

# THE HARBINGER OF LIGHT

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

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

“*LIGHT, MORE LIGHT.*”—Goethe.

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## LEADING FEATURES OF THIS ISSUE.

OUR ANZAC HEROES:  
Buoyantly Alive—though “Dead!”  
By the Editor.

“THE GREAT PROBLEM”:  
Masterly Work by Dr. Lindsay Johnson.

SEANCES IN THE BLUE ROOM:  
Arresting Phenomena in New Zealand.  
Clear Speech, Singing, Instrumental Music  
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HOUDINI “TEST” MESSAGE:  
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Great Days that are Coming.  
Civilisation Heading Towards Destruction.  
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# The Harbinger of Light.

Edited by W. Britton Harvey:

MAY 1st, 1928.

Author of "Science and the Soul."

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## The Editorial Chair.

### Our "Living" Anzac Heroes !

The recurrence of the celebration of Anzac Day, which was observed in Australia a few days ago, recalled the memorable epic landing on Gallipoli and the great sacrifice of human lives which followed. It was a feat of reckless daring that will never be forgotten, and immediately stamped the Australian and New Zealand soldier as the embodiment of all that is brave and all that is understood by the conception of self-sacrificing chivalry. We have no sympathy with those who parade the "glory of war" and seek to perpetuate the unspeakable curse of "militarism," but we do admire phenomenal courage and the voluntary offering of all that is dear in life on the altar of the country that gave us birth. "Greater love hath no man than this—that a man lay down his life for his friends." That is what these dauntless "boys" did when they scrambled ashore in the face of shot and shell, some to be laid low and drowned before the beach was reached and others to be annihilated as soon as they landed. There has never been an episode in warfare to excel such gallantry as this, and even the most ultra-pacifist must extol the spirit of self-effacement which such a feat represents. Therefore, we honor these heroic souls and will ever keep their memory green.

\* \* \* \*

Many conflicting emotions perturbed both heart and mind on this day of national remembrance—particularly on the part of those who felt old wounds re-opened and who longed afresh for "the touch of the vanished hand and the sound of the voice that is still." To all such we extend our heartfelt sympathy, and our assurance, based on experimental knowledge, that their cherished sons and brothers are more alive to-day than they ever were before. They are now reaping the fruits of their sacrifice, and not one of them would willingly take on mortal flesh again if the opportunity was offered. It is true they have all "departed," so far as their physical presence is concerned, but not in any other sense. They have no more departed in reality than that they have "died." And they are certainly not dead! They tell us that in overwhelming numbers, and Anzac Day was to them a season of great exhilaration and thanksgiving, and their prayers joined with ours in the fervent plea that the sword should be for ever sheathed and peace on earth, goodwill to men, be the dominating thought in days to come.

Meanwhile they are participating in the reward of having died in a righteous cause. No sorrow clouds the brow of those who "played the game" whilst sojourning here on earth—save the sorrow that arises from the consciousness of the grief of relatives and friends! It is that which gives them pain, and hence, in innumerable messages received from the Beyond, we find almost anguished pleading that all such grief should cease. If those concerned only realised what their abandonment to sorrow and despair really meant to the object of their love they would certainly strive to moderate their grief. But the difficulty appears to be to grasp the fact that this conception is based upon truth. Most of those referred to are still held in the thralldom of the old ideas and, consequently, this new conception sounds strange in their ears. They have never been taught that the "dead" can be affected by the living, and have never been given to understand that their departed loved ones are, in reality, close at hand and forming part of the "great cloud of witnesses" to whom St. Paul refers. Yet such is undoubtedly true, and Spiritualism is to-day proclaiming the fact with vibrant voice.

And not only are they very near us, but when the requisite conditions are available they are privileged to make themselves known and hold converse with us, assuring us that they have survived the change called death and are participating in the joys of the "more abundant life." Few believe this truth to-day—even the Churches, as a body, do not know it—but the time is approaching when it will become common knowledge and "dying" will be regarded as simply "going home." All of these gallant lads have returned to their homes since they left their physical bodies on the battlefield, but comparatively few have been recognised, and it distresses them to know that they cannot make their presence felt. Spiritualists are often accused of "calling up the dead." This, of course, is the language of ignorance. There is no "calling up" about it. Those on the Other Side are only too eager to communicate, and many a surprise is sprung upon the investigator by being unexpectedly confronted by friends of whom he has not thought for years.

And these glorious boys of ours, who were with us on Anzac Day, sharing our feelings and joining in our prayers, are only too eager to speak to their friends if the opportunity is afforded. They are ardently desirous of getting across the message that "All is Well," and of assuring their loved ones on earth that they are waiting for them and will give them a joyous welcome on arrival in that heavenly land where partings are unknown. This intermingling of the material and the spiritual is a sublime and most uplifting thought, and only those who have realised it understand the loss of those who are still without this knowledge. But it would be theirs if they would only seek. "Seek, and ye shall find." "Knock, and the door shall be opened unto you." The promise still holds good, and is being fulfilled in the lives of thousands almost every day. We, therefore, invite every grief-stricken soul to put that promise to the test. They will then discover the "balm of Gilead," and the peace that "passes all understanding" will steal into their troubled souls.

## Wayside Notes.

### Don't Blame the Medium.

We occasionally receive complaints from searchers after knowledge concerning the possibility of communication with friends in the Beyond that they have been to medium after medium and utterly failed to procure satisfactory results. Usually they conclude that the medium must be very undeveloped and that it was simply waste of time and money to introduce them to either him or her.

It never seems to occur to these investigators that the fault probably lies with themselves. They do not appear to understand that certain "conditions" must prevail if communication is to be satisfactorily established, and that they may themselves unconsciously take with them such "conditions" as militate against the probability of success.

We have ourselves investigated through well-developed mediums without getting more than a mere fragment of satisfaction. But it never occurred to us to blame the medium. That there was "something wrong somewhere" was obvious. But there was no "fault" on either side. It was just a matter of our vibratory conditions not harmonising with those of the medium. We could not help that. Neither could she.

It simply remained for us to look for another medium to whose vibrations ours might be, more or less, attuned. We accordingly made a search and at last discovered a human instrument which met our requirements perfectly—so much so, in fact, that direct personal converse became as free as between two friends in the flesh. The experience, in short, was almost uncanny for a time, and eventually we asked the guide if he could explain the secret. He at once replied:

Your vibrations harmonise with the vibrations of the medium, and the vibrations of the two of you blend with our vibrations. So you see we have what you call "a clear line," and all your friends can come close to you and talk to you quite easily.

It would, therefore, appear to be mainly a matter of auric vibrations. Everyone differs, more or less, in this respect, but the nearer we can get to the nature and rate of the vibration of the medium the better will be the results. It is just the same with wireless. There has to be perfect attunement between the transmitting and the receiving instrument, or the results will be blurred and incoherent.

It has to be remembered that in psychic investigation we are dealing with physical and super-physical Laws. It is not a haphazard process. It is all governed by Law, and unless we comply with the Law we shall be disappointed. We transgressed the Law recently. We went to the medium in a very debilitated and depressed condition. Our vibrations were therefore very weak; they did not harmonise with the vibratory conditions of the psychic; it was complained that we had no "power" and that consequently those desirous of communicating could not "keep their hold of the instrument."

The sitting was accordingly a partial failure. But it would have been most unfair to have put the blame on the medium. We were to blame, and we knew it!

### More About Laddie.

The story of Laddie, as narrated in the February issue of this journal aroused widespread interest and brought hope and consolation to many aching hearts. Laddie is our prematurely-born son, and our discovery of him in the spirit world

was an even greater surprise to us that it was to most of our readers. At the conclusion of the narrative, it may be remembered that the child said he would soon be going away "to learn some more." A few weeks ago—three months after making this remark—he came again for his weekly chat and in the course of conversation said:

"Pa! I have been away for a little while, but I am going away again to learn soon. But I didn't want to go until you had printed that article in the paper about me. That made me more anxious to learn, so that I could come back and bring you more knowledge." This is a new version of "A little child shall lead them!"

Laddie continued: "I have teachers here you know, Pa. Sister Agnes is one of them. Then, do you know a big man who was drowned, Pa? Do you know Mr. Stead? He is a teacher, and they tell me I am going in his class. He has been on the earth and knows a lot . . . We are so glad we have found this channel to work through. We tried several times, through other channels, to induce you to come to this one, but you were not a bit interested and didn't come for a long time (true). Do you know, Pa, we can put the thought into the minds of people to go to a medium. They don't know it is us, but at last they say: 'Yes, we will go to a medium,' and that is how we reach them."

This is what you might call "turning the tables!" Spiritualists are often falsely accused of "calling up the dead" and thus disturbing their "eternal rest." But here we have evidence that it is the "dead" who call up the "living." What a lot of "sillies" the people are!

### A Word of Cheer.

Now, if Laddie is alive and if, as he has told us, he has been safeguarded and "brought up" by nurses and teachers in the spirit world, every mother who has lost a little child may rest assured that it is being similarly tended. There is no favouritism Yonder. It does not matter whether the little one was born in the slums or in "the lap of luxury," whether it was what the world calls "legitimate" or "illegitimate," they are all caressed and lovingly provided for Over There.

And special care is taken of the tiny ones who pass away in infancy. If, as the Bishop of London tells us, "a man is the same five minutes after death as he was five minutes before death," the same remark applies with equal force to babies. They were helpless little mites **here** and they wake up helpless little mites **there**. Therefore, they require "nursing," as they would have done if they had remained on earth. And there are always plenty of nurses available, and they are never unkind and never go on strike!

We wish every bereaved parent to know that their little human bud has not ceased to exist. It has merely been transplanted to another garden, where it will continue to expand until it attains the proportions of a beautiful, matured, spiritual flower. As it gradually unfolds, in response to the impulse of spiritual evolution, it will be taught and trained and will participate in the altogether inexpressible delights of the "play-grounds" of the Summerland. No child on earth could have such times!

It will, moreover, be brought at intervals to nestle in its mother's bosom to be strengthened by the maternal magnetism—at least so we are taught from the Beyond—and the parents have only to provide the necessary conditions to ascertain from time to time how it fares with their offspring.

# "THE GREAT PROBLEM."

MASTERLY WORK OF EVIDENCE FOR ITS SOLUTION.

INVESTIGATIONS OF DR. LINDSAY JOHNSON, M.A., M.D., B.S.,  
F.R.C. S., Etc.

By SIR KENNETH MACKENZIE, Bt.

IT is with much diffidence that I attempt to review this book, of which Sir Arthur Conan Doyle in an Appreciation says: "Dr. Lindsay Johnson's book has amazed me. I don't remember in all my reading having encountered so much learning of various sorts converged from different angles upon one subject. . . . We have all to die, and nothing more informative and, I may add, more consoling upon the nature of death has ever appeared."

scrupulous accuracy of which he was capable. As a microscopic photographer he was probably unequalled, for his micro-photograph of a longitudinal section of the human retina, enlarged to over twelve feet in length, was the means whereby the "rods and cones" were first made clearly visible as the marvellous structure by which light is able to act upon the optic nerve.

