

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

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

|| "LIGHT! MORE LIGHT!"—Goethe. ||

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AUGUST 1st, 1929.

Author of "Science and the Soul."

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The Editorial Chair

The First Century—and Now!

The world has never seen a more fearless or more earnest propagandist than St. Paul. He exhibited both of these qualities when "breathing out threatenings and slaughter" against the disciples of Jesus, and subsequently displayed them with equal force when, after his conversion, he became the fervent and enthusiastic champion of the Master. In each of these positions he was as "thorough" in spirit and policy as was the Earl of Strafford. And this despite the fact that he had "a thorn in the flesh"—whatever that may mean! No contrast could be more vivid than his conduct in one day scouring the country in search of followers of Jesus, "whether they were men or women, that he might bring them bound unto Jerusalem," and a few days later preaching in the synagogue, declaring that the Christ was the Son of God, "confounding the Jews which dwelt at Damascus and proving that this is the very Christ." What a volte face!

* * * * *

And what had produced this almost miraculous transformation? Simply "personal experience"! Simply a wonderful spiritual manifestation which overtook him on the way to Damascus! It was that which made him realise the error of his ways. It was that which brought conviction to his mind. And with all the new-born zeal of the suddenly-awakened novitiate he straightway began to button-hole every passer-by and tell them of what he knew. It is just the same to-day. Human nature does not change much. We have in our midst those who are quite as antagonistic to Spiritualism as Paul was originally to Christianity. And generally for the same reason. They lack the "personal experience" which alone can enable them to realise that amazing spiritual phenomena are occurring every day, that the Spiritual world is all about us and that inter-communication is an established fact. Once they begin to investigate with an open mind, however, and become sincere searchers after Truth, they usually have their eyes opened and often become possessed of an irresistible desire to tell mankind of what they have seen and heard.

* * * * *

Look at Conan Doyle and Vale Owen! It is just Paul over again! These men can no more resist

proclaiming the truths of Spiritualism than Paul could resist shouting from the housetops that "the Christ was the Son of God." They are being thrust forward by precisely the same spiritual force as that which impelled Paul to journey from country to country as a dauntless missionary of the "new revelation." When a man is selected by a powerful angelic band to undertake a certain work he has to do it. He cannot help it. The impelling power is so pronounced that he can no more resist it than a feather can resist a raging gale. That is the reason why the protagonists of Spiritualism are to-day facing calumny and the sacrifice of material prospects in their ready response to "the call." The urge is so great that they cannot withstand it. They have heard the command—"Follow Me." It is not for them to "reason why." It is for them to "obey." And they have the consciousness, the certain knowledge, that behind the angel prompters stands the eternal Christ. Hence their moral courage and their persistent proclamation of the gospel throughout the world.

* * * * *

And their reception is pretty much like that which Paul experienced. Some villify and persecute them—others receive them with open arms. The prophets have always been stoned by the many and followed by the few. Paul had a particularly bad time at Thessalonica where the unbelieving Jews "moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason" where Paul had taken refuge. They accused him of "turning the world upside down" and making a nuisance of himself generally. How like the attitude of a certain class at the present day toward the Spiritualist! He, too, is accused of being an "unsettling influence"—of turning orthodox teaching "upside down."

* * * * *

But when Paul passed on to Berea he found the people "more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. Therefore, many of them believed." What a contrast—the closed mind, on the one hand, and the open mind on the other! We find exactly the same position to-day. The world hasn't changed a bit! We are "encompassed about" by legions of prejudiced foes who will neither investigate for themselves nor listen to the testimony of others; and yet, on the other hand, there are tens of thousands of modern Bereans and their numbers are increasing daily. These fair-minded men and women may know practically nothing of the amazing phenomena and impressive philosophy of Spiritualism, but they are prepared to examine and study for themselves and in the end they usually realise that the phenomena are genuine and the philosophy true—"Therefore, many of them believe!"

* * * * *

"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea they came thither also, and stirred up the people." Precisely the same things happened in

the early days of Spiritualism. Many of the pioneers were hooted off the platform and pelted in the streets. Every conceivable device was enlisted to "stir up the people" against them. They were accused of being blasphemers, of endeavouring to ensnare immortal souls, of being in league with the Devil. And even to-day we find a remnant of these defamers still extant. But, like Paul, these persecuted pioneers were not dismayed. They continued to demonstrate and to preach, and we should never cease admiring their fidelity to Truth and their loyalty to God.

* * * * *

Chased out of Berea, Paul went to Athens, where "his spirit was stirred within him when he saw the city wholly given to idolatry." It was a real hot-bed of superstition. We can imagine his indignation and his withering criticism as he disputed with the Jews, the Epicureans and the Stoics. They called him "a babbler." Some years previously Jesus had been styled "a glutton and a wine-bibber." To-day Spiritualists are sometimes designated "lunatics." It is the same old story all through the centuries—new truths are always spurned and those who propound them are reviled. But they were not all like this, even in Athens. There is always an insignificant minority ready to listen. And so, when Paul went to Mars' Hill—this does not designate a mountain, but the highest Court in Athens—he found an assemblage there to whom he could talk with freedom, "for all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear **some new thing.**" They must have been something like the modern Agnostics—men and women prepared to listen to what others had to say and form their own opinion.

* * * * *

They did not agree with all Paul said; some even mocked him when he spoke of the resurrection of the dead, but others were more tolerant—"We will hear thee again of this matter." However, "certain men clave to him and believed." We have not space to follow Paul further, but would just like to suggest to the more rabid of our opponents that they should strive to emulate the attitude of mind of the men at Mars' Hill—that they should be open-minded enough to listen to any new aspect of Truth, and if not convinced at the outset, to be prepared to "hear thee again of this matter." This is the only way to gain knowledge—always to be prepared to consider the merits of some "new thing," some new idea, some new presentation of an age-long truth. This is the scientific attitude of mind, and the man who cannot command it is more to be pitied than blamed!

Truth crushed to earth will rise again,
The eternal years of God are hers.

Wayside Notes

The Desire to Communicate.

Whatever may be one's personal attitude towards Spiritualism there is no gainsaying the fact that in every quarter of the globe men and women of all ranks of society are exhibiting increasing interest in the subject, and that thousands are to-day investigating the phenomena who, a few years ago, declined to give it a passing thought. There are thousands of others who, perhaps, have no oppor-

tunity for investigation and who do not know what value to attach to the declarations of others, but who, nevertheless, entertain a secret desire that truth may underlie the claims advanced. In referring to these longing souls the Rev. G. Vale Owen says:

My letters come from all parts of the world, and the one note which hums through them all is a longing to believe that this thing is true. It may be the writer is a sceptic. Nevertheless, between the lines of his letter, I can read this unexpressed hope that spirit communication may prove to be a fact.

This, of course, is a very natural and divinely-implanted instinct, the inevitable outcome of love for the departed, and yet we are told in certain quarters, that it is positively wicked to put the thing to the test. It is quite impossible to prevent our opponents talking in this ridiculous way, but there is no necessity to be influenced by their chatter, and very often it is scarcely worth while arguing with them.

"Reading, as I have done," continues Mr. Vale Owen, "some dozens of letters day by day from people of all classes and from all parts, I learn that there are innumerable homes in which some incident has happened to raise the question in the minds of the family: 'Is it possible that our spirit people can have done this—that they are in contact with us?'"

This reference to unexpected and quite spontaneous phenomena has a direct bearing on the argument sometimes raised by our traducers that people should have nothing whatever to do with psychical manifestations of any kind—that all such displays of invisible force should be left severely alone! These shallow-minded critics do not appear to understand that the phenomena often occur, whether they are acceptable or otherwise, and that our spirit friends are far more eager to communicate with us than we are to listen to what they have to say.



The Law of Evolution.

If we can trace the course of the Law of Evolution from the cave-man to the highly-evolved civilised being, and see its manifestations in the development of morals and intellectuality, why should we assume that it does not apply to the **spiritual counterpart** of the natural Man—that it ends with the grave and that nothing beyond is subject to its developing influence? If the ways of the Great All-Father are "the same yesterday, to-day, and for ever," is it not much more reasonable to assume that this Law, or principle, persists beyond the physical—that it is operative, in fact, on every plane of consciousness?

Has God one set of laws for the spiritual evolution of Man in the flesh, and an altogether different set of Laws for his spiritual evolution in the Spiritual world? Why should it be thought that God differentiates between his children in the flesh and His children out of the flesh? Are not both of these modes of expression spiritual in His sight? What is matter but the manifestation of spirit? And what is this physical body but the temporary encasement of the spiritual, the **real**, Man within?

It is the spiritual, the immortal, ego, with which God is concerned, rather than with the mortal envelope in which it is temporarily contained. And if the spiritual man grows and unfolds within the physical vehicle, what warrant is there for the assumption that this spiritual expansion ceases simply because the outer covering has been finally discarded? What has the body of flesh to do with the process at all? Is it not far more rational to believe that this spiritual unfolding goes steadily on, not only unchecked by death, but actually facilitated by that very event?

Death, in fact, is but a link in the chain of our spiritual evolution. By its action it frees the ego from the prison-house in which it has been "cribbed, cabined and confined," and affords it infinitely greater opportunities for expansion. The chick within the shell has very little scope for development, but when it has freed itself from these limitations, it develops rapidly, and its evolutionary unfoldment continues apace.

And it is the same with the **real** man within the physical. As soon as he casts off this outer shell he breathes a freer air, and continues his existence under the expanding influence of that self-same Law of Evolution that directed his spiritual evolution whilst in the flesh. The physical body has been thrown aside, but the Law remains, and by obedience to that Law, and constant striving towards spiritual betterment, he will gradually become purer and more spiritual until eventually he attains to the glorified condition of "just men made perfect."



Define Your Terms!

There is a certain looseness of expression which refers to the terms "soul" and "spirit" as though they were synonyms, in spite of the fact that the great Apostle alludes to "body, soul and spirit." No doubt this confusion arises from the teaching of the past, that in the next existence we shall be transformed into something entirely different from what we are in this—a sort of will-o'-the-wisp, with no clearly-defined form, but rather partaking of the character of vapourous beings wafted hither and thither and having nothing whatever resembling what we understand as a body. Modern thought, however, has completely revolutionised this fantastic misconception.

Spiritualists, at all events, know that we shall not be bodiless entities when functioning on a higher plane of life, and that the body we shall then use will be largely a replica of the physical vehicle. We are each developing that body within us here and now, and when we are at last overtaken by what is known as death, but which is really spiritual birth, this etheric, or sublimated, body disentangles itself from the material frame and we straightway function in it as we had previously functioned in the denser earthly tabernacle.

This ethereal vehicle of expression is what has been named the "soul." But it is quite incorrect to call it the "spirit." The terms are not interchangeable. We cannot define spirit any more than we can define God. It is the divine, immortal, indestructible, energising principle which animates the soul and controls its every action. Beyond that, we know nothing about it. Writing on this subject, Professor Elliott Coues, M.A., M.D., Ph.D., formerly Professor of Zoology and Comparative Anatomy at Norwich University, writes:

From what has preceded it is evident that what I mean by "soul" is not exactly according to the general usage of the word; which usage commonly makes "soul" and "spirit" one and the same. Thus, when we speak familiarly of "a man's soul," we also say it is "his immortal spirit," meaning thereby, anything and all there is to a man which is capable of surviving death. But, as already stated, I draw a wide distinction between "soul" and "spirit." Spirit is nothing if not immaterial, and to "spirit" proper we can attach no significance if we do not consider it as divested of every trace of materiality. Soul, on the contrary, is substantial, and semi-material; it is the "body of the spirit," necessary, so far as we know, to all and every manifestation of the spirit. Spirit cannot act directly upon matter, but only through the intermediation of this soul-substance. A human being, after "death," consists of this substance, acted

upon by his spirit, the two together constituting what is ordinarily called his "soul."

It is just as well to remember this distinction and in every other way to be as exact as possible in the use of the terms we employ.



