

The Harbinger of Light.

Edited by W. Britton Harvey : SEPTEMBER 1, 1921. Author of "Science and the Soul."

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The Editorial Chair.

Bishop of London and Spiritualism.

The Bard of Avon asks: "What's in a name?" Not very much, perhaps, as a rule. But when the name happens to be "Spiritualism" it means a very great deal to very many people. To millions it stands for certain moral and spiritual truths of priceless value—to other millions it represents something to be shunned and tabooed as the work of the Devil. It is largely a matter of one's knowledge of the subject, and very often of ingrained *prejudice and fear*. So far as we are concerned, it is not so much the name as the teachings the name stands for that is the primary consideration. Literary "labels" are not of much value in themselves, but they may be attached to a system of spiritual or ethical teachings of deep significance and permanent influence upon the lives of men. Such, of course, is the case with Spiritualism. When, therefore, we find the Bishop of London preaching Spiritualism from the pulpit, and in the next breath declaring "they did not want mediums or Spiritualism, because the Christian faith gave them all they wanted in 'I believe in the Communion of Saints,'" we naturally feel gratified at the former attitude, and not in the least perturbed at the latter. The "name" is of quite secondary consequence, and if Dr. Winnington Ingram will continue to give out the teachings of Spiritualism we shall not cross words with him over the use of a phrase. In fact, it would be difficult to feel "cross" with him in any circumstances. He is such a sincere and lovable man, and so overflowing with "the milk of human kindness," that he commands the affection and respect of "all sorts and conditions of men." And if this distinguished and richy-intellectual ornament of the Church has any enemies at all,—well, we frankly and unreservedly declare we are not among the number.

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

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

Every reader of this journal will at once recognise

that in this language we have the unadulterated teachings of Spiritualism on the points raised. But how does this much-loved Bishop **know** that he is quoting facts? He, apparently, ignores the **proofs** offered by Spiritualism, and yet he speaks as emphatically as the most convinced Spiritualist. He has certainly "got there" by some process or other. It is not within our knowledge that he can substantiate all of these assertions on the authority of the Bible. Even if he could, it could hardly be called **proof**. And the only other source is the evidence afforded by Psychical Research or the revelations of Spiritualism. The Bishop knows much of both of these subjects. He has not been in close association with Sir Oliver Lodge and other eminent investigators without being impressed by their experiences. And we should not be surprised to hear that he has done a little investigating himself. Still, he does not require mediums, nor Spiritualism, to establish his faith. Mere **belief** in the Communion of Saints is sufficient for him. All we need add is that he is very fortunate in possessing such an absolute sense of certainty on grounds which afford a very slender footing for the vast majority of mankind. Minds cast in the mould of Thomas, the doubter, require much more than this. And yet this disciple was not upbraided by his Master for his scepticism. On the other hand, he was readily offered the evidence he needed, with the result that he no longer remained an unbeliever.

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

The Communion of Saints ceased to have any real, or literal, meaning during the war to tens of thousands who had previously expressed their belief in the doctrine with each recurring Sunday. Immediately the test—the loss of a cherished boy—was applied, however, mere **belief** failed to satisfy the longing for "a touch of the vanished hand and the sound of the voice that was still." It was so much "chaff, well meant for grain." Something more approximating to **actuality** was demanded by the anguished soul, hence the resort to Spiritualism for which the Bishop has no use, but which has brought untold comfort to thousands of members of his own Church and made the doctrine of the

course, to be carefully guarded against and consequently every message thus written should be subjected to careful scrutiny. Sir William Barrett and other authorities enjoin caution in this regard, and express the opinion that a large proportion of these communications will not bear scientific analysis as the product of the mind of some external operator. They, however, admit that there remains a substantial residuum which cannot logically be attributed to any cause other than the intervention of some entity entirely independent of the automatist.

It is, of course, sometimes difficult to differentiate. There is, however, such a thing as knowing intuitively that a certain message is really what it purports to be, but, as a general principle, to safeguard oneself against being deceived, it would perhaps be wise to insist that any communication must, at least, bear some **internal evidence** of its genuineness before being accepted as emanating from a source other than the mind of the medium. In some cases, undoubtedly, the facts related leave no doubt on the point—such as information which the automatist could not possibly have acquired by any known process of obtaining knowledge—and it is such instances as these that Sir William Barrett indicates as being the product of some unseen intelligence.

Imposters in the Courts.

Spiritualism will require to be freed from the bare-faced charlatans who batten upon it before the prejudice so rife in the public mind can possibly be removed. The exposures in the police courts furnish the only particulars which tens of thousands of newspaper readers know of what they imagine to be *Spiritualism*, but which is really *Spiritism* in its most brazen and debased form, and has nothing whatever to do with the ennobling cause for which this journal stands. These audacious fortune-tellers are the impudent enemies of Spiritualism, and whenever the charges against them are clearly proved, we are more than gratified to note the penalties inflicted.

Our attention has been directed of late to instances of this character in Australia, New Zealand and Great Britain. The evidence in these cases left no room for doubt concerning the guilt of the defendants. They pursued what was nothing more nor less than a mercenary trade, and their inane vaporings about the "dark girl" or the "blue-eyed man," the "blissful marriage" which seldom comes off, and "the stout man who is your enemy," are simply nauseating twaddle to every true Spiritualist. These impostors prey upon the unsuspecting and pocket their half-crowns without the slightest compunction, and sometimes have the unblushing impertinence to declare in court that the work in which they are engaged is what is known as Spiritualism.

As a rule, these human vampires possess a little psychic power, and are, therefore, enabled to intermix a little truth with the lies they emit. They, therefore, to some extent, impress the unsophisticated client with a sense of genuineness and thus the deception is made complete. Unfortunately, in bringing them to justice the innocent have sometimes to suffer—the genuine medium, who has precisely the same standing in the eyes of the law as the most glaring charlatan! Efforts are being made in Great Britain to have the Witchcraft Acts amended, so that differentiation shall be made between the genuine and the fraudulent. There are, however, obvious difficulties in the way. The last thing that any self-respecting Spiritualist should desire should be to have these Acts expunged from

the Statute Book, but they should be **revised** in such a form as would guarantee protection to those honest and self-sacrificing mediums who are really what they claim to be.

How is this to be done? There is only one way to our knowledge, and that is by the appointment of competent bodies of experts, whose certificates of efficient psychic development and undoubted moral character should be accepted by the Law authorities as determining the bona-fides of the holder. Such certificates would be a guarantee to the public that they would not be unblushingly defrauded when visiting these accredited mediums, and would quickly end the reign of the out-and-out impostor. Whatever method is followed, however, something effective should be done, and the sooner it is accomplished the sooner will the status of Spiritualism be raised in the estimation of the public.

"Confession is Good for the Soul."

The revelations of Spiritualism are demonstrating that it is literally true that "open confession is good for the soul." This somewhat hackneyed proverb often falls lightly from the lips of those who fail to recognise that it encompasses a very important spiritual truth. Every experienced investigator can narrate instances of the return of a troubled spirit who was bound to earth conditions by a consciousness of wrong-doing and a desire to make reparation in any practicable way. Such cases in fact, are of frequent occurrence, and the interview is sometimes of a painful and distressing character. Writing recently in the "National News," Dr. Ellis T. Powell relates a case in point. He says:—

Certain people speaking in a language very different from ours had to leave a European country very hurriedly in the early days of the war. They entrusted their valuables to a servant speaking only the language of that country. He, however, deserted to the revolutionaries, handed over the valuables to them, and was ultimately killed. Quite recently the parties were in London and went to a medium who does not speak a single word of the language spoken by themselves and their defaulting servant. They, moreover, were quite unaware that he had been killed. In the course of the sitting the servant manifested, spoke in his native language, addressed the people by the names which had belonged to them in the land from which they had come, and very humbly asked their forgiveness for his own faithlessness. They thought the test all the more remarkable as they were unaware at the time that he had passed over. The medium did not know a word of the language spoken.

This is a particularly striking case of a "test" character. The burden of the lament generally heard, however, so far as our own experience goes, concerns unkindness exhibited towards one who was deserving of very different treatment. The memory of such conduct is carried forward and the responsible spirit finds that he or she, is unable to find peace of mind until a confession has been made and forgiveness sought. This, of course, is poetic justice, and should make us very careful indeed of our attitude towards our fellows.

The consciousness of guilt weighs so heavily upon the burdened soul that it is unable to rise—it is weighted, as it were, with leaden fact and has to tread the lower planes until it has succeeded in ridding itself of its self-imposed fetters. This sometimes takes years to effect. The desire to confess and solicit pardon may exist long before an opportunity can be found of reaching the injured victim. But the waiting has to be endured, and if in the end the door is opened for reparation to be made, a great sense of relief supplants the former distress.

Whenever forgiveness is asked in this way it should be readily and unreservedly given. But

even this does not always remove the remorse—at least, not immediately. "It is easier for you to forgive than for me to forget" was the reply once given to the writer of these lines. However, considerable relief is doubtless given at once by a magnanimous attitude on the part of the one to whom the confession is made, and in course of time no doubt recollection of the unkindness, or other injury, completely fades away.

Such reflections as these should make us carefully guard our conduct towards others, and studiously avoid perpetrating an injustice in any shape or form. Should we, however, at any time transgress in this direction, it is very much better to make the confession and offer reparation while still "in the body pent," rather than wait until we reach the Other Side where "squaring the ledger" is found to be a much more difficult process.

SPIRITUALISM IN SPAIN.

