. Capt. Maskelyne's challenge is therefore quite as childish as it would be to demand that a photographer should develop his plates in the sunshine in order to prove his ability to do so in the dark-room, so, of course, it will be treated by the attacked party with contempt.

Dealing with Sir Oliver Lodge's lecture on "The Reality of the Unseen," in a sympathetic editorial, the "Yorkshire Observer," England, thus plainly shows how the Press is getting on: "It seems to us that he may be interpreted as believing that all the men and women who ever lived are still alive on the higher plane, and that all now living may reach that higher plane as the result of conscientious endeavour on the lower plane toward the attainment of realisation of the realities of the unseen."

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Cullings From My Psychic Diary.

VIBRATION—THOUGHT—CONTINUITY—WISDOM.

BY EDWARD C. RANDALL, Author of "There is No Death" and "Frontiers of the After Life."

Selfishness in the human heart is the cause of all evil, where selfishness dwells love cannot abide. Selfishness and love cannot occupy the same place at the same time.

Wisdom sits in the presence of a theory, but stands in the presence of a fact.

An atom from the great ocean of spirit finds lodgment in a physical organism—and behold a man!

Character is the product of trials—conscience is born of suffering.

Mortal needs spirit suggestion, but spirits, indeed, of mortal thought have just as great a need.

Already the scientific and philosophic mind is convinced of the continuity of Nature, which continuity holds in man, who is a part of Nature.

Man cannot be saved by proxy, he must be his own Saviour—there can be no remission of sin through faith or prayer.

Evil is not an inheritance; it is the result of ignorance of natural law.

Limitation and failure are the penalties man pays for doubting and fearing, and they spring from a limited conception of his endowments.

* * * *

Different rates of vibration give us different planes of consciousness. On the physical plane, one rate gives us sight, another hearing.

Another name for vibration is motion. When I hear music or sounds of any sort, I know that I hear only because sound travels. It moves in waves, just as light does, but the sound waves take a different direction, and are of different length than the light waves. Therefore, light and sound are simply energy, or force, moving at a different rate of vibration, and in different directions. All force is motion.

Our progress is through the relative to the absolute, through the finite to the infinite, through weakness to strength, through bondage to freedom, through man to God, through death to life.

When the thought is fully focussed by the will on the thing desired, force must be put behind it, else it is like an engine without steam trying to pull a train of cars. Though fully equipped with masterful machinery, it will not budge an inch till the force is applied.

Love is to thought what steam is to the engine. Thought is a power that must be recognised in the divine economy.

* * * *

Man has made his own condition; yet the blunders and crimes he has fostered and committed have been ignorantly ascribed to Providence.

Will is an architect; intellect is a builder.

Founders of great enterprises and promoters of philanthropic causes do not lose their interest in this world's affairs because they have cast off their outer sheaths of personality.

A rational view of life's continuity and a clear statement of what awaits them in the Beyond are among the greatest and most truly answerable demands of the twentieth century.

Life enough is given to rule each day in our king-

dom, but not enough for "to-morrow," and peering into the future will not enable us to live stronger or better lives.

We live day by day, and if we live to-day thoroughly poised in mind, taking no anxious thought concerning anything, we will have fitted ourselves to live the morrow when it comes.

Let us have no fear of anything, but realise that we are one with universal power, that power which can supply our every need, that health, strength, and happiness are our legitimate birthright, that they are ever potential in our lives, and that our bodies may express them now.

* * * *

The seeker for Truth should expect to find it everywhere. Thus alone will he realise the brotherhood of souls, the unity of religions: for Truth cannot be confined within the limits of a creed, or restricted to the necessities of a few—this is the New Thought.

All things work together towards a high ideal in the kingdom of the spirit.

Living without the light of the New Thought is like having a grand musical instrument in the house without the ability to awaken its magnificent melody.

Every soul is a law unto itself, and would outrage its own sacred birthright, should it accept the criterion of another instead of its own.

The time allotted to us upon this earth is so short that our development, however rapid, must still be comparatively slight, and the highest good and the greatest happiness to all can only be obtained when all are labouring to their utmost ability for the universal good.

There should be less worship and more work among men. When men know how to make the best use of their time, both for the present and future life, they will cease to do wrong, and learn to do right.

A god whom limited intellect could comprehend would not be a God; the intellect would be the greater.

The only religion that will save the world from its sin, and raise it from its degradation, must find its way to the hearts of men through the filtering process of human reason. Science and philosophy will be its handmaids, and eternal laws and immortal truths its gospels.

