

# THE HARBINGER OF LIGHT

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

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“*LIGHT, MORE LIGHT.*”—Goethe.

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## LEADING FEATURES OF THIS ISSUE.

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Edited by W. Britton Harvey:

MARCH 1st, 1928.

Author of "Science and the Soul."

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## The Editorial Chair.

### Archdeacon Wilberforce and Spiritualism.

Thank God we shall say good-bye to our body for ever! When it has done its work it dies, decays, putrefies, mingles with the elements around, and there is an end of it, till its particles form part of another body; but from **within**, the man, the real man, rises into the new conditions, the other dimension, not out of the grave, but out of the body. **The moment of death is the moment of resurrection**, the essential identity the same, the sensible materials changed; the same corporeal individuality, not the same integral atoms . . . . What are they (our loved ones) now? Individually the same beings, emancipated from bodily limitations, pulsing in the higher world, "always beholding the face of our Father in heaven"; they are ministering spirits **capable of ministering in ways we know not of to those whom on earth they have loved.**—Archdeacon Wilberforce.

This is precisely the Spiritualistic view of death and the resurrection, and the author of these lines was none other than one of the most spiritually-illuminated and intellectually-endowed ornaments of the Church of England in recent years. What a contrast to the words employed in the Apostles' Creed: "I believe in the resurrection of the **body!**" Clearly the late Archdeacon Wilberforce had completely outgrown the woeful misconception represented by this belief—although, we notice, it is still retained in the revised Prayer Book, about which such a bitter controversy is waging. And having outgrown it, the orthodox view of the resurrection at some remotely-distant date had, as a necessary corollary, to undergo a similarly radical change—"The moment of death is the moment of resurrection." And not only that—this soul-expanded and influential divine also became established in the conviction that the change of state does not involve any mysterious transformation in the **real man**—he remains as he was before, his "essential identity" preserved, his "individuality" the same, his "corporeal" outlines unaltered. In short the only difference is that he no longer possesses a physical body in addition to the spiritual counterpart which developed **within** him simultaneously with the former and which goes "pulsing in the higher world" as an infinitely superior vehicle of expression.

\* \* \* \*

All this Dr. Wilberforce knew full well long before he entered upon the "more abundant life," and as a natural culmination to this spiritual knowledge he became convinced of the possibility of intercommunication between the two worlds of existence. His "Choice Thoughts" is a volume brimful of the joyful philosophy which Spiritualism has given to the world, and although he did not publicly

designate himself a Spiritualist he gave out the teachings with quite refreshing candour. He realised—as do many other men of his particular denomination to-day—that these teachings must eventually supersede those thread-worn and untenable doctrines and dogmas which have hitherto made a veritable nightmare of death and offered us conditions in "a world to come" which are a meaningless travesty of the actual experiences we are destined to face. This revision of the "old" and substitution of the "new", however, will not come suddenly. "The mills of God grind slowly, but they grind exceeding small." As Dean Inge, of St. Paul's, aptly expressed it: "**Official religion does not amputate its dead branches; it leaves them to drop off quietly.**" It has practically done this as regards a material hell, eternal punishment, a wholesale resurrection of mankind "at the Last Day," and other erroneous doctrines, and "even the doctrine of evolution," added the Dean, "may now be avowed in the pulpit." These progressive changes will, and must, continue in conformity with the evolutionary Law :

The minds of men are widened  
With the process of the suns.

\* \* \* \*

This expansion of the mind is all a part of the evolutionary development of the race, and "if we have faith in the truth of our message," continued Dean Inge, "and in the tendency of Truth to establish itself against Error; if, above all, we believe that the world is being educated by the Spirit of Truth, we shall not be over-anxious to buttress up every crumbling outwork of the fortress and to bar the path of free inquiry." Enlightened views of this character are now permeating the Church of England in Great Britain, and Spiritualism pure and simple is being preached from many of its pulpits with each recurring Sunday. The full extent of this advance is not yet appreciated in Australia. Only the few are aware of the tremendous inroads that are being made, and when the full meaning of the transformation bursts upon the lethargic minds of the mass they will open their eyes in wonder and exclaim: "Who would have thought it!"

\* \* \* \*

Spiritualism is, indeed, "coming into its own" at last. The "crumbling outworks" of the fortress of "official religion" are beginning to feel the mighty impact of the Spirit of Truth operating through what Myers described as "this much-derided cause." Spiritualism has been ridiculed and denounced as was Christianity in its early years, and, like the latter, it has survived the attacks of every foe and will in the divinely-appointed time hoist the flag of Victory. The urge of the spiritual hosts, directly controlled by the all-commanding will of the irresistible Christ, cannot be indefinitely resisted. Even the gates of Hell shall not prevail against it. The Master has this planet in His keeping. He has to save it, and until He has accomplished this all-embracing purpose He will not "see of the travail of His soul and be satisfied." "And I, if I be lifted up from the earth (transferred to spiritual realms) will draw all men unto Me." It is

The one, far-off, divine event  
To which the whole creation moves.

We may, therefore, well take heart as we contemplate the golden days to come. "The delusion of death shall pass," says Stephen Phillips, and St. Paul declared two thousand years before—"The last enemy that shall be destroyed is death." Death will then be credited with what it really is—a radiant gateway through which we shall pass on our spiritual birthday, provided our lives have been right, to realms of never-ending joy—not the joy of self-centered satisfaction, but the joy of **service** in a busy world where emancipated souls vie with each other in giving practical application to the God-derived impulse represented by the highest altruism, and in no part of that work shall we take greater delight than in ministering, as Archdeacon Wilberforce points out, "to those whom on earth we have loved."

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## Wayside Notes.

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### An Inspiring Gospel.

It is refreshing to turn from all the doubts and vagueness of orthodoxy to the direct and conclusive evidence of a progressive spiritual existence supplied by the overwhelming data accumulated in recent years. We know now for a certainty that the law of evolution is not arrested by the grave, but that it applies as much to our spiritual as to our physical development. God is the same yesterday, to-day, and for ever. He is unquestionably working to-day along what we call the lines of evolution, and if His methods obtain "from everlasting to everlasting," it logically follows that the self-same principle will operate throughout eternity.

It is because of the continuance of this law beyond the tomb that death makes such an imperceptible change in our condition—so imperceptible, in fact, that the greatest difficulty is often experienced by spirit friends in convincing the new arrival that he or she has really "died." Were the change of a violent character—were we transformed into beings entirely different from what we were before—it would not be evolution at all. It would be the very antithesis of this. It would be revolution. But that is not the way God works.

The mills of God grind slowly,  
But they grind exceeding small.

Let us be thankful for this knowledge of spiritual progression, and for the further knowledge that it is literally true that we have to "work out our salvation" by individual effort. There is a big advantage in having gained this knowledge while on the physical plane. It lets us know exactly how we have to act in order to be "saved," and will free us from arriving in the spiritual world filled with disappointment and chargin at the unexpected discovery that the life of Jesus was not sacrificed that we might escape the consequences of our evil deeds.

Those who are depending for their salvation on a vicarious sacrifice are living in a fool's paradise. No point is more emphatically disclosed in communications from the Other Side than this, and, it may be added, no theory of salvation could possibly be more irrational or more inherently absurd. We shall and must reap that which we have sown. There is no power in the Heavens above or the earth beneath that can save us from the operation of that law. It is the fiat of the Omnipotent, and therefore cannot be dodged!

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### True Love Never Dies.

A lady correspondent asks us to explain whether Time obliterates affection "in reference to the

separation by death of two beings who have truly loved each other in this world, but have been parted, in some cases, for very many years." Those who are familiar with the Bible—and every man and woman ought to be able to make this claim—will remember that in his Epistle to the Romans, St. Paul triumphantly declares: "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." We believe that, and we also believe it to be equally true that no power in heaven or earth will be able to separate two human souls attracted to each other by the powerful magnet of spiritual affinity.

That which we call "death" is utterly impotent to wrench asunder what is really an indissoluble bond. Those who have "truly loved each other in this world"—and this, of course, implies a spiritual rather than a carnal love—are lashed together by imperishable cords of affection which no length of parting can sunder. Such attachment is eternal—as eternal as "the love of God," because it is of a similar character. Such love as that referred to has nothing to do with the physical body. It belongs to the **real** man or woman, the spiritual ego, and therefore cannot be affected by the absence of the fleshly envelope. We carry it forward—it is part of the equipment of the spiritual nature. A few years of separation cannot even modify, much less efface, it.

The Law of Affinity is a dominating factor in the spirit world. It is as potent and unerring as the Law of Gravitation on the terrestrial plane. No agency can keep apart two souls which are drawn to each other by the attractive force of spiritual Love. They belong to each other, and consequently one would be incomplete without the other. They are really two parts of the one being—Soul-mates as they are sometimes termed. The one may leave for the higher life long before the other. But that makes no difference. They are both still spiritually linked and that tie cannot be removed by such an incident as death.

Such love, in fact, will be intensified in the purer atmosphere of the Other World, and when the one who has been temporarily left behind passes likewise to the realms beyond he, or she, will find the other waiting with outstretched arms and they will instinctively embrace each other with greater intensity than ever before. Thackeray, the great English novelist, knew all about this. He says:

Those who departed loving you, love you still; and you love them always. They are not really gone, those dear hearts and true, they are only gone into the next room, and you will presently get up and follow them.

---

### Is this a Logical Argument?

Where you get a common, or universal, effect in Nature it is reasonable to conclude it must be due to a common, or universal, cause. Whatever the effect may be, or wherever it may be produced, the originating cause must be one and the same. The application of this line of reasoning to the teachings associated with Spiritualism forms an interesting study. These teachings are being received to-day through "all sorts and conditions" of mediums in all parts of the world, and given out in many languages. The phenomenon, in short, is universal. And no matter where the medium may be, no matter what may be his, or her, nationality, or whether he, or she, be ignorant or educated, the teachings, in the main, are in striking accord.

For instance, when visiting Queensland in the course of his Australasian travels, Sir Arthur Conan Doyle tells us that a rough-looking, unlettered indi-

vidual from the back-blocks submitted for his inspection a bundle of manuscript which he said his hand had written, though he himself had nothing whatever to do with the operation. He, in fact, was completely mystified by this unconscious movement of his hand, and equally mystified by what it had written. Could Sir Arthur explain, and tell him if there was any truth in the extraordinary descriptions of the after-life that had been penned?

Sir Arthur subsequently made a close examination of the writing and found, to his surprise, that in all its essential features it agreed with the contents of the automatically-written works of the Rev. G. Vale Owen, although this simple-minded stranger from the interior of Australia's largest State had never heard of, much less read, those books. Sir Arthur has, moreover, stated that he has received a vast quantity of such M.S.S. from various quarters, and has been amazed at the similarity of their salient points.

Other investigators bear similar testimony, and so far as we are concerned, we have been likewise struck by the significant agreement in narratives received by us from automatic writers in this part of the world. There is, of course, certain variation in detail, but the general tenor of the writings, and the conditions of the after-life they describe, is practically the same. There are no radical contradictions, although the themes dealt with belong to an entirely different order of being from our own and, consequently, are of a character of which the writers could have had no actual knowledge.

How are we to account for this singular agreement in the information received? Here is what may be called a common, or universal, effect. Can such effect be produced apart from a common, or universal, cause. If not, then where, or what, is the source of these messages? Is it possible to ascribe them to the subconscious activities of all these individuals who write about conditions of existence of which they have no conscious knowledge, or is it more reasonable to conclude that spiritual forces are to-day operating with tremendous impact on the minds of men and women, and that one of the results is that certain latent powers are being stimulated into activity and giving expression in writing to the impressions received from directing agencies on the Other Side?

The latter explanation certainly provides a universal cause for the universal effect and is, in our opinion, a much more rational explanation than the sub-conscious hypothesis. If this really be the true solution, then spiritual knowledge is being "broadcasted" to-day as never before in the history of mankind, and there may be a literal truth underlying the statement of the Rev. G. Vale Owen, that "spirits seem to be taking the lead in developing communication."

### **The Bible and Psychical Research.**

We have frequently remarked in these columns that reading the Bible in the light of present-day psychical research invests its contents with a reality and interest that is otherwise absent, and sheds upon its pages a luminous glow which dissipates the mystery surrounding much of the "miraculous" therein recorded. The incomprehensible becomes intelligible, and in the place of a volume which fails to attract the multitude we have a real "live" Book which those who comprehend delight to read. If the phenomena which are to-day arresting the attention of all serious-minded men and women have achieved no other purpose, they have indisputably rehabilitated the Bible, and should on this account

alone be studied and their champions treated with respect by our ecclesiastical authorities.