The Antiquity of Spiritualism.

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

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

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

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GREAT SCIENTIST'S CONVICTION.

I tell you with all the strength of the conviction which I can muster that we do persist, that people on the Other Side still continue to take an interest in what is going on here, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. Why do I say this? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them.

SIR OLIVER LODGE, F.R.S.

* * * * *

SPIRITUAL WIRELESS.

PROPHESY BY SIR FRANK BENSON.

An exceedingly interesting address was recently delivered at the rooms of the London Spiritual Alliance on "The Wireless of Eternity" by the noted Shakespearian actor, Sir Frank Benson, who has of late taken a public part in the promulgation of Spiritualism.

He said that as a wandering actor-manager he had come into contact in his travels with all sorts and conditions of men who had confided to him their views on life, and he had arrived at the conclusion that most people were Spiritualists, as having some sense of the Unseen World and the mysteries by which we are surrounded. They recognised that they were in touch with some spiritual power and that it was a part of themselves. We might call it by such terms as Spirit, Mind, Soul, Consciousness, or Will, but it was the only power which took the soldier "over the top" in the great adventure of war, the only power that would serve us truly in the great adventure of peace.

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The influence of the Spirit in the life of the world had been proclaimed by all the prophets, seers, and teachers of all the great religions from the earliest ages. It gave its inspiration and guidance in wondrous ways. It gave a strange prescience to the animals, and Sir Frank told a story of how the terrible winter of 1881 was foreseen by the water-rats in Hyde Park who made their bolt holes six inches above the water in the Serpentine, thus enabling the human observers to predict that the coming winter would be unusually severe. But how did the rats know?

He gave other instances from bird-life of that uncanny power which not only enables the wild creatures to foresee coming events, but guides them unerringly over trackless wastes of land and sea in their migrations. What prompts them? Surely it is the same spiritual power which moves in the hearts and minds of men—the urge of a greater and higher life that enfolds them all. It belonged to Nature and was often most manifest in the simple souls. It inspired the man in the street, who often showed himself ahead of the intellectual and the learned, the thinkers who could think but had no vision—the lesser scientists.

It was a power especially related to Love. It was the Love principle in life which was quickened by and responded to it. As the human consciousness became developed and enlarged, it provided new channels for the expression of this spiritual power. It was something greater than the psychology of the schools—for it brought knowledge and inspiration and guidance from the Unseen World. In time it would manifest its power in the spheres of Industry, Law and Government, transforming the body politic and adding immeasurably to social order and the welfare of the world.

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Spiritualism was destined to take a prominent and permanent part in these coming world developments. Looking at the matter from the materialistic and mechanical side of human advancement, it seemed that Spiritualists were in the position of a remnant by which the world would ultimately be saved, by finding its soul. The old order was passing away, and a new and melodious vibration was at work, bringing the message that the law of life is harmony.

Referring to the Great War, Sir Frank told once more the story of his vision of his son and the message from him after he had fallen in battle many miles distant. He spoke of the many cases in which soldiers in the trenches became conscious of the presence and help of their dead comrades.

It was in those bitter days of the War that the London Spiritualist Alliance as a part of the great Spiritualist movement helped to relieve the great sorrow of people bereaved by the War, bringing hope and comfort and assurance to many who were disappointed by the negative or doubtful answers of the clergy. For thousands of years the world had believed in a hereafter, but to-day was the first time that the matter had been studied closely, patiently and scientifically. We were at the beginning of a great and new revelation, at the dawn of a new age. We were becoming conscious of the presence of friends in the Unseen, and of beings higher than ourselves in the scale of creation. A larger hope, a larger outlook had sprung up in our minds.



THE KEY TO HAPPINESS.

Through V. MAY COTTRELL, from the "Zonia" Script.

There are so few really happy, joyous souls to be met with as we journey through life that it would almost seem as if joy had been omitted from the mental make-up of the majority of human beings, or that it was so frail and tender a plant that it could not survive childhood days.

This is not so really—the joy is there and would spring into the fullness of life in them if it only had the chance. What happens is this—that the fears and worries of all kinds in people's minds keep it so weak and puny in the majority of cases, that it is only on very rare occasions indeed that it can make its presence felt in their lives.

The sparkling eye, the bright smile and the ready wit of a truly happy, healthy human being are more pleasing unto God than are all the mournful discourses and gloomy petitions for mercy of those whose thoughts tend ever towards sadness, joylessness and gloom.

Let joy ever abound in our hearts so that real health and happiness may come to manifest in our lives. There are millions whose thoughts tend ever towards sadness, through having been born with a deep impress of fear and gloom upon their minds, and whose minds remain so tainted by these early harmful impressions that they are the prey to fears and forebodings innumerable.

True happiness begins and ends in the mind of each human being. External things have little effect upon it, either for good or ill. A cheerful, well-balanced mind, in a healthy body, is God's best gift to His children and therein is to be found the secret of true happiness. For whatever one's lot in life may be, true happiness can only come to the individual and abide with him in so far as his mind is in tune with God so that he becomes firmly allied with Infinite Good.

Prayers and supplications are of no avail in the bringing about of good in peoples' lives so long as their thoughts tend towards evil, whether it be in the shape of sickness and diseases or poverty, hardship and disaster of any kind.

Prayer is of use, and beneficial only, in so far as it is capable of lifting the thoughts of the one who prays towards higher things and so putting him in touch with the great forces of Good which lie all about him.

IS PRAYER ANSWERED?

A STRIKING CONFESSION.

By **JAMES DOUGLAS**, Editor of "The Sunday Express," London.

In my life since my mother taught me to pray as a child prayer has been answered over and over again. It has been answered in unforeseen and unexpected ways. It has saved me from despair, from bitterness, from malice, from hate, from unkindness, and from all sorts of moral miseries and disasters.

In the darkest crisis of my life prayer delivered me from what appeared to be irrevocable and irremediable tragedy. I saw no way out. There was no way out. But prayer suddenly wrought a miracle which to this hour I cannot explain.

I owe my eyesight to my mother's prayers. When I was a child of eight I was blind for six months. The oculist held out no hope. I remember the day when my mother knelt down beside me and prayed for my eyesight. Her prayer was answered.

Twice my life has been saved by prayer. I was dying of blood-poisoning. Harley-street gave me up. Nine specialists were nonplussed. The poison spread and spread. The agony was so intolerable that I nearly lost my reason.

I fled from all the doctors and all their drugs to a nature-cure hydro near Hastings. There I came so near to death that nothing short of a miracle saved me. It was prayer that wrought the miracle. It enabled me to bear pain that was so terrible that death would have been a delight. It carried me through a night during which every moment seemed to be the last.

The second occasion on which my life was saved by prayer was still more miraculous. I was taken out of my bed on a stretcher and borne in an ambulance to a nursing home at midnight. I had only a few hours to live. The operation was desperately grave.

Prayer brought me through it by a hair's breadth. Neither before nor after the operation did I feel any fear or any doubt. I knew that prayer would pull me through, although the odds were all against me. It calmed me. It gave me courage. It was the decisive factor that turned the scale and gave the surgeon's skill its chance. Without prayer I know I would have died.

"The great field for new discoveries," said a scientific friend to me the other day, 'is always the unclassified residuum' . . . No part of the unclassified residuum has been treated usually with a more contemptuous scientific disregard than the mass of phenomena generally called mystic—Professor William James.

NAMES AND ADDRESSES.

All Subscribers will by now have received our circular requesting them to forward a list of names of their friends or acquaintances, to whom we intend forwarding two copies of the "Harbinger of Light," at the same time inviting them to become regular readers of the journal. The success, or otherwise, of our propaganda scheme is now in your hands and we again stress the necessity of your co-operation.

Even though you may feel that some of your friends are not likely to subscribe, **DO NOT HESITATE** to write down their names and addresses. We welcome the opportunity of placing the paper before them, and shall not be discouraged should they not respond.

EDITOR.

THE CROSS IN THE SKY.

A remarkable letter appears in our London contemporary, "Light," from the pen of Mr. W. K. Anslow, who writes:

On Good Friday last an extraordinary phenomenon, described by many as "miraculous," was witnessed by thousands of people on the southern outskirts of London. In the evening sky the stars just peeping out, there appeared an enormous crimson cross which remained before the eyes of the spell-bound onlookers for more than ten minutes. An interesting sequel follows: On Easter Sunday Mrs. M. Lines was the speaker at the Kensington Spiritualist Church, and during the course of the address her control, Dr. Clifford, said:

"Every Good Friday . . . in the Spirit-World is built a picture—a picture wonderful in its beauty.

"A pyramid is built up from every blend of colour and through its centre shines the beautiful 'Christ Ray.' On the top of this cloud is a flaming cross—a cross so brilliant that it penetrates even to the earth plane.

"Christ appears above all—triumphant! clothed in His robe of Love and Glory . . . with arms outstretched . . .

"We pray that its lesson—the lesson of the Resurrection will sink into your hearts . . . and give to Him the joy of knowing that His sacrifice was not in vain."

A further interesting fact is that Dr. Clifford predicted the phenomenon on Sunday, March 24th, on the platform of the Bournemouth Christian Spiritualist Church. The President, in writing, said: "We can remember your guide and control saying 'that a cross would be built up in the Realm of Light on Good Friday—the Rays of which would penetrate to every corner of the Universe.' This prophecy has now been fulfilled."

A PSYCHIC ROMANCE.

PURCHASE OF GROTRIAN HALL, LONDON.

Grotrian Hall, London, for some considerable time identified with the activities of the Spiritualist Community Services, has now been taken over by a new limited company, of which the directors and shareholders are Spiritualists.

At a "House-warming," Mrs. St. Clair Stobart said that the story of the negotiations which led up to the acquisition of the premises could only be described as a psychic romance. Difficulty after difficulty had been surmounted as by a miracle, and she felt sure that their friends in the unseen world had assisted in the work.

The new company, which has acquired an underlease of about twenty-four years, will earn its dividends principally by letting the hall, giving preference to Spiritualists. A redemption policy had been arranged to repay the shareholders at the expiration of the term.

Amongst those present were Sir Arthur and Lady Conan Doyle, who received a warm welcome from a host of friends on their safe return from South Africa. It was disclosed that Sir Arthur had invested substantially in the undertaking.

NO DOUBT ABOUT IT!

SIR WILLIAM BARRETT, F.R.S., the eminent British scientist stated:—

"I am absolutely convinced of the fact that those who have once lived on earth can, and do in some cases, communicate with us who are still in the body pent."

AN AIRMAN RETURNS.

ADVICE TO HIS WIDOW.

MRS. HINCHLIFFE'S REVELATIONS.

Mrs. Hinchliffe, widow of Captain Hinchliffe, who, with the Hon. Elsie Mackay, vanished during an attempt to fly the Atlantic, is shortly to disclose to the public her husband's revelations of his experiences "beyond the veil."

Shortly after Captain Hinchliffe's death Mrs. Hinchliffe became an ardent Spiritualist, and some time ago gave a public lecture in which she described how she had received "messages" from him revealing how he and Miss Mackay had met their deaths.

"Ever since then he has kept in constant touch with me," she told a "Sunday Chronicle" (Manchester) representative a few weeks ago. "Recently he has been busy describing his life on the other side to me, and I have been taking it down.

"He says he is very happy over there, and is still keenly interested in aviation. His own personal account of his experiences throws a new light on life beyond the veil."

"I see him about everywhere in the house," she said. "We often have talks together, and he helps me quite a lot. Whenever I want guidance in my daily life I go to a seance.

"He is keenly anxious about the welfare of his little daughter, Joan, who is now five-and-a-half years old."

Joan is also said to be a psychic child.

"'Here's Daddy,' she said to me one day, and she seemed to watch him cross the hall," Mrs. Hinchliffe added. "She has seen him often since then."

In his spirit "message" describing how he met his death, Captain Hinchliffe said that he ran into a storm which broke some struts of the machine. With one plug of his engine missing he was forced down in the sea within sight of the Azores.

