THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

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Reply to Professor McNeile.

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The Harbinger of Light.

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

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The Editorial Chair.

Professor McNeile and Life After Death.

During the past month a series of lectures was delivered in St. Paul's Cathedral, Melbourne, on "Life After Death," by the Rev. Professor A. H. McNeile, Regius Professor of Divinity in the University of Dublin. The very nature of the subject necessitated reference to Spiritualism and its phenomena, and although the rev. gentleman could not claim to have had any personal experience as an investigator he, nevertheless, had no hesitation in declaring that the case for the Spiritualists had not been proved. He, however, was generous enough to admit that "scientific investigation into all the possibilities of Spiritualism was right and good, and would have to continue for a long time to come," but went on to say that "to accept any of these possibilities at present as proved would be ridiculous." Seeing that the evidence provided by what is known as Modern Spiritualism has been accumulating in ever-increasing volume for the past seventy-seven years, and that millions to-day in all parts of the world—including many of the most brilliant scientific minds of the age— have accepted it as conclusive, it would be interesting to know how much longer we ought to wait before it could reasonably be considered that finality had been reached.

* * * *

The argument of Professor McNeile pre-supposes that he is fully informed of the mass of evidence already available and therefore is in a position to say that it is insufficient. But is he? Can any man be so informed if he is limited to his general reading on the subject and has not himself been an investigator for a number of years? Is it not a case of "seek and ye shall find?" To seek means personal inquiry, and it is only to those who personally seek, or knock, that the spiritual door is opened. It is only because many of our greatest minds in the realms of Science, Literature, Art and Religion have knocked—and knocked hard for periods varying from ten to thirty years—that the light they sought has been vouchsafed. They would never have reached their present state of spiritual illumination without personal effort. They were, for the most part, dense Materialists at the outset of their inquiries and yet to-day, by virtue of much searching and the most exacting experimentation, we find them infinitely more assured of a future life than many of those who preach this doctrine in the churches! Crookes, Wallace, Lodge, Barrett, Flammarion, Zollner, and Lombroso are only a few of the scientific luminaries who have declared that the spiritual world has been discovered and converse with its denizens conclusively demonstrated. They all, in short, agree with the dictum of Alfred Russel Wallace:

> **Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other Sciences;** and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. This being the state of the case as regards evidence and proof, we are fully justified in taking the facts (and with them the Spiritual theory as the only tenable one) as being **fully established.**

But this is not sufficient to satisfy Professor McNeile. We can quite understand that. It was not sufficient to satisfy the writer of these lines at the outset of his Spiritualistic career. It certainly stimulated very serious thought—as it has doubtless done with our ecclesiastical critic—but failed to carry absolute conviction that **proof** of survival had been incontestably reached. There was still something more needed, and that was the vital and crucial test of personal experience. It was only after this stage had been attained that we fully realised that the stupendous assertions of these intellectual giants were, beyond all doubt, as true as the astronomical fact that the earth revolves around the sun.

* * * *

It is just here that we might, with the fullest respect, remark of Professor McNeile: "One thing thou lackest!" That is—the conviction that can come alone along the line of personal investigation. He is to-day where Thomas was prior to being confronted with the objective evidence which the sceptical trend of his mind required. That evidence is available in abundance—even to full-form materialisations—and if the Professor would only "seek" in this direction he would probably "find" that the emphatic declarations of investigating scientists were not so "ridiculous" after all! He will, apparently, never be convinced by anything he may read. But even assuming he determined to investigate, and discovered that survival was finally proved, he would not regard it as of any special import. At least, this is what we gather from a certain section of his lectures in which he dealt with the inferior quality of many of the messages alleged to come from the Beyond and "the reason given, that communication could be held only with spirits that were still close to the earth, and also that the spirits found communication very difficult and could not express the deeper and more spiritual aspects of their life":

> He was not denying that this might be so, but, if it were, of what possible value could the communications be, **except as proof that human beings survived,** which proof Christians, at least, did not need.

On reading that extract we could scarcely believe our eyes—"Except as proof that human beings survived." Is that, then, such a trifling matter as to be dismissed with an airy wave of the hand? Why, it is the very thing that would bring the citadel of Materialism tumbling about the ears of its defenders and thus rid the Church of its most powerful and deadly enemy! Is that of no "possible value?" It would, moreover, once and for all, remove the principal weakness of the Church—the fact that it

has no **proof** that there is a spiritual world at all! As Canon Adderley, of London, frankly put it:

> The Church can only **assume** that there is another world. It does not **know.** It has remained for Science to provide the **proof,** and yet, notwithstanding all the evidence adduced, the Church still prefers to cling to mere **"assumption."** The results of the investigations of the Psychical Research Society, however, are beginning to force themselves upon the minds of some of the more intellectual and spiritually-aspiring among the clergy.

* * * *

"Christians" who do not require this proof are to be congratulated. They are spared all the conflicting doubts and sometimes mental anguish of those sincere and earnest souls who are so constituted that nothing short of absolute proof can satisfy the craving of their nature. But the Church ought not to be so much concerned about the "Christians"—they are, presumably, safe!—as about the overwhelming multitude of "outsiders" who are hungering for definite **knowledge** as to what really happens at death. "If a man die shall he live again?" That is the problem that is distracting millions of thoughtful men and women to-day, and the uncertainty which the question implies fills their lives with gloom and induces countless numbers to contemplate the inevitable end with abject fear. Is it a matter of no concern that that problem has been solved? And even if it is argued that it has not been solved, are "Christians" justified in belittling the efforts of those who are endeavouring to solve it, by treating the proof of survival as a very secondary matter, simply because they themselves do not require such evidence? Ought they not rather to be less concerned about themselves and think more of the spiritual requirements of "the other man?" That, at all events, is the attitude of the true Spiritualist.

* * * *

And, after all, is it quite correct to say that all those whom the Professor classifies as "Christians"—meaning, presumably, those who are within the pale of the Church—do not need proof of survival? What about the experiences of the Church during the Great War? Did it not find, in innumerable instances, that it was unable to afford any real consolation to lacerated hearts and despondent souls? And was not this because it could not say with a certainty born of **knowledge** what had become of the departed hero? The utmost comfort it could afford was the unsubstantiated assurance that the loved one was safe in God's keeping and that all was well. But, alas, all such assurances were as so much chaff "well meant for grain" to these distracted "Christians." They cried for bread and were offered a stone, and in their extremity thousands of them turned to Spiritualism and found relief. Their professed beliefs, reiterated Sunday after Sunday, failed to stand the crucial test, and in contradistinction to the statement of our reverend critic, their attitude made it abundantly manifest that they did, in a very real and heartfelt sense, need the **proof** of survival!

* * * *

Professor McNeile was equally unfortunate in his reference to Spiritualism as a cause of lunacy. "It had been proved to the hilt," he said, "that Spiritualism was attended with grave danger. Many brain and nerve experts, some of them in charge of lunatic asylums, had vied with each other in the strength of their testimony." If this be so, the official records ought to show it. But what do we find? To obviate being considered biassed in the matter we will allow the Rev. Charles L. Tweedale, F.R.A.S., Vicar of Weston, England; author of the voluminous and impressive work, "Man's Survival After Death," and a clergyman, moreover, of the very Church to which Professor McNeile belongs, to reply:

> **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 insane 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."**

* * * *

We thought this lunacy bogey had long ago died a natural death and are somewhat surprised that Professor McNeile should have been indiscreet enough to revive it. It would be much more interesting if the Professor could give us an approximate estimate of the number saved from mental derangement during the Great War years owing to their familiarity with the truths of Spiritualism! Time after time we have been assured by bereaved parents that they would have gone mad or committed suicide during that period had it not been for the consolation imparted by a knowledge of the truths for which this journal stands. And our experience in this respect is not exceptional. Our literary colleagues in Great Britain tell the same tale, and all the acknowledged leaders of the movement in various parts of the world likewise know of many similar cases. Spiritualism, then, has been a saviour from, rather than a producer of, lunacy. And that is exactly what one might expect from the cheering and inspiring nature of its teachings!

We now leave Professor McNeile to further reflect on his disparaging dictum that the establishment of communication with those within the Veil was of no possible value, "except as proof that human beings survived," and to ponder well the telling words of the late Archdeacon Wilberforce:

> **The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of Scripture concerning it.**

Wayside Notes.

The Antiquity of Spiritualism.

For the information of those who have not hitherto devoted much attention to this profoundly interesting subject, it may be as well to explain that Spiritualism is not a thing of yesterday. It is, on the other hand, as old as mankind itself, and its teachings are hoary with antiquity. Thousands of years ago it pervaded the religions of Greece and Rome, of Assyria, Phœnicia, Persia, India, Egypt and China; both the Hebrew and Christian Scriptures abound in its phenomena, and in every savage

race we find the prevailing belief in the survival and return of the spirit to earth.

Zoroaster, the Persian seer and one of the great reformers of Asiatic religion, proclaimed the existence of good and evil spirits who, occasionally, he said, revealed themselves to human beings; the Hebrews evoked spirits with the aid of certain formulæ, of which the principles were consecrated by the Talmud; all the Prophets possessed mediumistic gifts and were known as Seers; Porphyry, a Greek Philosopher of the Neo-Platonic School, says that "spirits are invisible; nevertheless they reveal themselves sometimes in visible form"; Plato taught the same thing; Socrates, being clairvoyant and clairaudient both saw and heard his guardian spirit; whilst Pindar, Plutarch, Plotinous and Philo the Jew, were avowedly of a similar belief; the Romans believed that every human being is accompanied by a guardian spirit from the moment of his birth, and Cicero declared the air to be "full of immortal spirits," adding that "they knew and taught many things unknown to mortals."

Both the Old and New Testaments abound with instances of psychical phenomena exactly corresponding with those being witnessed to-day, and it is, of course, common knowledge that the Fathers of the early Christian Church knew all about these wonders. During the dark interval of the Middle Ages, however, spirituality was almost crushed out of existence; the most hideous religious wars supervened, and all the mediums were sent to the stake as "witches" or "wizards." The movement, therefore, received a tremendous set-back, but in later years it recovered by spasmodic outbursts, and in the year 1848 Modern Spiritualism came into active life in an obscure township in the State of New York. It spread like wildfire throughout the country, and during the succeeding 50 years made marvellous progress in every nation in Europe. To-day it commands the attention of the intellect of the world, and seems destined to eventually cover the earth as the waters cover the sea.

The Voices at Mr. Bradley's Seances.

Great interest has been aroused in the minds of many of our readers in the records of the impressive and convincing Direct-Voice seances held at his English home by Mr. Dennis Bradley with the wonderful medium, George Valiantine, with whom the author of "Towards the Stars" became acquainted during a visit to America. They will, therefore doubtless read with renewed pleasure the further details related elsewhere in this issue.

Since these were set in type we have learned that at a subsequent sitting Mr Bradley and Mr Hannen Swaffer—the distinguished London journalist who is co-operating with his literary confrere—stood outside the room and listened to the spirit voices "in order to destroy the anti-Spiritualist argument that, in seance rooms, the sitters are hypnotised and **think** they hear the voices."

This argument, of course, appears very silly to those who have persoanlly investigated the phenomenon. But it is just as well to listen to it—and rebut it. If it is to be accepted as a serious explanation of the marvel, what are we to think of the declaration of Mr. Edward C. Randall, the New York barrister, an investigator of this particular form of psychic phenomena for over twenty years, and author of "The Dead Have Never Died" and "Frontiers of the After Life?" who tells us that on certain special occasions the voices were so loud as to arrest the attention of passers-by on the footpath? Were these pedestrians also hypnotised? And did they only **think** they heard the voices? The suggestion is really too ludicrous to merit serious treatment.

Then, again, what about the voices heard at Dr. Crawford's seances in Belfast? He tells us in his "Experiments in Psychical Science" that he succeeded in registering the voices on a phonograph. A blank record was put on the machine, which was then set in motion and the control sang three verses into the instrument and at the end of each verse interjected remarks, such as "How's that?" etc. "I tried the record," states Dr. Crawford, "and found the voice satisfactorily recorded." He then put another blank record on the phonograph, and the control, at his request, this time spoke into the horn of the machine, instead of singing, "and again the voice was recorded."

Do not these experiments clearly demonstrate that the voices could not have been the product of hallucination—that Dr. Crawford did not merely **think** he heard them, but that they were actual sounds such as are produced by the ordinary human voice? Otherwise, how could they have been registered on the machine?

A Scientist on Psychic Photography.

Psychic photography bids fair to hold the field in research work for some years to come. It is receiving increasing attention in Great Britain and can no longer be dismissed as the heartless wickedness of fraudulent operators. It is only because it is possible to, in some degree, produce a "faked" representation of genuine super-normal results that popular prejudice has been aroused against this wonderful phase of psychic phenomena. But that prejudice is now being lived down. The evidence in support of the "real thing" has become so abundant and so convincing that expert investigators, who have for many years experimented in this direction and applied the most exacting of test conditions, are convinced that incontestably honest results have frequently been obtained.

