

The Harbinger of Light

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

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"LIGHT! MORE LIGHT!"—Goethe.

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The Harbinger of Light.

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THE EDITORIAL CHAIR

Our "Living" Anzac Heroes !

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

* * * * *

Many conflicting emotions perturbed both heart and mind on this day of national remembrance—particularly on the part of those who felt old wounds re-opened and who longed afresh for "the touch of the vanished hand and the sound of the voice that is still." To all such we extend our heartfelt sympathy, and our assurance, based on experimental knowledge, that their cherished sons and brothers are more alive to-day than they ever were before. They are now reaping the fruits of their sacrifice, and not one of them would willingly take on mortal flesh again if the opportunity was offered. It is true they have all "departed," so far

as their physical presence is concerned, but not in any other sense. They have no more departed in reality than that they have "died." And they are certainly not dead! They tell us that in overwhelming numbers, and Anzac Day was to them a season of great exhilaration and thanksgiving, and their prayers joined with ours in the fervent plea that the sword should be for ever sheathed and peace on earth, goodwill to men, be the dominating thought in days to come.

* * * * *

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

* * * * *

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

* * * * *

And these glorious boys of ours, who were with us on Anzac Day, sharing our feelings and joining in our prayers, are only too eager to speak to their friends if the opportunity is afforded. They are ardently desirous of getting across the message that "All is Well," and of assuring their loved ones on earth that they are waiting for them and will give them a joyous welcome on arriving in that heavenly land where partings are unknown. This

intermingling of the material and spiritual is a sublime and most uplifting thought, and only those who have realised it understand the loss of those who are still without this knowledge. But it would be theirs if they would only seek. "Seek, and ye shall find." "Knock, and it shall be opened unto you." The promise still holds good, and is being fulfilled in the lives of thousands almost every day. We, therefore, invite every grief-stricken soul to put that promise to the test. They will then discover the "Balm of Gilead," and the "peace that passes all understanding" will steal into their troubled souls.

WAYSIDE NOTES

Babies in The Spirit World.

A correspondent wishes to know what becomes of babies in the spirit world. In the first place, it should be understood that the Law of Evolution—which simply means development, unfoldment, growth—is by no means restricted in its operation to the world of matter. It also obtains on all the Spiritual planes. Death itself is part of the process—an inevitable event that occurs in strict conformity with this Law. There are potentialities of development in every Ego, and it is a law of the spirit that growth must continue until a certain stage—the stage of maturity—has been reached. If this stage is not reached on the physical plane, the unfoldment continues in the spiritual world until the Law has run its course.

A child, dying in infancy, passes to the Summerland in the form of a spirit baby. It does not suddenly become a fully-matured being just because it has died, as many people appear to think, but is just the same dear little innocent mite that it was when it had a physical body wrapped around it. It will be quite unconscious of what has happened, will grow in its spiritual body from infancy to childhood, from childhood to youth, and from youth to maturity, exactly the same as it would have done had it continued to live on the physical plane. You cannot arrest the operation of the Law of Development.

* * * * *

Having stated this much, let us come to the crux of the question asked by our correspondent. If what we have already explained is true, babies must be as helpless on arriving on the Other Side as they were on this side of life, and need just as much care and attention. Certainly! How could it be otherwise? Spirit babies require spirit nurses, and in the Beulah Land of love and beauty there are many such. It is the privilege and joy of these celestial ministrants to guard these radiant infants—radiant, of course, because their souls are pure, uncontaminated by the evils of the flesh in which they resided for such a very brief interval—and "bring them up," tending to their every requirement, fostering the good that is in them and eliminating any suggestion of evil.

To be allowed to render service in a spiritual nursery must be one of the greatest delights of the Heavenly life. As the children grow in knowledge and stature, they gradually become competent to look after themselves, as children do on the earth plane, and then succeed the remaining phases of development until full maturity is attained. In short, children in the Spirit world go through just the same stages of growth as do children in the flesh.

The birth—Man, in his ignorance, calls it "death"—of a spirit baby is one of the loveliest sights witnessed within the veil. It has been described to the writer on two or three occasions. "Every little child has his guardian angel (St. Matt. xviii. 10), a heavenly companion who takes charge of him on his entrance into the world, and attends him, unseen, to his journey's end," states the Rev. Professor David Smith, D.D. We have reason to know that this is literally true.

This guardian angel is present when the tiny spirit emerges from the frail casket of clay, and is accompanied by two or three beatific assistants, whose pleasure it is to perform the role of spiritual nurses. They are equipped with the necessaries required to protect the extremely sensitive little body from the jarring vibrations of the material plane, and having taken possession of the precious spiritual jewel, they bear it tenderly away, with all the solicitude of a mother of earth, to that abode of peace and bliss, the Sphere of Love, or the Heaven Sphere to which Jesus referred when He said: "For of such is the Kingdom of Heaven."

Mothers who have lost their little ones can, at least, rest assured that they are in safe keeping, that the Great All-Father, who is even conscious of the fall of a common sparrow, has made ample provision for ministering to the needs of His tiny offspring, and that in His own good time there will be a jubilant reunion in the land where partings are unknown.

Forgiveness does not remit Consequences.

The idea of having to forgive our debtors and those who trespass against us, and vice versa, is confusing to me. I have been trying to work it out, but it looks like a means of evading punishment.

Thus a correspondent writes. His difficulty seems to arise from confusing two separate things: (1) Forgiveness of wrong committed, and (2) the punishment (or penalty) consequent upon wrong doing.

(1) **Forgiveness** has reference to the relationship between the persons concerned. The injured person instead of feeling anger, resentment, and hostility towards the wrong-doer, calls into activity the opposite spirit, and does what he can to restore the relations of goodwill that existed before. He acts as if the injury had not been inflicted. This attitude of forgiveness, however, does not affect the actual wrong committed, nor remove its natural consequences.

(2) The penalty of wrong-doing is not any arbitrary sentence, or act, imposed from without; it is the natural consequence of the evil committed. This can never be evaded. "Whatsoever a man soweth, that shall he also reap," remains for ever a law of the Universe. It is not altered, or repealed by the fact of forgiveness.

God may forgive certain sins in a man who has repented of the same, but the ill-effects which the man experiences in his physical, moral, and spiritual natures are not, therefore, annulled. The unhappy consequences may, however, be ameliorated if the forgiven man amends his life, and allows the purifying influences of the Divine nature to play upon him. All penalty in the moral and spiritual spheres is remedial.

The teaching of Christ was that we should forgive all those who injure us, which is the opposite spirit of retaliation and revenge. The question of penalty does not come within our jurisdiction. It belongs to the eternal order of God's Universe and can safely be trusted to work out its own beneficent ends in due time.

The Home Circle.

The secret of the strength and the spread of Spiritualism lies in the Home Circles—Spiritualism's Nurseries. These circles are more numerous than the average Spiritualist is aware of. Many who form them say nothing about the matter, for fear, possibly, of ridicule, or of condemnation. These circles are held in some room, usually set apart for the purpose, in a dwelling house, admission to which is confined to a few sincere investigators. Some of the most interesting and valuable experiences known to Spiritualism are thus being obtained. Mediumship, for example, is discovered and developed by one or more members of the Circle. More and more mediums are thus being developed every year and it is not unusual to find more than one medium in even a small circle.

One of the immediate and most striking results of the Home Circle is the development of leadership and organising ability in some of its members. This is partly due to the teaching of Spiritualism, which inculcates independence of thought, self-reliance, and the necessity of putting into practice the teaching received. No sooner is the medium developed than she begins "missionary work," usually by very quietly interesting her acquaintances in the subject. Later, some of these join her in forming a circle. Often this is the beginning of a "Mission." The meetings are still held in the home, admission being by the invitation of one of the members of the circle, who vouches for the good-will or sincerity of the guest.

In some cases the meeting grows too large for the house, and a small hall is then engaged. It is here where the organising ability manifests itself. Officers and staff are appointed and business arrangements made, which enable the work to progress smoothly and successfully.

But it is in the Home Circle where the best results are obtained. Here, one realises the truth and the intimacy of spirit communication. This intimacy grows with the spiritual progress of its members and the frequency of their visits. Most of the communications are too intimate, too sacred to share with outsiders. Many of the messages being communicated in whispers to the loved ones—one here, the other there—but bringing such conviction and joy, that life becomes a pæon of happiness and communication an ecstasy of love. Is this not the "peace that passeth all understanding" that the Master promised? Is it not the salve that heals the wounds of Death?

From stately cathedrals and many a dignified church the Spirit has been driven forth by the pride and vanity of man, but finds a loving welcome in the hearts of those who compose the humble Home Circle.

Don't Blame the Medium.

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

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

tate against the probability of success.

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

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

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

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

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

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

“THINK STRONGLY.”

CONCENTRATION IS A FORCE.