THE NEXT WORLD.

"NOT SO VERY DIFFERENT FROM THIS."

An eloquent and inspiring address was recently given by Sir Oliver Lodge to a large meeting of the Society for Psychical Research at the Central Hall, Westminster, Sir Lawrence Jones, the President of the Society occupying the chair. The full title of the address was: "The Asserted Difficulty of the Spiritualist Hypothesis from a Scientific Point of View," and Sir Oliver treated it with that closeness of reasoning and clarity of thought which is characteristic of his style whether as writer or speaker. Dealing with the question of spirit existence, Sir Oliver said:

I believe that we are immortal spirits in temporary association with matter, and that it is through this bodily isolation that we become individuals and acquire a personality able to adjust itself to new surroundings. As to our next state of existence, it was perhaps not the remotely dignified and continuously religious place we had been taught to look forward to. He saw no reason to suppose that it might not be a very natural kind of life indeed—not so very different from this, in its earlier stages at least. "In so far as we remain ourselves, we may expect our surroundings to remain the same also, and I do not expect to be very much surprised when I get there." He thought it likely the next world would be equally real and equally substantial, only freer and less hampered than this one.

"Language of the Hand."

This very remarkable book, dealing with a subject in which a large proportion of the community is keenly interested, comes from the pen of Cheiro, whose fame as a reader of hands is world-wide and whose work has brought him into association with a large number of distinguished men and women.

The book is a complete practical work on the subject with which it deals and contains upwards of 100 illustrations, including reproductions of the hands, with comments thereon, of celebrities well-known to the public, including W. T. Stead, Madame Melba, Lord Leighton, Madame Nordica, Sir Edwin Arnold, Lady Henry Somerset, Lord Russell of Killowen, Mark Twain, Lord Avebury, W. E. Gladstone, Mrs. Annie Besant, Sir Arthur Sullivan, Madame Sarah Bernhardt, The Swami Vivekananda, Admiral Lord Charles Beresford, General Sir Redvers Buller, V.C., The Rt. Hon. Joseph Chamberlain, M.P., The Rt. Hon. Austen Chamberlain, M.P., The Rt. Hon. Arthur James Balfour, M.P.

The first edition of 5,000 copies was exhausted in the short space of four months, and the second edition has now been issued.

The book, as will be seen from our advertising columns, is on sale at the office of "The Harbinger of Light."

TELEPATHY!

Mr. and Mrs. Stanley Williams, a young Leicestershire couple, have established such an affinity of thought between each other that they can anticipate each other's ideas, says the London "Sunday Chronicle". They have carried out a series of tests between themselves, while separated by considerable distances. On one occasion Mr. Williams concentrated his mind on a loaf of bread. His wife, in another town, wrote to her husband that night, saying that she "got" the image of a cottage loaf. The following night the results were unsuccessful, but at the next experiment Mrs. Williams correctly gave three articles in succession which were being "transmitted" by her husband. One series of tests gave only about twenty per cent. of failures, and further experiments over longer distances are being arranged.

"THE HARBINGER OF LIGHT."

"The Harbinger of Light" is the recognised exponent of the SPIRITUAL PHILOSOPHY for the Commonwealth of Australia and New Zealand, and the only recording organ of the multifarious forms of PSYCHIC PHENOMENA which are to-day astounding mankind in almost every portion of the Globe. It is, in fact, the only Magazine of the kind published in the Southern Hemisphere, and has, literally, a world-wide circulation.

To read its contents from month to month is to be kept abreast of the marvellous developments that are now taking place in all parts of the world in the realm of Psychical Research, and to become acquainted with the latest views expressed by the most brilliant Scientific minds on the amazing wonders that, in this twentieth century, are being revealed to a fast-awakening humanity.

If you feel interested in the subject-matter of this notice, "The Harbinger of Light" is precisely the magazine you require. Therefore, why not add your name to the constantly growing list of Subscribers?

Subscriptions may commence at any time. But the best time to order it is—TO-DAY.

Specimen Copy Free on Application—also detailed Catalogue of Books.

Austral Buildings, 117 Collins Street, Melbourne, Australia.

Non-Spiritualist Receives Messages.

FIVE WITNESSES TO SURVIVAL.

By C. A. DAWSON SCOTT.

BEFORE setting down the thoughts of those who have used me as a channel by which to communicate with the world they have left, I would say that I am not a Spiritualist, that I do not belong to any religious body, but that for more reasons than space will allow me to give, I think it reasonable to believe in Survival.

I have been asked to summarise from messages given me the possibilities of communicating with people who have crossed that bridge.

A SUICIDE.

The first message is from my husband, who committed suicide some years ago when on his way to see a patient in hospital. He says: "I awoke in a new world. I felt surprised to be alive, because I knew I had swallowed the poison—also I had not believed in an afterlife. I looked about and noticed a certain change in everything. Houses had an air of unsubstantiality. The tree by which I stood had become shadowy. I tried to touch it and my hand passed through. Yet where the tree was, I had a sense of movement as if it consisted of tiny atoms violently astir."

Said I: "Your body must have been lying at your feet."

He: "I was vaguely conscious of something there, but did not give it any attention, I moved away and found I was not walking. I passed into the hospital and became aware, but only dimly, of nurses and patients. I was, however, gradually beginning to perceive that people were moving among these rather shadowy figures, people who were strangers to me. I supposed they noticed I was looking rather lost, for some came up and appeared to speak to me. These people gave me a kind and hearty welcome, and I then found I was no longer in the hospital, but was moving away with them. Everything was surprising but also extremely interesting and pleasant. I enjoyed the radiance of which I had become part. I felt cheered and invigorated by the general high level of happiness. The people by whom I was surrounded were eager to be friendly and show me their world. The welcome they gave me was most encouraging."

A ROLLING STONE.

The second message was from a great-uncle I had never seen. He had been a lively fellow and rather a trial to the family. He said: "I always had a good time. I enjoyed my first life immensely. Of course I was a rolling-stone, but I enjoyed the rolling—the fresh experiences, different people, the rollicking old world and the fun of it. I caught fever and went out in a day or two and roused up here. I thought, "Huzza! that's good—another top-hole world for G.D."

A CORNISH POET.

My cousin, H. D. Lowry, the Cornish poet, said: "I don't know what happened at first. A sort of pause and then a gradual awakening, I had a dim vision. By degrees the vision cleared and became particularised, I saw my mother. Then others that I knew. I came so vaguely out of my unconscious-

ness that I did not feel any surprise. I had a growing sense of being cared for, of comfort, of surrounding affection. It was very pleasant. It became more pleasant. I gradually roused to full realisation of my mother's presence, and went on from that to my realisation of my new life in a new world. I think I only came slowly to its possibilities. I had been a feeble sort of person and it took me some time to gather strength, but there was no need of haste. I could rest and dream and come by degrees to my new potentialities. My life was pervaded by my mother's presence, and for a time it was all I asked."

W. T. STEAD.

My next message was from W. T. Stead, who said: "My life on earth had prepared me for a continuance but not for the kind of existence we lead. I had supposed we should be in direct communion with the Almighty, that we should no longer have interests of our own, but would be absorbed in worship. I think this will eventually come to pass, but we are a long way from it as yet.

"We are still imperfect, we have still personal hopes and wishes. We are not ready for a nearer approach to God. I was unconscious when I crossed from my life on earth to this. I awakened and at first perceived dimly, but gradually with more acuteness. I was resting and gathering strength for the life now beginning. You will be surprised when you arrive here. However much you may learn of it before-hand, it will not prepare you, and you will be filled with amazement. In leaving the body we find we have left all the ideas, ways, arrangements, to which we have grown accustomed. We are strangers and at first feel strange. This passes. We accept with simplicity our new state of being. One thing we take with us from the old life to the new—the spiritual content of our minds. What is outworn drops away, what is ethereal we keep. We have trusted in the Love of God. We find our trust abundantly justified."

WOODROW WILSON.

My fifth witness is Woodrow Wilson, who says: "I did not die until the need for me in your world was at an end. I had started the drawing together of the nations and other, younger, people were able to carry on the work. I had laid the foundations and they could build on them. I realise now that on this side work was in preparation for me. I had passed through a period when my hold on the earth life was slackened, but, looking back, I now see it as a period of preparation. When it arrived here my rested spirit was ready for the new truths it found. Although our conditions are an improvement on those of earth we are still learning and working. Faculties we did not know we possessed we discover and proceed to train. Faculties of no use to us on earth, prove of value here. I was occupied at first in trying and testing my new possibilities, my hitherto dormant faculties. Only lately have I become conscious of the desire—a growing desire—to make known the truth I have discovered that life is continued in conditions similar to those of earth.

Death is only a door. Through it we—our unaltered selves—pass on as living beings. Having done one day's work we sleep, but we wake to another day. I tell you solemnly that this is the truth."

These Five Witnesses tell us many things more, for one that the next world is the second stage of a life which has many stages. We shall find there the equivalents of the earth life with certain exceptions. Disease remains with the body. The need of food, the necessity to earn a living will be over, unwellcome ties will be at an end. We are told that almost anyone is able, if they will take the trouble, to communicate with those they have lost. The difficulty consists in the different rates of vibration at which we and the spirits function. There are ways of adjusting this difficulty, but as my husband said, "The ablest minds on your side do not experiment. This matter should be investigated by Scientists. Light bridges have been built by love over the chasm of death, but it remains for the scientific mind to build them strongly and in accordance with the laws of the universe." It is, however, easy for most people to recognise a friend who is seeking to communicate. As Mr. Wilson said: "When a man speaks to you on the telephone you do not recognise him by his nose but by his mind. A communication from a spirit is merely—a long-distance call!"—"Kensington News," London.

NOTIFYING HIS DEATH.

RAPS ON A WINDOW.

Writing in the January issue of "Psychic Research" on "Dreams—Previsional and Otherwise," Mr. J. Malcolm Bird reproduces part of a letter received from a lady whose name is not divulged, that contains an experience which, though not connected with the subject of dreams, is included by Mr. Bird, with other similar experiences, in view of their interesting character. This lady, a trained nurse and a graduate of Hartford County Hospital, was on duty during 1909 in a ward containing some twenty-five or thirty men suffering from chronic diseases. One patient was an old man with a serious kidney complaint, who was laughed and jeered at by the other inmates on the grounds of his being a Spiritualist. Becoming annoyed at this treatment, the old man told them that he was going to die on a certain day the following week and that within five minutes of his death he would rap on every window in the ward, of which there were some six or eight on each side. The writer continues:

Patients and nurses joked about it, and when I came on duty on the stated day, my first question was for the condition of the old man. The day nurses laughed, and said he must have made a mistake, as there was no change at all in his condition. I had the work alone at night, with the help of one orderly. I had all the lights on and the ward was brightly lighted. While I was giving out the medicine, I watched the old man, and surely enough saw a change; but before I could get a screen around his bed, he had died. Of course I called the house physician; and the men in the ward, knowing what had happened, became perfectly quiet. At once the raps began on the first window, the second, and so on. I called the orderly and ran out the farther end of the ward to a little porch, then to the lawn, and sent him around one side while I went the other side. Standing in the dark on the outside I distinctly heard the raps on the window, and as it was brightly lighted inside and all the men were in bed I surely could have seen anyone. The orderly returned with the same report.

MR. VICTOR CROMER.

PROPOSED VISIT TO MELBOURNE.

We should be glad to have word from interested friends and leaders of organisations prepared to cooperate in the event of Mr. Cromer visiting Melbourne.

It is suggested that early in September Miss Mary Rivett shall come south, holding one (or more) public lecture dealing with the nature of the healing work and showing motion films of cases undergoing treatment.

At these lectures bookings could be made by those wishing to take treatment from Mr. Cromer and to attend classes for the intensive study of his healing methods. Such treatment and tuition would, subsequent to Mr. Cromer's stay in Melbourne, be carried on at a distance by way of absent treatment and the broadcasting of the healing power, and by correspondence courses, respectively, while, if the numbers of patients and students warranted such a step, arrangements might be finalised for Mr. Cromer to visit Melbourne at regular intervals of a month.