Those scientists,, however, who have investigated almost every other form of psychic manifestation, have hitherto held aloof from this particular aspect of the super-normal. Perhaps they have had enough to do in other directions. Be that as it may Sir William Barrett, F.R.S., has now, so to speak, "broken the ice." In a paper dealing with the varied aspects of psychic research in which he has been engaged during the past fifty years—published in the Proceedings of the Society for Psychical Research in December last—he records an experiment conducted by him and Mr Stanley de Brath at the British College of Psychic Science in the presence of the well-known psychic photographers, Mr Hope and Mrs Buxton. And this is what he says:

> With regard to the so-called "spirit photographs," I have been extremely sceptical of their genuineness until quite lately. Recently, however, experiments conducted by my friend, Mr de Brath, in one of which he kindly allowed me to take part, appear to afford indubitable evidence of super-normal photography. This conclusion confirms the opinion held by some expert and critical experimenters who have discussed their results with me. But we shall never arrive at any knowledge of the conditions requisite for these and other marvellous psychic phenomena until hostile incredulity becomes no longer possible.

This pronouncement will, doubtless, carry much weight in scientific circles, and will not fail to make many honest sceptics "furiously to think." Meanwhile, mediums possessing the requisite form of psychic power for the achievement of these amazing results, appear to be increasing in number. The latest is Mr George H. Moss, who has recently been added to the regular staff of the British College of Psychic Science, and we learn from the latest issue of the official organ of that institution that "he promises to be no unworthy successor of the early pioneers. The battle of psychic photography has yet to be won, and we look to Mr. Moss as a coming champion."

A NEW ZEALAND PUZZLE.

PROFESSIONAL PHOTOGRAPHER MYSTIFIED.

From the "Wanganui Herald," New Zealand.

"Are there such things as spirit photographs?" was a question asked when reference was made to a photograph of a child taken at the Wanganui Hospital, a film, which when developed revealed the shadowy form of a woman in the background. It was very strange for the reason that there was nobody behind the boy when the photograph was taken. Moreover, the woman's dress suggested a period of about 15 years ago.

A "Herald" reporter delved into the subject today, and the facts are as follows: The boy, a son of a member of the staff of a well-known drapery firm in the Avenue and a grandson of one of Wanganui's leading tradesmen, was admitted to the Wanganui Hospital some time ago suffering from infantile paralysis. About eight or nine weeks ago, when he was convalescent, a young lady relative visited the institution, and took a snapshot of him with a small camera. When the film was developed, the shadowy outline was noticed, and it was then decided to hand the negative on to Mr. M. L. Lampe to make an enlargement.

The reporter was given an opportunity of seeing the enlargement to-day and had to admit being as much puzzled as everyone else has been. The photograph shows a boy standing outside a tent, behind him a bed, then in the background a woman's shadowy form and clearly defined face in set, solicitous expression.

The young lady who took the original photograph was present. She said the original photo was taken on a No. 2 Brownie film purchased locally, and was positive that when the snap was made there was nobody except the little boy near the bed.

The grandmother of the boy said the woman's dress was of a kind never seen nowadays, but the vogue about fifteen years ago—a small "V" shaped opening at the neck, and sleeves to the wrists. Likewise the hair was dressed high as was the fashion about that time.

So there the matter stands, and although naturally the family do not want the photograph exhibited as a curiosity for the benefit of the public, they are nevertheless prepared to let other people see it and try and solve the mystery. So far the family cannot identify the mysterious stranger. They are frankly puzzled and they leave it at that.

In the course of an interview, Mr. M. L. Lampe said that in the course of his long experience as a professional photographer he had never seen anything like it. He could not offer any solution of the mystery.

One lady who has seen the photograph is well known in Spiritualistic circles, and she declared unhesitatingly that it was a spirit photo, and proof positive—if proof were necessary—that such things are a reality and not fiction.

Others will probably seek a more materialistic explanation. However, there are certain facts which can be verified. The photograph is a reality, and the mysterious shadowy woman's form with clearly outlined profile is there in the background. The baffling thing is her identity.

Sir Oliver Lodge adds to his great qualities of mind a pretty wit, and examples of his witticisms are occasionally published in the Press. Here is one which appeared recently in a London weekly: He had a dislike for bores. I remember once he brought a flush to the cheek of a boasting student who observed in his hearing, "I have rather a contempt for Plato!" "A contempt," observed Sir Oliver, acidly, "not born, I'm afraid, of familiarity!"

A SPIRIT PHOTOGRAPH.

REMARKABLE EXPERIENCE NEAR ADELAIDE.

What students of the occult and Spiritualists would call a psychic photograph is in the possession of Mr. S. C. Barty, who is employed at Sneyd's, Rundle Street. The picture is a snapshot of a grave in the Kadina cemetery, and on one of the wreaths the head and shoulders of a woman are clearly outlined. The figure appears to be wearing a small black hat and although the contour of the face and bust are distinctly feminine the features are not plainly distinguishable.

An interesting, almost uncanny, story attaches to the photograph. Mr Barty said that at Christmas time he went to Kadina for his holidays, and an Adelaide friend, knowing he was taking a camera, asked him to take a snapshot of the grave of a woman who had died there two years before, as he desired to send pictures to the woman's relatives in Queensland. Mr Barty found the grave in the Kadina cemetery, and placing two bunches of flowers upon it, he took the picture. He developed the negative when he came back to Adelaide, and gave a dozen snapshots to his friend to send to Queensland.

Some weeks later his friend received a letter from the dead woman's mother, thanking him for the snapshots, and adding, **"How did you manage to get my daughter's likeness into the picture?"** She also returned one of the snapshots, and Mr. Barty, on examining it was surprised to find a woman's head printed on the film. He had an enlargement made from the negative, which he still possessed, and the head again appeared quite distinctly. Mr. Barty is unable to explain the freak, or coincidence, or whatever it may be, and says that he never saw the dead woman or her people in his life. He simply took the photograph to oblige a friend, and as far as he knew there was nothing in the object he was photographing which would cause the appearance of the head on the negative.

This was the first picture taken on a new spool, so the chances of what is known as "double photography" can be ruled out. Local Spiritualists are interested in the photograph, and explain the phenomenon by stating that Mr. Barty, who has never dabbled in the occult, is an unconscious medium. —"South Australian Advertiser," Adelaide.

Messrs Longmans, Green & Co. are shortly publishing a new work by the Hon. Mrs. Alfred Lyttleton, D.B.E., entitled "The Faculty of Communion." The author contends that human beings intrinsically possess a faculty for communion with the unseen, and that once the laws governing a relation with the dead are understood, the influences of which we are now in the main unconscious may be consciously grasped.

"We all have some duty in the world," said the teacher. "In fact, we have no right to call the very minutes of our lives ours!" "Of course not; they're not hours," said Johnny. "They're minutes!"

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.

THE TORNADO AND ITS SEQUEL.

UNIQUE RELIGIOUS SERVICE.

The recent tornado that mowed with a mile-wide swath down a line 500 miles long through southern Illinois, and killed close on a thousand persons, and severely injured three thousand more, and within the space of five minutes reduced a string of thriving villages to a condition resembling that of no man's land in the great war, is certainly a terrible fulfilment of the prophetic warnings which lately have been coming through some of our leading mediums—warnings that the disturbed psychic conditions of the world, as evidenced in orgies of crime and general recklessness, would further express themselves in great convulsions of Nature. Moreover, it is but a few weeks since earthquakes of an intensity unprecedented in the locality, rocked the north-eastern tier of States, as far north as Quebec.

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A materialistic scientist of last century would have laughed derisively at the suggestion that there might be a connection between man's wickedness and the cataclysm that overwhelms his home. And it behoves us Spiritualists to be cautious about accepting anything that does not appeal to our reason as being altogether feasible, for in giving credence to anything that seems to us "impossible" we run a risk of believing in all sorts of impossible things—seeing that there exist no degrees in impossibility!

But according to Fechner—truest of German philosophers, who was not indifferent to the claims of early Spiritualism—Mother Earth possesses consciousness, out of which arises man's consciousness, in a manner similar to that in which his body springs from her body; and man, earth, and universe are all conjoined in a universal consciousness—which is God From this point of view it is not difficult to see that whatever causes psychophysical disturbances in either the earth or man may be expected to cause disturbance in both of them; and we may regard our present griefs, terrestrial and human, as merely part of the process by means of which an imperfect world and an imperfect humanity are both finding themselves.

But seeing that Man's consciousness grows out of, and rises superior to, Earth's consciousness, it is for him to regulate the whole by regulating his own conduct, though we must guard against the uncharitable view—sanctioned so largely by the Old Testament—that the actual sufferers in a disaster are in any degree more guilty than the generality of mankind, for that would be to fall into the error against which Jesus has especially warned us:—Luke xiii-3: "I tell you, Nay: but except ye repent, ye shall all likewise perish."

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Already this material calamity has had a spiritualizing effect, of which a part, no doubt, will be permanent. We read that among the smoking ruins of Murphysborough more than 2000 people stood bareheaded while they sang "Nearer my God to Thee," at "services without precedent in Illinois—services unique anywhere," with priests, ministers and members of Protestant, Episcopal, and Catholic congregations participating in one common ritual—the ritual of faith in God. A lesson indeed to Christian churches—to obey the instructions and follow the example of Jesus the Christ by worshipping none other than the God and Father of all, in Whom alone can all religions on earth find mutual reconciliation, and be in touch with even the wild tribes invoking the Great Spirit of Nature.

HOW DID THE MOTHER KNOW THIS?

The phenomena of Spiritualism are hardly needed to refute the mechanical theory of life for facts are continually cropping up which prove that the mind can acquire knowledge independently of the senses, and of all other minds incarnate. We read in today's paper that while under an anaesthetic, before the birth of her child, Mrs. B. Osman in the hospital of Brownsville-East, N.Y., startled Dr. Clarence Liebeman by crying: "My God, my baby has six fingers." When the baby arrived the doctor was amazed to discover that she had made a correct diagnosis, and the extra thumb was amputated before the young mother was able to see that her abnormal perceptivity had not deceived her. A simple enough story, but one that cannot be dismissed with the word "telepathy," and also cannot be made to fit into a scheme of mechanized life; and, therefore, it is likely to be relegated to the limbo for recalcitrant facts which refuse to conform to recognized laws of science.

DEVOTION OF A DOG.

From Lancaster, Ohio, we learn that death has just ended the long vigil of Nero, a dog, who died on his master's grave in a lonely cemetery. The owner, Charles Farmer, was shot last July in a gun fight with prohibition officers Nero followed the funeral, and in spite of all efforts to coax him away has since kept watch over the grave continuously, except at intervals when in search of food. Spiritualists will be inclined to wonder whether his master ever appeared to the dog during the long winter nights?

We are told that many ministers have referred in their sermons during the past six months to Nero's love for his master. But surely this touching story of a dog's devotion should be used to confer a blessing upon Nero's own kind, as well as on mankind. For such unswerving loyalty and steadfastness of affection make a direct appeal to the hearts of humanity against the horrors of vivisection, the practice of which brings agony unspeakable to members of Nero's race. And the angels have told up that such practices react to the detriment of the human race, not only in the hardening of our hearts, but also in ways that defeat the very object sought.

"MARGERY" TRIUMPHANT!

The "Scientific American's" investigation of psychic phenomena having run itself out of material, we are spared wading through columns devoted to a crude form of psychic research. In the March number an editorial says "We are not investigating spooks; we are investigating facts." But if what they call "spooks" happen to be facts—how then? The very form of their announcement betrays the blatant ignorance to which suffering mediums have been invited to submit their delicate spiritual powers.

Mr. Bird has broken his silence with another book—"The Revelations of Margery," and has joined the American Psychic Research Society, and I believe has severed his connection with the "Scientific American," so he is to be congratulated all round. And it is said that Dr. Prince is starting a Psychic Research Society in Boston, with good men behind him: the more the merrier—if anything could make psychical researchers merry! And "Margery" is receiving world-wide recognition of her extraordinary powers, through lectures given by Mr. Dingwall, of London, and others.

"HAVE ANIMALS SOULS?"

AN INTERESTING SYMPOSIUM.

Under the title, "Have Animals Souls?", the monthly magazine, "Animals," publishes a remarkable symposium. Amongst the contributors to the discussion are Lady Grey of Fallodon, Sir Arthur Conan Doyle, Miss E. W. Stead, Mr H. Dennis Bradley, Miss F. R. Scatcherd, Mr J. F. Knott, Mr Ralph Shirley (Editor of the "Occult Review"), Mr Ernest W. Oaten (Editor of "The Two Worlds", Mr John Lewis (Editor of the "International Psychic Gazette"), Dr. Walter R. Hadwen, Viscount Harberton, Mr Bernard Shaw, Bishop Welldon, SiSr Herbert Matthews, Lady Kitty Vincent, and Mr. David Gow, (Editor of "Light").

Lady Grey has "not the slightest doubt that animals and birds that have loved and served us here in their earthly existence survive the incident of Death."

Sir Arthur Conan Doyle holds that "the evidence as to men extends also to animals, and if the one is true the other is true," which is confirmed in his view by his experiences in the seance room, where he has heard the barking of dogs and felt the physical tokens of their presence.

Miss E. W. Stead is confident that "our faithful and loved animals meet us when we pass on," and that "as we progress ourselves, we are able to take them with us, helping them by our intelligence and love to bear the rarefied atmosphere of the higher spheres."

Mr. Dennis Bradley quotes a spirit message on the subject of animal survival, and an experience in the seance room at which the barking of a dog was heard.