Notwithstanding the opposition on the part of the Catholic Church, Spiritualism in Spain is making steady progress. Spiritualists are persecuted in many ways. They are anathematised, refused last rites of the church, if they attend meetings; books and tracts seized and burned; publishers of papers, books and pamphlets are threatened and abused. But all this appears to have had little effect upon those who know the truth and those who have been inoculated with the virus of twentieth century desire to do their own religious thinking. There are many flourishing Societies throughout the kingdom, and counted in the ranks of Spiritualism are some of the leading men and women of Spain.—"Progressive Thinker."

THE TEACHINGS OF SPIRITUALISM.

Spiritualism is a Science, a Religion, and a Philosophy rolled into one, and its comprehensive principles and teachings, as set forth in "The Harbinger of Light," may be summarised as follow.—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL.
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.
- 5.—That man is a spiritual being now, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

CONAN DOYLE AND SPIRIT INTERVENTION.

Sir A. Conan Doyle, in the extracts published in the "Weekly Dispatch" from his forthcoming book, "Wanderings of a Spiritualist," mentions that he is continually aware of direct spirit intervention in his own life. One instance given is the dreaming of the name of the ship which was to take him and his family to Australia. Rising in the middle of the night he wrote down the word "Nadera," though the actual name was "Naldera." Sir Arthur says: "I had never heard that such a ship existed, nor did I know that the name signified a ship until I visited the P. and O. office, when they told me that we should go by the Osterly, while I, seeing the 'Naldera' upon the list, thought, 'No, that will be our ship.' So it proved, through no action of our own; and thereby we were saved from quarantine and all manner of annoyance."

Sir Arthur adds this further instance, which occurred at his first photographic lecture at Adelaide, saying that never before had he experienced such direct visible intervention. He writes: "I had shown a slide the effect of which depends upon a single spirit face appearing amid a crowd of other faces. The slide was damp, and as photos under these circumstances always clear from the edges when placed in the lantern, the whole centre was so thickly fogged that I was compelled to admit that I could not myself see the spirit face. Suddenly, as I turned away, rather abashed by my failure, I heard cries of 'There it is!' and, looking up again I saw the single face shining out from the general darkness with so bright and vivid an effect that I never doubted for a moment that the operator was throwing a spot light upon it, my wife sharing my impression."

The next morning the operator, who was not a Spiritualist, came to him in great excitement to say that a palpable miracle had been wrought, for in his experience of thirty years he had never known a photo to dry from the centre as this one had done, instead of from the edges. He made several experiments to see if the result could be repeated, but failed to achieve the same effect. He had not, as Sir Arthur supposed, done anything to illumine the face in the centre of the slide.

AN EXCELLENT BOOK TEST.

Dr. Ellis Powell, in the course of an article in the "National News," gives an admirable Book Test from his own experience. He had proposed visiting Glastonbury, but hesitated to go on account of the coal strike. In a reassuring message on this point from his daughter on the Other Side she had added, "Why not consult Tennyson, page 144?" He did so, and found no light on the problem. Dr. Powell says: "For some minutes I was perplexed. Then, looking up at the bookshelves again it struck me that near the 'Tennyson' was the 'Victorian Anthology,' into which the young lady might have dived in mistake for Tennyson. If she had found Tennyson poems there, she might have thought it was entirely a Tennyson book. She would, of course, have searched in my library, because she would be in her own home surroundings. Then I took the volume down, opened it at page 144, and instantly found the clue in the last four lines on the page—

I am going a long way
With these thou seest—if indeed I go—
(For all my mind is clouded with a doubt)
To the island-valley of Avilion.

When it was added that Avilion is the ancient name for Glastonbury, the whole episode becomes quite clear. It is really a very pretty incident, of definite evidential value."

THE HOPE OF NATIONS.

EDUCATION OF THE MASSES.

MORAL AND SPIRITUAL ASPECTS.

By EVA HARRISON, Author of "Wireless Messages from Other Worlds," "The Path of Interior Illumination," "The Story of a Soul's Unfoldment," &c.

Chaos reigns! And why? Because we are just in a critical stage of our evolution. We are in the violent throes of labour for re-birth into another state. For, spite of our boasted civilization, we shall look back from the ages yet to come and see that in these days—pregnant as they are with the light of the coming dawn—we were yet within the circle of the dark ages—ages heavy with the horrors of murder, strife, struggle and superstition.

Lord Haldane has said,—and is surely right—that the education of the masses must be one of our first thoughts in the near future. The present state of Russia should indeed be a great lesson to us. A democracy which cannot think connectedly—which cannot count unselfishly—is bound to come near to committing suicide.

The Hope of all Nations is Peace. But the beautiful angel of Peace cannot find resting place for his/her foot on this dark planet at present. The reason is that goodwill among men must precede peace. And the way to bring this about is by means of education, but that education must be upon at least, three planes—mental, moral and spiritual.

Evolution has in the past been busy in building up the physical structure; the mental states in humanity are now being developed and must be more and more developed, but the basis of all unfoldment should be spiritual. When the mind of man grasps the fact, that though his human body is the product of the ages and built up from the finer atoms of the mineral, vegetable and animal kingdoms; yet he—the real man—is divine, a spark of the Eternal Flame—an Ego destined to find its way back to the glory from which it was sent out to gather experience and eat of the tree of knowledge of Good and Evil; and that each individual is but an atom of one great whole—of which, if one member suffer, all others suffer with it—then will he begin to work for the good of all, and it will be seen that selfishness is the "unpardonable sin."

* * * *

If the mind of man is trained to think from the standpoint of the whole, and he learns to view the processes of life and unfoldment from a spiritual standpoint, as well as mental, soon goodwill and love-desires toward each other will take the place of petty strivings in all departments of life, and instead of seeking to amass wealth, we shall rejoice in the pleasure of distributing, and concern ourselves in every effort for the upliftment and good of any and every part of the great whole. Life would then be worth living and we should turn our thoughts to beautifying the planet instead of devastating it, and to saving and training life for sweet and useful purposes. When all the nations think thus, we shall rise up as a whole and say—"We will not intrude into our neighbour's country to steal his goods and to kill his beloved."

Such a state will come, and the day is dawning, but there are heavy clouds yet to be dispersed before the Sun of Righteousness can bathe the world in his life-giving rays. For the evolution of a mighty sun and its attendant planets is a lengthy process; so let us take heart and remember that if

at present evil seems to have the upper hand, good must ever be most powerful and in the end prevail. Evil is even now forging the weapons which will bring about its own destruction. Soon all nations will see the futility of war and will unite for the spread of beauty and peace.

* * * *

If we wish to speed up this result, let us get on with our education of the masses and teach them to think from a moral and spiritual standpoint, as well as from a material. Let us banish thoughts or hatred of any man or nation from our breasts, and while loathing the sin let us extend our sympathy to the sinner, knowing that justice reigns and that for every drop of innocent blood shed, adequate toll must be paid. So when we think of the future suffering of the aggressor, let our pity go out to him; because the greater the violation of moral and spiritual laws, the greater will be the agony of the aftermath; for according to eternal law, sooner or later—here or there—to-day or tomorrow—atonement must be made. Justice must have her dues. The salvation of every individual and every nation must be slowly yet surely worked out.

The Mighty Angel of Tribulation is at present overshadowing the Earth. The sooner we take his lessons to heart and begin to act upon them, the sooner will the turmoil cease and goodwill pave the way for Love to bind up the broken hearts and Peace to reign upon the earth. Therefore, in the training of the masses—especially the children—let right thinking become a potent factor, for right thinking must precede right acting. This is the only way to Unity and Freedom, to Love and Brotherhood.

A MYSTERY SOLVED.

Writing about clairvoyance, Dr. Ellis Powell in the "National News" tells the following story: "The front door of my house consists partially of glass. One evening when a strong physical medium happened to be staying with us a lady (an intimate friend of the family) arrived at the door and rang the bell. As she stood there looking through the glass she saw a tall young fellow pass across the hall. She knew that he was not a member of the household, though she had no idea who he might be. Nor did I guess his identity when she told me about it, except that I was perfectly certain no such person was in the house at the time. However, the mystery was cleared up by an inquiry from our unseen friends. They told me it was my elder son in the spirit world who had taken advantage of the presence of the physical medium to make himself at home by perambulating the hall. In that case the lady was clairvoyant without knowing it."

WATCH FOR THE BLUE DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a BLUE 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.

NOISY PHENOMENA.

APPEASING A TROUBLED SPIRIT.

[The accompanying article from a recent issue of "The Two Worlds" will be read with interest in the light of similar happenings which occurred at Guyra, in New South Wales, as reported in "The Harbinger of Light" at the time. Phenomena of this character are well-known to all investigators, and are occurring at fairly frequent intervals in various parts of the world.—Ed. H. of L.]

Quite a commotion has been caused in the town of Salford, England, by reports of hauntings and strange knockings which have taken place at the house of Mr. Lee, in Boundary Street. The house is occupied by Mr. Lee, his wife and son (a boy of about 16 years of age) and Mrs. Lee's brother, whose wife passed to spirit life some five years ago. The knockings, which have been loud and persistent, have been occurring for some six weeks, midnight being the favourite hour.

Several Spiritualists have volunteered to take up the investigation, but in many cases have been unable to get near the house owing to the assembled crowd. The Lee family are quite ignorant of Spiritualism, and have no interest therein. The knockings have occurred in the bedroom occupied by the widower and the boy, and the whole family were distracted and distressed by them.

