THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.

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Edited by W. Britton Harvey: APRIL 1st, 1925. **Author of "Science and the Soul."**

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The Editorial Chair.

Aviation in Antiquity.

> The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.

Nobody knows who was the author of the foregoing extract. All we know is that it is contained in the opening chapter of Ecclesiastes. But whoever the anonymous writer may have been he is credited with having lived about a thousand years before the birth of Christ, and was certainly endowed with a fair amount of worldly wisdom. His declaration that "there is no new thing under the sun" has not hitherto been generally accepted as a statement of literal fact. But there may, nevertheless, be more truth in the statement than we have been apt to imagine. The earth has been in existence for millions upon millions of years, and during the inconceivable period that it has been habitable by man civilizations have waxed and waned, and the only traces left of them to-day are archeological remains How, then, can we adequately estimate the measure of the attainments in scientific knowledge of those races of antiquity of which we have no historical records? In the absence of such data it has, until recent times been popularly assumed that civilisation is a comparatively modern development and that nothing of any scientific value formed any feature of the intellectual stock-in-trade of those lost out peoples of possibly tens of thousands of years ago. Today, however, evidence is accumulating which may lead to a complete revision of this popular view. In various departments of knowledge it may be proved that what are considered to be new and original discoveries are really re-discoveries of exactly similar inventions or devices known to races of whom no trace remains save the fragmentary disclosures reluctantly yielded to the pick and spade of the archeological explorer.

* * * *

Let us take the modern airship as a concrete example. Were the Wright brothers, of America, the first inhabitants of this planet to successfully rise from the ground by this means a quarter of a century ago? Most people probably think so. But if we turn to the Preface to "Bibliotheca Aeronautica" we find Colonel Lockwood Marsh, Secretary of the Royal Aeronautical Society, declaring that within the past few years there has been found an ancient manuscript containing the statement that Solomon gave to the Queen of Sheba "a vessel wherein one could traverse the air (or winds) which Solomon had made by the wisdom that God had given unto him." Solomon, presumably, lived some three thousand years ago, yet, if this information is to be accepted as authentic, we find the airship, or aeroplane, annihilating space in the days of this illustrious King. And even then it may have been a re-discovery—a mode of travel known thousands of years anterior to the advent of this wise and amorous ruler. It is impossible to conjecture the vast amount of knowledge that sank into oblivion when cataclysmic upheaveals submerged gigantic continents in antiquity and left them at the bottom of the sea. Practically all their inhabitants would be drowned and the manifestations of their skill perish with them.

* * * *

Only a couple of months ago it was announced by Lieut.-Colonel James Churchward, of Mount Vernon, New York, that the contents of 125 tablets discovered in India, and translated by himself and other Buddhist scholars, show that the motherland of mankind was in a tropical continent larger than North America known as Mu, which went to the bottom of the Pacific with the inhabitants and their templed cities 13,000 years ago. The tablets say that the Garden of Eden was in that continent more than 50,000 years ago, and not in Asia or Asia Minor. Colonel Churchward, who is described as formerly of the British Army, educated at Oxford, declares that the original civilisation of the Empire of the Sun, Mu, its hieratical or religious name, was perhaps the greatest that ever existed. The ancients of 10,000 years or more ago, he continues, were in possession of great secrets lost to subsequent civilisation during many centuries. Armies of 10.000 B.C. in India, the records state, had flying machines that would carry scores of men. These aerial vehicles were propelled by engines of great simplicity that employed natural forces such as science to-day is seeking to harness. There is a record of the General Ramchander having flown from the capital of Ceylon to Northern India in such a machine, one of a kind that was also employed to drop bombs on cities in wartime, and it is further stated that the people of that day employed gunpowder and firearms.

* * * *

This enormous continent of Mu is sometimes called Lemuria and sometimes Pan. Whatever designation be employed, the reference is to a vast extent of territory which is supposed to have connected both North and South America with Asia, and it is somewhat significant than a large proportion of the words in the Mexican language have the syllable "pan," at the beginning, in the middle, or at the end. There is, moreover, Ja-pan on the Asian side of the Pacific and Pan-ama on the American side, which seems to suggest a recognition of the belief that Pan at one time existed. Scientific authorities aver that a gigantic tract of land formerly occupied the present site of the Pacific and that the innumerable islands dotted about its surface are probably mountain peaks of the submerged continent. Easter Island, with its enormous stone statues and terraces, is still an object of great perplexity to the scientific mind. Who carved those statues and who built those terraces? Nothing

appears to be known on the point by any of the existing Polynesian races, either by tradition or otherwise. Were they the handicraft of the inhabitants of Mu? If this is possible, these people may have been sufficiently advanced in civilisation to perform much more wonderful feats—even to construct flying machines and manufacture gunpowder and firearms, as recorded on the tablets to which Lieut-Colonel Churchward has recently drawn the attention of the scientific world.

* * * *

Consideration of this subject naturally suggests Atlantis, or Poseid, as it is sometimes called, now lying at the bottom of the Atlantic Ocean. Here, again, we are mentally carried back to the days of blank antiquity, and yet, according to the amazing records contained in the supernormally-dictated work, "A Dweller on Two Planets" aerial navigation attained to such a stage of perfection in Atlantis that it was possible to travel around the world—as far as it was known in those days—in twenty-four hours. The book was commenced in 1883-4 and the manuscript was finished in 1886. The lad through whose hand it was received was scarcely 18 years of age when he began the task, and in the Preface he says:

> I feel that I am mentally and spiritually but a figure beside the Author of the great, deep-searching, far-reaching, and transcendent questions presented in the following pages, and I read and study them with as much interest and profit, I imagine, as will any reader.

There are many predictions in the work relating to scientific and mechanical re-discoveries, and a number of these have been fulfilled since the book was written, including the appearance of the airship. The realisation of this prophecy gives added interest to the references to aerial navigation in Atlantis and the mysterious force drawn from what is described as the "Night-Side of Nature," which is said to have supplied the motive power. This force may have been what we to-day call electricity, hence the invisible author, who claims to have lived in Atlantis or, alternatively, Poseid, says:

> I have said that Atlans (the inhabitants of Atlantis) recognized Nature in its entirety to be Deity externalized. Their philosophy asserted that force moved, not in straight lines, but in circles, that is, so as always to return unto itself. If the dynamism operating the universe acts in circular progression, it follows that an infinity of increase in vibration possible to One Substance would be an untenable concept. There must be a point in the circle where extremes meet and run the round again, and this we find between cathodicity and magnetism. As vibration brought substance into the realm of light, it must carry it out. It does so. It conveys it into what Poseidi (Atlanteans) termed "Navaz, the Night-Side of Nature." where duality becomes manifest, cold opposing heat, darkness light, and where positive polarity opposes negative, all things antipodal.

* * * *

It is significant to note in reference to this motive power, said to have been discovered by the Atlanteans, that the scientific minds of Mu apparently possessed similar knowledge, for Lieut-Colonel Churchward says: "These aerial vehicles were propelled by engines of great simplicity that employed natural forces such as Science to-day is seeking to harness"—Electricity. The modern scientist has not yet succeeded in extracting electricity from the atmosphere and applying it to commercial and other purposes. But that development may come in time if any reliance is to be placed on the records we have quoted. If it was done by the ancient Atlanteans and the people of still more ancient Mu, why should it be considered impossible to achieve a similar feat to-day? "The thing that hath been, it is that which shall be." And if it is true that "there is no new thing under the sun" we should, at least, preserve an open mind when the seemingly impossible is presented for our consideration. That is the moral of this article, and it applies not only to the physical, but to the psychical as well.

Wayside Notes.

Hullo There!—A Prophecy Fulfilled.

Wireless telephonic communication between Australia and England and Australia and America has recently been achieved. This feat may be described as the greatest wonder of this very wonderful age. It represents the realisation of the prophesy uttered twenty-four years ago by the late Professor Ayrton, of America, whose name is associated with some of the most important achievements in the electrical branch of physical Science. The prophesy is embodied in the introductory portion of a book written seventeen years ago by the writer of these lines and published under the title of "Science and the Soul,' which has long since been out of print. It is therein stated that the scientist named, addressing the American Society of Arts in 1901, said:

> The day would come when copper wires, gutta-percha covers and iron bands would only be found in museums, for we were gradually coming within thinkable distance of the realisation of a prophesy he had ventured to make four years before, of a time when, if a person wanted to call to a friend, he knew not where, he would call in a very loud electro-magnetic voice which would be heard by him who had the electro-magnetic ear and would be silent to him who had it not. "Where are you?" he would say. A faint reply would come, "I am at the bottom of a coal mine, or crossing the Andes, or in the middle of the Atlantic?" Or perhaps, in spite of all the calling, no reply would come, and the person would then know that his friend was dead. Think of what this would mean, of the calling which goes on every day from room to room of a house, and then think of that calling extending from pole to pole—not a noisy babble but a call audible to him who wants to hear and absolutely silent to all others. It would be almost like dreamland and ghostland—not the ghostland cultivated by a heated imagination, but a real communication from a distance based on true physical laws.

The author of the book quoted added these comments:

> This certainly reads very much like romance. So did wireless telegraphy when it was first mooted and so have done many other, at one time, incredible scientific achievements. Romance, in the realm of Science, however, has a peculiar knack of transforming itself into a prosaic and indisputable reality, and this experience may be repeated in the actual realisation of what to-day may seem impossible in regard to this predicted development in wireless telephony.

We understand that further experiments of this character are to be carried out by English, American and Australian wireless enthusiasts, and it is worthy of note that the successful results thus far achieved were attained by amateurs.

That Word—"Impossible!"

In the light of the foregoing achievement it is just about time the word, "Impossible," was erased from the vocabulary of the English language. Most intelligent men and women have now reached a stage of mental expansion enabling them to recognise that nothing is impossible and seeing that Science is so rapidly and completely conquering space we ought to frame our minds for the reception of any fresh development in any realm, no matter how sensational and how unexpected such developments may be.

Mankind has been amazed by Science time after time in the past—more particularly in recent years—and these surprises will doubtless continue to be

sprung on the world as "knowledge grows from more to more.' To be able to reproduce the human voice over thousands of miles without the aid of wires would have seemed miraculous to a less enlightened generation, and if our grandmothers had been told that this development was in store they would certainly have declared that it could only be rendered possible by the performance of a miracle. Ignorance, in fact, always sees the miraculous in an inexplicable circumstance. But it is only miraculous because of our lack of knowledge of those profound Laws of Nature through which the effects are produced.

As men grow in knowledge of God and His wondrous works, miracles diminish, and consequently it is literally true that the age of miracles has passed —not because there are not things happening today equally marvellous as most of the events described as miracles, but because the mind of man has developed; because his knowleldge has increased in obedience to the divine law of progressive revelation, and because he is beginning to understand something of those higher natural forces which have been in active operation since the beginning of Time, for "with God is no variableness, neither the shadow of a turning." The term, "miracle," is, therefore, fast losing its former significance as an effect produced by the direct intervention of the Supreme Being.

God's laws are from everlasting to everlasting, and in all their multifarious operations never vary a hair's breadth from their set and beneficent purposes. They are immutable, inexorable, eternal, and the Reason of Man—which has, unhappily, been too long dethroned, but which is at last breaking through the fettering bonds of superstition and tradition—is now beginning to realise that no other arrangement of natural forces could possibly be reconciled with the existence of an Omnipotent, Omniscient and Omni-present Creative Mind.

Rev. F. C. Spurr and Spiritualism.

It is always gratifying to welcome new converts to the fundamental teaching of Spiritualism, and for that reason we metaphorically extend a cordial hand-grip to the Rev. F. C. Spurr, President of the Council of Free Churches of Great Britain and formerly pastor of the leading Baptist Church of Melbourne. It should be clearly understood, however, that in making this statement we do not label the rev. gentleman a Spiritualist, as the term is usually interpreted. But that is immaterial. He accepts the primary plank in our platform—that there is a spiritual world and that under certain conditions it is possible to converse with its denizens. He makes this abundantly clear in his little book, "The Heart of a Father," which is one of the most impressive records of recent times, and since its publication he has delivered public addresses in which he has reiterated this conviction.

Speaking recently before the Birmingham branch of the Society for Psychical Research he said that for 37 years he had been accumulating experiences which had directed his mind towards psychical matters and that the climax came with the events connected with the death of his youngest son, as set forth in the booklet mentioned. He proceeded:

> I have come by my experience to believe in the reality of messages from that other world and of appearances from that other world. It is not a dumb world, and I am sure that the human eye is able to appreciate some of its phases. My experiences have convinced me beyond the shadow of a doubt that there are means of communication between the living and those of the spirit, which transcend all our cumbersome methods of wireless or telephone or telegraph. The Church has got to be more definite in its teaching about the beyond. Psychic phenomena confirm the main thing in Christianity, but the Churches have a right to be cautious.

In making these statements he said he spoke as "a healthy, full-blooded man, with a severe mathematical training temperamentally sceptical and fully acquainted with conjuring and black magic." He is, therefore, some authority! And unlike many of his ecclesiastical confreres he has the courage of his convictions. We are glad for his own sake that he has come out so frankly, that he has responded to the urge of the "still, small voice within," and that in championing this truth he intends to "put on the whole armour of God."