A correspondent to the "Two Worlds" writing on the subject of Thought and the Spirit World says:

In concentrating the mind on any one spirit person, you are sending out real, live, active forces.

These forces pass through air in precisely the same way as electric waves do, and they never miss their mark.

They have in the spiritual world a direct call from those currents of thought thus generated, and they are practically always able to come in close contact with the person who is thinking of them; when near and acclimatised to your conditions they can impress thoughts and ideas upon your mind.

Anyone who sits for a moment and allows his mind to dwell on some dear one who has "died" will often draw the spirit of that person to himself.

The Immensity of the Universe.

"THE HEAVENS DECLARE THE GLORY OF GOD."

By R. C. KEAST, Sydney.

ANTIQUITY OF THE SCIENCE OF ASTRONOMY.

THE origin of the noble science of astronomy, to which we are largely indebted for our knowledge of the universe, lies buried beyond the mists of classic antiquity; for, although in astronomy, as in almost every other department of knowledge, humanity is permanently indebted to the intellectuals of ancient Greece even before the advent of this remarkable people, the Chaldean sages, and those of other countries, seriously directed their thoughts to the stellar universe, the obvious immensity and the sustained splendour of which has, all through the intervening centuries, arrested the attention and aroused the imagination of all truly enlightened men.

Sir James Jeans has stated that the birth of astronomy possibly took place 3,000 years ago: it is, in any case, certain that at a very early period in the history of civilisation, there is to be found references to such of the planets as Mercury, Venus, Mars, Jupiter and Saturn, as well as to a number of the stars and constellations. Even so, such brilliant thinkers as Thales, Empedocles, Pythagoras, Anaxagoras, Aristarchus of Samos and Hipparchus have each made enduring contributions to the science of astronomy, and when 2,000 years later the immortal Copernicus published his epoch-making book: "De Revolutionibus Orbium Coelestium," much of the teaching of these ancient sages received remarkable confirmation.

BEAUTY AND IMMENSITY OF THE COSMOS.

Following closely in the wake of Copernicus were Bruno, Tycho Brache, Kepler, Galileo, Sir Isaac Newton and others, each of whom sought to indicate the wonder and the immensity of the universe and to enlarge humanity's conception concerning it.

Not, however, until this, the 20th century, have we been able to obtain even the remotest idea of the vastness of the universe—on a dark and cloudless night only about 3,000 stars are visible to the naked eye—so that we moderns are greatly indebted to such distinguished scientists as Professor Einstein, Dr. Hubble, Professor Eddington, Sir James Jeans and others, all of whom have striven to awaken in mankind an appreciation of both the beauty and the immensity of that cosmos, of which even the mighty sun and its imposing retinue of planets are but insignificant units. Yes: the relative position of us earth-dwellers to the universe is as the dew-drop to the ocean.

Not even is our planet a vastly important member of the solar system, for several of the other planets are larger, while Jupiter, the largest of all, could, without difficulty, absorb about 1,400 planets such as the earth. The sun, however, is surely a vast and dignified member of the universe, for the sun is a million times larger than the earth. This even is not true, for another sun—or star—Betelgeuse, according to Professor Eddington, is 50,000,000 times of greater volume than our sun, while Antares, the largest star known to astronomers, is, declares Sir James Jeans, no fewer than 90,000,000 times larger than our puny luminary.

STARS AND PLANETS DISTINGUISHED.

Now, as everyone is aware, there is a very real distinction between stars and planets—even though planets are born from stars—one of the most obvious differences being that the planets move, while the stars remain stationary. Actually, it is only because the planets are so near, and the stars so distant, that we are able to discern this distinction, for the stars, as well as the planets, move through their respective orbits.

Our nearest planetary neighbour is Venus, which, when closest, is approximately 26,000,000 miles away. That distance, however, is infinitesimal, for our nearest stellar neighbour, Proxima Centauri, is nearly a million times still more distant—or 25,000,000 million miles away. Then, what of the other stars—Sirius, another of the nearer stars, and to us the brightest star in the heavens—being 26 times more luminous than the sun—is about twice as distant as Proxima Centauri.

MARVELS OF THE NEBULAE.

For a truer conception, however, of the astounding, bewildering immensity of the universe, we must momentarily concentrate our attention on the nebulae, which are really enormous aggregations of stars and potential stars, far beyond the confines of that system of stars to which the sun belongs. Scarcely any of these nebulae are visible to the naked eye, for, according to Dr. Hubble, the nearest of them, the nebula M33 in Triangulum, is so distant that its light, travelling with the enormous velocity of 186,000 miles a second, takes 850,000 years to reach the earth. In other words, when gazing at this nebula, we see it, not as it is now, but as it was nearly a million years ago. Dr. Hubble, who has at his disposal the most powerful telescope in the world, assures us that there are probably 2,000,000 of these nebulae, each of which contains, actually and potentially, perhaps 2,000,000,000 stars. Their distances from the earth, measured by the speed of light, range from nearly one million to 140 million years.

Probably millions more of these nebulae lie beyond, but our telescopes cannot, at present, penetrate to greater distances. As Sir James Jeans picturesquely states: "Our astronomer explorers are moving from island to island in the small archipelago which surrounds their home in space, but they are still far from circumnavigating the globe." Even so, assuming that an angel from the most distant of these observed nebulae, travelling with the speed of light—186,000 miles a second—were to visit the earth this year, he would need to have left his distant home 140 million years ago.

As stated, the sun does not associate with any of these distant worlds, but reserves its company for other gigantic aggregations of stars, which are not nearly as far away. Still, the world of which the sun is a unit, and to which we denizens of the solar system belong, is by no means of inferior quantity. Efforts, in fact, have been made to ascertain the number of stars in this, our, world. Of necessity, these estimates greatly vary.

BEWILDERING REVELATIONS OF THE TELESCOPE.

Photographically, through earth's greatest telescope, about 1,500,000,000 stars have been recorded. Dr. Seares, however, estimated the number to be 30,000,000,000. Dr. Shapley has suggested that the number is in the vicinity of 100,000,000,000, while Professor Eddington modestly thinks that the total number of stars in our world exceeds 300,000,000,000. Such is the universe revealed to us, in the words of Tennyson:

"When science reaches forth her arms
To feel from world to world . . ."

One stands overawed by its grandeur, and overwhelmed by its immensity.

Now, a pertinent question naturally arises in the minds of those philosophically constituted, as to the possible significance of such a universe. Have our contemporary astronomers and cosmologists, who have admittedly accomplished and revealed so much, endeavoured to penetrate this sheer glittering, scintillating immensity for some definite, intelligent purpose? Although Sir James Jeans tentatively states that "the universe begins to look more like a great thought than like a great machine . . .;" although Professor Eddington writes: ". . . the mind is irresistibly drawn to play with the thought that somewhere in the universe may be other beings, a little lower than the angels, whom man may regard as his equals—or, perhaps, his superiors;" although Dr. R. A. Millikan is obviously in quest of the mental and spiritual implications of such a universe, our 20th century astronomers are, as a group, singularly disappointing in either their statements or their suggestions concerning any great design of which the vast universe itself is but the visible expression. As Sir James Jeans frankly states: "To speak in Plato's well-known simile, we are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall."

ASTRONOMERS NON-PLUSSÉD BY MAJESTY OF THE UNIVERSE.

Our astronomers, then, are unable to supply us with any satisfying conception as to the meaning of this imposing, enthraling, inspiring universe, in which stars seem to be as plentiful as the glittering grains of sand on the seashore. Planets, they declare, are exceedingly rare productions; life, they almost unanimously affirm, is relegated to an infinitesimal portion of this mighty cosmos.

When one, however, searches the centuries of the retrospect, he encounters conjectures rational, as well as thrilling, as to the grand purpose of the universe. The writer is, of course, well aware that most moderns are inclined to view the beliefs of past generations in a very subdued light; but, although we are, in many respects, more highly educated than our ancestors, that which is ancient is not always infantile. The belief in personal immortality, which has prevailed for at least thousands of years, is not regarded as such—not, at all events, by many of the most enlightened people of to-day. Notwithstanding, moreover, the passage of many centuries, but little advance has been made on the philosophy of Plato, or the ethics of Jesus.

Dr. Alfred Russel Wallace has reminded us that, in classical antiquity, the belief was prevalent that not only the planets, but also the stars, were probably inhabited by intelligent beings, some of whom were conceivably more highly evolved than man himself. The Church, however, frowned upon such audacious speculations, not so much because they were unreasonable, but because, if there were

in existence other populated worlds, the unique dignity of man on earth would necessarily suffer.

BELIEFS OF CLASSIC ANTIQUITY REVISED.