This point was frankly emphasised by the Rev. H. R. Haweis, M.A., whilst in his masterly work, "Man's Survival After Death," the Rev. C. L. Tweedale, F.R.A.S., vicar of Weston, England, dwells upon this aspect of the question in very cogent terms:

One of the first things that impresses a student of psychical matters is that the Bible, revered by all Christian people as the word of divine revelations to man, is full from front to back of accounts of happenings which bear a striking resemblance to the psychical phenomena of modern times. . . . A careful study of Holy Writ reveals the fact that the Book is an almost continuous record of these supernatural experiences, and that from the earliest times they have been the means of communication between the divine and the human, between the spiritual and heavenly on the one hand, and the mortal and earthly on the other, between a higher plane of existence and a lower, between God—through the ministry of spiritual beings—and man. These supernatural phenomena, then, break no law, but are themselves subject to law, while a careful study of the sacred pages will convince the impartial student that those of ancient and modern times are identical.

Pages are devoted by the author to the reproduction of a mass of texts in support of this position, and by quotations from the writings of the Fathers of the Early Church he shows clearly that the spiritual gifts related by St. Paul were in evidence up to the end of the second century. In short, the well-equipped Spiritualist possesses the key to the otherwise incomprehensible.

### **Antiquity of the Ouija Board.**

Most of our readers are probably under the misapprehension that what is known as the Ouija board is a modern invention. They will therefore be surprised to learn that it was in use by the Romans 1600 years ago. The historian Animianus Marcellinus, who flourished in the fourth century of the Christian era, gives an interesting account of a seance in those remote days. During the reign of Valens certain politicians who had been consulting spirits for information regarding the identity of the next ruler were haled to court and under torture made the following remarkable confession:

This ill-omened little table which you see before you, most notable judges, we constructed of laurel twigs with dire auspices so as to resemble in form the Delphic tripod, and having consecrated it with mustic, chanted imprecations, and with much and long continued dancing in a ring round about it, at length we got it in operation. The method of working it, whenever it was consulted concerning hidden things, was in this wise. It was placed in the midst of the apartment, which was made pure by Arabian incense; a circular plate composed of different metals being simply laid upon it, upon the extreme margin of whose circumference were skilfully engraved the scriptile forms of the twenty-four letters of the alphabet, separated from each other by accurately measured spaces. In this house, then, at the time referred to, we were inquiring who should be the successor of the present Emperor, a question which was suggested by the previous announcement that he would be in all points a finished character. The ring darted to the rim of the dish and had already touched the two syllables "Theo." with the final addition of the letter D. when one of those present exclaimed that Theodorus was pointed out by the decree of fate. Nor did we make any further inquiry, since it was sufficiently clear to all that Theodorus was the man for whom we were asking.

We have here described, to all intents and purposes, the modern Ouija board. Instead of a "ring" however, to indicate the letters spelling out the message, a "pointer" is now employed. The "incantations" are, of course, omitted to-day, but in every other respect the methods adopted are practically the same. Verily there is nothing new under the sun!

## WARNED FROM BEYOND.

MOTORIST SAVED BY SPIRIT MESSAGE.

The arrival in Melbourne of Major H. O. Segrave's famous Sunbeam racing car, which will be on view at the British Trade Exhibition, reminds me of a somewhat remarkable story, writes "Rouseabout" in "The Herald," Melbourne. It concerns his 203 mile an hour record in Florida, and originally appeared in a psychic journal.

The story goes that when Major Segrave sailed for America last winter he received a wireless message signed "Thompson." It warned him to change a chain on his car. Questions were transmitted by wireless, but no reply came. Major Segrave was naturally reluctant to interfere with a machine which had been made by the best engineers in Britain, but he was so obsessed with the warning that he changed the chain.

On his return to London, he asked Thompson why he had sent the warning and had then failed to reply to the wireless questions.

"I could not reply because I knew you would not do it for the reason I should have given," he said. "A few days before you sailed I consulted a medium, and Parry Thomas (a motor racing driver who was killed by his chain) came through and told me to warn you about the chain. I knew if I told you that you would only laugh."

The story goes on to record that Segrave brought back the chain and had it tested. It broke at 174 miles an hour.

The odd point of the story is this: The car which Segrave used had two chains, and the reference throughout is to one. How did Segrave know which one to change?

## A SOLDIER "COMES BACK."

GIVES A PRE-ARRANGED WHISTLE.

The following "ghost story," which will be of particular interest to our West Australian readers, recently appeared from the pen of a contributor in the "Sunday Express," London:

We were located in a rich gully on the Darling Ranges, twenty-five miles from Perth, Western Australia. My boy worked in the bush. We wanted him to work nearer home in case an accident should occur, as the only passer-by was an occasional wood carter; but the boy would only smile and say: "You shall know, dad. I will whistle. I will whistle." Our whistle was just two notes, signifying "Bob White."

Then came the war. He joined up with the 28th Battalion, was in Gallipoli, then went to France, and was wounded at Pozieres. After nearly three years' service he wrote to say how glad he would be to get back.

I was working in the orchard about noon one day in June, 1918, when, soft and clear, came the whistle, "Bob White." Not a soul was in sight. Three times came the whistle. I went to the house with dread in my heart, when the call came again, and at the door stood my son in uniform.

It was the same dear face, but looked sadder, I could not speak. My legs crumpled under me and my blood was chilled. When I had mastered myself he was gone.

That afternoon the vicar came across the block. I called to him: "There's no need to tell me your mission; I already know."

The boy had been killed, with thirty comrades, coming out of the trenches, by a bomb dropped by a German airplane on June 1, 1918.

## DON'T GRIEVE!

EFFECT ON THE DEPARTED.

The following interesting item is supplied by Mr. Aubrey J. Reid, of Seaforth Bay, New South Wales:

Some few months ago when my parents were alive they were suddenly bereft of their only daughter. My mother's grief was indescribable and to some way help to console her I called on a friend, an ardent Spiritualist, and asked him to come with me and have a talk with her. On approaching our home about sundown he informed me of the presence of a Nature spirit—he described the little fellow who, he said, was peering at us from a clump of trees.

In the evening we all gathered round a table and awaited results. My friend sat apart for a while; then remarked that he felt the presence of my sister, but could see nothing. Shortly afterwards he arose, approached a bowl of roses and selected one from the bowl. To our surprise it was my sister's favorite rose, known to ourselves but not to our friend. He inhaled the perfume and said:

"I see your sister but she appears to be troubled over something. She makes a gesture like pulling open a drawer and is weeping."

My mother immediately cried out: "It is my fault, I have been opening the drawer that contains her clothes and crying all the afternoon."

My friend said that my sister had pointed out the rose, so that he would use it as a medium to get through. This experience should show those in grief what an effect it has on those who have passed over.

## JESUS—NOT WANTED!

Writing in the "Sunday Express," London, the Rev. H. R. L. Sheppard, of St. Martin's-in-the-Fields Church of England, states:

We cannot forget that the Founder of Christianity was unable to remain a member of the orthodox and authorised Church of His day. He was discredited by its authorities and compelled to leave the Church for the open air. He was an excommunicated man; excommunicated because the Church was too small for Him and because He was at no pains to disguise the fact. Ever since our Lord's day it has seemed that many of God's truest disciples have lacked official credentials. I confess that some of the best Christians I know do not belong to any Church.

As anger inspires anger, as love and sympathy inspire love and sympathy, so cheerfulness and happiness inspire the same in others.—Trine.

### PLEASE REMEMBER THIS—C.I.

The Postal authorities have just introduced a new mode of address. From now on, all correspondence addressed to us must be endorsed "C.I." after Melbourne. Like this:

The Harbinger of Light,  
117 Collins Street,  
Melbourne—C.I.  
Victoria.

If "C.I." is omitted, the delivery of letters, we have been officially informed, may be delayed.

THE EDITOR.

# In Memory of the Fox Sisters.

MONUMENT ERECTED AT ROCHESTER.

BY OUR AMERICAN REPRESENTATIVE.

AT Rochester, New York, a memorial, consisting of a 25-foot shaft of light Barre granite, has just been erected in honour of the Fox sisters, on a site suggested by Sir Arthur Conan Doyle, who made the first contribution of £100. The object of the memorial is, of course, to commemorate the advent of modern Spiritualism, which arose from demonstrations of spirit intelligence, by means of rappings, that took place in a house at Hydesville, 33 miles distant, where a small stone has been placed also, to mark the exact spot where the spirit-world first established permanent psycho-physical contact with the material world.

Undoubtedly the spirit forces had attempted on previous occasions to break through the barrier of human insensibility. But in every case the chief essential of spirit communication—a responsive mortal—had been lacking. It was the simple and teachable character of the mother and children that won them the glory of being the first mortals to throw open to everybody the door at which so many spirits had knocked in vain. When, in the evening of March 31, 1848, Mrs. Fox asked the rapping spirit: "Will you continue to answer if I call in the neighbours?" modern Spiritualism was given to the world.

\* \* \* \*

The events that befell on that memorable evening in the little house at Hydesville—now preserved as a shrine at Lily Dale—have been told so often that it is needless to repeat them. The drama there enacted is still too recent to catch the imagination of the public. Some day, when Spiritualism is accepted as a fact in nature, and when the incidents connected with this first outward and palpable communion between the two worlds are discerned in their true proportion, the inherent beauty of the scene will be recognised.

And just as artists of all kinds have labored throughout the centuries to portray and to extol the beginnings of Christianity, till all the world has learned to perceive their comeliness, even so, no doubt, sympathetic artists will arise in Spiritualism, capable of bringing into a picture all the angelic visitors who assisted at this first seance, from the controlling bright angels of heaven, down to the earth-bound spirit employed to get in physical touch with the astonished children of earth.

And we Spiritualists, with our ever present sense of continuous life, have the satisfaction of knowing that it is not to the dead that we are raising a memorial—but rather to the living; for in erecting an outward symbol of esteem and gratitude we may be sure that we are at the same time setting up its ethereal counterpart in the spirit home of the sisters, whose steadfastness in maintaining the truth entrusted to them kept it alive at the critical hour of its birth.

\* \* \* \*

In a sense, Spiritualism is as old as history. Plotinus, the great Greek philosopher of the third century, wrote—as translated by G. W. Lambert—"There are not a few souls, once among men, who have continued to serve them after quitting the body, and by revelations, practically helpful, make

clear as well that other souls, too, have not ceased to be." But the light of Greek science was soon to be extinguished by an influx of dogmatic theology, which took possession of men's minds, and plunged the world into a thousand years of intellectual darkness; during which period more than 1,000,000 psychics, who in an enlightened age would have served as links between heaven and earth, were savagely destroyed as "witches."

When returning sanity made it possible for psychics to live—though still much abused and maltreated—while fulfilling their natural function of mediumship, modern Spiritualism was given to mankind. And we are told by the communicating spirits that they found it expedient to connect the first link with the western hemisphere, in a place where primitive and yet intelligent people dwelt, and at a safe distance from the centers where dominant bigotry had entrenched itself. Imagine simple folk in an English village of those days suddenly changed into mediums, and told to go forth and demonstrate to the world the truth of spirit return! The squire and the rector and the village-doctor would together have constituted a living obstruction which no spirit influence could have overcome.

\* \* \* \*

It may be asked what is the nature of the movement that has sprung from such unromantic beginnings among simple folk, and which is now receiving a measure of public recognition? Expressed in a word, the message then given to mankind was "Immortality"; and the message has been repeated continuously ever since. In this new dispensation no place is found for ceremonial display to create awe, for the spirit world plans to draw men away from the worship of outward form, or the letter, by concentrating their minds upon the inward meaning, and the spirit.

No new form of religion, in the ordinary sense of the term, has been foisted upon a world already suffering from too many religions, for Spiritualism has no creed or doctrine or theology to impose upon its adherents, nor does it bow to authority, nor follow a leader; it is a voice from within speaking to man in his home and abroad, ever pressing upon him the claims of the spirit, and reminding him of his immortality in a world of transitory distractions.

Nowhere is Spiritualism more needed to-day than in this land of its birth, where the public mind seems to be out of tune with all spiritual radiations. Perhaps the international character of the tribute now paid to our first mediums will lead Americans, as a whole, to re-estimate the value of events which were truly epoch-making, though at the time of their happening were dismissed as nothing but the accessories of a nine days' wonder.

"A Message to Humanity."—This widely-circulated book of lofty spiritual teaching received through the inspirational mediumship of Mr. C. Elmore, Melbourne, is far superior in its illuminating message and the quality of its diction to many much more expensive works. The edition is nearly exhausted, and to enable it to complete its mission, the writer has authorised us to dispose of the remaining copies at the greatly-reduced price of 1/6, postage 2d.