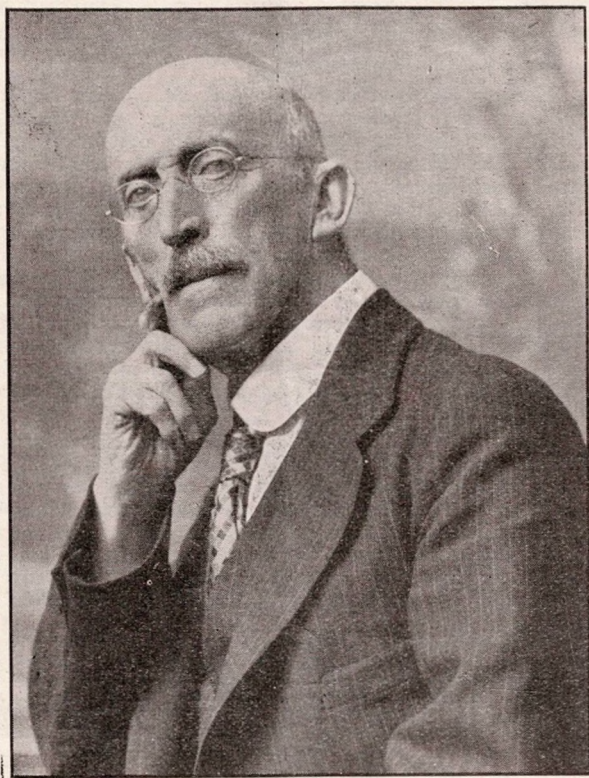
On colour photography he is an authority, his ophthalmoscope is in general use among oculists, the section on optics in "Ganot's Physics" was written by him, and there is, perhaps, no branch of optical science in which he is not proficient, being Examiner in General and Applied Optics to the Spectacle Makers' Company, London, until he left England for South Africa a few years ago. All this goes to show that in the compilation of such a work as his "Great Problem" extreme care is certain to have been taken to verify all statements made and to arrive at no conclusions without ample reasons for doing so.

#### A GREAT SURPRISE.

This splendid work on the problem of Human Survival after death, treating it from every standpoint which may throw light on a subject of the greatest interest and importance to humanity, comes as a great surprise to me, for until some eight years ago I had no idea Dr. Johnson took any special interest in psychic or Spiritualistic matters. Undoubtedly, however, his active brain was occupied in quiet investigation, his interest being intensified by the loss of his only two sons early in the Great War, followed by that of his wife not long ago, and probably also by the discovery that he himself possessed some psychic powers.

As stated at the commencement of the book: "The object of this work is to collect all the evidence at our command and to endeavour to convince the reader of the existence of a future life, and thus solve the mystery of the Sphinx, whose voice has been silent for ages. We have brought together evidence from all available sources to establish our point. The whole of our argument depends upon the truth of the following nine propositions."—which are then set forth in detail.

In the seventeen chapters into which the book is divided, all points of view tending towards evidence for survival are discussed fully and impartially, clearly and critically. Briefly summarised, these are what is shown by dreams, by supernatural phenomena; through telepathy, clairvoyance, clairaudience, &c.; through automatic writing and other forms of communication as well as trance mediumship; by supernatural photography; by the "direct voice"; from Biblical miracles and those of modern times, all of which are gone into very fully; by prophetic dreams and visions; by prophecy; through psychic evolution; and by philosophic reasoning.



DR. LINDSAY JOHNSON.

To one who has had the honour and delight of knowing the author intimately for nearly forty years, during which he believed he had learnt to understand all sides of his wonderful personality, this book comes as a revelation, for it shows how little after all one may know the working of a great intellect which, while appearing chiefly concerned with those branches of science most allied to professional requirements, was also always occupied in some new and original thought and work.

#### A PASSION FOR OPTICAL SCIENCE.

Dr. Johnson's unique work, published some years ago and recently amplified by another which I understand is being issued by the Royal Society, was on the eyes of the mammalia in which drawings made from life of the retina of every mammal—even including the whale—proved the patience and

## ESTABLISHED CASES.

The sixteenth chapter is devoted to explanations of certain difficulties in Spiritualism and to replying to sceptical objections based on materialistic prejudice and theological beliefs. Authentic and established cases are copiously quoted, as are also the opinions of many great thinkers, which cover a large field of careful inquiry.

The theological dogmas and writings of the early Fathers of the Church, evidence gathered from many sources since the earliest times to the present, the testimony and evidence of Biblical records and of the supernatural world generally, actual tests by himself in "spirit photography," and through direct communication with and without professional mediums; in fact, every conceivable aspect of the subject is treated in a clear, interesting, and fluent manner.

Although not every conclusion will be entirely agreed with by all readers, such is, of course, only to be expected; but it is certain no book on the subject has ever been issued so likely to make even the most incredulous ponder.

There are ten illustrations which convey strength to the author's arguments, and a copious index carefully prepared making reference easy, while the contents of each chapter are so clearly indicated in the opening pages that the whole scope of the work can be readily grasped for the study of any particular aspect of the problem.

Without doubt this work will appeal to everybody who wants to know "What am I to believe about survival after death?" and the volume has been issued in such a form that it is not only easy to read but makes a handsome addition to any library.

"The Great Problem and the Evidence for its Solution."  
By George Lindsay Johnson, M.A., M.D., B.S., F.R.C.S., &c.  
(Hutchinson). Price 22/6; postage 8d.

## BAPTIST SPIRITUALISTS.

A group of Baptists in one corner of London have been experimenting by conducting a sitting on their own. They have no experienced medium, but have attained really wonderful results of the right kind. They send me a report of one of their sittings, which I may reproduce for you to read one day. One of the results is that all have become earnest Christian Spiritualists. The next result is that they talk to their friends about what they have found. The friends, of course, were at first dubious, but are not so sure of their ground now, because this group recorded all that transpired at the sittings, and passed the record round for their friends to read.

We learn that these dubious ones have had the problem of their lives. Despite all their efforts they have not succeeded in finding "the hand of the evil one at work." They are frankly puzzled; so much so that they desire to attend the sitting to judge for themselves. This is good. We know what solution they will find—if they are people of sound judgment and well informed.

Many people forget that judgment of itself is not sufficient. Judgment has to be informed. No judge could give just judgment unless the whole of the facts were laid before him. When this has been done, then he can deal justly. So it is in spiritual matters; and when the facts are truly laid before people they find they have had original Christianity laid before them—at long last.—"The Christian Spiritualist."

## THE WARATAH.

HOW TWO LIVES WERE SAVED.

"Lucerne" has published, under the signature of M. Rene Gourzy, Lieutenant Colonel of the Swiss Army, the recital of two facts, relating to the shipwreck of the Waratah reported, without doubt, while this officer was making a tour of aviation, towards the South of Africa, which he accomplished with the Swiss pilot, Mittelholzer.

In August, 1909, the Waratah, mail boat of 6,000 tons doing service from Australia to London by the Cape, disappeared between Port Natal and Cape-town. No wreckage was ever recovered nor any of the four hundred souls which it carried. None was saved. One never knew the cause, nor circumstances of the catastrophe, but it was known that two passengers were saved, by not embarking, by means which will not astonish any Spiritualist.

The first, John Wickfield, an English seaman in the merchant service. On leaving the hospital at Durban he asked to be repatriated. The Consul had arranged for his passage aboard the Waratah, and was astonished to see Wickfield again after the departure of the boat. Obligated to explain himself, the sailor made the following statement. We quote M. Rene Gourzy literally—

The eve of departure as I was slumbering in the twilight, in my little room, I suddenly saw standing before me, the figure of my father dripping with water, the vision only lasted a few seconds, but I knew its import, because my father, a fisherman, drowned off Deal during a storm, had already given me a warning of this kind before. I was a young sailor then, at Newcastle, New South Wales, where I sought an engagement several weeks past at the Sailors' Home. I finally found a post of carpenter aboard the "Kate," a pretty three-masted barque sailing for Iquique, in Peru. On the evening of departure, my father appeared, when I was on board in the little carpenter's shop—as at Durban, again his clothes were dripping with water.

Although I was greatly upset, I attached no great importance to this apparition. I was wrong, for fifteen days later, when the "Kate" was tacking along the coast of New Zealand, she touched a rock and sank in five minutes. Only one comrade and myself were saved by a Norwegian whaling boat, after having floated for four days on a hen coop. Can you understand why I renounced my passage in the Waratah?

M. Rene Gourzy continues:—

It was also to an apparition that the second "escapee," bearing the sinister name of Coffin, owes his life. For some time he was a farmer in Natal, and lost his wife seven months before the shipwreck. Living with his children, and in comfortable circumstances, he resolved to spend six months in England, where his aged parents still lived. As the Waratah, on which he had booked his passage was to sail early in the morning, he installed himself the night before in his cabin.

During the night, whilst he was plunged in profound slumber, his wife appeared to him. Her face was bathed with tears, she lifted her finger, murmuring "Don't sail," "Don't sail!" and the fugitive vision disappeared. With beating heart, and face covered with a cold perspiration, the sleeper awakened. But the next day at daybreak he left the Waratah. Some weeks later, he met by chance a clergyman friend, happy and astonished to see him alive. He had expected him to have been on board the fated ship, as Coffin had announced his departure to him.

Wickfield has recently died. As for Coffin he still lives near Port Elizabeth, a little town in South Africa, where M. Rene Gourzy has seen him personally.

## WEST AUSTRALIAN PIONEER.

THE LATE MRS. McILWRAITH.



MRS. MARY ROSE McILWRAITH.

The news of the passing of Mrs. Mary Rose McIlwraith, of Perth, Western Australia, came as a great shock to a very extensive circle of admiring friends who held her in the highest esteem personally, and many of whom greatly appreciated the valuable work she performed over an exceptionally lengthy period in the cause of Spiritualism. She was, in fact, one of its most valiant pioneers and was for over a quarter of a century actively associated with the local Spiritualist Church, of which she was at one time President. As a public worker she rendered yeoman service in promulgating the truths which were so dear to her heart, and for twenty years was the proprietress of the Ladies' College of Health in which capacity she ceaselessly labored among all grades of society in the alleviation of human suffering. She was essentially a woman of very attractive personality, the personification, in fact, of human kindness and charm of manner, and was greatly beloved by all who knew her. A Perth correspondent writes of her thus:—

The highest tribute deserves to be paid to our departed sister, who was the oldest and most worthy Spiritualist in West Australia, and once met was never forgotten, her personality being so forceful and charming. She was known amongst us as the mother of Spiritualism in this State; for years she paid the rent of the local church out of her own pocket, and it was entirely through her influence and persistent efforts that the Church was registered. She was, in short, a thorough Christian Spiritualist, and a quite exceptionally-gifted medium. Altogether she was truly a great soul and a shining example of all that a Spiritualist ought to be.

On their arrival at Perth, at the outset of their Australasian tour some years ago, Sir Arthur and Lady Conan Doyle were entertained by Mrs. McIlwraith, and on subsequently visiting this country she rendered great assistance to Mr.

Horace Leaf who refers to her in his popular work: "Under the Southern Cross," as "a charming and able lady, kindly though somewhat forceful, and one who proved a good friend to the Mission." It is little wonder, then, that she should have captured the hearts of such a wide circle of friends, and in her sudden and unexpected departure Spiritualism loses its most cherished champion in West Australia.

## MODERN SPIRITUALISM.

ANNIVERSARY CELEBRATION IN MELBOURNE.

The Eightieth Anniversary of Modern Spiritualism was celebrated in Melbourne on the evening of Sunday, April 22nd, when a mass meeting of Spiritualists and the general public was held in the Bijou Theatre under the auspices of the Victorian Council of Spiritualist Churches. The stage had been very prettily decorated with ferns and flowers, and there was an attendance of about a thousand persons.