* * * *

Mr. Craven, of Pendleton Spiritualist Church, visited the house, and seems to have been successful in "laying" the ghost. His report is as follows:—

"On the afternoon of the 16th April, I called at the house and was shown into the bedroom. By the use of the clairvoyant sight I described three spirit visitants, all of whom were recognised as relatives—a young man drowned during the war, the wife of the widower and an uncle who passed away many years ago. I asked what time the disturbances occurred, and was told, 'at midnight'. I therefore promised to return at 11 p.m. That night the widower and son had gone out to sleep, however, and nothing occurred, this giving rise to the supposition that one of them possessed the psychic power which made phenomena possible. On the night of the 17th, however, I again arrived about 11 p.m., when some police and two city councillors were also present. These gentlemen and myself thoroughly examined the bedroom closely, finding nothing suspicious. Mr. Lee allowed me to take charge of the proceedings, and I suggested that the two usual occupants of the room should proceed to bed as usual, they being instructed to shout for us if anything unusual occurred.

"The waiting party was joined by Rev. McCregan, and about 12.5 a.m. there was a shout down the stairs, and one of the councillors with the cleric and myself went up to the room, the remainder of the party being on the stairs. Very loud raps were heard proceeding from a corner of the room where no one was standing. I asked, 'Can you give your name if I repeat the alphabet.' Three loud raps were heard, signifying 'Yes.' I repeated the alphabet until the name 'Elizabeth' had been spelled out, when the widower exclaimed, 'My God, it's Elizabeth,' this being the name of his deceased wife.

"I next asked if there was any message, and in response to an affirmative reply repeated the alphabet, eliciting by raps the message, 'I am unhappy—will you come to my grave, and I will see you.' Asked when the visit was to be made, the reply was 'At once.' I knew the cemetery would be closed, and suggested sometime later in the day. After an

impatient shower of raps my suggestion was agreed to. I next asked who should visit the cemetery, and the raps indicated a desire that the widower (Mr. C.) and the boy (nephew to the deceased Elizabeth) should accompany me. We arranged to go at 2.30 on Monday, April 18th, and accordingly proceeded to Weaste Cemetery. Neither of the persons present, however, could locate the grave, and I stood by the church and awaited spirit direction. I presently got into psychic contact with the deceased Elizabeth, and she directed me to the grave. I saw her as plainly as though she had been in the flesh. I stood at the grave-side and offered a silent prayer, when the boy was startled by a touch on his shoulder, whilst Mr. C. claimed to have felt a magnetic thrill different to anything he had ever previously experienced. I then received the message (by impression) 'I am quite satisfied now they have come, and I can be happy.'

"We next proceeded to the home in Boundary Street, and there I left them, promising to return before midnight, and I accordingly arrived about 11.30 p.m. The two councillors, a number of prominent gentlemen and many friends were there, with several policemen, but no knockings took place and there has been no recurrence of the phenomena.

"On Tuesday, April 19th, a force of police visited the house and thoroughly examined the bedroom, the house and effects, and the chief detective was heard to say that he would prosecute these young men if he heard the knockings. Nothing, however, was found which could in any way incriminate either of the persons."

* * * *

The Rev. McCregan expressed the opinion that he was quite satisfied there was no trickery, whilst Councillor H. declared that 'he had not heard such knockings outside a blacksmith's shop.' "He remarked to me," says Mr. Craven, "I don't know how you have the nerve to enter the room unmoved." To which I replied, 'It would take more than that to upset me when I know that someone is anxious to let their loved ones know they still live.' Another councillor, however, appeared to be quite satisfied that Mr. C. was imposing on the minds of ignorant people.

Subsequent questionings led to the suggestion that the husband's sense of the loss of his wife was such that he shirked visiting the grave and opening old wounds (he had only been two or three times) and that the deceased appeared to have taken this attitude as a sign of indifference. This at any rate contains a possible explanation of a puzzling experience.

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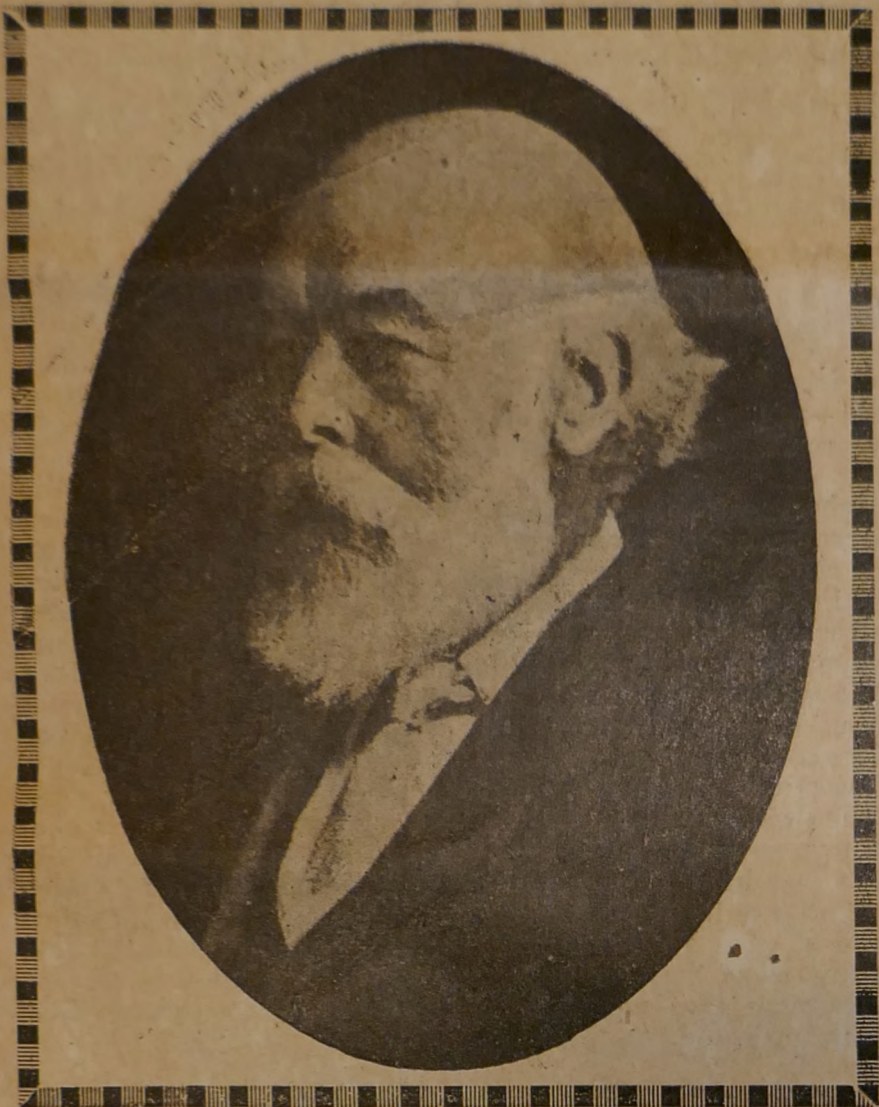
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THE PIONEER OF WIRELESS.

EARLY DAYS OF SIR OLIVER LODGE.

HE ANTICIPATES MARCONI.



SIR OLIVER LODGE.

Everybody in England knows the name of Sir Oliver Lodge, but few people know his titles of distinction in the roll of British science. He is the greatest authority on ghosts, most people will say. He is; and he will not in the least resent his reputation on that ground. No one will refuse to admire his great courage in pleading for a belief in which few of his scientific colleagues support him. But those who think that picturesque opinions alone have given prominence to Sir Oliver Lodge ought to look up the London papers for June 7, 1919. There they will read that on the previous day he received the treasured Albert Medal of the Royal Society of Arts, "in recognition of his work as the pioneer of wireless telegraphy."

That little function (says a writer in "John o'London's Weekly") must have been a revelation to the great majority of people. In this busy world, where a hundred things are moving slowly to a higher stage, we take little notice of steady, scientific progress. It is only when a long line of patient, stubborn, brilliant work comes to a head—when a tank or an aeroplane or a submarine appears in the illustrated papers—that we pay attention. Marconi brings out a practical wireless, and for all time we associate it with the gifted young Italian. But Marconi had built upon the work of Sir Oliver Lodge and many others. We had let the crowning of fifty years of British work pass to Italy; as we had let the principle of aniline dyes go to Germany and the principle of the aeroplane go to France.

A ROMANTIC CAREER.

The career of Sir Oliver Joseph Lodge has in it elements of romance. He was born in a small town of the Potteries, Penkhull, in 1854. His father was a pottery manufacturer, and at the early age of 14 Lodge returned from Newport Grammar School to enter "the business." He spent seven years in it,

and narrowly escaped becoming a small manufacturer of beer jugs and the owner of a villa in the world of Arnold Bennett's "divine comedy." But the early rumors of the fairyland of science reached even Penkhull. Oliver Joseph, now a six-foot youth of a serious turn, read the "English Mechanic" and the "Penny Cyclopaedia," and his soul grew weary of clays and lead's and the leaden world of the Potteries.

Oliver Lodge, senior, sent him to the new University College at London, where he found his path. He took his B.Sc. with distinction, and after a few years' work in Carey Foster's laboratory, he became D.Sc. He was then, in 1881, appointed Professor at the Liverpool University College, where he spent 19 years, reared a family of 12 children, and became the pioneer of wireless.

Liverpudlians remember Professor Lodge—he was knighted in 1902—as a new type of "high-brow." His subject was abstruse, very abstruse. With a formidable apparatus of mathematical terms—you know those x's and y's which warn us off scientific books much as the broken glass keeps boys out of the orchard—he was mastering the scenes of "electrolysis" and other strange things. Only occasionally there issued from the mist something that one could grasp, such as a way of dissipating fog and smoke by electricity or an improvement in lightning conductors.

Yet this learned professor was very human. Six sons and six daughters would, of course, humanise even a mathematician; and the pages of "Raymond" give proof enough of a warm and genial domestic atmosphere. But Lodge had a sympathetic eye for all human concerns. He mixed with the Fabians, and helped them to rebuild the universe. He was keen on education. He made experiments in telepathy. He looked out for other worlds to conquer, and became the leading spirit of the Society for Psychological Research.