After the renaissance, however, in modified form many of the beliefs of classic antiquity again appeared. Both Kepler and Huygens—honoured names in the history of astronomy—thought it probable that the moon was inhabited, while the celebrated French philosopher, Fontenelle, in his remarkable book, "Entretiens sur la Pluralité des Mondes," actually argued that in all probability, not only the moon, but also the planets and the stars, were the abodes of sentient beings. His greater contemporary, Sir Isaac Newton, who, according to Sir Oliver Lodge, "towers, head and shoulders, over, not only his contemporaries, but over every other scientific man who has ever lived," though not going as far as Fontenelle, frankly stated his reasons for believing that at least one star, the sun, was inhabited.

Those truly immortal astronomers, Sir William and Sir John Herschel, each thought it probable that the planets were inhabited worlds, while Sir David Brewster also held the same view. Their reasoning, presumably, took the form of that of Professor Flammarion who—more recently—wrote: "In our solar system, this little earth has not obtained any special privileges from Nature, and it is strange to wish to confine life within the circle of terrestrial chemistry." And again he wrote: "Certain savants object that if the conditions are too different from terrestrial conditions, life cannot exist at all. But we have no right to limit the powers of Nature by the narrowness of our sphere of observation, or to pretend that our planet and our human race are the model for all planets. That is an hypothesis as infantile as it is ridiculous."

THE TORCHLIGHT OF SPIRITUALISM.

That Spiritualistic research may be able to throw some additional light on these fascinating hypotheses has long been thought probable. And in this connection, it is interesting to recall that, among the savants of relatively recent decades who have manifested an intelligent interest in Spiritualistic research, were such astronomers as Professor Lucien Larkin of America, Professor Zollner of Germany, Professor Schiapparelli of Italy, Professor Flammarion, of France and Sir William Huggins, of England.

Now, the cultured mystic, Swedenborg—by universal repute, one of the most scholarly men of his time—not only believed that the planets were inhabited, but actually claimed to have held converse with their denizens. Within recent years, when the writer was chairman of a circle of earnest, intelligent investigators in Sydney, there was delivered through a reputable medium a series of illuminating addresses by Sir Robert Ball, discarnate, in the course of which he stated that the whole of the planets of the solar system, and also the moon, were inhabited by races of men, in various stages of evolution—their forms, however, not necessarily resembling the bodies of those dwelling on the earth. Since then, through other channels, Sir Robert Ball and other erstwhile astronomers have assured the writer that these statements are true.

AUDACIOUS SPECULATIONS.

Sir James Jeans has latterly referred to a former astronomical speculation that, sooner or later, "every star will be surrounded, like our sun, by a family of planets." He has also made reference to yet another earlier speculation, "that, once life had come into the universe, in any way whatsoever, it

would rapidly spread from planet to planet, and from one planetary system to another, until the whole universe teemed with life." But, as already stated, neither Sir James Jeans, nor any of the foremost astronomers of to-day, are disposed to even seriously consider such unjustifiably advanced, such presumably audacious, theories. For several years, however, the writer has devoted much time and thought to the study of both astronomy and cosmogony, and, as already indicated, has successfully endeavoured to obtain much interesting and illuminating information on many pertinent problems, through Spiritualistic research.

Through this channel, and independently of any medium, he has been informed by a group of discarnate astronomers—of entities so exalted that he hesitates to divulge their names—that many of the stars, including the sun, are inhabited by intelligent beings; that planets are not exceptional but normal products of the stars; that sooner or later probably all planets become the abodes of sentient creatures; and that, in brief, instead of life being relegated to a small corner, the entire universe simply teems with life, with life in every conceivable and in every inconceivable form.

Does it not then appear possible that the immense universe has been evolved by the Creator, primarily for the purpose of providing habitations for spiritual entities who, for some far-reaching purpose, need to undergo the experience and the discipline of incarnate life?

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GHOST AMONG THE COWS.

In the village of Daux, near Toulouse, there is a small farm which has recently become occupied by a family of Italian peasants named Ferrato, states M. Pascal Forthuny in the "International Psychic Gazette."

For three weeks this farm has been the scene of a veritable pandemonium. In the cow-shed there are infernal noises at night, and a phantom in human shape has been seen flitting above the heads of the cows. Its face is wan and its hair is curled! As it goes and comes the animals are seized with a mad frenzy and smash their boxes and break their chains in their efforts to escape. In addition some of them have been afflicted by an inexplicable disease and one after another has died.

Ferrato himself took a mysterious illness which the doctors could not recognise. A priest was called in to exorcise the evil forces, but whether he has been successful is not yet reported.

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FOLLOW; NOT WORSHIP, JESUS.

Dr. Emerson Fosdick, the well-known American preacher, writing in "The Christian World" on "The Peril of Worshipping Jesus," says that the dressing up of Jesus in metaphysical creeds, placing Him on High Altars, singing to Him and praying to Him, and doing anything but following Him in the common ways of life, "has always been the most successful way of getting rid of Jesus." "He never said 'Worship Me'! He said, 'Follow Me.'" Jesus, as it were, created a piece of music which He did wish people to listen to and cry, "How lovely." "He wanted it reproduced—played again and again by boys and girls, men and women, on all the human instruments that God had given them, until the whole earth should be full of His music."

"SPIRIT VOICES."

Compiled by H. MONTAGUE CRANE, Author of
"The Intruder."

"Spirit Voices" is a record of Spiritualistic Trumpet Seances held in Christchurch, N.Z., through the mediumship of Mr. Lancelet Brice, whose remarkable powers have been described from time to time in these columns.

In "Spirit Voices" Mr. Crane has given us abundant convincing evidence of the reality of the Spirit World. The communicators are "real persons" and their conversation is full of interest, unusually lucid, and bears every impress of truth. They are intensely human, revealing themselves as honest, understanding, and sympathetic personages.

The compiler begins by stating that, "This is a book of truth," and the interesting facts that he packs into 290 pages, give ample evidence of this. No open-minded reader can fail to be convinced of the genuineness of the communications.

This book is heartily recommended to the experienced Spiritualist, no less than to the enquirer into the evidence for survival. It is not only of absorbing interest, but incidentally it solves many problems that present themselves to the investigator. The number of communicators is amazing. Many famous Spiritualists who are now in the Beyond, take advantage of Mr. Brice's circle and give such a variety of information that the enquirer should find a solution to every problem that confronts him.

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CENTENARY OF CROOKES.

A HINT TO SPIRITUALISTS.

Writing in the last issue of the "International Psychic Gazette," its Continental Editor, M. Pascal Forthuny, comments on the celebration of certain centenaries to be observed during the present year, and continues:

But the centenary which will interest us all most particularly is that of the great scientist, Sir William Crookes. If in his own field he discovered thalium and invented a famous radiometer, he was also the most courageous pioneer researcher in psychic science, whose efforts established the certainty of the amazing materialisations of Katie King.

At the moment I write these lines I do not yet know whether Great Britain will organise some befitting ceremony to commemorate the birth of this great Englishman, but I feel confident his countrymen, both in the realms of science and Spiritualism, will not forget to honour his memory by a distinguished demonstration of respect and esteem.

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"HARTMANN'S INTERNATIONAL DIRECTORY OF PSYCHIC SCIENCE AND SPIRITUALISM."

This book is a valuable and necessary addition to the library of every researcher, worker and student of psychic science and Spiritualism, and shows accurate and painstaking work in compiling the lists embraced in this volume. The lists include books, camps, churches, societies and services, individual names, libraries, reading rooms, periodicals, publishers, etc., both in the United States and in foreign countries. For ready reference the book is invaluable. The various departments are carefully classified and indexed. It is well printed with good cloth binding to insure hard usage. It is the only book of its kind and may be highly recommended.—See advt. on our cover.

THE NUTSHELL PAGE.

The State and Religion.—"During almost a hundred and fifty years, Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen, if the great truth had been recognised, that the State has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship which they may choose to adopt."—Buckle's History.

Contradictory Communications.—"It is strange" says the "Boletín Espirita" "that there are people who still insist on asserting that our communications with discarnate spirits do not prove the existence of that invisible world called 'The Hereafter', simply because, they say, the information given by spirits is varied and sometimes contradictory." To which M. Pascal Forthuny, who translates the passage, comments. "Unhappily the same thing can be said about the communications made by inhabitants of this beautiful world here below, but no one dreams of saying it does not exist on that account."

Dr. Annie Besant.—Mrs. Besant was born in 1847, her parents were Irish Protestants. When twenty-one she married an Anglican clergyman. She left him in 1872 to become the associate of Charles Bradlaugh and carried on with him an intense and partly successful social campaign. Her meeting with Madame Blavatsky and her progress in Theosophy is well known to our readers. She is now in her 84th year, yet was able to address the Adyar Convention, and spoke in a remarkably powerful and vibrant voice.

Trivial Messages.—"It is said that Spiritualism is a fraud because many of its messages are trivial. Most of the people I meet on the street are trivial. Their greatest mental effort is to say it is a fine day, in which opinion the persons addressed mostly agree. But not all people are trivial."—James Abbot in the "National Spiritualist."