Mr. Edgar Tozer (President of the Council) presided, and at the outset read several extracts from the Scriptures accompanied by comments emphasising the Spiritualistic interpretation. He explained that this feature of the programme had been wisely decided upon by the Council to combat the allegation made in certain quarters that Spiritualists did not recognise the Bible. He subsequently proceeded to speak on the position of Spiritualism in Victoria and abroad. He expressed his appreciation of having been recently re-elected as President of the Council for the eleventh year in succession, and said that on a recent date a Conference had been held at which it was decided that the Council should formulate a Trust into which legacies left for the cause could be paid. Owing to the beneficence of a very fine old gentleman who resided in the Western District—Mr. Layley—a gift of £3,000 had been received from his estate to be vested in trustees for the advance of Spiritualism; £1,000 had been left by another benefactor to the Lyceum for a similar purpose; and a further legacy of £500 had been left to the Victorian Association of Spiritualists. A year or so hence, they were hopeful of being able to accommodate the public in a building of their own. (Applause). A gentleman interested in Spiritualism had bought a block of land of the value of £4,000 and he had great hopes that the site would be donated to the Spiritualist cause. The Council had also decided that workers should be classified so that they should have a better status in the future. In referring to Spiritualism abroad he alluded to the progress being made in America, France, Belgium, and Sweden, and said that the Indian and Jewish peoples were also studying the subject, each in their own particular way. In September next a great international Congress was to be held in England, and he would very much like to see Australia represented there. Great strides were being made in the old country, where the cause was kept prominently before the public by such men as Sir Oliver Lodge, Sir Arthur Conan Doyle, Mr. Dennis Bradley, Mr. Hannen Swaffer, the Rev. G. Vale Owen, Sir Frank Benson (the great Shakesperian actor), Mr. Horace Leaf, the Rev. Dr. Lamond and many others, whilst Sir Arthur Conan Doyle had been engaged to contribute *Psychic Notes* weekly to the "Sunday Express," which marked a great advance so far as the Press was concerned (Applause).

Other addresses followed, dealing with the various phases of Spiritualism and its teachings, the speakers being Mr. L. J. Plum (Prahran Spiritualist Church and Secretary of the Council), Mr. J. M. Moorey (Spiritual Research Society), Mr. Sherburn (Malvern Spiritualist Temple) and Mr. Adams, of Richmond, who was described by the Chairman as "the Grand Old Man of Spiritualism."

The Invocation was offered by Miss Codling; Mr Stanley Brookes recited "The Highwayman," Mrs. Johnson contributed a sweetly-sung solo, and selections were excellently rendered by the Blind Orchestra. The proceedings throughout were of a bright and entertaining character and the celebration passed off very successfully in every respect.

**Railway Station Seances.**—At Marburg, on the Austrian-Jugo-Slav frontier, a Spiritualistic epidemic has broken out among the railway employees. Seances are being held almost daily in the station, to the great detriment of the railway service, the men neglecting their duties to attend them.—"Sunday Express," London.

# SEANCES IN THE BLUE ROOM.

ASTOUNDING PHENOMENA IN NEW ZEALAND.

DIRECT SPEECH, SINGING AND INSTRUMENTAL MUSIC.

By THE EDITOR.

READERS of this journal will be familiar with the name of Mr. Clive Chapman, of Dunedin, New Zealand, from the articles we last year published from his pen dealing with the mediumship of his niece, Miss Pearl Judd, who has been gradually developing her gifts since girlhood days and who is now emerging from her teens. Mr. Chapman, it may be explained, is a tradesman, a painter, and although a man of quite ordinary education has a penchant for the musical and scientific. His niece is a Dunedin-born girl and is, we are told, "just an ordinary happy young woman of nineteen, with all the healthy-minded tastes and fancies associated with that period of a girl's life." They have conducted seances in the home for several years and have at times given "sittings" in the houses of friends and strangers.

The record of their experiences has now been embodied in permanent form in a book entitled "The Blue Room," just published by Whitcombe & Tombs, the title having its origin in the fact that the color scheme of the room in which the seances are held in the home is blue. Although Mr. Chapman figures as the author of the book, he was very materially assisted by a local journalist in the preparation of the narrative, and his initials appear on the title page as G. A. W. Their combined efforts have certainly produced a very readable volume, and the clarity and general expression of the text reflect the greatest credit on the dual authorship. There is not a dull page from cover to cover, and as the theme unfolds the reader finds himself faced with phenomena of a very remarkable order.

#### MR. CHAPMAN—A BORN PSYCHIC.

Mr. Chapman himself has, apparently, been psychic from childhood. He tells of a thrilling vision he had when eleven years of age, and adds that "later in life I took up the study of sound and light, and their vibrations, especially sound waves, with a firm conviction that it would lead me on to the discovery of unknown powers which my very soul told me existed." He first came into direct communication with the other world by watching some friends experimenting with a table, and from then on he received many encouraging proofs, even to the movements of the Allies during the Great War.

"Many of these moves," he declares, "were known to me before they took place, and it would have puzzled the British and French military leaders to know that I had these moves marked out on a large map often two or three weeks ahead. The revelations were perfectly safe with me, and I realise they were given to me to prove that a real intelligence was in touch and to encourage me to continue the investigations which were opening the door into the Beyond."

Many automatic drawings came through his hand—statues, buildings, flowers, figures, machinery, etc.—and another phase of mediumship discovered was his ability to get "colored sketches of living persons' characters in such a way as to re-

veal the whole make-up of their soul, so to speak." Furthermore, he has for years been able to sit at the piano and play music he had never previously heard—sometimes playing for an hour or more at a time. "It seems to flow in and I have to play it."

#### DEVELOPING THE NIECE'S PSYCHIC POWERS.

It was these experiences, he says, which fitted him to go right ahead with the development of his niece's mediumship, which was opened up to him about this time. This was in 1922. A table, with the alphabet arranged on it, was used for the purpose and he soon found out that the power manifested itself to a remarkable extent in his niece. At subsequent sittings all kinds of sounds were heard and the table moved across the room. Then clairvoyance was manifested in the niece and soon after this she developed the power of crystal reading.

This was followed by dematerialisations, all sorts of small articles disappearing and afterwards being discovered in odd places. An experiment with coins also resulted in their disappearance, and "occasionally two or three pennies would go; then, after a few minutes, one would be returned and then disappear again." On one occasion Mr. Chapman "risked a ten-shilling note." He placed it under a book on the table, and it vanished. Shortly afterwards he and others present saw it "actually re-materialised before our eyes" and there it was upon the table. Remarkable levitations with a table also occurred, then automatic writing supervened, and this was followed by the niece developing the trance stage of mediumship.

#### DARK SEANCES NOT APPROVED.

These various phases, however, were merely preliminary to the attainment of the direct-voice phenomena with which the book under notice is mainly concerned. Mr. Chapman makes it clear that he has no time for dark seances, and therefore, it should be distinctly understood, that all the phenomena recorded occurred either in broad daylight or in bright electric light. On this point Mr. Chapman remarks: "I must say, here and now, that I have reached the stage when I can accept nothing as absolutely and finally conclusive unless it has taken place in full light. It has been laid down that darkness is essential to manifestations, but I have disproved this. Our little band of souls from Beyond have told me time and again, since those early days of experimenting, that darkness is not only unnecessary, but that they do not like it."

A "happy band" of a score of invisibles was responsible for the work on the "other side," among whom was Wee Betty, "the little soul who always immediately wins the hearts of visitors to the Circle, and who has charmed us and been loved by us ever since she came in February 1925." She certainly figures prominently in these direct-voice manifestations and is an irrepressible young puss who is full of jokes and playful wit. "Betty has an exceedingly sharp intellect, is quick at repartee, and is invariably too much for the ordinary mortal who tries to score off her." We can quite believe that!

**VOICES TRAVEL ON SOUND WAVES.**

Mr. Chapman has a theory of his own concerning the manner in which the voices are produced. He believes they come over on sound waves resulting from the playing of a piano. These sound waves would thus appear to fulfil the function of the etheric carrier wave when broadcasting. They carry the sound of the voice. Both speech and singing have been distinctly heard—also instrumental music. The voices were faint at the outset of the experiments, but subsequently became so loud that they could sometimes be clearly heard beyond the confines of the room. The little Circle was composed of Mr. Chapman, his mother and his niece, but visitors were often invited, and they have frequently given demonstrations in the homes of friends.

The modus vivendi adopted is for Mr. Chapman to sit at the piano and play a piece of music while the other members of the Circle were seated about the room. As the result of experience he made a point of keeping the **right** pedal down all the time, so as to have a continuous flow of sound. "I had discovered," he says, "that the voices came best on a steady flowing tone, and that the ordinary way of accompanying did not serve the purpose. At first, the louder I played the louder came the voices, the power and clarity of which always astonished the newcomers to the Circle."

**PHENOMENA AT ODD TIMES.**

The niece always remained normal. Before leaving school, "on many nights, as my niece was busy with her home lessons and I strumming at the piano, one or another of these happy souls from Beyond would come and sing. Some of the voices were of exceptionally sweet quality, and often two could be heard harmonising." In addition to these vocal efforts, the sound of different instruments was subsequently heard—the violin, the cornet, the cello. "There were other sounds too, the nature of which we could not determine." And so the phenomena continued—"the medium might be washing the dishes, or cleaning the range, or sweeping, and I playing the piano, when we would hear one or other of our friends singing."

The power continued to grow stronger, and "two or more voices were now heard singing together, as well as the accompanying instruments."

Some time after this the first **speech** was heard. Mr. Chapman was directed to play a piece called "Yoo Hoo," evidently because of the particular tone it produced, "and it was on this wave that we first heard our soul friends speak to us." This success was the cause of much rejoicing on both sides of the Veil—"As these souls came through and spoke to us, greeting us with cheery words and unmistakable delight, their joy and satisfaction at having got through to us was unbounded. To us, too, it was wonderful, too wonderful to be fully realised, and in the passage of time it became more wonderful still."

**CRITICISM OF THE VOICES.**

The distinctness with which the voices are heard is indicated by the comments attached to the members of the unseen "happy band" whose names are given to the number of twenty. Captain Trevor, for instance, has "a very deep voice and speaks in an abrupt, but distinct, manner, never wasting words but just saying what he wishes to say"; Ronald has "a pleasant singing voice of tenor quality, and his speaking voice is easily heard";

George Thurston "sings well in a light baritone voice"; Jack Sutherland "came to us about the end of June, 1924, and I knew his voice at once by a peculiar catch in the throat which characterised

his speech in earth life"; Jimmy is "a very cheery and light-hearted soul, his voice is a high clear tenor and very pleasing. He loves to play the violin, and his playing is really beautiful, the tones of his instrument being of exquisite quality"; Hunter Reynolds possesses "a rather light, but pleasant, voice, and a bright nature; he loves to sing at the Circles with his mother, who is on **this** side. We have visited his parents' home many times, and he always comes to sing and talk, or to whistle"; Vilma "loves to sing the more classical kind of music in a soprano voice of rare quality. It is glorious to listen to those high notes, which she takes so easily, often sustaining the top E flat without any difficulty"; Nellie has "a rich soprano voice, and those Dunedin people who heard her sing at the Exhibition have no difficulty in at once recognising it";

The voice of Torrance "has a fairly high pitch, and he sings the tenor parts of most songs beautifully"; Grand-dad often sings "in the same old voice he had on earth, and we also hear now and again the peculiar chuckle that he had made familiar to us"; then there is Wee Betty, who, with her "shrill childish treble, constantly breaks in at the sittings, where she is, without doubt, the life of the party . . . and is ever ready with some bright remark to ward off anything likely to upset me." Really, it all reads like a chapter from the Arabian Nights, and yet there is abundant testimony to the reality of these voices.

**ALL SORTS AND CONDITIONS OF PEOPLE.**

In the exceedingly interesting section describing the Rescue work carried on by the Circle it is stated that "all sorts of personalities were brought in, and we could distinctly hear the conversation between them and these dear friends of ours who were trying to help them." The details make arresting reading, and we are told that "the singing at the Rescue circles is always very beautiful—mostly hymns or harmonised songs." A full account follows of "A typical sitting or Circle," in which voice-to-voice conversations occur between sitters and invisible friends, and in which Wee Betty sparkles with her irresistible humor.