* * * *

Wisdom is born in the soul of man when he recognises that natural law governs and accounts for all things.

Wisdom is not a product of Nature; it rules all Nature, wherever its laws are obeyed. Wisdom rules all things, it becomes manifested in Nature; and not outside of it.

Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self.

All Nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by everyone. Nature changes, but wisdom remains.

If a man is clean, he feels clean, and keeping clean, inspires him to clean deeds.

There are those now on earth who have an extended vision called Clairvoyance; and some of these see thought-emanations, and distinguish their character by the trend of the colour, as well as its clearness.

SOMETHING IS WRONG!

"Something is wrong," exclaimed a mother at 5.40 p.m. She felt that something had been torn away from her, and she kept asking: "What is wrong? What is the matter?" At precisely 5.40 p.m. the same day her son, John W. Dewar, 21, of Holcombe Road, Ilford, was killed while motor-cycling near Brentwood, Essex. When the father related the facts at the inquest at Brentwood, the coroner suggested that it was only a coincidence. Dewar, it was stated, overtook and ran into two cyclists who had no rear lights, and was thrown and killed. A verdict of "accidental death" was returned.

A "MIRACLE" IN ALSACE.

People in Alsace, France, believing that a miracle has taken place, have begun pilgrimages to a girl's grave, which, when opened recently, was found to contain only a handful of pearls and a rosary.

An enquiry began immediately, and it was ascertained that the coffin, which had not been tampered with, was nailed down by a workman in the presence of an undertaker.

A number of people recall the saintly life of the girl, which strengthens the prevalent belief that a miracle has happened.

A 'JAZZ' MYSTERY.

"Spirit raps" which kept time to a jazz tune played on a gramophone are said to have been heard at a seance at the new National Laboratory of Psychical Research, London, which aims at scientifically investigating such "phenomena."

Mr. Harry Price, the well-known investigator, who is the director of the laboratory, left his place in the circle in an attempt to track down the taps, but, he states, could not do so for they occurred in different parts of the room and were as elusive as a will o' the wisp, as though defying any attempt to locate them.

Lecturing afterwards to the Magicians' Club, Mr. Price said that no conjurer could produce some of the phenomena achieved by Stella, the young medium with whom he and others had sat that day.

Mr Price declared that the late Mr J. Neville Maskelyne, the famous magician, was a believer in psychic phenomena, although he was hostile to Spiritualism.—"Daily Sketch," London.

CLUE FROM A MEDIUM.

MISSING BODY DISCOVERED.

A clue given by a London Spiritualist at a seance has solved the mystery of the disappearance of Miss Mary Jane Elliot, the Gloucester nurse who disappeared on November 22nd last year.

The medium, in reply to a question from a Gloucester resident who was present, described the missing woman and said she had been drowned in the river. Later, a detailed description of the spot where the body lay was given the inquirer.

Searchers followed the banks of the Severn and finally discovered the body near the Severn bridge among rocks, as indicated by the medium.

It was stated at the inquest that Miss Elliot apparently had no worries and was in good health. She left the nursing home to post a letter, and later was seen near the river.

The jury returned a verdict of "Found drowned."—"Daily Express," London.

PREMONITION AND INSURANCE.

Though apparently in perfect health, Joseph A. Michniewicz, of Bellows Falls, America, forty-five, father of eight children, had a premonition a few weeks ago that he soon would die.

For years he had carried only 2000 dollars life insurance, but at that time he put on 20,000 dollars additional insurance.

To-day Michniewicz is dead, a victim of blood-poisoning.—"Boston Traveler."

POLICEMAN KNOCKED ABOUT

The "Evening Standard," London, publishes a short account from Milan of a "haunted" police station in the village of Caltabellotta. On several nights the sergeant-in-charge had been disturbed by mysterious noises, and had received unaccountable blows all over his body. The "Standard" goes on to say:—

In the darkness he saw the figure of a man, so he got his revolver, and "after challenging the man," fired several shots. He stopped only when one of his own bullets ricocheted and hit him in the chest, as a result of which he is now in hospital. The authorities have made other policemen sleep in the room, and they, too, have heard the noises, but have received no blows. The parish priest heard the noises during the night he spent there, but could offer no explanation as to their origin.

PSYCHIC FACULTY STIMULATED.

The little-known Carijonas Indians of the Caqueta region of Colombia possess a drug called yage which renders its addicts open to receive telepathic communications, states the "Sunday Chronicle," Manchester. Under its influence they have described European music, cities and current events with such a wealth of detail that they have to make drawings in order to express themselves, their dialect being unequal to the description of the things seen.