Miss Scatcherd gives an interesting anecdote concerning the vision of a dog to a blind clairvoyant visited by Miss Emily Haggard, a cousin of Sir Rider Haggard. Miss Haggard was in the habit of taking with her on her visits to the clairvoyant, a little pet dog, "Tiny." "Tiny' died, and on her next visit Miss Haggard concealed the news from the clairvoyant knowing how it would grieve her, but all at once the blind woman began to talk to "Tiny," playing with and fondling an invisible "doggie" when suddenly she drew back abruptly, and said with a frightened expression, "Oh, please call off the two big dogs! I am almost afraid of them, they are so rough." The two big dogs were recognised by Miss Haggard but, so far as she knew, both of them were living, while "Tiny" was, of course, in the spirit world. The blind woman shook her head, and insisted that all three dogs were in the same plane of existence, as they all appeared to her under the same aspect. On her return home Miss Haggard learned that the vicar's dog had become very violent, had bitten a canine friend in a fight, and it had been found necessary to destroy both of the animals.

Mr. Bernard Shaw, while he admits the existence of a soul even in animals, finds that "survival after death is another matter altogether. A man may believe that he has a soul and that a dog has a soul, without believing anything so monstrous as that he and the dog as individuals are going to live for ever."

Lady Kitty Vincent is "very positive," and writes, "I cannot imagine that animals have any less claim to a continued existence than ourselves.'

It is an interesting symposium in view of the philosophical arguments offered and the psychic experiences narrated by the contributors.

A BUSHRANGER FOILED!

"HE SHALL GIVE HIS ANGELS CHARGE OVER THEE."

A pioneer minister was once sent to a wild and dangerous part of Australia on some errand of duty and mercy. He travelled up too poor to be in any great danger from bushrangers or robbers, but as he came back he had to bring in his saddle-bags a large sum of money, not of his own, but belonging to the dying man he had been sent for to comfort. He knew that a dangerous robber was aware that he was riding along this lonely track through the bush with all his money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He prayed till he felt calm enough to ride on and then he mounted his horse and reached the town in safety with the money which he had in charge.

Some time later he was once more called to visit a man on a sick bed, and he recognised him as the robber of whom he had been so afraid in his ride. This man told him that he felt he could not die without confessing that on that day he had followed him, intending to rob and murder him, but could get no opportunity.

"Why did you not do it when I got off my horse?' asked the clergyman in surprise.

"I could not, then," said the bushranger.

"What do you mean?" asked the clergyman. "I was quite alone in the bush, standing with my head resting against my horse's side for a long time. You could have killed me then."

"You were not alone," said the bushranger; "I saw you standing as you describe, but there was a man on each side of you.'"

Certainly there had been no other men with the clergyman in that hour of terror when he cried to God, but it is just possible that God really opened the robber's eyes and showed him His angels guarding His servant as he went on his dangerous duty. But, whatever may be the explanation, God did send His angels, and by so doing He saved the good clergyman from death.

The "War Cry," South Australia.

"NEVER ALONE."

The following excerpt from a lady Spiritualist's diary written at 7.30 on the morning of a comforting experience, my be helpful to some other souls:

"After writing to a friend early this morning, I lay back on my pillow feeling very tired, depressed and lonely, but suddenly the whole air around me became full of the scent of flowers. It was exquisite. I felt as if bathed in it, and my soul-eyes saw the flowers, pale pink, and mauve, and white—something like sweet peas they seemed. I felt lifted up and enfolded in their beauty, and then my soul-ears heard softly, but quite clearly, 'Never alone! never alone for one moment! Great wings of love surround you and protect you, and lift you over your earthly clouds. Love is over all, over you to strengthen and help you to do your part bravely and well! Never alone.'"—"International Psychic Gazette."

Regarding War, "Brotherhood" for March reminds us that despite war and rumours of war, "whatever may be doubtful as regards the future, of one thing we may be sure, the future is not for the warlike—is not for the nations that attempt to gain and rule by force. All they that take the sword or its modern substitutes shall perish, sooner or later, through war. Nothing has been more surely established than that under modern conditions of warfare victors and vanquished alike tend to be ruined."

THE GIFTS OF THE SPIRIT.

HINTS ON SELF-DEVELOPMENT.

By OCTAVIUS.

III.

Concerning spiritual gifts, we read in I. Corinthians, chapter xii., v. 4, that there are "diversities of gifts, but one Spirit."

These wonderful gifts of Spirit, which are so freely mentioned in the Bible, are the foundation upon which Modern Spiritualism is based, and mediums possessing these gifts have been subjected to many searching tests by scientific men to prove the truth of the statements made from time to time that Spiritualism is the scientific basis of all religion. "God" is the name of this wonderful Power, or Force, or Spirit, known also by many other names in different climes and tongues and in different epochs of history

This Force is in all things in Nature, and in all living beings, but is only recognised by us in so far as we are capable of understanding, or have tried to find out. Jesus said to His disciples: "Seek and ye shall find." "Knock and it shall be opened unto you"

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There is no doubt that Christ gathered His disciples around Him in the "Upper Room" at Jerusalem to teach them many sublime things.

The gifts of Spirit most commonly mentioned in the Scriptures are visions, prophesy, discerning of spirits (modern clairvoyance) exhortation, or teaching, (modern inspirational speaking) gift of tongues, the hearing of voices (modern clair-audience) materialisation, direct voice, apports, levitation, an spiritual healing. a

The Bible states that "Many shall be called, but few chosen." I feel this saying is closely related to our spiritual unfoldment. A great many hear the call, but after sitting a few times in a developing class they become disheartened and dis-satisfied and cease to seek any further knowledge.

We need to enter our developing classes with thoughts of harmony and peace filling our minds, and feeling kindly towards one another, otherwise we cannot expect to attract advanced spirits, and the Power of the Holy Spirit, the Comforter, which might, in modern language, be termed spiritual wireless.

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Concerning clairvoyance, or spiritual discernment and visions, spirits are electrical or magnetic beings, and have power according to their knowledge of God, or Spiritual Power, to show us pictures and symbols and writings of those things of which they wish us to be cognisant. They simply wish, or think, and the picture is there, but we cannot see it if we are not attuned to spirit vibration—at-one-ment, or, speaking in terms of modern wireless, if we are not tuned-in to the right wave length.

I have seen wonderful results attained in clairvoyance by a small circle sitting regularly, faithful and true, with one object in common—spiritual understanding. In the Bible this is spoken of as being "gathered together with one accord in one place."

I would have you thoroughly understand that it is necessary to sit regularly in the same seat, at the same time, and preferably in the same room and, for the very best results, in a room set apart for that purpose, if you would develop any Gift of Spirit.

I consider spiritual seeing, or clairvoyance, of great importance, as with it you can observe what kind of entities and conditions approach you at any time. Prophesy is closely allied with it, and things may be foretold by being shown in clairvoyant visions.

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There is also a form of spiritual discernment which comes as impressions, or inspirationally, full descriptions of spirits, people, scenes, etc., being given unhesitatingly and with amazing accuracy. It might be aptly described as Spiritual Wireless, the receiver being the natural receiving instrument.

We should try to understand that all forms of mediumship are intermittent. Our health, our manner of life, the conditions under which we live, our manner of thinking, and the thoughts of those with whom we sit in class, as well as other conditions, affect our development of spiritual gifts. Our classes should commence with prayer to God, which really means thinking good thoughts to the great source of All-Good.

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You will remember that Jesus could not perform any wondrous works in Nazareth because of the unbelief of the people. The Nazarenes short-circuited themselves from receiving the wonderful ministrations of Christ through their evil, inharmonious thoughts.

To-day thousands of us do the same thing by our doubtful thoughts. Let us be steadfast in whatever we do, then we will attain our heart's desire, if it be God's will. Sometimes we find people who want a special gift, and become jealous of some else who possesses that which they desire.

Let us be content with that which we have and develop that particular gift to the full, then we shall probably receive other talents, like the man in the parable of the "Ten Talents." But if we misuse, or abuse, the one we possess, we shall not only not receive other Gifts of Spirit, but will probably lose that which we have. I have seen many cases of those possessing excellent clairvoyant powers, who have lost their gift through prostituting it.

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When you are developing clairvoyance remember it may come all at once, after some time spent in sitting in a class, or in meditation and concentration, or it may come gradually. If it comes gradually you will probably see things in the form of a cloud of vapour and then gradually more and more clearly and concisely until you discern them perfectly.

Do not be disappointed if you see clearly and then, apparently, go back again, as that often happens owing to nerve conditions, etc., and should be taken as only a temporary condition usually leading to a more advanced stage of clairvoyant vision.

I have had the natural gift of seeing spirits ever since I can remember, but as I reached 11 or 12 years of age, for a time I saw nothing, then I found after a while, I could see things again more clearly, and more advanced than before. I was allowed to see things on three planes—physical, psychic and spiritual, with fuller explanations from spirit teachers.

I have found I always advance by waves, and in my observations concerning the development of those of riper years who are mediumistic, I have found the same rule holds good.

N.B.—Don't allow children to sit in developing circles!

A PSYCHIC PRODIGY.

From Burma, India, comes a story of a Burmese child of four years and eight months, who seems to be something of a prodigy. This boy, Master Maung by name, is reported to have astonished the Buddhist Priests of Bogale, the headquarters of the Pyapon, by the very stirring sermons on metaphysical themes which he preaches to select audiences.

The "Rangoon Gazette" gives interesting information about the boy's wonderful gift of reading at sight most difficult passages from metaphysical works, in Pali language, and repeating them from memory. The Buddhist Priests claim that the child is able to read and write both Pali and Burmese, quite correctly and with ease, and is able to answer questions on intricate and abstruse points in Buddhistic psychology.

The boy has had long discussions with the Priests on old Buddhistic doctrines. The Priests are convinced that this is a case of knowledge brought back by the boy from a former life.

SPIRITUALISM IN BUDA-PEST.

Madame Buchinger writes from Buda-Pest to our London contemporary, "Light":

"It may interest you to know about the strong Spiritualist movement here. A short time ago the Spiritualists of Buda-Pest held a meeting in their old Parliament House, and it was crammed to the last seat. There are over a thousand circles in this twin city, most of them meeting every week. Spirits have appeared, and many have spoken in various languages, some of them understood only by the more highly educated sitters. Mr. Odon Neri, a man of the kindest disposition and the most charming personality, is the leader of the movement, his experiences dating back thirty years. He has travelled much in Europe and America, and has an impressive collection of spirit photographs, one of them showing the astral form of a dog. Mr. Nerei has helped many distressed suicidal people and cases of those who have actually attempted suicide, but have been resuscitated are taken to him, because of the way in which he is able to revive their love of life. It is, however, difficult, as we are living in a Catholic country, and it is not easy to swim against the stream of prejudice, thousands being hampered by the ever-vigilant and persuasive clergy."

PSYCHIC PHOTOGRAPH OF LINCOLN.

The "Edinburgh Evening Dispatch" gives an excellent reproduction of a psychic photograph, identified as that of Abraham Lincoln, and in its comments states:

"Since the photograph was taken, it is stated that Lincoln has corroborated it by giving a message through a medium, in which he is reported to have said how pleased he was to be able to break through the etheric veil which separates the two worlds and show himself on the plate of the camera. This no doubt, continued the message, would be a great revelation to many on the earth plane, but friends, he concluded, 'it is quite as great a revelation to us in the spirit world to know that we are so real and living, not dead as some imagine. We are working very hard to impress upon you children on earth the reality of the spirit world and that under certain conditions we can communicate with you.'"

At the Day of Judgment Captain Maskelyne would challenge Gabriel for £5,000 to blow the trumpet by magic better than the Archangel could do it.—Sir A. Conan Doyle.

THE REALITY OF THE UNSEEN.

"The Reality of the Unseen" was the subject of an address recently delivered by Sir Oliver Lodge at a meeting at the Governor's House, Royal Hospital, Chelsea, London. He said he thought it was a hopeful thing that we had a low ancestry. It would be a "come down" if our ancestors had been superior to ourselves. We are on the up-grade. Animals, he claimed, had not the interpretative mind. The material side of things was quite insignificant. Everything depended upon our interpretation of it. The human mind did not belong to the regions of matter, but to the unseen regions where reality reigned, and it had the power of interpreting ordinary things of daily life in terms appropriate to the highest regions of reality. The mystery of existence was a very great mystery: we were, in fact, surrounded by miracles. There was in life some guiding force which could not be expressed in terms either of matter or of ether, a guiding force which we did not understand.

Sir Oliver proceeded to say that he conceived that we not only had a physical body of matter, but an ether body, too. That was his speculation and that of many others. "We must have a higher sense of vision," said Sir Oliver. "There have been poets and mystics who have had visions of unutterable things. Do not suppose that they were mistaken." We are the highest creatures known to earth, but he did not think that we were the highest creatures in the universe. "There are grades and grades of existence, and higher beings are ready to help us, but they do not force their help upon us. We must be willing to receive and put ourselves in the right attitude to them, and then their help is forthcoming."

A FIELD-MARSHAL ENLIGHTENED!

In a review of a book entitled "A Sheaf of Memories" by a veteran war correspondent, Mr Frank Scudamore, the reviewer, in "John o' London's Weekly" quotes the following anecdote:—

Field-Marshal Sir Evelyn Wood told the author the following story which he considered displayed "a religious belief of a very high order":—

In the Ashanti war (he said) I was riding one night through just such a place as this [the Nile], with broken shards, which had once held water and bread, beside every grave. My guide was a Fanti tribesman, intelligent and pious.

"What," I asked him, "is the meaning of these water-jars and bread-platters?"

"Lord," he replied, "we place in them water and cakes for our lost ones."

"But do your dead rise and eat foods of the living?" asked Sir Evelyn.

The tribesman laughed. "Of course not," he said, "The birds and the sun consume the water—and the wild dogs and jackals the food."