The journalistic collaborateur, G. A. W., who has done much interviewing of distinguished people for his paper, contributes what he terms "a unique experience" in undertaking the "interviewing of a soul." He asks all sorts of questions and receives his replies in the direct-voice from the one being "interviewed." He also furnishes a chapter on "Puzzling it Out," in which he can find no other explanation of the phenomena other than the spiritualistic, and in which he incidentally mentions:

"Amongst those who have attended Circles with Mr. Chapman and Miss Judd are ministers of religion, Divinity and other students, doctors, professors and scientists, actors and actresses, newspaper men, commercial men, tradesmen, professional and amateur conjurers, magicians and ventriloquists, in addition to orthodox Spiritualists, phenomena seekers and investigators generally. And at least 95 per cent. of them have gone away either bewildered or else thoroughly convinced of the genuineness of the manifestations. A small percentage have harbored doubts, but even these have been unable to put forward a tenable theory or feasible explanation."

Mr. Chapman adds an explanatory section to account for the phenomena, in which "vibrations," largely figure and the nature of "psychic power" is described. "The **real** psychic power," he says, "is of a rate of vibration closely akin to the rate of those beyond and, under their control, it may easily be understood how they can come in contact with

it when it is around a medium, get into touch with our rate of vibration, and so communicate with us although invisible themselves."

**"CARTER THE GREAT" NONPLUSSÉD.**

The testimony of a number of investigators is also given, and it will interest our readers to learn that among these is the noted magician, "Carter the Great," who "expressed his astonishment and frankly admitted that he could not offer any explanation of the phenomena beyond what was claimed for them." He added that "he thought he could reproduce all he had seen and heard in a manner sufficiently realistic for 'show' purposes, but not without a great deal of intricate mechanism." He admitted, however, that "there were no signs of mechanism here of any kind," and as for ventriloquism he answered promptly: "That is out of the question."

It only remains to be added, on the authority of the collaborateur, that "it is to the credit of both Mr. Chapman and Miss Judd that **neither has ever accepted any monetary return for their work**, nor has any charge ever been made to sitters until quite recently when they set out on a tour involving a series of public demonstrations, for admission to which a nominal charge was made to defray expenses."

The book is one that should be read by all investigators. It is not only written in an extremely lucid and entertaining manner, but is full of information and will probably create as much astonishment as Dennis Bradley's "Towards the Stars" and "The Wisdom of the Gods." The price is 5/-, postage 4d, and it is appropriately bound in blue cloth. New Zealand purchasers should obtain their copy direct from Mr. Clive Chapman, 14 Neidpath Road, Mornington, Dunedin.

**"TELEVISION" MAGAZINE.**

Already there is a monthly magazine entitled "Television," the official organ of the Television Society. Sir Oliver Lodge, writing to the world's first television journal, remarks that there are too many magazines, but wishes success to "Television." Mr. John L. Baird, the inventor of this new mode of seeing, in the first number of the new magazine says:—

Television comes at an opportune moment, and will, I feel sure, be the means of introducing many to a fascinating field of research, and a most interesting hobby. Television offers unparalleled opportunities to the young engineer.

**WARNING MESSAGES.**

Sir Arthur Conan Doyle delivered an address on a recent date at the evening service of the Spiritualist Community, London, and made some impressive statements regarding the messages which he had received in his family circle, of which only about one-third had been published in "Pheneas Speaks." Examining the various theories put forward in regard to the warnings of coming calamities, he found the explanations inadequate, more especially as many of the communications regarding earthquakes and other disasters were afterwards verified by the events themselves. They would seem to be sinister messages, these—of judgments to come on a humanity which had failed to profit by the lesson of the Great War. But if and when these predictions materialised into realities, they would be but a violent remedial prelude to a great moral and spiritual advance of the race.

**UNCANNY EXPERIENCE.**

REPEATED FALL OF 19 PICTURES.

FRIGHT FOR BEREAVED PARENTS.

Considerable attention has been given of late to weird happenings attributed to psychic causes in more than one part of the country, and now from Ross-on-Wye, Herefordshire, England, comes information of occurrences which have caused a well-known and recently bereaved family to leave their home and to take refuge with friends.

Exactly a week ago to-day two Ross youths lost their lives in a motor-cycle collision. One was Ronald Dazeley, of Candor-villas., Ross-on-Wye. Since the accident his mother has been prostrate with grief, and the services of a nurse from the Ross Cottage Hospital were obtained.

During the latter part of the week the family were disturbed by no fewer than 19 pictures falling from the wall at midnight. This continued night after night until Saturday last, when, before the family had retired to rest, Mr. Dazeley and one of his sons took down all the pictures in the house in order to gain some sleep.

On the following morning, to put the matter further to the test, they re-hung the whole of the pictures, thus ascertaining that the cords were in good condition, and each cord was wound round the hook several times. They then went to church. On returning they discovered that the pictures had again fallen down in their absence.

Among other peculiar happenings curtains have been torn from the windows; candles have jumped from the candlesticks and broken in two pieces; and a glass dish has jumped on to the floor.

On Sunday evening Mr. Dazeley and others attended a service, leaving his wife in the house with other friends. These friends had placed their hats on a bed in an upstairs room. When they went up later they found that the sheets had been turned in, corner to corner, and tied, and there were impressions on the bed as if someone had been sleeping there.

There was a culminating shock last night, when the nurse went into the kitchen to make some tea. Upon entering the room she was heard to scream and to drop the teapot, and when she came round she told the family that she had seen Ronald, the dead boy, standing in front of her. The nurse was so upset by the incident that the matron of the hospital has sent her away on a holiday, and she is now staying with her parents.

Mr. Dazeley has decided that for his wife to remain longer in the house might have serious consequences, and the family are now the guests of friends in the town.—"Morning Post."

**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.

**HOUDINI "TEST" MESSAGE.**

RECEIVED BY HIS WIDOW.

**SIR ARTHUR CONAN DOYLE  
EXPLAINS.**

For the first time in the annals of Spiritualism a great weekly newspaper—"The Sunday Express," London—has decided to devote space every week to a serious report on the progress of the movement. Sir Arthur Conan Doyle has taken charge of the new feature and will contribute psychic notes every week under his own name. The third instalment just to hand deals with a pre-arranged "test" message said to have been received from Houdini, the celebrated magician who died last year. Sir Arthur states:—

It is common knowledge that the famous conjurer, Harry Houdini proclaimed himself to be the arch enemy of Spiritualism. So long as he confined his opposition to fraudulent mediums he had my sympathy, but when in the most violent and unreasonable way he extended it to the whole movement he ruptured our friendship, which up to that time had been a fairly intimate one. He is dead now, and I will enter into nothing which is controversial.

It was known, however, that his real feelings towards the subject were very much less hostile than was generally inferred from his public utterances, and when he passed over it was announced that he had left a code word with his widow, and that if any message was received purporting to be from him it might be safely accepted by her as genuine if this secret test was forthcoming. It was not an unreasonable challenge, and, knowing his determination of character, I assured Mrs. Houdini that he would certainly get it through sooner or later. The great difficulty, as I explained to her, lay in the fact that it might be a mere trick word or name meaning nothing. It is not difficult to suggest a thought, but artificial things such as names are always less easy. The ordinary clairvoyant will get an evidential message often enough and yet fail utterly to get the name of the sender. Therefore I was not surprised when several messages came through from various mediums which bore some signs of being genuine and yet missed the essential code word. Some were British, which I sent on to Mrs. Houdini, who very properly turned them down, as the essential condition had not been fulfilled. Nothing could have been fairer or more decided than her attitude. "No one in the world knows it save myself. If it comes I will publicly proclaim it. Until it comes I obey his orders that I accept nothing."

And now it has come. It is surely a great triumph for those who are endeavouring against all sorts of opposition, reasonable and otherwise, to prove the continuity of life. At a seance held under the presidency of Mr. Arthur Ford, the leading Spiritualist in the New York churches, his guide and control, Fletcher, an old college friend, who died some years ago, brought through the desired information. The news came to me in a cipher cable a week or so ago, but I make it a rule to check my statements carefully, so I cabled a direct question to Mrs. Houdini: "Is it a fact that you have received a correct prearranged cipher?" To-day I received a cable: "Yes. (signed) Beatrice Houdini." The experiment is

not quite complete, I understand, but much has been fulfilled.

It should have a great reaction, for the original challenge was broadcast everywhere. Of course, there are people whom nothing will satisfy. When they stand before the recording angel they will put him down to be an optical delusion. But the ordinary man can understand evidence when he sees it, and if he accepts the fact that this lady has received from her husband a prearranged test, then he will have no further doubt that the personality of Harry Houdini is still in existence and able to impinge upon our senses.

**WONDERS OF BRAZIL.**

COPPER MINE TO BE REVEALED.

A Johannesburg supporter forwards the following message received through her on a recent date:

I passed over many years ago. When I was on the earth plane I was a writer, and a very poor one at that, but I have gained much knowledge since. I have been exploring some of the canyons in Brazil. I find below the earth's surface strange things. Last night we took you there and showed you copper in its raw state. We also showed you a copper mine of ancient standing. We find that this particular canyon was peopled by an intelligent race, for there are still to be found traces of culture, intelligence and progress. If you will remember in your dream last night a remark you made to us on your observing these things. Your remark was: "There has been highly spiritual people here," although we were below the earth's surface. One thing you were very impressed by was a candle-stick of beautiful workmanship in copper. Now, this canyon has not yet been explored by the people of this era, but during 1928 and 1931 the copper will be found there, and after a period your beautiful candle-stick will come to light. Excavations will begin, and many things will be found throwing a new light on that ancient race that inhabited that locality. There will also be discovered many things that will surprise the earth people as to these ancient peoples' religion. It will cause great controversies, and scientists will be puzzled.

**A JUDGE WARNED.**

Judge Woodcock, K.C., of the Leeds County Court, England, who was recently knocked down by a motor car and taken to the General Infirmary, later told a representative of the "Daily Express" that he had experienced a strange premonition before he left the city. He said:

"It is a curious fact that for a few days before the accident I had a thought that I was to be knocked down by a motor-car. When I felt the shock of the impact I said grimly to myself in a flash, 'Then this is it.'"

**KEEP THE FLAG FLYING.**

One way of assisting "The Harbinger of Light" is to patronise the Book Department. And it is a very good way, too, because you kill two birds with one stone. You get value for your money and help us at the same time!

Just glance through the new Catalogue, tick off the books you require and send your order along by return post—Please!

THE EDITOR.

# GOD AND WAR.

THE TRUTH TO BE FORCED ON THE MINDS OF MEN.

"THE GREAT DAYS THAT ARE COMING."

CIVILISATION HEADING STRAIGHT TOWARDS DESTRUCTION.

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

[The M.S. of this communication has been in our possession many months. The instalment reproduced herewith is the first portion only. The message, therefore, was unusually lengthy, and in this respect resembles the message received through the same channel from the late Lord Northcliffe, or Alfred Harmsworth, as he insists upon being called. In a covering letter Mr. Cottrell, the husband of the recipient, states: "Our communicators sometimes run on relentlessly and will not be hurried or curtailed in the material they give us. My wife often expresses impatience to get to the heart of the matter. You will no doubt have noticed that the theme is usually developed step by step as though the whole article was carefully prepared before it was communicated." The message under notice was carefully dictated clairaudiently by an invisible intelligence who announced his name as "Zonia of the Stars."—Ed.]

Child of earth, I greet thee!

The great day of the Lord is at hand!

Awake thou that sleepest and hearken unto God's voice as it speaks through the lips of His messengers everywhere, proclaiming the great things that are to be in the world in the very near future.

Men may scoff and make a mock of these bearers of good tidings concerning the great joy that is to come to the people of the world after much tribulation. But these unbelieving ones are powerless to stay the onward sweep of that full tide of events which is now pressing on towards the flood—a tide which will eventually engulf the world and its people in such a sea of spiritual happenings and experiences as to leave no doubt in the minds of God's children concerning His presence in the midst of the world which He has created. Such physical changes and disturbances as will presently eventuate therein will be but the signs and portents of infinitely greater changes in that spiritual realm wherein the real man, or woman, in every human being abides.