## THE DIRECT VOICE IN ITALY.

### EXPERIENCE OF A MARQUIS.

Our esteemed contemporary, "Luce e Ombra," contains the following account of the phenomenon of the Direct Voice in Italy:

It is a curious fact that the mediumistic phenomenon of the direct voice, after having manifested itself in the early days of the Spiritualistic movement, became more and more rare and maintains itself so at the present day, but is now becoming a more common occurrence in England and the United States but up to the present time unknown in Italy.

Recently at Geneva, in a private circle we obtained powerful manifestations of the Direct Voice worthy to be compared to those of the renowned medium Valiantine. The Marquis G. S. in the early months of 1926 was very depressed, having lost his eldest son during the war. One of his friends advised him to read Dennis Bradley's book, "Towards the Stars." The Marquis procured the book and read it with immense interest. It engendered in his mind the hope of being able to communicate with his son through the Direct Voice.

In this state of mind the Marquis called on me asking me to arrange, through Bradley's influence, a seance with the medium Valiantine. The Marquis left for London where he stayed with Bradley as his guest and assisted at one or two seances in which his son spoke to him in Italian—a language unknown to anyone present but the Marquis.

On the Marquis leaving London for Italy he was presented with two acoustic trumpets of aluminium with which his friends advised him to hold seances in his own home in the endeavour to procure the Direct Voice. Immediately on his return the Marquis invited a group of friends interested in these manifestations to stay with him in his old Palace where he spent the summer months. From the very first seance the trumpets, which had been coated with a luminous substance, lifted themselves into the air and spoke intelligible sentences.

We discovered that the mediumistic sitters were a Marquis and his wife. The Marquis Rossi and the Marchioness, together, produced wonderful results, but, isolated, nothing occurred. United they procured the Direct Voice, materialisation of hands, feet and phantasms, carrying and displacing heavy objects and exquisite music from the trumpets floating in the air, direct writing and many other extraordinary results.

## NO WIRE-PULLING "OVER THERE."

Reporting a lecture on "Communion with Saints," at Pontypool, by the Rev. G. Vale Owen, the "Free Press" of Pontypool says:—

Becoming absorbingly interesting, the speaker went on to describe the abode of the spirit after death, and told of the beautiful flowers, the gardens of vegetation, and the Temples of Learning, from which all the classics could be procured; of how, after death, a person was met by his or her friends and shown round the beautiful world, or sphere, into which he or she had entered. Each could continue the avocation in which each had been engaged in the material world. There would be magnificent residences, but, said the lecturer, it did not necessarily follow that the rich of this world would be rich in the next, because the sense of values changed, and, there was no wire-pulling.

## DEATH-BED MYSTERY.

A subscriber to this journal for many years sends us the following account of an unusual incident and wonders if any of our readers have had a similar experience:

On the night of July 11th last, my sister and I were watching by my father's bedside. The life force was rapidly ebbing. What appeared to be a low delirium had been in evidence for some days in which he had otherwise been unconscious. Just before this delirium ceased he appeared to be answering in the negative to the persuasion of some invisible persons. This was about three hours before the end. We then went near the head of the bed, when we perceived an intense and penetrating cold. We moved nearer the foot and the cold was not so intense. Then we heard a sound as of swiftly flowing waters, more like the rush and swirl of a river than anything I can describe. As this was heard, delirium left him, and the end came within three hours, during which the sound continued. At the end both cold and sound ceased. No other person in the material was present.

## THE PROBLEM OF EVIL.

### VIEWS OF SIR OLIVER LODGE.

We are here up against the problem of evil, and partly up against the doctrine of free will. I take it that when we are incarnated we have free will. I think that that is a fact; whether we can understand it or not, we must just accept the fact. We have the power of choice, the knowledge of good and evil. That is what differentiates man from the animal, that he can choose good or evil.

Sometimes he chooses evil. Very well. You may say that that is degeneration of character. I think we find in all evolution you may go up or you may go down. There is no compulsion. If we were compelled we should be machines, and that would not be a part of the scheme.

A risk was run when free will was granted. Man might help the scheme and proceed towards good, or he might hamper the scheme and proceed towards bad; but, anyhow, when he leaves this world he takes with him—we all take with us—the character that we have formed here, for better for worse; mostly I hope for better.

Largely evil is caused by free will badly used, but we are not exempted from the evil effects over there. We have to take these, too, with us, and gradually, I suppose, go through the long and painful process of amending our character and becoming different from what we were. We do not necessarily become better; we do not necessarily justify the trust implied by the giving of free will, but whatever character we form here that we take with us, though it is not to be supposed that we have no power of improvement, no opportunity of improvement, even when we have left this earth stage.—"The Church of England Newspaper."

### TO THE CASUAL READER.

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

The rates of subscription will be found in our advertising columns.

# DISPLAY OF ECTOPLASM

## MISS STEAD OBLITERATED.

BY THE EDITOR.



We know very little about the methods employed by the invisible operators in the production of psychic photographs, but that they are produced by super-normal means there is to-day no doubt whatever in the mind of any experienced investigator. That much, at all events, has been conclusively demonstrated times out of number.

No matter what tests are imposed the results are the same—the “extras” are there, and the sceptic cannot explain them away. If he alleges that the photographer prepares the plates beforehand he is countered by the fact that in very many cases a new packet of plates has been purchased by the experimenter, who is allowed to conduct the whole process himself—unsealing the packet, placing the plates in the slide, putting the slide in the camera, withdrawing it after the operation, carrying it into the dark room, developing the plate, and subsequently printing from it himself.

At no stage of the experiment does the photographer even touch the plate. All he does is to provide the necessary psychic “power” by placing one hand on the camera and snapping the sitter with the other. Surely no precaution can be more complete than that!

Yet, under such exacting conditions as these recognisable likenesses have been obtained. Therefore, it is now too late in the day to question the genuineness of the phenomenon. It only remains to discover, if we can, how it is done.

\* \* \* \*

The accompanying picture represents a very remarkable display of ectoplasm—that mysterious, elusive, and often visible “something” which emanates from certain psychically-developed individuals

and which, apparently, constitutes the basis of all physical phenomena.

The photograph was received by us from Miss Stead. It was taken whilst she was speaking in Stanley Hall, South Norwood, London. The camera was focussed on her as she was speaking from the platform, and the exposure was a fairly long one.

“Before the meeting,” she says, “my father had told me he would be on my right-hand side, but I had not told anyone this. Soon after I began to speak I felt him come and stand there; just before I mentioned his presence to the audience Mrs. Deane saw him and at once exposed the plate, with the result shown—I am blotted out by ectoplasm, and there is an excellent psychic ‘extra’ of my father just about where my shoulder should be.”

That is all there is to say about it. We leave the sceptic to “explain” it—if he can!

## WARNED FROM BEYOND.

During the war Miss Stead received an earnest request from her father to remove a much valued porcelain bust of Joan of Arc to a place of safety, as it was in danger. The message being repeated more than once, she did so, and a few days later a bomb was dropped on the steps of the church opposite the house. Though it did not explode, the force of the fall caused pieces of stonework to fly into the air, and a large piece flew through the window and alighted on the very spot where the cherished bust of St. Joan had previously rested. Hereby is shown not only premonition of coming events, but thought and care for the possessions of loved ones still on earth.—“Light.”

## CYCLIC CHANGES.

In “The Progressive Thinker,” R. A. Dague reminds us that some fifty years ago Dr. J. R. Buchanan published a book in which he maintained a theory that every 2,000 or 3,000 years the earth receives from other planets and suns a recharge of energy—at such times the old order of things dying out, and a new era or cycle beginning:—

At the beginning of these new eras or periods, inventors invent new machines, scientists and philosophers make new discoveries statesmen propose sweeping reforms, heretics rise up everywhere like mushrooms and dispute old theologies, and the sympathies of men are aroused and quickened

**A FINAL WARNING !**
  
 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.

## FAMOUS WAR PICTURE

### "MENIN GATE AT MIDNIGHT."

AN INSPIRED AUSTRALIAN ARTIST.

During the nine years which have passed since the end of the Great War, hundreds of war paintings and scores of war films have illustrated both the horror and the glory of that terrible struggle.

Thousands of memorials have been erected, in stone and otherwise, and to the most poignant of these, i.e., the Cenotaph in Whitehall, the Unknown Soldier's Tomb in Westminster Abbey, the memorial to those whose grave is not known, at the Menin Gate, and (geratest of all) the Two Minutes' Silence on Armistice Day, must now be added a most impressive memento, namely a symbolic painting, entitled "Menin Gate at Midnight," by Captain Will Longstaff, one of the Australian war artists, attached to the Second Division, A.I.F., during the war.

It is remarkable that no other painter, British or foreign, has had the idea of producing or attempting such a work. It is inspired to the highest degree, and inspiration makes the difference between a good artist and a genius.

The circumstances attached to this work of art suggest, however, that perhaps Will Longstaff is not entirely responsible for this masterpiece, but was, to a certain extent, the chosen channel through which some occult forces (admitted by men like Sir Oliver Lodge and scoffed at by others) expressed themselves.

\* \* \* \*

This is how it happened: Longstaff was on the Ypres sector, during the fight, for many months. A sketch-book of his, filled during that period, is a truly horrible record of frightfulness, surpassing in gruesomeness even the most repulsive illustrations to Dante's "Inferno" by Gustave Dore.

When recently the Menin Gate Memorial was unveiled, Will Longstaff went to Ypres again. On those walls he found the names of many an old pal who vanished, body and soul, in that terrifying struggle. And he saw the Text: "They are not missing. They are here."

Will could find no rest that night. At last he got up, dressed and went to "walk off his restlessness." He passed under the Menin Gate, and the words of that grand text came back to him: "They are not missing. They are here." Just then Ypres Cathedral struck midnight.

He walked along the Menin Road towards Hell Fire Corner, amid waving ripe corn and blooming poppies. Then he suddenly stopped. He first felt, and then actually saw, thousands of phantom Diggers arising from the ground, quietly, quietly, serenely, but grimly watching.

\* \* \* \*

"I tell you," Will afterwards confided to me, "all my life I have scoffed at spooks. I don't now. I saw them and I got the wind up. The harder I looked the more I saw, and I ran back to the hotel as hard as I could manage it. No, I was not drunk. I was awake and as clear in the head as you are. I don't care what you say or what you think. I know what I know.

The vision haunted me. I thought that when I returned to my London home matters would improve, but no! Night after night the same sensation came back, until I simply had to get to work and put on canvas what I had seen. I found peace only after I had finished the last stroke of the brush.

Thus Will Longstaff.

The painting is a weird and wonderful affair, of large proportions. Storm clouds hurry across the sky, wrapping the distant Ypres Cloth Hall ruins in darkness; the shell-torn ramparts and some dead trees line the canal, whose still stagnant waters seem to hide dead things, and all over the ground are scores of thousands of phantom soldiers, bodyless, only the pale moonlight reflecting from their bayonets and helmets. . . and yet you seem to see their faces; glorious faces of men who won the battle of life and know what is beyond this world of curs.

But, hand in hand with the gloom, there is infinite peace. From the windows of reconstructed houses, bright lights shine out into the night, suggesting comfort and safety of happy families; there are fields of ripe corn, with here and there a cluster of red poppies, and in the silver-white moonlight looms up the great memorial with the British Lion at rest, overlooking the ground which the blood of 250,000 British dead and 1,500,000 wounded has consecrated for all times.

The rumour of this masterpiece soon spread. Newspapers all over the United Kingdom reproduced it and commented on it. The public, though not invited, rolled up to see it. Royalty, men of Ypres, rich and poor, all came. France made a big bid for it, but Longstaff, hoping that it would remain in the Empire, refused it.—"Smith's Weekly," Sydney, Australia.

The picture, which was purchased by Lord Woolavington for 2,000 guineas, was generously offered to the Commonwealth Government of Australia and gladly accepted. It will eventually be hung in Parliament House in the Australian Capital—Canberra.

### Passing Thoughts for March.

There never has been, nor is there any likelihood of being, a form of worship that will satisfy the religious emotions of all sorts and conditions of men and women.

God manifests Himself in this world through all those who are just, merciful, and pure-minded.

The best legacy one can leave to posterity is the wholesome influence of an unselfish and blameless life.

No form of government can remain stable and progressive in any country where the people are disunited, discontented, and demoralised.

Unless the religion you profess restrains you from saying or doing what you know to be wrong, it is utterly vain and worthless.