His sympathies are as large as his body, which is huge. He stands well over six feet in his stockings, and is broad. When Sir Oliver Lodge appears on a platform or reads the lessons in Birmingham Cathedral, and bends over towards smaller mortals, you are fascinated by the prodigious bald, shiny dome which curves evenly from his thick eyebrows to the back of his head, and down to his ears on either side. This is, a physiologist would tell you, the thinking area of the brain, and hair seems to have found it too warm for comfort. A thick moustache and beard made the dome only the more conspicuous. Sir Oliver Lodge has a striking resemblance to the late Lord Salisbury, without the heavy bored expression of that weary sustainer of an Empire. Pull the face downward, and add a touch of poetical melancholy, and you get Tennyson.

THE ELECTRO-MAGNETIC WAVES.

Lodge's large, luminous eyes, however, reflect the intellectual clearness of a mathematician's life. For twenty years he was one of the patient army of European workers who prepared the way for the successes of the twentieth century. Great scientific discoveries are never made by accident. Pretty pictures of Newton watching the apples fall, and James Watt playing with a steaming kettle, and so on, are always misleading and often false. Fifty or a hundred years of dogged research generally precede the discovery. It was so with wireless.

As early as 1864 a great British physicist, Clerk Maxwell, calculated that electro-magnetic waves would in certain conditions be started in ether. It

was a remarkable proof of the power of mathematics; like the mathematical proof of the existence of the planet Neptune, which no astronomer had seen. Maxwell minutely described the waves, yet it was more than twenty years before they were discovered.

Professor Lodge, in his busy research, had these remarkable waves in mind. It is not a bad instance of the foolishness of smiling at abstruse research. To "practical" folk in Liverpool such inquiries were much like calculating how many angels could stand on the point of a needle. What on earth did it matter if, as Clerk Maxwell had said, electro-magnetic waves were sent out in ether by an "oscillating electric charge?" But today every ship in Liverpool is fitted with wireless, which is an apparatus for communicating by means of such waves, and tens of thousands of lives have been saved. The scientific man does well to go straight ahead without considering ultimate use or profit. Nature's secrets are always worth knowing.

In the spring of 1888 Professor Lodge was well on the track of the waves. He found that a spark in a Leyden jar would cause a spark in a second jar which stood near. Something passed along the ether from one to the other. Unfortunately, before Lodge could work out and announce the meaning of it, the inevitable German had turned up. Hertz discovered the waves in the same year, and "Hertz waves" we courteously christened them. Still we were far from wireless, and Professor Lodge plodded on. He found that he could ring a bell at a distance of 40 yards, and sent signals without wires. It became interesting; though at that time the distance of communication seemed to be very limited. By 1895 ships of the British Navy were signalling, invisibly, to each other. And in 1896 Marconi took out a patent for wireless.

The Italians had taken up the hunt, and, from Professor Righi, Marconi had heard enough to set his fine and practical speculative intelligence to work. Yet the wireless with which he came to England in 1896 had no novelty in comparison with the apparatus of the Liverpool professor.

Lodge reaped his reward in other ways. He was Rector of Birmingham University from 1900 to 1919. He has the Rumford Medal of the Royal Society, knighthood, and nine honorary degrees; and he has been president of the Royal Society. Add that he is the finest exponent of science in our academic world, and the tale is complete.

ADIEU AND AU REVOIR !

Adieu and Au Revoir !

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

Rather of your sweet courtesy
Rejoice with me
At my soul's loosing from captivity.
Wish me "Bon Voyage !"

—JOHN OXENHAM.

WANTED : A SPIRITUAL LEAD.

VIEWS OF SIR ARTHUR CONAN DOYLE.

In addition to writing books and delivering lectures galore, Sir Arthur Conan Doyle finds time to send occasional contributions to the Press of Great Britain. The following letter was recently addressed by him to the Editor of "The Times," and the sentiments therein expressed will find ready endorsement by Spiritualists generally.

Sir,—

There have been a number of letters in your columns which speak of the need of a spiritual revival in this country—and, indeed, in the whole world. About seventy years after the birth of the Christ there was a similar feeling of dissatisfaction in the Roman world, where the higher souls revolted against the cruelty and lust which were so conspicuous under the early Emperors. Seneca, in spite of his enormous wealth, was a man of sensitive feelings, and he has left a record of this vague yearning after a nobler and more unselfish code of life. As he surveyed the world around him, he could see no spiritual lead in any direction. And yet at that very moment in his own household—or if not there, certainly in the household of Cæsar—there were some "low-down," despised people, slaves of freedmen, who were so humble that their existence was hardly known to him. So absurd did their doctrines seem, and so universal was their condemnation, that for two hundred years they were hardly alluded to save by writers like Celsus, who over-whelmed them with satire and abuse. Yet these were the Christians, and we all now know what they really represented, and what their advent meant to that world which was so slow to understand their message.

Once again a message has come, and once again, some seventy years after the event, we find the wise men and the good men feeling out into the darkness for some solid stay, while all the while the lowly and the despised have found a support. I allude to that movement which, under the name of Spiritualism, has been the butt of the wits and the scorn of the "highbrows," as its great prototype was before it. Even its warmest opponents must now admit, after two generations of effort, that ridicule and misrepresentation are not going to put it down, and that it is destined not only to live, but to grow. Many millions in all countries believe in it with all their hearts and minds, and they proclaim that they find in it that very spur to moral endeavour for which your correspondents are calling. Is it not worth while, then, for the bulk of mankind to cease knocking down a stuffed image which they call by this name, and to consider seriously whether this spiritual development may not have something in it which merits their most earnest attention.

At present it is known to most men by its weaknesses, real or alleged, even as that new cult was to the Romans, who spoke of agapæ feasts, and fishes, and asses' heads, but saw nothing of the great realities behind. There have been scandals among Spiritualists, as there have been scandals in every other religious body. Even the twelve Apostles included a Judas. Man is always weaker than the truth which he may champion. But we who have had the actual experience, and who know what the effects have been upon our own minds and souls, know beyond all doubt that a very great thing has come into the world, and that it is our duty in season or out of season to call the attention of our fellow mortals that they may share our knowledge.

It would not be proper that your columns, thrown open for the consideration of spirituality in general, should be devoted to the particular or detailed discussion of any cult. Therefore, I pass that by, merely remarking that no one can deny that, if our claims are true, and if we have a real "communion of Saints" and learn from them the truth of the future, it gives a very solid basis for religious revival. We have the driving force. Above all, we demand no violent wrench from old beliefs, and we find an assured knowledge which represents an addition to, and not a subtraction from, anything of real spirituality which the individual may already possess. I am certain that when the irrelevancies and misunderstandings are cleared away, it is along this line with the unadulterated teaching of Jesus on one side, and modern psychic experience on the other, that the future of religion lies.

ARTHUR CONAN DOYLE.

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THE NUTSHELL PAGE.

Boston is said to be interested in the occult powers of Thelma Wells, the seven-year-old daughter of a barber. She has been investigated by Governor Cox, Harvard professors, and many others, according to the Boston correspondent of the "Central News." Blindfolded with her back to the wall, the little girl is said to read sentences and numbers rapidly as they are written, and to give all the well-known manifestations of mind readers and mediums. According to her father, he discovered her powers while writing a letter. The girl was in the room, and he heard her repeating the words he had just written. Words that she does not even know she can read as they are written.

The "Daily Mail" notes that Sir Oliver Lodge's prediction that the recent magnetic storm would recur in a milder form in three weeks' time has been realised.

"John o' London's Weekly" has compiled the names of "forty Immortals" elected by its readers in connection with a proposed British Academy of Letters. Amongst the distinguished names are three which should have especial interest to our readers. They are the Right Hon. A. J. Balfour, Sir Arthur Conan Doyle, and Mr. W. B. Yeats.

Dr. Ellis Powell, in the "National News," speaks highly of planchette as a means of opening communication and developing mediumship.

Through the kindness of Dr. Crawford's literary executor, the complete set of photographs of ectoplasm obtained by the doctor through Miss Goligher's mediumship, was shown recently at the British College. Many doctors and scientific men were among the visitors, and were deeply impressed with the array of evidence supplied by this valuable exhibit.

At the London Coliseum on a recent date a new Sherlock Holmes one-act drama, "The Crown Diamond," written by Sir Arthur Conan Doyle, was produced. The part of Sherlock was taken by Mr. Dennis Neilson-Terry.

In the course of an article in "Pearson's Weekly" the Editor of "Light" gives some examples of the telepathic powers of animals, dogs, birds, and other creatures. He expresses the view that animals feel rather than think, and remarks that we who think and reason are sometimes wrong in our judgments. It is because animals do not think, in the ordinary sense of the word, that they are conscious of so much which is hidden from those who do.

Mr. Horace Leaf, who has done good work with his lectures and demonstrations in Glasgow and Edinburgh, has given a sitting before the Investigations Committee of the Glasgow Society for Psychical Research. Mr. Leaf furnishes an excellent example of "cross-references." Through Mrs Annie Brittain, at Hanley, he received a message purporting to come from Mr E. W. Wallis, a former Editor of "Light." Two days later at his home in London he received a letter from Admiral Osborne Moore, at Southsea, conveying a message for Mr. Leaf obtained there from Mr. Wallis, through the mediumship of Mrs. Harris. It was identical with that supplied by Mrs. Brittain.

Miss Eleanor C. Lodge, vice-principal and history tutor of Lady Margaret Hall, Oxford, who has been appointed principal of Westfield College (University of London), Hampstead, is a sister of Sir Oliver Lodge.

