

# 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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## LEADING FEATURES :

SIR ARTHUR CONAN  
DOYLE :

The Passing of a Great  
Spiritualist.  
Sketch of His Public Career  
and Private Life.

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LONDON.

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# The Harbinger of Light.

Edited by W. Britton Harvey:

AUGUST 1st, 1930.

Author of "Science and the Soul."

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### CONTENTS :

The Editorial Chair . . . . .	869
Wayside Notes . . . . .	870
Sir Arthur Conan Doyle . . . . .	872
Lost Aviators . . . . .	877
My Judgment on Survival . . . . .	878
The Passing of Sir Arthur . . . . .	879
Spiritual Lessons . . . . .	881
Revelations of Great War . . . . .	883
The Nutshell Page . . . . .	885
Reports of Societies . . . . .	886
Book Advertisements . . . . .	888

## THE EDITORIAL CHAIR

### Spiritualism Without a Label !

The Bard of Avon asks: "What's in a name?" Not very much, perhaps, as a rule. But when the name happens to be "Spiritualism" it means a very great deal to very many people. To millions it stands for certain moral and spiritual truths of priceless value—to other millions it represents something to be shunned and tabooed as the work of the Devil. It is largely a matter of one's knowledge of the subject, and very often of ingrained prejudice and fear. So far as we are concerned, it is not so much the name as the teachings the name stands for that is the primary consideration. Literary "labels" are not of much value in themselves, but they may be attached to a system of spiritual or ethical teachings of deep significance and permanent influence upon the lives of men. Such, of course, is the case with Spiritualism.

\* \* \* \* \*

When, therefore, we find the Bishop of London preaching Spiritualism from the pulpit, and in the next breath declaring "they did not want mediums or Spiritualism, because the Christian faith gave them all they wanted in 'I believe in the Communion of Saints,'" we naturally feel gratified at the former attitude, and not in the least perturbed at the latter. The "name" is of quite secondary consequence, and if Dr. Winnington Ingram will continue to give out the teachings of Spiritualism we shall not cross words with him over the use of a phrase. In fact, it would be difficult to feel "cross" with him in any circumstances. He is such a sincere and lovable man, and so overflowing with "the milk of human kindness," that he commands the affection and respect of "all sorts and conditions of men."

Speaking at Bristol on the occasion of the unveiling of a war memorial, His Grace said:

There were five things they were absolutely certain of in regard to their dear ones who had gone before: They were alive: they were the same, they were growing. They would meet them again, and there would be no more parting, and their dear ones were all about them. He added: "Those five Christian truths, were they not satisfying? Did they not calm and soothe their troubled spirits with regard to those who had gone?"

Every reader of this journal will at once recognise that in this language we have the unadulterated teachings of Spiritualism on the points raised. But how does this much-loved Bishop know that he is quoting facts? He, apparently, ignores the proofs offered by Spiritualism, and yet he speaks as emphatically as the most convinced Spiritualist. He has certainly "got there" by some process or other. It is not within our knowledge that he can substantiate all of these assertions on the authority of the Bible. Even if he could, it could hardly be called proof. And the only other source is the evidence afforded by Psychological Research or the revelations of Spiritualism.

\* \* \* \* \*

The Bishop knows much of both of these subjects. He has not been in close association with Sir Oliver Lodge and other eminent investigators without being impressed by their experiences. And we should not be surprised to hear that he has done a little investigating himself. Still, he does not require mediums, nor Spiritualism, to establish his faith. Mere faith in the Communion of Saints is sufficient for him. All we need add is that he is very fortunate in possessing such an absolute sense of certainty on grounds which afford a very slender footing for the vast majority of mankind. Minds cast in the mould of Thomas, the doubter, require much more than this. And yet this disciple was not upbraided by his Master for his scepticism. On the other hand, he was readily offered the evidence he needed, with the result that he no longer remained an unbeliever.

\* \* \* \* \*

And why should not the doubter of to-day seek similar evidence? That he needs it is beyond all question. The prevailing materialism of the age—both in the Church and out of it—clearly demonstrates that fact. And if this evidence can only be obtained through certain channels, called mediums, why should the Bishop of London discourage resort to these avenues of information? He replies: "Because the Christian faith gave them all they wanted in, 'I believe in the Communion of Saints.'" But does it? "The Communion of Saints," says the Rev. Charles Tweedale, F.R.A.S., Vicar of Weston, Yorkshire, and author of the voluminous and well-known work, "Man's Survival After Death," "is at present a dead letter in the modern Churches, although the Episcopal Churches profess their belief in it every time the Creed is recited." This is frank and fearless criticism, and is directly opposed to the contention of Dr. Ingram. It is, moreover, boldly endorsed by very many other members of the clergy, and would doubtless be accepted by a vast proportion of the laity of the particular denomina-

tion to which the Bishop of London belongs. The fact, in short, is so patent that it is quite unnecessary to discuss it.

\* \* \* \* \*

The Communion of Saints ceased to have any real, or literal, meaning during the war to tens of thousands who had previously expressed their belief in the doctrine with each recurring Sunday. Immediately the test—the loss of a cherished boy—was applied, however, mere **belief** failed to satisfy the longing for “a touch of the vanished hand and the sound of the voice that was still.” It was so much “chaff, well meant for grain.” Something more approximating to **actuality** was demanded by the anguished soul, hence the resort to Spiritualism for which the Bishop has no use, but which has brought untold comfort to thousands of members of his own Church and made the doctrine of the Communion of Saints a great and sacred reality. For this reason the Rev. Tweedale holds that there should be a well-developed, spiritually-minded psychic in every Church. And why not? Precedent for a modern departure of this character is certainly to be found in the annals of the Early Christian Church. The authority of Tertullian, the earliest Latin Father of the Church, is sufficient to establish that fact. He says:

We have a right to expect prophecies and the continuance of spiritual gifts, and we are permitted to enjoy the gifts of a prophetess. There is a Sister among us who possesses the faculty of revelation. Commonly, during the religious services, she falls into a trance, holding then communion with angels, hearing divine mysteries explained, reading the hearts of some persons, and ministering to such as require it.

\* \* \* \* \*

These details exactly correspond with what takes place in the presence of mediums at the present time, and if this practice was countenanced by the Church in the early years of the Christian era, what warrant have the leaders of the Church for denouncing it in this twentieth century? The criticism of the Bishop of London is clearly a reflection on the conduct of the early Christians, who certainly made use of mediums at the services, and who were undoubtedly Spiritualists, although they did not bear the name. However, we will not twit Dr. Ingram with inconsistency, or anything else of an objectionable character, so long as he continues to preach Spiritualism in relation to the nature of death and the conditions prevailing in the After Life. That is all we ask, and that is precisely what the Church will find it increasingly necessary to proclaim if it is to regain some semblance of a hold upon the minds of the people.

## WAYSIDE NOTES

### Who will take his place?

This question must have occurred to the minds of many of our readers on learning of the passing of Sir Arthur Conan Doyle. He was so unique in so many respects that it is difficult to conceive that another leader will soon arise to take his place. It is often said that the occasion brings the man, that man's extremity is God's opportunity and so on. It may be so. But time—considerable time—must necessarily elapse before we shall be able to say that his successor has been found.

Sir Arthur had a personality all his own. He was essentially one of Nature's gentlemen. He was as natural as he was spiritual. He was as

brave as a North American Indian Chief. He was as docile as a kitten in the presence of children. He was courtesy personified. He had a heart that was almost too big for its setting—“like a living coal his heart was.” His love of mankind was as boundless as the seas. His generosity knew no limit. The sense of justice burned within him. His sense of duty was a passion. He held aloft the torch of Truth that all might see. He was as selfless as selfless could be. He befriended the poor and cheered the downhearted. He was affability itself, and one, moreover, who revelled in every form of legitimate sport. In short, he was every inch a man and admittedly enjoyed life to the full.

Well, then, may we ask: “Who will take his place?” The question will certainly be answered as time goes on. God does not leave the world without adequate witnesses. But for the time being, Spiritualism has sustained a reeling blow. Personally, we feel that a “something” has gone out of our life. You cannot correspond for years with such a man as this without being conscious of an aching void when he departs. But—there remains the spiritual intercourse, and we believe that presently we shall be able to realise that he is nearer to us than ever before. Therefore, we do not say: “Good-bye,” but “Au revoir—we shall meet again.” Meanwhile he reaps the fruits of a singularly good and graceful life.

### The Clergy and Evil Spirits.

We have frequently received letters from readers of this journal to the effect that although certain clergymen, whom they have consulted, agree that it is possible for communications to be received from the world of spiritual life, all such messages emanate from evil spirits and have nothing whatever to do with our friends in the Beyond. It does not appear to occur to these representatives of the Church that if this argument is to be applied to present-day intercourse it must also be applied to the manifestations of two thousand years ago, as set forth in the Scriptures.

As the Rev. Charles L. Tweedale puts it in “Man's Survival After Death”: “Because Christ met an evil spirit in the wilderness, were, therefore, all his other spirit visitants evil, and was he doing wrong in seeking any communication with the spirit world? And was it an evil spirit that conversed with Saul? And was it an emissary of the Devil that spoke to John and represented himself as being one of the old-time prophets? If not, why not? How is one to differentiate between the ancient and the modern? The two obviously stand or fall together.

But, independent of all Scriptural testimony, we know, on the authority of scientists and millions of other witnesses that the return of the departed is an indisputable fact and that, as Sir Oliver Lodge points out, if the conditions are provided, they can converse with us, as spiritual intelligences conversed with mortals in olden time. The facts are now becoming common knowledge, and are being shared by “all sorts and conditions of men”—the majority of the clergy excepted!

### Ask these Questions.

To further discuss the question of consulting the clergy, and accepting their dictum as final, concerning the possibility of communicating with departed friends, it will generally be found that these gentlemen have had no **personal experience** in the matter. They are, therefore, not entitled to be accepted as reliable authorities, either one way or the other.

Very few people have been really convinced on the point at issue without considerable first-hand evidence. This appears to us to be absolutely essential. It certainly was so in our own case.

We would, therefore, advise all those who resort to their minister for information on the transcendent subject under discussion to ascertain the extent of his knowledge, and consequently his authority for the attitude he assumes. Let them ask him these questions:—

1.—Are you familiar with the experiences and declarations of Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Dr. Alfred Russel Wallace, Sir Arthur Conan Doyle, Professor Zollner, Professor Lombroso, Professor Richet, Professor Hyslop, Bishop Welldon, Archdeacon Wilberforce, Rev. Dr. Dearmer, Rev. Dr. F. Holmes-Duddon, Rev. Dr. Norman Maclean, Archdeacon Colley, Rev. R. Fielding-Ould, M.A., Rev. Arthur Chambers, Rev. Chas. L. Tweedale, F.R.A.S., and a multitude of other authoritative investigators?

2.—Have you ever sat with a well-developed medium, or in any other way personally investigated what are known as psychic, or Spiritualistic phenomena?

If the replies to these questions are in the negative—and they certainly will be in nine cases out of ten—it may very safely be assumed that the clergyman does not possess the necessary qualifications for expressing any definite opinion on the subject. If this procedure was generally followed by mourners who are longing for “the touch of a vanished hand and the sound of a voice that is still,” the clergy might be stimulated into inquiring for themselves, and their spiritual illumination become correspondingly increased. At present the majority of them are “blind leaders of the blind,” and it is just about time they began to open their eyes!

### Clergymen who offer real Comfort.

There is a small minority among the clergy who have closely studied the problems of the nature of death, the conditions prevailing in the life beyond, the possibility of metaphorically grasping the hand of loved ones “long lost to sight, to memory dear,” and of talking with them as friend greets friend in the street. And in certain instances they do not hesitate to publicly express their convictions.

Among these is the Rev. Chas. L. Tweedale, Vicar of Weston, Yorkshire, England. He is, perhaps, the most outspoken of the lot. He has no fear of Bishops or anybody else, and appears to be so well entrenched in his “living” that no attempt is made to interfere with his position.

Such men as he can, and do, offer very real consolation to the bereaved, removing the well-nigh unbearable burden of grief and inspiring them with renewed hope and cheer. He spoke in Manchester a short while ago, and in the course of a vigorous and very impressive address said:

Thousands of bereaved people have come to my vicarage in the last ten years. I have had people with titles, and many who were comparatively unknown, all come with the same story—all wanting help. I think that I have been able to give them the proof which they wanted, and healed their aching hearts. I have had many come back to me with their sorrow gone and their hearts joyful with the knowledge that death does not end human life.

In narrating one of these experiences in detail he proceeded:

A lady came to me broken hearted through the loss of her son. She had been to her vicar, Canon So-and-so, and the Canon said, “You cannot ever see him. You will have to wait till the Resurrection on the last day.” In despair she exclaimed, “In God’s name, when will that be?” and he had to confess that he did not know.