If our constant and earnest prayer is—"Create in me a clean heart, O God," the answer will be found in a pure life and peaceful death.

The parents of optimism are hope and love, while pessimism is begotten of fear and despair.

The prayer of Balaam that he might die the death of the righteous is akin to the presumptuous request of a disobedient schoolboy that he be awarded a prize for good conduct.

R. C. N.

### THE "HARBINGER" IN LONDON.

"The Harbinger of Light" is obtainable monthly at The Psychic Bookshop, Library and Museum, conducted by Sir Arthur Conan Doyle, Abbey House, Victoria-street (near Westminster Abbey) London, S.W.—1.

### "The History of Laddie."

Judging by the great demand for the February issue of this journal, the remarkable narrative it contained, from the pen of the Editor, concerning the existence of his prematurely-born son, "Laddie," must have stirred the feelings and enlisted the sympathy of a large proportion of its readers. It, moreover, imparted consolation and hope to many aching hearts and shed an entirely new light on what had previously been regarded by them as a very distressing problem.

It, therefore, seems to have achieved its purpose and has certainly delighted Laddie himself who, a few days after the publication of the issue, excitedly exclaimed through the lips of the medium: "Pa! Pa! I am feeling bigger than ever to-day!"

Asked what he meant he replied: "Why, everybody is talking about me! They are quite excited! I hear my name everywhere!"

"But I didn't like the picture, Pa," he added. "It wasn't like me a bit."

This was a reference to the photograph which illustrated the article, and which shewed the psychic "extra" of a child, taken in America. It will be remembered that we pointed out in the article that it had nothing whatever to do with the subject-matter of the narrative and was simply reproduced for illustration purposes. We explained this to Laddie.

"Oh, I see," he remarked, "I didn't see the explanation, I only saw the picture when you were looking at it on your desk, and thought it was meant for me."

Remarkable, isn't it? More particularly when it is remembered that the medium never reads "The Harbinger of Light!" Some months ago she said she thought she ought to take it now. We felt assured, however, that her object was simply to reciprocate our patronage, as we were sitting with her regularly every week.

We, therefore, asked her to continue to refrain from reading it, and promised that when we had completed our investigations we would present her with copies of each number in which reference was made to her mediumship. She readily assented. This compact, we are quite sure, has been faithfully observed.

It has, moreover, placed her in an awkward position at times with some of her clients, who have commented on some of our published experiences and she had to admit she did not know to what they were referring!

Of course the reader understands that a deeply-entranced medium is not conscious of what passes between her and the sitter during a sitting. We should be very sorry, in fact, if Mrs. Burton was cognisant of some of the secrets she has revealed to us from time to time—facts about which we were utterly ignorant, but which we subsequently verified, and which indicated that we were closely safeguarded in the work we have to do.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Psalm 34—7).

THE EDITOR.

**More about Laddie!**—Commenting on the contents of our February issue, "The Australian Financial Gazette" says it contains "some vividly interesting articles" and adds: "Perhaps the most remarkable article is that entitled 'The History of Laddie: Survival of the Prematurely Born.' This is of absorbing interest, and is the personal experience of the editor, Mr. Britton Harvey; it will make a profound impression on all thinking minds, besides bringing comfort to many a puzzled and distressed mother."

**A Spiritually-Illumined Archdeacon.**—Let us cultivate the assurance that there is no death. Let us believe that they who have gone before, though we miss their dear forms more and more as time goes on, are living, and loving, and watching, and waiting for us. Let us lift the conscious mind over the narrow threshold, into the citizenship where our beloved are, and while thus seeking communion of spirit with spirit, patiently continue to do our duty here "until day break" (the happy day of our own release), "and the shadows" (the shadows of earthly limitations) "flee away."—Archdeacon Wilberforce.

### MR. VICTOR CROMER.

#### A SANATORIUM FOR SPIRITUAL HEALING.

By MARY RIVETT, B.A. (Sydney) M.A. (Cantab).

The first steps towards the building of a Sanatorium for Spiritual Healing were made possible, towards the close of last year, by the gift of £305/10/5 realised on the sale of property at Strathfield. This money, the donor agreed should be paid as initial deposit upon land to be purchased on the Castlecove Estate, Middle Harbour, preliminary to the building of a Sanatorium there in connection with Mr. Cromer's work.

Accordingly, in November last, contracts were signed with the Castlecove Syndicate and the Greater Sydney Development Association Limited, for the purchase of eight lots, in a position admirably suited to the purpose in hand. The total cost of the land, payable in twenty equal quarterly instalments computed from date of sale, together with interest at 6%, amounts to some £1,800. Up to the present, (and inclusive of the original gift of £305/10/5), donations towards the Land Fund have been received to the amount of £419/19/2. Out of this sum one purchase instalment has been met, and the balance placed to a Sanatorium Land Trust Fund account.

\* \* \* \*

A start having been made possible by these generous gifts, it is intended within the next few months to form a finance committee of trustees in connection with the scheme. The building has already been planned by Mr. Walter Burley-Griffin, and its character is, architecturally, of very great interest, being designed at once to meet the unique requirements of this the proposed first Sanatorium for Spiritual Healing in Australia, and to utilise to extraordinarily good advantage the somewhat unusual land configuration which the chosen site presents.

The pioneering stages of a work in spiritual healing such as Mr. Cromer's are necessarily the most difficult; for it is a work in proof of the existence, and in the discovery of the laws underlying the operation of forces that as yet largely lie beyond the scientific ken of the academic world. Only by the use of exact methods in the collection and analysis of data can what is now for the most part but a matter of faith become classified fact and verified principle. For we believe that there is no less surely a science of spiritual, than of physical and mental, phenomena, and that truly do science and mysticism meet and merge the one into the other.

\* \* \* \*

It is to further the accurate study of what so far has been largely the province of the mystic, as distinct from the scientist, that we aim at establishing a Sanatorium where the phenomena of spiritual healing may be submitted to expert observation under controlled conditions, and the results be analysed.

Your help, should this work appeal to you, either as a spiritual quest or as a scientific experiment, would be very greatly appreciated.

As class tuition has so far been given only in the elementary phases of the technique of spiritual healing by means of the Vrillic Force according to the method elaborated by Mr. Cromer, no one is as yet qualified to practice this method professionally apart from Mr. Cromer's personal supervision. While this statement is made for the protection of the public, it is well understood by students that, as teacher, Mr. Cromer offers every facility to all who have attended his classes for the gaining of practical experience in his rooms under his direct observation, and, naturally, it is hoped that after further training there will be a number of students qualified to enter into practice.

**"Hartmann's Who's Who."**—The new edition of this very comprehensive work has just been published by the Occult Press, Jamacia, New York, U.S.A., the price being five dollars. The compiler, and editor is Dr. Hartmann, and he is to be congratulated on the thoroughness and efficiency with which he has accomplished an arduous and exacting task. Information is given on almost every conceivable phase of the movement, together with 1600 biographical sketches of its leaders, 650 Societies, with names and addresses of officers and location, and a list of 292 prominent mediums, past and present. The statistics, in fact, cover practically everything one wishes to know about the movement, and consequently the volume possesses great value for reference purposes and should be in the possession of all the leading Societies.

# Teachings from the Other Side.

## CONDITIONS AND EXPERIENCES IN THE AFTER-LIFE.

### LISTEN TO THOSE WHO ARE THERE.

[The accompanying communications were received through a well-developed medium—whose friendship we have enjoyed for many years—and are reproduced because of the lessons they contain concerning the relationship of this life to that which is to come. We avoid mentioning the names of the communicators as, in most cases, it was a practical impossibility to obtain conclusive evidence of identity. We simply submit the messages for the teachings they contain.—Ed.]

#### Reflections of an English Poet.

I am one of those who still take an interest in the affairs of earth and inspire—or endeavour to do so—the writers of poetry and prose upon the earth plane. I am known to you as a writer of English verse and the author of a number of quaint idylls of English country life.

The conditions of life here are very different from those which obtain upon your earth—but physically only. Mentally and spiritually they are similar—but more free. Spirits are we, but still retaining a strong interest in all the affairs of earth life, in so far as they accord with our particular cast of mind.

In your world it is still the same as when I lived in mortal form upon it. No one can afford to be a poet unless he possesses a private income, or he will feel the pinch of want gnawing at his vitals, for although the world needs his poetry, it does not need it so badly as to be prepared to pay for it!

Still, the influence of the poet remains and grows into the warp and woof of the life of a nation which would not willingly let him die after they have killed his body by privation. Strange inconsistency! And all because he does not immediately minister to man's material wants.

Many mortals, unfortunately, do not realise they need food for the mind, that their souls are starving, and that the soul cannot be fed upon bread and meat. It is this spiritual short-sightedness that is the cause of the greatest suffering in our world. No man likes poverty, but rather abhors it, and in the earth world makes frantic efforts to escape it. So he starves his mind when he should enrich it.

But, lo! when he makes his entrance upon the stage of his spirit life he finds himself a starvling, and the dire calamity which he so strenuously avoided on earth has here overtaken him in all its hideousness. How wealthy is the poor poet here by comparison! He is, indeed, an instance of "the mind which makes the body rich," which is no mere figure of speech, but literally true.

The only wealth which anyone can bring to this side of life is that which the individual has incorporated into his very being—made part of himself. **Knowledge and character are the only things here of value.**

Spirits here are interested in a variety of things, and not merely in those subjects which engaged their attention on earth. I am much interested in Chemistry—particularly that branch which relates to the sphere of Agriculture, which makes the soil

more productive for the material sustenance of mankind, such as the invention of chemical manures.

Queer occupation for a Poet, you may think, but the Poets, like other men, are many-sided in their real natures. I was always fond of gardening and farming upon the earth and am still interested in it.

#### A Happy French Actor.

You are interested in the drama, my friend, and have always taken interest in French literature. I lived a busy life, played many parts, and now have made my exit and joined my old friend, Sardou, who passed on before me.

I do not find myself any different, only in the physical sense—just a change of environment—that is all. My mind is the same, but clearer and more active, and I have a sense of delightful health which I had not experienced on the earth for many years before my death. I am otherwise just the same, and I find that I am just in the same position as my old friend, Sardou, used to say I should be.

One delightful thing about it is the meeting with old comrades and the introduction to those, of whom one has read and with whose works they are familiar and with whom one has felt—although never been known to them on earth—great sympathy and a commingling of the soul, so that we seem to have always known them and to have never been strangers to each other.

This is the great Law of Attraction which is the only etiquette in the Spiritual world and rule of Society—a great advantage, as one is in no wise compelled to mix with people one does not like and who bore one, as they so often do upon the earth, where it is impossible to get away from those whom either one instinctively dislikes or to whom one is indifferent. This is one great factor, to my mind, in the making of Heaven, and that one thing, in itself, is a great thing to me.

I am not in any material Heaven. I am on the earth, but in another body ruled by different laws which, if I can make myself understood, I may say are just the opposite of those upon the earth plane. I am happy here. I was happy on the earth. I really don't feel much difference—only the happiness is intensified. I was happy in my art and happy in helping my fellowmen, particularly the members of my own profession poorer than myself.

I knew many worthy unsuccessful men. I know the world despises such and rarely gives credit for anything but success. It never gives any credit for **trying**, but really there are many who fail because too **good** to succeed, according to the world's standard of success, and rather than adapt themselves—or rather they cannot—they go under.

But many of these sorry failures will take a high position in the world of spirit, and the world needn't feel sorry for them. I have realised this much already. I am glad to be here because I am free from pain, otherwise I think I would as soon be on the earth at work amongst old friends with whom I work in spirit still.

There are many of my friends in Paris I should like to communicate with, but cannot do so just yet, but I shall no doubt find a way ere long.

Au revoir.

### **The Fate of the Drunkard.**

This is such a busy time with me my friend (Christmas). The amount of drunkenness is terrific at this time of the year and we, as a band of spirits, united for the purpose, are putting forth our utmost endeavours to restrain and influence men and women from the evil enticements of the drink curse. Alas! how many make it a hell instead of a time of good cheer and kindly feeling!

None but those who have suffered from the evil effects of such a profligate course can imagine the awful suffering which comes from the drink curse! How awful is the thirst which oppresses one in this life I know only too well. You cannot realise it, although you have really good powers of imagination.

After all, the satisfaction which comes from doing good to one another fully compensates for all the weary efforts one makes to save others from vice, as all effort on behalf of others adds to our spiritual riches and makes life sweeter to us.

I am grateful always when I come into your surroundings in any way for the help you give me, and that help I have always since extended to others.