He will thus escape the remorse which overtakes those of the clergy who hide their light under a bushel and who find on arrival on the Other Side that they can no longer shirk the duty they ought to have faced as "shepherds of souls" when on earth. All their delinquencies have to be "made good." They have to pay up to the "uttermost farthing." And this can only be done by remaining on the earth plane and endeavouring to impress the minds of men with those truths which they deliberately withheld when manifesting in the flesh.

In this way they have to atone for what they neglected to do when known as the Rev. So-and-So of such and such a church. And we are given to understand it is often a very painful process. It is Purgatory! But how exquisitely just! Men cannot affront the Spirit of Truth without paying the penalty in the life to come. A quickened conscience lashes them and their tarnished aura proclaims their infidelity to what they knew to be true—"For there is nothing covered that shall not be revealed, and hid, that shall not be made known!"

"Blessed are the Poor—in Spirit."

> I have been much interested from time to time in your interpretation of Biblical texts. There is one text that has always perplexed me: "Blessed are the poor in spirit for their's is the kingdom of heaven." Why this reward? What merit is there in being "poor in spirit?" Can you offer any explanation of this strange saying of Jesus?

Our correspondent is only one of very many who have been puzzled by this text. Obviously there is no merit in being "poor in spirit," as the term is commonly understood. No one can detect any special goodness in a man simply because he is poor-spirited—rather the reverse. What is the meaning, then, of this apparently anomalous saying? Was Jesus referring to the "meek" as distinguished from the haughty? No. For he deals with the "meek" in another saying—"they shall inherit the earth." But the poor are to inherit "the kingdom of heaven." How would the theologian handle the point? We do not know.

We are not experts in exegesis, but we have our own impression of the meaning of the text. We think it may be a matter of punctuation. Let us write it in this way: "Blessed are the poor—in spirit (the spiritual world)." They may be faced with material poverty all their lives, the spectre of starvation may dog their footsteps from the cradle to the grave, but if they have put their trust in God and shaped their lives on righteous lines, they will be recompensed a hundred-fold, for "theirs is the kingdom of heaven." It is in that kingdom that they have been accumulating riches. It is there that they will realise what is meant by the Law of Compensation, whereas the rich man who forgets that he is merely the steward of his wealth will discover that his spiritual banking account is at a very low ebb and that he will have to build it up by the various processes which he neglected to employ on earth. Not that there is any-

thing wrong in possessing material riches, "per se" —the wrong is done when the man uses them for his own selfish ends and is utterly disregardful of the needs of the deserving poor, or of any humanitarian cause that has a claim on his support.

The poor, then, in a material sense, may have a hard time here, they may be deprived of almost all the recognised pleasures of life, but if they are honest, carry out their duties faithfully and strive to develop the spiritual germ within, they will be rich in the possession of eternal treasures on arriving on the Other Side. And, after all, that is the thing that counts. Therefore, "blessed" indeed will be such materially-impoverished mortals when they pass from this mercenary realm of pounds, shillings and pence to that higher plane of existence where spiritual riches will be theirs in abundance. "Blessed are the poor—in spirit (the spiritual world)."

The text quoted is the version according to Matthew. Luke omits the words, "in spirit"—"Blessed are the poor, for their's is the kingdom of God." If Matthew had also omitted the words, "in spirit," there would be no doubt at all as to what was meant. And seeing that Jesus was addressing his disciples, who had scarcely a financial feather to fly with, it seems pretty clear that material poverty is implied. It is, moreover, significant that the very first "Blessed" is addressed to the "poor." This would naturally be suggested by their presence, for there were "multitudes" in the vicinity at the time, and they doubtless consisted of the "common people"—the masses—who "heard him gladly," struggling men and women who lived from hand to mouth.

This interpretation, at all events, is rational; it is based upon Justice, and for that reason alone is probably correct.

PUBLICATIONS RECEIVED.

"Bahauddin College Magazine."—We have received a copy of this high-class literary magazine, edited by Keshavel L. Oza, M.A., Professor of English, and published by the Magazine Committee of the Bahauddin College, Junagadh, India.

The contents reach an educational standard befitting this scholastic institution, and would be a credit to any College in any part of the world. They are as varied as they are unquestionably interesting and informative, and we are gratified to note, as indicating the vision and broad-mindedness of the talented Editor, the reproduction of a communication received by Dr. Joseph J. Ghose, M.A., D. Litt., Principal of the Modern High School, Allahabad, from his wife "who passed over on April 14th, 1923."

The message is described as going "on all fours with the teachings of the Bhagwad Gita, the Isa-Vasya Upanishad, and the Garud Purana, to say nothing of the authoritative pronouncements on the subject made by Sir Oliver Lodge, Sir Arthur Conan Doyle and other distinguished savants."

It makes us wonder what other College in the British Empire would be open-minded enough to sanction the publication of such an item in its representative magazine!

"Hindu Spiritual Recorder."—This is a comparatively new publication devoted to Spiritualism, Occultism, Mysticism, Oriental Philosophy and New Thought, and is ably edited by Promode Prasanna Datta, B.A.

The New Year issue just to hand is in every respect an admirable number, dealing with various phases of the subjects mentioned, and we extend a very hearty welcome to the new-comer as indicating the advance that is being made in India along these particular lines. We sincerely congratulate the Editor on the enterprise represented by the publication and wish it a wide circulation throughout the great historic land in which it is published. Our copy comes from the All India Occult House, Dacca.

Incidentally we may mention that the issue under notice contains over a page on the "Broadcasting of Spirit Voices," reproduced, and acknowledged, from the columns of "The Harbinger of Light."

WELL DONE NEW ZEALAND!

By HORACE LEAF, London.

New Zealand Spiritualists are to be heartily congratulated on their great achievement in getting Spiritualism recognised by the Government as a Church equal in importance with other Churches. "The Spiritualist Church of New Zealand Bill" puts the Dominion among the most progressive of countries in regard to religious tolerance, and it is to be devoutly hoped that those who are in charge of the movement there will be able to show that it is worthy of the national respect shown it. This can be done only with the hearty co-operation of the rank and file, and in a special sense, of platform workers.

In most countries the cause lacks efficient speakers and mediums, and it grows so rapidly that there is little likelihood of the deficiency being made good just yet. Such distant arms of the Empire as New Zealand are particularly unfortunately situated in this respect. The interchange of a worker's field of activity, unless living in the country, involves so much time and expense that few can afford it. The N.A.S.C., of New Zealand, has done its utmost to meet this difficulty, and has, I believe, done better than perhaps any other Spiritualilst organisation in this respect. This has entailed heavy expense which, coming as it must, from the pockets of Spiritualists, speaks volumes for their enthusiasm and sincerity.

It is splendid to think that in one part of the British Empire, at least, mediumship is no longer a "pretence," and that we may folllow our consciences and worship in our own way without fear. This lead is sure to be followed elsewhere, especially, let us hope, in Great Britain, where tradition has proved too strong for the most progressive religious movement in the world. I was interviewed only yesterday by a solicitor who is desirous of properly advising counsel who has undertaken to defend a medium arrested on the evidence of agents provocateur, and against whom no civil witnesses can be procured. It is clear, however, from the nature of the rule under which the charge is made that there is practically no chance of avoiding a conviction. Until something is done here similar to what has just been accomplished in New Zealand, Spiritualism must be under a most inhibiting ban and the free investigation of Truth made unduly difficult. Hence our special gratitude to New Zealand Spiritualists for leading the way.

The effect is already apparent. Wherever I have heard the New Zealand Bill discussed, satisfaction has been expressed and a comparison with our own unfortunate condition made. Mr S. E. Williams need not hesitate to assure the General Conference next Easter that the Spiritualists of Great Britain feel proud of their brothers and sisters in the Dominion because of their fine achievement for the cause.

HOW TO KEEP THE FLAG FLYING.

Has it ever occurred to you that one way in which you can help us to keep the Flag of Spiritualism flying in Australia, Tasmania and New Zealand is to purchase the Books we stock for your edification and enlightenment?

Should you desire to help by this means, send for the New Catalogue now ready at the office of "The Harbinger of Light."—post free on application.

The Mystery of Psychic Photography.

HOW ARE "EXTRAS" PRODUCED?

METHODS OF UNSEEN OPERATORS.

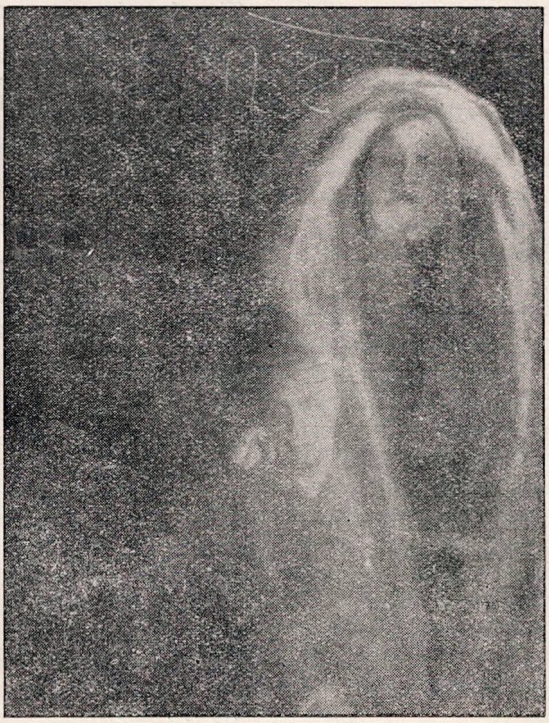
By the Editor of "Psychic Science."

We have devoted a large space in the present number to the experimental side of psychic photography. The subject has now emerged from the shadow of controversy since the possibility of fraud is now definitely excluded in a large number of well-attested cases. We have come, then, to a sound basic hypothesis consolidated by fact concerning this "Anglo-Saxon phenomenon" which has so attracted the cusiosity of our Continental co-workers, and it is time for us to try to formulate afresh the principle that emerges from these experiments. In so doing, we must endeavour to divest ourselves of many preconceptions and false notions arising from habit and method in ordinary photography.

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The first of these habitual notions that we must discard is the belief that the image impressed upon the plate as a "psychic extra" is necessarily derived from some phenomenal appearance outside the camera and in the neighbourhood of the sitter; for in an increasing number of cases all the evidence goes to show that this is not so; the image being formed in the darkened interior of the camera or even in the unopened packet and in some way "polarized" to the plate itself and in contact with it.

The molecules of the sensitive silver compound appear to be affected in some manner quite different from that induced by physical light. This is affirmed for two reasons: (1) That the development of the psychic image takes place at a different rate from that of the normal one.



Mrs. W. T. STEAD, WITH PSYCHIC "EXTRA" OF HER HUSBAND.

[The conditions under which this photograph was taken were as follow: Miss Estelle Stead accompanied her mother to the photographer, bought the plate herself, marked it for purposes of indentification, took the plate into the dark-room and placed it in the slide, put the slide in the camera, and immediately the exposure was finished took the slide into the dark-room, developed the plate herself and printed from it. **The photographer did not touch the plate at all.** It will be noted that the features of Mrs. Stead are partially obscured by a veil of ectoplasm. Sir Arthur Conan Doyle described this picture as the most life-like psychic "extra" he had seen.]

We are thus led to question whether there be any intrinsic need for the presence of sitters or for the use of a lens except for the purpose of registration of a "psychic" result in connection with individual sitter or sitters, and consequent identification of a plate.

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The next point to be borne in mind is that so well urged by Mr Stanley De Brath, namely, that the whole of the actual process of representation being out of our hands and in the hands of the unseen experimenters, it behoves us to conform without question to their instructions when received and not to cavil at conditions which we have no possible means of understanding or of appreciating the necessity. From the side of physical science, all we can do is to provide the most careful conditions and to observe and tabulate results for comparison as any naturalist would do.

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Another and most fundamental revision must be made in our habitual and instinctive notions in cases where a portrait is given. We are not to suppose that this is an actual representation of the appearance proper to a "spirit" (we should prefer the word "soul") in his or her ultra-physical environment. Rather would it seem that we are to regard all such images as contrived for our recognition, as representing some phase of the past life of the person seeking recognition, a phase either of early, late, or middle life, assumed for a special purpose by some process of recollection and self-visualization and cast upon the plate by means which cannot be fully known or understood by us as long as we are in the flesh.

If only the public critic and pressman could be induced to see this point, we should hear less of that form of unintelligent criticism which condemns offhand as "fake" any image which is obviously not the actual photograph of a ghostly appearance in the region of the exposure.

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In the case of the last "Cenotaph" pictures it is, therefore, to our thinking, a great mistake to assess the value of this photograph on the basis of any individual recognition of features, and to lose sight of the far more important aspect of the picture as a symbol of the immortality of youthful lives. Why should we suppose that out of the millions of those cut off by death there should be any individual recognition intended? The demonstration is one of world-wide import, a message to the race at large and the faces typical of British youth; symbols only of a larger hope to those that remain in the valley of tribulation and perplexity. Identification in such a case is bound to be difficult, and even if claimed, could always be disputed, for none of the faces is large enough nor sufficiently sharp in outline to establish the assurance of personal identity. All are types that may be paralle-

led closely among English boys of this century.

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But in other ways it is open to the man of science to assure himself of the bona-fides of the published picture, or at least to realize the difficulties that lie in the way of the denial of honesty in the production of this picture. If, for example, a plate bear infallible marks of normal exposure as well as those of a super-normal image, then the imposing of any sort of imprint by mechanical means to represent the faces of the boys killed in the war will be found on examination to be blended with the image of the ordinary picture obtained by exposure of the plate through the lens. In the dark clear spaces around the faces, the vignettes in the cloud, such objects would be even more clearly visible—bits of the facade of the Government buildings, bare branches of the trees in Whitehall, etc. But the curious thing is that nothing of the sort is present except outside the periphery of the cloud and a little within its edges.