Were our sense of smell more highly developed and better trained, says the "American Forestry Magazine," we should find that every wood has its own peculiar scent by which alone it could be distinguished from all the rest.

A well-known electrical engineer who, in a lecture recently, denied the existence of time and space, is told by "Electrical Industries" that his statement will explain why the journal had "no time in which to attend his lecture or space in which to report it!"

Dr. Ellis Powell, in speaking of the fact that in the intimacy of the family circle one is continually made aware of the nearness of our departed dear ones, remarks that in giving examples of this it is necessary to lift the veil that

covers the sanctities of private life. He, however, considers it well worth while to do so if thereby a single soul is encouraged to seek these never-failing sources of consolation and hope. In the "Weekly Dispatch," Sir Arthur Conan Doyle strikes a true note in reference to this point, when he says, "It is hard to talk of such intimate matters, but they were not given to me for my private comfort alone, but for that of humanity."

At a recent meeting of the Council of the Glasgow Society for Psychical Research, Professor W. Macneile Dixon, who presided, intimated that arrangements had been made for a lecture being given under the auspices of the society by Sir Oliver Lodge early in October. A sub-committee has been appointed to conduct certain branches of research work, and arrangements made for carrying this out.

Sir Arthur Conan Doyle addressed a crowded audience on Sunday, June 5th, at the Portland Hall, Southsea, and his discourse was followed with intense interest. He conveyed the greetings of Spiritualists in Australia where, he said, large numbers were interested in the subject, but where there were also an enormous number around the gateway of the fold. The present was the day of small things, but those who knew and had foresight realised that the movement of Spiritualism had not only come to stay, but had come to conquer.

The New York correspondent of the "Daily Express" writes: "Sir Oliver Lodge's prediction that the day is coming when man will discover how to use atomic energy (the tremendous force which is locked up in the particles of all substances), and thus secure possession of an inexhaustible source of power, is attracting the attention of imaginative writers throughout America. Nothing that H. G. Wells put into his earlier books surpasses in detail the prophecies being hazarded as to what will happen to the world when atomic energy passes under the control of the human race." We are told that pages are being printed by the newspapers showing the capacity of a pin-point of atomic energy to lift a New York skyscraper, and revealing other potential feats which leave the reader gasping.

The Vienna correspondent of the "Daily Express" states that an institute where attempts are made to investigate crimes, thefts, or the whereabouts of criminals by means of clairvoyance, telepathy, or any other occult science which lies to hand, has just been opened there. Dr. Leopold Thoma, a scientist, lawyer, and telepathist, is director of the institute, and there is at least one medium on the staff. A Viennese newspaper describes a meeting at which this medium, "Megalis," was asked questions about a gold watch-chain charm which had been stolen. She described a fat, blonde woman, whom she said she could see holding a shining, oval-shaped object. The following day the gold charm was returned to its owner by a blonde chambermaid at his hotel. The reporter suggests that the thief was telepathically frightened.

In the story of the "Mediumship of Horace Leaf" in the "Psychic Gazette," there is related an account of a seance with Miss Goligher at Dr. Crawford's house in Belfast. Mr. Leaf says: "Among other things we had seen a table levitated and held in the air for four minutes by my watch, and in a good light, when no human hands were near it. We had tried to depress the suspended table, without effect; then, when it turned itself over with its face to the floor, our united efforts had been unable to lift it off the ground." And Mr. McCabe would explain such levitations by the action of Miss Goligher's toe!

Don't be afraid to ask questions. It may be an acknowledgment of your ignorance, but it shows the desire for knowledge. The boy who cut the bellows open to see where the wind came from would have made a good Spiritualist. He desired to know, and his search was thorough. If he failed to find just what he wanted, he satisfied his doubts.

An American humorist has been "explaining" the Einstein theory. Here are some of his points: "Wink your eye; the wink goes but the eye remains." "Close your hand: You have a fist. Open it: Fist gone." "Look and you see something. Close your eyes, and all is dark." "Blow out a light, and it's gone. Where? Ah! that's it."

Baptist Divine and His Departed Wife.

DR. RUSSELL CONWELL AND HIS
EXPERIENCES.

SPIRITUALISTIC VIEW OF DEATH.

[Dr. Russell H. Conwell has had a wonderful career. For many years he has been pastor of the Baptist Temple in Philadelphia, the largest Protestant Church in America, at a salary of 10,000 dollars a year. He has delivered about 10,000 lectures all over the United States at an average net profit of 150 dollars each, and he has turned over every cent. to poor boys who were trying to work their way through College. Over 3,000 young men have been the beneficiaries of Dr. Conwell's generosity. If the money Dr. Conwell has earned and given away had been invested at six per cent. compound interest at the time it was earned, he would have over 5,000,000 dollars to-day, and yet he says that, apart from his life assurance policy, he is not worth more than 1,000 dollars—about £200. At the end of each month he balances his books, pays his bills, and gives away the residue. This, then, is the type of man who addresses the reader in the accompanying extract from an article reproduced from "The American Magazine" for July. He is 78 years of age, and the joy of his life consists in making money and giving practically all of it away for the benefit of those in need of assistance. His personality is of special interest to Spiritualists inasmuch as he knows what it is to "hold communion" with friends who have "gone before" and has had some remarkable experiences which have been published in volume form.]

I wonder whether you will understand me if I tell you a very personal incident. There is so much loose thinking and talking on the subject of our relations with the other world . . . so much Spiritualistic rubbish, that one hesitates lest he be misunderstood. And yet I speak only of what I myself have seen . . . I do not presume to draw conclusions.

* * * *

Some years ago I had a dream that recurred every morning just before I awoke. It seemed to me that the figure of Mrs. Conwell appeared each morning and sat smiling at the foot of my bed, I said nothing about it to anyone; it must be, I thought, a delusion of age. Yet the figure was as real as life, smiling and asking questions and answering my own.

One morning I said, or seemed to myself to say, "I know you aren't really there."

"Oh, but I am," she replied.

"But how can I be sure?" I persisted. "Are you willing that I should test you?"

She nodded, still smiling.

"All right," I said. "To-morrow I will ask you a question. Will you be ready for it?"

She nodded again, and with another smile disappeared. The next morning she was there again.

"I see you have come," I said. "Are you still willing?"

She smiled and nodded, seeming to enjoy it all immensely.

"Tell me, then, where is my army discharge paper?" I had not seen it for years, and to the best of my knowledge was utterly ignorant of its whereabouts. In a voice that seemed as distinct as though she had uttered the words aloud, she answered, "Why, it is in the black japanned box behind the books in your library."

I go out of bed and went into the library. There, after some search, I found the box, hidden away behind a row of books; and in it, under a varied collection of documents, was the discharge paper.

Again the next morning she appeared, with a little smile of triumph, as if to say: "You see it was there, just as I told you, now will you believe?" But I was not satisfied, of course. I asked her if I

might make another test, and with the same happy smile, as though the game entertained her greatly, she promised again.

* * * *

That morning, at breakfast, I spoke to one of the maids, who had lived with us for fourteen years.

"Mary, you remember the gold fountain pen that Mrs. Conwell gave me years ago, I want you to take it off my desk to-day and hide it. And you are not to tell me, or anyone else, where you hide it. Do you understand?"

Again the next morning the figure appeared, and we seemed to joke about it for a little while, finally I said: "Do you know where Mary hid my pen?"

"Of course I do."

"Can you tell me the place?"

"Get out of bed and come with me," she answered laughingly.

I rose, and seeming to hold her hand, was led to one of the closets in my room. The top shelf of the closet had been built into a little closet with a door which covered only a part of the closet front. She motioned me to it, and I took a chair and climbed up. I ran my hand over the shelf this way and that, but without encountering the pen. I felt then that the whole thing must have been a delusion, and turned to step down from the chair.

But she was still in the doorway and pointed again to the shelf, shaking her head emphatically, as if to say "It is there! Look again; you will find it."

I did look again. I stretched my hand far in behind the door on either side, and this time, to my amazement, I found the pen.

I told that simple incident some weeks later in private conversation to a friend. He told it to another friend. And so somewhat to my embarrassment, it came back to me one morning on the front page of the morning newspaper. Since it has been published once, I feel no reticence in repeating it—only a certain reluctance lest some readers should force into it an interpretation which I myself do not pretend to give.

* * * *

"If a man die, shall he live again?" Youth asks the question half in hope, half in dread. But old age hardly asks it at all. Quietly, peacefully—conviction creeps into the spirit as a staying guest. The assurance of another life lies deeper than the Scriptural texts. Half a century before the birth of Christ, in "pagan Rome," as we are wont to speak of it, wise brooding old Cicero looked deep into his own heart and read the answer to his hopes. You remember he said: "I do not wish to depreciate life, as many men and good philosophers have done; nor do I regret having lived, for I have done so in a way that lets me think that I was not born in vain. But I quit life as I would an inn, not as I would a home. For nature has given us a place of entertainment, not of residence."

"But I quit life as I would an inn." Was ever a finer sentence penned by the hand of man? We sit here, you and I, in this hotel. In an hour I shall check out and go to meet my next engagement, in a year, or five years or ten, or twenty at the uttermost. I shall check out of this hotel, which I call my body, and start on the last and greatest and most thrilling trip of all. And I am ready. My bags are packed, my friends have all gone ahead. I shall be going to those I love . . . leaving the inn and going home.

MESSAGES FROM THE BEYOND.

MORAL AND SPIRITUAL LESSONS.

EXPERIENCES OF NEW ZEALAND LADY.

Recorded by MAY SUNDERLAND.