The stuff was actually tested by a Dr. Bayou on his colleague, Colonel C. Morales, who immediately became conscious of the death of his father and the illness of his sister, who were separated from him by at least a thousand miles of impenetrable forest. A month later a courier reached them with letters which confirmed this strange, drug-induced telepathic vision.

Dr. JOHNSON ON SPIRIT MINISTRY.

The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs among his "Prayers and Meditations." It was written on the death of his wife in 1752:

O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministrations whether exercised by appearances, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen.

ANNIVERSARY OF MODERN SPIRITUALISM.

CELEBRATION IN MELBOURNE.

The Spiritualists of Melbourne celebrated the Seventy-eighth anniversary of Modern Spiritualism by holding a combined service in the Bijou Theatre on the evening of Sunday, April 11th. There was a very large attendance and the stage was very artistically decorated with a profusion of pretty flowers and palms. Mr. Edgar Tozer, (President of the Council of Spiritualist Churches) presided, and was supported by the Vice-President (Mrs. Kemp) and a number of prominent workers in the movement, most of whom delivered brief addresses. Mrs. Hosford-Herbert offered the Invocation, after which

The Chairman explained that, although they were celebrating the advent of Modern Spiritualism, it had to be remembered that spirit communication had prevailed ever since the appearance of human life on this planet. He alluded to the Biblical records of such manifestations, making special reference to the experiences of the prophets, and then came down to recent times—to 1848, when the attention of mankind was directed to the subject through the instrumentality of the Fox sisters. The "rappings" of those days, with the obvious intelligence behind them, undoubtedly served their purpose, but such phenomena were nowadays mainly interesting merely to those who were in the preliminary classes of the study, and it was the object of the combined churches of Spiritualism in this State to lift the movement above this level and to emphasise the spiritual aspect of the question. The door of the Unseen was opened seventy-eight years ago, and to-day it was opened wider than ever before. Ministers of religion of all churches were to-day endeavouring to explain the real meaning of the Communion of Saints. There could undoubtedly be communion with saints and also with those on the Other Side who needed our help. He paid a tribute to the pioneers of the movement in Victoria and proceeded to allude to the progress that was being made in Great Britain, on the Continent of Europe, in America and India. Letters received by him from Sir Arthur Conan Doyle indicated that the cause was going ahead rapidly and that as many as 4,000 people had attended Spiritualist gatherings in the City of London. The basic belief of Spiritualism was to be found in every religion. Spiritualists were not a peculiar people. That fact was being demonstrated in Great Britain to-day where representatives of all classes of society were enrolled beneath their banner and taking a more or less active part in the work. Sir Arthur Conan Doyle had opened a Psychic Book Shop in London and good work was also being done at the British College of Psychic Science. A fund had also been raised in Great Britain for the purpose of erasing the Witchcraft Acts from the Statute Book, and in Paris a great International Congress of Spiritualists had been held during the past year. In conclusion he expressed his appreciation of having recently been elected for the tenth time as President of the Victorian Council of Spiritualist Churches and acknowledged the great honor that had thus been conferred upon him.

Mr. M. J. Bloomfield (Hon. Sec. and Leader of the Victorian Association of Spiritualists) at the outset of a vigorously expressed address directed attention to the fact that in one of the Melbourne daily papers of the previous day the meetings of 21 Spiritualist churches were advertised. Out of that number he found that 12 churches were not represented there that night. They were holding their meetings as usual and amongst them he regretted to say, there were two which were allied with the Council. It might be asked why he brought this up at a public meeting. The reply was that the public, who were against them, were constantly watching for loopholes of this character and judged them accordingly. The public took notice and said: "This is a divided body—there is something wrong here." It was therefore time the rank and file of Spiritualism took note of this matter and applied the remedy. He, moreover, had a right to criticise because he had given the best period of his life voluntarily to the cause of Spiritualism. He alluded to the necessity of obtaining recognition by the Government of Spiritualism as a religious movement and advised all Spiritualists to ask candidates at the next elections if they would support a measure for the registration of Spiritualist Churches. If they were to do this, they might secure recognition and then, instead of 21 churches being advertised they would have 50 or 60, and all registered under one body. He was against "tin-pot" churches, with no President and no Committee, and nothing but psycho-

metry to offer the public which disgusted intelligent men and women who happened to attend and who naturally said: "If you call this Spiritualism, I don't want it." If they were to be respected they must present their philosophy and spiritual teachings in a proper manner and then they would lift the cause to a higher level. The orthodox Churches did not give them what they required, and did not want them, but there were many better Christians outside the churches to-day than many of those who were inside. He was pleased to see there was such a large proportion of men present that night, and if among the audience there were those who did not belong to a Spiritualist church, or who had not studied the Spiritual Philosophy, he advised them to get in touch with the movement and assured them they would discover truths which would give them a new and much better outlook on life.