### **English Novelist on Spiritual Realities.**

It is now some years of your time since I spoke to you through this medium, but I do not forget the old scribbler who is still writing and doing his best for the cause of Truth. We often see you and impress you when you have not the slightest idea that we are near you.

How real is the spirit world! And how unreal everything material seems in comparison! What ghosts you are, to be sure, and how foolish seem the children games you are for the most part so engrossed in playing. But, of course, it is idle for me to talk in this manner, for it is all very necessary, but ours is the more enduring life and the one which is more full of realities.

You are a very privileged individual to have such advantages over your fellows and the opportunities of communicating with so many kindred souls who have passed beyond.

I am always glad to look in upon you and see those whom I meet in your study, for the great concourse of spirits who assemble there are delightful to meet. May you long continue to commune with such, and when the Angel of Release comes may he find you at work at your table, as I have no doubt he will when your work is finished, which will not be just yet.

The occult in Art and Literature is coming more and more to the fore, and I believe you will yet live to be asked to contribute psychic articles to the daily Press. Sure enough the time will come when the papers will compete amongst themselves for the best copy of authorities upon the subject. Indeed such is the case upon the Continent at the present time, and this will become more general soon among the English-speaking races.

In the meantime I wish you every success and good health, as indeed do all your brothers of the quill in the spirit world.

Adieu.

### **A Great Musician on Suffering.**

Greetings my friend! I am here again to converse with you—if such it may be called.

It is so difficult to see and understand, when immersed in matter, that all our trials are for our real good, and as your bard was inspired to write—"Sweet are the uses of adversity."

How trivial the heaviest trials upon the earth appear when one is free from the body, and sees the real purpose of all suffering, which is to make for ultimate happiness, and when we have arrived here we see we would not have been without our suffering for anything the world could have given us. The only thing that will really concern us then will be—How much good have I done—not to myself—but to others?

One **must** have their hell. It cannot be escaped from. But the more suffering upon the earth the less here in the spirit world.

Then, also there is the law of what is called Karma, which you understand, and from which there is absolutely no escape, and from which prison there can be no escape until one has paid the uttermost farthing. No; all repining about the harshness of one's lot is futile. It must be borne, and with as good grace as possible. I was in no wise a patient man when on the earth, and I am sorry I am not so yet, but here I am compelled to learn it, and most difficult I find it.

After all, the longest earth life is short and it is not long before one arrives home to the house one has made. For there are "many mansions" indeed, and all are different, according to the taste of the architect, and if we are not pleased with them we have only ourselves to blame.

But it is very hard struggling with a great Karma, and trying to work off in one life enough to suffice for two. This comes of being spiritually ambitious. If the earth life were all, then I would say it were not worth the trouble of living out, but as it is—it is worth it.

### **A French Poet on Mediums.**

How glad I am the time is coming when a true light will be thrown upon the nature of sensitives, among whom the greatest geniuses of the earth belong, as well as the greatest lunatics. How erratic they are! How unbalanced! How even criminal they sometimes are, and they are not always responsible for the rash acts they commit. I was mad, undoubtedly—mad, and at times was completely obsessed and was mad, or obsessed, when I took my life.

Our sensitiveness is at once the greatest curse and the greatest blessing of our lives. Alas, that it might not be entirely a blessing always. More true light is now coming into the world, and I trust it may come about that proper training will be given the mediums of your time so that greater knowledge may be given and that without so much suffering and danger to the sensitive. How many unbalanced sensitives there are in your earth who, by a little understanding and sympathy, might be saved from intense suffering and instead of becoming the instruments of devils might more often become the instruments of angels.

Well would it be for the world if some great mind would arise with means to establish collegiate institutions where mediums could be properly trained and educated for their life work. It would save much waste of valuable knowledge and prevent suffering to many sensitive souls.

## SPIRITUALISM IN SWEDEN.

### HOW THE MOVEMENT STANDS.

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

The condition of Spiritualism in Sweden to-day is similar to that in which I found it in 1924.

Religion does not grow in Sweden among the younger generation, especially in large centres like Stockholm. The tendency is for gaiety. Theatres, concerts, dance halls and restaurants in which music is supplied are well patronised at the expense of places of religious worship.

This does not mean that Swedish people are deteriorating, that kindness and good feeling grow less. Perhaps never before has the spirit of social responsibility been so keen. One is struck with the almost entire absence of poverty in the capital city. This is, I believe, characteristic of the country generally.

People seem largely to have outgrown the old faiths, especially the National Church, which feels the exodus more than any other religious sect. Some non-conformist bodies successfully hold their own, but they constitute a small minority of the total population.

With the exception of Christian Science, New Thought movements do not appeal. Christian Science, however, flourishes and is erecting new and attractive edifices. Here, as elsewhere, this remarkable organisation attracts worshippers who are prepared generously to support their cause. They should be an example to Spiritualists!

Theosophy is in a fairly healthy condition. Never very numerous, its followers pursue their way with customary exclusiveness. Unlike in England and America they receive some support to their main tenet of reincarnation from Swedish Spiritualists, most of whom accept this doctrine.

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Spiritualism suffers from lack of leadership, having no outstanding personality in all Sweden. In Stockholm this has been keenly felt, the movement being left mainly in the hands of old people who seem to pride themselves on not having moved with the times.

Consequently an insipid and somewhat orthodox point of view has developed, lacking in almost every progressive quality. The development of mediumship has been greatly neglected and there are practically no public speakers capable of saying more than may be heard at the average Christian evangelistic meeting.

The crying need is for qualified mediums without whom nothing really useful can be done. Given these, Spiritualism would become a scientific and religious force in a country ripe for it. I have had ample evidence of this during my brief stay. Private enquiries come in insistently, everyone seeking evidence of survival and showing hope and longing for proof of survival.

Up to the present I have addressed only one public meeting; the hall, usually empty, being filled to standing room. The demand is for more meetings and larger halls, notwithstanding the difficulties of every word of my speech, descriptions and messages having to pass through an interpreter who admits the deficiencies of inexperience.

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At least one good developing class exists, under the supervision of Mr. C. Sundquist, a modern convert who has crammed a great deal of investigation into his two years acquaintance with Spiritualism and Psychic Science. During that period he

has, at considerable personal expense and inconvenience, visited England and Germany several times, seeking information and evidence. He is at present the hope of Spiritualism in Sweden. Tomorrow I am visiting the developing class to observe its proceedings, judge its possibilities and advise. From those members I have met the outlook is good.

Hitherto Spiritualists in Sweden have followed the continental method established by Allan Kardec, a method which appears never to have been very successful. The present inclination is to adopt English and American ways, and already the wisdom of the choice has been demonstrated.

Mediumship, almost entirely restricted to philosophic and religious treatises through impressional and automatic writing, is not likely to be so convincing to an uninformed public as clairvoyance, clairaudience and psychometry, aiming at obtaining evidence of survival. That established, spiritual teaching becomes easy. This course Swedish Spiritualists promise to pursue. If they do so, they will succeed, for the Swedish temperament is essentially psychic and the climate excellent from that standpoint.

## WRITING IN FOREIGN TONGUES.

To the Editor of "The Harbinger of Light."

Sir,—A letter of the alphabet in Greek or Sanscrit, or any dead language, joined to others, forms a sentence which is the expression of an idea! An idea expressed, gives **positive evidence of intelligence**; but when a medium through whose hand a message is given, is totally ignorant of the meaning of those characters, and the person to whom the message is given is obliged to have it translated by some competent person, then what better evidence can be given of a life beyond the grave?

Some years ago there was a Chinese merchant doing business in Boston, Massachusetts. Certain Spiritualists wished to test a writing medium living there. They went to the Chinese merchant and prevailed upon him to write a letter in Chinese characters to some one he knew in the Spirit World. The letter was folded and sealed in such a manner that nobody could possibly open it. It then passed through several hands and finally reached the medium.

An answer was written in Chinese, and it was returned to the Chinese merchant who was greatly astonished, and who declared it to be a communication from his dead father! Among other things in the letter, the father in spirit told the son that **he did not write Chinese as well as he used to!** The medium, to the writer's positive knowledge, was not only ignorant of Chinese, but could not write, of himself, properly in his own language, which was English!

This medium, long since passed to the Spirit World, has been known to write in 14 or 15 languages which fact has been published in past years! Many times during his earthly career, communications in Sanscrit were given through his hand to parties in India, who kept up their investigations during many years!

The foregoing is respectfully submitted to the doubters of a life beyond the grave; to scientists and all others who declare that the soul does not survive the death of the material body; with the earnest request that they try to explain these facts upon any other ground than that of some Intelligence outside of what they call "matter"!

There are many such indubitable tests all over the world. Let all true Spiritualists publish what they **know**, for the benefit of our sacred cause, so that materialists and creed-bound sceptics may have something to think of until they grow to be able to acknowledge the Truth, and **know** that the death of the body does **not** end all!—Yours, etc.,

JOHN WORTHINGTON MANSFIELD.  
Candlewood Road, Ipswich, Mass., U.S.A.

The history of medicine is to a large extent a record of doctrines crumbling away at the touch of the new spiritual truth. The fashion of medicine is always changing. The day is coming when the whole series of animal sera preparations will be swept away.—"British Medical Journal."

# NOTES FROM AMERICA.

## SPIRITUALISM AND ITS ASSAILANTS.

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

### SPIRITUAL DARKNESS VERSUS SPIRITUAL ENLIGHTENMENT.

The riot of getting and spending, which began in America shortly after the war and is still running its course unchecked, is accompanied by a corresponding spiritual dearth and decay; so that nowhere in the world is the need of Spiritualism more urgently felt to-day than in the land of its birth. Arthur Brisbane, whose daily column influences millions of readers, wrote lately: "perfectly respectable men, even clergymen, now doubt that the soul is a reality."

In a book just issued entitled "Religious Liberty—the Great American Illusion," Dr. Albert Dieffenbach, who is himself a minister and an editor, is quoted by the Associated Press as saying that the church struggle between modernists and fundamentalists has been entirely won by the latter; so that to-day protestantism in America is "creed-bound with new fetters of triple brass," and religious liberty is wholly submerged. And it would be a mistake to suppose that American pastors are more reactionary than their flocks—very often the reverse is true.

For instance, Rev. John Roach Straton, to whose case we referred recently, is having a world of trouble with the deacons who resigned because of his "pentecostalism." Evidently the promised "spiritual spankings" were one of the wrong kind to reach souls too deeply incarnated. One of the ex-deacons tells the newspapers that Rev. Straton has now inaugurated "Holy Ghost Healing Services," adding that he is "like a cuckoo," in that he "lays the eggs of strange doctrines in what is supposedly a Baptist organization," and as a result "the new trend has adversely affected the finances of the church."

In reply, the pastor claims several cures at his healing services, brands many of the charges as "contemptibly false," and promises a "fight to the last ditch." Spiritualists will sympathize with Rev. Straton in his effort to put spiritual reality into his religion, for they know by experience that manifestations of spirit action in a worldly community do not bring peace, but a sword.

### HYPNOTISM AND PAINLESS OPERATIONS.

A front page announcement in the newspapers, recently, acquainted the world with the fact that a well-known Chicago surgeon had performed a major operation while the patient lay in hypnotic trance. The really interesting part of the story was not that a patient could be thus painlessly treated—for that is not new, but rather that the official medical mind had at last been painlessly pried open so as to admit the unorthodox idea that such operations are possible—surely, in itself, an operation of the first magnitude!

It may be remembered that in the days before anæsthetics were discovered Dr. Esdaile, a Scottish surgeon, conducted a hospital in India where, with the aid of hypnotism, he daily performed painless operations on native patients, until opposition and abuse from the medical fraternity of those days led to the closing of the hospital, and the suppression of Dr. Esdaile's unorthodox methods of pre-

venting pain. And about that time anæsthetics came into use, and were preferred, because of the greater regularity of their action.

Now that Chicago has publicly proclaimed that psychic influences can be turned to practical use—and therefore must exist—we may look almost any day for a front page announcement that science has at last discovered what Spiritualists have been telling the world for a couple of generations—that man is a living soul. And this pronouncement concerning a truth which has for so long a time been working its way upward through ordinary minds towards the great orthodox scientific mind, will surely emanate from Chicago, that city of seething minds, where even the mayor has been able to discover a veritable mare's-nest (or should it be written "mayor's-nest"?) little suspected by the public at large.