We suggest that all who would welcome such a development should write directly to Miss Mary Rivett at Burdekin Lodge, 199 Macquarie Street, Sydney.

SUNDAY WIRELESS TALKS.

Every Sunday two series of wireless talks of unusual interest are being given at present from Station 2GB between 9 and 10 a.m., and 9.30 to 9.45 p.m. (Sydney time) respectively.

The speakers, Mr. Victor E. Cromer and Miss Mary Rivett, M.A., are, as readers of "The Harbinger of Light" well know, engaged in very practical work, dealing with certain of man's finer forces and their relation to health, alike of body and of mind.

This work, by reason of the remarkable effects associated with it, is attracting ever increasing attention in Sydney, and demonstrations have recently been held in the Sydney Town Hall before many thousands of keenly interested spectators. Motion films showing the nature of the effects achieved in various conditions of paralysis, rheumatoid arthritis, and many other diseases, have also been screened in a large number of the Sydney metropolitan and the New South Wales country theatres.

This new development, by way of weekly broadcasting talks by Mr. Cromer and Miss Rivett, will undoubtedly be welcomed by many who wish to discover more in regard to their work, dealing as it does with a subject so vitally important to each and every one of us: namely, health and the spiritual laws which underlie the gaining and maintaining of it.

THE RED DISC!

We feel that by now all Subscribers know that this reminding "signal" on the wrapper means that their subscription is over due.

Most of our readers are most scrupulous in attending to this little matter, whilst others, through perhaps a little thoughtlessness, appear to overlook it.

We wonder, with this reminder, if they will do what they can to help us!

EDITOR.

A PSYCHIC PHOTOGRAPH.



Continually increasing interest is being exhibited in various parts of the world in what is known as psychic or spirit photographs. There seems to be no limit to the quantity of these pictures. They are obtained by professional photographers and amateurs alike, and very often under the most exacting test conditions.

We herewith reproduce one of the more striking of these photographs to reach us of late. It was forwarded to us by Mr. W. V. M. Popham, 26 Cambridge Street, Hyde Park, London, accompanied by the following letter, which we allow to speak for itself:

Dear Sir,—

I have been developing my photographic psychic gifts, and obtained my first results about six years ago. The enclosed is my latest result; it may interest you in view of the fact that it was taken with an ordinary Kodak roll film box camera of the old 1898 type. I exposed the film at my private developing circle, for about 1½ hours, the camera remaining open during the sitting.

The figure on the door is the "extra," and you will notice the lines of the panels of the door can be traced down through the "extra." At the bottom left hand corner can be seen a sitter (a lady). My overcoat is on the door, and the outline of the coat can also be traced through the figure's forehead.

Miss Estelle Stead and Mrs. McKenzie of the British College of Psychic Science have both seen it. You are quite at liberty to publish it with any of these particulars; I have other results I could send you if you are interested. I trust you will soon recover from your illness.—Yours faithfully,

W. V. M. POPHAM.

P.S.—The film was developed and printed by Messrs. Kodak Ltd., in the ordinary course of their business.

* * * * *

The leading professional psychic photographer in England is Mr. W. Hope, of the Crewe Circle, who has achieved repeated successes under the most exacting circumstances and who, at the conclusion of an illustrated lecture at Wolverhampton on a recent date, said "most of his photographs were obtained under rigid test conditions," and added:

"We hear people say these can be faked, but I challenge the most skilful photographer in England to take this evidence. If only one out of the whole bunch was fair and honest, it proves the reality of spirit-return. These photographs are generally termed 'spirit photographs,' but we really cannot say that they are spirit. No man living knows what spirit really is, but, at the same time, we do believe that these photographs give us a certain amount of proof of the continuity of life and reasonable grounds for believing that our friends yet live and love after they have passed over."

EARTHQUAKES PREDICTED.

THE NEW ZEALAND VISITATION.

The recent devastating earthquakes in New Zealand, which resulted in the loss of fifteen lives and did immense damage in the South Island, appear to have been foreseen from the Other Side, according to a letter received by us from Mrs. C. N. Worsley, of Auckland. The communications, she states, were received from her departed husband fifteen months prior to the seismic visitation in June, and were recorded by her in the presence of a friend. The following are the details:

March 9th, 1928.

I say watch out, for the thunderbolts of The Greatest of All are let loose and the world will be overwhelmed in tragedies and catastrophes of all sorts. And again I say watch closely, for this land and this city, must suffer the penalty meted out to them.

March 23rd, 1928.

I asked "him" if the happening would be very bad in Auckland.

Beloved, it will be severe. Not to the extent that takes place in many parts of the world, but sufficient to make men tremble and think, and turn their thoughts from the rush for money and gain. There will be much alarm; buildings will be severely shaken, and in places will fall, and there will be passings and great trouble. This must be, neither will it be the end, for the greatest trouble of all will not happen, as you know, till you have passed to me. But for the present, this earth tremor and other tragedies will fill men's thoughts and lives, and cause them to wonder, and for a space stand still.

March 29th, 1928.

Asked how the happening would affect New Zealand.

There will be devastations in many ways Beloved, Some of it you will see, but not all.

Mrs. Worsley, in a covering letter, says: "I have had many visions of great beauty and light, and I hope some day people will be benefited by what I have been permitted to experience and been told. My husband was most particular that all these messages should be dated and entered into the book set apart for them."



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.

- L. H. G. (Jerilderie): Thank you for submitting verses. Will keep them by us. Our columns are very much overcrowded at present.
- H. W. Y. (Auckland): Verses reserved for a while—very little space just now for poetry. Thank you all the same for your contribution. We appreciate your gratifying reference to "The Harbinger of Light," and will have the letter you refer to altered one of these days!
- E. C. (Clapham): Your further budget to hand. May be able to use some of it later. Thank you.
- H. L. W. (Norfolk Island): Have read your letter with interest, and agree in the main, with its contents. Can quite understand the prejudice you refer to. We are up against it every day, and are quite prepared for its indefinite continuance. We had not heard of the death of the friend you mention, and know nothing of the circumstances.
- B. W. (Auckland): You will notice we have used your communication concerning the New Zealand earthquakes. Thank you for sending it along. We had previously seen the enclosed Press cutting, but thank you all the same for forwarding it.
- P. H. R. (Adelaide): Experience leads us to conclude that there is very little to be gained by replying to such comments as those to which you refer. Very few, if any, of our readers see the magazine, and very few of the supporters of the publication referred to see the "Harbinger of Light." In any circumstances such adverse comments cannot injure the cause of Spiritualism. It is far too firmly established for that. Thank you for offering to type out the article, but really it would not be worth the trouble.
- D. H. W. (Toowoomba): Thanks for kindly sending "Daily Mail." We have reproduced the item.

NOTES FROM AMERICA.

HOUDINI AND HIS SENSATIONAL MESSAGE.

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

SCEPTICISM AMONG THE CLERGY.

As a heading to its article dealing with the answers given by 700 ministers and theological students to a questionnaire concerning their religious beliefs, "The Literary Digest" of April 20th writes: "The Exit of the Devil"—an announcement which would make more cheerful reading had not the devil in his alleged departure taken with him so much that is essential to a right understanding of spiritual things.

We are told that not more than 97 per cent. of the ordained ministers, and 89 per cent. of the students, felt at all sure of a continuance of life after death, and some of them denied it. Consequently, it is not strange that but 84 per cent. of the ministers and 42 per cent. of the students believed with a firm faith that Christ rose from the dead in the manner described in the gospels.

These comparative statistics show a rapidly increasing trend towards unbelief, in America, and prove conclusively the need of Spiritualism in high places, unless the country and its organized churches are to be handed over to materialism and spiritual death.

SCIENCE AND RELIGION.

"Can science give us another religion?"—asks "The Literary Digest" of April 20th by way of introduction to its summary of the latest debate between a materialistic scientist and a prominent ecclesiastic.

A more pertinent and fruitful question would be "Can religion give us another science?" To which the true and encouraging reply is an emphatic "Yes." Religion is based upon the relations existing between spirit forces and the material world, and this relationship is being investigated, and the experimental results are being accurately recorded in a manner strictly scientific.

A ready answer to the first question may be found by glancing at Young America of to-day. The science of the schools is already giving us a new kind of religion, whose creed is materialism. And this creed affirms that force is the only god, whose vehicle is matter, and whose action is mechanics.

This modern religion has no place in it for spirit, nor even for a life-principle apart from chemical processes, its priesthood having failed to discover either the one or the other after searching innumerable living bodies by a system of animal vivisection—a modern form of sacrifice more terrible than any that has preceded it.

Some day, perhaps, orthodox science will study life not by hunting for its origins with a scalpel but by following it humbly through all its manifestations, both ordinary and extraordinary, even though they may seem to contradict some of the fundamental laws laid down by the scientists themselves. For it is from such seeming contradictions that enlightenment and broader syntheses and deeper harmonies come.

HOUDINI'S MESSAGE TO HIS WIDOW.

Now that Houdini's carefully devised message has been received, and its authenticity has been all the more firmly established by the very attempts made to discredit it, the former scoffers have been

reduced to silence—but not to confession of error.

Lest this profound silence should be successful in keeping the world in ignorance of the fact that the Houdini code-message has been perfectly transmitted through the mediumship of Arthur Ford, and has been emphatically endorsed by Mrs. Houdini, it might be well to present briefly the salient facts in the case, taking them, by permission, from an interesting pamphlet written by Francis R. Fast, of 150 Broadway, New York, who compiled them from stenographic records made at the sittings by Mr. John W. Stafford, Associate Editor, "Scientific American," and by Mr. Fast himself.

There never has been any secrecy about the form of the code in which the message was couched, for it was printed in the book, "Houdini: His Life Story," in which it was shown to consist of 10 words representing the first 10 letters of the alphabet, each of the other letters being represented by two of the ten words—as requisite.

The whole message, consisting of ten words, was not obtained without much difficulty and many corrections, requiring eight sittings which were held during a period of six weeks. In its final form the message began with the name "Rosabelle," which was followed by the code words "Answer—Tell—Pray, Answer—Look—Tell—Answer, Answer—Tell." Mrs. Houdini was not present at any sitting until the entire message had been worked out.

At the first seance that Mrs. Houdini attended "Fletcher," Arthur Ford's spirit guide, speaking for Houdini began: "This man is coming now. He tells me to say 'Hello, Bess, sweetheart'". And after asking if the ten words were correct and Mrs. Houdini had answered "Yes," Fletcher continued: "He tells you to take off your wedding-ring and tell them what Rosabelle means."

She then took off the ring and holding it before her sang in a small voice a verse beginning "Rosabelle, sweet Rosabelle." "He says, 'I thank you, darling. The first time I heard you sing that was in our first show together years ago'"—and Mrs. Houdini nodded assent. After explaining the code-message word by word Houdini, speaking through "Fletcher" concluded: "The message I want to send back to my wife is 'Rosabelle, believe.'" Then "Fletcher" asked "Is that right?" Mrs. Houdini, showing great feeling, answered "Yes."

"Fletcher" continued: "He says, 'tell the whole world that Harry Houdini still lives and will prove it a thousand times and more. . . . I was perfectly honest and sincere though I resorted to tricks, for the simple reason that I did not believe it true, and no more than was justifiable. . . . Tell all those who lost faith because of my mistake to lay hold again of hope, and to live with the knowledge that life is continuous.'"

It would serve no useful nor pleasant purpose to dwell upon the vicious attacks that have been directed against Arthur Ford, and even against Mrs. Houdini—who has shown herself to be of the stuff that martyrs are made of. Referring to the attacks in general she said: "They accuse me of betraying the most sacred trust of my life, of making a fool of the man I loved. There was no break in the happiness of our 37 years of married life."

SPIRIT AEROPLANES.

ARE THEY HEARD AT SEANCES?

By CLIVE CHAPMAN, Author of 'The Blue Room.'