She came to me. “Can you do anything at all for me?” I sent her to a clairvoyant, and then to Mr.

Hope, the psychic photographer, of Crewe. A few weeks afterwards she returned to my home, bringing with her a photograph of her son, recognised by herself, recognised by his fiancée, recognised by his father, and recognised by all who had known him. It was indisputable evidence that her son had survived death’s trial.

She took it to her Vicar, who said he could not recognise it. He could see nothing which bore resemblance to the dead boy, although all those who had known him most intimately accepted it as absolute proof. My friends, there comes into my mind that old proverb which is as true now as ever, “There are none so blind as those who will not see!”

The Church, however, cannot remain blind much longer. The leaven is working, and we have reason to believe that the time is fast approaching when the ecclesiastical mind will receive such a rude awakening that action will become imperative.

If there is anyone who ought to know these things it is the parson and the minister, and if they do not, they do not know the first great principle of their belief. They won’t face the evidence, but they will have to face it, or be left stranded. I hope that this will not have to be, and that they will assimilate these facts, and so help forward the advance of humanity.

That was the parting shot of the lecturer. It reminds us of the emphatic language used by the Rev. Dr. Dearmer—one of the most intellectual ornaments of the Anglican Church of to-day—when he declared: “This is **our** business,” alluding to the work of the Spiritualists and those engaged in Psychological Research, “and the Church will have to do it.”

### The Houdini Message Again.

A lot of fuss has been made in the United States about the message which Mrs. Houdini is alleged to have received from her husband in the spirit world, and which she is said to have accepted as corresponding with the secret “test” message arranged between them, and after recanted. The anti-Spiritualist Press of America gave prominence to this alleged recantation, and the denial was also freely broadcast by radio. In her denial Mrs. Houdini stated that no such message had been received, that the silence was impenetrable and that there was only a void.

The latest development in the matter is the publication, at the instance of Mr. Joseph Whitwell, President of the National Spiritualist Association, U.S.A., of the following statement purported to have been signed by Mrs. Houdini and witnessed by “three reputable and well-known residents of New York”:

New York City,  
January 9th, 1929.

Regardless of any statements made to the contrary, I wish to declare that the message, in its entirety, and in the agreed upon sequence, given to me by Arthur Ford, is the correct message pre-arranged between Mr. Houdini and myself.

BEATRICE HOUDINI.

Witnessed: Harry R. Zunder,  
Minnie Chester,  
John W. Stafford.

This declaration is in agreement with the confession made in a letter written by Mrs. Houdini to Mr. Will Goldston, President of the Society of Magicians, London, and which is quoted by him in his recently-issued book: “Sensational Tales of Mystery Men.” In this letter Mrs. Houdini states:

I have gotten the message that I have been waiting for from my beloved—how, if not by spiritual aid, I do not know.

Correspondents who have written to us, asking if the point in dispute has been cleared up, are now left to draw their own conclusions. There is no further information available at present, and we do not anticipate hearing anything more about this extraordinary tangle.

# SIR ARTHUR CONAN DOYLE.

GREAT LEADER OF SPIRITUALISM GOES HOME.

HIS PUBLIC WORK AND PRIVATE LIFE.

By THE EDITOR.

COUNTLESS friends, in addition to those associated with the cause of Spiritualism, experienced a sense of personal sorrow when they heard

M.D., L.L.D.—which took place at his country home at Crowborough, Sussex, in the presence of his wife and family, on Monday, July 7th. Although



of the passing to the Better Land of one of the most outstanding and picturesque figures in the public life of Great Britain—Sir Arthur Conan Doyle,

he had attained the advanced age of 71 years, he literally died in harness—a doughty fighter to the last for justice and truth, and more particularly for

those great spiritual principles and facts in which he so firmly believed and of which he was such an able and fearless champion.

So much has appeared in the Press concerning his varied career—his eminence as a brilliant litterateur, his connection with the medical profession, his world-wide travels, his enthusiasm in all legitimate forms of sport, his instinctive sense of justice, his many domestic virtues and the universally-recognised charm of his unique personality—that we propose to confine ourselves mainly to his gallant activities in connection with the ever-spreading movement for which this journal stands.

\* \* \* \* \*

For many years prior to the Great War—which awakened such thrilling interest in the subject of human survival and the possibility of inter-communication between this world and the next—Sir Arthur had been a thoughtful student of Spiritualism and Psychical Research, and was actually on the point of delivering a public address on the theme in London when a telegram was handed to him announcing the death of his son, Kingsley, by the first marriage, who had “joined the colors” and paid the supreme sacrifice. Despite the blow, however, he proceeded with the lecture. The loss naturally stimulated him to more intense inquiry, and for the past fifteen years, at least, he devoted the major portion of his time to psychic investigation and the proclamation of the fact that the so-called “dead” return.

He had discovered this heartening truth in his own personal experience, in opening up communication with the departed boy and other relatives, and as soon as the proof of survival had become overwhelming—a conviction in which Lady Conan Doyle shared—he found it quite impossible to keep this grief-assuaging and soul-uplifting news to himself. It was to him the greatest discovery of the ages, and both he and his faithful wife forthwith consecrated their lives to a world-wide promulgation of this “new revelation.”

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“We must get this message across,” they declared. Everyone must know that “there is no death” and that the visible and invisible are one. Consequently, Sir Arthur metaphorically donned the armour of the White Knight of Spiritualism, and for a few years conducted a rousing campaign throughout the length and breadth of Great Britain. He attracted enormous audiences wherever he went and gave such a spurt to the cause he championed that it leapt ahead with the impetuous rush of a prairie fire.

He, further, utilised the Press for the dissemination of his views, and in various magazines articles appeared from his ever-flowing pen. He, in short, brought all the zeal and energy of a modern Crusader to the task and when, eventually, he felt he could be spared from the homeland for a season he commenced a series of travels which literally traversed the globe.

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He selected “the uttermost ends of the earth” as the location of his initial venture. His visit—accompanied by Lady Conan Doyle and their three children—to Australia and New Zealand in 1920-21 will never be forgotten by the Spiritualists of today. In every capital city he delivered fervent lectures, illustrated with an amazing collection of spirit photographs, and notwithstanding the unpopularity of the subject in these Southern lands he drew “crowded houses” on every hand. His expenses were necessarily enormous, but despite this

fact the tour was a marked financial achievement, and with characteristic generosity he left all the profits in this country in furtherance of the cause he had so magnificently espoused.

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On returning to England he resumed his activities on the platform and in the Press, and in 1922 went to the United States of America, where he “took the people by storm” and had the gratification of seeing his mission stamped with unqualified success—so much so, in fact, that in response to many pressing invitations he visited the country again in the following year, taking in Canada as well, and was everywhere greeted with the greatest enthusiasm. The echoes of these missions still reverberate in the United States, and there is no gain-saying the fact that Sir Arthur made as great an impression in the land of the “mighty dollar” as he had previously done elsewhere.

Referring to his Australasian tour and his two American visits, in “My Second American Adventure,” the author states: “In these three years we have travelled at least 50,000 miles, or twice the girdle of the globe, and I have addressed nearly a quarter-of-a-million of people.” This was certainly a record accomplishment! But his travels were by no means ended. There was, however, a hiatus.

In the succeeding five years he continued to engage in his self-imposed task of scattering the spiritual seed broadcast in all part of Great Britain—never tiring, never flagging, but always a twentieth-century St. Paul in his zealous advocacy of the cause—and in the winter of 1928-29 he resumed his rambles abroad by going to South Africa. He toured the country far and wide and stirred up the utmost enthusiasm. It was indeed a red-letter time for the Spiritualists in this portion of His Majesty’s dominions, and will be long-remembered for the interest the visit evoked.

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On once more returning to his native heath he continued his work with voice and pen, and later in the year carried his exalted mission to Scandinavia. This involved very strenuous labor and, although strikingly successful, he over-taxed his strength and his great loving heart began to cause trouble. Shortly afterwards he found it necessary to abandon platform work and restrict his propaganda efforts to contributions to the Press. His condition, however, eventually became so disconcerting that he was ordered complete rest, and for a while the symptoms were so alarming that prayers were offered for his recovery in various parts of the world.

As the months went by, his strength ebbed and flowed, and in a characteristic letter addressed to us at this time he wrote: “Harvey, we are like a pair of scales—as you go up I go down, but I am so glad you are up!” He, however, continued to rally at intervals, and in his last letter, dated June 2nd, he stated: “My health slowly, but steadily, improves, with an occasional slight relapse.”

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On the whole, however, he seemed to have been hopeful that he would, at least, partially recover, and even commenced a new hobby—that of learning to paint in oils. He evidently became quite interested in the pastime, and we are informed by a cable appearing in the Australian Press that Mr. Will Longstaff, the artist who painted “The Ghosts of Menin Gate” and other pictures, possesses two of the last letters written by Sir Arthur on the subject. In the first of these we read:

You will be amused to hear that I have begun oil painting. I sent for materials, and started without any teaching or knowledge, with no technique, and much audacity and imagination. The results would amuse you. I will bring some next time and ask you for a lesson. I cannot think how with a soft brush you do a hard thin line like a ship's rigging.

Three days before he passed away Sir Arthur visited Mr. Longstaff's studio, and the artist gave him his first painting lesson, at which he became very enthusiastic, and inspected Mr. Longstaff's almost completed problem picture. This is a vast canvas with psychic effects. Sir Arthur admired it, and then tapped his heart, remarking:—"It is there. I must go home." Next day, Mr. Longstaff received Sir Arthur's last letter, in which he said:—"It is a beautiful picture, and confirms my opinion that you have no living equal at the work of combining technique and imagination."

\* \* \* \* \*

We have thus far written mainly of the public life of our dear friend and leader, in so far as it pertained to the advocacy of Spiritualism and all that the term denotes. Mention, however, should also be made of his private investigations of the psychical. He was by no means a man to be satisfied with second-hand information. Like Thomas of old he required to see, to hear, and to handle things for himself. He, therefore, devoted many years to obtaining first-hand personal experiences, and it may safely be said that there is scarcely an outstanding medium of repute in any portion of the world he had visited that he had not interviewed—either mental or physical. He always sought those who could give the best and most convincing results, and there is no investigator living more entitled to the designation—"thorough." He generously commended the genuine and unsparingly denounced the fraudulent. He personally exposed several impostors and frequently exhorted the adherents of Spiritualism to exclude the unworthy from their ranks.

It was doubtless his vast experience as an investigator that enabled him to realise intuitively whether certain phenomena were real or simulated. He could arrive at conclusions whilst other men were thinking about them. He **knew**. This attitude may possibly give rise to a suspicion of credulity. But it is nothing of the kind. It is a matter of experience, and it was because Sir Arthur's investigations had been so scrupulously exacting, and had extended over such a wide range of phenomenal happenings, that he was able to pronounce judgment almost immediately.

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The development of the psychical side of Lady Doyle's nature greatly facilitated his work as an investigator. A room was specially set aside in the home for holding seances—a room that was held to be sacred and in which ideal conditions prevailed. It was, in fact, a Pentecostal chamber, and in that "upper room" were witnessed all the phenomena that characterised the assembly of the apostles when they met "with one accord"—in perfect harmony—as recorded in the Scriptures.

Distinguished visitors were often in attendance at these seances and were greatly impressed by the manifestations of spiritual power produced through the agency of the sympathetic and pure-minded titled medium. Some of the details have been published in "Pheneas Speaks," Pheneas being the principal guide, a noble and exalted spirit of Oriental origin whose talks were at once an inspiration and a delight.

"Pheneas Speaks" has been freely circulated in Australia and New Zealand, and among Sir

Arthur's other books devoted to Spiritualism and its allied themes may be mentioned *The New Revelation—The Vital Message—The Wanderings of a Spiritualist* (being a descriptive account of his Australasian tour)—*Our American Adventure—Our Second American Adventure—Our African Winter—The Land of Mist* (a Psychic novel)—*The Coming of the Fairies*—and *The History of Spiritualism*, the last-named consisting of two large, illustrated volumes, in which the author traverses all the salient facts from the birth of modern Spiritualism to the present day.

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He also wrote many booklets and pamphlets in furtherance of his propaganda efforts, and a few years ago established a Psychic Book Shop, Library and Museum in Westminster. The object of undertaking this risky enterprise was not personal gain—no such motive ever entered his mind. It was an attempt to get the literature of Spiritualism more prominently before the public and thus dispel some of the misconceptions and ignorance which he recognised were a serious hindrance to the progress of the movement. We understand that the venture has never paid its way, but it will still be carried on and continue to be an interesting psychic centre in the City of London.