"Let not your heart be troubled, neither let it be afraid."

"Lo I am with you always, even unto the end of the world."

So will God be with His people in the great days that are coming, leading, guiding and protecting them to an extent which has hitherto been impossible to Him.

## ALL THINGS POSSIBLE.

There is no truer saying than that wherein is stated the fact that with God all things are possible, and it would be well indeed if men would come to realise this great truth for themselves. But God is wise as well as powerful and, because of this, He will not rob His children of that freedom which He has granted to them as individual souls. Therefore, His greatest difficulty in dealing with erring ones of His is, and always has been, to protect them from themselves, and from the harmful results of their own foolish thoughts and actions.

So very much of the acute suffering and tribulation which descends upon individuals and nations and which is so often, and so mistakenly, alluded to as the "wrath of God" is in reality not God's will for them at all.

Anger is not and never could be an attribute of a God whose entire Being radiates Divine Love and Harmony. His is a Love which includes within itself all those fine and noble characteristics which were so faithfully portrayed in the life of Christ.

Anger ever denotes a lack of harmony in the individual who allows himself to be swayed by it, no matter how righteous or how well justified his anger may appear to be. Therefore can such a vain and destructive emotion as anger find no place in the marvellous Mind of God, where Love reigns supreme from everlasting to everlasting.

## SEEDS OF SELFISHNESS AND GREED.

Such destructive tendencies as are often attributed to God, because of the blindness of humans, have ever had their origin in the mind of man and depend for their consummation in the life of the individual, or the nation, on a continued defiance of God's laws.

Thus do those sad and distressing cries of grief and agony continue to go up from countless numbers of God's children, because of the early and late sowing of the bad seeds of selfishness and greed in the hearts and minds of so very many of the people—seeds which flourish exceedingly and bring forth fruit, according to their kind, in such abundance alas! as to bring down upon the heads of the foolish sowers disaster upon disaster, until even the most earnest and faithful followers of Christ find their faith in the goodness and loving-kindness of God tottering before the accumulated suffering and distress in the world. They are at a loss to account for it and are even tempted to wonder, at times, if God really cares for the great mass of seemingly helpless human beings whom He has created.

The God whom we worship is not unmindful of His own at any time, no matter how much certain events in the lives of individuals and nations may seem to point towards a neglect or a lack of interest on His part. On the contrary, His love for His creatures and His longing to help them is such that He plants in the hearts of all those who truly love Him and wish to serve Him an intense and overmastering desire to help and benefit these poor suffering ones, who find the road of life so very hard and painful to traverse.

In this way only can God show His love for His own and pour out His great benefits of health and happiness upon them. Because, though He is the Creator of the Universe and all that is therein, God does not create, directly, those conditions, adverse or otherwise, which prevail in the life of the individual, or the nation.

**THE ILLIMITABLE POWER OF MIND.**

Just as God is forever creating and recreating the visible Universe and all that is therein, through the illimitable Power of His mind and His imagination, so has He bestowed like powers and potentialities upon that most marvellous of all the products of His Mind—Man. It is just because this creative faculty, which is to be found in the mind of every human being, has been so little understood in the past, and so wrongly applied, in the great majority of cases, that so much trouble and suffering has come to the world. Because, whether they believe it or not, men and women are creating from day to day, through the power of their mentality, those conditions good, bad or indifferent in which they will presently find themselves.

Thus it will be seen that many of those apparently deserving ones whom God would seem to be treating hardly, have merely been using, all unknowingly, those great powers within themselves to produce those adverse conditions which have come to manifest themselves in their bodies, or affairs.

When folk learn to use aright these great powers they will no longer blame God for such unfortunate experiences as come to them now, as they journey through life. They will then have no occasion to do so, because, as they come to establish harmonious conditions between God and themselves, through means of their own right thinking—which is a sure guarantee of right living—such unpleasant experiences will pass them by.

They will then come to know such a real freedom of mind and body as has been impossible to them hitherto. Because of the wonderful new strength and vitality which will be their portion under the new regime, they will be enabled to do much greater work than ever before in the furthering of God's Kingdom of Love and Peace on the earth.

**SELF-FORGED BONDS.**

No true follower of Christ should allow himself to be bound indefinitely by adverse physical conditions of any kind. The Christ Power which dwells within, is able to set each and everyone of God's children free from such self forged bonds as these, **the moment they fully realise its ability to do so.**

God never yet created a physical being, or physical conditions of any kind in the life of the individual. God creates the spiritual part of every human being, which in turn creates, through means of thought processes, combined with nourishment of a material nature, its own earthly dwelling place—the physical body—and, to a certain extent later, its environment.

It is just because God's children have been wilful and disobedient in the past, refusing to listen when His voice spoke to them, through means of their own spiritual selves, that trouble has ever come to the world.

The many and diverse conditions that prevail in the lives of a community, or a nation, have their origin in the first instance, in the varying thought processes of past generations. Therefore, just as the men and women of to-day are reaping, to a certain extent, what their parents and grand-parents sowed in their lives in the past, so also will the children of succeeding generations reap what is being sown in the minds and hearts of the children of to-day.

**THE HARVEST OF WAR.**

Through the wrong sowing of very many generations the people of the world have been reaping such a harvest of war, famine and pestilence as

should have been utterly impossible therein at this late period in history.

The real cause of all this trouble lies in the fact that though such amazing strides have been made in all branches of learning, during recent years, spiritual development has, in the vast majority of cases, failed utterly to keep pace with this material and intellectual progress.

When this happens in the life of a nation, or nations, serious trouble in the shape of a wholesale slaughter of one's fellows, extreme and widespread poverty often merging into actual famine, with its inevitable accompaniment of virulent diseases of various kinds, is bound to follow as darkness ever descends upon the earth with the going of the sun.

Because, just as the material earth needs sunshine in order that it may not only live but give of its best to its inhabitants, so just as surely do human beings need the light and warmth which comes from a close spiritual union with God, for their best flowering. Otherwise they must inevitably become creatures of relatively low desires and feeble impulses instead of the strong, robust and earnest men and women of high ideals and staunch purpose which they are intended to be.

And thus, through the beauty or vileness of their own thoughts and actions, do human beings help to create those conditions, adverse or otherwise, in the material world, both for themselves and others. It is just because the whole bulk of humanity belongs to one great family and is indissolubly bound together in spirit, that it is impossible to injure one human being without, to a certain extent injuring all.

Therefore, must disaster after disaster inevitably descend upon a people and, as only too often happens, upon the world at large, when men who are entirely lacking in spiritual development are allowed to rule the destinies of nations. And, in so doing, breed and foster in the minds of the people those vile and unworthy thoughts and desires which have become so characteristic of their own thought lives, with such brutalising effects as can be so plainly seen in their faces.

Let the people of the world realise their own responsibilities in these matters. So that instead of sitting idly down and blaming God for all the troubles that come to them, individually and collectively, they may rouse themselves out of their lethargy and seek, **through their own right thoughts and actions,** to help to alter those inharmonious conditions which produced them.

**NO HOLY WARS.**

War has never yet found favour in God's eyes, or ever will, or in the eyes of a true follower of Jesus Christ either. There has never yet been a Holy War, or one into which unchristian feelings and self interest did not enter.

That is not to say for a moment that very many of those who have participated in past wars have not done so from the very highest motives. A real man must fight for his home and country, when the need arises, however much his soul may revolt at the thought of doing violence to his fellow men. The real horror of war dawns on such a man as he comes to realise, more and more fully, that the great bulk of these enemies whom he is in honour bound to kill, that his country may be saved, are no more worthy of a cruel and violent death or mutilation at his hands than are vast numbers of his own countrymen.

Such a diabolical and wholesale slaughter of innocent human beings as millions of men have been obliged to witness and become a party to, in

later years cannot have failed to reveal war in its true colours to the thinking ones amongst them.

Stripped at last of those tawdry trappings with which men have ever sought to disguise and glorify war in their own minds, and in the minds of their women and children, it now stands revealed for what it really is. War is nothing more or less than the diabolical effect of Hate, Greed and Tyranny ruling in high places and manifesting their baneful presence in the world through means of the deliberate and wholesale slaughter and mutilation of innocent people.

Such a heinous and unwarrantable crime against God and against humanity must come to an end in the world and that at no late date, either! Through this means only may the civilisation of the day, which has been built up with such painstaking care in the past, avoid utter shipwreck and the high hopes and long cherished desires of millions of people, for the future well-being of the world, be realised.

#### **CIVILISATION HEADING TOWARDS DESTRUCTION.**

As things are at present the ship of modern civilisation is heading straight towards destruction, and nothing but the united efforts of all those who love God, hate War and desire to benefit mankind as a whole, can save it.

So long as the dread possibility of war continues to cast its huge, ugly shadow over the face of the earth, robbing it of much of that beauty, happiness and serenity which should ever be reflected therein, so long will men continue to fear and distrust each other, thus rendering a true fellowship between the nations an impossibility.

It is just such age-old and unreasoning fears as these, which still lurk in the minds of men everywhere, which powerful but unscrupulous persons ever use as a lever to stir up strife and produce conditions of warfare wherein they alone may benefit. To such fiends as these the great helpless mass of their fellow humans are of no more account than so many cattle. Therefore, they have no compunction whatever in inflicting upon them such untold mental and physical suffering as war ever brings down upon the heads of its hapless victims.

Let all those who would yet prate glibly of the "honour and glory" of war and who desire that the children of to-day might be trained in those old, worn-out traditions which have hitherto made the wholesale and ruthless slaughter of innocent people appear to be a perfectly right and worthy undertaking, take heed and mend their way of thinking before it is too late.

#### **CHAOS BEYOND THE GRAVE.**

The dread harvest of war is not confined to the earth sphere alone, unfortunately. It extends beyond the grave, and produces chaotic conditions on our side of the veil, in like proportion as it does on thine. This may seem a strange and unbelievable statement to very many people on the earth at the present time, but it is none the less true for all that.

During the five-year period of the Great War millions of the souls of the men, of various nationalities and beliefs, who were struggling so fiercely to slay each other, were flung up on our shores without any preparation whatsoever for the life that awaited them here.

The mental and spiritual condition of vast numbers of these poor creatures was such as to make it utterly impossible for the more spiritually-developed amongst us to reach their consciousness, in order that we might influence them for good. This being so, they were still swayed, to a greater or

lesser degree, by the ignoble passions and desires which war ever arouses in the human breast.

They longed for revenge, and hate continued to rule their lives here, as it had on earth, with such disastrous results as only we, whose clarity of vision enables us to see far into the future, can realise, or thoroughly appreciate.

Many of these spiritual waifs and strays, who presently found themselves on the spirit side of life, failed utterly to realise what it was that had actually happened to them. They knew that they had been robbed of **something**, however, not realising for a moment that it was their physical selves which war had deprived them of, and it was not till later that the awakening came.

### **SEEING ACROSS THE WORLD.**

Using the Baird system of wireless television, a group of Americans at Hartsdale, New York, looked across the Atlantic the other day and actually saw two men and a woman in a London office.

Vision is transmitted by sound waves, and Mr. Baird explains that "the sound is different for every kind of object and changes as the object moves, so that you can hear a man turning his head or opening his mouth."

The truth is that we are living in such an age of new inventions that it is scarcely possible to astonish us. Little by little science is abolishing the limitations of space and harnessing the mysterious forces of the universe.

And yet, amid a thousand marvels, there are still people to be found who say that miracles don't happen!—"The People," London.

### **Passing Thoughts for May.**

Just as the telescope and microscope respectively acquaint us with the infinitely great and small, even so does a quickened spiritual sense reveal to us a God worthy of our love and obedience.