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Therefore, in some way the part of the plate devoted to the representation of the "cloud of witnesses" has been protected from normal exposure and contains no image of any sort. This raises a mechanical problem which must be solved satisfactorily by the hostile critic before he can expect his criticism to receive the respectful attention of the fair-minded. It cannot be dismissed and must be met.

And in reply to other criticisms we would say that all experience goes to show that the handling of the packet of plates employed and their saturation by the psychic emanation or "magnetism" of the medium appear to be a condition precedent of success in most cases though not in all. To this we have absolutely no right to object, since, as already pointed out, we are in entire ignorance of the nature of the preparations needed on the part of the unseen artist who obviously is dependent upon psychic forces and material gathered from the medium. We can assume, however, that before these can be effectively controlled, they must first be co-ordinated, and for this a close and prolonged contact may be essential in many cases.

"Extras" have, however, been obtained on absolutely fresh plates in sufficient numbers to allay reasonable suspicion.

"UNCOMMONLY LIKE!"

A "Man in the Street," writing in the "Daily Sketch," London, gives us a final word about Mrs. Deane. He claims that the "Sketch" never said that the photographs of athletes, which are reproduced, were identical with those in the Cenotaph picture. This is merely throwing dust in our eyes. The photographs were published side by side, and the inference very clearly was that these photographs were the source of Mrs. Deane's pictures, especially when the "Sketch" talked about "exposures." Now that capable authorities make it clear that they are not identical, the "Sketch" rushes away on another track. It merely says that the photographs were "uncommonly like" the others.—"The Two Worlds."

LITERATURE WANTED.—Many of our reaaders may remember the case of "Solitude," with whom they corresponded a few years back. He has wandered far and wide since then and is now in West Australia. He would very much like to receive any spare literature—Spiritualistic magazines or books and any works on Astrology that may not be further needed. Any parcel sent to us will be duly forwarded.

THE SECRET OF TELEPATHY.

To the Editor of "The Harbinger of Light."

Sir,—

The explanation of the psychic uses of the brain, pineal gland and pituitary body, given by "H.M.B." twenty years ago, can hardly be said to constitute knowledge of the subject from the point of view of the scientist. Science proves by minute investigation before it acknowledges complete mastery of a problem. The isolated messages coming through different channels from the other side may, however, point the way for some of the investigations.

On October 5th, 1919, I received this, in response to a wish to know something of the mysterious disease called "Addison's " (I had a friend suffering from it): "The point of attack is the pineal gland." Later in the same day the words "Pituitary body" came, with no apparent connection.

The message was passed on, as a duty to my friend's doctor, in case it might be useful, seeing that the disease is at present attributed to faults in the supra-renal capsules, and no cure is known.

The thought occurs to me that there might be some direct connection between the psychic and physical uses of these glands and that many messages may have been given through sensitives at different times and places for the purpose of stimulating research and providing conditions suitable for the telepathic transmission of some definite knowledge concerning them.

Yours, Etc.,

REFLEX.

EXPRESSION.

By META DEWES, Napier, New Zealand.

What a large part Expression should play in the life of mankind. Have you ever realised how important to many phases of life this possession can become? An actor, for instance, reaches the top of his fame through the expression given to his impersonations. A musician or a singer is judged from the way in which he, or she, expresses the composition before them. And we can go infinitely further than this. A child divines from the expression in its parents' face just the place it holds in their heart.

So it is with our religion. It is the way in which we express it, which decides the amount of help we can give to others. If we hold out merely the cold husks of right and wrong, devoid of sympathy and understanding, we present an empty cup. Let us, then, offer our beliefs carefully enfolded in loving words, tender sympathy, and active help, and we will find ourselves surrounded by opportunities for expressing the light of Truth. Only through our own understanding of this Truth, lived out in the deeds of our daily life, can we give expression to the never-ending beauty and glory of the goal before us, the perfect Christ life of Love.

SCIENTIFIC PHOTOGRAPHIC TEST.

Mr. Harry Price concludes an article on Psychic Photography in "Light" with the following interesting statement:

"I am informed that Sir William F. Barrett, F.R.S., has, through the kindness of Mr. Stanley De Brath been able to make a critical test of Mr. Hope's supernormal photography, and that the experiment was successful. Sir William, I understand, received an "extra" and is convinced that Hope did not tamper and could not in any way have tampered with the plates. Sir William is shortly making an announcement describing his test."

THE NORTHCLIFFE MESSAGES.

GREAT MEETING IN LONDON.

IMPRESSIVE TESTIMONY.

A gathering that was quite unique of its kind in the annals of Spiritualism was held in the Queen's Hall, London, on January 20th. It was convened for the purpose of enabling Mr Hannen Swaffer, the brilliant journalist who edits the widely-circulated journal, "The People," to place before the public some of the facts relating to the many messages which he was firmly convinced emanated from his former Chief, Lord Northcliffe. A charge of 3/- and 2/- was made for reserved seats, and it is significant of the great measure of public interest evoked that the whole of the seating accommodation was booked in advance. It is even reported that a late arrival offered as much as £5 for a seat, but even this tempting bait failed and he had to retire a disappointed man!

Sir Edward Marshall-Hall, K.C., the distinguished barrister who has publicly declared that it is possible to communicate with friends in the Beyond, presided, and among those on the platform were Sir Arthur and Lady Conan Doyle, Miss Louise Owen, who was Lord Northcliffe's private secretary for twenty years; the Rev. G. Vale Owen, and Mr. H. Dennis Bradley, the author of "Towards the Stars."

A letter was read by the chairman from Earl Haig, who was Commander-in-Chief of the British forces in the Great War, reading as follows: "I am sorry I am unable to attend the meeting. I had a very sincere regard for Lord Northcliffe, and **I hope that your efforts to convince the world of the survival of his personality after death will meet with success."** The Press tables were occupied by thirty London journalists—such an array of the craft as had never before been seen at any Spiritualist meeting!

THE EDITOR OF "THE PEOPLE."

Mr Hannen Swaffer was greeted with enthusiastic applause on rising to present his case and was listened to throughout with the closest attention. Having stated that he was no beginner in Spiritualism, but had for twenty years known what was going on in the psychic world, he proceeded to say he was always a hard man to convince and added:

"Even when I sat at a seance in the home of Mr. Dennis Bradley and witnessed most extraordinary phenomena with the medium Valiantine I was not convinced. I came away in the same mood as when I entered the room. Among the sitters at these seances were many distinguished people, such as Marconi, Lady Grey of Fallodon, and Lord Dewar, and the description of what occurred published in Mr. Bradley's book, "Towards the Stars," was not contradicted by any of them. At these sittings voices were heard speaking in German, Spanish, Russian and colloquial Welsh, and Caruso sang one of his famous arias. William Archer thanked his son (in spirit life) for giving him the plot of the play, "The Green Goddess," and asked him for another plot, because he could not get on. This fact was not published in Mr Bradley's book, because Archer did not want it mentioned during his lifetime. But even with all this I was not convinced. I had been told that mediums were clever at deceiving."

Shortly after this, however, Miss Louise Owen declared to him that she had spoken to Lord Northcliffe and that she had proved he still lived. He subsequently visited medium after medium—about thirty sittings in all—among them being Mrs. Osborne Leonard, who was said to be the finest trance medium in the world.

"I usually went to these seances anonymously," he continued, "and I found that one conversation with Northcliffe was the continuation of another. It would defy the ingenuity of all the spy systems in the world to carry on those conversations at such intervals through different mediums. In trying to give you some evidence for the survival of Lord Northcliffe I am in a difficulty, because so much of the evidential matter I received is purely personal and private. I have heard Northcliffe's voice twice through the mediumship of young Mr Potter, on at least three occasions with Evan Powell, and I have heard him twice at Mr Dennis Bradley's house, when no professional medium was present. . . When we resume our sittings, Mr Bradley and I are arranging that on each occasion at least one well-known person will be present, so that this great truth may be spread. (Loud applause.) The first one is to be John Galsworthy. But each must sign a statement as to what he has seen and heard. So far this great movement has been kept back because people will not come forward and say what they believe to be true. . . . For nearly two hours last Sunday I sat with Mrs Leonard. Northcliffe got through seventeen test facts for Miss Owen—seventeen questions. Later, when I saw Miss Owen, she told me that she could assure me that, with the exception of five, which she did not know, all the answers were correct. At these sittings I could mention fifty cases in proof of the fact that there was evidence, at least, of the interposition of a personality not our own. Many of these are references to facts that only Northcliffe would know."

The speaker gave a few of the personal details and added: "I say that when I was with Mrs Leonard I did not believe—I **knew** that I was speaking with Lord Northcliffe. You could not argue; when such evidence came you would be mad if you did not accept it. (Applause.) One night at Harrow with Mrs Gibbons Grinling, I heard, for the first time, the Chief's own softened voice, his actual voice. For nearly two hours he spoke slowly to me. But I am discovering a slightly different Northcliffe in some messages. He can look down on poor stricken mankind as something that needs help. He champions beyond all else the League of Nations. (Applause). 'I am out to stop war before anything at all costs. I intend to stop it [that is true Northcliffe]. I intend to bring about equality for all men, and when every man and woman is a Spiritualist matters will automatically regulate themselves, and we shall do away with the struggle between Capital and Labour' I have purposely omitted a lot of evidence on matters that appeal only to the person who heard it. After all, you have to be convinced yourself. The things that convinced me are no use to you."

Prolonged applause followed as Mr Swaffer resumed his seat.

MR. DENNIS BRADLEY.

Mr Dennis Bradley, who met with a hearty reception, then spoke with characteristic vigor and in the course of his remarks said:

"During recent investigations I have convinced myself, and I am going to try to convince the world

within the next six months. I have a record of 12,000 words spoken by Lord Northcliffe. Much of the information received from him is unpublishable. I have several times heard him in my own house speak in the Direct Voice. If any scientist in the world can explain how an illuminated trumpet will move without human contact, and how there can issue from it the sound of a human voice, I would like to hear his explanation. Some say I am mad, but I prefer my madness to their sanity. From these psychic communications we are receiving the finest science, religion, and philosophy that the world has ever known." (Applause).

REV. G. VALE OWEN.

The Rev. G. Vale Owen said that four days after his death Lord Northcliffe communicated with him and thanked him for his prayers. A month later, through Mrs. Wriedt, he came again. He said, "I have no cheque book with me here." In the following year in America he spoke through the medium Ticknor, discussed his family very frankly and gave information about New York publishers.

SIR ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle, who was greeted with an enthusiastic outburst of applause, said that with Lord Northcliffe all the messages rang true. He was a strong, dynamic figure in earth life, and so would also obviously be strong, dynamic and original in his methods, and would be likely to attempt the Great Adventure of coming back to us.

"In New York I had sittings with John Ticknor, who is not a professional medium, though I have nothing to say against professional mediums. The communicator said, "Doyle, I am Harmsworth. I will give you a test." He mentioned the name of a small house in Crowborough, knowing that I, who lived there, would be familiar with it. I at once accepted that as a very good test. He then proceeded to give instances in which I had been in his company in life. He mentioned a motor ride, and an occasion at the Beefsteak Club with Lord Reading. He was at fault here, and when I pointed this out he said, "Help me to consolidate my memory." Then he began talking about his family in so intimate a manner that he made me feel very uncomfortable. Then he gave me a message for the American people: "Don't be too busy, I was so full of the things which do not matter, that I had no time for the things that do matter. That is my message." I published this in my book, "Our Second American Adventure," and Miss Owen wrote to me about this passage. She had a particular reason for wishing to get in touch with her old Chief. I spoke to her of the private matters I had heard, and she assured me that they were every one true, and that convinced me that I had been in touch with the real Lord Northcliffe. I begged her to say nothing. She went to Mrs Leonard. Northcliffe came through and talked to her on all sorts of private matters, of course beyond the knowledge of Mrs Leonard.

"At my last sitting with Evan Powell I heard Lord Northcliffe say in a loud voice, "I bitterly regret that I did not listen to what you said when I was alive. I respected your honesty but not your judgment." Just think of those bitter words! But he did a great deal for our Cause. He published the Vale Owen Script. If Lord Northcliffe found his indifference to spiritual truth a bitter thought, then the same may occur to some of you." (Loud applause).

MISS LOUISE OWEN.

Miss Louise Owen said that Lord Northcliffe had given to her a message to deliver to the women present that night. It was that they should link together for the abolition of war, and decide that they would not bring boys into the world for the purpose of being massacred. "Before long," she said, "we are going to broadcast spirit voices."

The proceedings concluded with the singing of the National Anthem and "Praise God from Whom all Blessings flow."

WATER-DIVINING IN WESTERN AUSTRALIA.