Incidentally it may be added that a considerable parcel of "The Harbinger of Light" is despatched to the Book Shop every month. Sir Arthur had taken great interest in the journal since his visit to this country some ten years ago, and more than once expressed his opinion of its contents in language which, had it been less eulogistic, might have been reproduced in this narrative without offending the canon of good taste.

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The domestic life of the Doyles has often been the subject of pleasing comment. No family could possibly have been more united. They were metaphorically wrapped up in each other. The love tie existing between them, in fact, might almost be termed unique—as unique as was the father in his almost faultless character and his overwhelming love and sympathy for the whole human race. They could not stand the thought of either one or the other being separated from the rest for any length of time. Hence it was that whenever Sir Arthur went on his journeyings to distant lands Lady Doyle and the three children—Denis, Malcolm and Jean—invariably accompanied him. There were five in the family circle, but only one in their affectionate attachment towards each other—each for all and all for each.

\* \* \* \* \*

The singularly loyal and devoted wife was her husband's mainstay in every phase of his arduous labors, and in travelling with him from place to place, from country to country, she always appeared on the public platform as his moral support and prudent counsellor. In short, she may be said to have almost worshipped Sir Arthur, and a few years ago, with much hesitation, she disclosed this tendency in a letter—originally intended to be private—which was published, under pressure, in the columns of "The Christian Spiritualist" as follows:

Dear Mr. Potter.

. . . I want to thank you so much for your kind words about my husband in your paper of September 30th. It was no exaggeration. I would like to tell you a little of him—the **real man**—the man behind the scenes—as he is in his home and every-day life.

The outstanding features of my dear husband's character are the tremendous tenderness of his heart for all Humanity, and for every living thing; and the

deep humility of his beautiful soul. Not one grain of conceit or petty pride is there in his mind or soul. He is devoid of every kind of jealousy. No one gives praise more full-heartedly to any fellow-author or dramatist or Spiritualist leader than he does. He loves to see the success of others.

He is generous beyond words; giving, giving, giving, from one year's end to another, of his worldly goods, of his great mental gifts, of his time and strength. All that he has, all that he is, he gives out to others.

Never was there a better or more devoted son and brother; and then as a father, one of my sons said the other day to me—"Mummy, I think Daddy is the most wonderful father that ever lived. You know, he always understands everything so. I feel that he is really more of a real pal than any chap of my own age could ever be." That sums up his character as a father—"He always understands"; he remembers what he felt, as a boy, about things; and so that living understanding goes out to his children with his innate tenderness.

With all kindest wishes for the fine work you are doing, and hoping you are all well,  
Yours sincerely,

JEAN CONAN DOYLE.

It is said that no man is a hero to his valet. But he may be to his wife—in rare cases! And this is a conspicuous instance in point!

\* \* \* \* \*

We have been assured by cable that "there is no mourning in the home"—not in the ordinary sense, perhaps, but the physical presence of such a charming personality cannot be withdrawn without a sense of great loss—the creation of a void which no human heart can do other than feel acutely. We, therefore, extend our tenderest sympathy to Lady Conan Doyle and her grown-up family, and in the expression of this sentiment we include the entire body of Spiritualists in the Commonwealth of Aus-

FROM SIR ARTHUR CONAN DOYLE,

WINDLESHAM, CROWBOROUGH, SUSSEX.

My dear Harvey

We are like a pair of scales. As you go up I go down. But I am so glad you are up. I was alarmed about you. I am in bed for a month (Clot of blood in Coronary artery of heart). I break all rules & orders by writing this but I could not help sending a word of thanks through you to all the dear people who have been praying for me. God bless them. I am assured that pain & danger are over that after a long convalescence there is important work for me to do. Scandinavia following Africa was too much.

All love to my 'friends'

A. C. D.

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Facsimile of letter recently received from Sir Arthur Conan Doyle by the Editor of "The Harbinger of Light." The last word is somewhat indistinctly written. It is "friends."

Many a time I have seen him stop and pick up the poorest-looking tramps, and give them a lift in our car. On one occasion he passed an elderly, tired-looking tramp-woman sitting by the road-side. Well, he gave up a little jaunt he had planned in order to drive that poor tramp-woman to her destination—16 miles out of our way. I call him "the trace-horse"—always pulling other humans' loads up the hill of life.

Love is supposed to be blind; but to my mind it is just the reverse. In one's heart one creates a pedestal for one's life's beloved; and always one is critical for fear of the dear one in some way not proving worthy of the height one has placed one's soul's dear one upon.

So sweet—so unselfish—so innately kind and tender is my husband, that no pedestal of any creation could reach the height that he is worthy of. Surely the stars must have danced with joy when he was born to shed light and love and happiness into every life that he has ever come into contact with.

He knows I am sending the photo, but he has not seen this letter. Your kindly words about him touched a chord in my heart, which I had to allow to speak. Sometimes the heart seems not big enough to contain the love that fills it.

tralia and the Dominion of New Zealand.

It must, however, be a great solace to the bereaved widow to reflect that her two sons are following closely in their father's footsteps and emulating his enthusiasm in the promulgation of those spiritual beliefs which are such a source of comfort and cheer when the scythe of the universal Reaper enters a happy household.

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The elder son, Dennis, is no longer the little, reserved lad of the days when he came to Australia ten years ago. He is now in the early twenties and has developed into a good public speaker. He presides at public meetings held in London in the name of Spiritualism and gives promise, in this respect, of becoming a worthy successor of his illustrious father. Malcolm is equally interested in the subject, and is quite familiar with both the phenomena and philosophy which Spiritualism represents.

Each of these boys is also a fine stalwart fellow,

standing fully 6ft. in height and well-built in proportion, and both are as robust in mind as they are in physical strength. The daughter—"Billy," as she was familiarly called when accompanying her parents in this country—is now a fine young woman and, like her brothers, is saturated with the subject that has for many years been the great permeating influence of the home.

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The name of "Doyle" will, therefore, we trust, remain associated with the cause of Spiritualism for many a decade to come, and we may be sure that it will always be a source of both pride and thankfulness for the sons to reflect that their honored and universally-beloved father played such a loyal and almost super-human part in establishing the movement on a basis which never can be shaken.

### THE FUNERAL.

REMAINS BURIED IN HOME GROUNDS.

APPROPRIATE RESTING-PLACE FOR REAL GREATNESS.

The physical encasement of the great Britisher—"great" in the highest, truest and widest sense of the word—was laid at rest in the delightful grounds of his home at Crowborough on the Friday following the Monday upon which he passed to the much more entrancing surroundings of the spiritual life. The spot chosen is about a hundred yards from the house in which he spent so many happy years of his terrestrial pilgrimage, and was doubtless selected by himself.

That he should not desire an imposing funeral, arranged on conventional lines, was fully in keeping with the character of the man and consistent with the principles which governed his earthly life. The remains of far less worthy men have been interred in the world-famed Westminster Abbey, accompanied by all the pomp and panoply of power, but our illustrious and trusted leader had long since realised the emptiness of all such ceremonial and knew that it counted for little in the eyes of the spiritual world.

It is character, and character only, that is esteemed in that land of light and reality, and certainly one of the conspicuous traits of Sir Arthur's character was its quiet and unaffected simplicity. Besides, he loved his beautiful country home, which nestles beneath the shadow of the rolling Sussex Downs, and it was only natural that he should desire that the discarded physical envelope should be placed in the family domain. It is understood that provision has been made for the rest of the family to be buried in the same vault.

Friends and sympathisers were invited to enter the grounds and attend the service, which was conducted at the grave by the Rev. Drayton Thomas—the well-known Nonconformist minister and ardent Spiritualist—who conducted the ceremony in accordance with the teachings of Spiritualism. Our information concerning the details is very fragmentary and is restricted to the following cable published in the Press:

LONDON, July 11.

One of the most popular personalities in Great Britain was buried to-day when the remains of Sir Arthur Conan Doyle were laid to rest in a grave in his garden under the shadow of the well-loved Sussex Downs. There was no mourning. A large gathering of literary and other friends was present. The Rev. Drayton Thomas emphasised that Sir Arthur Conan Doyle's earthly body had been committed to the grave, but his "etheric" body lived on and those who had God-given extra sight might even be able to see his form.

The concluding sentence of this very brief summary will be appreciated by every Spiritualist—if by nobody else—and we should not be surprised to

learn at a later stage that Sir Arthur was present as an interested spectator of the proceedings.

### MEMORIAL SERVICE.

THE ALBERT HALL PACKED.

SIR ARTHUR OCCUPIES AN APPARENTLY VACANT CHAIR.

The final observance connected with the passing of our dearly-loved and universally-admired friend, was the wonderfully-impressive Memorial Service held in the Albert Hall—a vast building associated with many historical functions and which is capable of accommodating 10,000 people. It was packed to its utmost capacity and the service was characterised by incidents never before witnessed in the City of London. It took place on the Sunday following the date of the funeral, and we are told that a vacant chair, placed on the platform between Lady Conan Doyle and her elder son, Dennis, bore a slip of paper with the words written thereon—"Sir Arthur Conan Doyle." It was his chair, and was one of the few empty seats—"empty", at least, to normal vision—in the enormous structure.

Tributes to the work and character of the adored champion of our cause were delivered by leading Spiritualists, and his favorite hymns were sung. There was a most impressive interlude when the crowded congregation, after an Invocation by the Rev. Drayton Thomas, stood in reverent silence for two minutes and sent out thoughts of love and admiration to the beloved leader.

Then the much respected and outstanding public medium—Mrs. Estelle Roberts—standing on the rostrum, sent a thrill through the vast assembly by announcing that she saw Sir Arthur cross the platform and sit down in the vacant chair.

"I have a message from him," she continued, and straightway crossed to where Lady Conan Doyle and her family were sitting and engaged in a whispered, cheerful conversation. At the conclusion of the proceedings Lady Doyle told the Press representatives present that "she was perfectly convinced that the message came from her husband." "It was a happy, cheering message," she added, "and I am sure he has been here with us to-night."

We are left to imagine the effect which this impressive incident must have produced on the audience. The Spiritualists in attendance would understand it all, whilst the non-Spiritualists would be amazed and perplexed and leave the building mentally pondering the problem of death and what it really means.

### ADIEU AND AU REVOIR!

Adieu and Au Revoir!  
 As you love me, let there be  
 No mourning when I go;  
 No tearful eyes, no hopeless sighs,  
 No woe, nor even sadness!  
 Indeed, I would not have you sad,  
 For I myself shall be full glad  
 With the high triumphant gladness  
 Of a soul made free—of God's sweet liberty.  
 No windows darkened, for my own  
 Will be flung wide as ne'er before  
 To catch the radiant inpour  
 Of love that shall, in full, atone  
 For all the ills that I have done,  
 And the good things left undone.  
 No voices hushed! My own, full-flushed  
 With an immortal hope, will rise  
 In ecstasies of new-born bliss  
 And joyful melodies.  
 Rather of your sweet courtesy  
 Rejoice with me  
 At my soul's loosing from captivity.  
 Wish me "Bon Voyage!"

—JOHN OXENHAM.

## LOST AVIATORS.

### MESSAGES AT SEANCE.

#### MORSE CODE USED.

From "The Daily Guardian," Sydney, July 15th, 1930.

Startling Spiritualistic communication with Flight Captain Hood who, with Lieut. Moncrieff, flew to his doom in a vain attempt to cross the Tasman Sea in January, 1928, is claimed by Mr. William Charles Trimming, of Marrickville, Sydney. His story, as told to an officer of the Civil Aviation Department, and afterwards to "The Guardian," is that Hood says they crashed in a gully 200 yards from the New Zealand coast, in the vicinity of Cape Graham, and froze to death.

Mr. Trimming, who lives in Victoria Road, Marrickville, is a member of a group of Spiritualists meeting regularly at Newtown. He approached Mr. Geo. Burns, at present officer in charge of Civil Aviation at Mascot, and claiming that at recent seances they had regular communication with Hood made a sworn declaration on a Defence Department minute paper.

Mr. Trimming says he has 10 witnesses to a message he received from Captain Hood—described graphically in the statement, as follows:

#### THE STATEMENT.

"On June 22, 1930, at Newtown, I was sitting in a seance when Hood, of Hood and Moncrieff, New Zealand, lost airmen, came through. I had no thought whatever of the aviators during the meeting until the Morse code came through, and one of the sitters, a lady, said: 'Does anyone understand Morse code?'

I said 'Yes.' 'Hood and Moncrieff, lost New Zealand aviators, speaking,' was the message that came in Morse code.

The rest of the message came through the medium. The conversation with Hood took about five minutes.

He stated that they had reached Wellington, N. Z., but through thick cloud missed it and passed over to the sea. After circling around they made a S.W. course and reached land, when the petrol ran out, and 'we crashed in a gully 200 yards from the coast.'