Immanuel Kant and Survival.—"It will be proved in the future, I know not when or where, that in this life the human soul stands in an indissoluble communion with all the immaterial beings of the Spiritual world."

What Heaven Requires.—"What Heaven requires that men shall demonstrate before the hosts of the spirit worlds, is self-denial and sacrifice; so that the undeveloped spirits can see what it is, and learn how to do the same thing. It is the poor of the earth who are in the best position to do this thing. The rich are too much bound by the fetters of their riches."—Rev. J. W. Potter.

Do Animals Survive?—The Duchess of Hamilton, who has done much for Spiritualism and for animal welfare, says "Yes." She considers that there is not a single proof for the survival of man that does not apply to the lower animals.

Police Clairvoyants.—Sir Arthur Conan Doyle often forecasted the time when every police station would have its own staff clairvoyant, and certain it is that were the exercise of mediumship not illegal, sensitives would be more often consulted by the police than is the case at present. Recently a young Swede disappeared in Berlin, and the police were quite baffled in their efforts to trace him. The relatives, however, consulted a clairvoyant, who declared that the young man had joined the Foreign Legion. A search was made, and the message proved to be correct.—"The Two Worlds."

British College of Psychic Science.—The B.C.P.S. is one of the most advanced and sympathetic psychical research societies in the English speaking world. It is renowned for its painstaking and open-minded work. A forward step has been taken by its affiliating with itself similar societies in Reading, Bradford, Ipswich and Sheffield. This will be an advantage not only to its respective members, but to Spiritualism generally. Advice regarding mediumship and psychic matters generally will be available to its members as well as confidential reports respecting the standing and qualifications of mediums.

How We Should View Death.—Mr. Oaten, Editor of the "Two Worlds" records that he attended a funeral in Lancashire some years ago when the mortal remains of an old friend were interred, and his eldest son who stood at the grave-side, looking down on the coffin, with a smile on his face, said "Cheerio! dad. See you again shortly!"

Science Puzzled.—Writing on "Science Tests the Medium" in "Pearson's Weekly" recently, the writer states that there are mediums who baffle scientists. "The most interesting mediums are those who pass severe tests and puzzle everyone concerned. Science no longer laughs at Spiritualism: there is so much yet to be proved."

Sir Oliver Lodge.—"His eminence in science is known to the multitude, and there is no one who has shown greater gifts in teaching them about the things in science on which they particularly want more light. It may be quite true that it is Sir Oliver's concern with matters psychic which has aroused the widest interest of all, and will perhaps secure him most readers."—"Nature."

Spiritualistic Investigation.—To an enquiry, "Do you take the trouble to investigate the results of Spiritualism?" "The Catholic Times" (London) replies: "Personally, no. The guidance of the Church is sufficient for me; but Spiritualism has been, and still is, the subject of extensive research."

"Truth" Testifies.—In a sympathetic review of Mr. J. Arthur Findlay's book, "On the Edge of the Etheric," "Truth" (London) says: "The evidence of survival after death which Mr. Findlay brings forward is copious and interesting. Perhaps the most useful thing one can say about the book is that it is one which opponents of Spiritualism should read, and read carefully. They will learn that a very sincere case can be made out for Spiritualism, and they will understand why men of powerful intellect have not considered psychical research as unworthy of their critical investigation."

"Scientific Riddles." is the title of a new book written by Sir J. Arthur Thomson, the distinguished scientist, in which he discusses telepathy, clairvoyance, etc. and concludes, "There is strong, if not conclusive, evidence that an agent can deliberately affect from a distance an attuned agent." This goes a long way towards telepathic communication with agents on the "Other Side."

Foretelling in the Press.—Racing "tips" are published regularly, prophesying which horse will win a forthcoming event. Weather forecasts (nearly always wrong) are broadcasted daily. Untold thousands daily visit cafes and tea-rooms and listen to vague forecasts of the future and mysterious hints of weal or woe. The "Two Worlds" commenting on this state of things remarks: "Usually it is when the future is correctly foretold that the police take action. Then mediums are hauled to Court, having been deceived by police-women in weeds, and fined or sent to prison."

"Power's" Audiences.—"Enormous crowds gathered from early in the morning to secure seats at the evening meetings. As many as 10,000 people gathered in queues, five and six deep, stretching right round the adjoining streets. Squads of police tried to keep order, but we had trouble for several Sundays when the crowds rushed the doors and broke the windows. . . . A remarkable thing about these services is the great proportion of men who attend. In ordinary religious services there are usually five women to one man, but with us it is the other way about. And they are mostly men of the intellectual type, who appreciate Power's spiritual philosophy. They include professors of all schools of thought and ranks of learning."—"International Psychic Gazette."

Medium Unable to Give Up.—Speaking on "Mediumship" to members of the Sheffield Society for Psychical Research recently Mr. Trefor Powell Davies, of Hebden Bridge, said that mediums were born, not made. He had no wish to be a medium, and sometimes wished he could give it up, but was unable to do so. He first became aware of his mediumship at the age of 11, and since then had taken part in about 3,000 seances.—"Sheffield Independent."

Water Divining.—A correspondent, whose letter we have mislaid, wrote some time ago asking for information respecting Dowsing and Water Divining. Two books have recently been issued, "Water Divining as a Science," (6/6) and "Water Diviners and Their Methods" (30/-). Either or both of these books can be imported at the prices quoted, to which should be added the cost of postage from Melbourne to the purchaser. It takes about three months to obtain a book from England.

Prayers for the Dead.

ARGUMENTS IN SUPPORT.

CHURCH OF SCOTLAND'S "DEFICIENT" TEACHING.

WHERE WERE THE DEAD?

"The Church's Remembrance of the Departed" was the subject of a conference held under the auspices of the Church Service Society in Edinburgh recently. The Rev. Dr. Millar Patrick presided, and the principal speaker was the Very Rev. Dr. C. L. Warr.

Dr Warr asked, What was their life subsequent to physical death? Where were the dead? Was fellowship between the living and the dead a possibility, a definite and reliable spiritual truth, or only a beautiful fable? Those were insistent questions.

They were compelled to admit that their branch of the Church had been sadly deficient in the provision of reasoned and enlightened teaching for its people on the Christian belief in life everlasting. Yet, without a rational and ordered belief regarding this matter, the whole system of Christian doctrine was reduced to chaos.

The silence of the Church might be interpreted in two ways. Either it still stood four-square by the declaration of the Westminster Confession, which categorically denied the possibility of any spiritual progress or development after the moment of physical death, or, having in point of fact departed from this standard, it had lacked either the courage or the vision to advance to a new position.

DANGEROUS VACILLATION.

There was only a minority in the Reformed Churches who would care publicly to assent to a doctrine of the hereafter which irrevocably relegated a soul to everlasting bliss or to everlasting damnation. A secret ballot of the Scottish clergy would find but a minority still adhering without qualification, as regards this momentous question, to the findings of the Westminster divines.

This vacillation was having a dangerous influence on the minds of the laity. The ministers of religion obviously recoiled from presuming to fix the eternal condition of a soul after death. At the same time they were silent as regards any suggestion of a future state involving purgatorial redemptive experience, with the result that hell, having been largely dropped from the ecclesiastical vocabulary, it was becoming the general belief that everybody automatically went straight to heavenly bliss—a most pernicious doctrine.

There was, according to their official standards, no possibility of progress after death, and therefore prayer for the departed would be intellectually dishonest, an illusion, a vain deceit. In the face of this sombre and terrible doctrine there was no room for the prayer of love and hope to follow the departed soul. In the case of those fortunate enough to attain to the immediate reward of the righteous, intercession would be superfluous, and, as regards those whose lot was cast in a less happy environment, its unalterable permanency rendered prayer for them wholly unavailing.

PERFECTABILITY AFTER DEATH.

Since the soul after death must—or, if they liked,

might—continue to be faced with the crises of personal choice and effort, it continued to stand in need of succour and assistance. If all these were more or less in accord with their speculations, if they were to accept the assumption that the departed could still make progress in holiness after death, it would seem to follow that it was the pious duty of the Church on earth to aid them with their prayer and supplication.

To say that prayer for the departed committed those who offered it to the approval of the purgatorial doctrine of the Church of Rome was arrant nonsense. It merely assumed that the dead, or some of them, as well as the living, were capable of progress and spiritual development, and therefore, like the living, could be aided by the prayer of love and faith.

HELL EVERLASTING.

The wicked, those who died at enmity with God, were everlastingly lost both to the Roman and the Westminster theologian. The period during which the soul was free to choose between eternal life and eternal death ended with the separation of the soul and body, but to the Westminster divines those dying in the grace of God went straight to everlasting bliss, while in Rome they went to purgatory.

If they believed that the departed were still faced with choice and decision, still making efforts towards the development of soul and character, might the living not ask for them pardon, light, help, and guidance?