"Then I cannot understand your purpose."

Again the Fanti laughed.

"Your Excellency does not understand?" he said. "The spirit of the dead eats the spirit of the bread and drinks the spirit of the water."

Flooded workings in a Pennsylvania coal mine gave a mule the first opportunity to view sunshine that he has had in fifteen years. He at first refused to budge from the conveyor that brought him to the sunlight, and it required force to get him to his new lodging place, where he was afraid to venture forth for several days. Coal mines are not the only places where "mules" may be found. Every psychic investigator knows that!

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It is the motive more than anything else that renders an action good or bad.

THE NUTSHELL PAGE.

It will probably not surprise our readers to learn that Mr. James Moore Hickson, whose fame as a spiritual healer is world-wide, recently delivered an address under the auspices of the London Spiritualist Alliance. The Rev. G. Vale Owen presided, and Mr. Hickson, in the course of his remarks, pointedly referred to the fact that he was talking to an audience who would understand the power and influence of spirit. He was not so complimentary, however, in his allusion to the reception he received in other quarters. To question the rivival of the ministry of healing, he said, was to question the command that Jesus gave It was difficult to understand the attitude of the Church. A kind of spiritual paralysis had come over it. There was now no freedom, no vision, and little life. The Church was so frightened of doing wrong that it could not do right. In the early Church they accepted spiritual healing, and it only waned when they lost their faith in Christ as a healing Saviour. The result in modern times was that the Church was split up, and many of the best communicants were drifting away and finding pasturage in other fields.

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Three Lenten addresses were delivered by Sir Oliver Lodge in Christ Church, Greyfriars, London, in one of which he said that the self we had grown here, the individual, the character, the memory, and the affections persist. There is evidence that we ascend from grade to grade. Those who had lost relatives sometimes had a sense of communion with them, and hoped that they were still existing and that their affections persisted. He assured them that this was true. Love bridged the chasm. The coming of the Kingdom, he concluded, was to be on earth as well as in Heaven.

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It is reported that Mr. J. Malcolm Bird has been appointed research officer of the American Society for Psychical Research.

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The "Boston Herald" announces that Dr. Carrington declares the mediumistic work of "Margery" and Paladino to be genuine.

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The celebrated singer, Dame Clara Butt, was present at one of Mr. Dennis Bradley's recent seances and sang "There shall be no more death, neither sorrow, nor crying," in company with a gramophone record reproducing her voice in the same air. The effect was very impressive, and at a later stage of the sitting she received a message from Lily Hanbury and also talked with her mother.

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The passing to the higher life is announced of Mr. Richard Wolstenholme, one of the oldest pioneers of Spiritualism in Great Britain and a director of the "Two Worlds" Company. He was 83 years of age and sat in his first seance in 1852. His record is, therefore, that of the oldest Spiritualist, his experience covering the wonderful period of more than seventy years.

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We have received a letter from Mr W. Round Saunderson, Hon. Treasurer of the Spiritualist Union of South Africa, 66, Winchester House, Loveday-street, Johannesburg, in which he says: "We would be glad if you would notify in your columns our full address as above, and request all intending visitors to South Africa to place themselves beforehand in direct communication with our Hon. Secretary (P.O. Box 6379), so that all information can be given by us and arrangements made for welcome, etc." The patrons of the Spiritualist Union are given as Sir Arthur Conan Doyle, Dr. George Lindsay Johnson, and Sir Oliver Lodge.

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z The "Daily Express," London, states that the "Church of Christian Science" has been split in two by "a small, frail Englishwoman," Mrs. Annie C. Bill, daughter of the former rector of a quiet parish in Lincolnshire. On the ground "that the Christian Science Church has "become more materialist than spiritual," Mrs. Bill may succeed Mrs. Eddy as the official head of it.

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In a letter to the "Yorkshire Evening Post," the Rev. C. L. Tweedale replies to a statement reported to have been made by the Vicar of Frizinghall to the effect that "spiritual healers did not work through spirits, but through the one Holy Spirit of God." Mr Tweedale contends that examples of God's use of ministering spirits are to be found all through the Bible from Genesis to Revelation, and gives some cogent instances both from the Old Testament and the New.

In a recent address the Rev. G. Vale Owen said: "When at death we go into God's summer-land we do not completely disrobe, but just take off our overcoat and leave it behind, because we shall not want it any more. We stand in the spiritual body."

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A curious Lenten custom is still observed in Spain, called "The Burial of the Sardine." The principal feature of this is the carrying in procession, on Ash Wednesday, of a small paper-covered coffin containing a small fish or morsel of sausage, which is buried with great ceremony. This is regarded as symbolical of the burial of all worldly desires and pleasures during the coming fast. At Madrid a vast crowd turns out to watch the burial of the sardine on the banks of the Manzanares.

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Mr. William C. Hartman, of the Occult Press, P.O. Box 43, Jamaica, N.Y., U.S.A., is preparing an international publication to be entitled "Who's Who in Occult, Psychic and Spiritual Realms" as a work of reference for enquirers. He invites information and copies of periodicals, particulars of which could be included in the work. All those interested are asked to communicate with Mr. Hartmann at the address as above.

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From a leader in the "Boston Herald" we learn that a Bill has been introduced into the New York Senate providing for the "regulation and licensing of ministers of Spiritualism." The "Herald" believes that it would weed out untrustworthy mediums for the Bill ordains that "no person shall perform the office of any branch of the ministry of Spiritualism, or for compensation give any demonstration of occult powers, until he or she shall have obtained from the examining board of the General Assembly of Spiritualists a certificate of proficiency and a license."

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The lady had lost her husband, and had given instructions to the stonemason concerning the wording on the tombstone the ending to be "Rest in Peace." In the meantime, her husband's will disclosed the fact that she had been somewhat shabbily treated. She rushed round to the stonemason and told him to omit the words "Rest in Peace." "I'm very sorry," he replied, "but they have already been carved." "Oh, well," said the irate lady, "add 'Until we meet again'!"

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The "World's Pictorial News," London, says:—"The present revival of Spiritualism is daily receiving more and more inquirers from all social classes, with the result that every mediumistic person in London is booked for seances weeks ahead."

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In view of the great public interest now being taken in supernormal phenomena in Great Britain, a number of gentlemen interested in scientific psychical research, as well as in the larger issues of the subject, have decided to found a National Laboratory. Accordingly an inaugural meeting was recently held at the Royal Societies' Club, London, at which the matter was discussed and the preliminary arrangements completed.

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The "Daily Sketch," London, reports seances in Mr. Dennis Bradley's home that were attended by Dr. Woolley, honorary research officer of the Society for Psychical Research. The atmosphere there is "much more suitable" than at the S.P.R. quarters, and Dr. Woolley has agreed that seances held at Mr. Bradley's house will be regarded as official.

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In the course of her address to the Birmingham and Midland Society for Psychical Research at Queen's College, Birmingham, Miss Louise Owen made some remarkable statements regarding the return of Lord Northcliffe. She said that some time before Lord Curzon's death her chief, Lord Northcliffe, had said that he would never recover. On passing over, Lord Curzon was met by all his old friends, including Bonar Law. Northcliffe also told her of his spiritual association with Bonar Law, Keir Hardie, Lord Kitchener and Sir Henry Wilson. The message which Northcliffe desired to be given to the world was that "Spiritualism and Christianity are one and cannot be divorced." Miss Owen added, "Some people may scoff, jeer and ridicule. That doesn't matter. I am determined this message shall go round the world."

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"If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give."—Geo. McDonald.

THE DENNIS BRADLEY SEANCES

FURTHER REMARKABLE SITTINGS.

CURE FOR SLEEPY SICKNESS.

[Sittings for Direct-Voice phenomena with the celebrated American medium, George Valiantine, are still being held at the country home of Mr. Dennis Bradley in Kent, England, and attended by some of the most intellectual people in Great Britain. Some recent experiences are related in the "Sunday Express," London, by Mr. Hannen Swaffer, until recently editor of "The People," and in view of the great public interest manifested in these seances we reproduce portion of the details in the subjoined article.—Ed. H. of L.]

You have no idea of the wonders of these Valiantine sittings. Four times during the last three weeks I have sat with Valiantine in Dennis Bradley's house at Kingston Vale, the house from which last year, after Valiantine had sat there, and many famous people with him, came Mr. Bradley's remarkable book, "Towards the Stars."

The first time I sat, three weeks to-day, was a poor sitting. There had been a little argument beforehand, and it disturbed it, so delicate are the powers used by mediums.

"I am sorry nothing is happening to-night," said Valiantine, after an hour, "for I wanted to ask Bert how my family is in Pennsylvania."

Valiantine had cabled his family, the day before, when he landed in England, without getting an answer, and Bert, one of his spirit guides, and his brother-in-law, would know the news, he thought.

"I am sorry, too," said Bradley, "for the son of a friend living near here is dying of sleepy sickness, and I wanted to ask Dr. Barnett for a cure."

A PRESCRIPTION FROM SPIRIT LAND.

Dr Barnett, a very wise old spirit, argued about wireless to Marconi at a Valantine sitting last year, and discussed learnedly the atom with Sir Oliver Lodge a week ago. So Bradley thought that he might help.

Nothing happened till Bradley spoke. The two trumpets, luminous at the end, so that w eshould see them when they moved, stood idly on the floor in the circle. Just then a deep voice spoke in one of the trumpets still standing on the ground.

"Wait a few minutes, Mr. Bradley," it said, "I will see what I can do."

"Thank you, Doctor," said Bradley.

We waited for perhaps a quarter of an hour. Then came a cure—from the other world!

"Tell the doctor to inject tincture of antimony," said the voice.

"What?" asked Bradley.

"Antimony," was the answer, "and Chaulmugra oil. C-h-a-u-l-m-u-g-r-a." Aware that we did not know the drug, any one of us in the room, he spelled it out carefully. "The doctor should know about the drug."

"Anyway, the specialist should know," said Bradley.

"Yes," said the spirit voice. "Tell him to inject it every two days. The physician should know the proportions. And tell him to manipulate the patient's arms, from the hips to the shoulders, while in a relaxed position. Good-night."

Winifred Graham, the authoress, and her mother were two of those who heard this remarkable message.

Directly after the sitting, Mr. Bradley called up the doctor, who said he did not know chaulmugra oil; he would ask the specialist.

"It has been used as a treatment for leprosy," said the man in Harley-street. "We can obtain chaulmugra oil in England; but there is no tincture of antimony in this country."

So on Thursday, four nights later, the spirit of Dr. Barnett was asked for the exact proportions, and questioned as to whether chaulmugra oil could be used, if no tincture of antimony could be obtained.

"If tincture of antimony cannot be obtained," said the spirit voice in reply, "instead of the injection, one dram of chaulmugra oil and one dram of antimony can be administered in capsules."

On the following night, when Sir Oliver Lodge was sitting, Dr. Barnett's voice again spoke, and expressed surprise that the cure had not been tried immediately.

"There should have been no delay," he said.

The other day I saw Mr. D. H. Saunders, the sick man's father.

"The doctor has administered the treatment twice," he said. "He asked me what I thought of chancing a prescription from another world. I said I was used to such things; for I am a Spiritualist who has known of thirty cases cured by spirit healing after they had been given up by the doctors here. My son's pain has been eased considerably, although symptoms remain which still cause anxiety."

ORIGIN OF "THE GREEN GODDESS."

As if that miracle were not enough for one week, I heard, three nights later, a message from William Archer, who died ten weeks ago. Just a year before, in that same room at Kingston Vale, Archer had sat with Valiantine, and, in the hearing of Lady Grey of Fallodon and Dennis Bradley and his wife, spoke to his dead son, whom he thanked for giving him the plot of "The Green Goddess."

If you remember, Archer, although a great critic, was a man of little imagination. Then, late in life, he wrote of all things for a highbrow, a melodrama which won him a big fortune.

"How did Archer do it?" said his friends.

"The plot came to me in a dream," replied Archer. That was as far as he went.

The Bradleys knew the truth. They had heard him thank his son But Mr. Bradley was asked by Archer not to mention this in "Towards the Stars." Archer was convinced of Spiritualism, but he feared ridicule.

Then, on the day before his operation, Archer wrote to J. Middleton Murry, "I have had many communications from a dead relative in circumstances absolutely excluding trickery or fraud. Should I emerge all right from to-morrow's ceremonies, I shall be glad to meet you and tell you in detail the facts on which I base my conviction."

A few hours later Archer was dead. On the following Monday morning he was due to sit with Mrs. Osborne Leonard, the famous trance medium. Then, on the day he died, two days before the sitting, she was having tea at Harrow Weald with Mrs. Gibbons Grinling, a Spiritualist friend, when she saw a form enter the room.

"There's Mr. Archer," she said. Just then the form vanished.

Wondering she waited for Mr Archer on the Monday, but he did not come. That night she read in the evening papers that Archer had died in a nursing home just before he appeared to her at Harrow Weald. Knowing how busy she was with appointments he had come to tell her, she thinks, that he could not keep the one that he had made.

Well, two weeks last Wednesday, while Dennis Bradley, my secretary, and two other friends were

sitting with Valiantine, a voice suddenly sounded out loud, speaking high up in the room, without the trumpet.

"William Watcher," I thought it said. When I repeated that name, it said, "No, William Archer."

"Swaffer," the voice went on, "I want to tell you and Bradley how sorry I am that I was afraid to acknowledge Spiritualism."

"Are you happy, William?" I asked.