### THE DEVIL STILL IN THE STIRRUPS!

One of our local evening papers recently displayed a conspicuous advertisement emanating from certain misguided religionists, who invited the public to come in and see "real spirit pictures thrown on the screen," and to hear Spiritualism denounced out of the Bible, and exposed as a "latter day delusion." This onslaught called from me a few very obvious remarks in the morning paper—in part as follows:—

Spiritualists have no reason to feel at all humiliated when their movement is ascribed to the devil; seeing that the accusation places Spiritualism among the many great causes which, throughout history, have stirred men's souls, and have lifted humanity to a higher plane of thought and of living—all of which causes have, at their inception, been ascribed to the devil. "Thou hast a devil" was flung at the Christ by the fundamentalists of his day. Again: "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils," was said of Jesus by those who opposed every advance in the religious thought which they had received from their forefathers.

The answers returned by Jesus to the charge of diabolism are the best and most obvious answers that Spiritualists can give to the like charge made by the creed-bound zealots of to-day. "A kingdom divided against itself is brought to desolation"; and it is as true to-day that the devil in fighting against materialism, by proving the existence of spirits—even evil spirits—would be confounding his strongest ally. Moreover, Jesus asked the Pharisees: "If I by Beelzebub cast out devils, by whom do your sons cast them out?", and added: "therefore they shall be your judges."

Seeing that the sons of the modern churches have so completely lost touch with Spirit that they neither cast out devils nor perform any spiritual phenomena whatever, it is necessary for Spiritualists to alter this question somewhat, and ask their traducers: "If the devil is responsible for the spiritualistic phenomena of to-day, who was it wrought the similar phenomena which fill the Bible from cover to cover? Therefore they—the facts recorded in the Bible—shall be your judges." And it will be remembered that John the Baptist also was accused of having a devil.

## PERSONAL.

Many of our readers will be interested in the fact that Mr. Stephen Foster, of Melbourne—formerly of Sydney—sailed for England in the "Jervis Bay" on Wednesday, February 8th. The mediumistic gifts of Mr. Foster are very widely known. He is one of the most remarkable psychometric readers we have met, and is also endowed with clairvoyance and clairaudience to an unusual degree. He is, moreover, a very acceptable trance speaker and public lecturer, and is very successful in the conduct of classes. Personally, he is one of the most modest and retiring of men and seems to possess the enviable faculty of attracting a host of friends. All these qualities should stand him in good stead in the work in which he will engage on the other side of the world, and he carries with him our very best wishes during his temporary absence from our midst.

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Dr. Crandon, the well-known Boston surgeon and husband of "Margery," has just concluded a visit to London. Commenting on the fact in the "Boston Herald" Sir Arthur Conan Doyle writes:

You have been good enough to allow me once or twice to intervene in the debate concerning the psychic powers of Mrs. Crandon. I should like her friends to know that in the last week Dr. Crandon has addressed two of the most critical and experienced bodies in the world, the Psychic College and the London Society for Psychical Research.

In each case he had a packed audience which contained many of the greatest living authorities upon such subjects. After explaining his long course of experiments, and recounting with great good humour the difficulties which ignorant or reactionary people had thrown in his way, he exhibited his amazing series of flash-light photographs, which carry with them absolute conviction.

Upon calling for questions and comments there was not one voice raised in disagreement, which is the more remarkable as the Society for Psychical Research, a most conservative body, had been much divided in opinion, through the conflicting reports which reached them from America.

Sir Oliver Lodge voiced the opinion of the whole assembly when he wound up the evening by the assertion that Margery was a most remarkable instrument for the enlargement of human knowledge in a new and most vital branch of science. London envies Boston her possession.

We have always maintained that "Margery" would triumph over all her adversaries, who have persecuted her with relentless fury for years, and now she can don the laurel wreath and smile at her defeated enemies!

## A NEW DECALOGUE.

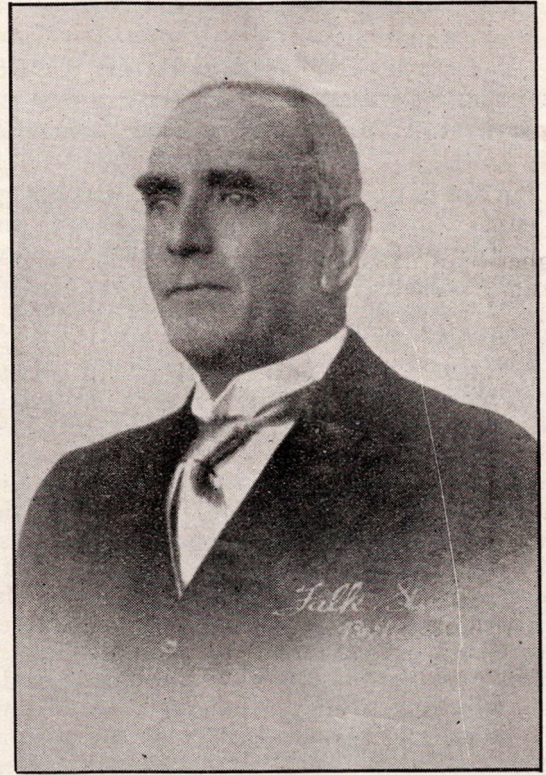
(Obedience to these injunctions will ensure a happy life, a peaceful death, and a glorious immortality).

- 1.—Thou shalt love all that is good, and hate all that is evil.
- 2.—Thou shalt not pursue any form of pleasure to the detriment of thy bodily, mental, or moral health.
- 3.—Thou shalt be chaste in thy conduct, and observe moderation in both eating and drinking.
- 4.—Thou shalt not fail in any duty through fear of man, or the world's ridicule or contempt.
- 5.—Thou shalt ask in humble faith for God's guidance "Through all the changing scenes of life."
- 6.—Thou shalt not envy the rich or despise the poor.
- 7.—Thou shalt be kind and considerate towards all persons, and also to dumb animals.
- 8.—Thou shalt not deceive any one by telling, or acting a lie.
- 9.—Thou shalt act towards others as thou wouldst have others act towards thee.
- 10.—Thou shalt not do or say anything calculated to kindle enmity or to quench love.

R. C. N.

## LOYAL WORKER GOES HOME.

MR. J. A. BICK, OF PERTH, WEST AUSTRALIA.



MR. J. A. BICK.

The Spiritualist Church of Western Australia, Perth, recently sustained a serious loss in the passing to higher realms of congenial activity of Mr. J. A. Bick, who had for some years filled the position of Hon. Secretary. His illness was of very short duration and consequently his death came as a shock to the office-bearers and members generally.

His unexpected departure is deeply regretted by all who knew him, and his kind and genial personality will be greatly missed. He was, in fact, a favorite with all, and was much admired for his estimable personal qualities and his unswerving steadfastness in the cause which he enthusiastically espoused.

The sincerest sympathy is extended to the widow and others embraced in his family relationships, and although for the time being they will sadly miss the personal presence, they have the assurance that the loved one will continue his work in their midst and that in the process of time a joyful re-union will amply compensate them for their present sorrow.

"The Chalice."—The prospectus has been issued by Mr. L. Charlston Goch, of Johannesburg, of a journal he proposes to publish monthly, entitled "The Chalice," the main object of which will be "to provide articles, by careful and thoughtful writers, on such subjects as Mysticism and the Inner Life, Mystical Experience, Illumination and its effects, Spiritualism and Psychic Faculty, Practical Psychology, Meditation, Concentration, Psychical Experience, Spiritual and Cosmic Consciousness, Spiritual Healing and, generally, all questions arising out of the inner experiences of the Soul and their necessary reactions on Life and Service." Mr. Goch is one of the honorary Vice-presidents of the Spiritualist Union of South Africa, and it is intended that the magazine shall be the official organ of that body; and that the contributors shall be, as far as possible, South Africans themselves. The editor and proprietor will be Mr. Goch, and the price will be one shilling per copy, or 10/- per annum, post free. We await with interest the arrival of the initial copy of the journal and wish this latest journalistic enterprise in the domain of Spiritualism a liberal measure of success.

# The Needs of the Movement.

## THE PUBLIC PRESENTATION OF SPIRITUALISM.

By REUBEN A. WEBB, Dip. S.N.U., England, Pastor Wellington Spiritualist Church, New Zealand.

MAY I ask for a little space for the expression of a few thoughts on the public presentation of Spiritualism? There is every evidence, both in and outside the movement, of an earnest desire for a higher Spiritualism to be shown from psychic and rostrum. There is no doubt, however, that the cause of Spiritualism lacks that full and constant financial assistance that would enable it to engage in a more orderly and consistent presentation of its philosophical and religious teachings. Its psychics have done herculean work under great difficulties, but there is little encouragement for them to train themselves in the higher spiritual clairvoyance and inspirational speaking required for the advanced rostrum.

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Most Spiritualist Churches are unable to offer a stipend to those aspiring psychics who wish to specialise in the educative phases of instructive and religious Spiritualism. While the giving of private interviews, and the engaging in some form of private practice, is the only means of support for the greater number of our psychics, we ought not to complain of the unsatisfactory condition of much of the public presentation of our psychic religion. We say this in the full consciousness of both the medium's and the church's side of the question. The system followed by many Spiritualist societies of offering to their speakers a portion of the collections taken at their meetings, and the advertised opportunity to eke out the rest of their sustenance by giving "private interviews," is failing to attract and retain the aspiring studious type of psychic.

To be put to the necessity of having to exploit the spirit friends in their giving of advice on purely mundane, material matters, is repugnant even to most of the psychics who are adding to their meagre platform remuneration by giving private interviews. They would welcome a method, or methods, that would enable them to give the earnestness of their souls to the building-up of congregations of philosophical and religious Spiritualists. Let more of our churches reach out to the ideal of a properly supported rostrum, and I feel sure that our present, and our future, psychics will respond most efficiently to the aspiration for a higher Spiritualism.

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But not only is financial service required to-day in Spiritualism; there is the need also for many kinds of willing voluntary help. There are church interiors to be made comfortable and beautiful, classes to be formed and conducted, the visiting of the sick and the absent, the distribution and sale of propaganda literature, and always that loving courtesy to one another that will, more than anything else, make our Churches and Lyceums beautiful places to enter. In short, there is something that even the poorest and the least gifted of us can do for the inaugurating of an earnest revival of Spiritualism in these splendid southern lands.

There is still a tremendous amount of propaganda and organisation required to be done. I share the desire of every brother and sister Spiritualist to see

Spiritualism in Australasia lifted to a more honorable and successful position. We have, by angel ministry, been taught much of the deeper meanings of life, and we feel in our delight and gratitude that such meanings would be helpful to our fellow-men; then let us, in the words of immortal Emerson: "Hitch our wagon (of Spiritualism) to the stars; aim high."

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It is regrettable that there is such a large number of fair-sized towns in Australia and New Zealand that are without a Spiritualist Church. It does greatly appear that the time has arrived for the making, by all grades and types of Spiritualist workers, of a serious and intelligent effort to re-organise and extend our worthy religion. There are, I think, two essential method-rules required to be applied to successfully link up, organise, and uplift the Spiritualist Churches of Australia and New Zealand respectively, namely, **Fraternalisation and Federalisation**. The first permits and fosters a fraternal exchange of thought and view-point between both individual Spiritualists and individual Societies, and the second naturally emanates from and is maintained by the first; and, as a little careful thought will show, allows of almost complete autonomy to each Church, while at the same time linking them together for district or national purposes, and for efficient organisation and carrying out of propaganda.

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I do earnestly think the by-laws or rules of any district or national Association should be of such an elastic, agreeable nature, as to permit of each body of church members engaging their own psychics; providing, however, that certain standards of efficiency and morality are looked for in the psychics thus engaged. And in regard to my brother and sister psychics and speakers (the clergy of Spiritualism), there should be no lack of freedom allowed them in the choosing of their location of work, and in deciding for themselves whether they will engage in peripatetic missionary appointments, or seek a more settled Resident Speakership.

Every public circle or platform psychic should be encouraged to become a member of an accredited Spiritualist Church, to seek delegation to Conference, to be nominated and eligible for any office in the district or national councils. May I point out that the certified (and paid) psychics of the Spiritualist National Union of England do not suffer under any disabilities in regard to the above, but are eligible for conference delegation, and may aspire to and occupy the highest and most onerous positions in district and national councils.

\* \* \* \*

May I also point out that the Nonconformist Churches are far in advance of New Zealand and Australian Spiritualism in the treatment of their speakers, for the Chairman (Moderator) of their conferences, and sometimes more than half their conference delegates are clergymen. The like honourable treatment and esteem should be offered to the many clean-living and efficient psychics of

Australasia. We claim to be a spirit-guided movement, and yet there are those in our midst who would bar the mediums of the spirit teachers from councillorship and directive office in our district and national organisations.