A discussion followed, and at the close the chairman mentioned that the Committee on Public Worship of the General Assembly of the Church of Scotland were going to recommend that one day in the year be set apart for special remembrance of the dead.—"Glasgow Herald."

Musical Box Mystery.

The Editor of the "Harbinger of Light."

Dear Sir,—

I wonder if the following is an unique experience. Before leaving England last year, an old friend presented me with a small musical box the sort which when wound up goes on playing until it runs down, then stops until wound up again. We had made a pact that whichever one of us passed over first, would let the other know by some means, if it were possible.

Three weeks ago while I was resting and reading in an easy chair in my sitting room I was suddenly startled by two loud raps on the wall alongside me, and almost at the same time the musical box, outside on my desk in the hall, began to play by itself, although it was run down and no one near it. It played a few bars loudly before stopping.

So sure was I that something had happened to my friend, that I made a note in my diary, and ceased sending my usual weekly letter and paper—and awaited results. Last week I received the news that my friend had "died" suddenly from 'flu, a week or two before I had heard the news from Spiritland.—Yours, etc.,

Sydney, 10th April, 1932.

"M.D."

Fifty Years Established.

THE SOCIETY FOR PSYCHICAL RESEARCH.

SOME INTERESTING EXPERIENCES.

A WORLD-WIDE ORGANISATION.

EXACTLY fifty years ago the public first became interested in "Spiritualism" when the Society for Psychical Research was established to probe those mysteries of the unknown represented by strange and inexplicable psychic happenings on earth, says the London "Daily Mail."

To-day in a quiet house in Bloomsbury, London, stands the headquarters of a society with correspondents all over the world, and with a large library, in which are records of thousands of strange cases investigated in the course of 50 years.

Delving into these records of the weird you will find no stranger case than that which has come to be known as the "Chaffin Will Affair."

CASE OF THE FARMER'S WILL.

In 1925, an American farmer named Chaffin died after a short illness. Chaffin had a wife and four sons, and it was naturally thought that his will had made proper provision for their maintenance after his death. Everyone was surprised, therefore, when on the will being opened it was found that every penny the dead man had possessed was left to one son.

The will had been made in 1905, and no attempt was made by the rest of the family to contest it. Time passed, and the matter was forgotten.

Some time afterwards, however, one of the disinherited sons had strange visions in which he saw his dead father standing by his bedside. This continued for some time, until at last the boy dreamed that the dead man indicated an old black overcoat he was wearing, and told him to look in there for his second will.

The son rushed to his mother and found that the coat had been given to another son, and then discarded. It was quickly unearthed, but the searchers found that the inner breast pocket which the father had indicated had been sewn up. The lining was ripped away and inside was found a piece of paper bidding them look in the 27th Chapter of Genesis in the old family Bible.

When the Bible was found it was so old that it fell into three parts. In one of them the chapter indicated was found, and pasted between two of the leaves was the father's second will, dated in 1919, in which everything was equally divided between his children.

The will was subsequently proved in the American courts.

A WOMAN'S EXPERIENCES.

One of the best known mediums is a woman, whose experiences as recorded by the Society are almost fantastic.

Perhaps the most sensational of them all was one which occurred quite recently.

A country member had a relative whom he had not seen for nearly 40 years. In addition to having completely forgotten the appearance of the relative, he had no knowledge of where she lived, or what her home was like. The medium was sent for, and went into a trance, during which she exhibited the

characteristics of a girl described as "Freda," and said to have died one hundred years ago.

The girl's voice gave different particulars of the house, and the district in which the relative lived, and described her present appearance. A subsequent investigation showed that of these particulars ten were absolutely correct, six partly correct, and only one negative.

This story can be duplicated many times in the Society's records, and when it is remembered that the seances are carried on under the strictest supervision, and that the Society is backed by men of learning and reputation, some idea of the strange things beyond the ken of man is gauged.

EXPERIMENT IN TELEPATHY.

Telepathy is one of the most important branches of psychical research, and a few years ago the Society took part in the greatest telepathic experiment ever made in this country.

In co-operation with the British Broadcasting Corporation, the Society held a meeting of members in its Bedford Square headquarters. Sir Oliver Lodge acted as announcer, and through the microphone called upon the listeners to gauge what the people in the room were thinking about.

The Society received 25,000 replies, but the number who answered correctly was not sufficiently large to rule out the possibility of chance guessing.

Commenting on this the "Two Worlds" says:

"It is becoming apparent in many quarters that it is far more difficult to prove telepathy than to prove spirit communication. The telepathy theory has been worked to death, and yet we believe it true that there are not two persons in every thousand who are capable of sending and receiving telepathic impacts. Attempts to produce telepathy under exact conditions of observation are far less successful than attempts to prove spirit communication. There seems to be a general idea that telepathic communications are possible between a medium and any particular sitter, but there is no reason for this suggestion other than mere assumption."

BLIND LEADERS.

SURPRISING NEWSPAPER COMMENT.

One thing is plain. If the clergy are to join issue on Spiritualism, as Dr. Norman Maclean's sermons threaten they will, they should first make themselves acquainted with their briefs.

Some of them, to judge by their public utterances know little or nothing of the subject. They seem to have heard or read scraps here and there, but have not taken the trouble to read the literature on the subject. Be the results of study what they may—to prove or to disapprove—that study should be pursued over a wide field, so that they may be informed and prudent guides to their people.

There are nowadays so many persons well informed on the question, that casual and shallow remarks from the pulpit are at once put down for what they are worth.—"Edinburgh Evening Dispatch."

MYSTIC, MEDIUM AND TEACHER. A SPIRIT AND EDGAR WALLACE.

THE REV. W. STANTON MOSES ("M.A. OXON")

Stanton Moses founded his arguments upon the evidences produced through his own mediumship, he wrote:

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment . . . Try the results by the light of reason. Maintain a level head and a clear judgment . . . Do not believe everything you are told . . . Distrust the free use of great names . . . Do not enter into investigation in a spirit of idle curiosity or frivolity.

"THE HIGHER ASPECTS OF SPIRITUALISM."

This book grew out of Mr. Moses' efforts to present evidence for the identity of spirits. Many spirits had manifested through his mediumship, and communicated through him, not only once or twice, but many times.

His books began as papers, lectures, or reports read at discussions of the British National Association of Spiritualists. He was a founder of the Society for Psychical Research and for a long time was editor of "Light," (London).

He wrote and taught, as he said, for the student who has penetrated within the outer ring of this subject; assuming that the student has a certain amount of knowledge and a certain acceptance of principles.

He also argued for the religious tendency of Spiritualism; which the student would modify or reject as it pleased him. The facts, he declared, are independent of any theory that may be built upon them.

This is the substance of his own preface. The student does well to study this author-Medium and thus honor a distinguished Medium and his great teaching controls.

GOOD AND EVIL.

From the "Higher Aspects of Spiritualism."

Spiritualism gives a new colour to religion. The modern dealings with the spirits throw the best light upon their intercourse with men in ages past.

Spirits in some form or other have been the vehicles of God's communications to man since time first began. We may gather from that the fact that they will continue to be so until time shall be no more.

There is a difficulty in fitting in the new knowledge of the future state with the old idea of it, which has come from a too liberal acceptance of the oriental imagery of scriptures.

We can not imagine our friends returning for the purpose of giving a mere passing greeting and then leaving us unsoled. They say: "he would never leave me with a shred of a sentence like this; he would have said so and so." etc.

No doubt there are personating spirits and the curious investigator who seeks to pry into all mystery, and asks the profoundest questions of any chance spirit will not be long in making their acquaintance.

It is our own fault, or that of our guardians, if we do not dismiss them, and turn to something more worth attention. It is the folly on this side that attracts and encourages a deal of folly on the other.

In the world to come as in this, the evil and good are mingled; change of condition works no magical change of nature.

WHY AN ARTICLE WAS NEVER PUBLISHED.

Our case does not depend on a Bible or a book by Buddha or on something Mahomet is said to have said. It is based on something that is open to your examination.

Mr. Hannan Swaffer, when addressing a well-attended propaganda meeting held at Preston, England, recently said that it was on evidence like Sir Oliver Lodge's that modern religion would be born. Old theologies were "through," and were like the political parties—fighting their last battles. One of the most famous preachers in the country had asked him how he could preach Christ to men with empty stomachs. The modern Christian minister was asking himself that question. No longer was he content to preach platitudes that no one listened to. He was going out searching for the ultimate truth.

Never mind about the few silly people who talk about evil spirits and nonsense like that. They are the type of people who called the first steam engine an evil spirit. The modern Christian preacher who knew anything knew that the society they saw around them to-day was in a process of complete and utter change. The civilisation their fathers knew was dying before their eyes, and what was to be the place of religion in that period of change?