Moncrieff was very badly injured, and Hood not quite so bad, in that he could get about. He lit a fire; but the icy blasts were so severe that their strength was rapidly exhausted.

Hood stated during the seance that their fire was seen by searchers, but mistaken for a fire in the hills. After four days they died. They are lying by their broken machine.

The position is 22½ miles south of Cape Graham, about 4 or 6 miles south of Ward, South Island.

The position of their bodies is, Hood sitting, and his comrade Moncrieff's head is lying in Hood's lap. The latitude is 42 degrees, 0min. 5 sec; longitude, 174 degrees, 0min. 3sec. South longitude, and East latitude."

At the conclusion of the conversation, Hood said: "God bless you, good night."

Mr. Trimming stated that at a further seance last night he spoke to his son, who died many years ago, and the lad said: "Good on you, Daddy, you did the right thing in making it public about the flyers." Twenty people were present and heard the message from his son.

## MORE ABOUT ATLANTIS.

### ACTIVE AMERICAN INTEREST.

#### VATICAN LIBRARY BEING SEARCHED.

The lost continent of Atlantis, theme of speculation for centuries by historians and fiction writers, has cast its spell over General Charles G. Dawes, the former Vice-president and present American ambassador to England, states a Washington dispatch. He believes there was an Atlantis where prospered a highly civilized people, and that part of its people, at least, were the ancient Mayas who inhabited Yucatan and Gautemala, in Central America, before the coming of the Spanish conquistadores, four hundred years ago.

Colonel Charles A. Lindbergh directed the world's attention to the land of the Mayas recently when he flew through Yucatan, seeing great, elaborate monuments, bigger than the pyramids of Egypt, and other graven records of a forgotten, high civilization.

It was such a civilization as has been attributed to the lost Atlantis for countless decades. Legends, perhaps partially historical, certainly partially mythical, describe a great continent, called Atlantis, of peacefulness, industry and wealth, whose people, unpurged by travail, turned to sin for excitement. Then came a day of darkness when the sun was hidden by black clouds, and the earth trembled, and great waves of the sea submerged Atlantis and its people.

To-day there stands the Mayan ruins, inscribed with hieroglyphics no man can read, although the Mexican and Gautemalan governments, the Carnegie Foundation and many exploring archeologists have labored for decades to find the key to their mysteries.

Mr. Sheldon Whitehouse, newly appointed United States minister to Gautemala and a lover of archeology, revealed recently that Ambassador Dawes had employed Professor Charles Upson Clark, of Yale University, to go to the library of the Vatican, in Rome, to seek the key to the Mayan mysteries.

There, Professor Clark is rummaging through ancient documents, seeking his prize. Thus far he has uncovered one important paper, a report sent to Rome by Spanish priests attached to the conquistadores. It was written thirty years after the conquest by a Mayan who had learned the Spanish language from the priests. But still he has not found the hoped-for document—one which will tell a story in both Spanish and Mayan. If such a relic be found, the secret of Atlantis may be told.

## THE HUMAN AURA.

Dr. Drysdale Anderson, a British medical officer in West Africa has been reviving Dr. Walter J. Kilner's experiments with the alleged human aura. Dr. Anderson says he can detect a distinct band "like a wreath of tobacco smoke." He says that the "smoky aura" appears to "envelop the body and stream out of the tips of the fingers like white elastic bands." "It is a scientific thing, founded on positive scientific observation," he says. "I found that there was an emanation from the human body which under certain conditions was plainly visible. Future experiments will take the line, it can be stated, of efforts to prove beyond all doubt what the emanation is; of what it is composed, and how it is caused. This emanation must have a scientific explanation, and that is what we are out to find."—"Psychic Science."

# My Judgment on Survival.

"A CHANGE OF HEART AND INSIGHT IS THE VITAL NEED OF THE WORLD."

By SIR ARTHUR CONAN DOYLE.

**T**HE world wants proof and knowledge of life after death. Only the Spiritualists are in a position to give this proof. They have pierced the veil.

They have a long array of famous names and multitudes of common-sense people in every land to vouch for this.

Once we get into touch with the higher intelligences in the Beyond we have a sanction for those great changes which we urge—changes which will do away with the complexity and mystery and get down to the spiritual simplicity which Jesus taught and which reveals the essential need of putting life on a spiritual basis.

Through the service of Spiritualism, founded upon reasonable psychic research, we arrive at a firm religious foundation, a sure base upon which to build real religion

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Spiritualism is essentially a religion of knowledge, and not of faith.

**It believes in a cosmic Christ, by which I mean that God has sent chosen messengers to all races, not merely to one.**

In it there is eternal hope for everyone; there is eternal fear for no one. In the religion of the future the real place where worship will be held, where the essentials of everything will be found, will be the home.

Man and woman will be priest and priestess in their own household, and in the future, instead of one Sunday in the week, there will be 365 Sundays in the year so far as spiritual communion is concerned.

That is what the world of to-day is making towards—a real, intimate religion, a religion of knowledge in touch with spiritual forces outside oneself all the time. The churches will be merely meeting-places where one gains knowledge and compares experiences. This conception of religion has made great strides during recent years.

Seven years ago I would not have believed we could have progressed so far as we have done. Today such intellectual men as the late Sir William Crookes, Sir Oliver Lodge, many scientists in all lands, and not least among them the renowned Edison, now in his eightieth year, have recorded belief in life after death and power of communication.

The coming of Spiritualism has widened the horizon of mankind and made it possible for a world brotherhood to function on the simple basis of a common spiritual life expressing itself in men of all nations and every colour.

Logically, this would mean assured success for the League of Nations if its international vision were broadened and clarified by this spiritual conception of humanity.

In fact, most of the evils of the world, especially the late war, are due entirely to materialism, and the only way out for all peoples is by the knowledge which Spiritualism reveals and its practical application to the everyday life of the world.

**A change of heart and insight is the vital need of the post-war world. A living Spiritualism is the life and new hope for mankind.**

Its simple principles can be grasped easily by the humblest among men and women; by men of education, in art, science, and philosophy it is capable of infinite study, illumination, and research.

As the root principle of religion it reveals and expresses the spiritual oneness of mankind.

Its followers can give a faithful affirmative answer to the most searching question in life: "Do you believe that the spirit survives death and that it has power to communicate back?"

**But there must be no monopoly of this knowledge. It is for all creeds and for all races.**

If we are going to tack on this belief to any sectarian creed, then we in the West will go back to the hopeless morass which we have in Christianity and in which the spirit of Christ is lost.

There is no reason why we should not have Anglican Spiritualists, Unitarian Spiritualists, Moslem and Hindoo Spiritualists. There are already many Jewish Spiritualists.

It is only by keeping our foundations broad that we can assure that the movement be world wide.

By insisting upon the ultimate supremacy of moral and spiritual values in life, as against the purely selfish materialistic view of human endeavor, Spiritualism has given a clarion call to men and women in all religions to the higher, diviner purpose of their existence, not only in supplying to the world a new, idealistic, spiritual philosophy, but also in supplying, what is more convincing to the millions who have grown cynical of the clerics' theological quagmire, practical proof and verified knowledge of man's spirit and its continued existence after death.

Personally, I believe that Spiritualism supplies all that man needs, and here again, its services to mankind is equally distributed, for it deals with the fundamentals of life, spirit and spiritual existence, and not the capricious happenings of the merely physical.

Once mankind gets to think of itself as countless **spirits with bodies** (not bodies with spirits), it will revolutionise every outlook upon life.

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In "The New Revelation" I wrote: "If this is distinct from religion, I must confess I do not understand the distinction."

**To me it is religion—the very essence of it. But that does not mean that it will crystallise into a new religion.**

Personally, I trust that it will not do so. Rather would I see it a great unifying force, the one provable thing connected with all religion, Christian and non-Christian, forming the solid basis upon which each raises, if it needs must raise, that separate system which appeals to various types of mind.

It is the only spiritual truth common to all. It backs faith with practical, provable knowledge that man lives and that his personality can be identified beyond the grave.—"Sunday Dispatch," London.

# The Passing of Sir Arthur.

## A MELBOURNE VISION AND ITS SEQUEL.

By THE EDITOR.

**S**TUDENTS of the phase of psychic phenomena known as Phantasms of the Living may possibly be interested in what I am about to relate. They sometimes occur during a serious illness and sometimes immediately on the point of death. Gurney, Podmore, Flammarion and other authoritative investigators have written exhaustively on the subject, and many of the cases recorded are of a very impressive character.

A recent personal experience of the kind should, in my opinion, be placed on record. It may possibly prove valuable at a later date. It was associated with the passing of Sir Arthur Conan Doyle, although the medium through whom the manifestation came did not know at the time that there was anything alarming in his condition and certainly had no idea that he was very near the end.

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My wife and I occupy a flat in South Yarra—one of the southern suburbs of Melbourne. On the evening of Sunday, July 6th, three friends paid us a social visit. We will call them Mr. and Mrs. Ambrose and Miss Scott. Both of these ladies have well-developed psychic gifts—automatic or impressional writing in the case of Miss Scott, and a similar faculty, with clairvoyance added, on the part of Mrs. Ambrose. Neither lady practices mediumship in any public way.

We chatted for a couple of hours on the prospects of discovering oil in Australia and other interesting topics. No mention had been made of Sir Arthur Conan Doyle. Shortly after ten o'clock, however, Mrs. Ambrose placed her hands over her eyes—apparently to shade them from a rather bright light—and informed us that she was beholding a rather remarkable vision.

"Sir Arthur Conan Doyle is here," she said. "I see him quite plainly. He has not passed on, has he? If he has not he will do so very soon."

\* \* \* \* \*

Then directing her attention to me, she added: "He is waving a white handkerchief at you. I don't know what it means, but he is waving it vigorously and seems as though he wishes to attract your attention. It may be just a salute."

The lady paused, and then continued: "Now I see him let a cloak or mantle fall upon your shoulders. It enfolds the whole of the upper portion of your body. If he has passed on, this may mean that he intends to carry on his work in Australia and to use you as his instrument. It is all very clear and I see everything quite distinctly."

Then the vision faded.

\* \* \* \* \*

I confess I did not attach much significance to the incident. I had heard from Sir Arthur of late, and had gathered from his letters that although his condition fluctuated he was, on the whole, in better health and anticipated resuming his labors when fully convalescent. This impression was strengthened the next morning when the English mail brought me another letter from him—dated June 2nd—in which he stated: "My health slowly, but

steadily, improves, with an occasional slight relapse."

On the day after, however—Tuesday, July 8th—a cable appeared in the Melbourne Press announcing his passing on the previous day—the very day upon which I received his last letter, and the day following the evening of the vision. It gave me quite a shock. It was so unexpected. Naturally, my mind at once reverted to the circumstances of the Sunday evening and I began to calculate.

\* \* \* \* \*

It was shortly after ten o'clock that Mrs. Ambrose related what she had seen. This would be about eleven o'clock in the morning, English time. What was Sir Arthur doing then? Was he asleep, or in a state of coma? If so, did his spirit temporarily leave the body—an occurrence with which many investigators, including Sir Arthur himself, are quite familiar—and come to me, as he knew he would soon be leaving this material realm of time and sense? Or had the "silver cord" been finally and completely severed? Mrs. Ambrose could not say. All she knew was that if he had not actually passed away, his departure was almost imminent.

\* \* \* \* \*

And what was the meaning of the waving handkerchief? Was it a greeting or "salute," as the medium surmised, or was it a gesture of "Farewell?" In the light of his passing on the following day I can only conclude that the latter interpretation is correct. The lady, however, was probably right in the meaning she placed on the falling cloak or mantle. It was just a symbolical, or figurative, way of notifying me that there would be no break in his mission and that he would endeavour to utilise me in aiding the accomplishment of his purpose in Australia.

At all events, whatever may be the meaning of it all, I have simply related the bald facts, and it is quite possible that further light may be thrown on the matter after sufficient time has elapsed for further particulars to arrive from England.

\* \* \* \* \*

Incidentally it may be added—as corroborative testimony to the psychic powers of the ladies named—that just after the vision had faded Mrs. Ambrose asked me if I was expecting word of any happening in Wellington, New Zealand—something which might have to do with a "sensation." I replied that I was not expecting anything of the kind.

"Oh, well," she went on, "something has occurred there and I feel sure you will hear about it. I do not know what it is, but everything seems to be in a flutter over there; there is much excitement and a lot of trembling in the air."

"I have it," interjected Miss Scott. "It is an earthquake."