By always obeying the dictates of your conscience you will be saved from vain deathbed regrets.

If there is one step in life more than another that should be well pondered and prayed over, it is entering the bonds of matrimony; and yet reckless marriages are innumerable!

No creed, unless endorsed by good works, will be accepted as a passport to Paradise.

A question that one should occasionally ask oneself is: "Am I doing the work that God requires of me",

Those who rely on Bible reading and the saying of prayers to secure them a front seat in the Kingdom of Heaven, are destined to receive a rude shock when they reach the other side.

Man, with all his vaunted wisdom, comprehends as little of the marvels and magnitude of the stellar universe as does an infant scholar of the Constitution and extent of the British Empire.

Contentment is a fruit of the spirit which neither wealth nor the pleasures of this world can give us.

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.

# FIRE-WALKING MYSTERIES.

## INDIAN CEREMONY IN NATAL.

### PHENOMENA THAT CANNOT BE EXPLAINED.

### UNHURT BY FIRE OR SKEWERS.

By GEO. LINDSAY JOHNSON, M.A., M.D., B.C., F.R.C.S. (Eng.), Durban, Natal

EVERY year, at the beginning of March, all the people in Natal, and more especially in the vicinity of Umbilo and Isipingo, have the unique opportunity of witnessing the strange religious

wood were piled in their firepit which measured some 14 feet by 10 feet. About 11 o'clock the fire was lit and burnt so fiercely that no one could approach within yards of it.

#### SUPREME TEST OF FAITH.

In the meantime the Hindus who were to undergo the ordeal had adjourned to the banks of the Umhlatzana River, where they prepared themselves with prayer and oblations for this supreme test of the Brahmanic faith. As in the case of the "Thai Poosam" ceremony, their mouths were bound to induce concentration of thought, and they took no notice of the chatting through which milled continually round them.

Nine men and one woman participated, all of whom were elderly. The woman was aged 60 and had snow-white hair. She had previously undergone the fire test on 10 occasions and was regarded with reverence by the devotees of her religion.

As the morning wore on the crowd swarming about the grounds of the temple became denser, and a ring 10 rows deep formed round the fire pit which had been roped off.

Indian women in their brightly-coloured sauris continually made gifts to the effigies of the three Brahmanic divinities, Brahma, Vishnu and Siva, and gradually the throng became worked up to a high pitch of religious fervour. At two o'clock Major Webb Richards (Commandant of Police in the Durban district) arrived. He was garlanded by the priest with marigolds and chrysanthemums and formally welcomed.

In reply, Major Richards stated his pleasure at being



[An Indian devotee just before he walked through a glowing pit at Umbilo. His body was hung with silver hooks, and silver skewers were thrust through his tongue.]

ceremony of walking through the fire, or "Theemethe" as the Indians call it. The following is a correct account as related by the reporter to the "Natal Advertiser" in to-day's issue (March 5th, 1928):—

#### A WEIRD AND WONDERFUL FEAT.

Thousands of people thronged the vicinity of the Umbilo Hindu temple yesterday afternoon to witness the strange religious ceremony, "Theemethe" or fire-walking. Europeans jostled Indians in their endeavour to see the proceedings, which were even more weird than the ceremony which took place last month.

A representative of The Natal Advertiser attended at the special invitation of the Hindu priest, and after witnessing the fire-walking, examined the soutris carefully. Six tons of firewood were used in making the fire over which the worshippers walked, but they suffered no harm to their feet, although the embers were white hot.

Two medical men, Dr. Goldberg and Dr. Witkin also examined the soutris, and the former said he could offer no physiological explanation of the normal condition of the Indians after their terrible ordeal.

The ceremony began in the morning when the temple was made ready for the fire-walking. The tons of fire-



[One of the Indian "fire-walkers" at Umbilo. The heat from the white-hot mass of wood ash is so intense that, as will be seen, one of the spectators is shading his face with his hand. The feet of this man bore no burns when his ordeal was over.]

present. On the eve of his departure on transfer from Durban, he thanked the Indian community for being so well-behaved during his term of office here.

#### DOCTORS PRESENT BY INVITATION.

The three medical men, Dr. Smith, Dr. H. R. Goldberg and Dr. M. Witkin, who were present by invitation were also garlanded. Hundreds of Europeans were present by this time, and in many cases they incurred the wrath of the Indians by pushing their way through the throng and entering the enclosure.

The representative of The Natal Advertiser and the photographer were asked to remove their shoes in the enclosure and this they did. The close atmosphere became almost unbearable for the fire had by this time become a heap of glowing embers, fanned occasionally by a slight breeze which filled the air with ashes. The sun blazed down directly on the close-packed throng and to heighten the discomfort of the Europeans, tom-toms thundered close by without cessation.

At 2.30 o'clock the weird sound of Indian reed pipes being played on the main South Coast road heralded the approach of the soutris. The fire was spread out with long rakes to an even thickness and a pool of water and milk was in readiness at one end of the fire for the fire-walkers to cool their feet after crossing the pit.

#### IN STATE OF COLLAPSE.

The soutris arrived and walked round the pit. They were mostly in a state bordering on collapse, and all but the woman were skewered over their backs and arms with silver hooks to which weights were attached. Several of them were supported by friends who walked beside them.

Having circled the pit the soutris passed across the fire, their feet sinking in sickening fashion into the white charcoal. One by one they walked across, their faces showing no signs of pain, but their eyes were glassy as though they were in an hypnotic trance.

One or two of them circled the pit again and crossed the fire a second time. Finally they were taken to the verandah of the temple, where the pins and hooks were removed from their flesh. Here Dr. Goldberg and Dr. Witkin examined their feet and found them free from blisters or mark. The medical men were unable to offer any explanation of the phenomena.

The skin of the soutris which had been punctured in a thousand places did not bleed even when the hooks were withdrawn, and after a few minutes even the slight scars disappeared.

The fire-walkers were also examined by Major Richards, who professed his astonishment at their normal condition after the ordeal. Throughout the ceremony the Hindu priest was eager to show the Pressman every stage of it, with the evident object of proving that there was no trickery. The feet of the fire-walkers were not prepared in any way for their ordeal, and no salve or ointment was applied from the time they emerged from the fire until the time that their feet were examined by the medical men.

The above account is in entire accordance with what I have written under the heading, "Men and objects rendered immune against Fire" in my recently-published work, "The Great Problem and the Evidence for its Solution," pages 202-204 inclusive. Therein I have described what I witnessed at Isipingo, a sea-side resort a few miles from Umbilo where a similar scene is enacted at the same time every year.

As everything in the above report was confirmed by three Durban doctors viz., Dr. Smith, Dr. Goldberg, and Dr. Witkin, who were specially invited to carefully examine the Indians immediately before and after their religious procession through the white hot cinders, I feel sure the reader ought to be satisfied with the reality of the performance, especially as hundreds of people, as well as myself, witnessed it on the spot and not only saw the Indians walk through the blazing wood, but personally examined the white hot cinders for ourselves.

I enclose two photos taken on the spot. In one of them the Indian can be seen with innumerable hooks and long and sharp pins stuck through every one of his muscles as well as his lips and cheeks, without losing a drop of blood, or apparently suffering the slightest pain or even inconvenience. In

the second photograph the Indian is seen wading through the hot ashes and cinders with perfect unconcern.

I may add that all three doctors, carefully examined the soles of their feet immediately after their stepping out of the furnace, without discovering any traces of injury to the skin of their feet or bodies, although, as I can testify, the heat which arose from the blazing wood was overpowering.

### MAN'S FAITHFUL FRIEND.

Mr. E. A. Wallis Budge, one of the leading authorities of the British Museum, London, writes:

I have been owned by two dogs in my life, by "Spot," a lady fox-terrier, for eight years, and by "Bob," also a fox-terrier, and "Spot's" successor, for ten years. They played, walked, worked, ate, drank, and slept with me. They suffered through my want of understanding and tolerated my ignorance; they bore with my forgetfulness, inattention and carelessness, and forgave me; they shamed me by their silent fortitude under punishment; and in spite of all my failings they made me their god. They cheered, amused and comforted me at all times by their brightness and courage, and they honoured me with their generous friendship. I shall never cease to miss them, and I shall never forget the boundless love and affection which their loyal hearts gave me. I hope they are now among the company of all great and good dogs—the dog of Antef of Egypt, the dog of Ulysses, the dog of the seven sleepers of Ephesus, Sir Walter Scott's dogs, "Camp" and "Maida," and also that they sometimes remember me.

#### Prayer.

I cannot tell why there should come to me  
A thought of someone miles and miles away,  
In swift insistence on the memory—  
Unless there be a need that I should pray.  
Perhaps just then my friends have fiercer fight,  
A more appalling weakness, a decay  
Of courage, darkness, some lost sense of right,  
And so—in case they need my prayer, I pray.  
Friend do the same for me, if I intrude  
Unasked upon you, on some crowded day,  
Give me a moment's prayer—as interlude,  
Be very sure I need it, therefore pray.

Always the Same!—"There is never a dull or uninteresting page in "The Harbinger"—the believer is always heartened and the sceptic awakened, and the doubter convinced."—"The Australian Financial Gazette," Melbourne.

#### A VERY NATURAL WORLD.

Those few of us who feel that they have been privileged to have communication with their friends on the Other Side have had encouraging information given them about the conditions, and rejoice in a sense of communion.

They have already emancipated themselves from terror of the unknown, have freed themselves from undue lamentation over bereavement, and have escaped from dread of the future.

They have learnt that no acquisition will be lost or wasted; that opportunities for progress will continue; that all true powers and aptitudes persist, and will gradually be enhanced.

They learn also that individuals will still remain themselves; that they will be recognised by, and will recognise their friends; and that they will all still be in an active world of love and service.

SIR OLIVER LODGE.

**PERSONAL.****PRESENTATION TO MR. J. M. MOOREY.**

A pleasant surprise was sprung by the Committee of the Spiritual Research Society, Melbourne, on a very large audience which attended the evening service at Zercho's Buildings on Sunday, April 15th, when Miss Codling, (one of the first vice-presidents) during a retrospective and very appropriate address, unveiled an enlarged portrait of Mr. J. M. Moorey, the founder of the Society and its speaker for upwards of seventeen years. So long as the Society exists the portrait is to hang in the hall where the meetings are conducted—a fitting tribute to the founder.

Mr. J. Jennings, who also addressed the meeting likened the Society unto a ship sailing on a boundless ocean; Mr. Moorey the captain, the committee the crew, and the followers of the Society the passengers. Sometimes the captain had a grievance with the crew, sometimes the crew with the captain, but harmony was soon restored because the work on the ship must be done and the voyage continued.

Members of the executive likewise expressed a few appreciative thoughts relative to Mr. Moorey and his work, acknowledging in well-chosen words the spiritual help they had received through him and the Society generally.

Mr. Moorey, in the course of his response, said he had gone through many experiences, but this was the first time he had been "hung;" and the sensation was not at all unpleasant (Laughter). "Although I naturally feel proud of seventeen years work in one Society" he said: "I take little credit to myself. The praise and gratitude belong to the helpers, who have passed through the physical grave and who use me as their instrument."

A solo, beautifully rendered by Miss Boden added considerably to the enjoyment of the evening, and an apology for the absence of Mrs Boden through illness, was regretfully received. The proceedings throughout were of a very harmonious character, and there was no mistaking the popularity of Mr. Moorey and the high esteem in which he is held.