[Many of our readers have expressed great interest in the messages we have published under the heading: "Messages from the Beyond," and are looking for further instalments. The communications were received, and are still being received, through the hand of a New Zealand lady who, for the present, prefers to be known as "May Sunderland." She had no previous knowledge of the mass of literature obtained by a similar process in all parts of the world, and cannot by any means be called an enthusiastic amanuensis. In a letter received from her about three weeks ago she says she is not much interested in some of the messages, and finds it irksome sometimes to have to write when she would much prefer "a game of ping-pong!" Her control rebukes her for her indifference and assures her that some day "She will regret her disinclination to write."—Ed.]

There is to be found in the Bible a statement to the effect that money, or rather the love of it, is the root of all evil. Though this may not be literally true it is certainly safe to affirm that it is responsible for a very large proportion of the evil existing in the world to-day.

The majority of people are so intent on things material that those of a spiritual nature are either thrust into the background of their lives or else forgotten altogether. This is a deplorable state of things and one which we earnestly desire to help to remedy.

The mere struggle to live and provide themselves and their dependents with, what they consider, the necessities of life, engages many folks attention to the exclusion of everything else. Such folk never hope or expect to accumulate wealth. They just battle on from day to day because they must or at least become a burden to others. Such endeavour in their case is right and necessary and, if it is carried on in a brave and hopeful spirit, it is greatly to be admired.

At the same time they would be greatly helped and their burdens lightened considerably if they would only take time from their incessant struggle after material things to store up for themselves treasures of a spiritual nature.

Wealth of this kind is of inestimable value and well worth a little trouble to procure. Unlike earthly riches it not only makes life on the earth easier and pleasanter for its possessor and his associates but it ensures for him a happy and useful time when his earthly life ends and his spiritual existence begins.

* * * *

One who has given all, or nearly all of his time and thought to material things has, on arriving over here, so much to learn that it is a comparatively long time before he even begins to "find" himself sufficiently to understand and enjoy the spiritual life. Such a one, if he had given more time and thought to spiritual things during his earth life could have immediately claimed his spiritual treasures—which would have been carefully stored up for him until such time as he had need of them—and would have been helped and his new life made much easier and pleasanter by the possession of these riches. As it is, he has to make his way in a spiritual sense in much the same way as a penniless wayfarer, on arriving in a new locality, must set about earning his daily bread in the material world.

Everyone knows what a handicap lack of capital is in that world. Well, exactly the same thing applies in this case. Folk arriving here in the spiritually destitute condition before mentioned have just as hard, if not a harder struggle to make their way in the spiritual life as anyone who is left without means on earth. People placed in the latter condition may and very often do receive financial help from friends and relatives or societies which deal with that sort of thing, but there are no charitable institutions here. That is to say, no spirit ever gets something for nothing or without effort on their part. Because, though we older spirits can and do help new comers, we cannot give them spiritual riches—we can only show them how they may acquire them for themselves.

* * * *

If newly-arrived spirits have a desire to learn how to make a spiritual living, so to speak, we can instruct them, so that in time they will become independent and will know how to set about the task of amassing wealth of a spiritual nature for themselves.

Such wealth is not easily acquired, even here, but it is possible for any and every spirit to become possessed of it in time if they only desire it sufficiently and are willing to work hard to get it. This may sound as if selfishness was encouraged here, but that is not so. Spirits can only become possessed of the wealth here spoken of by loving and unselfish conduct toward others. They must learn to work gladly and without thought of reward before they can hope to enjoy the fruits of their labours.

Theirs must be literally "a labour of love" and when self is utterly forgotten in a desire to help others, great and satisfying will be their reward. No goal on earth is, or ever can be, so well worth striving after. For, after all, though it is difficult to make humanity realise it fully, the things of the soul are so much more worth while, and infinitely more lasting, than any earthly joys and pleasures can possibly be.

* * * *

Earth's sorrows are more beneficial to the soul in most cases than its joys, because sorrow often causes the stricken one to turn to Christ for the help and comfort and consolation He is ready and willing to give. If all is materially well with folk they are apt to either forget Christ and His love entirely, or only to think of Him on rare occasions, and very often they are not nearly as thankful for the peace and comfort they are enjoying as they should be.

It takes trouble and, sometimes, a great grief to rouse them out of their self-satisfied attitude toward life and to make them think seriously about spiritual things. To such people trouble very often proves to be a blessing in disguise because it opens their eyes to the needs of their immortal souls and makes them realize how they have been neglecting to provide for that soul's welfare.

Sometimes, alas! the awakening is only temporary, and when time has somewhat healed the wound caused by the loss of a loved one, they sink back into the slumber of indifference from which it is so hard to arouse them. Physical pain brings to some folk a realization of God's goodness and loving kindness, while to others such suffering has a hardening effect and causes them to resist Him more than ever. Such natures are hard to deal with. It is very difficult to influence them for good, as they so often take an antagonistic attitude toward spirit-

ual things and persist in going their own way whatever happens and in spite of every effort made to help them.

* * * *

We, who are over here, try so hard sometimes to show these folk how foolish and wicked such behaviour is. But, unfortunately, they often remain quite unconvinced and go sorrowfully on their way when they might become oh! so happy and useful if they would only forget their foolish notions and take Christ as their true Friend and Helper. He is always ready to receive them and, if folk will only let Him, He can help them to get a vision of the true meaning and significance of life on the earth. That life is a part of God's great plan for humanity. But the evil and suffering connected with it do not exist by His wish, but are the result of man's selfishness and ignorance.

When folk begin to think more seriously about the next life, and plan their lives according to Christ's teaching—thereby developing their souls—much, indeed most, of the evil existing in the world to-day will disappear, never to return.

The light of God's Truth is gradually dawning in the world. In due time the full, strong sunlight of understanding will penetrate the darkened corners of men's minds, enabling them to see clearly where hitherto all had appeared shadowy and obscure. When this Great Day dawns the rejoicings on earth will be as nothing to the joy which will be experienced by those of us on this side, who have worked so hard to bring it to pass. It is because of this great task of ours that we are so anxious to get our messages to the people, so that they may learn of the things of the spirit and come to know Christ as He really is.

All this, said David, the Lord made me understand IN WRITING BY HIS HAND UPON ME, even all the works of this pattern.

I. CHRONICLES, 28 c. 19 v.

PICTURES THAT REMAIN IN THE CRYSTAL.

A STORY OF EXTRAORDINARY PHENOMENA.

BY THE EDITOR OF "LIGHT."

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SPIRIT RADIUM AGAIN.

INTRICACIES OF MODERN SPIRITUAL REVELATION.

By EDGAR LUCIEN LARKIN, DIRECTOR OF THE LOWE ASTRONOMICAL OBSERVATORY, CALIFORNIA.



PROFESSOR LARKIN.

Man's entire career, on earth, at least, may be changed by scientific discoveries. Electrons may be used in a manner far more powerfully than can now be thought of by the most vivid process of imagining. Surely, the return of Curie at seances held here in Los Angeles, is of some momentous importance! He has made his presence known so far in seven seances with the two sisters mentioned in my articles in "The Harbinger of Light" on the subject of Spirit Radium, the first being in the issue of January 1920. These are Mrs. Julian and Mrs. Shultz, they with whom Ella Wheeler Wilcox held seances during her last visit to California.

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The reader is requested to think over this appearance. First, radium, and its parent, Uranium, are the two most remarkable elements of forms of matter, ever discovered. Matter appears to man under new aspects. The periodic time of Uranium is eight billion years, and of radium 2,000 years; half in each case will disintegrate in these periods of time. What process deeply hidden in the labyrinths of the vast spirit world was evolved in the production of a second radium light? I do not say that there was another spinthariscopes, made of metal and glass. But there was another light by its side, that had the exact appearance of the real instrument and moved with it. The distance between the two was equal to that between one's eyes.

ual things and persist in going their own way whatever happens and in spite of every effort made to help them.

* * * *

We, who are over here, try so hard sometimes to show these folk how foolish and wicked such behaviour is. But, unfortunately, they often remain quite unconvinced and go sorrowfully on their way when they might become oh! so happy and useful if they would only forget their foolish notions and take Christ as their true Friend and Helper. He is always ready to receive them and, if folk will only let Him, He can help them to get a vision of the true meaning and significance of life on the earth. That life is a part of God's great plan for humanity. But the evil and suffering connected with it do not exist by His wish, but are the result of man's selfishness and ignorance.

When folk begin to think more seriously about the next life, and plan their lives according to Christ's teaching—thereby developing their souls—much, indeed most, of the evil existing in the world to-day will disappear, never to return.

The light of God's Truth is gradually dawning in the world. In due time the full, strong sunlight of understanding will penetrate the darkened corners of men's minds, enabling them to see clearly where hitherto all had appeared shadowy and obscure. When this Great Day dawns the rejoicings on earth will be as nothing to the joy which will be experienced by those of us on this side, who have worked so hard to bring it to pass. It is because of this great task of ours that we are so anxious to get our messages to the people, so that they may learn of the things of the spirit and come to know Christ as He really is.

All this, said David, the Lord made me understand IN WRITING BY HIS HAND UPON ME, even all the works of this pattern.

I. CHRONICLES, 28 c. 19 v.

PICTURES THAT REMAIN IN THE CRYSTAL.

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Then I requested, mentally, that radium appear on the table. The reader will remember that in a former seance, radium came on bare wood, but in these new series of seances, the table was varnished. At once, bright radium glow developed. I could not touch it without breaking the circuit of hands. So I asked those on either side to move hands. I pressed a finger on the radium and tried to rub it away. But no matter how hard I pressed and rubbed, the radium was not disturbed and none adhered to my finger. All saw the glow on the smooth table. Then the glow rose into the air, floated around a short time and vanished.