[This article is a further contribution to the discussion on "Spiritualistic Literature" recently initiated in our columns by "Impartial Critic," who took exception to the statement in "The Blue Room"—which contains a record of seances held in New Zealand, with Miss Pearl Judd, niece of Mr. Clive Chapman, as medium—that a voice described aeroplane or Zeppelin-like machines, with wings used in rescue work, "which were heard to approach rapidly with a rushing noise and recede out of earshot just as rapidly." To "Impartial Critic" this is quite incredible and is one of those things "which would have been better unwritten." Ed.]

IN reply to "Impartial Critic" let me hasten to assure him that I am in no way hurt or offended by his criticism of a certain recorded remark of "little Betty's" in "The Blue Room"; which remark he seems to have great difficulty in understanding. Why he does not understand is a difficulty to me, seeing that he is a scientific man, and knows the workings of the laws of the physical world. That knowledge should be a stepping stone for him to an understanding of the laws of the psychic world, which, so to speak, is merely an acceleration of this world, every vibration, (be it of sound, color, etc.) being so rapid, that we in this world cannot sense them, except under properly arranged conditions.

It is this extreme rapidity of these psychic vibrations which makes the world beyond both invisible and inaudible to us. The scale of sound, as "Impartial Critic" must know, is, as far as the physical is concerned, very limited; according to the sensitiveness of our sense of hearing; which has to be very acute to hear even the shrill squeak of a bat flying overhead.

* * * * *

Now, in psychic investigations, one has to be trained to pick up the finest vibrations in all directions, in order to solve any particular problem. To my mind, this is where the physical scientist fails; he seeks to prove the existence of an invisible world, or life, by means of some physical phenomena; instead of reasoning with his mind, and then making it possible for those beyond to bring their proofs through to him. Physical conditions, controlled by physical laws, can never prove a psychic fact; and a true investigator of psychic power knows only too well what delicate conditions are necessary for those from beyond to present their phenomena to us. We must have the medium by means of which the vibrations from beyond are transmitted through to this world, and the more rapid these vibrations the more sensitive must be the instrument, which is practically a transforming station also.

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At present, we have to be content with human beings as instruments, beings of extreme sensitiveness to both physical and psychic vibrations. Now comes the point: sounds from the world beyond, inaudible under ordinary circumstances, are transmitted and reproduced through the psychic power round these instruments, without infringing either the physical or psychic laws. Surely, with a little thought, this should be quite clear to "Impartial Critic"; as clear as it is to me; and that we are not

listening to the sounds of a physical machine producing sound waves (as we know them) in a spiritual world; or vice versa, but "listening in" to a transformation of inaudible sound to audible sound; in other words, those beyond control the psychic waves to enable us to hear the sounds of their world.

* * * * *

Surely no one believes the world beyond to be a silent one? How could it be? The only difference is that the substance of that world is so very fine compared with ours, so naturally all else must be finer, even sound; and in this particular medium under discussion, we are simply "listening in" to another world. One sentence of "Impartial Critic's" is rather misleading; he says: "This 12-mile a minute machine, stirring up sound waves in the physical world, does not carry conviction." To anyone who has read the book in question, it will be seen that there is no mention whatever of the machine being in the physical world; also it will be seen that such a machine could not be built up of "ectoplasm," unless we had several hundred very psychic people together at a circle.

* * * * *

I wish "Impartial Critic" to try and understand that "ectoplasm" is not needed in all psychic phenomena, but it would take up too much space here to go deeply into that question. Does he ever think of the "radio," where sound is transmitted practically at the speed of light; if so, he can easily understand how possible it is for those beyond, with delicate instruments arranged to link up with us, to pick up and transmit the sounds of their world to us, no matter how rapid those sound waves may be; all sent through what one may term a "psychic wireless." This has been my firm belief for very many years; and will ultimately carry me to the greatest desire of my life—to penetrate the veil and tune in with the beyond by instrumental means, with God's help, to Whom all things are possible.

I proved many things through my niece's mediumship; all to my intense satisfaction; and hope to prove still more, hoping others in the world will benefit by it. In all psychic investigation, I record all results, good, bad, and indifferent, and the outcome is always a good addition to our knowledge of this great and, to some people, puzzling problem. I have nailed my colours to the mast and burnt my boats.

* * * * *

P.S.—Since writing the above article, in reply to "Impartial Critic," two days ago, I have received a letter from a foreign country, from a very keen investigator, who has also heard the sounds of aeroplane-like machines at two circles, one in England, and the other in America; which supports the fact that these sounds can be sent through from the other side; and bears out what I have investigated through my niece's mediumship. It will be understood that I cannot (at present) give the name of the writer or even the names of the cities where the circles were held, as the letter is a private one; but the fact itself is worthy of mention in conjunction with my article re those same machines.

NOTED SPIRITUAL HEALER.

AMUSING EARLY EXPERIENCES.

In the course of a very interesting talk to members of the London Spiritualist Alliance on a recent date, Mr. Charles Simpson, whose healing powers have brought him into considerable prominence, and who is controlled in his work by a medical guide known as "Dr. Lascelles," said that as a young man in New Zealand his attention was attracted to the subject of psychic phenomena by one of Sir Oliver Lodge's books. Somewhat sceptically he agreed to join a little group of friends who had arranged to sit regularly with a view to obtaining some kind of manifestation. The only result was that Mr. Simpson found himself sleepy, and dozed heavily during these sittings, a breach of good manners which distressed his wife.

On one occasion incoherent noises came from the mouth of the sleeping man; then came periods of control by some unknown influence. These were frequently embarrassing and occasionally unpleasant. During a meal, or at some equally inappropriate moment, he would find that he had "dozed off" and that some strange intelligence had spoken through his lips. It was an unpleasant experience, said Mr. Simpson, and sometimes the results were disagreeable.

While travelling in a boat in Australia he was controlled by some uncultured entity with the result that Mr. Simpson was brought before the magistrates charged with using insulting language! In a church in Melbourne another control "came through" and began to argue volubly with the parson. In consequence of this Mr. Simpson was summarily ejected!

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These haphazard, and disconcerting, periods stopped suddenly; and then Mrs. Simpson was taken gravely ill, to the great grief of her husband, who was advised by the doctor at the nursing home not to visit the patient. "Try to remember your wife as you last saw her, and do not go in," said the medical man to the unhappy husband. He, however, insisted on seeing his wife on her bed of sickness. It was a terrible experience. Mrs. Simpson was in a state of delirium and in great pain. It was clear that the end was at hand.

"I had never prayed before, but I prayed then that my wife might be comforted—that if she could not be cured, at least her pain might be assuaged." said the lecturer in moving tones. The next thing Mr. Simpson remembered was that he awoke as though from a dream to find the doctor and two nurses staring curiously at him. He had been speaking in a very strange manner, they said; he had claimed to be a doctor and had spoken at great length on medical matters, of which normally he has but the slightest knowledge.

This was the first occasion on which "Dr. Lascelles" ever spoke through the mediumship of the young New Zealander, and the manifestation certainly impressed and startled the doctor and nurses. "Look at your wife!" they said in astonishment. The delirium had gone, and the patient was clearly free from pain. This was the beginning of a great work of healing which has now grown into the organisation known as the Guild of Spiritual Healing.

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Mr. Simpson gave details of a number of successful cases handled by the group. A lady from Kenya Colony arrived in London with her small son who was suffering from an obscure Asiatic

complaint. Specialists had given up all hope, and in desperation the unhappy mother consulted "Dr. Lascelles." Later the lady's husband arrived from Kenya Colony in a state of some dismay; he had heard from his wife that his son was being treated by a spirit doctor, and the news shocked him. The gentleman had a further shock when he found the boy running about actively, much improved in health. Soon after, at the conclusion of about fifteen treatments, the boy was cured. He was then taken back to the specialist who had pronounced the malady incurable, but this gentleman refused to re-open the matter—he had given his verdict and declined to examine the boy further.

The child's father, convinced that his son was now completely healed, made enquiries for the name of some high medical authority who could pronounce on the case. He found a doctor who specialised in this Asiatic complaint, and who, having examined the boy thoroughly, pronounced him healthy and sound in every organ, and at the special request of the parents wrote out a certificate to that effect.

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The new home of the Guild of Spiritual Healing, 29 Queen's Gate, South Kensington, London, S.W.7 was consecrated by the Rev. George Vale Owen on Friday, April 26th. After the consecration the premises were formally opened by Elizabeth Lady Mosley. A large number of visitors assembled, among them being many prominent workers in the psychic movement.



JEWES AND SPIRITUALISM.

PROPOSED SOCIETY IN LONDON.

More than one correspondent to our columns, says the "Jewish Chronicle," has, during the last week or two, urged the formation of a Jewish Society for the study of Spiritualism. The idea has been warmly challenged by other correspondents who suppose that Spiritualism is akin to witchcraft, and the enquiring of familiar spirits denounced and forbidden by the Torah. They therefore, quite rightly from their point of view, decry its encouragement among Jews. But we believe they are mistaken.

Spiritualism is a study of certain psychical phenomena that are said to exist, and which, it is alleged, manifest themselves in definite happenings. Thus it is scientific investigation from which many distinguished scientists have derived what they have no doubt are facts of Nature. Why Jews who feel an interest in this subject should not explore it, we fail to see. Nor should those who refuse to accept the conclusions to which Spiritualists have arrived, it seems to us, in reason, shut out categorically, as so many do, even the possibility of those conclusions being scientifically sound and proveable.

Belief in a life after physical death for the soul or spirit of man is Jewish belief, and it is the essential basis of Spiritualism which, however, is not a Creed, a Faith, or a Religion, but as we say, a scientific search which Jews can pursue without the least prejudice to their religious—or for that matter any of their other—obligations.

In this communion between the outer and inner worlds, you in the outer world are apt to think that we in ours know everything. You expect us to prophesy like fortune-tellers, and to keep you informed of what is passing on the other side of the globe. Sometimes we can; generally we cannot.—"Letters from a Living Dead Man."

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REMARKABLE NEW BOOK.

A TRAVELLER IN ASTRAL REALMS.

For some of us the study of the soul in the flesh—"incarnate man"—is more instructive than the study of the man discarnate. For one thing we have our material near at hand, and can study it more minutely, and the facts we collect can be checked by reference to that larger field which concerns itself mainly with what is known as the "spirit hypothesis"—the idea that the soul not only survives but affords evidence of its survival. To many persons this is, of course, much more than a mere hypothesis; it is a well-proven fact.

But not all of them have arrived at this conclusion by the pursuit of Spiritualism in the ordinary way. In some cases they have gathered their knowledge by experiments in the projection of the "astral body"—we adopt the phrase for convenience, and in a quite non-committal way. Something apparently is projected from the mortal form, travels through space, gathers information and returns to its "sleeping partner"—the physical form. It is our conviction that far more has been achieved along this line of experimentation than the world dreams of, and that only a very small proportion of the remarkable results attained have been put on public record.

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In this direction, however, things are advancing rapidly, if we may judge by a remarkable book, "The Projection of the Astral Body," which has just made its appearance. It is a large volume, but far from being of the dry-as-dust order—speculation, theory and "word-spinning"—it is an account of practical experience and observations at first hand carried on over a period of years by a young man of twenty-five, Mr. Sylvan Muldoon, who has produced the book in collaboration with Mr. Hereward Carrington.

In the Introduction Mr. Carrington relates the circumstances which brought him into touch with Mr. Muldoon, who had an astonishing story to tell of experiences in astral travelling in which he retained his consciousness to so clear a degree that he was able to verify what he saw and heard on his travels, and to carry on a series of experiments of a remarkably instructive kind.

The observations and discoveries he made, he set down in a methodical fashion, handing his notes to Mr. Carrington to be edited. The result was this volume, a considerable contribution to the study of that vehicle of human consciousness which is variously known as the "subtle body," the "etheric body," the "double" or (as in this instance) the "astral body." It is true that there is much difference of view as to what "body" it is that "travels" or even whether there is any "travelling" at all, but that question need not concern us here.