We must, however, discover and appreciate the fact that many of the unattached psychics are people of education and esteem, and that they are thus quite unlikely to seek certification or engagement when such action makes them servants to be disfranchised and "disciplined." We ought, in my earnest opinion, to avoid all nomenclature and ideas that are military, restrictive and autocratic. To attempt to force an oligarchy on Spiritualism is doomed to failure, for in its very foundation and teaching Spiritualism is democratic, and so of necessity must its methods of organisation be modelled on the same broad, tolerant principles.

\* \* \* \*

By the fraternal and thoughtful conferring of psychics and laymen, it ought to be possible to formulate by-laws and rules workable and acceptable to both psychics and Church committees. Surely there can be no properly sustained argument against getting the best thought and combination from the respective occupants of platform and auditorium. In conclusion, fellow Spiritualists, let you and me turn to a splendid motto in the October "Harbinger of Light":—

In things Essential, Unity:  
In things Doubtful, Liberty:  
In all things, Charity.

## The Doctrine of Reincarnation.

The Editor of "The Harbinger of Light."

Sir,—The claim that Theosophy best explains the problem of life, with its inequalities and social injustices, is not wholly acceptable to the independent inquirer searching for a suitable philosophy, regarding the scheme of things, as a foundation upon which to lay his ideas whilst building up the structure which is to become the expression of his faith and ideals.

The instinctive dislike one harbours against the theory of reincarnation—which to my mind savours of retrogression—is significant. To be critical one might say that, to accept this theory, rather indicates an inclination to adopt the line of least resistance. The variable conditions of society certainly demand explanation if belief in the Divine plan or purpose is to continue, and to this end I consider that the philosophy of Spiritualism offers the most comprehensive and rational solution of the problems thus presented.

It appears that the first and basic principle of the reasons for physical existence is the birth of the spirit—a transformation from the subconscious state to the conscious. This accomplished, the first step towards a creative scheme has been fulfilled. Apparently, from the moment of conception, the state of individual consciousness has been achieved, and whether physical existence continues to its fullest extent, or terminates at, or, before birth, this fact remains unaltered.

Emanating from this first principle is to be found a satisfactory explanation of the reason for physical life, together with a successful understanding of the different standards of existence, which, according to Theosophy, can only be explained by embracing the doctrines of Reincarnation.—Yours, etc.,

138 Corrunga Road, H. FREEMAN.  
Stanmore, Sydney.

When the Empress Eugenie received a message upon a slate in the presence of Eloise Denormand, before witnesses and without contact, she said it was a miracle. It is the honest psychic, inquiring mind that receives results. She gave conditions by silent meditation and prayerful attitude.—"Journal of Sciences," Paris.

God never made any man or any institution a dispenser of truth or the custodian of the mental life of another.—Trine.

## "How I Cured Myself by Fasting."

This is the title of a thought-arresting little book published by Rider & Co. from the pen of the Rev. Walter Wynn, the author of well-known works dealing with the after-life, and is written in his characteristically bluff and entertaining style.

Although fasting is not generally prescribed by modern medical men, there are still some complaints where such routine is considered absolutely essential if the patient is to recover, amongst these being enteric, or typhoid fever. In this disease a period of from fourteen days to three weeks or more of semi-starvation is absolutely necessary in order to rest the whole of the digestive tract. The remarkable improvement in general health and condition, usually following recovery from enteric, may be safely ascribed to the enforced fast during the acute stage of the complaint.

The book referred to is most informative and interesting and will well repay perusal by all, whether ailing or in good health—the ailing to learn how to recover their health; those in good health, how to retain it. Much less drugging and more common sense, is the line of thought to be cultivated by all, as the tendency to fly to advertised drugs and medicines is decidedly unsound and in many cases both injurious and necessarily expensive.

The author, who is 59 years of age, tells us that he was assured by his doctor that there was no hope of recovery, either by operation or otherwise. He therefore told the elders of his church that he was doomed to die. Acting on advice, however, he decided to give the fasting treatment a trial, although he had very little faith in its efficacy. He accordingly fasted for 29 days and at the end of that time ate with less discretion than vigor, with the result that he had to take a further fast, making a total of 52 days, after which he was completely cured and has enjoyed the best of health ever since. Full particulars are given of the treatment and if we may judge by the mental energy exhibited in this record of his experiences we should say that he feels "like a giant refreshed."

Obtainable at the office of "The Harbinger of Light"; price 1/6, postage 2d.

## TO RECORDERS—SPECIAL!

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

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

## REPORTS OF SOCIETIES.

VICTORIA.

### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

As many parents complained it was inconvenient to send the children in the morning owing to the poor transport facilities, we have decided to discontinue the morning session of Lyceum, and hold the children's service in the afternoon. This arrangement has a two-fold benefit—parents are enabled to attend the afternoon Mediums' Symposium, while the children are being trained in the Philosophy of Spiritualism in a separate room.

The Mediums' Symposiums continue to attract large audiences, who are seeking proof of the continuity of life, and thanks are due to Mrs Peach, Mrs Martin, Mrs Bowden, Mrs Eyard, Misses Ogden, O'Neon, Brachen, Messrs Midola Shaw, Oliver Jones, Aitken and Stint, and all other psychics who have rendered service at our meetings.

In the evening, on January 15th, Miss Gertrude M. Gardiner lectured on "Reason and Intuition" and Mrs E. Peach delivered Spirit Messages. An open mediums meeting was held on the night of 22nd January. Tests of survival after death being given by many of Melbourne's leading psychics. Miss

Gertrude M. Gardiner took "What Spiritualism has meant to Talented Men," as the title of her address on January 29th, and Mrs S. McGeorge very ably acted as message bearer. Mrs Bowden delivered an Inspirational address on 5th February, after which she delivered many uplifting messages.

Best wish for success of "Harbinger of Light" and all kindred Societies.

G. M. GARDINER, Recorder.

**THE CHURCH FOR ALL, NORTECOTE.**

Our efforts in all departments are showing signs of much expansion. The evening service is being well attended, the seating accommodation often being taxed to its utmost capacity. Lectures have been delivered by Mrs Arthur, Mrs G. R. Johnston, Mr Johnston, and Mr Aubrey. These four speakers have each, very ably, presented different aspects of Truth, Mrs Arthur's Guide giving us a particularly inspiring address.

Demonstrations have been given by Mrs Arthur, Mr Johnston, Mr Aubrey and Mrs Marshall. Mrs Marshall's listeners were delighted with her delineations of characters by her numerical values of name and birth date. We are glad to hear that Mrs Marshall intends holding a class of instruction in this branch of Occult lore. Particulars may be obtained from 96 Beaver's Road. Mr Waller still remains a pillar of strength, and Mrs F. Johnston has delighted our audiences with her beautiful voice.

We have commenced a Sunday afternoon meeting in the Hall. This is chiefly for the personal benefit of our adherents. Readers and magnetic healers are in attendance. We welcome those in need of spiritual, mental or physical help. Hearing the injunction to "Heal the Sick" we have commenced a "Health Centre," with 96 Beaver's Road as headquarters. Those requiring herbal treatment may have their needs attended to at that address. In connection with the Health Centre is a magnetic healing circle held Wednesday evening. Mrs G. R. Johnston and Mrs Arthur are the leaders. We are glad to report that Mr Johnston is quite restored to health again.

The Church Circle is a newly-formed one and promises to be a source of much Spiritual Power. Mrs Arthur and Mr Johnston are our leaders. Mr Johnston holds two developing classes and Mr Aubrey also holds a developing class.

We have an indefatigable worker in Mrs Mills, who has introduced a scheme whereby we expect to have sufficient funds to erect a permanent home for our Church of All. The fund has commenced by the inauguration of a "Million Penny Fund" and towards this we have already over five thousand pennies. We appreciate Mrs Mills' efforts. Altogether we report a very happy and successful month and extend greetings to sister Churches.

MARY ARTHUR, Secretary.

**S. O. L. CHURCH, MELBOURNE.**

We are very pleased to report splendid progress during the past month, and sincerely thank all our earnest workers who have come along each Sunday and loyally supported us.

On Sunday, January 22nd Mr Stephen Foster occupied our platform giving a very interesting address entitled "Is God Visible to Man." Mr Foster also gave both helpful and convincing messages from flowers and answering written questions, January 29th, in the afternoon we were very glad to welcome back Mr Stan Walsh and Mr B. Jones who have been holidaying in Sydney. Mr Walsh gave a very fine trance address which we are sure proved helpful and a spiritual upliftment to many. Mr Foster occupied the platform at night devoting the whole evening to messages, and he certainly helped many along the path. February 5th Mr Foster again occupied the platform both afternoon and evening, demonstrating the whole afternoon, and at night his address on "Gods of Clay" was of his usual high order and his messages which followed were very accurate.

We regret very much to announce this was Mr Foster's last Sunday with us prior to his departure for an extended trip over seas and we were indeed privileged in securing his services for so many Sundays. As a token for his valuable services Mr Tozer, on behalf of the church, presented him with a copy of "Ohaspe" and a cheque. We wish him success in his undertakings and God-speed, and trust when he returns to our shores to have him once more in our midst.

February 12th we had the pleasure of having Mrs G. R. Johnston with us and her address, "The Kingdom of Heaven" was very fine indeed. Madame Gisel gave some excellent demonstrations which proved her highly-developed mediumistic power.

Fraternal and spiritual greetings to our sister Churches in Sydney, and all other Societies and "The Harbinger of Light."

MAY HEALY, Assistant Hon. Sec.

**SPIRITUAL RESEARCH SOCIETY, MELBOURNE.**

January proved a most successful month for the S.R.S. The evening services particularly, reflect much credit upon Mr Moorey for the quality of his lectures—a packed hall every Sunday and many people turned away. This result has been achieved without readings after the lecture, therefore we feel that our speaker is worthy of special mention. We extend our thanks to Mrs Pulfer and Mr Drake for their very able assistance.

Many thanks too to the loyal afternoon workers who have helped so much to make our circles a success.

Will Melbourne readers please note that our social season opens on Saturday, March 3rd, in the Hall over White's boot shop at the corner of Bourke and Russell Streets. These socials will be continued on the first Saturday of each month until further notice, and we solicit the patronage of old and new friends who may be always assured of a hearty welcome.

WM. GREENWOOD, Recorder.

**THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.**

We still continue to have very successful and well-attended meetings and have had some intensely interesting and instructive lectures from Sister Bell-Jarvis, the subjects being: "Success," "Concentration," "By their Works" and "Swedenborg," all of which were listened to with great appreciation and interest.

The lectures are followed by the Healing Concentrations, from which we are receiving very pleasing results; all thanks are due to our Spirit Guides and Healers. Then come the messages and flower readings which are a great source of comfort and help to people seeking to receive some sign from their departed loved ones.

In our Mutual Improvement Class we are making great progress. Some members in particular are showing great development. We have opened a well stocked library of psychic books for the use of our members who are making great use of it and finding a fund of knowledge and information therein.

Our thanks are due to our hard working, earnest workers who labour untriflingly every Sunday for the sake of the spiritual cause.

We give greetings to kindred Societies and send hearty congratulations to "The Harbinger" for the good work it is doing among the people.

M. TURNBULL, Hon. Sec.

**NEW SOUTH WALES.**

**LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.**

Since the last report the services have been conducted as usual. The leader, Mrs Eleanor Morrell, has given much food for thought in her inspired lectures of a Sunday evening when the philosophy of Spiritualism is expounded, the subjects were—"Spirit Teachings," "Knowing the Unknown," "The Deathless Soul," and the "Atonement."

The occult class is now closed until April. Any intending member should please consult with the leader.

We commenced our Socials for the year on the 4th February, everyone having a jolly evening. The next will take place on the 3rd March. On the following day the leader will celebrate her seventeenth (17) anniversary of work in Sydney.

With best wishes to the Editor of "The Harbinger of Light" and all sister churches.

(Miss)R. I. BROWN, Hon. Sec.

**UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.**

We are making very good progress, having well attended gatherings with an increase of membership. We have been fortunate in having a series of inspired addresses each Sunday afternoon and evening by the following Speakers: Mrs. Rose Weekes, Mr Ferguson, Miss Lambrick, Mrs Smith, Mr Page and Miss Slingo, for which we wish to acknowledge our appreciation and thanks for their services which are so beneficial to the Society.

We held our half yearly meeting on the 21st January for the election of officers, the following being elected: President, Mrs Rose Weekes; Vice-Presidents, Mr W. Browne and Mr. Whyeth; Treasurer, Mr Nettleton; Secretary, Miss Wilson; Assistant Secretary, Mrs Woodbine; Librarian, Mr W. Browne Assistant Librarian, Mr C. Hope.