I asked Curie if he was pleased that I brought radium, and he said: "Yes, I am glad," in the loudest whisper yet. His next saying was: "That discoveries of immense importance in electricity and radiation were on the eve of being made." When I asked him the same question in a seance last winter, he slapped me on the shoulder three times with a heavy hand. Now, I wish to ask researchers to secure radium and take to Circles. The fact is, the spirit realms are pleased to have radium brought. Australia, it seems to me, is an appropriate place for research in radio-activity, now seen to be of transcendent importance.

REVELATIONS.

Continual revelations are being received. Mrs. E. R. Drollinger, formerly of Los Angeles, now in Pasadena, California, has peered into the spirit world. She has literally been taken out of her body, and been borne away to the most wonderful spirit spheres. And this several times. She looks back to earth and sees her body in sleep. She visits homes in the wondrous spheres surrounding the earth, and talks with the discarnate people. They take her around, introduce her to their friends; and help her in every way to see and learn of our future abodes. She is well acquainted with some in the spheres, and they strive to help her learn. She has published a most fascinating book entitled "Journeys of a Soul in The Ethereal World."

And there is a mighty movement of the most fascinating interest—the appearance of high grade, directed writings, signed "Jesus of Nazareth." I will never write "automatic writing" again—they are directed by some unknown spirit power. Here is a fact, most impressive to me; I receive more letters than ever before on the subject of the "Christ Idea," and "what about," and "who was" Jesus of Nazareth. And as time goes on I am more and more impressed with the majesty of the entire Messianic mystery from remote antiquity until this very minute in which I am writing.

The Observatory summit, grows more and more in mystery as I look at midnight into cosmic deeps. Modern photography is now a science taxing human imagination to its limits, if indeed, in view of very recent discoveries, it has limits. For at the rate of revelations of celestial photography, with the new 100-inch telescope on Mount Wilson, there are not less than three billions of colossal suns in existence. Astronomy is now transcendent; and so is the intricate science Electricity—and still more intricate, the sciences based on radio-activity. "Wireless" is the watchword; and since there are scientifically known to exist seven concentric spheres around the earth, the abodes of discarnate human souls, it may turn out that humans here in the prison houses of flesh, using the finer forces of Nature, may wireless to the discarnate, since the first spirit sphere is just outside the earth's atmosphere. That is, Mr. Edison may invent something along the higher wireless.

THE MAORI HEALER.

SUPPORT OF ANGLICAN CHURCH.

Tahu Wiremu Ratana, the Maori faith healer, continues his remarkable crusade through the North Island, visiting Maori settlements and staying for a time at each. Wherever he goes large numbers attend his meetings, many of them being sick and suffering. The extraordinary cures reported to have resulted from his "healing" have attracted wide attention throughout the Dominion, and Ratana now counts many European believers in his powers.

One of the most remarkable cases is that of a Nelson lady. As a girl she suffered from a badly dilated heart, and later her chest and spine "became useless," so that for 19 years she could only move about a little when encased in a steel frame which supported her head, and to which her shoes were screwed. In addition to these grievous disabilities she passed through several severe illnesses, and at last medical men pronounced her case hopeless. Her doctor then, in reply to some remark she made about Ratana, encouraged her to write to him, saying, "We have tried everything human; now try the super-human. It will be a real miracle if you are cured." She wrote forthwith to Ratana, and in a week received from him a note demanding absolute faith in Jesus Christ, and saying that she must pray fervently and untiringly, asking all in the name of the Trinity, and adding that he would pray for her. She did as he instructed, and now she has discarded the steel frames and her strong spectacles; she can walk down the street every day, and do fine lace work unaided by glasses, sleep soundly, and eat heartily. Three months ago she was waiting to die; now she feels as though she had been raised from the dead, having lost all pain and most of her weakness. This reads like a testimony to the virtues of some patent medicine, but the authenticity of the case is undoubted, and it is only one of a number.

Recently the Rev. W. J. Williams, superintendent of the Maori Mission, presented a report to the Wellington Diocesan Synod, in which he referred to Ratana's work in the following words:—"We believe him to be one of many whom God had been raising up in these latter days in different parts of the world to give special messages to their own people." Members of the synod showed deep interest. "I feel," said one member, "that we should encourage to the very best of our ability any such movement as Ratana's. The only pity of it is that we do not see more of it among ourselves." Eventually the synod passed the following resolution:—"That this synod sends greetings to Ratana, and expresses its thankfulness for the great moral and spiritual revival resulting from his work among the Maoris, and prays for God's continued blessing upon his work for the future."

It is hardly necessary to add that public interest in Ratana's work has been considerably stimulated by the approval given to it by the Anglican Church. "The Australasian," Melbourne, from its New Zealand correspondent.

TO THE READER.

If you have any difficulty in obtaining copies of "The Harbinger of Light," you should order the Journal direct from the office and thus have it delivered at your door regularly every month.

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THE STILL-BORN CHILD.

To the Editor of "The Harbinger of Light."

Sir,—

In connection with the article on the above subject, reproduced in your last issue, there is one important point that I should like to emphasize.

All biologists are well aware that the human foetus, during the earlier portion of its ante-natal life, passes through a series of stages of development which may be described as forming an epitome of all animal life leading upwards to man. Our spirit-friends tell us that when the foetus arrives at the human stage it attains to a permanent individuality, which nothing can destroy, and that, no matter at what stage after this period the child passes away without being born, its individuality persists and it receives in the spirit-world the development it missed on earth.

It follows, therefore, that a mother who, by procuring abortion, has wilfully destroyed her unborn babe, has to meet on her entry into the spirit-world the child she has virtually murdered. It is impossible to imagine a more terrible punishment than that which thus awaits the guilty mother, which must necessarily last until the child has outgrown the effects of its mother's act. I cannot help thinking that, if these facts were more widely known, it would put an end to this form of race-suicide. If Spiritualism never does anything but this, it will have deserved well of this twentieth century; and it is by no means difficult, through spirit-communication, to establish these facts in an unassailable manner.

Can anyone believe that, faced with such a prospect, any mother would think twice of killing her unborn infant.

Yours, etc.,

JACOB'S LADDER.

THE SIGNIFICANCE OF COLOUR.

The influence of colour in our daily lives was dwelt upon by Mr. Arthur Lamsley in an address before the members of the London Spiritualist Alliance. The psychic aspect of colour was only incidentally referred to by the speaker, who explained that he was treating the subject from the point of view of the man in the street. The therapeutic value of colour as evidenced in the experiments of Professor Prosser at the Maudesley Hospital was described. Here soldiers suffering from shell shock and nervous depletion were successfully treated by being kept in mauve-coloured rooms which proved to be a wonderful sedative for all nervous complaints. A plea was made for more colour in the world, and people were urged to think in terms of colour which had a deep occult significance in our lives. Especially in regard to children was this need felt, and a reference was made to the Princess Nursery at Deptford, where the children are made to wear coloured overalls. In speaking of the extremely drab surroundings in which many people lived, Mr. Lamsley made a humorous protest against what he described as the "deadly brown" of the average boarding house.

Mr. H. W. Engholm, who presided, made a very interesting reference to the importance attaching to colour shown in the Vale Owen Script. He considered that it was necessary to have bright surroundings in our homes.

GREAT SPIRITUALISTIC MOVEMENT.

The "Natal Mercury" (May 16th) contains a report of a lecture by the Rev. Walter Wynn on "Is Spiritualism of God or the Devil?" It was delivered in the local Town Hall before a large audience. At the outset Mr. Wynn explained that no money from his South African tour would go into his own pocket. It would go straight to London to help the Poor Children's Guild, and he had asked the chairman, Mr. McLarty, to take charge of the proceeds, and forward them.

Mr Wynn, in the course of his remarks, said that a great Spiritualistic movement was spreading throughout England and the British Isles, and they were on the eve of the greatest discovery ever known to mankind, which would make the Bible and Jesus Christ far more real to the world.

THE EARTHBOUND CONDITION.

So long as the world seeks the material wealth and power and shuts out the spiritual light, little or no spiritual progress can be made. The material world is the assembling planet for souls to pass through matter and they are in many stages of development—the material life is a confused mass when analyzed with its many conditions and—subject to material laws to govern, or the low, undeveloped would destroy the high.

When the responsibilities of great acquired wealth is understood in its effect on the development of the soul a great scramble to get rid of it will follow, as it keeps them earth bound, a very unhappy condition.

We have so many conditions in material life that it is a complex problem to solve. Some are only fit for certain duties and can never acquire wealth, but are part of the productive force that keeps the material in a progressive condition, and it devolves upon those who have excess wealth to help souls embodied so that they can pass through this life as required with as little suffering as possible.

Those greedy, selfish individuals who think they are delegated to take all they can grasp and look for more, and think that they can buy their way into Heaven, will find themselves spiritual paupers and living in the spirit world in the same condition as the poorest material person.—Science.

PERSONAL.

Many of our readers will be interested to learn that Miss Day, who was for many years associated with her mother at 69 Chapel Street, East St. Kilda, is continuing to carry on the work in which Mrs. Day, who passed to the higher life on July 15th, was engaged with marked success for so long a time. Our sympathy and best wishes are hers.

Mrs. Hunter, who was a much-esteemed worker in Spiritualistic circles in England prior to coming to Australia last year, has opened an establishment for paying guests at Geelong, and also for invalids requiring magnetic treatment, massage and rest. She has our best wishes for success in the enterprise.

The Christianity that is wanted for our day, for every day, is a Christianity that refashions the character of the individual and makes him feel and see in every departure from the divine ideal in his fellow-man or woman, a concrete blasphemy against God and His Christ. The helping of man is the best serving of God.—W. T. Stead.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts, in "Light."