Mr. Muldoon, whose critical judgment and close observation are apparent throughout, was as a boy of twelve conscious of strange nocturnal experiences; he had the sensation of continually leaving his body and being more or less clearly conscious of the separation. He found himself the possessor of "two identical bodies." Close scrutiny and a comparison of experiences assured him that it was no question of merely dreaming, and moreover he discovered that he could project his astral body at will. It was to him an unique experience. He was at first unaware that anyone else had ever done this, and during his twelve years of experimentation he studied his experiences so closely that he claims to know "every emotion, every move, every last detail that takes place from clear consciousness in the physical, out, into the astral with that same unchanged consciousness and back into 'coincidence'" [i.e., the uniting of the two bodies in perfect adjustment].

This is a remarkable claim and one which if we are to accept Mr. Muldoon's account—and it rings true and is consistent with much we have learned—seems to be well justified.

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Although Mr. Muldoon has accumulated an immense amount in the way of observations and experiences in connection with the astral body and its possibilities, he tells us the book would not hold them all. Even so, he has set down much which to many psychic students will be new and startling. He has provided the raw material for fresh discoveries and conclusions. He has, in short, made an exploration of that "astral world" which we feel to be the vestibule of the spiritual world proper. Of that more exalted region he has little to say, although he gathered many suggestive hints and gleams of it. Throughout he is detached and matter-of-fact in his attitude—the psychic scientist, rather than the seer, the mystic, or even the Spiritualist.

There is a tinge of pessimism—natural perhaps in the case of a man who, as we observed with regret, writes from a sick bed. "Surely it is not death which is the curse: it is life! . . . I regret that death does not end all." The book closes with this impressive deliverance:

Had a book on immortality never been written, had a lecture on "survival" never been uttered, had I never witnessed a seance or visited a medium. . . . I should still believe implicitly that I am immortal—for I have experienced the projection of the astral body.—"Light."

[This book is obtainable at the office of "The Harbinger of Light." Price 22/6, postage 9d.]

The first thing we understand when we awake is, that there has not been any journey, or passing over and through vast spaces. We are just where we always have been—at home, alive for evermore. There is no separation from anyone we love or from any good that is ours.—"Christ in You."

STRIKING TEST MESSAGES.

RECEIVED BY A BRISBANE MERCHANT.

By EDMUND S. BAKER.

As Christ thought it worth while to satisfy doubting Thomas, I think these experiences were given to help those in doubt to-day. I make no comment, as they must speak for themselves.

One Thursday, during heavy fighting on the Somme, we received this message in our home circle: "My name is Harry Pain, I have just been knocked out on the Somme; tell Dad and Mum I am alright." He gave his address, West End, Brisbane. Two of the sitters knew him slightly.

A fortnight later this paragraph appeared in an evening paper: "The friends of Mr. and Mrs. Pain, Blank Street, West End, will hear with deep regret that yesterday the news arrived in Australia of the death of their son, Harry, some two weeks back on the Somme." I have altered the surname as I have not asked the consent of his parents.

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At the request of a prominent Brisbane merchant I arranged a sitting one Sunday evening, at which he was to be present.

On the previous Sunday I asked for help from the Other Side to quell his doubts. The reply was: "Mr. Blank cannot be present; an accident will keep him in Toowoomba."

Nobody left the house that day, nor did we have guests. Monday's "Courier" contained this paragraph: "Painful accident to Mr. Blank. When out shooting, Mr. Blank fell and broke his arm in two places. He is now an inmate of the Toowoomba Hospital."

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For over 30 years an old friend named Chandler never allowed more than a month to pass without a visit. Some years before his death we played a little joke. Expecting him that night we left an article cut from a paper upon Spiritualism on the table, in front of a chair left vacant for him. As expected, he pounced upon the paper, only to ridicule same till told I was the author. After reading same he seemed impressed, but trotted out all the well-known objections of the orthodox churchman.

A trivial joke like this was soon entirely forgotten, but the memory was revived in a rather dramatic way. He passed over a year or two later, and one Sunday night my wife and self tried to get a message five years after his death. As Mr. Chandler announced his presence, I said: "We are told to test the spirits and see if they be of God; can you tell me something entirely forgotten in our long friendship?"

The answer tapped out was: "Yes, do you remember Ted the night I came to your house and picked up a piece of paper off your table, with an article upon Spiritualism you had written?"

(Concluded.)



A FIANCEE PASSES.

A correspondent in the "Daily Express," London, tells of a friend whose sweetheart contracted pneumonia and died. The friend maintained that at the time of her death, about 2 a.m., he awoke drenched with perspiration to hear loud taps on his bedroom window. He went to the window of his room, which was on the second floor, and found nothing to account for the noise; next morning a telegram arrived giving the sad news of his fiancée's passing at the time the tapping was heard.

EVIDENCE OF SPIRIT RETURN.

Remarkable evidence of spirit return was given at the Temple of Light, Southwark Bridge Road, London, on a recent Sunday. A special memorial service was held in the morning for Ada Hollier Trench, aged 34 who passed away suddenly while in Brussels. During the service Mr. Harold Speer, the president, related several instances of proved spirit-return. The risen sister was well-known at the Temple of Light and also at Bournemouth Christian Spiritualists Church. Her father, mother, and brothers have all passed over, leaving only her sister Audrey, who was the only relative present at the services.

In the evening Miss Hollier attended, and the medium, Mr. L'Estrange picked her out and described her sister to her. He said: "She is showing me a long thin gold chain with a small gold heart-shaped locket, with a small stone in the centre, attached." Miss Hollier afterwards stated that while going through a quantity of papers belonging to her sister that afternoon, the locket and chain so accurately described fell out of an envelope.

Mrs. Stanley, another medium, also gave her a message and the names of her sister, mother and other relatives.

It was wonderful to note that, though the sister came into the Temple broken-hearted, she left a different being, owing to the remarkable proofs she had received of her sister's presence.



JOAN OF ARC.

This month we celebrate the 500th anniversary of the raising of the Siege of Orleans by Joan of Arc, and despite all the attempts to interpret the wonder of her life and activity in terms of abnormal psychology, ecstasy, and religious enthusiasm, it is still true that there is no rational explanation of her wonderful life but that which Spiritualism offers.

As a young girl in her teens, she heard voices calling upon her to lead the army against a foreign invader. One has but to imagine what would have happened in the last great war if a country girl had gone to General Foch and suggested that he should put the command of the armies in the field into her hands, to realise what a tremendous thing happened when she claimed command of the French armies. With a mind untrained in methods of warfare, she led a victorious campaign, and the military experts of to-day are asserting that her strategy could not be improved upon at the time.

In a word, here was the mind of a trained military leader, who knew all about warfare and strategy, expressing itself through the personality of an uneducated country girl. There is no explanation of the phenomenon but the supposition that her mind was but the instrument of a greater mind. It was because of her claim that she was spirit guided, and her refusal when under such guidance to be dictated to by the all-powerful church of her day, that that church, together with the enemies of France, brought about her martyrdom. She suffered in the sacred cause of mediumship, when mediumship was not understood.—"The Two Worlds."

What the Church has to Learn.—"The Church has a great deal to learn from scientists in regard to reverence for truth," said the Rev. T. Rhondda Williams, Chairman of the Congregational Union, in a speech reported in the "Daily Mail" of May 8th. "We have got to realise," he said, "that our traditional doctrines concerning Jesus, hammered out as they were in the early councils of the Church, cannot be made current coin in the intellectual world of to-day."

Cremation to the Fore.

FRANK PLEA FOR ITS ADOPTION.

By the REV. F. C. SPURR, formerly of Melbourne Baptist Church.

A DAY or two ago duty took me to one of the largest and finest cemeteries in England. It is rapidly filling up, and the authorities will soon have to face the question of obtaining further land. Scores of people were busily engaged in decorating the surfaces of graves in which they were interested. Over one grave a woman was sobbing her heart out. Beneath the sod lay the body of her child.

The director of this God's acre joined me, and we walked on together, when he said suddenly, "If these distressed people who come here in thousands could only exercise a little imagination, and picture the present state of the bodies over which they weep, they would never come. They think of the bodies as they were: we know what they are. . . The greatest boon for mourners would be the popularisation of cremation."

* * * * *

It set me thinking. Why should civilisation continue to extend its cemeteries; and, while professing belief in a future life, yet continue to reverence corruption?

The Indian mother, who pours milk upon the earth beneath which her infant is buried, sees the milk sucked up by the soil and departs—comforted by the thought that her child may have drunk it in that way. But the Englishman knows that the buried body is decaying and that if it were exhumed a year after its burial, he would be the first to fly from it. Yet our people continue to bury their dead, to decorate the grave with flowers, and if Christianity be true, to weep over those **who are not there.**

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Is there not a more excellent way? I believe there is, and cremation is that way. As one who has been converted to the idea, I offer my own testimony to the immense relief which came when I realised that a sweet little body which had lain in my arms and which death claimed, would never be subjected to the terrible action of putrefication, but would pass away in the clean embrace of fire. Fire is clean—it matched the cleanliness of that fair flesh whose earthly functions were for ever ended. It is no small satisfaction to a father to know that the body of his loved son has been saved from the degradation of a horrible decay.

* * * * *

Cremation is no new thing. It has been practised for ages by enlightened peoples. Yet in England there is either an enormous ignorance concerning it, or a bitter prejudice against it. There are only 16 crematoria in these islands, I believe.

There are only two serious objections that have been raised against it. One is social, the other theological. It is said that if cremation became general, crime might increase; certain persons would be tempted to get rid, by means of poison, of those who stood in their way, secure in the knowledge that all traces of their crime would be destroyed in the furnace. Is it necessary to reply to an odd objection such as this—Does anyone really believe that we have a large number of potential

poisoners who only require the assurance given by the crematorium in order to make them actual criminals?

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The theological objection is based upon the idea, still prevalent, that by a Divine miracle the human body, i.e., the flesh, will be raised again at the last day. But can any reasonable person entertain so preposterous a theory? To state the case is to refute it. Chemistry, common sense, and the Bible itself are utterly against it. Even if it could be done, who would wish that a body scarred with smallpox, or ravaged by cancer, or shrivelled by old age, should ever be raised again? It should rather be a consolation that such a body will never again be required.

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On the purely material side, our over-crowded cemeteries—which more than once have had to be emptied—demand a more economic method of disposing of the dead. On the hygienic side, something may still be said, although not so confidently as twenty years ago. On the religious side, it would help to destroy the pagan ideas which linger amongst us as to our dead. Men, having no grave to mislead them, would be better able to fix their minds upon the spiritual truth of things, and to view life and death in a truer perspective.

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Those who fear that the abandonment of the grave might involve the erasure from the heart of the one who has passed on, cannot surely know the immortal power and freshness of love. If a material symbol be needed, is not an urn better than a corrupting body hidden beneath a mound?

I know a crematorium in the furnace of which a beautiful body was reduced to ashes. The ashes were afterwards scattered over a rose bed. And at this moment, red and white roses bloom where the ashes fell. Could anything be more beautiful?

ACTION IN MELBOURNE.

CHIEF SECRETARY SYMPATHETIC.

Reasons why the Ministry of the State of Victoria should encourage the cremation of the dead were given to the Chief Secretary (Dr. Argyle) a few weeks ago by a deputation representing the Victorian Cremation Society. It was suggested that burials should be taxed in the interests of public health so that their cost might become prohibitive.

The president of the society (Mr. C. H. Lucas) declared that the burial of the dead was undoubtedly dangerous to public health. Most of the cemeteries in Melbourne were becoming seriously overcrowded and some of them were in a state of disrepair. Crematoriums should be established compulsorily in all new cemeteries. Cremation was a sanitary necessity, and the Government might tax burials to make the adoption of cremation more general.

Dr. W. A. Morrison said that cremation reduced a body to ashes, and whether those ashes were pre-

served in an urn or scattered they were absolutely harmless, but burial was always a source of danger to health.