We wish to extend a word of praise to our President, Mrs Rose Weekes and also to our Secretary, Miss Wilson, for their good work in connection with the Church, and hope that they will carry along to still greater achievement the success that their efforts have brought in the past.

With all good wishes to the Editor and the many readers of the "Harbinger of Light."

JOHN ROSS, Recorder.

**UNITED SPIRITUALIST CHURCH, STANMORE.**

We are very pleased to note a steady progress in our movement since our last report. We have had several new speakers, also one of our old workers Mrs Pybus who has come into the work again, after having been laid aside through an accident some time ago.

Mr A. D. Kay, ex M.L.A., gave us several very interesting lectures, also we had the pleasure of hearing Mr Keyes, who is over from New Zealand.

We have accepted the kindly offer of Mr J. K. Powell, Editor of "Spark's Magazine," to take our services every alternative Sunday evening for next quarter. We also had great pleasure in hearing two of our old workers during the month in the person of Mrs Twelvetree and Mrs Rose-Weekes.

A Speakers' Class has been formed, and will be held each Monday night. Our Healing Circle is making great progress, A Developing Class, which is very well attended, is conducted on Thursday nights by Mrs Rees.

We are preparing for a Social and Sale of Work to be held on March 17th. Best wishes to "The Harbinger of Light" and kindred Societies.

E. M. HAND, Hon. Sec.

**CHURCH OF SPIRITUAL SCIENTISTS, SYDNEY.**

Our attendance has been good, and the library has been made good use of by our members, which shows a desire for a knowledge of the spiritual philosophy.

Our monthly social was well attended and many games were enjoyed. The guest of our monthly At Home was our Sister, Mrs Fisher, Secretary for North Sydney Church, and one of our Councillors. There was a good gathering which showed great esteem for our sister. During the last month two of our members were married: Mr and Mrs Hope (formerly Miss Davis). A wedding tea was held in the church. We wish to thank Mrs Weekes and Mr Cohen for their services on the occasion, and their remarks were greatly appreciated.

We extend the greetings of the New Year to "The Harbinger of Light" and all kindred Societies and extend a cordial invitation to all visiting and Interstate mediums and friends to our church.

J. NICHOLSON, Recorder.

**S. O. L. CHURCH, NORTH SYDNEY.**

During the past month the interest in our services has been well sustained. The highly instructive and eloquent lectures delivered by our President—Mrs Hanger—have been greatly appreciated as evidenced by the evening attendances, which despite the fact that messages are given only in the

afternoons, is much larger. In connection with this latter service we would like to thank "our artists" who have helped so generously toward establishing a very pleasing asset: Misses Morrison and Mesdames Nunns, Burt, Wright, Hanger; Messrs Shaw and Nunns.

Classes have been held as usual, and we expect to report an extension in this work during the ensuing month. These classes embrace Esoteric Bible Teaching, Inner Unfoldment, Healing, Numerology and Occult Palmistry, all tending toward the realization of the motto: "Man Know Thyself."

Our Committee have worked with indefatigable energy during the month, as evidenced by the success of our socials, and also in their ready assistances in the Sunday afternoon services, with psychometry, healing, etc.

With greetings to our Sister S.O.L. Churches, and to every Society which is working in the cause of Truth—also thanks and greetings to the Editor.

ELLORY MAJOR, Secretary

#### S. O. L. CHURCH, WEMBLEY HOUSE, SYDNEY.

Despite the very oppressive weather, we have had very good attendances at both our Sunday afternoon and evening services. On Sunday, January 15th, we had a very pleasant surprise. Mr Page, of New Zealand, paid us a visit, and gave a very fine address on "Love," Madame Saaryarvi giving the clairvoyance. At night, Madame Levorna's subject was "Prayer." January 22nd, in the absence of Mr Rostron, through the passing on of a dear one, Mrs Wallace Furniss gave an address on "Life's Lessons, and what they Teach Us." We were very pleased to have our Sister with us, and hope to see her very soon again, Mr Nicholson gave the clairvoyance. At night we had a fine lecture by Mr Davidson on the "Trinity," the subject was very ably handled, and gave much food for thought, Miss Caunter giving the clairvoyance. January 29th, in the afternoon, Mrs Hopkins was both speaker and demonstrator. At night our beloved President gave a short lecture on the "Transfiguration," Mr Nicholson again demonstrating. February 5th, in the afternoon, Mr Cohen and Mrs Tinsley had the service, and at night Miss Lambrick lectured on the "Realities of the Unseen." After such a fine lecture, one realises how little we do know. February 12th Mr Nicholson lectured and demonstrated. We must congratulate our Brother on his progress. At night Mr Calman lectured on "The Resurrection" the subject being a very interesting one to Spiritualists. We have indeed been very fortunate in our speakers, and thank them for their services.

We wish to thank the anonymous donor for the gift of an electric kettle, which is much appreciated. Greetings to "The Harbinger of Light."

G. TUBB, Hon. Sec.

#### ROCKDALE UNITED SPIRITUALIST CHURCH.

On the first Sunday in December, the Universal Truth Mission held a special service at which Mr and Mrs Benson, the founders and organisers, handed the church over to an enthusiastic committee, who are working hard to make their church a success. The special service also marked the occasion of the affiliation of the mission with the United Spiritualist Church of N.S.W. The chief officers elected were Mr. Dane, President; Mr Blanchard, Vice-President; Mrs Swain, Secretary; and Mrs Strong, Treasurer.

Rockdale had never before had a Spiritualist Church until the mission was commenced; the preliminary work was slow, but it has borne fruit, and a little band of zealous workers are going steadily to make things a success. Developing classes are being formed under the leadership of Mrs Benson. The first social will be held shortly, and an organ is being added to the church equipment.

Mr Dane, the President, assisted by Master Stanley Swain, has constructed a fine combined pulpit and library cupboard. The library is being gradually built up, and it consists of up-to-date propaganda books.

Officers and members join in wishing "The Harbinger of Light" a very prosperous New Year.

M. E. BENSON, Recorder.

#### QUEENSLAND.

##### THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

The New Year's address was delivered by the President (Mr. T. Reinhold) on January 1st, and was distinguished by very liberal and up-to-date sentiment. Sunday night, January 8th, being the open session for only gentlemen on the platform, the speakers were Messrs W. J. Kerlin (vice-president), Gentner (secretary) Mee, Greener and M'Blain, Mr Kerlin acting as chairman, Mr Greener giving the descriptions and the others inspirationally explaining spiritual truths.

The first social of the new year was held on Saturday, January 14th, and was the occasion of much happiness. The usual week-night meetings were in recess until January 18th, when the psychometry meetings were resumed. The Lyceum will take up again on the second Sunday in February, and some good work is promised for young and old from then on.

Mr Kerlin was the speaker on Sunday night, January 15th, and delivered a very fine oration on "Man, know Thyself." The hall was nearly filled and everyone seemed to feel deeply the heart-searching revelations of the lecturer and the divine urge to the higher earth-life. He also gave some very fine descriptions, all of which were appreciated. On Sunday night, January 22nd, Mr Gentner occupied the platform with great success, giving many recognised readings, in addition to his clear and straightforward testimony. On Sunday, January 29th, the platform speaker was Mr Sinclair, whose cultured addresses have won for him and his controls the highest praise.

A. G. GENTNER, Secretary.

#### SOUTH AUSTRALIA.

##### ORDER OF LIGHT (Incorporated).

Since our removal into the city we have had not only big audiences, but have increased in membership and finance. Our pastor, the Rev. Lily Lingwood-Smith, Ps. D. has been most ably assisted by Mrs M. Born, whose splendid addresses

and messages has contributed to the great spirit of harmony existing among the members of the Order. Our thanks are due to Sister Martin (messages); Sister Queenie Tingey (solos); Sister Avis Lowe (Pianiste), whose services greatly helped the work.

On February 4th, the Busy Bees held their monthly At Home. Mrs Bull was the guest, and delivered an address that captivated her audience, whilst a short address by our Pastor, questions and answers, music and afternoon tea, completed a most happy and profitable afternoon. On open season was held in the evening for the members.

Best wishes to the Editor and the success of "The Harbinger of Light."

WILLIAM THOMAS, Hon. Sec.

#### WESTERN AUSTRALIA.

##### SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA, PERTH.

Interesting and well attended meetings have been ours since the last report. But we regret having lost a good worker in our late brother and secretary, Mr James Bick, who, after a short illness, passed away on November 21st, and we will find his place very hard to fill. He had been Secretary for some years and was taken suddenly after a very short illness. The service was conducted at the graveside by the Rev. Chas. Lathwell and the funeral was well attended. On the following Sunday a Memorial Service was held.

On December 11th a special quarterly meeting of all members was held to appoint a new secretary. Mr Jack Roberts being selected, and Mrs Hill elected Vice-President.

The first Sunday service in this month was taken by Sister Osbourne Harris, the subject being "Spiritualism." The service was largely attended. The infant daughter of Mrs Brown was dedicated to Truth, and given the spiritual name of Margaret.

Our usual monthly At Homes commenced February 4th and proved very successful. Many thanks are offered to Mrs McDonough and other social members who are rendering valuable assistance in the way of raising building funds.

The remains of the late Mrs Mary Rose M. McIlwraith, who suddenly passed on February 7th, were buried in the Spiritualistic portion of the Karrakatta Cemetery. The Rev. Chas. Lathwell conducted the service. The late Mrs McIlwraith was past 25 years. She was for many years a public worker, and one of the early pioneers of the church and a member for the trustee, and was at one time President. She will be missed by all Spiritualists. The funeral was largely attended, many beautiful floral tributes were received.

Best wishes to all sister Churches and "The Harbinger of Light."

R. WOOD, Assistant Sec.

#### NEW ZEALAND.

##### WELLINGTON SPIRITUALIST CHURCH (Inc.)

We had a visit, early in January, from that fine old pioneer worker in Unitarianism and Spiritualism, Mr J. Taylor, of Nelson. He addressed us at our Sunday night After-circle. These After-circles are well attended, and several willing psychics make them interesting and helpful. The addresses by the Pastor and Psychic, Mr R. A. Webb, Dipl. S.N.U., have been very helpful and instructing.

The annual general meeting of member was held on 25th of January. The yearly balance sheet was discussed and passed, and expressions of appreciation and thanks were cordially accorded to the President, Secretary, Treasurer, Organist, Committee and Speaker, for their years earnest work. The election of officers and committee for 1928 was then proceeded with. The following were re-elected—Mrs E. Webb, President; Mr G. Bodell, Secretary-Treasurer; Mr F. Turner, Vice-President; Mr H. Barton, Organist; Mr Merrett being elected Librarian; Committee: Capt. Petersen, Mrs Wahren, Mrs. Kay, Mrs Williamson, Miss Petersen, Mr E. Wahren and Mr Steele. Miss L. Webb continues at the Literature Sales Table.

Mr S. Harris was chosen as Lyceum representative on the Church Committee. The Lyceum, after holiday vacation, reopened on Sunday, 15th January. The Lyceum picnic to Worser Bay, was very enjoyable. Good wishes to the Editor.

G. BODELL, Hon. Secretary.

##### SPIRITUALIST CHURCH OF NEW ZEALAND, (Wellington Branch).

We still have on our platform Mr Barnett who has given very acceptable lectures, the titles of which were "New Era Attitude to Dissolution," "The Philosophy of Dissolution," "Occult View of The Resurrection," "Holding Fast to the Past." We have had fairly good attendances at these meetings and our demonstrations of clairvoyance are given by one of the old pioneers.

We are very pleased to say that we have been successful in obtaining a new Hall which we hope will prove to be an uplift to our cause, for it is a brighter and better one than that which we have occupied for over two years. The address of the new Hall is Rechabites Chambers, 125 Willis Street, and to which we give a hearty welcome to all.

J. C. BOWLES, Hon. Sec.

#### Replies to Correspondents.

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

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

C. J. P. W. S. (Traralgon): Thank you for submitting verses to our approval.

M. A. W. (Waterton, South Dakota): The verses are not quite up to the necessary standard.

J. R. (Pymont): Would advise you to further study the subject before attempting to write about it. Let experienced hands do that. Your turn may come later on.

L. M. (Johannesburg): Your wholesale appreciation of the Harbinger of Light is very gratifying. Many thanks.

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WHAT BECOMES OF THE CHILDREN?

Edited by Rev. G. Vale Owen and Miss H. A. Dallas.

This very comforting and hope-inspiring book is dedicated "to parents whose little ones have passed into the Unseen World."

The chapters are contributed by various authoritative authors who relate the results of their investigations and throw much light on the question as to what becomes of children dying in infancy, and also those prematurely born.

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