When visiting the vinery of Mr E. A. Kerruish, a Manxman, we were struck by the splendid water he gave us to drink. I discovered that he was indebted to water-diviners for what is recognised as one of the best water supplies in the district. . . . Mr Kerruish assured me that at first he had no belief in the power (of water divining) until necessity compelled him to recognise it. Some years ago, when in urgent need of water for the development of his estate, he had two wells sunk in the orthodox way, without result. On his complaining one day of his misfortune to a friend, who was a water-diviner, his friend volunteered to see if he could help him. Taking a fresh twig in his hands, the "dowser" surveyed the land and pointed out a spot midway between the two useless well-shafts, remarking, "The shafts should have been sunk there, as at a depth of about thirteen feet two streams meet and will supply an abundance of good fresh water." Mr Kerruish said nothing, but secretly dug his heel in the spot to mark it. Later he obtained the services of another dowser who, on prospecting the ground and ariving at the place referred to by the previous diviner, said practically the same words. A shaft was accordingly sunk, and what the diviners said proved true. Had they been employed in the first instance the vine-growers would have saved a considerable sum of money.

From "Under the Southern Cross," by Horace Leaf, obtainable at the office of "The Harbinger of Light."

ALTERED BY A DREAM.

The London "Star" tells a curious story of how the title of a well-known play was changed through a dream. The play is "No Man's Land," an adaption from the French, and the question of its title gave Mr Greville Collins, who is associated with the play, a considerable amount of anxiety. The story runs that just before Christmas Mr Collins' mother, Mrs Mary Campbell Collins, came to London on a visit to her son. While she was waiting for her son to return home from the theatre one evening she fell asleep and had a dream, which she described to the "Star" reporter as follows:—

"I seemed to overhear two men conversing and this is what they said:—

"First: Have you seen 'No Man's Land'?

"Second: Yes.

"First: What did you think of it?

"Second: Very good, except the title, which is wrong.

"First: What would you call it?

"Second: 'Enemies.'

"At this I awoke as my son and his wife came in. When I told him of my dream he exclaimed, 'The very thing. I have racked my brains for weeks over a name for this play. This is an inspiration.'"

The journal states that so impressed was Mr. Collins that he is having the title altered to "Enemies," which everyone agrees is far better than "No Man's Land."

THE NUTSHELL PAGE.

The virulent attacks made by Houdini, the conjurer, on all forms of Spiritualistic phenomena, which he declares to be invariably spurious—more particularly his almost incredible declaration that Mrs. Crandon ("Margery"), the wife of a prominent Boston surgeon recently investigated by the "Scientific American" Committee, is "a conscious and deliberate fraud"—has brought a veritable "hornet's nest" about his ears. Dr. Hereward Carrington, a recognized expert investigator of psychic phenomena, has taken Houdini to task and has publicly announced that the British Society for Psychical Research has been so impressed by the records of Mrs Crandon's mediumship that its Research Officer, Mr Eric Dingwall, has been despatched to Boston to hold a series of sittings with the lady in that intellectual centre. It is therefore evident that we have not yet heard the last of "Margery."

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We are informed that Dr. Eugene Osty, the author of "Supernormal Faculties in Man," has been offered and has accepted the directorship of the International Metapsychic Institute, Paris, rendered vacant by the decease of Dr. Geley.

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The "Christian," referring to Sir Arthur Conan Doyle's warning message given at the second of the Spiritualist Community Services at the Old County Hall, London, remarks on the fact that "in the 'Christian' about two years ago, it was stated that Mr. Paton had told of an 'Indian initiate' who, in 1911, said to an English Brigadier-General, that a great war would break out in the first week of August, 1914, and further, in December 1919, told the same Brigadier-General that in 1927 another war would break out, to which the last would be only child's play."

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The Surrey Bourne, at Caterham, England, known as the "woe water," because it is supposed to presage national calamity, has begun to flow. Believers will doubtless be impressed by the sign; unbelievers will simply attribute it to the recent heavy rainfall.

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Mr James Douglas, Editor of the "Sunday Express" says: "At present genuine mediums have no legal redress against their calumniators. They cannot bring an action for libel or slander. They are not a prosperous profession. Their fees are small, and their power of work is severely limited. If they are to be allowed to develop their gifts they ought to be given the protection which the law extends to lawyers and doctors and other good citizens."

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Miss Christabel Pankhurst, it seems, is among the prophets. In an address delivered at the Ascension Memorial Episcopal Church, New York, Miss Pankhurst is stated to have procalimed the near approach of "Judgment Day." The year 1925 she said, would see a great advance towards the final crisis of the closing age, but before the final crisis much would happen. A last vain effort to save the world by human means would be made.

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Just think, it takes 52 muscles to make a frown, while it only requires 14 to make a smile! Isn't it better and cheaper to smile than to frown? A smile or a laugh is a great business asset, a social password, and a physical and mental tonic. Hearty laughter strengthens the heart beat, deepens breathing, bringing more life, giving oxygen to the various parts of the body, and aids digestion. A smile is Nature's best antidote for the troubles of the mind and body. Keep on smiling!

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A dream prevented a safe robbery at the Glyn Theatre, Wrexham, Wales. An attendant, sleeping at home, dreamt that there was trouble at the theatre, and getting up at 4.0 a.m., he went there, just in time to prevent the robbery of the safe, which had already been damaged. The robber fled.

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Samuel was a clairvoyant, or Seer, not seeing a Spirit World a thousand miles away, but seeing it interpenetrating this one states the Rev. G. Vale Owen. The eyes of the Soul or Spirit Body are open, so that the clairvoyant can see spirits who are round about us. These come to our homes, to see if perchance they may be recognised, and often go away disappointed and sad. "They come to their own and their own receive them not."

Ancient Egyptians had incubators for hatching chickens. The eggs were placed in temperate ovens and turned much as are those hatched in the modern incubator.

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The story is that one of the clansmen died and presented himself at the gate of heaven. "What name?" asked St. Peter. "M'Nab," said the Scot. "Then you can't come in here." "What for no," said the Scot. "I've led a guid, sober, and righteous life." "That may be," retorted the Saint, "but we cannot afford to make porridge for one."—"Morning Post."

* * * *

The "Daily News" contains an instance of thought transference in a letter from a correspondent. The account says:—"Last summer, while on holiday with my wife in South Devon. I was suddenly taken dangerously ill with pleurisy and pneumonia. Not wishing to alarm my son and daughter at home in London, my wife kept them in ignorance of my condition. In my delirium, I called for my daughter, who at the same time became fearful of impending trouble, for the next day she wrote to her mother, asking, "How is Dad? I feel sure that he is very ill." She also informed her friends of her forebodings."

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In the course of a letter in the "Leicester Mail," Mr. Robert Lees, the well-known medium and author, wrote: "The salvation of the world is that in which we are all the more or less interested, if we have so much as a ray of the mind of Christ in us. It is not this that is in dispute, but the means by which we are to reach it. I say that in my pursuit of this quest I have found nothing which so appeals to me, nothing that so expresses the love of God, nothing that influences my life so strongly as that which I am teaching under the banner of Spiritualism."

* * * *

When in Paris I had the opportunity of handling ectoplasm. It felt like a live thing, and squirmed, or dissolved, out of my hand with a feeling such as a worm might give, and the term gelatinous is a good definition of the feeling. If you do anything to make this ectoplasm contract, as in sudden seizure, it rushes back with a snap-like an elastic band. Hence the folly of trying to seize materialised forms. Serious illness has often been caused by such unwise action. It would appear that in all physical phenomena these ectoplasmic rods or links are made, which should never be disturbed without permission."—Sir Arthur Conan Doyle.

* * * *

At a Paddington inquest on the body of Stanley Russell, a chaffeur found dead in his employer's garage, his father testified that on the fateful night he and his wife could not sleep. They felt that something was wrong with the absent son. Then the mother exclaimed, "He is at the garage," and the father seemed to see the son as in a vision. Rising from the bed, he dressed hurriedly and ran all the way to the garage in Bayswater. Arriving there, he found the place full of fumes from the engine and the son sitting dead in a chair at the rear of the car. He had been overpowered by the carbon monoxide gas generated by the engine of the car, on which he had been at work.

* * * *

According to an American exchange, Mr Stewart Edward White, the well-known author and traveller, "is the latest addition of importance to the ranks of Spiritualism, and differs from his distinguished fellows in this field—Conan Doyle, Oliver Lodge, Camille Flammarion and others—in that he is a man of action rather than a scholar."

* * * *

The "Daily Mail" recently recording an inquest held upon a man at Blackpool who was found hanged, reproduced an interesting statement by Dr. Pitt Taylor. The Doctor said that the man had been taking drugs, and "a man who had been administering poison to himself saw two worlds, a spiritual world and a material world. People who took drugs broke down the barrier between those worlds. When they forced themselves into a spiritual world by drugs fear came over them. They were unable to think rationally, and sought some way out, and generally the one that was most immediatelly handy. That was, he thought, what happened in the case." A verdict of suicide whilst of unsound mind was returned.

SPIRITUALISM AND RELIGION.

Distinction between Spiritism and Spiritualism.

By the Rev. Charles L. Tweedale, Vicar of Weston, near Otley, England; author of "Man's Survival after Death."

Recently the opponents of modern spirit manifestations and evidences have endeavoured to snatch an advantage by terming them "spiritistic," as distinguished from "Spiritualistic," and by asserting that they are neither Spiritualistic in their nature nor conduce to spirituality. These statements are not borne out by the facts, and those responsible for them overlook the fact that if they were true, they would apply equally to the spirit manifestations and evidences recorded in the Old and New Testaments.

The word "Spiritism" was coined to designate the views of a small minority—chiefly Continental metaphysicians—who regarded these psychic manifestations as metaphysical, and of human origin. The views of this small minority do not represent the belief of the vast majority of those interested in these things, who hold the Spiritualistic philosophy, which broadly inculcates:

1.—The Fatherhood of God. Love and duty towards God. Worship. Personal religion and prayer.

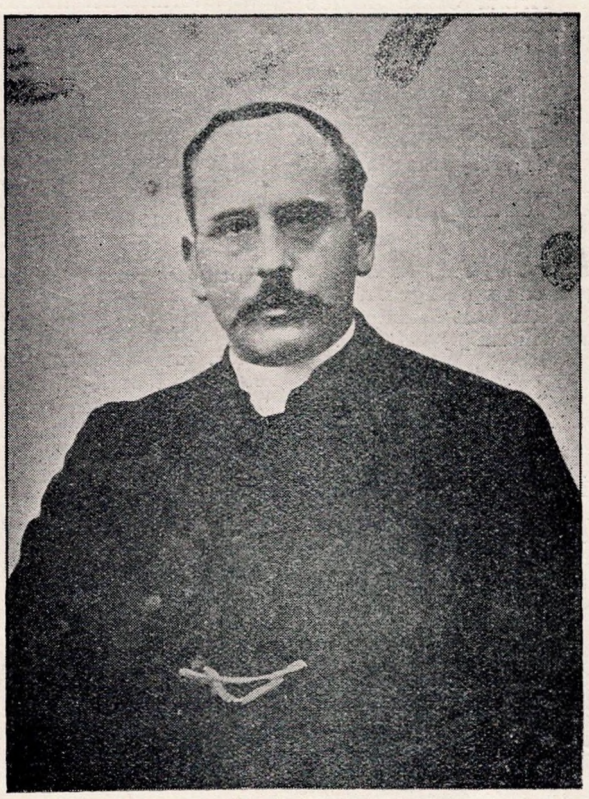
2.—The Brotherhood of Man. Love and duty towards one's neighbour.

3.—Survival after death. The immediate resurrection. "The life of the world to come" and virtual immortality of the soul.

4.—The existence of angel and spirit and the spirit world. Inspiration and guidance from the beyond. The ministry of angels and the spirits of the departed and the practical communication between them and mortals.

5.—Moral responsibility and the necessity for personal religion. Future reward or punishment for the deeds done in the mortal body. The importance of conduct and right-living.

6.—That Christ's teaching and example were for the salvation of men; his death and return for the demonstration of survival and the life beyond the grave.



REV. CHARLES L. TWEEDALE.

The statement that these tenets and this philosophy are not Spiritualistic, not spiritual, is not true.

The allegation that the psychic experiences and phenomena of modern times are not Spiritualistic in nature, but merely spiritistic and metaphysical, is not borne out by the facts. It is not true. If it were, on the evidence available, it would apply equally to Bible times, and then how could we be certain, and what proof could we have that the psychic phenomena and experiences recorded in the Old and New Testaments were not likewise "spiritistic" and metaphysical?

These include materialisation, clairvoyance, clairaudience, the direct voice, physical phenomena and prophecy, to mention only the more important of those recorded in the Bible. These form the mechanism for, and the means whereby, all revealed religion has been given to the world, and whereby the "resurrection of the dead" has been demonstrated and the Communion of Saints established. They are inseparably connected with all revealed religion. It is the study of these and other psychic phenomena that has proved the existence of the spirit world and the fact of human survival to the investigators of the present day.

A careful examination of available modern records will prove this to the average well-informed and reasonable man. If the available evidence does not prove survival and communication, as some allege, then human testimony is no good for anything, and all the testimony for survival and communication contained in the Old and New Testaments is equally of no value whatsoever. Scores of eminent and capable men testify to the fact that survival and communication have been proved in these modern times. To give only a few testimonies:—

> Sir William Crookes, F.R.S., says (December 9th, 1916): The facts point to the existence of another order of human life continuous with this, and demonstrate the possibility of connection between this world and the next.
>
> Sir William Barrett, F.R.S.,: "I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us."
>
> Professor Lombroso (University of Turin): "I am ashamed and grieved at having opposed the psychic facts. Genuine psychical phenomena are produced by intelligences totally independent of the parties present."
>
> Dr. Hodgson, of Cambridge University: "I entered profoundly materialistic, not believing in life after death. To-day I say 'I believe.' The truth has been given to me in such a way as to remove even the possibility of a doubt."
>
> Dr Geley, the well-known psychologist: "The facts revealed necessitate the complete overthrow of the materialistic physiology and conception of the universe."