Mrs. Hanger (President, S.O.L. Church) followed with an earnest and fluent address in which she emphasised the necessity of developing the powers of the soul. "The Kingdom of Heaven is within you." That was where their powers lay. Every race, particularly the white, was beginning to move forward and onward and coming to a realisation of the spiritual within. The men who wrote the Bible knew all about it. It was Spiritualism through and through; he that seeks may find, and if they did not seek they would not find. Having found the truth they should be true to themselves and if they had the lamp of truth shining within them they would achieve. Let them show the people what their philosophy taught and lift the people up, and thus help on the evolution of the race. They had a power within that should sweep out all racial antagonisms; they should send out thoughts of sympathy and help to those who are suffering, breathe forth blessings on all mankind, and thus let the ego within reach out and pour forth goodwill towards everyone. They were all "gods in the making" and should realise their spiritual powers—unfold them—and so live and act that they may leave harmony behind them when they reached the other side of life.

Mr. Stephen Foster (Sydney and Melbourne), in taking "Spiritualism" as his subject, said they should realise there was a spiritual life and a mental life at the one time, and unless they became masters of those lives, when the day came for them to pass on to another plane of consciousness they would realise that they were just reaping the just reward of their deeds. The key-note of the Spiritualist doctrine was: "Whatsoever a man soweth, that shall he also reap." They, as Spiritualists, asked the people to reason with themselves and then they would come to the happy realisation that the teachings of Spiritualism were real. The Kingdom of Heaven was not afar off. It was here with us now, and each had the power to determine what his, or her, destiny should be—either earth-bound, or otherwise. There was a mystic force hovering about them all the time, they attracted exactly what they were themselves, and therefore they determined the process of their spiritual evolution. All religions had their part, and therefore he asked them, as Spiritualists, to reverence all in their religious ideas of truth. Eventually they would only receive the fruit of their own sowing, and therefore he asked them to reason on these things. During the past ten years he had reasoned with more men than women on the subject of Spiritualism and had found every rank of society interested in it because it freed them from the narrowness of other creeds and was a religion that helped them to reason on life. Therefore, he asked them to grasp it and study it, and if they did that, they would find it life itself.

Mr. Miller (Leader, Malvern Spiritualist Temple) spoke of the reality and truth of the teachings of Spiritualism and said it was giving the orthodox churches tangible evidence of spirit return. In the little Circle of thirteen members with which he was associated they had had some very remarkable phenomena, including wonderful materialisations, which were built up in full view of the whole of the sitters, and they had been promised the Direct-voice, levitation and apports. They therefore, not only taught the truths of Spiritualism, but also provided objective evidence of the reality of spirit return. He had been working in the cause for a number of years and all his services were given free to the churches.

Mr. Frank Wallace, B.A., LL.B. (Hon. sec. of the Council of Churches) said that it was necessary, if they were to get anywhere with Spiritualism, that they should be organised more strictly than in the past. Whilst he agreed that the Spiritualist creed should be a very liberal one, there was no doubt that if it remained too liberal it would

cease to be a creed at all. Whilst it was in its present state they would find it impossible to gain the respect of the community which they desired, and also impossible to secure that co-ordination among their own churches which was absolutely necessary if it were going to progress. Consequently steps had already been taken in Melbourne towards finding out what Spiritualists believed and what they did not believe, what they would support and would not support, and thus determine how one might become a Spiritualist. In his opinion, entering the ranks of Spiritualism was made far too cheap. It should not be possible for anyone to become a full-fledged Spiritualist in a few weeks for 1/- or 2/6. Their philosophy was worth more than that and the time would come when the term "Spiritualist" would be synonymous with the term "Good citizen." He was well aware they must not tie themselves down to any particular doctrine, but they must draw a line somewhere. They were seeking recognition by the Government, but in their present disorganised state it was practically impossible for the powers to grant that request. They must stick together more than they were doing at present and, as he had already hinted, a Committee was now sitting for the purpose of devising means for re-constituting Spiritualism in Victoria.