\* \* \* \* \*

On the following morning—Monday, July 7th—a cable from Wellington was published in the Melbourne "Argus" as follows:

### EARTHQUAKE IN NEW ZEALAND.

A sharp earthquake shock was felt at Wellington (N.Z.) on Saturday afternoon at 29 minutes past 4 o'clock. It was preceded and followed by minor

shocks. At half-past 4 o'clock on Sunday morning there was another sharp shock. No damage was done.

There had thus been a "sharp shock" in the morning on the very day of our social gathering. Miss Scott's impetuous ejaculation was, therefore, vindicated, and it will be noted that the conditions described by Mrs. Ambrose were likewise true in every particular.

### RECEIPT OF MESSAGE REPORTED.

Our frequent contributor, V. May Cottrell—Mrs. Horace S. Cottrell—of Napier, New Zealand, on July 9th received a clairaudiently-dictated message purporting to emanate from Sir Arthur Conan Doyle. The message was as follows:

Words are totally inadequate to convey the true happiness and great joy one feels at beholding loved ones long lost sight of and friends long removed from physical ken. As handclasp follows handclasp I am overwhelmed by gladness and my heart overflows with thankfulness, because now I know, from wonderful personal experience, that that which I so firmly believed myself and expounded to others for so long is an actual marvellous fact. It is true, gloriously true, that there is no death—only transition from one state of being to another.

There is, of course, nothing directly evidential in this communication. That was hardly to be expected. If it came from Sir Arthur it was just a natural outburst of joy at the realisation that the message he had so fervently delivered on earth was true and had been fully vindicated in his own personal experience on arriving on the Other Side. It was, therefore, not an occasion for a "test."

### SECRET CODE WORD.

A cable received from London states that Lady Conan Doyle was constantly at the bedside of her husband for two days and nights before he passed away. Just before he died Sir Arthur smiled at her and said: "You are wonderful."

The "Daily Express," London, says: "A point of remarkable interest attaches to Sir Arthur Conan Doyle's belief in Spiritualism. He and Lady Doyle had between them a secret code word which they agreed to use in any communication when one or the other passed over. The code word will guarantee the genuineness of any message."

Mr. Dennis Doyle, referring to the matter, said: "It will be a safeguard against trickery. There are other tests known to my mother which cannot be the subjects of imposition."

### AUSTRALIAN SCIENTIST.

#### EXPECTS TO HEAR FROM SIR ARTHUR.

The name of Dr. R. J. Tillyard, F.R.S., the head of the Entomological Department of the Commonwealth Government of Australia, is well-known in the world of Science in Great Britain where he is held in high repute for his scientific and other intellectual attainments.

In addition to the particular field of investigation relating to insect pests and their destruction, in which he has achieved remarkable success, he is greatly interested in the pursuit of the psychical, and among other experiences has had several sittings with "Margery"—the wife of Dr. Crandon, of Boston, U.S.A.—who is admittedly the most outstanding medium of the present day.

Special interest, therefore, attaches to the following report, published in "The Daily Guardian," Sydney, on July 15th last, concerning the passing of Sir Arthur Conan Doyle and the possibility of receiving messages from him:

Dr. R. J. Tillyard, F.R.S., is one of the people to whom Sir Arthur Conan Doyle said he would send a message from the other side after death. But at the moment he is unwilling to comment.

"I have not had the time to make any investigations for a long time," he said last night. "I have been too busy with the affairs of this life."

Commenting on the cabled report of the Memorial Service in England, at which Sir Arthur is said to have occupied the empty chair, Dr. Tillyard said there was nothing to indicate that a genuine message has been received from Sir Arthur.

"Assuming he is able to do so, I feel certain that Sir Arthur will do his best to fulfil his promise and provide proof of his survival. Whether he can do so or not remains to be seen. It is possible to prove personal survival, and a number of scientific men like Sir Oliver Lodge and myself hold that such proof has been already furnished."

### Passing Thoughts for August.

If thought is force, and if force is indestructible, as scientists assert, it follows that the soul (or mind) that generates thought, must survive the dissolution of the body.

A rational human being, who lives and dies an atheist, is as much to be pitied as one born blind and deaf.

Inconsistency is a failing frequently due to defective moral vision.

It is against the more subtle forms of temptation, which from time to time assails, that we should most earnestly "watch and pray."

Sympathy is the most Christ-like of all feelings. Each of us can cultivate it, and convey it by words, smiles, or tears.

Those whose thoughts never travel beyond the things of this world will, when death takes them hence, experience a similar shock as one would who fell asleep in his home and awakened amid strange and dark surroundings.

Deceit is wrong, foolish, and often cruel; while self-deception is simply moral suicide.

A religious hypocrite may deceive us on earth, but can't do so hereafter, for death will remove both his mask and his cloak.

R. C. N.

The Jews and Psychical Research.—Another Jewish Society for Psychical Research is to be formed, the Jewish Working Men's Club, Cheetham Hill, Manchester, taking the initiative. At Belfast, too, an endeavor is being made to resuscitate the S. P. R. there. Col. R. G. Berry, the president of the former society is taking an active interest in its formation. The headquarters are 11, College Square, Belfast.

### A FINAL REMINDER!

"DIED MONTHS AGO!" We have lately received too many copies of "The Harbinger of Light" returned through the post endorsed: "Deceased!" or "Died months ago!" In all these cases several months' subscription have been owing and, apparently, there is no one connected with the delinquent disposed to forward the amount of the arrears.

These accumulated losses are, of course, ours, and the only way to obviate them in future is for us to adopt the practice followed by all publishers of other magazines—stop supplies when the subscription has not been paid promptly.

The Red Disc on the wrapper is a quite sufficient reminder that the renewal subscription is due. Many of our subscribers have received several of these embellishments without responding. Perhaps they have "died months ago!" How are we to know?

Those in arrear will therefore understand why the next issue—September—has not been forwarded!

EDITOR.

# Spiritual Lessons.

READ — MARK — LEARN — AND INWARDLY DIGEST!

## JESUS OR CHRIST ?

[Reply to a Question sent to me by a friend.]

Question.—Jesus of Nazareth, as now living in the Spirit realms, is he the Spirit we think of as the Christ?

Reply.—The Christ in Heaven is the highest concept of God that can be attained, and His influence pervades every condition that exists. We are not in touch with His environment, but we are impressed by His power and His all-absorbing love. The question : " Jesus of Nazareth, is He the spirit we know as the Christ in the spiritual realms?" is a question that is difficult to answer with conviction of absolute truth. We believe that He is the Christ. He certainly is higher than any other spirit we know of, and His influence greater. His influence binds us all to Divine Love, and we never give a thought beyond Him. But there is a beyond which we are not fitted to realise.

\* \* \* \* \*

Why does man try to delve into matter that he is incapable of understanding or realizing? If we, in the realms of Love, with our minds cleansed and open to spiritual truth, are not yet fitted to receive knowledge of that which is beyond, how much more must man in his worldly state be unfitted to receive such knowledge? The limitations of Divine knowledge are in proportion to the fitness to receive it. The Holy of Holies are beyond our penetration, and are the preserves of the Divine Ruler of the Universe.

\* \* \* \* \*

Beware of any man who professes to know. A mind that is so overcome by worldly conceit as to believe he has been selected to receive knowledge that we in the spiritual life cannot obtain, is in great danger of losing his birthright of entry into those Divine conditions.

## SIN ITS OWN PUNISHMENT.

I will talk to you about the change from earth life to that of the spiritual. The life that is following when the earth life is finished is the opening up of the spiritual environment, of which man is already a part—in his spiritual body. But in his worldly state, he cannot realise that such is the case. It is when the mind of the earthly body is severed from its control that the veil is lifted, and the spirit mind opens up the visions of spiritual conditions. It is in no way a shock to the new arrival; the change of environment is so natural that the spirit

For the past five years Mr. D. W. Bremner, of Hobart, Tasmania—an engineer by profession—has been receiving weekly an accumulation of messages from an invisible instructor by means of a ouija board. The messages usually consist of rather more than 600 words, and the nature of the subject matter, he says, "often brings a great surprise." He has been given about 300 of these communications to date. The inspirer declined to give his earth name, as that would not serve any useful purpose, but said he was a Master of Mathematics. We propose to select a series of these messages and reproduce them from month to month. They abound in spiritual instruction and are calculated to make thoughtful minds ponder over the great realities of life and death and the future that awaits us.—Ed.

is in perfect sympathy with it, and is so overcome by the peaceful atmosphere that he succumbs to an over-powering sense of slumber, and remains in that state until his spirit mind and body have been completely attuned to their environment—the duration of that slumber is governed by the spiritual knowledge absorbed in the worldly life.

\* \* \* \* \*

If the life has been lived for worldly gain and pleasures only, that spirit mind and body will remain in that comatose state until it has been, as it were, saturated with the spiritual conditions

of life. Then the spirit mind becomes active, and the stored-up knowledge of past events of the worldly life are brought into the vision of the spiritual sight, and the mind is greatly troubled by the accusing thoughts that the visions give birth to. If the life has been evil, it has to be atoned for before entry can be made into the realms of Love. The mind is so attuned to the spiritual conditions by the long slumber it has made, that there is no longer any wish to hide the truth of past follies and crimes of the worldly life, and the reminder of forgotten misdeeds are continually floating to the surface and bringing with them sorrow and mortification, which is the condition of mind that will eventually cleanse and bring repentant sinners to the footstool of the loving Christ. That is the second birth.

\* \* \* \* \*

But when the mind is steeped in sin that has outraged the Divine laws of purity, and the sanctity of life, there is a great retribution demanded by the spirit mind of that sinner, and it will not let him rest until he has purged every one of his vile crimes. It is a terrible mistake to think that a deathbed repentance can bring absolution. If the repentance is real and absolute it will be a great advantage in the purging process of the spirit mind. But the sufferings caused to others in the worldly life in consequence of those crimes, even unto the third generation, has to be striven for to be overcome by the repentant sinner, and his entry into the realms of love cannot be until the effects of his crimes have been evaporated and his mind at rest.

\* \* \* \* \*

The kingdom of Heaven cannot contain impurity in any form. It must be evaporated before anything contaminated can enter—it would not be Heaven otherwise. The effects of sin are much greater than man realizes. And many of the worst are never punished in the worldly life—there are many that outrage the Divine laws that man's laws pass over,

especially where purity is concerned. The sin of impurity is greater than man realizes, and again the suffering caused to others has to be atoned for—as long as the results are working to the disadvantage of any in the worldly life the atonement cannot be completed. **Sin is its own punishment**, and the repentant sinner is satisfied that it should be so. That is the result of the change from the earthly environment to the spiritual.

### FEAR BUILDS DUNGEONS.

I will tell you about the spiritual benefits that will follow earnest endeavour to live the worldly life in tune with spiritual love.

The outlook on everything in the worldly surroundings is brightened, and the mind is brought into a state of repose, that the worries and troubles that are so wearying to the average mind are met with a cheerful resignation that overcomes and makes them appear as trifles that are of no account, and they are brushed aside to wither away, which they will do, because they will have no **fear** to subsist on. Fear is the nourishment of worries. It is the giving way to fear that produces most of the ills and mental worries that the average person suffers from.

\* \* \* \* \*

So many people devote more serious thought to the possibility of trouble overtaking them than they do to the higher side of life which is all around them—they are imprisoning their better and loftier outlook in dungeons of despair, and they wonder why their life is so drab compared with the lives of so many others they are in touch with.

Poor souls, they have built a dungeon for themselves, with not a chink to let sunshine into the windows of the soul. Their poor, starved minds are seeing nothing of the lovely side of the Divine creations; they are living in a mental fog of their own creating, and wonder what God has done for them.

Such conditions as I have pictured to you are not so often found in the poorest of surroundings, as in the most luxurious, because a life lived surrounded by luxury is one which is most self-centred, and is one that selfless love is rarely found in.

The average person is envious of those who are living in luxury. If they did but know how frequently many such pampered ones are in the throes of ennui and fear, they would cease to be envious, and regard such poor pampered specimens of God's creation as being, so far as their souls are concerned, needing all the sympathetic love that can be given them, for they are indeed, the poorest of all God's children, and their lives in this world but that of drones, their intellects impaired by their degenerate living, never dwelling on any uplifting thought, each day a repetition of killing time by senseless and often demoralizing pursuits. When their time for such practices draws to a close, then fear of results seize on their impaired mentalities, and they commence to build their dungeons.

It is all so pitiful, and it is all so opposite to that which the Divine Father designed for his children's happiness. It is the absence of loving thought that is the downfall of mostly all those such as I have been talking of. If love had but a small share of their thoughts they would be far happier, because it would bring into their minds a leaven of wisdom that would prevent their sinking so low in the values according to Divine Love and Justice.