Sir Oliver Lodge, the writer of a recent article in the "Guardian," is thought by some to waver in his declaration that survival and communication are established. This is not the case, and the impression was caused (as he explains in a letter to me) by his desire to make it clear that all had not reached the same conclusions. His own mature conviction is set forth in a speech at Browning Hall, Walworth, as follows:

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

Truly it is a strange phenomenon to find those who profess and call themselves Christians saying that this is not the case, and rejoicing in their statement. One could understand such an attitude on the part of materialists or agnostics.

The opinions of the scientists and men of standing quoted above (there are many others) have within the last few weeks been reinforced by the pronouncement of the Society for Psychical Research (noted for its extreme caution), the Presidential Address of which states that the dead can and do communicate and make their presence felt and that this will soon be universally believed in and practised, and rightly so.

TESTIMONY OF THE BIBLE.

Christ communicated with Moses and Elias, and the Apostles heard them conversing together, and later, after the Crucifixion the Apostles communicated with the Christ during the great forty days, as did St. Paul in the Temple and St. John in the Isle of Patmos; St. John also communicating with one who describes himself as "a fellow servant with him and his brethren." And this in spite of Isaiah viii. 19, thus stamping communication with the departed as lawful for Christian men.

This communication forms part of the "Communion of Saints," an essential part of Christian doctrine and practice, and designed not only as a link between members of the Church on earth, but also on its psychic side between earth and heaven, and a constant witness to survival and "the life of the world to come." The Church defines the Communion of Saints as communion with the saints upon earth (the Church militant); with the angels; and, lastly, with the saints departed (the Church triumphant). Evidently, therefore, the greater part of this communion is with spirits—angels and the departed. Communion means fellowship, mutual intercourse. There can be no effectual fellowship and mutual intercourse without communication. It is idle to deny it and utterly vain to say that this communion consists of some mystical and emotional experiences "independent of material agency." If it were so, how could it be proved that these emotional experiences were not purely subjective, and thus of no evidential value?

The Church cannot produce a scrap of evidence of communion with the spirit world and the departed which is independent of the objective.

The communion with the departed enjoyed by Christ and the Apostles was not independent of the objective, but objective and real. Vain is it to express interest in the departed and sympathy with the bereaved, and at the same time to bang the door on this real and objective psychic communion, and thus deprive the bereaved of the evidence and the unspeakable comfort which it brings.

THE DEPARTED ARE NOT "BROUGHT BACK."

The statement that the departed are "brought back" and "hindered in their spiritual progress" is not true. No power of ours can compel them to return. We can but afford the means and opportunity of return of which they gladly avail themselves. This practical "communion with the saints" departed should be re-established in the Church.

The statement made recently that "the Christian religion does not centre upon immortality" is utterly false, and is a curious illustration of the extremes to which some will go in their attempts to discredit modern evidences of survival and the life beyond. It ignores the great central fact of Christianity. The Resurrection (survival) "is the keystone of the gospel arch, the point around which everything revolves, and to which everything is subordinated." Paul sees this clearly in I. Cor. xv. 32. The great demonstration of survival which Christ made waas evidently the chief thing upon which his mind was set during the last months of his mortal life, and was rightly regarded by him as of supreme importance. And so, indeed, it was, for without survival all moral qualities and virtues, all self-sacrifice and endeavour, all achievement, are of no ultimate value whatsoever, and men might well say, "Let us eat and drink, for the morrow we die."

THE INSANITY BOGEY.

The statements so often made that Spiritualists are especially liable to insanity is entirely false. What are the facts? According to the "British Medical Journal," out of 14,500 cases of insanity examined in the United States in 1878, only four were attributed to Spiritualism—a proportion of one in 3,837—but there were many cases put down to 'religious mania" among the Orthodox, including a number of ministers of religion. In England, between 1878 and 1887, there were 136,478 cases of insanity, and out of these 3,769 were attributed to "religious mania" among the Orthodox, a proportion of one in 37, just a hundred times as many!

Much the same state of affairs exists at the present day, and there are scores of insane Orthodox for every isane Spiritualist. This cry of Spiritualists and insanity is like the equally false and cruel one of Spiritualists and suicide. Those who raise it seem oblivious of the fact that there are a hundred cases of suicide among the Orthodox and non-Spiritualists for every Spiritualist case.

Of course, all sections of the community are liable to insanity. Even clergy and ministers are no exception. On this head I could give statistics from recent reports of the Lunacy Commissioners which would astonish those who glibly talk about lunatic Spiritualists. Enquiries recently directed to the Board of Lunacy Control elicited the reply that "they were unable to refer to any statistics which would be applicable to the allegation that devotion to Spiritualism is a frequent source of lunacy."

Professor Enrico Morselli, Director of the Clinic of Mental Diseases at the University of Genoa, says: "Cases of Madness among Spiritualists are very rare In my long career among many thousands of patients I do not remember more than four or five."

Human nature has not changed since Bible times, and if devotion to psychic things produces madness and moral and physical ruin to-day, as it is alleged by some, then this must hold good of those times also. Were the Prophets or the Apostles mad, ruined in health, or possessed by evil spirits? Paul, when describing a wonderful manifestation, was declared to be mad. Christ was declared to be possessed of a devil. Does the Church believe either statement? Was Moses' health ruined—hale and hearty at a hundred and twenty?

THE FALLACY OF "DECEIVING DEVILS."

The absurd statement is often made that modern phenomena and communications are the work of deceiving devils. If this were true—which it is not—the same general statement would apply equally to those of the Old and New Testaments, and then how could we be certain, and what evidence of any value could be brought to show, that the Bible phenomena and communications were not likewise the work of deceiving devils.

The literature of the subject proves this up to the hilt, as does personal investigation thoroughly and honestly made and free from bias. Many of the communications give striking evidence of survival and of the spirit world; many of the greatest use and service; many of a very elevated character. It is unfair to compare the worst of the modern with the best of the ancient. We must remember that

those recorded in the Bible are the pick and choice of the communications received during thousands of years.

Of course, instances of fraud are to be found among some Spiritualists, just as they are to be found among some of the Orthodox. No Church or age is exempt from this. A peculiarly gross case of fraud on the part of a prophet is found in the Bible in I. Kings, xiii. 18, 19. Among the twelve Apostles was a fraud and a traitor, while the gross religious frauds in the Church during the Middle Ages are notorious. These facts are undeniable, but we do not, therefore, repudiate the Prophets, Apostles or the Church. We say, and say truly, that there is sufficient evidence on the other side to justify us in accepting them.

So with things Spiritualistic. Among true Spiritualists fraud is so rare as to be negligible. It can be clearly shown that there is a vast body of modern evidence perfectly reliable, elevating in character, absolutely convincing, and supplementing and confirming that of Bible times.

SPIRITUALISM NOT OPPOSED TO CHRISTIANITY.

The statement is often made that Spiritualists are opposed to Christianity. This statement is not true. If it were said that some Spiritualists opposed it, the statement would be correct. The majority of Spiritualists, however, do not oppose Christianity as set forth in the teachings of the Christ. The true Spiritualist recognises the Spiritualistic nature of the wonderful manifestations and experiences which accompanied the whole career of the Master during his mortal life, and the Spiritualistic nature of his manifestation and return after death too clearly, and the pure spirituality of his teaching and example too thoroughly, to oppose it. He realises clearly what the Churches at present only see dimly, that Spiritualistic phenomena and experiences are inseparably connected and interwoven with the lives of the Christ, the Apostles, and the members of the Early Church.

That some Spiritualists oppose Christianity and are crude in their methods is true, but whose fault is it? It is largely the fault of the Church, which, in the first place, has treated them with an entire want of understanding and sympathy in the past—and such treatment naturally begets resentment—and, secondly, has failed to supply in these modern times those spiritual objective evidences which the Early Church enjoyed, and human nature demands. The crudity observed among some Spiritualists is likewise largely attributable to the hostility and aloofness of the Church, which has failed to lead in those matters which are her especial birthright. The hope for the future is that the two parties should unite. Each has something which the other has not. The Church possesses a vast and effective organisation, rooted in the past, combined with long ages of training in the spirit of worship and reverence. On the other hand, the Spiritualists have the practical and objective Communion of Saints, and can demonstrate the existence of the spirit world and the fact of human survival, a thing which the Modern Church, under present regime, is totally unable to do.

The Church can no more suppress these facts, or prevent the knowledge of them spreading, than she can prevent the rising of to-morrow's sun. Her plain duty is to assimilate them, to claim and practice her ancient spiritual gifts, then a new era of life and usefulness will open out before her.

"CLAUDE'S FIRST BOOK."—If any of our readers have a second-hand copy of this book for disposal they might be good enough to let us know, and at the same time state the price required for the information of an inquirer.

NOTES FROM A PRIVATE CIRCLE.

SPIRIT TEACHINGS RECEIVED IN MELBOURNE.

It is natural to imagine that great affection for a person, place, old family residence, or other similar associations, would invisibly mark, through the material body, the spiritual form, and if anything were likely to affect the persons or places on the earth plane, the spiritual friend would feel deeply interested and, if conditions were favorable, would most likely revisit there, perhaps to sympathise, perhaps to warn.

It is true, unfortunately, that when these visitations occur, the motive is generally misunderstood. Those who "see" the so-called ghostly visitants are too alarmed, or frightened, to obtain—if possible—the reason of the "appearance." Memory is not a material part of the human body, it is eternal, and love of friends, country and associations, is the interpretation of these friendly (mostly) visits, alas too often "not understood."

On the other hand, too, remorse for a wrong committed when on earth will—always given the conditions, mind you!—be ample cause for a spirit, who is progressing on the spirit plane, to visit the person or scene connected with his or her earthly fault; to some extent it is in the form of, or equivalent to, an expiatory pilgrimage: it is in the nature of a further easement of the burden.

* * * *

Wonderful and splendid as life is on this spirit side, undeveloped mediums sometimes give to it an exaggerated description. In this connection exaggeration is not an unknown factor in what is called "orthodox circles." By painting colors too deeply, a certain amount of disappointed realisation is likely to ensue for a time to over-sanguine minds when they pass from earth to spirit life.

Life here on the spirit side, is too beautiful, too earnest, too lovely, to be made to run any risk by over-zealous immature sensitives, the danger being, of course, that these mediums, quite innocently, may cause a certain amount of over-anticipation in the minds of the sitters, who attend their circles.

Spirit life is not altogether a land for the "lotus eater," it has its duties, its developments, and its glorious privileges of progress and individuality, for which we all, on this side and on your earth plane, should give most sincere and heartfelt thanks.

* * * *

In every phase of your life try not to expect the superlative; give and take, enjoy simply and sympathetically the blessings of life; do as you would be done by; receive and give.

Live for the future, now, to-day, I—the spirit friend speaking—expected to have ample time when I got on in years, to make my arrangements for the future life, but my "passing over" came suddenly and without the slightest warning.

* * * *

Blessings are all around us, looking for us, calling us to claim them, to recognise them.

Anniversary of Modern Spiritualism.—The 77th anniversary of Modern Spiritualism will be celebrated in Melbourne on the evening of Sunday, April 5th. The meeting will be held in the Bijou Theatre and the arrangements are being advanced by the Victorian Council of Spiritualist Churches.

"Hafed, Prince of Persia."—After being out-of-stock a long time, we have at last succeeded in obtaining further supplies of this very remarkable and fascinating book, which deals largely with those phases of the life of Jesus of which there is no Scriptural record. See advertisements of Books!

SPIRITUALISM IN EUROPE.

AN ENCOURAGING RETROSPECT.

By HORACE LEAF, London.

1924 was in many respects an excellent one for Spiritualism and Psychic Science in Europe. Two countries appear to have gone ahead remarkably, namely, Great Britain and Denmark; but Germany, France, Switzerland and Sweden also report progress.

My visit to Denmark and Sweden last Spring marked some new departures. The Press in Denmark has long been favourably disposed towards psychical research and Spiritualism. It was, however, quite unusual that one of the leading newspapers should invite an acknowledged Spiritualist to lecture under its auspices. The "Politiken" invited me to do this three times and I accepted twice. On the third occasion the date selected was unsuitable as I was due in Stockholm at the time.

An invitation to lecture before the English, Danish Society of Copenhagen was also a surprise, for this organisation represents the cultural centre of Denmark and had never before shown a leaning towards psychic subjects. The greatest surprise came from the Medical Society which requested me to lecture in the State Hospital, Copenhagen, on the topic: "Some Evidence of the Influence of Mind over the Body in the Light of Psychic Science."

* * * *

Sweden is farther removed from the heart of Europe than is Denmark and, consequently, more conservative. Spiritualism has never made very much headway there for several reasons, the most important being that the movement is more mystical than evidential, while the belief in reincarnation colours most of the teachings. This appears to be owing to an accidental factor. Spiritualism in Sweden received its inspiration from Allan Kardec, who was a confirmed reincarnationist, and in consequence greatly influenced the messages which came through his mediums. The existence of this belief in Denmark and Sweden is an extraordinary example of the power of suggestion on mediums. Doubtless had the Anglo-American School of Spiritualism got to Scandinavia first a different result would have followed.