Mr. Swaffer in the course of his address referred to the late Mr. Edgar Wallace and the great friendship which existed between them for over 30 years.

We were boy reporters together. We had rows because I was a critic and he was a playwright, and it was natural, but for 30 years we fought our way up or down together.

Mr. Swaffer went on to say that after they had quarrelled over the criticism of a play, Edgar Wallace wrote a whole page of a terrible attack on him. "It was the most bitter article I have ever read, written by anyone else, against a person." Some time later, Edgar Wallace sat in his oak-panelled study and wrote another article condemning the speaker and Spiritualism. He heard what he thought were the creakings of contracting oak panels, said Mr. Swaffer, and put the papers on the table under his watch and went into the garden. Those creakings were like the rappings he had heard on the table in my drawing room, and when he returned, although the door and windows had been shut, the papers had gone, but the watch was still there. Edgar wakened up early next morning, and there in the study, sitting in an arm chair, was a woman he knew to be my dead sister-in-law. She said to him, "Don't be silly," and disappeared.

Mr. Wallace wrote another article occupying the same space as the first with a complete withdrawal of what he had said against me before, and ending with a declaration that he would never attack Spiritualism again.—"Lancashire Daily Post."

We are fighting against the notion of an arch fiend of evil such as in mediaeval pictures and as is still taught. It may be asserted of him that while there are many devils in the sense of undeveloped spirits, in the body and out of it, there is no such arch devil as theology has evolved for itself.

Mrs. Anna W. Wallace in "The National Spiritualist."

The Greatest Ally of Religion.

DR. NORMAN MACLEAN ON PSYCHICAL RESEARCH.

"A NEW SONG IN OUR MOUTHS."

Is psychical research an ally of religion? This question was discussed by the Very Rev. Dr Norman Maclean on a recent Sunday evening, in St Cuthbert's Church, Edinburgh.

Dr Maclean, who preached the last of three sermons on "The Blessed Dead," taking as his text, "But some man will say, 'How are the dead raised up, and with what body do they come?'" (I. Corinthians, xv., 35), said psychical research was the greatest possible ally of religion.

WE could be sure of one thing—that at death we were done with the physical body, said Dr Maclean. The law of life was never retrogression. The bird that poured out its song to the heavens did not go back again to be a prisoner in its shell. The soul that was delivered from the prison-house of the body would never be sent back again into that prison-house.

We were grateful to be done with it. What a worry it was! You spent your years feeding it, clothing it, caring for it, anointing it, painting it. And what a poor servant it was. When you needed it most it failed you. From the day you were born till the day you died, this body hampered you.

Who wanted to get back into it once you had got rid of it? Whatever the body in which we came might be, it was not a physical body; it was a spiritual body—whatever that might mean. The moment of death and the moment of resurrection were one and the same, the soul separated from the body started immediately on the resurrection life.

"THE DEAD HAVE NEVER DIED."

What light did the new science of psychical research throw on this matter? A good many people had not wakened up to the fact that in the last two generations there had been a most remarkable advance made in the realm of psychical research. He wanted to take refuge himself behind the names of the founders and leaders. Who were they?

They were some of the greatest minds that had ever tried to probe the mystery of the world—men such as Sir William Crookes, Alfred Russel Wallace, Lord Rayleigh, Sir Archibald Geikie, the great geologist; William James, of Harvard; Sir William Barrett, Sir Oliver Lodge, William Ewart Gladstone, A. J. Balfour—the Earl of Balfour, who was president of the Society for Psychical Research in the year 1893. The conclusion which these men came to after great research was expressed in the title which one of them gave to a book—"The Dead Have Never Died."

These men had penetrated into the mysterious region lying beyond the veil, and they brought back tidings which might well put a new song into our mouths. The evidence which had accumulated during the years was such that he could venture to quote it from the pulpit without the danger of being pitied as somewhat unbalanced in his mind.

THE ETHERIC BODY.

What had this research to say to the question, "In what body do they come?" The answer they gave was at least intelligible. Science told us there was no such thing in the universe as empty space. Everywhere there was what they called the ether. The material was simply ether at a certain range of vibration. Ether was the acting substance between the physical and the spiritual. Those researchers told us that in every personality there was not one but two bodies.

There was the physical body with which we were familiar; and there was also the etheric body, the real habitation of the life and the personality. When death occurred what happened was simply this—that the etheric body separated from the physical body.

The physical body decomposed; but the etheric body continued just the same—only with this difference, that the vibrations of the ether, which were hid from the personality while in the flesh—because in the flesh we could only see from ultra-violet to infra-red, but beyond that there was a vast mass we could not see—suddenly that mass became visible to the liberated soul in the etheric body.

Colours undreamed of leapt before the eyes; music unheard came to the ear; the glory and wonder of the universe was revealed to the soul and the soul put forth the fullness of its power, "With what body do they come?" The science of psychical research said—"They come in the etheric body." And it sounded intelligible.

"RELIGION MORE REAL."

Was this hostile to religion? Supposing this to be established and accepted, did it anyway undermine the appeal and the force of religion? So far from doing so, he suggested to them it was the greatest possible ally of religion.

Those of us who were getting on in years remembered the excitement that occurred when Darwin propounded his theory of evolution. Men said, "If this be established religion is dead." Every intelligent person nowadays accepted evolution; what was the result? Religion was more real than ever. The same thing would happen about this. This is established, and religion is more real than ever.

No intelligent person to-day would believe in a physical resurrection. If you spoke to them of that, they listened with a detached smile. But go to them and speak of a resurrection in the etheric body, and they could not listen with a detached smile any longer. The thing was conformable to the laws of the mind and intelligence.

Not only so, but it made the fact upon which Christianity rested intelligible. Christianity rested upon the resurrection of Jesus Christ from the dead. When you read the story at the end of the Gospel, how baffling it was—how contradictory in many ways it was. But when you read it in the light of this new science the story suddenly became unity and a thing of beauty.

The body with which Jesus came in through the closed door was the etheric body. He suddenly becomes visible, and suddenly vanishes. The etheric body! We are no longer worried and harassed by questions as to what happened to the physical body. The one thing that matters is that Jesus Christ is alive, the risen Lord. The narrative could not be dismissed as a myth by anyone who had felt the touch or heard the voice of the returning dead.

A REMARKABLE SEANCE.

Dr Maclean went on to say one could quite realise that the difficulty of a person who died would be to realise that they were dead. While they were alive, death seemed so awful a thing and there they went through it, and there they were, and they could not think they were dead.

He remembered saying so in a sermon ten years ago—that the dead would have difficulty in realising they were dead. Last week he read a most remarkable book, "On the Edge of the Etheric," and there he found this illustration, which he would quote to them practically as the author wrote it. It was the narrative of a seance in Glasgow. Mr. Findlay, the author, described it in these words—"A friend of mine died. She belonged to a well-known family. A week after her funeral, at a sitting I and a few personal friends had with Sloan (the medium), her son Cecil, who was killed in the war, spoke, saying that he was so happy now as he had his mother with him.

"I asked if she were present, and he replied she was, but not yet fully conscious that she had passed over. I asked if she could speak to me, which she did. Her conversation showed that she was not fully conscious of the change. She said she wanted her husband, and wanted to know what had happened. I explained" (says Findlay) "the change which had taken place, that she was now an inhabitant of the world of spirits, that she had gone through a change called death; and then I said:—'Do you not recognise who is standing beside you?' referring to her son, who had just spoken to me. 'No,' she said, 'I can see no one.'

"Here her son interposed the remark, 'Mother cannot recognise me yet.' . . . Towards the end of the seance, after other voices had spoken, the lady returned and again spoke to me. 'Have you not seen Cecil?' I asked. 'No, where is he?' she replied.

"Then her voice suddenly changed from one of sadness to joy, and we heard her exclaim, 'Oh Cecil, my darling, my own darling boy.' Then there was silence. In a few minutes another voice spoke—'He is taking her away with him, and she will soon be all right.'"

That was a beautiful narrative, and to his mind carried the impress of truth. He could not imagine anyone inventing a fairy tale quite like that.

"In what body do they come?" They come in the etheric body, fashioned in every respect like the physical body, moulded into lines of beauty by the spirit.

DEATH NOT A SEPARATOR.

Death was not the great separator; it was the great reuniter. It was but the doorway into the realm where a mother's voice exclaimed in rapture, "Oh, my darling boy!" He commended this book. It would clarify their minds on the greatest of all questions—Where are we going; what is to happen to us at death; what sort of body shall we have?

The author told of a minister who had crossed over and could make no progress on the other world because he waited until the last of his con-

gregation crossed over, and there he was telling each of them that he had been all wrong in his preaching, that he had given a wrong impression of the after life.

If the poor ministers of St Cuthbert's had to wait like that to tell all the 3800 members the errors they had made in their teaching, they would be on sentry duty a very long time.