**PASSING OF A NOTED MEDIUM.**

Many of the older school of Spiritualists will remember the name of Mr. Tom Tyrrell, the famous clairvoyant, and will regret to hear that he passed to the higher life in February last. He resided at Blackburn, England. For over 40 years he demonstrated his psychic gifts on the platforms of Societies throughout the country. In commenting on his remarkable powers "The Two Worlds" says:—

It was a very rare thing for him to miss a Sunday. Generally he gave clairvoyance at two services and in the course of his public career he must have described something like a **hundred thousand spirit people**. In 90 per cent. of such cases it is safe to say that he gave the full Christian and surname of the spirit described, whilst in a large proportion of cases gave the date and place of birth, the address at which they lived, read the exact wording of their mourning cards, stated the number of children and other intimate details, which left no option between recognition and non-recognition. When it is remembered that quite 80 per cent. of the descriptions given were readily recognised (whilst he would often pick out two or three members of a family in different parts of the hall) his clairvoyance could only be described as marvellous. In addition

to this he has given thousands of small seances either at his home or in the homes of others. From the standpoint of the demonstration of clairvoyance at public meetings we think it would be true to say that Tom Tyrrell is the greatest clairvoyant this country has ever produced. Others may excel him in private consultation, which was a phase of the subject he never cultivated, but for public demonstrations he has stood unequalled, and thousands of people have been brought to conviction of the truths of Spiritualism through his advocacy. What the future may bring forth we do not know, but his place will be hard to fill.

He was 70 years of age, and there was a very large assemblage at the grave where the funeral service was conducted by Mr. Ernest Oaten.

**The "Laddie" Narrative.**

To the Editor of "The Harbinger of Light."

Sir,—

The subject of the time of separate individual spirit life having been discussed in your article on Laddie in the February number of your journal prompts me to send to you the following account of an incident that occurred to me fifty years ago.

I had returned to England, after about two years residence in New Zealand, in order to claim the lady of my choice, the daughter of a clergyman, and as time was of importance to me, we were married within a short time of my arrival, so that we might visit together our respective friends and relations before we left for New Zealand.

At that time neither myself nor she had ever conversed together about Spiritualism, nor were we, nor any member of our respective relations, Spiritualists; yet about midnight after our marriage, while I was lying awake, with my wife sleeping peacefully by my side, I was astonished to hear her utter rapidly in a mechanical sort of way, a quite unusual manner for her, the words: "I congratulate you on having a very fine daughter," and that proved true in the due course of things. It appeared inexplicable at the time, but a few years after we became Spiritualists, and my wife proved to be a fine trance writer and speaker.

The first relation to "come back" was her maternal grandmother, and when I subsequently asked her about this midnight message, that lady said that it was she who had spoken then, for she had an affection for her granddaughter all her life, impressing her what to do or avoid, though that was not known to her. That relative rejoiced when able to speak through her, and after some time, on being asked by me regarding the spirit's growth said—

The spirit enters the soul of mankind at the moment of conception, and the same thing happens to every creature, just in the same way, only their spirit is of a more rudimentary nature, except when that creature has had the means of soaring to the human that gained it the power to grow in intelligence in that company: For when an animal or creature becomes a companion to a human, that creature becomes so humanised that it becomes no longer a mere creature but a semi-human being, reciprocating affection or distrust, and so it happens that they often perform remarkable acts of bravery equal to those of humans, and they sometimes live in the spirit world in company with their former owners.

The incident being of such a private nature I will ask you not to publish my name, only

AN ASSOCIATE OF KING'S COLLEGE, London.

## SOUTH AFRICAN EXPERIENCES.

BY A KIMBERLEY SPIRITUALIST.

To state the precise reason why I became a Spiritualist lies in the fact, not through circumstances, but rather that Destiny had so ordained it. It is only by analysis of the circumstances leading up to it, step by step, that one realises the fact that we cannot escape that which we are preordained to accomplish. It is quite true one may miss the opportunity in this or that incarnation, but ultimately Destiny has to be fulfilled.

For many years all religious sects and creeds have received by me, as far as possible, an impartial study and criticism, condemning none, but seeking to extract that which appeared as truth. After forty years the Infinite Truth appeared as far away as in the early days when young, full of enthusiasm, throwing myself whole-heartedly into Church life and all its activities, and then to realise the utter futility of theology and its dogmas.

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Spiritualism, partly to its phenomena seekers, did not appeal to me; inherent within me was the idea that by faith alone would the absolute truth be revealed. Glad I am that courage was given me to adhere to this idea. A few months ago I determined to form my own Circle, with the aid of a few devoted admirers of Spiritualism, and having the clairvoyant gift, we met. I then stated it was my intention not to seek phenomena but to search for that which was the highest, and nothing but the truth would be permitted. We then sat around a small table, placing our hands lightly upon its surface. Almost immediately it came over to the young lady sitter. One by one I asked those sitting to remove their hands. We then ascertained it was the young lady referred to who was mediumistic. There was no necessity for any one of us to touch the table! The newly discovered medium had only to place one finger upon the table when a ready response was elicited.

Shortly after we ascertained from the Spirit side that I was to appoint myself Leader of this, the Inner Circle, and in due time its object would be revealed to me. Since that time progress has been rapid; our medium has developed to the extent little short of the marvellous, although in our studies we have come to realise that the so-called supernatural is not super, but so simple to those that have faith that it is difficult to realise why humanity cannot understand that the passing from the material to the spiritual is only a phase of our existence, similar to taking our annual trip to the coast to become invigorated, to carry on again and again, each time gaining a little more experience until the last trip is made when we return no more.

\* \* \* \*

Naturally, or shall I say unnaturally, the sceptic will say "Where is your evidence? You have no phenomena to prove the after-life."

When we see beautiful paintings of South African scenes and scenery put on board or canvas, places entirely unknown to the medium, with an accuracy which cannot be denied; drawings of exquisite beauty with ordinary school crayons, the lady never having drawn before; music by eminent musicians who have passed over, played in trance (eyes closed); (at other times, except inspirational, the medium could scarcely play a simple tune by ear and is only an indifferent player from music) also automatic or inspirational writings—poetry, hymns—all spirit composition, we are faced with facts that cannot be denied—evidence which to me

is far more convincing than phenomena of a physical order.

We communicate repeatedly with those on the higher spheres—communications which are evidential at every sitting; as a matter of fact daily—talking, discussing and obtaining facts from the other side which at some future time will be given to the world. Spiritualism is no chimera—here to-day and gone to-morrow. Like all great movements which arise, opposition is its best supporter, without it, the truth would not be revealed. The time is fast approaching when the Infinite Truth will stand out in all its beauty; Spiritual evolution cannot be retarded.

\* \* \* \*

This old planet has had many lessons, and will need many more. Destiny, spiritual and material, must be accomplished. History time and again repeats itself. Evidence of this we see on every hand, but the greatest evidence is that from the other side. The sequence of events which are taking place is so exact and convincing that it leaves no doubt that the years 1928, 1929, and 1930 will stand out in the world's history as no other time or era has done before.

## THE EMPTIEST PLACE IN THE WORLD!

Preaching at Wesley Church, Melbourne, on the evening of Easter Sunday, the Rev. Irving Benson delivered an inspiring address on the words, "If a man die, shall he live again?" Inter alia, there came across the ether waves of space:—

The cemetery is the emptiest place in the world! . . . The nature of death is no more mysterious than the nature of birth. It is as natural to die as it is to breathe. . . . When you have buried the body you have not proved that the man is dead. What has become of the life, the soul, that force which used the body as its tool? "If a man die, shall he live again?" Job left the question unanswered, but its splendid cry echoes through the ages, and to-day it is a question you must ask yourselves at Easter time and if you are wise you will answer—"Yes," "No," or "I don't know," but settle it one way or the other. . . . Science is now coming to the help of religion in accepting the fact which Easter represents. But are you sure? Can you be certain that if a man die he will live again? The assurance of life after death does not depend upon evidence or documents dug out of the misty past. The other world is here, and you can know it now. In the midst of death we are in life—rich and abundant life. . . . I feel the presence of my beloved dead. I know they are more alive than I am. I am conscious of their suggestion, their guidance, their warning. My faith in the endless life is the most positive thing in my soul. . . . We are here to find our souls and learn a great lesson, and the soul that goes out with this lesson unlearned will find itself handicapped with desires and tendencies which will constitute a great hindrance to its advancement in the Beyond.

**Gone to America.**—Mr. and Mrs. Horace Leaf sailed from London for the United States on March 24th. They propose to stay for about three months in New York and afterwards to tour the country. A large number of invitations to lecture have been received by Mr. Leaf from American and Canadian Spiritualists, and he expects to keep a considerable number of public engagements.

Scest thou a man wise in his own conceit, There is more hope of a fool than of him.—Solomon.

## 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.

We are pleased to report that during the past month there has been a decided increase in attendances at all sessions. Several strangers have been welcomed to our morning session, whom we believe have profited intellectually and spiritually by the uplifting services.

We thank the following mediums and healers who have assisted at the afternoon Symposiums: Mrs Peach, Mrs Martin, Mrs Boyden, Mrs Hefferman, Mrs McDonald, Mrs Potter, Misses Ogden, Bracken, O'Neion; Messrs Midollo, Oliver-Jones, Shaw, Aitken, Windlow and Gallop.

At the evening service on 18th March, Mr A. J. Bush, instructed us on "How to Develop Mediumship." As time would not permit Mr Bush to go very deeply into the subject the address was concluded on the following Sunday.

On 1st April we celebrated the 80th Anniversary of Modern Spiritualism. Miss Gertrude Gardiner lectured on "The Glory of Spiritualism" and Mr Jennings on "Why I am a Spiritualist." These two represent our youngest and oldest lecturers and were selected to show that the old members are still keenly active and interested in the movement, while the younger exponents are alive to the responsibilities of our cause.

On 8th April Mrs Hayhurst delivered an inspirational address which was followed by Messages through Mr Hayhurst.

Our best wishes are with the Editor of "The Harbinger of Light" and kindred Societies.

G. M. GARDINER, Recorder.

#### S. O. L. CHURCH, MELBOURNE.

We have much pleasure in reporting the continued success of our work through the tireless activity of our workers. We feel indebted to the latter who have, by their earnest and sincere lectures, imparted a wider knowledge to those who are seeking truth, thus uplifting our cause. The Speakers were Mesdames G. R. Johnstone, E. Marshall, Messrs Stan Walsh, Vyvyan Deacon, Howard Edie, G. Ashwin. The message-bearers, who proved a help and comfort to many, were Mesdames Goullay, Watson, Maes, Douth and Madame Gisel, also our Leaders for invaluable service rendered: Messrs Parker, Askham and Pollard.

March 24th we held our usual monthly At Home and Social. The Misses Wagner, two brilliant artistes who so generously have helped us in the Church from time to time, were our guests of honor and many friends gathered to say au revoir to them prior to their departure with a touring concert party. In the evening we held our dance and all spent a very enjoyable time. We sincerely thank our newly-elected Social secretary, Mrs Clinnick, for the efficient way she catered on both occasions also the artists Miss Clinnick and Messrs Clinnick, Stanley Brooks for their invaluable services.

With best wishes to our sister S.O.L. Churches, Sydney, all other Societies who are spreading Light and Truth to the race and "The Harbinger of Light."

MAY HEALY, Assistant Hon. Sec.

#### THE CHURCH FOR ALL, NORTHCOTE.

We held our Anniversary services on Sunday, March 25th. Everything was a great success and in spite of the rain both services were particularly well attended. Mr. Vyvyan Deacon was the speaker for the afternoon session, and Mrs. Plum, Mrs Martyn and Mr Ashwin assisted.