The sentiments expressed by the various speakers were listened to with close attention and frequently punctuated with applause. During the proceedings the Misses Wagner contributed appropriate solos which were very much appreciated and the Blind Orchestra contributed selections and accompanied the singing of hymns by the audience. The chairman suitably thanked these helpers and also the ladies who were responsible for the artistic decorations. He also alluded in very gratifying terms to "The Harbinger of Light" and advised all Spiritualists to read it. The pronouncement of the Benediction by Mrs. Hosford-Herbert closed a very pleasing and successful celebration.

TO RECORDERS—SPECIAL!

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.

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

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

For the past two months the V.A.S. has been favored by Lectures from Mr E. O. Jones, Mrs Alderwick, Mrs Bryning, and Mr Ashwin, Spiritual Messages being given by Mrs Seaton and Mrs Douch, and all were eager to help Mr Bloomfield by giving him a few Sundays holiday. Mr Bloomfield has occupied the platform since his return. Mrs Bloomfield is having a month's holiday with her sisters in Sydney.

The mediums' meetings are attracting many earnest sitters who are anxious to prove life after death and also those who wish relief from their sicknesses from magnetic treatment. The following Psychics have given their services to the Association during the past two months: Mesdames Bryning, Alderwick, Seaton, Thompson, Duncan, Douch, Grant, Divers and McColl; Misses Pullen and Bracken; Messrs E. O. Jones, J. Morrison, Howell, Pollock and many visiting Psychics.

The V.A.S. Developing Class, held every Thursday evening at the Church Building, 47 Victoria Street, is well attended by members, and Mrs Bryning, the honorary Leader reports good progress of the students. Mrs Alderwick has commenced her class on Monday evenings in aid of the Building Fund, and hopes to be able to give good financial help to the fund each month.

Mrs Bloomfield (President), Mrs Birt (Hon. Secretary) and Mrs Hoskins (Hon. Treasurer) of the V.A.S. Social Committee, in conjunction with its Committee, trust to receive the support of members and friends during the year, so that they may, if possible, get a larger cheque for the Building Fund at the end of the year. Mrs Keir, a respected Spiritualist, has presented a beautiful silver cake dish and other gifts to be sold for the Building Fund, and may others do likewise.

The ladies of the Social Committee, Mesdames Oatway, Holman, Birt, Bloomfield, Searle senr., Searle junr., Emellen, Harding, Vaughan, Hoskins and Miss Brown, assisted by other members and friends, are doing yeoman work with Sunday and Social Teas, etc. Mr Nedwell and Mrs Hoskins are always at their posts at the organ and Mr Ferris, an old member, has also offered to take his turn. Mr Price, Hon. Librarian and Steward, is doing his utmost to keep our library. Up-to-date gifts of books are always acceptable.

We wish to record our sincere thanks to Mr and Mrs Hazelbach for the wonderful work they have done by painting the Hall, which looks lovely, and for the varnishing of all the

wood work by a member who does not wish his name mentioned, but Mrs Price, who helped him, has not forbidden her name to be mentioned so I am not breaking confidence. Mr Webster is always doing something at the building to keep it in good trim.

On Saturday evening, 8th May, a *Conversazione* is to be held, when Mr Wallace (Secretary of the B. C. of Churches) will give an interesting lecture and the musical programme is in the hands of Mrs Hoskins. During the evening Mrs Alderwick will lay before the audience a novel scheme which we trust everybody will take up, Mr and Mrs Mayger are still supplying presents out of their own pockets as prizes for the social games, and all the socials are proving very successful. Mr Phillips has again given his services by playing the violin at same. Many of Mr Bloomfield's patients have given prizes and money for socials, which is a great help. The Stewards, with the assistance of Mr Johnston and friends, have kept the Hall in perfect order.

With all best wishes to the Editor and a suggestion that all Societies make a special effort this month to increase the "Harbinger" sales.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Psychology—The Science of the Soul! What an interesting subject! The Lyceum has been fortunate in securing the services of Mr. Howard Edie, artist, actor, traveller and orator, to give a series of Lectures on Psychology, each lecture being preceded by a dramatic recital. It is but seldom that the Spiritualistic public of Melbourne has such an intellectual treat, and during the six or seven weeks that Mr. Edie is with us, we hope that all interested will avail themselves of this splendid opportunity.

At the morning sessions the exponents have been Mrs. Collen, Mr Frank and Mr Paterson, each address being followed by an educative discussion.