CHALLENGE TO STAGNANT CHURCH.

There were some who condemned the discussion of questions such as he had sought to propound in these three sermons. Some had questioned our freedom to deal with such themes. In the name of the Reformation they condemned any commerce of prayer or fellowship of mutual service between the living and the dead. Those who so used the name of the Reformers did not really understand the spirit that animated them.

The Reformers were men who challenged a stagnant Church, and declared that religion was spirit and life. It never occurred to these men fighting infallibility that they themselves would be held up as infallible centuries after their death. To be a Christian was to believe in Christ, the living Lord; but these critics thought that faith in Christ meant faith in the logic and the formularies of the sixteenth and seventeenth century. We were not the slaves of dead logicians. The foe of the Church was stagnation and indifference.

The object of these sermons had been to stir some of them up to think, to ask where they were going. Let them order their lives as those who had a great destiny.—"Edinburgh Evening Despatch."

MODERN SPIRITUALISM.

ANNIVERSARY CELEBRATION IN MELBOURNE.

The 84th Anniversary of Modern Spiritualism was held on Sunday, 10th April, in the Auditorium, Collins Street. There was a fine representative gathering of Spiritualists present, and a wonderful feeling of harmony and brotherhood throughout the meeting. The stage was tastefully decorated with flowers and ferns.

Mrs. Alexander, Past President, conducted the meeting and at the conclusion of her Presidential remarks, introduced Mrs. Hogg, the newly-elected President for the coming year, who suitably replied. The speakers for the evening were Mrs. Harden, Miss Codling, and Mr. Plum. Mr. Moorey gave the Invocation, Mrs. Hogg the Bible Reading and Mr. Sherburn the Benediction. The artists for the night were Madame Moreh, Miss Nell Hopping, Mr. Kearney and Mr. Don Peters. The Prahran Lyceum Brass Band, (Conductor, Mr. Prout), rendered selections and accompanied the hymns.

During the evening a presentation of a secretary's leather attache case was made by Mr. Tozer to Madame Moreh, the Hon. Sec. to the V.C.S.C. for faithful service done.

The whole service was beautiful and inspiring and should be an incentive to Spiritualists to do even more in the coming year..

During the month of February, the Annual Conference of all Spiritualists was held, at which much valuable work was accomplished.

The Reason of our Progress.—In "La Revue Spirite Belge," Michel Rosen sounds the warning: "Our doctrine must remain clear, free from all illogicalities which threaten to obscure it. It is to its clarity, its profound logic, that it owes the prodigious rapidity of its advance."

Scientists and Religion.

PERSONAL FUNDAMENTAL BELIEFS.

FAITH IN THE EXISTENCE OF THE SPIRITUAL WORLD.

The Christian Evidence Society has published a book "The Religion of Scientists" containing the results of a census taken by the Society in which they sought to learn the religious beliefs of more than 200 British and Foreign Fellows of the Royal Society (England).

THE attitude of scientists towards religion as disclosed by the answers returned by Fellows of the Royal Society to the Christian Evidence Society differs widely, says the "Morning Post."

The great majority of replies indicate belief in the fundamental principles of all religion, combined, however, with considerable scepticism of much theological dogma.

The following is a tabulation of the replies given to the six questions asked:

	Yes	No	Doubtful
Do you credit the existence of a spiritual domain?	121	13	66
Do you consider that man is in some measure responsible for his acts of choice? . .	173	7	20
Is it your opinion that belief in evolution is compatible with belief in a Creator?	142	6	52
Do you think that science negates the idea of a personal God as taught by Jesus Christ?	26	103	71
Do you believe that the personalities of men and women exist after the death of their bodies?	47	41	112
Do you think the recent remarkable developments of scientific thought are favourable to religious belief?	74	27	99

PERSONAL BELIEFS.

A large number of scientists, in addition to submitting formal replies, added notes explaining their opinions.

One of the most remarkable expressions of personal belief is that contributed by Professor Ivan Petrovitch Pavlov, Director of the Physiological Laboratories of the Russian Academy of Medicine and the Institute of Experimental Medicine, Leningrad.

Professor Pavlov, whose work is the special pride of the Russian Communists, answered the greater number of the questions in a sense apparently hostile to religion. But he added the following note in English to his typewritten replies:

"My answers do not mean at all that my attitude towards religion is a negative one. Just the opposite. In my incredulity I do not see my advantage but a failure comparatively to believers. I am deeply convinced that the religious sense and disposition are a vital necessity of human existence, at least for the majority."

SURVIVAL AFTER DEATH.

A number of provocative replies were given to the question dealing with belief in survival after death. Here are some of them:

Dr. Lewis F. Richardson (Principal of the Technical College, Paisley)—"I return the answer, 'Not Proven.' I wish people would no longer sing 'Jerusalem the Golden' by Bernard of Cluny (12th Century), which I despise as a weak fantasy; and that they would transfer their interest in the 'hereafter' to here—namely, this planet—after they are dead. Then important problems like eugenics would receive due attention."

Dr. C. C. Farr (Professor of Physics in the University of New Zealand)—"All that I am prepared to say is that the Universe is quite wonderful enough for such continued existence to be a fact, and the evidence accumulated by such bodies as the Psychological Research Society is becoming stronger and more voluminous. But at the present moment I am not convinced by that. The question is too important a one to be settled by any but the most convincing proof. . . . For the moment, therefore, I would adopt the agnostic attitude and withhold judgment, going only so far as to say that I see no impossibility in it."

EVOLUTION.

The conflict of opinion on most of the issues is great. Here are two replies to the question: "Is it your opinion that belief in evolution is compatible with belief in a creator?"

Professor G. H. Hardy (Savilian Professor of Geometry, University of Oxford)—"Of course it is logically possible that there was a Creator who created the world at a given moment of time and left it to 'evolve'; equally, of course, I do not believe anything so absurd."

Professor E. W. MacBride (Professor of Zoology, Imperial College of Science and Technology, South Kensington)—"There must be a power behind the universe in view of the fact that man's intelligence has come out of the universe, and through it alone we know anything. This power must be intelligent, i.e., know and will."

There is, however, a greater measure of agreement on the last question, whether, "recent developments of scientific thought are considered favourable to religious belief." Here are a few of the replies:

Sir Alfred Ewing (Vice-President of the Royal Society; lately Professor of Mechanism and Applied Mechanics, University of Cambridge)—"Yes, very favourable. They have convinced the intelligent public of the futility of old-fashioned 'materialism.' The cocksureness which found expression in that is dead."

Admiral Sir Arthur Mostyn Field (Lately Hydrographer of the Navy)—"I am certain that it is so in my own case and believe these developments should strike others in the some light."

Professor B. D. Steele (Professor of Chemistry, University of Queensland)—"I think that recent developments in physical science are not only favourable; but render such belief not only possible, but inevitable."

RUDI SCHNEIDER.

HIGHEST PAID MEDIUM'S LONDON TESTS.

Rudi Schneider, described as the highest paid medium in the world, is at present in England on his third, and possibly last, professional visit. As the guest of the National Laboratory of Psychical Research, he will receive, including expenses, £20 a week during his stay, which will last for three months and possibly for a year.

Herr Schneider, a young Austrian of 23, is accompanied by his fiancee, Fraulein Mitzi Mengl. At the end of his forthcoming series of experiments he hopes to marry and settle down as a motor engineer, his original profession, in his own country. He has recently concluded a stay of fifteen months in Paris, where he has been subjected to rigorous tests by the Institut Metapsychique, a semi-official body of investigators, says the London "Daily Telegraph."

Mr. Harry Price, the honorary director of the National Laboratory, explained the purpose of the forthcoming series of seances.

The testing time is past, as far as Rudi Schneider is concerned. The results of the Paris experiments, which were conducted in a chamber costing £3,000 to build, completely support our own conclusion that he is genuine.

We now want to find out something more about these powers which Rudi undoubtedly possesses. In Paris, the chamber of the seance was fitted with apparatus similar to that which protected the Persian art treasures at Burlington House. There was a criss-cross system of infra-red rays which when obstructed operated on a photo-electric cell. Shutters in the ceiling flew open, the area was flooded with ultra-violet light, and automatic cameras photographed the room.

It was found that the agency which caused objects to move could not be photographed, although the objects themselves appeared in mid-air.

According to the French researches, however, the agency causes a 60 per cent. reaction on infra-red rays, and in the present seances we are going to try to get photographs by infra-red light.

Mr. Price claims that these phenomena—"pseudopods," levitations, telekinesis, and so on—have nothing to do with "Spiritualism." They are manifestations of some natural power, the laws of which are unknown, that is all.