"Yes," he replied, "I am with my boy."

Last Wednesday again, at another sitting, William Archer turned up and spoke to Austin Harrison, a sceptic who was one of the party. He did not address me this time, but talked to Harrison, after speaking towards Bradley, and said, "Harrison, this is the great truth.'

"How did you get the plot of 'The Green Goddess'?" asked Harrison.

"Through my son," was Archer's reply.

ARTHUR PLAYFAIR AND MISS MONKMAN.

Before Archer spoke on the first occasion, a voice came from high above us as we sat.

"Arthur Playfair," it said.

"Arthur Mayfair," repeated Valiantine, thinking that was what he had heard.An American, he does not know our stage favourites.

"Playfair," repeated the voice. "Arthur Playfair. Phil. Phil."

"Do you mean Phil Lewis?" I said, thinking of the Co-optimists' conductor, then at the Palace, where Playfair was such a great star.

"No," came the reply. "Phyl Monkman. Phyl Monkman. Tell her I want to speak."

I wrote to Miss Monkman the next day and gave her the message. I am used, now, to passing on communications.

"Thank you so much for your letter, which is terribly interesting," replied Miss Monkman, "but I do not pretend to understand these things very clearly, as I have not studied them enough. I am afraid at the present moment my nerves are a trifle edged, and so would not allow me to go to a seance, even if I had time, I am sure I should scream and ruin the whole business, but I should be grateful if some one would take the message for me, as Arthur Playfair was a great friend of mine."

CHINESE COUNTESS RECEIVES A MESSAGE.

On the following Wednesday, that is, eleven days ago, the Countess Tyong Oeitonghan, the Chinese wife of a member of the Chinese Legation, was at a sitting at which I was present. She wanted to get a message from her father, she had told Mr. Bradley, asking if she could sit, and speaking of family troubles she wanted solved.

Mrs. Reynolds, John Galsworthy's sister, and Dr. V. J. Woolley, the investigating officer of the Society for Psychical Research, were also present that night. It was a long sitting and a dull one.

"Unanimity, please," Dr. Barnett's voice after a long time. Apparently, we were not all in harmony.

Then the luminous trumpet, we could see, moved up, just above the Countess' knees. I could hear what it said, but could not understand the language. The countess could understand the language, apparently, but could not hear.

After a time it dropped. It came up again, trying to make itself heard, and fell a second time. Twice more it came up, before anything was audible to the Countess. Then, the fifth time, she got a message.

She was the only one in the room who could understand a word of it.

"I got a message from my father," she said. "A sentence of four words, I was sure of. Even if any of the sitters here could speak Chinese, he would not know which one of the twenty dialects I speak. My father spoke to me in two, the one he used to me as a child, and the one he used when I was grown up. He mixed them up, which is what he might do. No one present could have known one dialect out of the twenty, certainly not two".

LORD NORTHCLIFFE'S VOICE.

Feda, who is Mrs Leonard's spirit guide, and whose voice is well known at seances, then spoke to John Galsworthy's sister, and, immediately afterwards, I heard the voice of Lord Northcliffe speak to me.

"Swaff, the Chief," it said, in exactly the voice which I remember hearing so often during the 17 years I worked with him.

"That is Lord Northcliffe's voice," I said to Dr. Woolley, to impress him with my conviction. " I know it is."

"Yes, Chief," I then replied. "I finished your book last night and sent it to the publishers today." I had just been writing a book on my search into Lord Northcliffe's survival. "You have helped me so much over my inquiries that perhaps you could give me a title."

There was a pause for two or three seconds, and then the voice sounded again.

" 'Northcliffe's Return,' " it said.

"The book will be a great success, I am told,' I hazarded.

"Very good," came the answer.

NICKNAME AS PROOF.

Seated on my right hand at another sitting was Mrs Kennedy who, twelve years ago, when her only son was killed in a motor smash, went in search of him around the seance rooms of half the spirit fakes in London. As little as half a crown she paid sometimes. She went up all sorts of dark staircases, in all sorts of back sitting-rooms, sifting out the gold from the dross, the truth from the lies; and then she found her boy—proved that he lived still. It was she who took Sir Oliver Lodge to Mrs. Leonard when his son Raymond died.

As she sat on my right the trumpet spoke to her. She would not give a clue as to who it was, but just went on, talking to it generally. Then came the evidence.

"Paulie, Paulie," it said.

Paulie was her son's pet name, used only by her. It was the clue.

"You will help your sister, who is rehearsing for the next Haymarket play, won't you, dear?" she said.

"Yes, mother," came the answer "I have been there to see."

"He did not mention his sister's name," said Mrs Kennedy, after the trumpet had fallen, disappointed there had not been this additional proof.

"Yes, I did," said the trumpet, coming back. "I said Joyce, but you did not hear."

INTERFERENCE WITH TRUMPET ENDS SEANCE.

The sitting ended suddenly, soon afterwards, because one of the sitters touched the trumpet in the dark when it was speaking to Harrison.

"You should not have touched the trumpet," said Feda's voice suddenly, very high in the room.

"Oh, I am so sorry," said a woman's voice. "Really, I did not mean any harm."

"The sitting has been disturbed," said the Barnett voice in the trumpet, then on the ground. This is how the Barnett voice always speaks.

Afterwards, there was quite a little scene. The poor lady who had touched the trumpet expressed her deep sorrow.

She left the house almost in tears, full of regret, believing herself. But like St. Thomas, she wanted proof.

MAKING OF MAN.

A STUDY OF EVOLUTION.

LATEST BOOK BY SIR OLIVER LODGE.

"Is any one among you 'feeling bad' (as the words of St. James might be translated) let him pray."

Without presuming to amend the Apostolic advice, we venture to add that every one who "feels bad" in the sense of being despondent or depressed, should, in addition to praying, take a strong dose of Sir Oliver Lodge's latest book, "Making of Man."

No more bracing tonic could be recommended. Every page of the book breathes hope—"Evolution is a revelation full of hopefulness," is a characteristic sentence. Rational optimism is the author's key-note. His robust common sense throughout is like a strong fresh breeze from the ocean, blowing away all doubts and megrims.

The book purports to be a study in Evolution. And it fulfils its purpose. It does not leave off where most orthodox scientists leave off—just at the crucial point where man, having emerged from the depths, is now prepared to enter on the next and greatest (so far) phase of his Evolution. The average scientist declines to carry his investigations farther. He leaves man a splendid animal. Sir Oliver Lodge boldly demonstrates that man is a potential god. The argument is not one of mere unsupported assertion. It is a question of evidence. And the evidence is forthcoming.

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Where Sir Oliver differs from most of his brother scientists is that he admits as evidence the phenomena of the spirit world, which they reject. He is convinced that we are here in the presence of facts, and that an unprejudiced study of the facts proves man's survival after the experience of death.

> The evidence has become more direct and cogent. We learn now that those who have departed this life, and left behind their bodies of matter, still retain (or at least possess) what they speak of as "bodies" with their memory, character, and personality uninjured and conserved. We have learnt this by entering into communication with them, by speech and writing, just as we did when they were here. They are not really out of touch with us: nor do they seem to be far removed. (p. 30).

He allows, of course, that there may be differences in the interpretation of the facts, but the facts themselves are unassailable.

> Pontifically—if opponents like to call it so—I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of our scientific experiences. It has to be examined with caution and patience and critical care, but with an open, not a closed, mind. (p. 35).

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Death, then, is merely an episode in the process of evolution. It is "so to speak, a mechanical operation, a setting free of our more permanent and essential body or spiritual investment from the matter-body."

After death the process continues, and man goes on developing. Godwards—if he will.

> He has the power to ask for help, to strive upward, to seek after something lofty and inaccessible. By such means, through strenuous effort, in the long course of development, he may rise to heights unspeakable and full of glory. (p. 113).

Such is the destiny of the Individual Man; and who that contemplates it can fail to take heart of grace and face the future with undaunted courage!

The destiny of the Race is not less hopeful. At the present time, we are told, mankind is in an early stage of evolution, having but recently risen from an animal ancestry. He is unfinished—immature. He is as yet a long way off his goal. But the great truth is, he is travelling towards it.

> Some beginning of realisation of the destiny of the race is not so far ahead as we may think. It needs faith to realise it now; but they "on the other side" tell us that it is coming, is nearing, is at hand. Their estimate of time may differ from ours; but surely another generation will see great changes for the better. . . . Barriers there are at present, too obvious and apparently impassable, but beyond is light and hope. (p. 118).

And so the theme is followed through the successive chapters, the argument accumulating in power, and carrying conviction of the truth of man's divine potentiality, and his lofty destiny.

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As to the many cognate matters of scientific and religious interest which abound in the pages of this book, one can do no more than hint at a few of them. An illuminating chapter on the functions of the ether, and its relations to matter, Life, and mind opens up the main argument. The Problem of Evil is discussed as being an "effort of Evolution." The traditional Fall of Man is seen as a point of departure in the course of man's slow progress from the conscienceless animal stage to the first recognitions of right and wrong, and the early glimmerings of an ethical ideal.

The question of Reincarnation is approached cautiously. Sir Oliver Lodge inclines to the opinion that the whole of a man's being is never manifested in any one incarnation. Much more of him remains "behind the scenes" than is apparent in his physical body—"It is probably a mistake to suppose that the same individual whom we knew in bodily form is likely to appear again, at some future date. . . . What may happen, however, is that some other portion of the larger self becomes incarnate. . . . " (p. 171). Allowing for some little differences in the use of terms, this view of Reincarnation approximates to that of Theosophy.

The whole book—concise and lucid, and large in outlook—is one that will surely bring light and hope to many thousands of grateful readers.

MYSTERIOUS "INVISIBLE LIGHT."

In a recent issue the "Daily News," London, published the folowing item received from the "British United Press."

A demonstration of how opaque objects can be rendered transparent by "invisible light" acting through a special instrument called the "super retina," has been given by the famous Indian scientist, Sir Jagadis Chandra Bose.

Sir Jagadis Chandra Bose declares that he has perfected his instrument after 30 years' experiment.

"Invisible light" consists of short electric waves having the same properties as a beam of light.

These waves are selectively absorbed by different substances. Coal-tar and pitch are transparent, while water is opaque.

Sir Jagadis Chandra Bose demonstrated the transparency of a heavy book through the action of "invisible light."

He added that plants can "perceive" invisible beams, though human beings cannot.

Sir Oliver Lodge and Professor A. M. Low consider the "invisible light" rays of Sir Jagadis Bose to be longer rays than those of the X-ray. Sir Jagadis Bose was educated at Christ's College, Cambridge, and is Professor Emeritus of the Presidency College at Calcutta. He was the first Indian to be admitted to a Fellowship of the Royal Society.

THE PROBLEM OF PAIN.

"NOT A PART OF GOD'S PLAN."

Recorded by V. M. COTTRELL, Napier, New Zealand.

A glad new light of understanding will dawn on the world in general soon regarding the laws which govern and control the physical structure which God has provided for the temporary dwelling place of the human soul. This physical body, as you call it, is neither more nor less than a marvellous machine which certainly was not made with human hands or ever could be. It is one of the many wonders of God's Universe and though, as many suppose, it may have evolved from something entirely different, this evolution was controlled by God Himself and was a part of His great plan.

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This wonderful machine, like every other, be its origin human or divine, was made to run along certain lines. But because for generations without number the laws which govern this marvellous mechanism have been disregarded or misunderstood it has become, in a vast number of cases, the innocent cause of much suffering and distress to the soul which inhabits it. Instead of being the useful and obedient servant of the soul, as it was intended to be, it has become, in an appalling number of cases, a tyrant ruling that soul and sometimes nearly destroying it.

This last applies to vice of various kinds where the development of the soul has been entirely neglected and the body has been allowed to take full charge. The results of this deplorable state of things is only too apparent during the earth life of such a one and it is even more noticeable over here where the soul stands revealed in all its beauty or ugliness, according to the treatment it has received during its sojourn on earth.

This entire lack of spiritual development is responsible for the messages sometimes sent through from here, wherein is stated the fact that some spirits still long for the things of the flesh and cannot be happy without them. This life is meaningless to them at first and sometimes a very long period of time, as you measure it, elapses before they even begin to take an interest in their new life and cease to hanker after the things of a material nature which had engaged their whole attention during their earth life.

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All this, however, does not explain the cause of the vast amount of sickness that is to be found in the world to-day. Millions of the victims of physical deseases and minor ailments are real Christtians according to their light. But, alas! their light, on this subject at least is pitifully dim and inadequate in the great majority of cases. They are certainly trying to follow in Christ's footsteps and because of their earnest endeavour the spiritual reward of these people is sure and certain. But the pity of it is that they and their loved ones should suffer so much physically when there is in reality no need. God never intended these earthly bodies of ours to be the cause of so much distress. He does not, as has often been supposed, deliberately cause physical suffering in His children as a means of discipline.

But when they—through their ignorance or disobedience—bring it on themselves He often turns that suffering to good account. That is why many who suffer severely during all, or most, of their earthly lives develop beautiful characters and become, through their fine example, a great help and inspiration to others. Sometimes the influence for good of these afflicted ones is confined to their own immediate circle of friends and acquaintances, but in other cases this influence is world-wide and lasts for centuries. The beauty and inspirational value of such a life is very great, but notwithstanding all this, sickness is not a part of God's plan and never has been.