In Stockholm I found Spiritualism in high places. Count and Countess Breitholtz are two of the leading nobility and much respected and admired. During my stay with them as a guest I met several leading personalities in the country, all of whom were either convinced Spiritualists or extremely interested in the subject. The public meetings, which were always by ticket, were well-attended and I frequently gave demonstrations of clairvoyance and psychometry. The results were almost invariably good, notwithstanding that I had to work through interpreters. For the first time the daily Press was favourable and did justice to us.

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Some remarkable conversions were reported in England during the year, notably Mr. Dennis Bradley and Mr. Hannen Swaffer, editor of the well-known weekly journal, "The People." Dennis Bradley's book, "Towards the Stars" is not more remarkable than some experiences which have lately befallen him and his family, indicating that he himself is not inferior as a voice-medium to Valiantine. For the present his personal efforts are suspended, but may shortly be resumed. He is speaking along with Sir Arthur Conan Doyle and other notable public people at Queens Hall, London, shortly, when that great building will be filled to its utmost capacity. At this meeting Mr. Hannen Swaffer will deal with the communications alleged to have come through from his late chief, Lord Northcliffe.

Mr Hannen Swaffer is, I understand, a Spiritualist. I am acquainted with the different psychics through whom Lord Northcliffe has been working and they are to be congratulated on the excellent way in which they have responded, under trying circumstances, to the inspirations of that vigorous personality. It looks as if Northcliffe dead is going to be more influential than was Northcliffe living.

* * * *

The general movement has progressed well, several new churches having opened during the year. These buildings, erected by Spiritualist funds, are in every instance a credit to the cause and more, perhaps, than anything else assure us that Spiritualism has come to stay. I had the pleasure of declaring two of these buildings open, and their distance from each other reveals how wide is the territory covered and how general the progress made. One was in Edinburgh, Scotland, the other in Bournemouth, on the South coast of England.

The close of the year heralded in what I can only regard as a somewhat new feature in the establishment of the "Spiritualist Community" at County Hall, in the very centre of London. Sir Arthur Conan Doyle has been the principal mover in the matter, which is full of promise. The new element is to be found in the appointment of the Rev. G. Vale Owen as a kind of pastor to conduct the service on the first and third Sunday of each month. The tendency is to draw round him a body of people who are still appealed to by Church ceremony and who feel happier when worshipping under an ordained minister. This, no doubt, meets a real need and will serve to keep in the ranks some who otherwise would drift back to their Churches.

THE LITTLE DOG ANGEL.

High up in the courts of heaven to-day
A little dog angel awaits.
With the other angels she will not play,
But she sits alone at the gates;
"For I know that my master will come," says she,
"And when he comes he will call for me."

And her master, far, on the earth below,
As he sits in his easy chair,
Forgets sometimes, and he whistles low
For the dog that is not there.
And the little dog angel cocks her ears,
And dreams that her master's call she hears.

And I know when at length her master waits
Outside in the dark and cold,
For the hand of death to open the gates
That lead to those courts of gold,
The little dog angel's eager bark
Will comfort his soul in the shivering dark.

—NORAH M. HOLLAND.

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.

NOTES FROM AMERICA.

SPIRITUALISTIC AND OTHERWISE.

By B. M. GODSAL, San Diego, California.

It has been said that nature will come back though you drive it out with a fork. And what is true of nature as a whole is true also of religion, which is a part of human nature. The application of this rule may be observed in America where religion, expelled from the schools and colleges by a materialistic science, and crowded out of men's lives by prodigious industrial development, nevertheless keeps coming back.

The latest spiritual "come-back" takes the form of religious house-parties, which have been started in and around Boston, by Frank Buchman, who for a long time has devoted his life to Christian work. The religious house-party is attended by young men and women, chiefly college students, who stay over the week-end, and, when not otherwise amusing themselves, exchange freely their religious experiences and personal difficulties and confessional secrets.

One wonders whether a Spiritualist would be altogether welcome at a religious house-party. Possibly not. For religious discussions based upon nothng more substantial than history and legend usually consist of vague imaginings and pointless circumlocution. And when a man is engaged in beating about the bush he might not like to be told by a Spiritualist that he (the Spiritualist) had already tramped through that particular bush, and had flushed the game, and in fact had bagged it! Such an incident might seem to spoil sport, although Spiritualists themselves are well aware that while it is true that they have accounted for certain stock bugaboos still there is plenty of good metaphysical hunting ahead for everybody.

* * * *

William Brown, lately Bishop of Arkansas who, it will be remembered, was recently convicted of heresy, subsequently appealed his case; and the church's board of review, sitting at Cleveland, has just recommended his expulsion from the ministry —the sentence to be passed upon finally by the house of 130 bishops, meeting in New Orleans next September.

Judging by the excerpts taken by the daily papers from Bishop Brown's book, "Communism and Christianism," it would seem that there was no other course open for the church to adopt; for the bishop denied almost everything that the church stands for, and described his belief in matter as "atheistic rationalilsm." Without a doubt the worthy bishop belongs by rights to the great diocese that lies outside of all the churches; and if he will supplement his reading of Spencer and Haeckel by a course of Spiritualistic literature he may yet live to do better work in his new and unlimited diocese than he could ever have hoped to accomplish within the confines of the one from which he has just been ousted.

* * * *

The "Scientific American's" inconclusive investigation of "Margery" has brought on sequelæ that are both interesting and instructive. For the investigators are now on the defensive. In the February number Dr. W. F. Prince, replying to Dr. Crandon, makes a general denial of all that has been urged against him, and at the same time "disclaims any feeling of hostility or resentment which would prevent his giving the most fair attention to any further experiments with Margery which he might be permitted to share."

But surely "Margery" will not be so ill-advised as to submit her powers again to anyone so shy about admitting the possibility of the very thing he is supposed to be seeking. Dr. Prince's true mental attitude towards psychic phenomena is unconsciously shown by an expression he uses in his article in December's "Scientific American," entitled "Experiences which I cannot explain away." After describing certain phenomena of raps and noises the Doctor exclaims: "To crown all—shall I blush to confess it?—I saw the table lift on one side and come down with a bang."

Now, why should Dr. Prince think about blushing over a confession of his faith in this simple form of the phenomena which, as a member of the Staff of the American Society for Psychical Research, he has made it his business to study? Would he blush because somebody might think him credulous? Or would his blushes be on behalf of Nature—that she should indulge in phenomena not recognised by science? Archimedes, stepping into his bath, discovered a law in hydrostatics, but he did not blush to confess it; on the contrary, without waiting on conventionalism he ran naked through the streets to tell the world of his find—an example to all researchers who hang back in fear of supercilious ignorance. Let us hope that "Margery" will have a new set of investigators, and spare Dr. Prince's blushes, for he is certanly too sensitive to stand up alone for an unpopular truth.

IN THE HIGHER WORLD.

The whole environment of the two conditions is so different that it becomes impossible to conceive what the higher will be while subject to the influences of the lower. If you fail to understand what this difficulty really is, let me ask you to try to form some true conception of a life free from all thought of time, weariness or financial troubles; then go on to abstract the possibility of disappointment, frustrated hope, and ruined prospects; and still again freedom from scandal, misrepresentation and jealous intrigue. I might go on further simply with the negative aspects of this life, but these omissions, if you can realise what they mean, will be quite sufficient to indicate an event to be devoutly wished for. But when we consider that beyond these things come the positive features of the rest, the reunions, rewards, enlarged powers and other aspects on which the soul has so long meditated, with the "evermore" multitude of accessories which lie beyond all our anticipations, one has to give up and exclaim, "It is too high, I cannot attain to it!"—

From "The Life Elysian," by R. J. Lees, obtainable at the office of "The Harbinger of Light."

I particularly wish to emphasise the fact that these manifestations are almost invariably harmless, and when understood do not give the slightest cause for alarm. Many of them are simply attempts of friends or relations to greet us and to communicate the joyful news that they are no more dead than we are, but alive and happy.—Rev. Chas. L. Tweedale in "Man's Survival After Death."

NEW CATALOGUE OF BOOKS READY.

In response to numerous requests we have had a new and complete Catalogue printed of all Books stocked at the office of "The Harbinger of Light," and shall be pleased to forward a copy, post free, on application.

HINTS ON SELF-DEVELOPMENT.

UNFOLDMENT OF SPIRITUAL GIFTS.

By OCTAVIUS.

[II.]

I would like all readers to carefully read chapters 12, 13, 14 of the First Epistle of St. Paul to the Corinthians, if they wish to get the best understanding of this article.

When we come to our class for the unfoldment of spiritual gifts, we should come filled with love towards all our acquaintances, as well as towards our own relations. Divine love is the key with which to open the door to the unfoldment of our God-given gifts.

I would advise sitting in a good, general, closed circle first—that is a circle in which the membership is full. You will ask: "What constitutes a good circle?" A closed general circle should not consist of more than twenty members, and it is best to have equal numbers of men and women arranged alternately—in a horse-shoe shape will be found convenient, with the leader at the open end of the horse-shoe.

The leader should be clairvoyant; that is, should have the gift of discerning spirits. (See 1 Corinthians 12. 10) This is essential, as it enables the leader to discern the mental or psychic attitude of the students and to discover what kinds of spirit entities are attracted thereby, and to advise and teach them accordingly.

* * * *

The class leader must also be able to teach and answer the students' questions concisely, and must have an intelligent understanding of the laws underlying psychic phenomena, also the value of psychic and physical phenomena, and their place in spiritual unfoldment.

All phenomena may be classed as psychic, as we recognise them with our psychic or mental powers, whether they be of a physical nature—such as the lifting and moving of objects, the direct voice, apports—or the smelling of perfumes, etc. Psychic phenomena are mainly useful to demonstrate the fact that power to do things, to think, and act is not confined to our terrestrial span of life, which is spent as a tenant of a physical body, but continues after the change called death.

We must remember that spiritual gifts, which are God-given, carry responsibility and if we misuse them we are responsible for it. We should cherish such gifts and always use them honourably. Bearing this in mind, all students in the developing class, or circle, should be humble, earnest, loving in their attitude when approaching the All-loving Father God in their class, and regard it as a very sacred time.

* * * *

It is good to commence a circle with an inspiring hymn, followed by a prayer by the leader for God's blessing and guidance and protection for all present. Why I say "by the leader" in this kind of class is because the leader, being more developed than the students, should be able to send out a stronger thought-prayer and thus create, scientifically and naturally, a stronger link with the Divine. Very often we cut ourselves off from answer to our prayers through doubts and self-consciousness. A student is self-conscious very often in praying in front of the class at first. We need to attract a strong band of angelic teachers to our aid, therefore it is best to make a strong beginning.

Each member of the circle should sit in the same place every night, and the class should start punctually at the same hour, last about one-and-a-half hours, and close punctually. If we have the same place each time the angelic band who are sent to help us will be able to build up a strong spiritual, electrical or magnetic superstructure, which will help to unify our magnetic force with the spiritual power.

We should start punctually, for we should treat our angel friends and teachers with, at least, the same consideration as we show to our earthly teachers. And we should close punctually for the same reason.

* * * *

We should not sit for too long a period at a time, as the spiritual power, by a natural law, becomes exhausted or used up in developing us, and after it is used up we would become tired and exhausted if we continued sitting, which is unwise, and does harm instead of good. We should rise from our seats in class feeling quite comfortable and happy and refreshed when we leave to go home.

No one should be allowed to sit in a developing class if in bad health. A sick person, or one in indifferent health, should only attend a circle which is conducted for healing the sick, as they would retard the progress of the other members in a developing circle.

A closed circle should be kept closed for at least three months, if it is a general circle; for longer periods if it is a more advanced class.

* * * *

It is a wise plan for the leader to get the students to join in the Lord's Prayer at the end of the first prayer, then talk on some subject which is helpful to the development of the students for a quarter of an hour. A definite course of topics, drawn up according to the needs of the students, is a wise plan. This should be followed by practice in meditation, concentration, clairvoyance, clairaudience, transmission of thoughts, etc., according to the needs of the class and its progress.

The value of hygiene and deep breathing, in its relation to health and conditions for spiritual development, should be taught and thoroughly understood by all.

Time should be set apart at least once a month in which to answer questions.

The class should be closed with a prayer of blessing and thanks. Good singing is always helpful during the class.

Students should be taught the value of going apart to rest and pray daily at a regular time if only for a few minutes. It creates such a wondrous helpful link between us and our Father God.

* * * *

Now, we must remember that all are God's children, but not all have the same gifts, so we must not be envious if we find that some have remarkable spiritual gifts while many of us only belong to the great mediocrity or rank and file of God's army. Let us be content and quit ourselves like good soldiers in our everyday life by setting a kind and loving example to all and be thankful that some of our class-members have remarkable gifts.

The leader of a class should always keep a record of the progress of those who have decided spiritual gifts of certain kinds and should promote them from time to time to more advanced and smaller

classes, where they will have more attention, closer supervision, and stricter conditions, which will ensure more advanced and thorough progress in their particular form of spiritual gift.

I would recommend, from my experience, that all developing classes use light. General classes, soft white, pale pink or pale violet lights shaded to prevent all glare. Healing classes, blue or violet lights of a soft bright shade. Physical phenomena classes should always have a dark ruby-red light, as all other lights emit rays which have the effect of breaking up, or dissolving, ectoplasm, which plays such an important part in the production of physical phenomena.