Fear will be with such misspent lives as long as love is absent, and fear will continue to worry the soul until it is cleansed of all the excrescences that the life has been spent in collecting. There is no excuse possible to explain such conduct of life, therefore the fear that grips the soul, and makes the

later stages of life that of mental suffering, if not bodily, and often both, such a contrast from that of the poor in the world's goods, and rich in that of Divine Love and Justice.

### AUTOMATIC COMMUNICATOR.

“IMPORTANT ADVANCE IN PSYCHIC SCIENCE.”

By MONSIEUR PASCAL FORTHUNY.

In our May number we gave some description of the apparatus devised for automatic spirit-communication by a young boy of fifteen who passed into the Beyond some months before.

Monsieur A. Rutot, the learned Belgian Spiritu-  
alist, who has “controlled” the experiments with this apparatus, writes an article in the “Bulletin” of the Belgian Council of Metapsychic Researches claiming that the device is an important advance realised in psychic science. He says that henceforth messages may be received not only from the spirit who inspired the making of the apparatus, but also from great entities who can give beneficent and useful counsels. And these beings have already recommended that the invention should be made known throughout the world.

Mischievous spirits still appear to interfere with the communications. One of these calls himself the “Guide of Death,” and he pretends that if this automatic bridge between the two worlds is not destroyed, the earth will be assailed by earthquakes, floods, and fires! Such a dread warning deceives nobody, and our Belgian friends instead of destroying the apparatus will devote themselves to perfecting it so that these malific agencies will be no longer able to interfere with it.

In the course of the battle now being waged between the good and evil forces, the latter have become so exasperated as to make use of chaotic phrases, sometimes not completed! Just like an angry stuttering man who cannot finish what he wants to say! Several of these hostile spirits have, however, become repentant, and have declared they will give no further trouble.

The “Bulletin” promises to publish a complete description of the apparatus soon, so that Spiritu-  
alists in other countries may be able to make copies of it for themselves, and we shall reproduce this information in our Chronicle as soon as it is available.—“International Psychic Gazette.”

### PHENOMENA IN THE HOME.

Speaking on a recent date at Manchester, Eng-  
land, Mr. Hannen Swaffer, in the course of a vir-  
ous and very interesting address, said:

The facts of Spiritualism could not be confuted. In his own drawing room overlooking Trafalgar Square he had had twenty different sorts of phenomena in good light and without a professional medium. These phenomena had been witnessed by scientists, authors, conjurers, and members of the theatrical profession. They were beyond suspicion and beyond scepticism. He believed that if they got the psychic atmosphere established in their own homes they would get phenomena at home, and would be sure they had not deceived themselves. He thought it was a pity that the scientists should waste the time of our mediums by fruitless experiments which led nowhere, when a little persistence would get the same phenomena for themselves in their own homes. Dr. Crandon, of Boston, had started investigation at home—just himself and his wife—and they had had the most wonderfully evidential phenomena, and his wife had become one of the greatest mediums in the world.

# Revelations of the Great War.

## HOW SPIRITUALISM HELPED TO WIN IT.

**T**HAT Capt. Robinson, V.C., brought down a Zeppelin in flames in England during the late war is general knowledge. A sidelight on the story as to how this came to be accomplished was told by Major C. C. Colley at a meeting held at Bromley Public Library on a recent date when he spoke on "Spiritualism—how it helped to win the Great War." When Major Colley was a boy his mental powers and those of his father, Archdeacon Colley, were so attuned that they could convey messages to each other, no matter how far apart they were. Major Colley spoke of it as telepathy.

After he had been wounded in France, Major Colley occupied an important position in the Munitions Inventions Department in London. One Saturday morning he was in his office when he saw a ghost in the corner of the room; he distinctly saw a black coat and hat and white trousers, and the man was behaving in a wild manner. He received a telepathic message from his father (who had died in 1912) to send for the man.

A girl clerk came into the room and Major Colley said to her: "Downstairs is a man wearing white duck trousers and a black coat who is smashing up the furniture. Go down and bring him to me." Two minutes later the man came into the room. He was an Australian who had invented a bullet that would bring down Zeppelins in flames. He had raised sufficient money to come to London, but the authorities turned a deaf ear to his story. For a time he begged in the streets and then he worked his passage back to Australia. But he could get no peace of mind there.

### AUSTRALIAN INVENTOR RECEIVES £25,000.

Again he came to London and submitted his invention, but the authorities still would have nothing to do with him. Starving and desperate he was actually in the act of smashing up the furniture in one of the offices when Major Colley received the message from his father to see him. The man (his name was Pomeroy) pulled out of his waistcoat pocket the only three bullets he had left. After the man had calmed down, Major Colley took him out to lunch and then to a trial ground.

A petrol tin, some packing cases and the wings of an aeroplane were placed on the ground and Mr. Pomeroy shot one of the bullets at these. The whole lot went up in flames. Major Colley was convinced and acting in defiance of the instructions he persuaded Mr. Pomeroy to stay in London. One hundred of the bullets were made, and one night they went to Hounslow, where Major Colley induced one of the pilots to use the hundred bullets as his sole Lewis gun ammunition. The pilot was Capt. Robinson. Major Colley got into trouble for acting contrary to regulations. Mr. Pomeroy was rewarded with £25,000.

### HOW HE MET LORD FISHER.

Major Colley also told the story of how he came to be appointed to test inventions. He had to make a round of munition factories, collect small pieces of steel and take them to Woolwich to be tested. It was his custom to travel by the three o'clock train from Charing Cross, but on a certain day he received a message from his father to put his bag in the

cloak room. He did so and was then told to walk down the right-hand side of Whitehall and salute a man without a hat. He went down Whitehall and saw a man carrying his hat in his hand; it was a very hot day. Major Colley saluted, but the man took no notice.

For a minute or two Major Colley did not know what to do, but his father then told him to follow the man. He did so, and at length the man turned round in a rage and said, "What's wrong with you? Give me your name and regiment." As soon as he heard the name "Colley," he said, "You are just the man I am looking for." He explained that he wanted a man to test inventions and told Major Colley where to go, adding: "If there is any trouble about it tell them Jacky Fisher sent you."

### AN ENEMY IN THE RANKS.

Before he went to France, Major Colley was told by his father to take a prism out of a microscope and put it into his haversack. Five weeks later he was in a front line trench directing the fire of guns two miles behind, when his father told him to take the prism out of his haversack and look at a farmhouse. For a time he could not believe there were any signals, but looking through the prism he found that the dot and dash method was being used. A message was taken down but a shell interrupted the proceedings. Major Colley was buried and a corporal who was with him had both legs shot off. The message was sent to Divisional Signals, and when decoded it was found that a confederate in our lines had been signalling to the Germans particulars of troops and batteries and changes of position.

There was a sequel to this story. As Experimental Officer in the Inventions Department, Major Colley suggested a means of signalling by polarised light that was invisible under ordinary circumstances. The experts did not approve the suggestion, however. His father then told him to buy a doll's house. For a time he did not know what to do with it, but eventually he received the impression that his father wished him to fit it up so that it could be used for signalling in the same way as the farmhouse had been. He acted on the impression, and experts could not see any signals, but a person at the other end of the room, looking at one of the windows through the prism, understood the signals. After that Major Colley was instructed to get a stock of prisms, and found that they had been sold to the Germans in 1913.

### FOUR SPIES CAUGHT.

A piece of apparatus on a much larger scale was then made, and a lens eight and a half inches in diameter was required. Major Colley was told it would take a month to make, but he wanted it at once. His father told him to get on a 77 'bus. He did so, and got off at the bottom of the Strand. The next message was that he was to walk up the Strand very slowly. When he was near the Tivoli his father made him go into a trunk and bag shop. Although he wanted a lens, he had no hope of getting it there, so he asked to see some leather cases.

After he had looked at a great many things without buying anything, the assistant asked him what he really wanted, and he told him. The assistant

reminded him that that was a trunk and bag shop, but he went to the desk and consulted the manager. He came out and spoke to the major, who happened to say he wanted a lens similar to those used in magic lanterns. The manager then recollected that his father, who had died three years before, possessed a magic lantern, and he went upstairs to find it among some lumber. The major bought the lens for five shillings, and it fitted the thread of the instrument as though it had been made for it. Two days afterwards four spies were caught by means of the instrument.

#### A TELEPATHIC FAMILY.

Major Colley is convinced that the messages came from his father, who has so much control over him that he is able to prevent him from receiving messages from mischievous persons who have passed over. Major Colley has cultivated the same power of thought transference between himself and his wife. For instance, if he thought he would like mushrooms on toast for supper probably his wife would get them. At the meeting at which he was speaking he said that his children, if they were awake, could tell to a minute when he left that hall. When he took some toys home as a surprise they knew what he had bought, and one said: "I want the boat," another said: "I want the engine," and so on.

The Rev. G. Vale Owen presided over the meeting, which was well attended. It was held under the auspices of the Bromley Circle of Psychic Study.

### WHAT IS MEDIUMSHIP?

Mediumship is the foundation upon which the structure of Spiritualism is built, for mediumship is the agency by which communications are transmitted. There are different phases of mediumship, such as materialisation, direct voice, trance, and so forth, but all these are the Divine operations of the influence of the spirit. A person may be mediumistic without either moral qualifications or spiritual perception, for mediumship depends primarily upon the emergence of the sub-conscious life.

Psychic science, which embraces all activities of mediumship, reveals that mediumship is not supernatural, but controlled according to law and order. Mediumship is the extension of the possibilities of telepathy, hypnotism and the subliminal self now being verified by science. Mediumship indeed is based expressly upon natural law, in so far as science reveals the universe as a sea of vibrations, for mediumship functions in precisely a similar way as wireless in order to register finer vibrations. Mediumship demonstrates the supernormal, proves the continuity of life, and reveals man's spiritual nature.

In short, mediumship is the avenue of enlarged perception, a cognisance of things outside the limitation of our senses. Its laws are based upon scientific facts, and its development depends upon the activity of the subconscious faculty. Nor does the activity of mediumship belong exclusively to Spiritualism. Mediumistic activity has existed in all history, modern and ancient. Used properly, mediumship will open out an avenue of research which will give us access to many of the unexplored regions of human personality.—Ronald McCorquodale in "The Two Worlds."

**Water Diviners.**—The London Water Board is now using both human and electrical water-diviners in order to locate the exact position of the water mains. We are often asked by the utilitarian "what is the good" of psychic experimentation. Well, the above example supplies one answer.

### WHAT DID JESUS SAY?

A number of questioners have written us asking what Jesus Christ meant when he said certain things, but this is just what the theologians have been quarrelling about for nearly 2,000 years. In the first place, there is no evidence whatever that we have a verbatim record of anything which Jesus Christ ever uttered. None of the accounts extant were written by eye-witnesses, and it is unlikely that shorthand notes were taken at the time. The records were made years after the Crucifixion, and were recorded from memory.

Observation shows that literal accuracy can only be assured when accurate notes are taken at the time. Very few men's memories can be trusted to reproduce exact words after a few days, and there must be many lapses when many years intervene between the observations and the records. Even if we had an accurate account, the only individual who can determine what is meant by a certain statement is the man who makes it.

Too often the words uttered are misunderstood by those who hear them, and hundreds of meanings may be applied to simple statements. Hence, we cannot hope to determine what was meant by Jesus Christ or St. Paul when they said certain things, any more than we can be responsible for what Mr. Gladstone said in 1885.—"The Two Worlds."

### SIMPLICITY OF DEATH.

The gospel of Spiritualism emphatically asserts the continuity of man's life after death; that death is an incident, not a catastrophe; that men leave their bodies behind them, but take themselves, their consciousness, their intellect, their emotions and memories, and all that belongs to them mentally, morally, and spiritually into the other world.

While it may occasionally appear that they have only an imperfect or hazy recollection of their earth-life when speaking to you through the lips of a Medium, yet it may not be—as it actually is not—that they have forgotten, but that they are unable to reproduce through the agency of an intermediate intelligence, and under conditions with which they are not exactly familiar, the experiences of the past in the same ordinary and evident fashion with which they may be present to their own minds.

There has grown up of late years in the religious world a very beautiful thought. How far it owes its existence to the influence of the facts and philosophy of Modern Spiritualism, as one of the religious influences of the times, we will not pause to consider, but we have our opinion. The thought we refer to is that at death each one goes to his own place. Naturally, if each one goes to his own place, he goes there to fulfil his own life; to live out the purpose of his being.

(From a Trance Address by the late J. J. Morse.)

Let us cultivate a love of the beautiful, and we shall come nearer the perfection we seek in others.

The love of praise is implanted in our bosoms as a strong incentive to worthy actions.

He lives best who thinks most, feels the noblest, acts the best.

Life has been shattered on other than a battlefield. Loss of hope, joy, love, and trust and peace are worse than loss of life. Spiritualism maintains each of these.