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It is merely the deplorable result of wrong thinking continued through generations without number. Children are born with the fear of death and physical suffering firmly imprinted on their minds, and this fear is fostered and encouraged by the anxiety of parents and guardians concerning their physical well-being. As the child-mind develops and unfolds it is greatly influenced for good or ill by the mental atmosphere which surrounds it. Parents who love their children dearly are often—through over anxiety on their behalf—all unwittingly cruel to them when they intend to be most kind. This is because the detrimental effects of fear-thoughts on the physical and mental make-up has not been fully understood, even by the medical fraternity.

It is a well-known fact, however, that when a person who is seriously ill loses all hope and cannot be induced to believe in the possibility of recovery he will die in spite of all efforts to prevent it. Such a one may sometimes be saved, however, by some strong-willed person dominating him for the time being and utterly refusing to allow the weary spirit to leave its earthly dwelling place. Such cases are rare, however, and millions of people of all ages die—as you call it still on earth—for lack of will-power to keep their physical machinery running.

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When this machinery stops, for lack of motive power, they are said to be "dead" when, in reality, the weary spirit is just resting and recuperating before starting on its new life over here. That life may be happy and useful, or it may be sad and filled with regret for sins committed while on earth. It all depends on the use that has been made of the earth life. If it has been a period of spiritual development the spirit, on arriving over here, enters upon its new life of service well equipped for the work it has to do. But if the time has been devoted to the pursuit of material things entirely, or almost so, the new life cannot help being filled with suffering and regret—at first at any rate. As spiritual development proceeds, however, that suffering and sorrow gives place to a great joy and real and lasting happiness is found in the work of helping others.

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Lost opportunities for doing good while on earth gradually cease to inflict the intense suffering which so many spirits have to endure when the true meaning of life first begins to dawn in their souls. I do not mean merely the earth life of a person, but life as a whole. For life is endless and eternal. Death and destruction do not exist really. That which appears as such to human eyes still blind from over contemplation of material things is merely change. Nothing is ever lost. All is safely stored up in God's vast store houses of earth and sea, sky and air, until such time as it is needed again. It may be in an entirely different form, and possibly invisible to ordinary sight after apparent destruction, or it may be divided up and become several different things and be stored up in a variety of ways, but it is still in existence somewhere—all of it. This important fact has been proved time and time again and it is common knowledge to all those who take an intelligent interest in the science of chemistry.

SPIRIT VOICE AT THE TELEPHONE.

In connection with Miss Louise Owen's recent visit to Birmingham, where she addressed the Birmingham and Midland Society for Psychical Research, the "Birmingham Gazette" gives a remarkable story, as related by Miss Owen—who was Lord Northcliffe's private secretary for many years —concerning the way in which she received the title of her lecture, "Northcliffe Still a Force: A Rift in the Veil." She had a telephone message from a lady gifted with psychic powers who said that Lord Northcliffe had promised to give her a suitable title for the lecture. The lady, while still holding the receiver, then went under control and her spirit guide, a Chinese, continued the conversation on behalf of Northcliffe who, he said, was standing beside him. After giving the title of the address, as mentioned above, he delivered further messages from her late chief. Miss Owen states that just before receiving the telephone message she had been searching her mind for a suitable title for her lecture.

"A KINK OF THE MIND."

Mrs. Joseph Conrad, widow of the famous novelist, in an article on "Experiences of the Eerie," published by the "Daily Express", says: "I am afraid I am a materialist, and I have endeavoured to bring up my children as materialists"; yet she concludes her article with this paragraph.—

"Most of us have a kink of the mind that is difficult to explain. My own is telepathy. I had been spending a day away from home, and just at midnight I awoke with a start from a remarkably vivid dream. I saw, as distinctly as if it were actually before my eyes, a railway bridge, and a hansom cab passing under it, the lamps shining brightly on the glistening wet road. The horse fell, and the fare—my husband—was pitched out on the roadway. I returned home early the next day, and the servant met me at the door with a grave face. 'Mr. Conrad told me not to alarm you, ma'am, but he had an accident last night. The cabhorse fell and pitched him on to the road.' I interrupted him quickly, 'Yes, at midnight exactly.'

'Yes,' he said, and looked surprised."

THE STRIDES OF SCIENCE.

At a dinner of the London Press Club, on a recent date, Sir Oliver Lodge was one of the principal guests at a "Science Night." "The Times' says—

Sir Oliver Lodge said he had no complaint as to what was being done by the Press for science. It was a very good sign that they were looking out for scientific novelties. They were living in wonderful times, and he knew of no other quarter of a century which had been richer in scientific discovery. Rapid advances were being made, but some of them were difficult to apprehend. He was more concerned with the pursuit of science than with its application, which was bound to come. . . He had investigated telepathy and felt it was a reality. . . They did not understand it, but they knew that one mind could act on another by other than the ordinary channels.

Never look upon anyone as a failure, for the very faults and failures that nearly break your heart, when you see them in connection with your nearest and dearest, are the rough edges that only the tools used by the master hand of Time can smooth off and bring into symmetry of shape. . . . If people would only see this there would be fewer heart breaks and tears."—"Guidance from Beyond.', obtainable at the office of "The Harbinger of Light."

DEATH—AND AFTER!

In Memory of an Anzac son who fell at Gallipoli.

Oh death, thou are no mystery,
No fearsome thing to shun,
Naught but a change to other states
When this life's course is run.

The grave can claim no victory,
And death has now no sting
For those who know the truth, that death
Does not oblivion bring.

Death frees the soul, the grave enfold
Nought but the mortal clay,
The spirit lives and soars to realms
Of everlasting day.

And there it finds its just reward
For usefulness or worth,
According to the use it made
Of life upon this earth.

Before the Cross of Sacrifice
I humbly bend my knee,
And as I gaze upon the cross,
His face I seem to see.

My earthly task is almost done,
Life's turmoil nearly o'er,
And soon with him in higher spheres
I'll live for evermore.

What joy to know that so-called death
But opens wide the door
To higher spheres of usefulness
With loved ones gone before!

Brisbane. PATRIUS.

THE VALUE OF "RAPS."

In the course of a very interesting and effectively-written article in the "Manchester Evening Chronicle," Miss Estelle Stead points out that the objective physical phenomena which ushered Spiritualism in merely opened the door for the higher mental phenomena. She imagines the counsellors in the unseen consulting together previous to 1848 as to how best to come in contact with us, and coming to the conclusion that they had better meet us on our own ground, and knock upon the door until someone answered. That, too, is the means by which the miner imprisoned in the pit calls the attention of his rescuers. And she finds it natural to believe that the simple raps at Hydesville were considered the best, because the most customary, means of getting into contact with humanity.

She further tells us of the assistance she received when examining her father's papers, for the preparation of his "Life," and says: "I noticed that when I took up the different packages of papers there would be one, two, or three raps, so I took a note of the number of raps given before I started looking through a package, and very soon found that if there was one decided rap and no more it was quite safe to leave that package alone, as there was nothing in it of use. Two raps meant doubtful, and I had to look through; three, important. This I found of enormous help, having such a mass of material to go over."

PLEASE REMEMBER THIS!!!

We find letters and books despatched by us are apt to go astray because some of our correspondents omit to name the State in which they reside.

There are towns of the same name in several parts of the Commonwealth and sometimes we are in doubt as to how to complete the address.

For instance, there is a Hamilton in Victoria, another in New South Wales, and still another in New Zealand.

THE EDITOR.

LORDS OF THE UNDERWORLD.

Dark Powers and the Trials of the Neophyte.

By H. M. BOUCHER, Auckland, New Zealand.

Until now I have scarcely touched upon the dark side of discarnate existence, nor the dangers of psychic development, let alone the trials, ordeals, and tribulations through which the aspirant for Adeptship must pass, but in this article I am compelled to show a little of the dark shades, which contrast so with the brilliant lights. Also I must emphasise that it is only by experiencing the opposites of feelings, sensations, and the result of actions that we can possibly understand good from evil, or the Ego grow in either stature, knowledge, or power. For pain, as well as pleasure; sorrow, as well as joy; and failure, as well as success, must be experienced, either in mortal life, or in spirit life before the Ego can possibly attain permanently to a Devachanic or Heavenly state.

It is as the Arabic proverb says: "Men seek to find what their fellow man holds in his hands, but the angels look to see if the hands are clean." Also, when a mortal physically dies, his friends ask: "What has he left behind?" while the angels say: "What has he sent before?" With them the Spiritual aspect comes first, last, and always, the only point worth consideration. To all really spiritualized beings, motive counts more than action, and effort far more than result, because failures are the stepping stones to success, mistakes become valuable experiences when faith changes into knowledge; and having been the victim of deceit, makes truth all the more appreciated.

OCCULT KNOWLEDGE AND ITS PRICE.

To all those who are disappointed, and also to those who unfortunately, are jealous of anyone having a knowledge above their own, let me repeat that which every Initiate teaches—that there is a terrible price to be paid; exactly in proportion to the extent of their occult knowledge is the price they have paid for it. Personally, my knowledge cost me no money, but my whole life. The spiritual path is truly narrow as a razor's edge, steep, hard and rough; an invisible wall prevents all return; once a certain distance is traversed, never again can the mortal be as others are, and no matter what dangers lay in front of you, yea even if lions are in your road, there is no escape from meeting them; go on, go on, you must, or else fall headlong into a gulf that is well described as bottomless. Yet the reward is grandly glorious, and surely certain unto those who persevere and endure unto the end.

The qualities most needed for victory in this occult conflict are not the fearless frenzy of a fanatic, but the calmness, patience, and self-control of a philosopher, combined with the endurance of a Spartan. Speaking from personal experience, I can endorse the general routine of a disciple thus: First comes your duty to your God, Gods, Masters, or Ideals, as the case may be. The conception of duty will vary according to the ideals of the particular spiritual Hierarchy which has taken the young pilgrim into its charge.

The pilgrims will at first, and for some time afterwards, be well protected from the Dark Powers, will only have true communications and accurate prophecies given them, but when the neophyte is deemed strong enough this protection is withdrawn and hostile beings are allowed to tempt, deceive, and attack them. This mental-psycho struggle strengthens the Ego, just as hard manual labor strengthens the muscles; so ultimately the neophyte becomes an apprentice, then a craftsman, and the craftsman becomes a Master in every sense of the word.

SOME PERSONAL EXPERIENCES.

Now let me describe experiences of a personal nature:

A certain guarding angel asked me to show her an Englishman. Now, as all thoughts are visible in spirit life, my mental conceptions were instantly reflected as a picture in front of me; it passed the test successfully. Why? because for years, I had mentally looked upon all mankind as one family, and God as their Father. Had I not realised that all beings must obviously be equal in their Creator's sight, I would have had to learn it in some unpleasant way.

To overcome that paralizing feeling, that awful dreadful fear which certain evil beings have power to cause, I have been compelled to face them alone in various ways—to sleep in darkness in a haunted house, to pass the night alone in conflict with elementals hostile to man, both on New Zealand mountain peaks, and last year I spent seven nights chanting mantras, in a haunted forest not far from Sydney, Australia. At first, to teach me that, as a mortal, they could not injure me, unless I gave way to fear, the equivalent of a flaming etheric wall, or else a fine steel wire netting was put around me, within which I stood unmoved, while a herd of fierce long-horned cattle were driven in upon me, but the fire, or the cage, would cause them to divide in two streams, and thus pass me by. Again, it might be enormous elephants, with ponderous feet and uplifted trunks which would charge upon me, or swarms of loathsome, hideous snakes endeavour to put their coils around me. These creatures were all objective to me, though many were but subjective or thought-created forms caused by mental magic: still others, were semi-humans and also elementals hostile to man, and many a sensitive has been murdered by them. Eventually, when my Masters thought that I was strong enough to (apparently) stand alone they took away these protective walls, and compelled me to face anything, and everything, of an occult nature, alone, unmoved, and unafraid.

For many years, from time to time, some strangely hideous ancient wizard awe-inspiring black magician, gigantic terrifying elemental, or ghoulish semi-human monstrosity, will, when I am alone at night, attack me and try to control or kill me, but this phase has become so common that I simply return gaze for gaze, and emulating the statues of Ramases or Gautama, I remain immobile, staring stonily, until their faces are filled with rage and hatred: then, baffled in their purpose, they slowly fade away.

BREAKING-IN A NEOPHYTE.

The trials and temptations through which the neophyte must pass will be appropriate to his temperament. For instance, if unduly proud, he will be humbled to the dust; if voluptuous, he must become an ascetic; if lazy, he will be compelled to do hard work; if too social and pleasure-loving, he must become a recluse; if too desirous of wealth, he must

learn the benefits of poverty, etc. And above all, if selfish, he will be compelled to become altruistic. It is well written: "The wise Teacher is the most severe with his best pupil."

Papyrus records show that the ordeals in the ancient Egyptian temples were for a long period so severe that hundreds of candidates gave in at the preliminary trials, and of the others but few came through successfully—some died from fear alone, and others went insane, for only those endowed with almost superhuman fortitude, patience, and endurance, could survive that which they encountered. Naked and alone, left to pass a definite period amid the silence, solitude, and dreadful darkness, beneath, either a pyramid, or a temple's very foundations—why, the very soul, sensing the enormous mass of solid rock, and equally solid colossal buildings overhead, was enough to try the nerve and will of even a Hercules.

The Grecian legends state that once, and only once, did the Lords of the Underworld relax their rigid rule—death the price of failure. The one exception was Orpheus, who, having failed in one ordeal, sang his last song with such an enchanting magical effect that it touched even the adamantine nature of those Dwellers on the threshold, and he was allowed to return to the Upperworld once again.