Dr. Argyle said that he understood that the deputation wanted the Ministry to encourage cremation, not to make it compulsory. He would obtain a report on the subject from the Health Commission. The Ministry was preparing a Cemeteries Bill, and the question of establishing crematoriums would be considered seriously. The deputation should know that any form of compulsion, either directly or indirectly, would be unthinkable. Religious views had to be treated with respect. Personally he sympathised with the views of the deputation. He could see no difference between the slow chemical process of disintegration associated with burial and the rapid destruction of a body by fire.

THE MOVEMENT IN GREAT BRITAIN.

In Great Britain crematoria are established at Woking, Manchester, Glasgow, Liverpool, Birmingham, Hull, Bradford, Leeds, Sheffield, Leicester, Darlington, Pontypridd, and in London at Golders Green, Ilford, Norwood and Hendon.

The ashes of H.R.H. the late Duchess of Connaught, the Bishop of Truro, the Bishop of Lincoln, the Bishop of St. Edmundsbury and Ipswich, Bishop Boyd Carpenter, Bishop Neligan, Archdeacons Aglen, Tribe, Wilberforce and Watkins, Canons Barnett, Coward and Duckworth, the Dean of Norwich, Holman Hunt, Sir Henry Irving, Rt. Hon. Bonar Law, Lord Ypres, and many other distinguished persons were interred in church precincts after cremation.

Sir Edward Troup, K.C.B., K.C.V.O., late Permanent Under Secretary of State, in his recently published book on the work of the British Home Office, states (page 208): "More than 26,000 cremations have taken place, yet in no case has any question subsequently arisen as to the cause of death."

Passing Thoughts for August.

The fact that "The Lord's Prayer" has come down to us through nineteen hundred years, and is a petition to the Deity adopted by nearly half the human race, stamps its Author as something more than a mere man.

Unemployment is a curse to any individual or country, particularly when it results from political interference with those laws that govern supply and demand.

To develop spirituality we must supplement prayer and mediation with faith in God, hope for immortality, and love towards our fellow-men.

We wisely safeguard the purity of our food and water supply, while we foolishly permit our minds to be poisoned by licentious literature and prurient pictures.

Strikes and lockouts will continue to breed class hatred and hamper trade until both Capital and Labour recognise their responsibility for the loss and suffering that industrial strife causes the community.

No one who has not encountered the storm and darkness of adversity can fully appreciate the delight of basking in the sunshine of prosperity.

A bright future may succeed a dark past, providing the latter has been caused by sorrow or suffering, but not if its sombreness is the consequence of selfishness or sin.

Honesty will secure for us the favour of God, the esteem of man, and the respect of the devil.

R. C. N.

When you have lived longer in this world and outlived the enthusiastic and pleasing illusions of youth, you will find your love and pity for the race increase tenfold, your admiration and attachment to any particular party or opinion fall away altogether—J. H. Shorthouse.

A MIRACULOUS CURE.

HELPLESS INVALID SUDDENLY RECOVERS.

WORK OF A SPIRIT VISITOR.

Within 15 minutes of leaving his sick bed, Mr. Stanley John Saunderson, aged 20, of London-road, Arlesey, near Biggleswade, who had been a helpless invalid for five years, climbed a flight of stairs and, walking into his parents' bedroom, announced that he had been cured by 'a vision.'

Mr. Saunderson, who had suffered from valvular disease of the heart, described to his parents how a misty figure came to his bedside and bade him rise.

The whole country-side has been stirred by what everyone regards as a miracle, whatever their views about the vision which Mr. Saunderson believes came to his sick bed.

The villagers remembered him as a pale, thin youth, often seen in a bath-chair during the last five years. For the last 15 weeks he had been in bed, hardly able to move. Many visitors had said he would never get up again.

I saw him stride about the house and garden with quite a normal swing says a special correspondent of the "Daily Mail," London. He was anxious to convince me that he had never read anything about or given a thought to Spiritualism, and he described himself as being as puzzled about his recovery as anyone else.

He took me into the front room and said:

That bed in the corner was the one I used until this vision came to me just a week ago. I was put there because I could not be carried upstairs and downstairs.

Fifteen weeks ago I had a relapse. During those weeks my father sat beside my bed at night. I told my mother that I was a "goner."

Then, at 11 p.m. on April 15th, the miracle happened. I was lying awake when I saw a cloud of steam come through the front door, in the opposite corner to my bed. It was just as if a railway engine had discharged its steam through the woodwork of the door.

To my horror the cloud came towards me, becoming more and more like a human figure as it advanced. When it was beside the bed it was a dim figure, resembling a woman, whose head was so bent towards the floor that the face could not be seen.

I seized a walking-stick which I kept beside the bed so that I could knock on the wall for help in case of heart attack, and I shouted "Oh!"

But a hand was put on my shoulder very gently, and a very subdued voice, which was like that of a woman said: "Don't be alarmed. Get out of bed. You will be all right."

I groped for the matches and struck one. The vision disappeared as soon as there was light. I lit a candle, got out of bed, and put on my clothes.

I have walked five or six miles every day since, and I have run. I carry the baby about the house. The pain I had had daily for 15 years has never reappeared. I feel well for the first time in my life.

Mr. Saunderson's brother-in-law told me that in the few weeks before his recovery it looked as if he were slowly dying.

His father said: 'A week ago I had to tend him like an infant, and now he is anxious to get a real hard open-air job.'

What Sir Oliver Lodge Expects.—"Death is solemn, but so is birth. Entry into a new state of things always is so. The world of matter to which we enter at birth is wonderful enough, but it has too, its moments of frivolity, such as Derby sweepstakes, and so on. I see no reason to suppose that any existence in which we share shall seem to us entirely different in that respect. In so far as we remain ourselves we may expect other things to remain much the same too, and I do not expect to be much surprised when I get there. I think it will be equally real and equally substantial, freer and less hampered, but not greatly different."—Sir Oliver Lodge.

SPECIAL NOTICE TO RECORDERS!

We regret to state that recently several reports from Societies have arrived too late for insertion in the current issue, and must therefore earnestly ask all Recorders to make certain that reports reach us before the 15th of the month, otherwise our printers state they cannot guarantee insertions as it is necessary for them to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

All Reports received at time of going to press are included in this issue.

REPORTS OF SOCIETIES.**VICTORIA.****MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

Unfortunately a change in the location of the Lyceum is to take place. After 29 years of happy occupancy of the Odd-fellows' Hall, we have received official notice to quit. Owing to a decision of the Oddfellows' to remodel and alter their hall we are forced to find another home. Our officers have been looking around and have decided to hire the Irish National Forrester's Hall, and so we will commence our services there on 4th August. Friends please note this change of address. The Irish National Forrester's Hall is located at the corner of Exhibition and Latrobe Streets, City.

We wish to thank the following mediums for their services during the past month: Madame Orion, Mesdames Peach, Martin, Shrader, Bromley, Potter, Buckley, Thurston; Miss Bracken; also Messrs. Oliver-Jones, Midolo, Shaw, Aaron and McNeil for their services of magnetic healing.

Our lecturers have been Mr. Cherry, Mrs. Boden, Mr. Simpson, and Mr. Bush, all of whom have proved splendid exponents of our philosophy.

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

GERTRUDE GARDINER, Hon. Secretary.

MALVERN SPIRITUAL CHURCH.

Although much time and energy have been spent in preparation for our Anniversary, our usual high standard of service has been maintained. With the true spiritual assistance of Miss Gardiner, Miss Lambrick, Miss Ogden, Miss Vroland, Mrs. Woods, Dr. Payne Philpotts, Mr. Hayhurst, and Mr. Gill

On June 30th a very impressive service was held between the afternoon and evening services, when seven of our Lyceum children were dedicated to "Truth." The service was conducted by Mr. Midolo and Mr. Sherburn, President and Secretary respectively. On Sunday evening, July 7th, Mr. Gill, ably assisted by the children, dedicated the infant daughter of Mr. and Mrs. O. J. Betts.

The Committee desire to express their appreciation of services rendered, at our afternoon circles by the following mediums: Mesdames Potter, Woods, Ingram, Satterley, Kelly, Verner, R. Smith, Pollard, Murray; Misses Ogden and Starr; Mr. Hayhurst and Healers Mrs. Betts, Mrs. Hey, Mr. Beggs and Mr. Gairn.

ANNIVERSARY CELEBRATION.

The Anniversary Services, conducted at the Malvern City Hall, were an unbounded success.

The afternoon service was attended by upwards of 800 people, representing every Spiritualist Church in the city and suburbs. Mrs. Hanger gave a beautiful address expounding our spiritual philosophy in a very able manner, and Miss Codling in her usual brilliant manner advocated our much-neglected children's Lyceums. Mrs. Bell Jarvis greatly added to the spirituality of the service with a short bible reading and a true spiritual interpretation of same. Mr. F. Johnston, President of the Northcote Spiritual Church for All, whose invocation was very uplifting, greatly added to the very spiritual conditions existing. Over 50 message bearers and healers gave demonstrations of developed spiritual gifts.

At the close of the afternoon service an invitation was extended to all to partake of tea, which was very ably arranged by the ladies' committee under the supervision of Mrs. N. Betts, Vice-president. The ladies efforts were taxed to the utmost by the very large gathering who attended for tea, and all left the tables well satisfied, and returned to the Malvern Town Hall for the evening service, assisted by the Northcote Spiritual Church for All orchestra. That service was a wonderful demonstration of the progress our great philosophy is making.

In the presence of 700 people the true aim of Spiritualism was expressed by Mr. Wm. Midolo, President; Mr. J. Moorey, of the Spiritual Research School; Mr. F. Johnston, President of Northcote Church for All; Mr. L. Plum, Secretary of Prahlan Church; Miss Gertude Gardiner, of Melbourne Progressive Lyceum; Mrs. K. Alexander, acting President of the Victorian Council of Spiritual Churches; and Mrs. Bell-Jarvis with a splendid spiritual interpretation of a short Bible reading of St. Paul's message to the Corinthians on spiritual gifts.

All gave wonderful assistance which was much appreciated by the Hon. Member for Oakleigh, Mr. S. Reid, and the Hon. Member for Boorondarra, Mr. R. Linton, who expressed much appreciation at their first visit to a service conducted on true Spiritualistic lines. An urgent wire from Sir Wm. McPherson, Premier, expressing deep regret at his inability to attend, was read by the President, Mr. Midolo. Mr. E. Gill's invocations was an inspired effort, and the items rendered by Mrs. F. Johnston, Madame Moreh, Miss Brentnall and Mr. Clough were much appreciated by all.

The secretary closed a great day for Spiritualism at Malvern with a brief report of the history of the movement in Malvern and expressed regret that the Founder of the Malvern Spiritual Church, Mrs. Allen, owing to disability, was not present. We, the officers and committee take this opportunity to express our admiration and appreciation of the wonderful expression of goodwill by those who so ably assisted in our grand eighth anniversary.

We wish similar success to all sister churches, and the speedy return to perfect health of the Editor of "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

THE CHURCH FOR ALL, NORTHCOTE.

During the month we have shown continued progress—attendances have been well maintained.

The addresses have been full of interest and were greatly appreciated—Miss Lambrick, Mrs. Hogg, Mr. Sutcliffe and Rev. C. E. Abbot, have lectured. Our thanks are due to these lecturers for the great help they have been to us. Our visiting medium this month was Mrs. Marsden who gave some convincing demonstrations.

The usual social and dance was held on Saturday, 13th July, and was a great success, everybody enjoying themselves. Our next social will be held on Saturday, August 10th.

The Church orchestra is proving quite a feature at our services. Last Sunday they played prior to the service "The Merchant of Venice," and were rewarded with a very hearty round of applause. The orchestra has increased to 90 members—45 players and 45 undergoing tuition as beginners.

We know that our Editor is returning to health and strength and may he continue to do so.

E. WALLER, Secretary.

SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

All services, meetings and socials have been well attended.