## NEWS IN A NUTSHELL.

**"The History of Spiritualism."**—There is a surprise announcement in our advertising columns concerning this great illustrated work of two large volumes by Sir Arthur Conan Doyle. Read the advertisement—and then read this unique and extensive survey of the rise and development of Modern Spiritualism. It will soon be out of print. It should certainly be in the library of every Spiritualist Society.

**Remembrance Day Photographs.**—We have still a few copies left of the large psychic photograph taken in the Albert Hall, London, last Remembrance Day. There are 46 faces visible, and the price is 2/6, post paid.

**Ban on Spiritualism.**—Dr. Frederick Richard Hall, of Bridge-street House, Louth, Lines, who died on January 28th, aged 31, leaving £5,595, asked in his will, that his infant children "shall not be instructed in, or have any connection whatsoever with, the tenets, doctrines, beliefs or practices of any sect or party practising or upholding Spiritualism in any form whatsoever."

**A Busy Poltergeist.**—A Poltergeist is reported recently to have been up to its pranks in a house at Conyers Park, New Barnet. According to the "Evening Standard," London, one of the local residents avers that if she leaves her furniture in one place, she finds it somewhere else on her return. "Tables, chairs, and even beds and carpets have been moved in my absence," she says. "I have heard strange noises in the bedrooms, and when I go upstairs I find the furniture in confusion, but I see nobody."

**Spiritualist Congress.**—The International Spiritualist Federation is now organising the next International Spiritualist Congress, to be held at the Hague in September, 1931. In addition to the question of mediumship, it has been decided to discuss in particular the subject of healing. For this purpose a special Section is being established. Persons interested should write to the "Federation Spirite Internationale," 8, Rue Copernic, Paris.

**The Bible and Bradshaw.**—"Vast numbers of people read the Bible with less insight than is needed in the study of Bradshaw," said the Rev. Walter Wynn in a lecture at Wimbledon Spiritualist Church on "Was Jesus a Spiritualist?" "Many accredited expositors of God's Greatest Book," he said, "only display vast ignorance in regard to much of its contents."

**Test Mediums.**—My impression is that, with few exceptions, British Mediums are better private test-mediums than our American cousins, states Mr. Horace Leaf, F.R.G.S. This is better for the cause, apparently, as striking public supernatural phenomena is not good from a philosophical point of view. The remarkable public demonstrations given in America have depreciated the teaching side of Spiritualism. The public presentation of the philosophy is secondary to the phenomena. A strong taste for message-reading has been developed, and it is quite trying, in some instances, to lecture seriously as one is so conscious that the audience is impatient for the phenomena to commence.

**The Wonders of the Saints.**—The Rev. Fielding-Ould M.A., who has done so much for the higher branches of Spiritualism, has given some interesting facts regarding levitation in his book, "The Wonders of the Saints." This is a book which can be read over and over again. It is a thoughtful survey of the psychic gifts of the saints of old and of present-day mediums. A medium is not necessarily spiritual or saint-like, but nearly all the saints had wonderful psychic as well as spiritual gifts.

**The Growth of Spiritualism.**—The growth of Modern Spiritualism showed that it had the approval of the spirit world. Whether it received the approval of men was a secondary consideration. At any rate, the message today came to all nations, independent of race or caste or creed. It was as much the property of the Buddhist or the Mohammedan as of the Christian or the materialist, and he hoped the short-sighted policy of making it a mere appendage to a narrow creed would defeat itself.—Mr. Hannen Swaffer.

**Telepathy.**—Equally fatuous are those Christians who say that telepathy between the incarnate is the explanation of modern spirit communications, for then must the same telepathy be the explanation of the spirit communications of the Old and New Testaments, and their Christianity is shattered into bits.—Rev. Chas. L. Tweedale in "Man's Survival After Death."

**Grief of a Monkey.**—A pathetic incident occurred at the Zoological Gardens, Melbourne, the other day in connection with the sudden death of a tiny Rhesus monkey. The mother, showing great distress, repeatedly picked the body up and raising the eyelids examined the sightless eyes in obvious bewilderment. Then she would show it other monkeys, which appeared to be as much puzzled as the mother was, though they tried to comfort her. She clung tightly to the body of her offspring, and it was with difficulty that one of the keepers removed it.

**Holmes and Sherlock.**—Sir Arthur Conan Doyle had a varied and active career, and used to be a fine cricketer. To the great game he confesses indebtedness for the name of his most famous character. When deciding to write a series of detective stories he named his sleuth Holmes, in revolt against Dickensian practice of dubbing such investigators Sharp or Tracker. But he was at a loss for a distinctive second name. Then one day when playing in an amateur team versus M.C.C. he had the luck to score 30 off the bowling of Sherlock. The happy circumstance suggested the combination that became famous.

**The Highest Peak.**—Mr. Arnold Bennett, in an article on "Detective-story Writers," in the "Evening Standard," London, says:—"Sir Arthur Conan Doyle still stands solitary on the highest peak of detective achievement. None of his English successors can compare with him." In the same paper, "The Londoner's Diary" mentions that Mr. William Gillette, who impersonated "Sherlock Holmes" 1,300 times on the stage, made £300,000 by the play, and has now retired to cultivate roses in Connecticut.

**"Beautiful! But I didn't believe in them."**—We took the children to their first circus just recently, and one small member of the family was very interested in the zebras. "Well, what do you think of them?" asked, Dad, noticing they were the star attraction. "Oh, beautiful," he exclaimed, "but I don't really believe in them."—S.B. in the "New Zealand Dairy Produce Exporter." This little story seems to exemplify the attitude of a certain type of mind when confronted with the facts of Psychological Research.—Ed.

**Miracles.**—"Miracles do not happen in contradiction to Nature, but only in contradiction to what is known to us of Nature." It is nearly fifteen centuries ago since St. Augustine made this observation, and yet we have to be continually repeating it, as though it were a new idea. But, of course, it is new to that class of persons who think that anything which is outside their knowledge or belief must be super-natural. From that point to the position that if it is supernatural it must be non-existent is but a short step, and they usually take it!—"Light."

**A Universal Language.**—The first Esperanto talking film was shown for the first time in England at Birmingham recently. It drew a large audience. The film, which is about five minutes in length, records a conversation between two officials of the Esperanto Association. It can be shown in every country, and understood by Esperantists, who claim that Esperanto is the future international language.

**The Truth Grows.**—A writer in the "Daily Express," London, concluded his report upon the meeting of the Survivors of Kut-el-Amara, which was recently held at Anderton's Hotel, Strand, by saying: "I smiled, and I am sure there were others about us who smiled—the invisible ones, who stood behind their old comrades' chairs and laid intangible hands on their shoulders. Sir Charles Townshend, whose heart was broken after Kut, and who died an embittered man—he must have smiled too." Gradually the recognition of the fact of spirit presence is insinuating itself into every department of life. A few years ago such a statement would have been looked upon as a strange thing in a public newspaper. To-day it passes without comment.—"The Two Worlds."

**The Jews and Death.**—Miss Regina M. Bloch, the Chairman of the Jewish Society for Psychic Research, London, told a recent meeting in Caxton Hall that "The Mourners Kaddish"—the prayer recited by Jews on the death of a parent—contained no word of grief. It was a prayer of praise, magnifying God. Jewish law decreed that the dead should not be grieved for, and the Jews, in fact, commemorate their dead with thanksgiving.

## TOO MUCH ABOUT DEATH.

"We talk too much of death and the grave. I am convinced that human existence is not limited to the material body, and does not cease with the death of the brain." So said Sir Oliver Lodge, the famous scientist, who celebrated his 79th birthday a couple of months ago. "I know from direct experience," he added, "that those whom we call dead are merely separated from bodily mechanism. I have been in direct touch with the minds of certain departed people who have preserved their memories, characters, and affections."

## PERMANENT RECORDS.

"We are pleased to hear that Sir Arthur Conan Doyle is shortly to make gramophone records on Spiritualistic subjects, so that future generations will be able to say that "he being dead, yet speaketh." We are glad to see that Recording Companies are prepared to recognise the likelihood of a demand for such records. We think Spiritualists would be well advised to see that such records have a good sale."

[This extract is reproduced from "The Two Worlds" in its issue of May 16th last. Sir Arthur has, of course, passed on since then, and it would be interesting to be informed if anything was done in the matter before his departure.—Ed. H. of L.]

## CANS AND CANT'S.

You cannot control the length of your life—but you can control its width and depth.

You cannot control the contour of your countenance—but you can control its expression.

You cannot control the other fellow's opportunities—but you can grasp your own.

You cannot control the weather—but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground—but you can control the height of the contents of your head.

You cannot control the amount of your income entirely—but the management of your expenditure is altogether in your own hands.

You cannot control the other fellow's annoying faults—but you can see to it that you yourself do not develop or harbor provoking propensities.

Why worry about things that you can't control? Get busy controlling the things you can!

## REPORTS OF SOCIETIES.

### VICTORIA.

#### THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

Much valuable work was done by the Council during the last month. The meeting held on the 24th June was well represented by all the affiliated Churches, together with a number of interested visitors. Visitors are always welcome from all interested in the movement, whether from churches affiliated with the Council or un-affiliated, and the Council meeting is held the last Tuesday in each month at Zercho's Buildings, Collins Street at 8 p.m.

Once more the Council has made a great effort in seeking to bind the working forces of Spiritualism together. The Spiritualist Exponents' Association has actually come into being, and although quite apart from the Council, having its own officers and committee and self-governing, yet we trust that it may be the very means of gathering all Spiritualists into one great united body. United, we would get recognition and legislation. To be recognised as a religion would indeed be a forward move.

The combined Social held on the 28th June at the I.N.F. Hall was a great success. About 200 were present, and all had a very happy time together. Both financially and fraternally the Council says "Thank you."

Wishing the great Spiritual Movement everywhere uplifting and continued progress, and the "Harbinger of Light" every success.

MADAME MOREH, Hon. Sec.

#### NORTHCOTE SPIRITUAL CHURCH FOR ALL.

During the month the services, both afternoon and evening, have been very well attended. An innovation has been made at the afternoon service with very good results. Each afternoon Mr. F. Johnston has given a short address before the demonstrations, with the result that the attendance and interest have grown.

During the month we have had some very fine addresses from Mrs. Jackson, Madame Moreh, Mr Atherton and Dr. G. Payne Philpots.

A Young People's Social Club has been formed in connection with the Church, and is already proving a great asset to the church. Its aim is to be educational as well as social. During the month a most successful Plain and Fancy Dress Dance was held. The floor space was taxed to the utmost and everyone had a most enjoyable time.

Best wishes to the Editor and all working in the great cause of Spiritualism.

MADAME MOREH, Asst. Secretary.

#### MALVERN SPIRITUAL CHURCH.

For the past month our afternoon congregations have grown beyond our expectations and the evening services have been well up to the standard. We desire to express our appreciation to the following workers who have given splendid service: Mesdames Allen, Woods, Potter, Ingram, O'Shea, Peach, Smith, Davies, McMenemy; Misses Starr and Bracken; Messrs Hayhurst, Fulton, Thomas, Gill and McIntosh. Our lecturers in Messrs Huston, L. J. Smith, F. Johnston and R. Atherton, have given spiritual food for thought and we are indebted to them for good service rendered.

On Sunday, July 20th, another very successful anniversary was recorded to the Malvern Spiritual Church. In the Malvern Town Hall a very large audience crowded the hall in the afternoon to hear Mrs Allen, founder of the church; Miss Codling, Mr L. J. Plum and Mr Wm. Midolo, President, express themselves in support of the cause which is dear to their hearts. A short psychic demonstration of about 20 minutes was held, over 50 leading demonstrators being present.

At the evening service a very representative gathering again faced a beautifully decorated platform. The Speakers were Mrs Allen, Mrs Alexander (Pres. V.C.S.C.) Mrs Hanger (Pres. S.O.L.), Hon. John Cain (Minister for Railways), Hon. S. Reid (Member for Orkleigh), Cr. G. Taylor (Mayor of Malvern), Mr L. Plum (Sec. Prahran Church), Mr F. Johnston (Pres. Northcote Church, the Hon. Sec. (Mr Wm. Sherburn) was unable to leave his bed on account of a severe chill.

All the public men eulogised this splendid effort to lift a cause against great odds to a higher understanding, and complimented those responsible on their uplifting ideal.

The Secretary desires to thank all who so generously gave their services to aid our 9th anniversary, especially the Misses R. and J. Wagner who contributed delightfully-rendered vocal items, and also the many friends for kind expressions of sympathy at his unavoidable absence.

WM. SHERBURN, Hon. Sec.