PERSONIFICATION OF EVIL POWER.

On more than one occasion have I, in my ethereal form, been compelled to encounter these dread Lords of the Underworld, or Lords of the Dark Face, as some writers describe them; have heard their harsh metallic laugh, and wonder I survive—dreadful beings, gigantic in form, terrible in feature, semi-human, and animal combined in their appearance, with wings coal black like unto eagles' wings, crowns on their heads, also black in color; faces fierce, implacable, and dreadful to look upon. Their titanic forms black, their garments black, and their aura, a veritable enormous circle, many feet in diameter, like unto a tangible soot-black darkness. Their nature being in all respects the opposite of the Angels of Light, of course their whole appearance must also be the opposite.

This black atmosphere they carry with them wherever they go. It is at times interspersed, or flashed, with streaks of blood-red lightning-like flame, and from out their awful eyes, and round their heads, a dull, dirty greenish-yellow light appears, while a most unpleasant death-like odour emanates from their loathsome forms. Their black, but royal, crowns symbolise their earthbound power, and their equally black wings indicate their power over the elements. But I was also shewn (invisible to them) the equivalent of mighty iron chains, twice as large as a big ship's anchor chains, by which they were bound; and which also limited their powers to the planet on which they originated. These, literally spawn of the tangible darkness, are the actual personification of Evil Power embodied in suitable encasements, but, still agents of the Absolute Aum.

A TERRIFYING ORDEAL.

For certain reasons I was taken to see a very mysterious and awe-inspiring being, one of a group seldom seen by mortals at all. Once more I was stripped of every psychic vesture, all but the ethereal, formless, envelope, the final garment of the mystic nomad; then suddenly caught up as though being drawn into a vortex vertically, after which I remained stationary, alone, in the centre of a dull, dense, grey, seemingly limitless atmosphere. All was misty, vague, nebulous, and formless. I was, in fact, within the midst of a Cosmic void, or interstellar gulf, so to speak—weird beyond conception, a region where color was not, also form was not, and motion was not, neither was there any sound at all.

Oh, that awful, solemn, soundless silence, so deep, profound, and terrible in its silent intensity, and lifeless, colorless, motionless enormity! It was a veritable cosmic womb, where Time was not, nor ever had been, because it was the embryonic ego, or manvanturic womb, in which all things necessary to produce another Solar system were sound asleep, until the time arrived when it would emerge from latency to activity, awake from the sleep of ages and become once more part of the manifested Universe.

"ONE OF THE TERRIBLE ONES."

Inspired, I felt within me that a terrible being was approaching me. First I felt the awful vibrations, caused by his still far-distant motion; then beheld I him; he was one of the Terrible Ones; it is almost impossible to describe him, unimaginable unless seen, swifter far than any lightning's flash, so great his speed that he had passed, seemingly, ere he had been. He crossed me horizontally about one thousand yards away, in front of me; so I did not meet the dire intensity of his glance, but saw his face, in profile. He carried no body with him, as it would have impeded his flight, for he needed only his will and knowledge for his special purpose. So only a living head, with long hair trailing behind him, meteor-like, was all I saw, but he could, if necessary, create instantly any form, or any thing he would, by his will alone, from the atoms latent all around him, using the forces of attraction, cohesion, elongation, and projection on no matter what plane he might function on.

Oh, that awful terrible face—the features were sharp, hard, and keen as any knife; the lips thin, firm, and compressed tightly; the chin determined; the eyes intellectually majestic; penetrating into time and space and the origin of all things. Fearless, changeless, and immovable in his purpose, pitiless as a hungry leopard, impacable as fate itself; he was the ultimate representation in a concrete form of dominant intellectual power; he was one of the Cosmic builders and a co-worker with, and agent of the Supreme Master Builder of All—God The Absolute Aum.

A LONELY SOUL!

To the Editor of "The Harbinger of Light."

Sir—As a constant reader and admirer of your splendid paper, and a regular attendant at public meetings, I venture to express my humble approval of the very fine article, "Society for Lonely Souls," so very beautifully expressed by "Onlooker" in your May issue.

"Onlooker" voices the earnest desire of many lonely, sincere, truth-seeking people, myself included, their only real joy being the prospect of a friendly gathering of kindred souls, to enable them to exchange their various opinions and their little confidences.

My own personal experience has been that Spiritualists and sensitives are sadly misunderstood. I trust that "Onlooker's" suggestions will be taken up without delay. May our lonely friends who have read the article, agree with me, that the kindly thoughts so humanly expressed be recognised with the deep gratitude they deserve.

Yours, etc.,

A LONELY ONE.

Every true Spiritualist deprecates excessive attention to phenomena. They are definite material signs of intelligence outside of ordinary matter, and as such they are the starting point of a train of thought which leads to a great goal. In themselves they are nothing. No one is spiritually improved by a moving table or a psychic light. Yet these things give a new turn to the mind and have helped to raise a force which has not yet been appreciated by the Press or the pulpit, but which is working in all classes of all nations and which is destined to alter the views of the world.—Sir A. Conan Doyle.

THE SPIRITUALIST CHURCH OF NEW ZEALAND.

MEETING OF THE NATIONAL COUNCIL.

A HIGHER STANDARD OF SERVICE.

"The Spiritualist Church of New Zealand" Act, which was passed by the General Assembly of New Zealand last year, provides for the affairs of the Spiritualist Churches throughout the Dominion being governed by a National Council and, in conformity with the provisions of the Act, delegates from all parts of New Zealand assembled at Wellington on 10th April to represent their respective churches at the first National Council held since the passing of the Act. The Council, which comprised 18 earnest workers in the cause, was confronted with problems which vitally affect the future of the movement, and the decisions arrived at will inevitably have a far-reaching effect

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The first business was necessarily the preparation and adoption of a new set of rules, revised in order to give effect to certain provisions of the Act. An important effect of the recent legislation is that all Churches affiliated with the National Association of Spiritualist Churches of New Zealand, which promoted the Bill, have now, while preserving their financial autonomy, lost their individual identity and are merged into the body corporate. These churches will henceforth be known as "The Spiritualist Church of New Zealand" in contra-distinction to certain other organisations professing similar beliefs, and which are at present functioning individually under various titles. It will now be necessary for the responsible officers of such bodies to review the titles of their respective organisations, in order to guard against any infringement of the patent right of the organised movement to the title of "Spiritualist Church," secured to it by the passing of the Act. The National Council trust that those affected will act on their own initiative in this matter and thus avoid the necessity for any action being taken by the Council in reference thereto.

* * * *

In pursuance of the expressed determination of the Council to attain to the ideal of a higher standard of devotional service than has hitherto been practiced it was resolved that the time allowed for demonstrations of spiritual clairvoyance after the service on Sunday evenings must in no case exceed fifteen minutes. It was further unanimously decided that no speaker be allowed to give private readings for monetary gain, and that no person who gives such readings for financial gain be eligible to become, or remain, a member of the Church. This drastic provision was considered necessary in order that the Church may be freed from the danger of sharing the stigma which rests upon persons who indulge in such undesirable practices. It was also declared unlawful for any affiliated Church to permit demonstrations of psychometry at any public meeting held under its auspices, and the Council pledged itself to assist the authorities in stamping out the objectionable practices at present carried on under the name of Spiritualism in defiance of the law.

* * * *

No Speaker or Pastor will be permitted to occupy church platforms regularly unless duly licensed to preach, and the qualifications required of applicants for licenses are such that a decided improvement in the calibre of speakers is assured for the future.

The restrictions determined upon will in all probability have the effect of reducing the number of professional speakers offering for engagement, but it is felt that more permanent benefit will be derived from the efforts of those available, whose primary consideration is their love of the cause for which they labour.

The desirability of instituting a fund for the purpose of paying a fixed stipend to Speakers was affirmed by the Council.

Steps are being taken to have the Spiritualist Church of New Zealand included in the gazetted list of Churches whose pastors are authorised to solemnise marriages.

* * * *

With a view to dissipating public misconception, the Council placed on record the fact that the Bible is, and always has been, in use in all Churches under its jurisdiction.

An invitation extended by the Dunedin Branch Church to hold the next Council Meeting in that city during Easter week in 1926 was accepted.

The untiring efforts of the members of the local Church to entertain them during their stay in Wellington was keenly appreciated by the delegates who spent a most enjoyable time in the capital city.

The "Message of Life" published at Levin is the official publicity organ of the Church, and matters of interest to adherents will appear in that paper periodically.

The following Executive was appointed for the ensuing year:

President: C. J. Champness, 11 Somerset Street, Frankton Junction.

Secretary: G. L. Anderson, 50 Riddiford Street, Wellington.

Treasurer: P. McB. Anderson, 3 Lyon Road, Wellington.

Committee: W. C. Nation, Levin; L. E. Williams, Auckland; W. P. Kenah, Hamilton; D. C. Powell, Wellington; H. E. Laycock, Christchurch; R. N. Ridd, Dunedin.

G. L. ANDERSON, Hon. Sec.

A GOOD TEST.

In an article on "Psychic Experiences" in "T.P.'s and Cassell's Weekly' Mr T. R. Higgins tells how in the small hours he was awakened by a strange sound. Then he heard the turning over of leaves, and a voice, rich and melodious, began to read a psalm. He heard the book closed and footfalls passing out by the door. His wife also heard it all and remarked upon the strange occurrence. The sequel is striking:—

"About nine years later, while visiting a town about sixty miles from home, I was introduced to a cultured lady. After a few remarks she said: 'Excuse me, but I see a clergyman standing by you. He seems to be intensely interested in you. I am sure he has something important to say. Wait a minute, he is going to tell me. Yes——? she went on in a low voice, as if answering someone. Then turning to me she said: 'I have it. This clergyman wants you to run your mind back some nine or ten years and see if you can recall an incident that happened in your bedroom early in the morning. He says on that occasion he read a Psalm to you. Further, he says, at that time you were working very hard at Latin, and that he helped you over the difficulties you underlined in your book. He asks you to refer to your old book when you get back and see if he is right."

To enable you to effectively combat the arguments of opponents it is absolutely necessary that you should be conversant with the writings of the scientific and other intellectual champions of Spiritualism and its phenomena. Therefore: Read! Read!! Read!!!

* * * *

We are all building a soul-house; yet with what different architecture and what various care!—H. W. Beecher.

"THIRTY YEARS AMONG THE DEAD."

This is the arresting title of a book from the pen of Carl A. Wickland, M.D., who is a member of the Chicago Medical Society, the Illinois State Medical Society, and the American Society for the Advancement of Science. In addition to his activities in these directions his experiences in Psychical Research extend over three decades, and the records contained in this work bear ample evidence of the zeal and thoroughness in which he conducted his investigations, in co-operation with his wife, who proved a very efficient and sympathetic sensitive. "The psychic demonstration which was given by Mrs Wickland," states Sir Arthur Conan Doyle in "Our Second American Adventure," "was certainly a most extraordinary performance, and left us all in a state of amazed admiration . . . It was very impressive."

The seances took the form of what are known as Rescue Circles, to which earth-bound spirits were brought and by various devices made to understand the perplexing and often painful condition in which they found themselves. Many victims of obsessing spirits were also relieved—men and women who might otherwise have eventually been sent to an Insane Asylum. The patients were brought to Dr. Wickland, and by the application of electrical treatment the obsessing entities were compelled to withdraw. They could not stand the "shocks," the effect of which was something analogous to acute physical pain, and on being thus driven out of their victims they were allowed to take possession of the physical organism of Mrs. Wickland, who was in deep trance. "By this method, and without detriment to the psychic, it has proven possible to relieve the victim, as well as release the entity from its condition of spiritual darkness through an explanation of the laws governing the spirit world."

From the transcription of stenographic records full details are given—question and answer—of the discussions that ensued between Dr. Wickland and the bewildered and sometimes abusive spirit. And they certainly make very extraordinary reading. It is impossible to read page after page of these voluminous interchanges without being deeply impressed with their reality and the essentially Christ-like character of the work in which Dr. and Mrs. Wickland are engaged.

The explanatory matter of the author on the inter-relationship of the two worlds, the nature and methods of his researches, the sub-conscious mind and auto-suggestion, and many other phases of this many-sided theme is written with lucidity and scholarly finish, and in the concluding section he argues: "Psychic Research Circles, formed to learn the truth of life and spirit existence, should be of inestimable value to churches, for such investigation would prove positively the continued existence of the soul, and convert mere faith and belief in a life hereafter into definite knowledge."

The book is published by the National Psychological Institute (Incorporated) Los Angeles, California.

WARNING OF DEATH.

Dr. Gonsalez Manet, Secretary of Public Instruction in Havana, was watching for several nights beside his sick daughter, who was in great danger. The doctors, finally thinking that an improvement had taken place, persuaded him to go and rest. He followed their advice and fell into a deep sleep. But some time after he was rudely awakened, shaken by an invisible force. He jumped up, stating that he was not asleep, and saw before him in the dark, the phantom of his mother. He understood. His child was no more. He went to her room—she was dead. I take an oath he said, that I have seen my mother many times since her passing over.—"Revue Spirite."

The "Glasgow News," in an article on "Thought Reading," expresses the view that "we can hardly hope for a Commission of Inquiry into the Claims of Telepathy; the subject is not dry enough, and its pursuit gives no prospect of anything the Chancellor of the Exchequer could tax." But Lord Balfour and Professor Gilbert Murray "are now satisfied that telepathy is as sound a proposition as the Nebular Hypothesis or the latest theories of ether and the atom."