For the evening service the Blind Orchestra provided harmony and were much appreciated, as also were the vocal items of Mr Rule, a member of the orchestra. Mrs F. Johnston pleased her listeners with her lovely voice, and Mrs Cooke also kindly assisted with her vocal gift. Mr Bert Watson gave much pleasure with his violin solo, and Miss Clinnick seemed to draw inspiration from her audience which she was able to convert into the pathos of Gordon's "Arauleun." Mrs Arthur, Mrs Douth, Mrs Marshall, Mr F. Johnston, Mr Tozer, Mr Moorey, Mr Waller, Mr Plum, and Mr V. Deacon were amongst those who came along to join with and assist us in our thanksgiving. The services of Mrs Waller were spoken of with appreciation, she has served with unflinching regularity at the piano. Appreciative remarks were made of the decorations which had been carried out by Mrs G. R. Johnston, and altogether we had a most delightful and inspiring time.

During the month Mr Sutcliffe gave us a very fine address, as did also Mrs G. R. Johnston. Many listeners appreciated the address given by Mrs Arthur's guide, and also by Mr F. Johnston. The demonstrations have been most convincing, being given by Mrs Arthur, Mr F. Johnston, Mr Waller, Mrs Marshall and Mrs Douth.

The afternoon service is growing. Many find comfort and solace in the messages given at this period, while Mrs Waller and Mrs G. R. Johnston are in attendance to give magnetic treatments.

We are pleased to give Mr Ratcliffe a welcome back. We welcome him personally and also on behalf of those who require herbal treatment.

The Wednesday night Magnetic Healing Class is steadily growing, and all those who feel in need of assistance are welcome.

MARY ARTHUR, Secretary.

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

Our report continues to be one of progression. On March 25th Sister Bell-Jarvis conducted the Anniversary Service, assisted by Mrs Bryning and Mrs McMurren. Despite the inclement weather we had a crowded hall. It was very gratifying to see the smiling faces of many members who were present at our opening service just one year ago, upon our return from America.

Sister Bell-Jarvis has given us a series of Inspirational Lectures dealing with the Philosophy of Spiritualism. These lectures have been a source of instruction and much comfort to our large and appreciative audiences.

We have been compelled to seek larger premises, and on Sunday, April 15th we occupied our new hall in the Temperance Hall where we had our usual large crowd of members, investigators and seekers after spiritual enlightenment and comfort.

Our members week night Mutual Class still continues to be a source of blessing and upliftment to those who attend and also a source of power to those sick friends for whom we concentrate.

We extend a hearty welcome to all earnest seekers after Spiritual enlightenment and send greetings to all kindred Societies and best wishes to the Editor of "The Harbinger" for the success of his paper.

M. TURNBULL, Hon. Sec.

### NEW SOUTH WALES.

#### LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

We are pleased to report steady progress during the month. The subjects taken by our leader, Mrs. Eleanor Morrell, were:—"After Death," "Our Spirit Homes," "Does Death End All?" and "Easter's Joyful Message," on one occasion Mrs Sparks of New Zealand gave her psychic experiences during the recent wreck of the "Mirimbula."

Easter day was a joyous one for us as Mrs Morrell's birthday fell on that day. The Lyceum members wished her a happy birthday and Miss Margaret Pilkington (on behalf of the Lyceum) made her a presentation of a plate glass and silver inkstand. The tea table was prettily decorated and a large cake with lighted candles had been sent as a surprise. After the singing of "She's a Jolly Good Fellow" Miss Caygill made another presentation of a wallet and notes on behalf of the Church members.

The Social was a good success, the next will be on the 5th May. With best wishes to the Editor of "The Harbinger of Light" and all Sister Churches.

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

#### UNITED SPIRITUALIST CHURCH, STANMORE.

Since our last report, we are having well attended services at which some sterling lectures have been given, by Mrs Rees, Mrs Pybus, Mrs Wilson, Mrs Burrell, Mrs Hopkins, Mrs Twelvetree and Madam Lavorna. Also our week-night meetings are well attended.

On Saturday, March 17th we held our usual monthly Social, also a Sale of Work which was a great success, with the result that the Church is the better off by £9/6/6. We only hope our next one which we hope to hold on April 21st, will be as good.

On April 14th we are having a Harbour Excursion to which we are looking forward as our organist promised some good music and singing.

Best wishes to our Editor, and all who are working for the advancement of Spiritualism.

E. M. HAND, Hon. Sec.

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

We have been steadily making headway throughout the month, our congregations gradually increasing. We have been fortunate enough to have secured the services of Miss Gladys Venell, an accomplished musician who kindly volunteered to play for us at both services. Various mediums also have volunteered their services—Mesdames Redfern, Hopkins, Ellis (Queensland) and Sister Melva, Miss Major taking the remainder of the services.

Our President—Mrs Hanger—has taken the lecture on two occasions, and intends to take two services each month regularly.

Mrs Hanger's Unfoldment and Miss Major's Palmistry classes are gradually growing, and we expect to form new classes during the ensuing month—Esoteric by Mrs Hanger, and Numerology by Miss Major. Psychometry is given each Saturday and in the week by Mesdames Hanger, Redfern and Hopkins.

With best wishes to our Sister Churches and thanks to the Editor.

ELLORY MAJOR, Recorder.

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

Our Church during the past month has steadily held together, and despite the fact that a large number were holidaying at Easter, the interest has in no way flagged.

One Sunday—Miss Lambrick (the well-known spiritual and philosophical lecturer) took the address on "The realities of the Unseen." Mrs Hanger has taken most of the lectures and has never failed to attract and interest the congregation with many and varied aspects of our philosophy.

We have on view at present an "Apport" Picture (Chinese) through the mediumship of Mr Chas. Bailey, kindly loaned to the church by Mr. Hunter Shaw.

We have been pleased to welcome Rev. Mary Inkpen, from America, who gave us a very pleasureable afternoon demonstrating and lecturing. We also wish to tender thanks to Mesdames Hopkins and Shelly who kindly took charge of the services on Easter Sunday.

With greetings to kindred Societies and to the Editor of "The Harbinger."

ELLORY MAJOR, Secretary.

**ROCKDALE UNITED SPIRITUALIST CHURCH.  
(Universal Truth).**

On Sunday, April 15th, the Rockdale United Spiritualist Church, formerly known as the Universal Truth Mission, will hold the first service at their new address. Mr Dane, the President, has been fortunate in securing a church building at 33 Bryant Street, Rockdale, which will be used exclusively for the church work. The church building has been used as a place for public worship for many years, by different denominations.

An organ has now been added to the church equipment, the organist being Mrs Lloyd. The library is steadily increasing, also the church membership. A Developing Class has been formed under the leadership of Mrs Benson, and shortly Mr Dans intends to open one at the church.

The church committee expresses its thanks to the following workers, who have helped by taking Sunday services—Mesdames Berry, Blatchford, McKenty, Coughlan, Sister Melva, and Messrs Walker and Thompson. Mr Dane, and Mr Blanchard have also given good addresses, which have been greatly appreciated by their fellow members. The committee and members extend a hearty invitation to all those in the district, who are interested in Spiritualism to come along, and join up at the new church.

With best wishes to all Spiritualist Churches, and to "The Harbinger of Light."

M. E. BENSON, Recorder.

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

Much active work has been accomplished during the month.

The annual Balance Sheet presented to the general meeting of members for the term ending March, by the Secretary, was very gratifying, seeing it was for a term of ten months only, the first two months of the financial year our Pastor, Rev. Lily Lingwood-Smith Ps. D., being absent in the other States. The balance sheet shows: Income from all sources, £166/17/-; expenditure, £72/1/6; property of the Order £40; bank balance £393/10/-.

Election of officers: President, Bro. Percy Lowe; Vice-Presidents, Sisters Leah Nelson and Lily Field; Trustees, Sister J. E. Gully and Ero. H. J. G. Lefevre; Organist, Sister Avis Lowe; Members Representatives of Executive Board, Sisters M. B. Lowe and R. F. Tingey; Secretary, Bro. W. T. Lingwood-Smith; Treasurer, Bro. W. Thomas; Auditors, Bros. H. Lefevre and Vernon Wood.

A hearty vote of thanks was given to the retiring officers, especial mention being made of the two retiring vice-presidents—Sisters B. Fritsch and Joy M. Lefevre—who have held the positions for five years with honor to themselves and splendid work for the Order.

The alteration of the Laws to admit life members was passed and 40 who were in nomination were elected. Sisters May Born, Clara Gould Chandler and A. M. Martin (mediums) who have rendered valuable services were also elected life members our thanks are due to these mediums also to Miss E. Archer, Nurse Grace Chinton, and Sister Queenie Tingey, Sister Avis Lowe and Vernon Wood, for conducting the Sunday services during our beloved pastor's serious nervous break-down. She is at present recuperating at York's Peninsular, hoping to be fit again after Easter. Sister R. F. Tingey is leader of the Healing Class; her method is greatly appreciated.

The Busy Bees are a live body holding an At Home monthly, these meetings are very instructive. Our heartfelt loving wishes go out to Sister Queenie Tingey, who is getting married and going to Victoria. We shall miss her very much.

Wishing "The Harbinger" every success.

WM. LINGWOOD-SMITH, Hon. Sec.

**QUEENSLAND.****THE SPIRITUAL CHURCH, VALLEY, BRISBANE.**

We are very pleased to report the work of the Church for the month of March. As reported previously, the Lyceum has been given a new impetus which has proved very successful indeed. There are 18 children and 16 adults attending

regularly, and the same are displaying great patience and earnest study. The teachers are all under the leadership of our worthy president Mr. Reinhold.

The Jumble Sale took place on Saturday 24th, and proved a great success augmenting the funds to the extent of £13, which will be used in connection with the sale of work bazaar to follow later on.

The attendance at our meetings are increasing gradually but surely and well. We are most pleased with the increase at Sunday evening services. We see success for Spiritualism in this State and delight in the success of the noble cause the wide world o'er.

We send our greetings to all in the cause of truth.

A. G. GENTNER, Secretary.

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

The address and clairvoyance on Sunday evening, March 4th, were given by Miss Irene Smith, late of West Stanley, Durham. There was a large and appreciative audience to listen to this gifted young psychic.

Some of the subjects discoursed upon by Mr R. A. Webb, during the month were—"Learning Spiritualism," "Faith or Reason, Which?," "Woman's Part in Psychic Religion," "The Phenomena of Spirit Familiars," "The Church of the Future, a Psychic View." The attendances on Sunday nights have been very good.

The Lyceum held an open session on Sunday the 11th. Recitations were given by Ethel Parkin and Esma Ruddell: song by Mena Ruddell, and a story by Mr Willmot. We invite visitors to our Lyceum, and, indeed, to all our Sunday and Thursday meetings.

The circles and classes have been well attended and helped by willing psychics and workers. Best wishes to the Editor and success of "The Harbinger."

GEO. BODELL, Hon. Secretary.

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

We still have Mr Barnett on our platform and some of his recent lectures have been entitled: "Life Sharing," "Child Life," "Answers to Written Questions," "Spiritualism—the Heart of all Religion," these subjects have been dealt with occultly.

Our mid-week meetings are well attended and very interesting subjects have been handled and were very instructive. This gentleman will be leaving us at the end of April and the students of the mid-week class intend to give him a farewell social.

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.

- A. A. S. (Brisbane): Sorry we cannot obtain the book you require. Thank you for the Press cutting. What appear to be faces in the picture are too indistinct for any value to be attached to them. They might be formed by the foliage.
- B. C. (Clapham): We are in receipt of your letters. We do not question your sincerity, but it is just as well not to attach much weight to such assurances as that you will become "a wonderful poet" and do other "wonderful" things. As a rule, wise guides do not use flamboyant language. At the same time, the teaching you are receiving seems to be on the right lines.
- G. A. (St. Kilda): Verses will be used in due course—thank you.
- G. F. S. (Brisbane): Very interested in your experiences and the contents of your letter generally. We congratulate you on having attained to such advanced years and trust the "Harbinger" may continue to be your "comfort."
- J. G. H. (Auckland): Sorry we have not space for a controversy on this subject. There will probably always be a difference of opinion on the point.

**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,  
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THE EDITOR.

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