#### CHURCH FOR ALL, THORNBURY.

Services have been very well attended and the church is making progress. We have had some splendid addresses from our own and visiting speakers and are indeed indebted to Mr Plum, Mr M. Blackburn, Mr R. Smith and Mr H. Walker for their splendid lectures.

We had the pleasure of the company of our founder, Mrs. Arthur, during the month but owing to the inclement weather and her state of health she has found it necessary to go to Queensland. We wish her a speedy return to health and on her return many years work in the church.

We tender our very best thanks to Mrs Devlin, Mrs Bennett, Mrs Ezard and Mrs Pemberton who rendered great service to the church by their psychic demonstrations, also to Miss Plum for the splendid pianoforte solo.

Hearty greetings to the Editor of "The Harbinger of Light" and to all the churches in the movement.

H. WALKER, Hon. Sec.

#### MOONEE PONDS SPIRITUAL CHURCH.

Our usual services were held during the past month under the joint leadership of Mrs MacDonald and Mr Hayden. The attendances have been up to standard, both afternoon and evening, and the following addresses have been delivered by Mrs MacDonald: "Therefore with Joy shall ye draw waters from the wells of Salvation," and "Neither do I condemn thee," whilst from Mr Hayden we have had "Passing Through," "The Way of the Flesh and what do we know of the Way of the Spirit," also "As I live so ye also shall live" and one dealing with Scriptural meanings. On July 6th Miss Hersee gave two recitations that were appropriate and very well rendered.

On June 22nd our annual general meeting took place. The officers for the ensuing year are Mrs. MacDonald and Mr. Hayden, leaders; Mr H. Cuthbertson, President; Mr Anderson, Vice-president and Mr Wm. Brierley Secretary and Treasurer.

We desire to thank all workers for their services during the past month, and with best wishes for all kindred Societies and the Editor of "Harbinger of Light."

WM. BRIERLEY, Hon. Sec.

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

Our leader and founder, Mrs S. F. Hanger, has returned from Sydney again and is being rewarded by overflowing meetings. The afternoon meetings have been given over solely to messages, with great success, and the evening meetings have drawn large congregations, so much so that extra seating accommodation had to be sought. The lectures by Mrs Hanger have been wonderfully instructive and uplifting. We must also thank Mr Roberts and Mrs Austin for addresses which they delivered during the past month. Our mediums and healers are also doing their part, and our development and esoteric classes are full. Our lodge meets every month and the members are making good progress.

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

P. J. STOKES, Hon. Sec.

**SPIRITUAL EXPONENTS' ASSOCIATION.**

The great forward move of the Victorian Council of Spiritual Churches in calling all mediums and exponents who work in the churches together, to form an Association of Mediums, Exponents and workers, has met with great success. The first public meeting was held on the 17th June, when more than 60 were present. After the objects of the gathering were put before the meeting by Mr Tozer and Mr Johnston a general discussion took place.

It was decided that a Committee of seven be appointed to meet together and discuss further particulars. This meeting was held at Gladstone House and much valuable work was done. It was decided that the name be the Spiritualist Exponents' Association, and its objects are: (1) To further the interests of Spiritualism by endeavoring to obtain a better status for its exponents by creating a unity. (2) That it is desirable to organize the general work of our exponents among the churches, and (3) That ways and means be found to carry out the financial aspect of the Association's work.

A public meeting was then called for on the 9th July, at which the following officers were elected: President, Mr F. Johnston; Vice-Presidents, Mrs Harden and Mrs Hogg; Secretary, Madame Moreh; Treasurer, Mrs Pulfer; Committee, Mr Tozer, Mr Smith, Mr Moorey, Mrs Douch and Mrs Edwards Trustees, Mrs Alexander and Mr Tozer; Auditors, Mr Coleman and Mr Greenwood.

We earnestly desire that all mediums and exponents of this great work will come along and join in with this Association, as we know that with a united front we shall command respect and recognition.

MADAME MOREH, Hon. Secretary.

**NEW SOUTH WALES.****HOLLYWOOD SPIRITUAL CHURCH, SYDNEY**

Since the last report the services have been conducted as usual under the leadership of Mrs Eleanor Morrell, and have been exceptionally well attended, the platform being occupied on two occasions by the leader, who gave us beautiful and uplifting inspired words about life in the beyond. On the 15th June the Rev. Wyndham Heathcote, B.A., gave a lecture on "Cremation" in his usual able and eloquent manner. On another occasion Mr Rayner took the service under trance, the guides who use him are becoming well known and the meetings are always happy and enjoyable. The usual monthly message meeting was also conducted by Mr Rayner and well attended.

The social was also well attended and a financial success. Thanks to all helpers. With best wishes to the Editor of "The Harbinger of Light" and all sister churches.

R. I. BROWN, Hon. Sec.

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

The guest at last month's "At Home" was Mr Blundell, of Burwood, and the speakers were Mesdames Rose-Weeks, Ellis; Messrs Calman, Carter and Hartley. We wish to thank Mr and Mrs Michael for the musical part of the programme. Our only regret was that there was not a larger audience to listen to the following artists: Mr Guerdin, Mrs Michael, Mrs Carrier, Miss Douglass and Miss Parselles, accompanist Mr Michael.

A Service of Remembrance was held for Mr Ferguson and Mrs McDougall, recently promoted to the higher life, on the 29th June at 3.15. The speakers were Messrs Nettleton, Haldane, Calman, Oates; Mesdames Rose-Weeks and Shipley. The service was continued at 7.15 conducted by Mrs Rose-Weeks. There was a large congregation at both services.

We held our half-yearly meeting and election of officers on the 12th July. Mrs. Rose-Weeks was again elected President unopposed; Vice-Presidents, Mr G. Nettleton, Mr W. Browne; Secretary, Mr W. Browne; Assistant Secretary, Mr McSkimming; Treasurer, Mr G. Nettleton, and a good committee.

We wish to thank all speakers and demonstrators who have given their services for the past six months; all artists who have rendered items at our "At Homes"; all mediums who have helped at our monthly seances, and all friends who have given flowers for the platform.

W. BROWNE, Recorder.

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

Owing to the wet weather our meetings have not been quite so well attended, especially our evening services. The Sunday afternoon meetings still hold good and seekers become more interested through these discussions, also the demonstrations at these meetings which give proof of the continuity of life. Mr Humphreys opened the month with the "True Basis of Spiritualism," which was carried on for a few Sundays. Mrs Elkin opened her afternoon with "Freewill, Reason and Love" a subject which brought forth much discussion.

At our evening meetings the first Sunday in the month, being open session, the platform was taken by several speakers giving short addresses. Mr Mee chose for his subject "Spiritualism" which was followed by demonstrations given by Mr Kerlin; Mr Payne, who spoke under control on "Some Aspects of Spiritualism" was much enjoyed by the congregation. Mr Shaw's address on "Mediumship" was delivered in his usual able manner and was very instructive to all present.

With the best of wishes to the Editor and to all kindred churches fraternal greetings.

A. S. FAIRBAIRN, Hon. Sec.

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

Since our last report we have had several changes. In future our title will be: "Order of Light (Incorporated) church of practical Christian psychology." We have moved to the A.N.A. Hall, Flinders Street, Adelaide, it being a central position. The opening was a great success. The Pastor, the Rev. Lily Lingwood-Smith, Ps.D., was ably assisted by Mr E. W. Lowe, Miss E. Archer, Nurse Grace and Mrs S. Davis.

The Busy Bees' "At Home" and the pastor's public circle after is doing a splendid work.

We had the pleasure of the company of Mr Moorey, of the Spiritual Research Society, Melbourne. He received a hearty welcome. After the pastor's address on "Chance or Destiny" he gave the audience some good advice which was well received. They regretted he was unable to give them a Sunday on account of his health.

With best wishes to "The Harbinger of Light."

W. T. LINGWOOD-SMITH, Hon. Sec.

**WEST AUSTRALIA.****THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)**

Last month has been a very busy one for workers both spiritually and socially, continued progress being made steadily in all activities held. The date of our annual bazaar has been fixed for the third week in September. Towards this our Ladies' Social and Church Guild is busily working, weekly sewing meetings and psychometry afternoons, etc. being held towards same.

Our monthly psychometry evening in aid of church funds was well attended being conducted last month by our minister, Mrs L. Hinshaw. In spite of inclement weather our monthly "At Home" held on July 5th, was again a great success, being well-attended, and resulting financially in over £4 being added to the coffers of our Building Fund. Vocal solos were rendered by Miss M. Shepherd and Mr Shepherd, violin solo Mr A. Greave; recitation, Mr Jones. Psychometrical readings were given by Mesdames S. Morris and L. Hinshaw; afternoon tea and chat bringing a pleasant afternoon to a close.

We regret having to report that owing to sickness, Mrs C. M. Hill has had to obtain three months' leave of absence from her church work. We hope this rest will be beneficial to her, and pray for her speedy recovery. Her position as leader of the Healing Circle is being ably filled pro tem by our Secretary and Healer, Mr C. J. Francis.

Very instructive and appreciated addresses have been delivered from the rostrum at Sunday services by Mesdames S. Morris, J. M. Watson; Messrs Batger and Over; also spirit messages by Mesdames G. Davies, L. Hinshaw, S. Morris, J. M. Watson. Open circles held on Sunday afternoons have been conducted this month by Mesdames G. Davis, L. Hinshaw, M. McDonough and Mr R. Wood.

At the Branch Church, Victoria Park, our thanks are gratefully given to Mesdames F. Harris, J. M. Watson, M. McDonough, C. M. Hill; Messrs Batger, J. McDonough, A. L. Richards; speakers and mediums on the monthly roster.

With fraternal greetings to the Editor and all kindred churches.

(Miss) I. CHALLIS, Asst. Sec.

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

The month of June has seen many extra efforts made by a few earnest workers on behalf of the church, and on behalf of the painting fund. The members of the Sunshine Club have arranged and provided for Home Social parties, which have been very enjoyable. A seance has been held every other Thursday at the home of Mr and Mrs Tovey, at Miramar; also one was held at the home of Mr and Mrs Coborn, Wadestown.

The subjects of Mr R. A. Webb's lectures during the month were as follows: "The Future States of Mankind", "Psychic Experiences", "The Psychic Body", "Is Spiritualism Worth While", "The Religion that is Wanted", "Some Difficulties of Psychic Evidence Giving", "The Three-fold Character", "Psychic Drawings and Paintings", "Some Questions Answered."

On Monday, the 6th June, the Pastor interred the mortal remains of Miss Charlotte (Lottie) Mowat, daughter of the late Mr and Mrs Mowat, who were old and respected members of our church. The following Sunday, at the In-Memoriam Service, Mrs Webb sang the solo "Gloria! A Loved One Gone."

Mrs Webb represented the church at the funeral of Mr W. C. Nation, of Levia.

A pleasant Lyceum social was held on Saturday the 28th.

GEO. BODELL, Hon. Sec.

**Replies to Correspondents.**

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

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

SUBSCRIBER'S NAME WANTED.—We have received a remittance for subscription from a friend in Palmerston North, New Zealand, but he, or she, omitted to enclose a letter with same. We are, therefore, unable to credit the amount at present. Please reply.

A. H. S. (Sydney): We cannot publish reports of seances supplied by the medium himself, or herself. The reason is obvious.

M.N. (Sydney): The only thing we can do in the matter is to supply the Library with one of our latest Catalogues and request that it be placed on the reading table. We have done this.

J. D. J. (Durban): We had already seen the Press cutting you enclose. We do not understand the manifestation in the circumstances narrated, and notice that one of our English contemporaries does not attach any importance to what the author says. We sent copies of the "Harbinger of Light" to the parties referred to. They may have received them by this time.

W. J. T. (Albany, Auckland): Thank you for forwarding Press cutting. We regret we have been unable to use it on account of the exceptional pressure on our space this issue.

J. McB (Red Hill): The article was evidently written for Christmastide. If you are agreeable, we will keep it by us. Many thanks.

R. T. (Birmingham, England): Your gratifying appreciation of "The Harbinger of Light" is very encouraging, and we thank you for your commendation.

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Originally sold in Australia at 50/- the set of two volumes. Sir Arthur, however, just before he passed away, determined to get rid of the Publisher's "remainders" at "slaughter" rates. We are, therefore, able to offer this very valuable work at 19/6, postage 1/6. Immediate application is advisable.

## A DWELLER ON TWO PLANETS.

THE MOST REMARKABLE BOOK PUBLISHED OF ITS KIND.

This very amazing book, long out of print, has recently been republished. It is one of the most wonderful dictated books in existence. It is a book based on the huge, now sunken Continent—ATLANTIS, which extended thousands of years ago from Northern Africa and Southern Europe to Central America, and Brazil. It became highly civilised and the people numbered about 200,000,000. Science and the use of electricity, airships and submarines attained a high estate and are fully explained.

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