We are very pleased to report that the injury sustained by our Speaker, Mr. Moorey, to his foot, is now mending nicely.

We extend our grateful thanks to all friends and workers for their kind assistance in every way. Mr. Little, Mrs. Hogg, Mrs. Haworth, Mrs. Marshall and Mrs. Woods rendered valuable assistance whilst Mr. Moorey was hors de combat.

Greetings to all and our Editor.

WM. GREENWOOD, Recorder.

S. O. L. CHURCH, MELBOURNE.

We have just passed through a very successful month. We engaged the Anzac Memorial Hall, Collins Street, City, for two Sunday evenings in order to welcome back to Melbourne our Leader and Founder (Mrs S. F. Hanger) who has come over from Sydney to teach and train students in the higher knowledge of spirituality—to carry on the real S.O.L. Church as the church guide is determined it shall be carried on.

At the welcome home to Mrs. Hanger we were favored by having representatives from the various sister churches, each one speaking a word of welcome to our leader. There were also musical and elocutionary items from some of Melbourne's leading artists; and the address given by Mrs. Hanger was a very fine deliverance.

We have been very fortunate in securing a hall in Latham House, 234 Swanston Street, City, as our new home. It is a dainty and comfortable hall with upholstered chairs and everything that can be desired, including a radiator for the comfort of our followers.

Our services are splendidly attended, both by old faces and many new ones, and for this success we have to thank each worker for the way they have thrown their whole weight in and helped to their uttermost. Special thanks are offered Mr. Stan Brooks for the effort he has put forth in procuring such talented artists each Sunday evening, which has greatly assisted us. Also our Mediums: Mesdames Pollard, Smith, Sewart, Stokes, Maes, Broad, Marshall and Miss Major. The Healers have also done their part in giving relief to any who are suffering.

Best wishes to "The Harbinger of Light" and a special thought of love to the Editor for his speedy return to health.

P. J. STOKES, Hon. Secretary.

MOONEE PONDS SPIRITUAL CHURCH.

We are pleased to report continued advancement of the above church under the leadership of Mr. Hayden, with the assistance of Mrs. MacDonald.

On June 16th Mrs. MacDonald gave a trance address, the subject being: "The Arm of the Lord is not Shortened that It Cannot Reach," which was well received. Mr. Hayden has started a series of lectures on the spiritual explanation of the Book of Revelations. The whole series will be well worth attending, judging by the first two or three.

On July 14th we had the pleasure of having Mr. and Mrs. Smith on our platform, Mr. Smith giving an address on "Understanding" which was very instructing. We sincerely hope to have them again soon.

Our annual meeting took place last month and a new set of rules has been drawn up, by the enforcement of which we hope that our church will flourish better than ever.

With best wishes to the Editor of "The Harbinger of Light" and all kindred Societies.

WM. BRIERLY, Secretary.

NEW SOUTH WALES.**S. O. L. CHURCH, NORTH SYDNEY.**

It is very pleasing to be able to report that, in the absence of our leader (Mrs. Hanger) attendances at classes and services have been well maintained.

We have been fortunate in securing the assistance of some very intellectual speakers for our Sunday evening services and we tender these friends our sincere thanks.

Our Lodge meeting on the 22nd June was a great success, a very impressive ceremony, namely, the installation of officers,

performed by Mr. Jaeger. Mr. Temple was installed as Master and Messrs. Hunter, Shaw, Marshall and N. Baxter, and Messdames Temple, Atherton and Miss E. Wright were installed as officers, a very enjoyable and instructive evening being spent.

A Demonstration was held on July 6th at which we were ably assisted by Mesdames Arthur, Wiltshire, Redfern, Healy and Griffiths.

On Sunday, 7th July, we held our second communion service. Mrs. Temple, assisted by Messrs Marshall and Temple conducted the service. Conditions of peace, harmony and love prevailed and the ceremony, together with an inspiring address, was one long to be remembered.

We take the opportunity of thanking all assisting speakers and mediums and extend hearty greetings to sister churches and also to the Editor of "The Harbinger of Light."

F. MURIEL TEMPLE, Recorder.

HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

The Sunday services continue to attract large attendances. Our leader, Mrs. Eleanor Morrell, conducts the Lyceum, followed by the Healing Circle in the afternoon, where much good is done.

Instructive and helpful addresses have been delivered in the evenings on the Philosophy of Spiritualism. Mrs. Bailey-Brownie occupied the platform on June 23rd, when her inspired words and excellent flower readings were much appreciated.

A very successful and humorous "Mock Wedding," organised by Miss Raffey, drew a crowd of friends to the Social on the 15th. The financial result was a great aid to the Church funds.

Every good wish sent by all to the Editor of "The Harbinger of Light" for fully restored health and prosperity.

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

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

The guest at last month's "At Home," was Prof. W. J. Morant, late of "Burnside," Indian Reservation, Los Angeles. There was a large gathering to welcome him. Mrs. Rose-Weeks gave the opening address, followed by Mr. McLeod-Craig, and Mr. Calman. We had some very good artists, and altogether we had an enjoyable afternoon.

The many friends of Mrs. M. Grant, assistant secretary, will be pleased to hear that we have received one or two letters from her. She took with her a large number of "Harbinger's" and Spiritual Guides, she has been doing missionary work on the boat going to England.

The speakers for the month were Messrs. Cohen, McLeod-Craig, Harris, Carter and W. J. Morant; Mesdames Rose-Weeks, Wiltshire, Redfern, Hopkins and Ellis.

W. BROWN, Recorder.

THE CHURCH FOR ALL, SYDNEY.

The Church for All is pleased to report progress in the last month. The healing circle is doing excellent work.

We have been fortunate in having with us to lecture at the evening services, Mrs. Benson, Mrs. Arthur and Mr. Wale, who has just returned from India. The demonstrations were ably carried out by Mrs. Hopkins and Mrs. Arthur.

On the social side of our work there has been two "At Homes" and one Social which were well attended. It was a pleasure to note that the youth of both sexes were taking an active interest in the church. We thank Mesdames Burt, Caunter, Stirling and Arthur for their hard work in organising same, also Mrs. Temple and Mrs. Griffiths for their musical items.

A friend, Mr. James, has presented the church with an oak pulpit.

The Unfoldment Class is making good progress.

We extend hearty greetings to sister Churches, and also to the Editor of "The Harbinger of Light."

MARY ARTHUR, Hon. Sec.

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

We are glad to report splendid attendances during the past month, under the leadership of Mrs. Hopkins, pending the absence of our President (Mrs. Hanger) in Melbourne. We desire to thank all our earnest workers, both speakers and demonstrators, for their loyal support.

Interesting and informative addresses have been delivered by Mrs. Hopkins, Mrs. Temple, Mr. McLeod-Craig, Mr. Colina, Mr. Calman and Mr. Skellicorn. Mr. McLeod-Craig continues to draw many interested listeners to his Saturday night psychology Club.

We would like to thank Miss Eva Wright for her untiring services at the piano.

Best wishes are extended to the Editor and all sister churches.

HELEN M. MARSHALL, Recorder.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Good progress has been made since our last report. Besides our Pastor, Rev. Lily Lingwood-Smith, Ps.D., our Sunday services have been conducted by the following speakers: Rev. Maisie Born, Sisters Gould and Chandler; Miss E. M. Archer, and Brother E. W. Lowe.

The Pastor's Tuesday evening class is doing a big work in convincing doubters and agnostics of the truth of Christian Spiritualism; it being a public class, strangers and enquirers attend later. It is pleasing to see them at our Sunday service.

Brothers V. Woods and P. Lowe have reopened the fortnightly dance social with good results.

The Busy Bees' monthly "At Home" with Miss E. M. Archer as guest, was a great success. Praise is due to the following sisters for the afternoon tea arrangement: Sisters Joy Le Fevre, Gladys Fritsch, Gertrude McKenzie and Bessie Lowe. In the evening a public circle was held by the Pastor on behalf of the Building Fund.

It has been decided to hold a "Back to the Order of Light" celebration on October the 12th and 13th to commemorate the 18th year of our work. Old members away are requested to send their address.

Wishing the "Harbinger" every success.

WM. LINGWOOD-SMITH, Hon. Sec.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

Members and friends are expectant about the new building, the Church Social Hall; tenders have been called and several received, all is going along well.

The Sunday afternoon meetings are well attended as usual. The addresses and demonstrations given by the several workers are of notably good quality, making those attending feel that it was good to have been there.

Mrs. Helsdon has commenced giving flower readings on certain Monday evenings, which have been most successful and helpful. Mrs. Overson and Mr. Mee are conducting occasional Wednesday evening meetings by giving addresses and clairvoyant messages.

The Social Evening held on Saturday the 15th of June, in the form of a Plain and Fancy Dress Ball, was a great success. The church was crowded.

Kind remembrance to all in the cause of truth.

A. G. GENTNER, Secretary.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)

This month has been one of settling into our usual routine of work with the newly-elected Executive.

The roll-book shows a steady increase in the number of members joining each month. Circles are well attended, our psychometry evenings on Fridays now being turned into a public Developing Circle.

Psychometry afternoons given by various stallholders regularly in their homes are bringing in promising amounts towards our Bazaar to be held in September, besides the ready sale of raffle tickets and 'bricks.'

A very pleasing and pretty ceremony was held during the month at the evening service, when the infant son (Robert Leonard) of Mr. and Mrs. Morell, two of our recent members, was dedicated to Truth. Our President, Mrs. C. M. Hill, performed the service, giving the spirit name of "Victory." Solos appropriate to the occasion were rendered by Mesdames F. Harris and Watson. The address was also given in keeping with the ceremony.

Speakers and mediums on the platform for the month, to whom our thanks and appreciation are due, are Sister Jean, Mesdames Batger, F. Harris, C. M. Hill, Hooper, Kirby, McDonough, J. M. Watson, P. Wilson; Messrs. Challis, McDonough, J. Roberts and Wood.

Our monthly "At Home" held on Saturday, 6th July, was very successful. Mrs. J. M. Watson gave a short address, followed by aural messages; pianoforte and vocal items were rendered by various artists.

Very deeply do we appreciate help sent towards our Library fund from North Queensland, with promise of further efforts later.

Any visitors to Perth may read "The Harbinger of Light" in our Public Library, where we now have one placed every month.

With fraternal wishes to all kindred churches.

IDA CHALLIS, Assistant Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The lectures during the month of June, by our speaker and psychic, Mr. R. Webb, Dipl. S.N.U., have been as follows:—"The Spirits in Prison," "Old and New Psychic Practices Contrasted," "Seers and Sages and their Uplifting Teachings," "Spiritualism's Appeal to the Workers," "What Our Principles Reveal," "Psychic Suggestion and Psychic Sleep," "The Parable of The Talents," "Three-fold Spiritualism," "What is the Evidential Value of Mediumship?"

A very happy and successful Social was held on the 15th, Miss Spinks was pianiste, Mr. Outhwaite senior, clarionettist, and his sons Percy and Cliff played the trombone and the cornet. Mr. S. Maclean gave an exquisite solo on the 'cello; Mr. Sweeney recited.

The Lyceum continues its work for the young, the sessions being fairly well attended.

The Tuesday class (members) is also well-attended, and much interesting mediumship is shown.

Greetings and good wishes to the Editor.

GEO. BODELL, Hon. Sec.

MATRIMONIAL.

CHRISTIAN single lady, at present in Queensland, desires to correspond with bachelor Spiritualist, 37 to 44, with view to matrimony. A good tradesman or farmer. "Sincere," c/o "Harbinger of Light" Office, 117 Collins Street, Melbourne.

Please pray!—Mrs. E. Mitchell, of Maryborough, Victoria, has been very ill, and wishes the prayers of Spiritualists for her recovery to normal health.

We are working all over the world in bands to establish true unity and brotherhood. We shall succeed if you will unite with us. Is it not worth while? True unity is not to separate heaven from earth, but to bring the kingdom of heaven on to earth. For this we labour and pray—watch and wait.—"Christ in You."

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