THE SIMILARITY OF THE TWO WORLDS.

Concerning the substance of the communications received from the other side, perhaps the most difficult portion is the account given of the similarity of the conditions as described "over there" to the conditions existing on the earth; and it is asked: How can that be possible? I reply, in all probability **because of the identity of the observer.** I do not dogmatise on the point, but I conceive that in so far as people remain themselves, their power of interpretation will be similar to what it used to be here. Hence, in whatever way we interpret a material world here and now, so, in like manner, are we likely to interpret an ethereal world—through senses not altogether dissimilar in effect, however they differ in detail.

Surely the external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture, or any work of art. The thing in itself—whatever that may mean—can hardly be known to us. I admit it is a difficult proposition—but the evidence is fairly consistent on this point ever since Swedenborg—the next world is always represented as surprisingly like this; and though that obviously lends itself to scepticism, I expect it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this; or else as if we were all really in one world all the time, only they see the ethereal aspect of it and we see the material.

The clue to all this seems to depend on the similarity, or rather the identity, of the observer. A nerve centre interprets or presents to the mind each stimulus in the specific way to which it has become accustomed, whatever the real nature of the stimulus; a blow on the eye, or a pressure on the retina, is interpreted as light; irritation in the auditory nerve is interpreted as sound. So, it may be, we shall be unable to interpret things save in a more or less customary manner.

From "Raymond Revised," by Sir Oliver Lodge, obtainable at the office of "The Harbinger of Light."

In the course of a lecture before the Belfast Spiritualist Association, Mr W. G. Hibbins, B.Sc., of Sheffield University, said: "Spiritualism had thrown a flood of light upon phenomena relating to matter, mind and consciousness, by actually demonstrating that human consciousness could exist apart from physical brains: and apart from the evidence which Spiritualism gave they had no direct experimental evidence for the life after physical death."

The continued identity, interest and unbroken oneness of the departed with the remaining was a topic frequently insisted on among early Christian ministers; it was one reason of the rapid spread of Christianity.
MRS. HARRIET BEECHER STOWE (author of "Uncle Tom's Cabin").

FORGET TO WORRY!

If you find it difficult to throw off the worry habit, you should at least adopt a sentiment against it. You should think of it as being incompatible with your dignity. You should consider it as a kind of personal blight—one that really is not in keeping with the ideals of life which you hold. You should think of it as an indication that you had lost your self-control—that you had lost your mental poise.

Make it a rule to have a purpose in life and to adopt an ideal for the present day. Having some definite, constructive purpose to accomplish not only promotes mental poise by training the mind, but it prevents aimlessness, a cause of worry.

Worry usually arises from undue tension of the mind. Therefore it usually can be stopped by a period of deliberate relaxation of mind and body. A splendid way of doing this is by placing the body in such a position that one can physically relax, then a conscious effort should be made to relax the mind. . . .

The principle of "forgetting to worry" is largely employed in "psychology." If something gains the attention of the mind of one who worries, the normal mind has a chance to assert itself. If the mind is kept free from discord a sufficient length of time, the bad habit will be broken, and one will realise the benefits of his regained mental poise.

"Right Food—The Right Remedy," by Charles C. Froude, B.Sc.

THE FLUIDIC BODY.

The existence of this double or phantom of a living presence is established by innumerable facts and witnesses. It can disengage itself from its fleshly envelope during sleep, whether it be natural sleep or hypnotic, and so show itself at a distance. The cases of telepathy, the phenomena of duplication and of materialisation, the apparition of living people at points far from the spot where their bodies are lying, chronicled so many times by F. Myers, C. Flammarion, Professor Charles Richet, Dr. Darriex, Dr. Maxwell, and others, have established the fact beyond all question. The records of the Society for Psychical Research of London, collected by eminent English authorities, are rich in facts of this description.

The fluidic body is the true seat of our faculties and of our consciousness, and is that which the religious in all ages have called the soul. The soul is not a vague metaphysical entity, but rather a personal centre of force, and of life which is for ever contained within its subtle form. It pre-existed before our birth, and death has no effect upon it. It finds itself on the other side of the tomb with all its intellectual and moral acquisitions still intact. Its destiny is to pursue across time and space its evolution towards ever higher states, always growing brighter in the light of justice, truth and personal beauty. The entity reaps in its psychic state the fruits of all the labours, the sacrifices, and the griefs of its successive existences.

From "The Mystery of Joan of Arc," by Leon Denis. (Translated by Sir Arthur Conan Doyle). obtainable at the office of "The Harbinger of Light."

There would come a time when psychic gifts would once again be placed where Jesus and St. Paul placed them, and that would be very near the head of the list.—Rev. C. Drayton Thomas.

We should imagine that every parent feels interested in what becomes of little children when they die and how they fare in the life beyond. "Heaven's Fairyland" tells you all about it. Foreword by the Rev. G. Vale Owen.

THE LAND OF FAERY.

ANCIENT BELIEFS AND MODERN FACTS.

Fairies and fairy lore hold pride of place in the fancies of early youth, and feature in the folk lore of most primitive races. Though not admitted, their quaint and evanescent qualities make a general appeal, and hearts, unaccustomed to emotion, have often been deeply touched when viewing the unfoldment of some drama of to-day—by the skilful portrayal of these charming visitors from "lands forlorn," disporting with airy grace amongst the flowery glades of painted landscapes. For a brief period, while enchantment holds sway, no misgiving is entertained of their beneficent influence on the multitudinous affairs of men. Perchance, something of the glamour of the passing hour may be recalled, to gild to remembered glitter the moments of leisure not always wisely employed, and induce the re-perusal of the prose and poetry enriched by the so-called fables of an older time.

The gracious figures, mischievous sprites and quaint hobgoblins that adorn the pages of favorite authors endear themselves to unspoilt taste and become imbued by eager interest with factitious life. In Shakespearean dramas their activities contrast with the gloom and tragedy of mortal life. Take Ariel's song in the "Tempest":

Where the bee sucks, there suck I;
In a cowslip's bell I lie;
There I crouch when owls do cry,
On the bat's back I do fly
After summer merrily.
Merrily, merrily shall I live now
Under the blossom that hangs on the bough.

and Oberon's request in the exquisite poetry of a "Midsummer Night's Dream":

I pray thee, give it me,
I know a bank where the wild thyme blows,
Where ox-lips and the nodding violet grows;
Quite over-canopied with luscious woodbine,
With sweet musk roses, and with eglantine.

And how dainty is Queen Mab:

She comes
In shape no bigger than an agate stone
On the forefinger of an alderman,
Drawn with a team of little Atomies
Athwart men's noses as they lie asleep.
Her wagon spokes made of long spinners legs;
The cover, of the wings of grasshoppers;
The traces, of the smallest spider's web;
The collars, of the moonshine's watery beams;
Her whip of crickets bone; the lash of film;
Her waggoner, a small grey-coated gnat,
Not half so big as a round little worm
Pricked from the lazy fingers of a maid;
Her chariot is an empty hazel nut,
Made by the joiner squirrel, or old grub,
Time out of mind the fairies' coach-makers.

* * * *

Irish legends teem with anecdotes of the little people. The leprechaun and the gnome of the bog and dale, have their prototypes in the faun, dryad and naiad of classical Greece. According to theosophic view, the function of the nature spirit of woodland and meadow is, in connection with vegetation, generally to supply the vital link between the stimulating energy of the sun and the raw material of the form; but it is chiefly in the field of romance that their appearances hold the imagination, and the immortal book of "The Thousand Nights and a Night," so ably translated by Sir Richard Burton—wherein Jinn and Ifrit mingle with Caliph and Wazir as a matter of course, and the spiritual and supernatural are as common as the material and natural—is a mine of information to all students of the mystical.

Speculations regarding their existence have been brought to the fore in recent times by the adventures of two little girls of Cottingley, Yorkshire, a full account of which appeared in the "Strand Magazine" from the pen of Sir Arthur Conan Doyle. Whatever the explanation the photographs were very striking, showing the girls in sylvan surroundings, with the quaint little creatures in traditional regalia hovering in various attitudes nearby. The controversy that ensued makes very entertaining reading, quite a number of otherwise prosaic people vouching for their reality, and others, just as firmly, denouncing the whole matter. Some, taking a moderate course, believed they were thought forms—emanations of the young minds which imagined them into existence.

* * * *

Sir John Sinclair in his "Statistical account of Scotland" says:

> A belief in fairies prevailed very much in the Highlands of old; nor at this day is it quite obliterated. A small conical hill, called Sien, was assigned them for a dwelling, from which melodious music was frequently heard, and gleams of light seen on dark nights.

The following description is from an old legend:

> In the autumnal season, when the moon shines from a serene sky, often is the way-faring traveller arrested by the music of the hills, more melodious than the strains of Orpheus. Often struck with a more solemn scene, he beholds the visionary hunters engaged in the chase, and pursuing the deer of the clouds, while the hollow rocks in long-sounding echoes reverberate their cries. There are several now living who assert that they have seen and heard this aeriel hunting, and they have been suddenly surrounded by visionary forms and assailed by a multitude of voices.

Much of modern revelation is a re-discovery of ancient truths wrapped in an outworn symbology, and now, with the garb of modern connotation, blazoned to the world as entirely new.

If the time is not yet ripe for the permanent reappearance of elves and pixies, nevertheless the elasticity which the pre-occupation of the mind with such subjects denoted may be happily encouraged as an antidote to the hard matter-of-factness so chilling to warmer hearts. The myth and legend dismissed as crude superstition must have had some basis of fact, for the imagination can only re-assemble, not create, from its acquired store of knowledge. Modern research having reached an impasse in the domain of external things, is now seeking inward for explanations which have eluded, and alike physics and psychology foundations are shaken by the knowledge that causation has its roots in a real, though invisible, world.

* * * *

A recent book—"Eyeless Sight"—has shown that vision is not entirely dependent on the vibrations of the optic nerve—that, by repeated effort, cognizance is effected, with the eyes bandaged, through minute surface glands, or ocelles. This is but a step to Clairvoyance, to which it seems closely akin. Science is ever nearing the border of that strange region termed the Occult, and many of her pronouncements were anticipated by the alchemists of medieval times who, for fear of persecution, covered facts of real value with camouflage of quaint signs and curious phraseology. Her most recent and world-astounding declaration is:

> Nothing exists but electricity in the form of inconceivably small discrete particles, or bodies, called corpuscles. Our minds, our very thoughts, conscious and subconscious, are flows of corpuscles. Radium sends out flows of corpuscles, and so do cells in the

brain. Positively thoughts are as real as these corpuscles.

Thus is confirmed the old dictum that "thoughts are things." Add to this the detailed and vivid happenings of dream-life, and there should be no difficulty in grasping the reality of an unseen empire, like unto the one we know, but infinitely grander and without earth's limitations, from which all our inspirations come. Is not this vastly better than the idea of a mechanical universe, wound up like a watch and forever traversing the same tracks? The exploration of the realm of the mind is yet in its infancy, but when the discoveries of some modern Columbus of psychology have made a little of its glory known, it will be seen as the shore of a vast sea of spirit life, containing gradations varying in their manifestation from sylph to angel, and the light that never was on sea or land will make comprehensible mysteries, even to the inclusion of fairies, that now appear insoluble and remote.

NO MORE WAR!

Hope lives anew! Faith rises up
With eyes star-lit and shining,
Once more she lifts the "Loving-cup,"
Round which, with hands entwining,
The peoples of the Earth agree
That world-wide Brotherhood **shall** be!

Our eyes have long been dimmed with tears,
Our hearts 'neath hate grown hardened,
Our minds, deep nurtured by our fears,
Have slain Life's trust unpardoned:
While Faith and the White Christ have stood
And proffered, vainly, Love—as Good.

We've cursed Earth's woe, yet, self-betrayed,
Have ever doubled sorrow
By the wild wars that we have made;
By the wild hate we borrow
At some mad leader's made decree,
To fill our lives with tragedy.

We've devastated, far and wide,
Earth's beautiful dominions:
We've slain our fellows, and in pride
Have crowned Satanic minions
Who urged us to this devil's work,
N'eath which our own disasters lurk.

But now we wake to sanity,
Rise up, demand together
That this mad carnage cease to be,
That love unloose the tether
Which binds us slaves from age to age,
By wars we on our fellows wage.

We'll war no more!
No gladder sound
Has echoed down Time's channels,
Or rung the Universe around.
For, lo! its aim empanels
The noblest goal that we can win;
There Brotherhood shall enter in.

So Faith and the White Christ arise
From their long crucifying,
With Hope's star-splendour in their eyes,
And Love which is undying.
Life, linking hands with them, leads on,
To Love's new headland they have gone:
Dare we delay 'till that be won?

IRVEN.

We can recommend a little book entitled "Silhouettes of Spirit Life. Being Tales from "The Traveller's Rest,'" compiled by "Amicus." states "Light." It is a pleasant story, of a pastoral type, of life on the other side and some knowledge of its source enables us to accept the authenticity of the message.

Dr. Annie Besant celebrated her seventy-seventh birthday on October 1st. Referring to the event in its editorial columns "Theosophy" states: "At seventy-seven she is more vital, more capable of strenuous work, more untiring, younger in every way than the rest of us."