The afternoon Mediums' Symposiums have been well attended during the past month, and our thanks are due to the mediums who delivered messages of love and comfort to those bereaved: Mesdames Martin, Peach, McDonald, Watson (W.A.) Shaw, Browning, Miss Ogden, Madame Orion; Messrs Shaw, Windlow, Stint, Periera, Chapman and Raymond.

On 21st March Miss Ogden delivered a short address at the evening service, the subject being, "Our Children, the coming Spiritualists," after which Mrs Martin, Mrs Peach and Mrs McDonald delivered spiritual messages. On 28th March the Lyceum celebrated the Anniversary of Modern Spiritualism, Mr. Waschatz and Mr W. H. Lumley being the Speakers, and Mrs McDonald delivered messages. Mr Howard Edie delivered his first address from our platform on the 4th April, the title being "The Coming Teacher, and Art," and on the 11th April he lectured on "Personality and How to Develop it."

Best wishes to the Editor of "The Harbinger of Light," and to kindred Societies.

G. M. GARDINER, Recorder.

S. O. L. CHURCH.

Interesting subjects have been dealt with at our Sunday evening services during the past month, our President (Mrs Hanger) and Dr. Moore being the exponents. Mrs Hanger and Mr E. Gill have been the demonstrators.

On Sunday afternoon, April 11th, we were pleased to welcome back amongst us Mr Stephen Foster, of Sydney, and his Secretary, Mr Turner, and our best wishes are with them for the success of their work during their stay in this city. In the evening our church was closed for the Anniversary of Spiritualism, which service was held in the Bijou Theatre, where there was a good attendance and everyone enjoyed a splendid time. It is good to meet friends from kindred Societies at least once a year.

The phenomena of our belief are being ably demonstrated at our afternoon services, and the healing branch of the work is conducted by competent healers who are ever ready and anxious to give their services to all requiring help.

Best wishes to the Editor of "The Harbinger of Light" and for a wider circulation of this excellent journal.

E. MARSHALL, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH.

Since our last report we have had good services and fair attendances. Mrs Plum and Mrs Kelly have again proved the mainstays of our church with good and convincing messages both in the afternoon, at the Message Circles, and at the evening church services.

During the month Mr Plum, who seems to be improving with each lecture, has given some very helpful and instructive lectures.

Dr. Huston at a recent "At Home" lectured on "My experiences with the So-called Dead." He was sincerely welcomed by the congregation, and a number of musical items contributed to a good evening.

Good workers have been Miss McFowler, Mrs Roberts, Mrs Plum junr., and Mr Seagrave, and we wish to thank them all for their goodwork. As the cool weather is now coming, we are commencing a series of social evenings.

With best wishes to the Editor of "The Harbinger of Light,"

CLAUDE ROBERTS, Hon. Sec.

SCHOOL OCCULT SCIENCE.

Since our last report steady progress has been made, great interest was taken in the lectures given by Mr F. Wallace, B.A., LL.B., Mr J. A. Farquharson and Mr J. McDonald-Moore, D.Sc. The afternoon services were well attended. We express our gratitude to all who gave loving service so freely.

The opening of "The Universal" Club was a huge success. We realise more than ever that good work is being done, for all who come to the Club are helped to carry out the two great principles of the School, universal love and service to one another.

The "Treasure Box", so kindly given by one of our members, was won by Mrs. Britton Harvey. Many are looking forward to our next Club night which will be held on Tuesday evening, April 27th. A sincere welcome awaits all.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

School, of course, was closed to enable members to the Anniversary of our great cause of Spiritualism. wishes to all who are spreading the gospel of truth, the Editor of "The Harbinger of Light" for the success most helpful paper.

THOMAS J. CUNNINGHAM, Hon. Sec.

MALVERN SPIRITUAL TEMPLE.

The third Anniversary was celebrated on Sunday evening, 15th, when there was an unusually large attendance and the audience appeared to be greatly interested in the proceedings. Mr. F. D. P. Miller (Leader) presided, and in the preliminary portion of the meeting Mrs Allen offered an Invocation and Mr W. Sherburn (Hon. Sec.) read a chapter from Corinthians.

Mr. Miller, in the course of his address, said that they, as Spiritualists, took their stand upon the Bible, which abounded in Spiritualism from cover to cover, and claimed that they possessed the proof of spirit return. The Malvern Church was progressing and eventually, he predicted, the Hall would not be able to accommodate the people who would desire to attend.