The "Resurrection" of Jesus.—The "Church of England Newspaper" (London) publishes a letter, which indicates the change that is coming over orthodox opinion. Writing on the subject of the Resurrection of Jesus, the writer says:

By its discoveries of the phenomenon of "materialisation," psychical research has cast a flood of light on the subject. A mass of evidence has been collected from many countries, showing that under certain rare conditions, bodies are materialised which appear as far as we can see, to correspond exactly with the body which our Lord assumed. If this is possible, among ordinary human beings, how easy it is to realise that the Incarnate Son of God availed Himself of this power.

There are no Dead.—Dr Maude Royden always closes the extempore prayer, at her Guildhouse services in London, with prayer for departed souls, says the Edinburgh "Scotsman". "That," she said, "was the Catholic side of worship." Someone had objected to her praying for the dead, but she had said: "I do not pray for the dead. There are no dead! I pray for the living, whom we still love, and who still may be reached by our love, since love is the only thing that is eternal."

THE TREND OF MODERN SCIENCE.

THIS WORLD A SHADOW WORLD.

Brig.-General R. B. D. Blakeney, C.M.G., D.S.O., a former general manager of the Egyptian State Railways, lectured to a large gathering in the Small Town Hall, Reading, says the "Reading Mercury" (Eng.) on "The Great World Crisis," describing how psychic science explained its causes and purpose. The meeting was presided over by Mrs. Philip Champion de Crespigny, hon. president of the Society for Psychical Investigation, who said that Spiritualists and psychic researchers were accustomed to be looked upon by the critics as being lunatics or mentally deficient. When they had men of General Blakeney's stamp interested in psychic research and Spiritualism, who were convinced of these truths, the matter was not to be turned aside.

General Blakeney remarked that we were living in changing times but in no branch of human life could we point to a greater change than that which had taken place in the realm of science. The speaker referred to Professor Einstein's theories, and other developments.

The whole of the universe was a shadow from another world. This other world was as great compared with this world as his hand was to its shadow, and it was this world which they made contact with when they carried out simple Spiritualist experiments. They were all shadows on a movie screen and the clairvoyante had to get in touch with the pictures that had been wound off the reel—that was the past—and the pictures that were wound on the reel—that was the future. They had to "tune in," and it was possible to "tune in" over thousands of years back. In this science they did not require any instrument; they only required their own bodies. The old Egyptians had gone far in the new science which we were just discovering, but, in the light of modern science, he asked them to use those forces which had been put in their hands. Do not misuse those forces, there is the danger, remember that these forces are given to you for the betterment of the world.

General Blakeney also referred to his studies of the mysterious teachings of ancient Egypt, and said that they definitely forecast events which had happened. Regarding the present world crisis, this was attributable to the action of the "dark forces," and this was where Spiritualism came in. They could "tune in" and find a solution to the problem.

The man who denies the phenomena of Spiritualism today is not entitled to be called a sceptic; he is simply ignorant.—Dr. Thomas J. Hudson.

WATCH FOR THE RED DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a RED DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

attention and presented a new aspect of life to many people. Although the possibility of reincarnation or successive earth lives is still debated, Miss Codd has not the slightest doubt that such is actually the case.

At the second meeting the lecturer was Professor O. U. Vonwiller, who occupies the Chair of Physics at the Sydney University. The Professor stressed the necessity in all observations of exact and correct determinations and interpretations of what was witnessed in experiments. He pointed out that what were thought to be exact determinations in physics in the 19th century had to be modified as a result of more precise methods of observation in the 20th century. Even now the reason for the behaviour of atoms under certain conditions could not be accounted for, and it almost seemed as if they had a will of their own to do as they pleased.

BANKSTOWN UNITED SPIRITUAL MISSION.

Mr and Mrs Reuben Webb, formerly of Wellington, New Zealand, and now on tour, ministered to the above mission on March 13th. Extra seating accommodation was necessary for the large congregation that listened with rapt attention to a trance address upon "The Rise and Growth of Modern Spiritualism." The exposition by the control of the Philosophical Aspect of Spiritualism was masterly and truly a revelation.

Though on tour our friends are never ceasing in their efforts to work in the cause of truth. Both Mr and Mrs Webb paid a visit to an assembly of the ladies on the 23rd when from 2 till 5 p.m. a very happy time was spent. On the 29th our friends again returned to conduct a seance. Twenty-four were in attendance, the manifestations were splendid and we will all maintain happy recollections of the evening's work of our friends' guides.

Our Society is one of the sixteen affiliated with the United Spiritualist Church of New South Wales and we have been greatly honored by Mr and Mrs Webb. May God bless them both.

HAROLD OSBORNE, Hon. Sec.

UNITED SPIRITUALIST CHURCH OF N.S.W.

The 84th Anniversary of the birth of Modern Spiritualism was celebrated in the Druids' Hall, Sydney, on Thursday, March 31st. The hall was filled with a most enthusiastic audience. Mr N. Walker, President, presided. Mrs Webb opened the meeting with prayer.

The President, in a few well chosen remarks, commented on the passing to the Higher Life, of our late treasurer, Mr. John Oates, who was to have been one of the speakers, the audience then stood for a few moments in silence.

The speakers were Mrs Twelvtree, Mrs Weeks, Miss Jarvis; Messrs Walker and Reuben Webb, from the Wellington Church, New Zealand.

Miss Jarvis had arranged an excellent musical programme which interspersed the speeches. The artists were Miss Jackson, who delighted the audience with her violin solos; Mrs Black's vocal items were warmly applauded, as were the clever piano solos by Miss Ellsdale. Master John Newton gave two old favorites, "Hymns of the Old Church Choir" and "Love's Old Sweet Song," his strong clear voice stirred the hearts of all, and his efforts were warmly applauded. Mr. De Jersey also gave two items which were greatly appreciated.

A novel feature was introduced, through the courtesy of Messrs W. H. Paling Ltd., a gramophone was placed on the platform and the record giving the trance address by "Power" through the celebrated medium, Mrs Meurig Morris, was reproduced. This is a wonderful record, and after the service several of the records were sold. Mrs. Webb closed the meeting with prayer.

J. J. DOLTON, Hon. Sec.

STANMORE ROAD SPIRITUALIST CHURCH.

Since our last report we have been settling down in our new headquarters, where our leader, Mrs. Morrell, is continuing her eloquent addresses upon Spiritualism.

Mrs. Morrell, also, by invitation, has addressed large audiences at Camosie, Pockdale, and at the large New Conference Hall, in the State Block, Sydney, where she conducted the Dedication Service before a large and appreciative audience.

RECORDER.

QUEENSLAND.

BRISBANE SPIRITUAL ALLIANCE CHURCH.

Our Church under the presidency of Mr George Coxon, is doing much useful work in the cause of Spiritualism and The Higher Teachings. The Sunday night services are very well attended.—We are fortunate in having on our list of workers some fine platform speakers: Mr Bostock, Mr and Mrs Sinclair and Mr McLaughlan, taking regular monthly services. We also have others who are always willing to help when called upon.

Our Wednesday night developing class under the leadership of Mrs Norton is much appreciated by its members, all of whom are making progress. The Friday night Psychometry Meeting under the leadership of Mr Bostock is very well attended and very much appreciated, some very fine work being done and much help given to those in need of it.

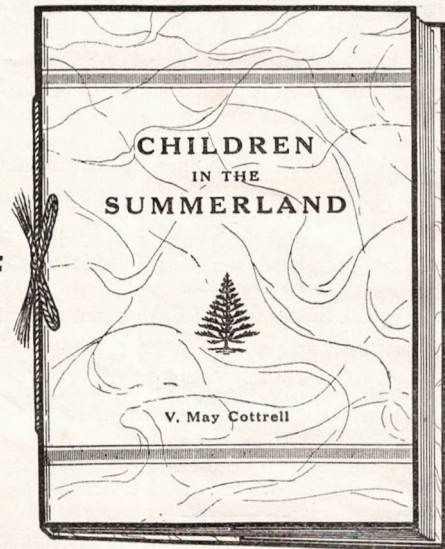
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is a vivid description of the beautiful and wonderful conditions in which the little ones dwell after they leave this mortal sphere. A comforting and re-assuring message, that will make separation easier for fathers and mothers who have lost children at a tender age.

This message was the first of the psychic writings of V. May Cottrell to be published ("Harbinger of Light," April 1921).

"CLOTHES IN THE SPIRIT WORLD" the second manuscript presented in the booklet, throws much light on this interesting topic. Among other baffling phenomena explained is the problem of apparitions and earthbound spirits.

"THE SPIRITUAL FACULTIES OF JESUS" the third chapter, is an impressive script that gives a key to the personality and power of the Great Teacher.

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On the first Sunday in the month, at the afternoon service, we had the pleasure of hearing a gramophone record of a lecture given by the late Sir Arthur Conan Doyle in the Albert Hall, London. The record was kindly lent by Mrs Lees and was much appreciated. The Easter Services were well attended. Mr Payne and Mrs Rayer occupying the platform, Mrs Elkin giving clairvoyance.

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