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

During the past two months the V.A.S. platform has been occupied by Mr McLeod-Craig, of Sydney, who gave fine lectures which were appreciated by all present. Dr. Kozminsky delivered a particularly able and interesting address on Sunday evening and many students expressed a wish that he would again favor our platform, Dr. Moore also contributed a splendid lecture, and Mrs Alderwick gave a beautiful spiritual address during the month. Mr Bloomfield resumed the platform after four weeks' holiday.

The Mediums' Meeting held on alternate Sunday afternoons are well attended, Mrs Bryning and Mrs Alderwick conducted same during Mr Bloomfield's absence. The following Psychics did splendid work during the term: Mesdames Bryning, Alderwick, Divers, Seaton, Duncan, Doutch, Misses Bracken and Pullin, Messrs E. O. Jones, Windlow, Morrison, Semmens, Dowell, McLeod-Craig, Windlow, and may visiting psychics.

The Sunday afternoon class under Mr Semmens is doing well, and the Thursday night Developing Class, led by Mrs Bryning, works in great harmony and has good results. Mrs Alderwick conducts a private class for the benefit of our church fund which substantially helps our finances.

The annual picnic was held at Warrendyte; over one hundred participated in the outing, and most of the members were taken by large White Motor coaches. The Sports Committee were Messrs Maygar, Dowsing, Nedwell, Roy Bloomfield, Webster and Glee. A fine photo was taken and copies are on sale at the V.A.S. rooms at 2/6 each. The ladies' races were won by Mrs Webster, Mrs Roy Bloomfield, Miss Doutch, Miss Duncan and Miss Nedwell; the gentlemens' names are not to hand from the recorder. A most enjoyable day was spent in sports and games; Mrs Bloomfield supplied free milk and hot water and everybody arrived home safely. We regret Mr Wilson met with an accident to his leg but trust it will soon be right again.

The socials arranged by the V.A.S. Social Committee have resumed and are enjoyable. A Chinese Social is to take place next month; the date will be advertised in Saturday's papers, and the Committee trust as many as possible will dress in costume so as to make it a great success. The Ladies' Committee is doing splendid work with the catering for socials and teas; Mesdames Birt, Hoskins, Searle senr., Searle junr., Bloomfield, Holman, Jowett junr., Vaughan, Harvey, Maygar, Nedwell, Oataway and Miss Jowett, have responded to the call splendidly. Mrs Hoskins and Mr Nedwell our organists are always at their post. The stewards, Messrs Webster, Addis, Jowett, Diggins, Maygar, Searle and Richard, are all filling their posts well.

We trust all members will make an effort to keep our meetings well attended. The "Harbinger" sales are at high water mark and the literary standard of our journal is excellent, and is much appreciated by all who read it.

M. J. BLOOMFIELD, Hon. Sec.

SPIRITUALIST OCCULT LODGE.

Since re-opening, our church has made splendid progress and we are very pleased at the success of our new venture in starting evening meetings. There has been a marked increase of attendances, and at the last few services our seating accommodation has been taxed to the utmost. Splendid work has been done by the helpers, and inspired addresses have been delivered from our platform by our President (Mrs Hanger) Mr Francis, H. Drake, and Mrs Polis.

We held a most enjoyable social on February 28th, had a "full house," and music, dancing and cards were much enjoyed. We were also favoured with a Dickens' recital by Mr Stanley Brookes and we hope to many times have the pleasure of hearing him again. It was pleasing to see so many friends from other Societies. Our next, all being well, will be held on April 4th.

Greetings to kindred Societies, our worthy Editor and the Staff of the "Harbinger of Light."

E. MARSHALL, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The following officers were elected to positions on the Committee for the ensuing six months: President, Mrs Bell-Jarvis; Vice-President, Mr Otto Waschatz; Secretary, Mr C. Chatfield; Treasurer, Mrs G. Gardiner; Librarian, Mrs R. Callin; Assistant Librarian, Miss M. Turnbull; Watchman, Mr G. Stevens; Guard to assist Watchman, Mr F. Lynch; Guardian, Mrs Martin, Mrs Gardiner, Miss Develin, (permanent positions); Trustees: Mr W. H. Lumley, Mrs J. Mann, Mrs R. Waschatz; Professional Auditors, Messrs Pyke & Cuthbertson.

On the 8th February, Mr Crisp was the exponent at the morning session, and at the evening meeting a welcome was extended to Mr Philps, a visitor from the South African Spiritualists Union. Mrs Bell-Jarvis delivered the address entitled "The Aim of Spiritualism." On the 15th, Mrs Suffolk delivered an uplifting address entitled "Universal Love," "Revelations" was the title of the inspiring address delivered by our President, at the evening service. On the 22nd, the Lyceum held its monthly Recitation Sunday, recitations being rendered by the children, and at the evening service Mrs Bell-Jarvis instructed us on "Practical Psychology."

The 1st March, being the first Sunday in the new session, the newly elected President (Mrs Bell-Jarvis) inaugurated the new session, speaking on the "Aims of the Lyceum," and in the evening she lectured on "The Spirit of the Age." On the 8th, at the morning session Mr C. Chatfield delivered an address on "Number Thirteen." In the discussion which followed many different views were expressed, but the majority agreed that Number Thirteen was lucky for some, but unlucky for others. Miss G. Gardiner delivered the address at the evening service "The Straight Pathway" being the title.

We wish to thank the following mediums who hape so willingly given their services free of charge, at our Sunday afternoon Mediums Symposium: Mesdames Martin, Peach, Alderwick, Browning, Doutch, Bowden, Misses Develin, Stivey, Messrs Ashwin, Walsh, Stint and Beggs.

G. M. GARDINER, Recorder.

MALVERN SPIRITUALIST TEMPLE.

We celebated our second anniversary on March 1st and the event passed off successfully. At the afternoon service a fluent address was delivered by Mr Deacon, and Mr Miller, assisted by Mesdames Allen and McMurran, gave a number of very satisfactory messages.

The evening service was of a special musical character, the Melbourne Orchestra, under the baton of Mr W. J. Conyers, contributing several selections and accompanying in the general singing. The effect nautrally added greatly to the enjoyment of the proceedings, and the performances of the orchestra were much appreciated.

After an inspiring Invocation by Mrs Allen, Miss Codling delivered an earnest and eloquent address, full of potent truth and ringing with sincerity, and embracing a telling appeal for support of the workers in the cause. Mr Miller also spoke with great fervour and expressed sanguine hopes of the building of a new church which would be one of the best in Melbourne. Mr Deacon also gave a further address complimenting the members on such a successful anniversary and congratulating Mr Miller on having such a large following. Miss Middleton sang "O Divine Redeemer" with much sweetness and tender expression, and in every way the whole service was a great success.

We heartily thank those who contributed the beautiful flowers which decorated the platform and those who helped in any other way to make the anniversary such a gratifying success.

Greetings to the Editor of "The Harbinger of Light" and earnest wishes for a larger circulation of our gallant journal.

J. McMURRAN, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our Sunday services continue to have increasing audiences. On March 1st we held our fourteenth Anniversary; splendid audiences attended each service, and our Leader, Mrs Morrell, was ably assisted by the President and Treasurer of the United Spiritualist Council (Messrs McLeod-Craig and Oates) also by our well beloved Vice-President, Mr Alex Cooper. Just at the close of the service Mrs Morrell was presented with two beautiful rose bowls from the Church members, and with an elegant basket of choice flowers from the Lyceum.

Our genial Secretary, Mr J. K. Bennetts, after over ten years' faithful and self-denying service, has been compelled to resign office, to the genuine regret of every member. We have been particularly fortunate in regard to secretaries, having had only two in the course of 14 years, viz. Mr J. Gibson, and Mr Bennetts, both splendid men and unselfish workers. Our new secretary, Mrs J. H. Hand, has been a member of our church from the commencement and is full of energy and enthusiasm, and has already enrolled a considerable number of fresh members.

W. D. MORRELL, Recorder.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

On February 4th the Speaker's Class held a Social evening and Sale of Gifts to finalise the Organ Fund. A most enjoyable evening was spent, and the fund benefited very considerably.

Our monthly At Home was held on Saturday, February 21st, at which both Mr McLeod-Craig and Mrs Kitty Hayes spoke eulogistically of the excellent work done by the guests, Mesdames Briggs and Kniland, and their long association with the Society. Musical items were efficiently and enjoyably rendered by the Misses Briggs and Cole, and Mr Edletan again delighted us with his recitations.

On Sunday, February 8th, we made a departure from our usual afternoon service, by inaugurating a special Mediums' meeting, which proved to be an overwhelming success, and. we shall endeavour to retain this as an established weekly meeting. On Sunday, February 28th we held our ninth Anniversary Service of occupation of these rooms. Mrs Redfern (who was our first Leader) Mrs Twelvetree and Mrs Hopkins each spoke. There were only a few of the first members present; some have passed to the higher life and others have got out of touch with the Society.

We have to thank the following speakers who have so ably given their services during the month, Mesdames Redfern, Hopkins, Twelvetree, Hayes, Pybus and Levorna, Mr and Mrs Cohen, Messrs Kirk and Bert Johns.

G. TUBB, Hon. Secretary.

SOUTH AUSTRALIA.

THE SOUTH AUSTRALIAN ASSOCIATION OF OCCULTS AND SPIRITUALISTS (Incorporated).

During the past month the following members were successful in passing the Testifying Council and are to be registered as permanent Directors of Phenomena: Bro. E. W. Lowe, Bro. R. S. Brown, and Bro. Walter Blake. To be Director of Spiritual Instruction, Bro. W. E. Brocksoggs, M.A.,; Chairman of Testifying Council, Bro. P. W. Temby. Grand Organist, Sister Elka Nikola. Grand Marshalls, Sister Davis and Lefevre. Grand Treasurer, Sister O. A. Phillips (Trustee and co-founder).

Bro. E. W. Lowe is well known in Adelaide in Spiritualistic circles. He has occupied the platform for the Order of Light as a speaker and was also secretary, demonstrator and speaker for St. John's Spiritual Church, being at one time a trustee. He also lectures for the New Thought movement. Bro. W. E. Brocksoggs, M.A., graduated through the Cambridge University, England, and has travelled extensively. Bro. R. S. Brown is a demonstrator of mesmeric force and of clairvoyance; he is also well known as a demonstrator of legerdemain, and is quick to discern the slightest intention to deceive. Bro. P. W. Temby has been interested in Spiritualism both in Australia and England for a number of years. Sister Elka Nikola, N.D., D.C., is a well-known worker in the psychic and healing field. She is a fellow of Kerner College of Herbal Medicines, England, and a Doctor of Naturopathy of the National School of Naturopathy, Iowa, U.S.A. Sister Davis and Sister Lefevre are ardent and earnest propogandists in the cause of Spiritualism. Sister C. Gould, a demonstrator of note was requested by the Rev. Lily Lingwood-Smith to help on the platform during her absence. She is also the leader of a healing class at Mrs Atkinson's.

WALTER BLAKE, President.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The month of February, though usually a slack time, has been marked by continued good attendances at both services and classes. The Speaker, Mr R. A. Webb, has dealt with a varied list of subjects at the Sunday and Thursday evening meetings; namely, "Ectoplasm; A Modern Marvel," "Some Little-known Phases of Mediumship"; "The Pathmakers," "Talks With The Dead"; "Do The Democracy Require Religion"; "The Righteous Men in the Fiery Furnace," and "Spiritism and Spiritualism."

The usual Wednesday afternoon meetings of the Ladies' Guild have been held, and the ladies are busy sewing, etc., for the proposed sale of work.

The serious outbreak in New Zealand of infantile paralysis has, unfortunately, necessitated the closing of our Lyceum.

On Sunday evening, February 8th, we had a visit from Mr. Mofflin of New Plymouth. Though of the venerable age of 85, he spoke from our rostrum with remarkable power and eloquence.

The splendid literary and spiritual matter supplied by "The Harbinger of Light" is much appreciated by the readers in our congregations.

GEO. BODELL, Hon. Sec.

DUNEDIN SPIRITUALIST SOCIETY.

We have opened the new year under exceptionally good conditions, due to the fact that we were fortunate in securing the services of such a fine lecturer and medium as Miss Molly Cole, from Sydney. Miss Cole has had large gatherings at all her meetings and there is no sign of interest waning. Her trance addresses are giving the people much food for thought and her demonstrating ability reaches a very high standard. In all her work Miss Cole is ably assisted by her friend and companion, Mrs M. Wilson, who sings each Sunday and adds greatly to the brightness of our Sunday meetings. Church matters generally are in a satisfactory condition and all are co-operating to make Miss Cole's stay a record one.

ROBERT McCONNELL, Hon. Sec.

TO RECORDERS.

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

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

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.

T. M. H. (Watchem): Thanks for suggestion, which we are adopting.

A. C. B. F. (Kew): Gratified to hear of your appreciation of this journal. The more you study the phenomena and teachings of Spiritualism the more convinced will you probably become that "there must be something in it after all!"

J. S. (Melbourne): Your experiences certainly point to spirit guidance, and as you were given your mother's name, possibly it is she who is directing your steps. You may hear something more definite from her at a later stage. It would hardly be fair to the author to give lengthly extracts from his little book, especially as the price is only 2/6.

C. J. R. (Meneindee): Thank you for submitting contribution. We may use it in a later issue.

A THRILLING LOVE SCENE.

Relating some of his psychic experiences, Mr. Dennis Bradley, author of "Towards the Stars," writes:

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