Mr M. J. Blomfield (Hon. Sec. and Leader of the V.A.S.) said they were endeavoring to raise Spiritualism to a higher level and meant to comb out all the humbugs. To this end, it was necessary to introduce greater discipline among the rank and file, and if they all worked together to raise the status of the cause it would command a greater measure of public respect and they would succeed in doing something for the spiritual upliftment of humanity.

Mr Frank Wallace, B.A., LL.B., (Hon. Sec., Council of Spiritualist Churches) pointed out that Spiritualists were not antagonistic to the orthodox churches. Their object was rather to spiritualise those churches and if this end was eventually attained there might be no necessity for Spiritualists to have churches of their own.

Mrs Allen took exception to the suggestion that Spiritualist Churches might become absorbed by the other churches, and proceeded to say that if Spiritualism taught one thing more than another it was that they should walk alone with God, and if they did that they need have no fear concerning what would happen in the future.

During the evening the solos "Queen of Angels" and "When the Ebb Tide Flows," were acceptably sung by Mr A. Carter, and the Blind Orchestra also added to the pleasure of the audience.

MR. STEPHEN FOSTER IN MELBOURNE.

Mr. Foster's final meetings in Sydney on Sundays, March 14th and 21st, were conducted at the Oxford Street Spiritualist Church and the Spiritual Scientists Church respectively. The attendances were overflowing and the audiences greatly appreciated the advanced and uplifting lectures, entitled "Spiritual Phenomena" and "Religion." Many regrets were expressed that he was again leaving New South Wales.

The welcome that we received on our arrival in Melbourne on April 5th proved that our popularity had not lost its glory during our absence, and it augers well for what we anticipate will be a more successful "season" than before. Mr Foster's stay in Melbourne this time will depend upon the demand for his services. Dates are rapidly filling up and are booked well ahead, and those churches and Societies desirous of securing him for their platforms are advised to make early application to his secretary for particulars before the final date is decided upon.

The psychometry meetings, although only just re-commenced are already proving a success, and the public are reminded that they are held at Stanton's rooms, 18 Flinders Street, Melbourne, every Monday, Tuesday and Thursday from 7 to 9 p.m. Best wishes for the continued success of "The Harbinger of Light."

JAMES TURNER, Secretary.

NEW SOUTH WALES.

CHURCH OF SPIRITUAL SEEKERS, SYDNEY.

The Church of Spiritual Seekers is making steady progress. The services are well attended and many people are being comforted and uplifted by the spiritual teaching and messages received. The Good Friday, and Easter Sunday services were very attractive.

We are sorry to hear of the illness of Mr Ashley's mother and earnestly pray that she may have a speedy restoration to complete health.

The success of the church is assured with such an untiring leader as Mr H. Ashley and his enthusiastic friends and helpers.

A FORWARD MOVE WANTED!

Mr J. Dalton, Cremorne Spiritualist Society, expresses dissatisfaction, in a letter received from him for publication, with the stagnation in the Spiritualist movement in New South Wales and goes on to say: "I would suggest that the Church Council call a Conference, and that they invite unattached Societies to send their delegates along, so that everything concerning the Spiritualist Church can be discussed and a definite scheme drawn up that will make for a great forward move. A few subjects that could be discussed at the Conference: Training of Speakers and Mediums for platform work; Lyceum for the children who will later fill our places in the movement; a more vigorous system of propaganda, publishing of leaflets and other cheap literature dealing with Spiritualism; drawing up a scheme to send lecturers and demonstrators into other towns and centres in the State, so that eventually there will be a chain of churches from border to border. A united move to establish a Spiritualist Church in the city, in a building which would have, besides the Hall, rooms to hold circles and seances—a home to call our own. These are just a few suggestions, and there are plenty more which could be mentioned when all are gathered together in a spirit of love and harmony, with an earnest desire to spread the Truth. I feel sure the Father's blessing would be upon such a gathering and our angel friends would be there in force sending forth the vibrations of Love and Peace to all."

The Annual Meeting of the Order of Light Christian Spiritual Church was held on March 31st. Vice-President (Sister R. Fritsch) occupied the chair, the President (Bro. J. W. Atkinson) being laid aside by serious injuries received through a tram accident, the Hon. Secretary (Bro. G. Solly) read the annual Balance Sheet and Auditor's Report, showing that the Society was holding its own. The following offices were elected: Pastor and President, Rev. Lily Lingwood-Smith, Ps.D.; Vice-Presidents, Sisters R. Fritsch, Joy Le Fevre and Bro. H. Grove-Jones; Hon. Secretary, Bro. Geo. Solly; Hon. Treasurer, Bro. E. A. Lowe; Hon. Pianist, Sister Hunt; the Trustees and Auditors were re-elected; President of Healing Class, Bro. H. Grove-Jones (Psycho Therapist) this class is doing splendid work.