* * * *

It has been discovered by an archæologist that gloves were worn by both the ancient Egyptians and the ancient Hebrews.

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We are pleased to report that the past month has been a very successful one and that our audiences are increasing, both at the afternoon and evening meetings.

At the morning sessions, the exponents have been, Mr De Bradbourne, Mrs Suffolk and Mr W. H. Lumley. This session is the most interesting of the Lyceum services, the children being trained in the manner in which Andrew Jackson-Davis saw the little children in the Spirit world being trained.

Our afternoon Mediums' Symposiums are proving a blessing to many who yearn for a message of love from the dear ones on the other side of life. We wish to thank the following mediums who have given their services at these meetings: Mrs Martin, Madame De Bradbourne, Mrs Peach, Mrs Parkinson, Miss Develin, Miss Stivey, Mrs Bowden, Mrs Gray-Duncan, Mrs Alderwick, Mrs Browning, Mr Stint, Mr Walsh, Mr Stephenson and Mr Walsh.

On the 19th April, we were privileged in having Mr Angus McDonnell to address us on "Poverty—its Cause and Cure." The lecture was intensely interesting and much appreciated by the audience. For three Sunday nights, Mr De Bradbourne ably delivered the evening addresses; the respective titles being "From Here to Heaven by Wireless." "If a Man Die Shall He Live Again?" and "Spiritualism and the Man in the Street." The lectures have been followed by clairvoyant messages from Madame De Bradbourne.

G. M. GARDINER, Recorder.

ROTHERWOOD ST. SPIRITUAL CHURCH, RICHMOND.

Our services continue to be well attended and our Society shows steady progress in every way. The Committee extend hearty thanks to the following workers for their services during the past three months: Sisters Alderwick, Hanges, Cleal, French and Harrison; and Bros. Plum, Drohan, Knight and Toner. We are glad to report that the health of our beloved President (Sister Beams) has improved sufficiently to permit of her taking up her work with us again.

Greetings to kindred Societies and to "The Harbinger of Light."

I. SPENCE, Recorder.

S. O. L. CHURCH.

Our afternoon mediums' meetings are still crowded, and several times we have been hard pressed for seating accommodation. We wish to place on record our heartfelt thanks to the large number of earnest workers who come along so regularly, and give up their time so unselfishly and devotedly to help those who come seeking knowledge, help and comfort. Many express their gratitude for the truthful and uplifting messages they receive.

At our evening meetings during the month our platform has been ably filled by our President (Mrs Hanger) Mr Francis H. Drake, and Mrs Polis; Mrs Hanger and Mrs Arthur (our Vice-President) have given the demonstrations.

Our greetings to our worthy Editor, and his staff.

E. MARSHALL, Hon. Sec.

OCCULT CHURCH OF VICTORIA.

We celebrated our Fifth Anniversary on April 26th. It was a great success, the hall being filled with earnest friends, and the flowers kindly given by Mr and Mrs Gill made it look really fairy land. The speakers Messrs Hyde, Dunn, Hopkinson and Plum, and Mesdames Codling and Daniell added their tribute to the good work accomplished. Solos rendered by Mr. J. Lestro of C. J. Williamson's Co., Miss Boden and Mrs Lestro were highly appreciated and a recital by Miss Power was beautifully rendered. We extend our hearty thanks to all those friends whose services, so freely given, made the service the success it was.

This Church has been well attended during the past twelve months and is decidedly making headway, repaying its members for their earnest endeavours.

We regret to announce the passing of one of our old and earnest workers, Mrs E. Scholtze, well known to the New Zealand Societies, and extend our sympathy to her devoted family.

M. A. BODEN, Secretary.

Mr F. J. Highett of the Occult Church reports having formed twentyfive Inner or Holy Centres all around the earth amongst the white races, each circle composed of thirteen members. This is being done in preparation for the great spiritual outflowing expected to commence in July next and usher in the new Dispensation. Mr Highett's work has been a long and secret one to bring about the destruction of Materialism, creeds and dogmas, and usher in the reign of the Prince of Peace by 1932. The two head yogi of Shegashi, in Tibet, are actively co-operating and manifesting in these Circles to link up the power of the East with that of the West. Strange, but quite contrary to the opinion expressed by Theosophists generally, they favour the study and practice of the Higher Spiritualism.

MALVERN SPIRITUALIST TEMPLE.

During the month we have been helped immensely by the services of Mr. Kilnor, in his interpretation of Biblical truths. Each Sunday evening every seat has been filled, the commencing time being 7.15. Mr Kilnor is continuing his series of lectures and the congregation is greatly interested in his treatment of the theme.

Mr Miller, assisted by Mrs McMurran, has demonstrated at the services, but owing to an important engagement elsewhere, Mr Miller was unable to attend on Sunday afternoon, May 10th, on which date Mrs McMurran and Miss Miller occupied the platform and gave messages. In this connection we would also like to thank Mrs W. Woods, whose services have been greatly appreciated.

Our organist, Mrs Parker, is always at her post and contributes greatly to the pleasure of the musical portion of the services.

Greetings to "The Harbinger of Light" and best wishes for its success.

J. McMURRAN, Recorder.

NEW SOUTH WALES.

DRUMMOYNE SPIRITUAL MISSION.

The Sunday evening services are as usual well attended and appreciated by all who attend. Our Leader, Mrs Wallace, though in indifferent health, has "carried on" with her usual zeal, and we have to thank also our Vice-President, Mr N. Walker, who is well worth hearing and Mr Kirk who gave a very interesting address.

On 30th April we held a very pleasant evening, in the form of a Social and Dance, in aid of our Building Fund, and hope to have these evenings every month.

We are greatly indebted to Mr and Mrs Smythe who so kindly offered the use of their residence to hold a "Cup" evening which was a great success. Solos, games and dancing on the spacious verandah being the features of the evening and last, but not least, our stock of crockery was replenished.

Wishing the "Harbinger of Light" every success.

ROBT. HADDON, Hon. Sec.

UNITED SPIRITUALIST CHURCH, STANMORE.

Since our last report we have been making steady progress, the course of lectures, now completed, by our Leader (Mrs. Morrell) upon "Spiritual Truths" being followed with great interest by good audiences.

Our Library has now been transferred from Stanmore to Leigh House; this alteration will make access to the books much easier. Each Sunday a committee of ladies prepare tea, so that members and visitors desiring to attend all the services may obtain refreshments without leaving the hall.

On April 18th we held a highly successful social, and the best possible thanks are due to the Committee of ladies who worked so hard and gave so generously, resulting in over £14 for the Building Fund. Our late secretary (Mr Bennetts) and his wife, who has just returned from a fourteen months' trip to Europe, were the guests of the evening. Mrs Morrell spoke in eulogistic terms of Mr Bennetts' splendid services as secretary, and then called upon our senior Trustee (Mr Alex Cooper) to present Mr Bennetts with a valuable gold pen and pencil, and Mrs Bennetts with a set of afternoon tea forks. Our Treasurer (Mr J. Oates) also spoke appreciatively of Mr. Bennetts' work as secretary.

W. D. MORRELL, Recorder.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

Our attendances for the past month have been very good indeed, despite the inclement weather, which goes to show our congregations are earnest and sincere.

Our very esteemed friends and co-workers, Mr and Mrs Oates, were the guests at our monthly At Home. Mr Maskell and Mesdames Twelvetree and Kitty Hayes each gave a very interesting lecturette, appreciated by all.

A very impressive service was held on Anzac Day, in memory of those gallant souls who passed into higher realms in the debacle of 1914-1918. Mesdames Redfern, Hayes and Hopkins, gave us of their best, and were listened to with close and sympathetic attention.

We have to thank the following speakers for their services during the month: Mesdames Redfern, Twelvetree, Kitty Hayes, Hopkins, Perry, Truslove and Leverna; and Messrs Ray, Harris and Cohen.

G. TUBB, Hon. Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

We are pleased to report that our activities have commenced at our headquarters, Cotham Street, Wayville, which is becoming an active spiritual centre. Our Sunday meetings have been well attended and some splendid addresses given by our Pastor (The Rev. Lily Lingwood-Smith, Ps.D.). The subject of "Mothers' Day" was beautifully expounded by our Pastor and was much appreciated.

On Saturday, May 9th our Pastor's "At Home" was held for the purpose of displaying the many valuable gifts and curios received by her during her world tour. In the evening a social was held in honour of our organist, Sister Kinnear, for the purpose of presenting her with a copy of the Acquarian Gospel beautifully bound in recognition of her valuable services. The presentation was made by the Rev. Lily Lingwood-Smith, to which Sister Kinnear suitably responded.

New classes are being formed in every branch of our work and the knowledge gained by our pastor during her tour will be a great help to those joining the classes.

We are pleased to notice many of our old members returning and also many new friends enquiring into the teachings of true Spiritualism. The latter is very gratifying, as it shows that true Christianity can be found in Spiritualism for which many are searching.

With all good wishes for our valuable paper.

O. MILLS, Hon. Sec.

AUSTRALASIAN SOCIETY FOR PSYCHICAL RESEARCH.

At a session of the above Society held on May 4th Mr Walter Blake (Secretary) spoke of the necessity of notifying the public of verifiable Spiritualistic phenomena to counteract the reports which occasionally appeared in the Press of the fraudulent phenomena produced by charlatans, and animadverted on the tendency to establish monopolistic cliques, the leaders of which sought to usurp the position of the legitimate leaders without possessing the requisite ability.

Mr W. C. Brocksopp, M.A. (President of the Society) said he thoroughly concurred with the views of the Secretary. If, he said, the Press so prominently published phenomena, etc., of a spurious nature, it was our duty to protect the genuine mediums by similar tactics. The welfare of one Spiritualist should be the welfare of all, and the welfare of one Spiritualist Society the welfare of the whole. He would be pleased to accompany the Secretary for the purpose of investigating any phenomena brought to the notice of their Association and confirm the same, if genuine, after such phenomena had been submitted to a committee and passed as suitable for publication, either in our annual journal of proceedings, or elsewhere, to be published by the Secretary under our auspices.

Mr O. A. Phillips was elected provisional assistant secretary and treasurer.

O. A. PHILLIPS, Assistant Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

We have had good audiences, and it is noticeable that there are many new attenders. On the 25th (Anzac Day) we held a Special Service at night; and it was most successful in every respect. Several psychics and helpers willingly contributed to make it a true Anzac Service. The offerings of flowers were abundant, and the rostrum and table presented a gorgeous display of blooms.

On the following day (Sunday the 26th) an In Memoriam service was held to the late Jack Hedley, a fine young son of respected members of our congregation. Mrs Webb sang "Come One Step Nearer," and Mr Webb spoke on the New Testament text: "Love your enemies."

Good wishes to the Editor and staff of "The Harbinger of Light."

GEO. BODELL, 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.

C. P. (Hawthorn): Thank you for newspaper clipping. You will see we have used it.

G. W. (Capetown): Thank you for forwarding details of the visit of the Rev. Lily Lingwood-Smith to South Africa, but you will since have seen that we dealt fully with the tour in the May issue.

M. F. C. H. (Transvaal): We were greatly interested in the wedding incident related in your letter, particularly in the sequel, which certainly euchred the opposing parties and probably filled them with chagrin. The matter, however, can hardly be dealt with in our columns.

E. H. (Brisbane): Thank you for enclosure, but there is nothing new in the teaching, and in any case it is not very clearly expressed.

E. J. L. (Auckland): Thanks for contribution. Great demand on our space at present. Will see what we can do later.

G. C. (West Australia): We cannot comment on your letter with any effect in view of the fact that you do not wish any names mentioned.

T. N. B. (Hokianga): Contribution received, but it arrived too late for inclusion in this issue.

UNDECIPHERABLE (Pomona): We cannot decipher your signature. In any case the contribution is not suitable, as such experiences, although they may be very real to you, do not carry weight with the reader. And the fact that you do not wish your name revealed does not help matters!

VICTOR HUGO'S TABLE.

Everyone knows that Victor Hugo devoted a lot of time to Spiritualism and table rapping. He used for that purpose a tiny round table which was more like a child's toy. This table, after having belonged to Charles Hugo, then to George Hugo, was relegated one day to the servant's room. Now, this girl was of a very simple nature, and knew nothing about Spiritualism. One night she was awakened by a noise. Furniture was moved in her room. She lit the gas and thought she saw the little table walking all round the room. This phenomenon was repeated several nights. She complained to her mistress, who took the little table and threw it into the fire.

This story is authentic.—From "L'Avenir."

The demand for snakes for medical purposes in Japan is so large that the most famous snake catcher in Tokio declares the annual consumption to be between 4,000,000 and 5,000,000 for the country as a whole. Eighty per cent. of the reptiles are charred and powdered, or else dried and made into capsules and pills.

* * * *

Twelve-inch phonograph records that play for 100 minutes and reproduce entire operas by aid of radio loud speakers without the noise of needle scratching, have been produced by an inventor of Berlin, Germany.

* * * *

The deepest spot in any ocean has just been sounded in the Pacific, about fifty miles off the Japanese coast. A Japanese warship has reported the lead sank to a depth of 32,644 feet, more than six and one-fourth miles, without touching bottom.

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This exceedingly interesting and important work describes in detail how the discovery was made by the use of chemically-prepared glass screens, and how they can be utilised by medical men for diagnostic purposes. The observations extended over a number of years, during which auras of all phases and colours were rendered visible to the physical eye and their peculiarities noted.

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