The Pastor's Higher Instruction Class and Psychometry Class are well attended and highly appreciated.

On Sunday, April 4th, a Dedication Service was held when baby Lillian J. Green was dedicated to Spiritualism, after the naming of the baby the child was sprinkled with petals of white roses and given the spiritual name of "Peace."

On the 17th April the President's At Home, and Monthly Social re-commenced, the At-Home in the afternoon. These gatherings have been very interesting and instructive, including lectures, experiences, music and afternoon tea. The social is held in the evening and everybody is welcome. Visitors from other States are especially invited to all meetings.

The Rev. Jeanne Brown-Duncan took the service on the 11th, taking "Spiritualism in the Bible" as her subject, and the address was highly appreciated.

GEO. SOLLY, Hon. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated).

The following workers have helpfully assisted in the Sunday night After-meetings: Mr F. Turner, Mr Hy. Barton (Organist) Mr Keene, Mr Hebley, Capt. Petersen and Mesdames Hatch, Petersen, Francis, Harris and Webb.

The Pastor, Mr R. A. Webb, has lectured during the month from the following titles: "God, Home, and Spirit Land," "Character Reading and Making," "Spiritualism the Consoler," "The Wonders of Clairvoyance," "Spiritualism and New Thought Psychology," "Is Mediumship Injurious to the Mind," "A Modern View of Salvation."

The Library bookcase has been removed to the Church Hall, new books have been added, and the librarian, Mr Harold Bodell, is taking a great interest in forwarding the work of his department. The sales of hymn book, pamphlets, Harbingers, and Lyceum manuals have been well maintained.

Altogether the work and attendances during the month have been very satisfactory, and we are doing our best to promulgate a sane and uplifting Spiritualism in the capital city of Wellington.

GEO. BODELL, Hon. Sec.

Our Lyceum still continues to progress. We have very good attendances and the children are very attentive. On March 7th we held an examination of fourteen Lyceumists for the B.S.L.U. Education Scheme. Mr F. Turner kindly acted as Supervisor of the Examination.

On Saturday, 6th March, the Lyceumists had a very enjoyable picnic to Kandallah Domain. The weather was beautiful.

Wishing "The Harbinger of Light" and all fellow Lyceumists success in their efforts.

(Miss) L. WEBB, Lyceum Secretary.

REPLIES TO CORRESPONDENTS.

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

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

Unknown Donor.—Kindly accept sincerest thanks for renewal of your donation to the Harbinger Maintenance Fund. Such generosity is greatly appreciated and is all the more meritorious as you obviously do not wish your left hand to know what your right hand doeth—a virtue not very prominently in evidence these days!

J. L. (Fremantle)—Thank you for forwarding contribution, but it is not of sufficient interest for publication in view of the much more wonderful phenomena that are being recorded in these recent times.

M. S. (Bendigo)—It was good of you to send the messages for our perusal, but you will quite understand that the subject-matter is not of a character suitable for publication. It contains nothing evidential concerning its alleged origin, and that is a very vital point. We receive many messages expressed in a similar way—just generalities. Your reference to the "Harbinger of Light" is much appreciated, and we cordially reciprocate your good wishes.

N. G. W. (Brisbane)—Contribution received, and will receive attention in due course.

CORRESPONDENTS PLEASE NOTE!

In all cases in which a personal reply is required to a letter, a stamped addressed envelope must be enclosed for the purpose. Otherwise the letter will be dealt with in "Replies to Correspondents" in this journal.

THE EDITOR.

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A RARE CHANCE!

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"PSYCHICAL INVESTIGATIONS"—By J. Arthur Hill.

Most of our readers have heard of the works of Mr. J. Arthur Hill, who is recognised as one of the most painstaking and cautious investigators of various forms of psychical phenomena, and whose books are classified with those of other "Standard" authors. He was formerly associated with Sir Oliver Lodge in his investigations, and in the volume which we are now able to offer at a nominal price—

"PSYCHICAL INVESTIGATIONS," he tells us that "at the beginning of my investigations, my prejudices and wishes were opposed to the conclusions which the facts gradually forced upon me. If I am now biased in favor of the belief in personal life after death, it is objective fact, not subjective preference, that has brought it about. And my judgments have not been hasty. I have worked at the subject for over eleven years."

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There are 283 pages and a copious Index!

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