THE QUESTION OF GUIDES.

L. S. C.—It is not, I think, usual for guides to have several mediums in their charge. Mediumship is a matter of training and development, much of it directed by those on the other side, who, having selected some particular person as their instrument for the conveyance of teaching and evidences, concentrate their attention on their charge so long as he or she remains a willing co-operator in their work. If you read the lives of some of the more famous mediums—notably Mr. J. J. Morse—you will find the subject dealt with very fully.

REVIVAL OF EARTH MEMORIES.

F. W. Cook writes: "Can you suggest a reason why controls, particularly when speaking through a medium for the first time, take on the conditions which were associated with them physically at the time of passing over?" This is a familiar phenomenon—the repetition of earth pains and the throes of transition when a spirit for the first time comes into close touch with earth conditions through a medium. As Mr. Cook well observes, it often provides more evidence of personality than a message. The explanation seems to lie in the idea of suggestion. Contact with earth revives a multitude of old impressions, more especially those last experienced. It is as though the earth life had been picked up again at the precise point where it was left off. That is a matter observed in hypnotism, or with patients who have passed through a term of unconsciousness—the subject, on returning to the normal state, taking up conscious life at the point where it was interrupted.

INTERRUPTED COMMUNICATIONS.

"Bakewell" writes to me on communications from his departed wife which are continually interfered with by a communicator who sends messages of an objectionable character. This is not an unfamiliar thing, as I know by personal experience, and it serves to illustrate the really human and natural character of spirit intercourse. If the disturber cannot be induced by persuasion to leave, it is usual to break off the experiments. Prayer and appeal to the guides of the sitters generally relieve the situation. Where they fail, it is fair to assume that some wise purpose is being served in permitting the offending influence to continue for a time, for it may well be that the disorderly spirit is gaining some needed lesson, even at the expense of the peace of mind of the circle on this side. Some people, by establishing an understanding with unhappy communicators of this kind, are able to find out what is at the back of the trouble and are able to bring the disturbing spirit to a better state of mind.

DO PHYSICAL INFIRMITIES CONTINUE?

S. J. E.—No, physical disabilities are not perpetuated after death. Being due to malformations or injuries to the physical body, they belong to that body alone. The spirit body is of a higher grade of substance and is without such defects. The evils that persist—at any rate for a time—are of the moral, not the physical, order, and these have to be gradually purged away by disciplinary processes. A spirit, it is true, may show himself to a clairvoyant with some form of physical infirmity—as, for instance, minus a limb, if he had lost it in earth life—but that would be merely for identification.

AUTOMATIC WRITING.

The following questions come from a member of the London Spiritualist Alliance, who proposes to experiment in automatic writing:—

(1) Does it make any difference whether one sits in the dark or light. (2) About how long should one sit before taking it for granted that nothing will come through at any particular sitting? (3) Which method is most frequently successful, pencil in hand, or planchette. There is no strict rule laid down as regards any of the questions, but as to (1) It is generally found that a subdued light is best. (2) Although a long-continued trial may succeed in the end, if the writing (or evidence of an attempt to write) does not come after a few sittings, it is usually indicative of the lack of any gift. (3) It depends on the sitter. Some write more easily with a pencil, others find that planchette, as a focussing-point for the power, is the more satisfactory.

COMMUNICATIONS FROM THE LIVING.

S. S. C. writes: "I have been considerably perplexed by receiving communications supposedly from one on the Other Side, only to find later on that he who purported to be speaking was still in earth life. Can you give any explanation of this?" The experience is by no means a new one, as my correspondent seems to suppose. I have heard of it happening many times. In the first place, the one on earth, though clothed in a physical body, is just as much a spirit as any of the discarnate, and may be presumed to have similar powers of making his presence known. Where he speaks as one who had passed on we can only suppose this to be due to an error in the receiving vehicle, or the natural impression on the mind of the communicator who, apart from his physical body, might suppose he had passed through the great change. Such cases are known. I recall that about the year 1861 one of the strongest supporters of Mumler, of Boston, the first psychic photographer, received a great shock when a spirit "extra" taken under the usual test conditions, proved to be a picture of someone living on earth. In those early days it was regarded as a sure proof that, in that instance, at least, Mumler has resorted to fraud. In modern times, however, the same thing has happened.

MEDIUMISTIC GIFTS OF STANTON MOSES.

Yes, R. Somers is right in thinking that the mediumship of the Rev. W. Stainton Moses (M.A., Oxon.) was rich and varied. It included (1) Intelligent raps, (2) Numerous lights, (3) Perfumes brought into the circle, (4) Musical sounds, (5) Direct writing, (6) Movement of heavy bodies, without contact, (7) Passage of matter through matter, i.e., books brought from another room in the house, in the light, (8) Direct spirit voice, (9) Inspirational addresses, (10) Automatic writing, (11) The introduction of small gems into the circle, (12) Levitation. This does not exhaust the list, but my correspondent will find further details in biographies, such as that by Mr. Charlton Speer in the introduction to "Spirit Teachings." Stainton Moses was born in 1835, and died in 1892.

A DREAM MESSAGE.

"Ashton" writes: "I received a letter from my second son from Bedford School with the following experience. I give it in his own words: 'A really rather wonderful thing happened to me last week. I woke up at 6.30 a.m., and then dozed off. I dreamt that two boys in my form, Hutchinson and Yoel, looked in at the window and told me they would be absent that day, so would I tell H. S. (H. S. is the form master). I then woke up and told Faunce (a friend) my dream. He said he didn't think Hutchinson would be absent as he never has been for a year. When I went to school they were both absent. Those two have nothing to do with one another. Don't you think it rather queer? Particularly as I never gave those two a thought before I dreamed that dream.' " "Ashton" asks what we think of this. Well, we may use that very comprehensive term, telepathy, which covers far more than its devotees suspect. It appears to be a case of psychic communication in sleep.

SPIRIT PERCEPTION AND THE PHYSICAL WORLD.

E. D. P. (Bradford) quotes the following statement in the W. T. Stead communications in the "Weekly Dispatch": "Spirits who are manifesting themselves on earth do not see a room and the people in it as you do . . . the furniture, pictures, and nick-nacks appear to them not in material form, but in their spiritual aspect." E. D. P. remarks that as a student of psychology for more than thirty years he finds that the range of vision of spirits seems to vary greatly. Doubtless; and the statement in the "Dispatch" will have a very general application. We may be sure there are, at least, as many grades of perception amongst spirits as amongst ourselves where one will see (for instance) a great picture as just a design in colours, while another will discover in it a deep spiritual meaning—a message to the soul. The question has been handled in "Light" several times of late, and it is only necessary now to say briefly that so far as we know, all that the average spirit visiting the earth, to examine it, can see is the psychical, or interior, side of everything which we see externally. Doubtless, the greater the spirit's perception the more deeply he sees into the interior life of earth and humanity.

A HEALING MIRACLE.

The Rome correspondent of the London "Daily Mail" relates a remarkable story of the miraculous healing of a soldier paralysed in the war. When praying at night for relief he heard a voice saying, "Tomorrow you will be cured." He was carried to St. Peter's on the next day, and in the Cathedral heard the same voice say, "Be healed."

The cripple gave a long shudder and was then completely cured. He kissed the ground in a transport of delight and later signed a declaration in verification of the miracle.

THE CLAIRVOYANCE OF SWEDENBORG.

One evening Swedenborg was with some friends, and they asked him, as a test, if he would state which of them would die first. After a long pause, he replied, "Olof Olofsohn will die to-morrow morning at forty-five minutes past four o'clock." The next morning Olofsohn was found dead in his bed from apoplexy, the clock in his room having stopped at 4.45, the time Swedenborg stated.

On another occasion Swedenborg was taking supper at the house of William Castel, in Gottenberg, when he declared he could see a fire raging in Stockholm, some three hundred miles distant, in the street where he lived. He paced up and down for some hours in great anxiety lest his papers should be destroyed. Presently he exclaimed, "Thank God! the fire is extinguished at the third door from my house." He told his host what property the fire had destroyed, and where it was put out, and his statement was afterwards confirmed in every particular.—From "Emanuel Swedenborg," by W. P. Swainson.

THE RETICENCE OF THE DEAD.

Although I have been sweetly comforted
Anent the life of that transcendent place,
By messages that come to me from Space
Yet, when the utmost has been done and said—
There is a strong reserve about the dead—
A reticence whose cause I can but trace
To our own lack of comprehending grace,
Our failure to attain the paths they tread.
Freed from both Time and Space, those beings live
Where speech needs but the vehicle of thought
To tell all kindred souls what they should know.
But when we call, they come to us and give
Some portions of those truths which we have
sought,

Then sudden, wrapped in reticence, they go.

Our atmosphere, our language—all is dense
To those unfettered souls in ether clad;
Our clumsy ways of speech to them seem sad.
So large has grown their vision, so intense,
So wide their knowledge of Death's recompense,
They wonder why small proofs should make us
glad,
Forgetting that vast sorrow we have had
In loss of them—and in their reticence.
O, my dear dead! You have been kind, so kind,
Bringing to my poor broken heart the proof
Of Life Eternal. Now show me the way
To that high realm where thought is unconfined,
And soul from soul no longer stands aloof.
There is so much—so much for us to say!

—ELLA WHEELER WILCOX.

AMONG THE BOOKS.

"A MESSAGE TO HUMANITY."

The thousands of volumes associated with the literature of Spiritualism have just been added to by the publication of a book of nearly 150 pages entitled, "A Message to Humanity." It consists of the reproduction of messages received through Mr. Charles Elmore, a non-professional medium, who resides at Murrumbidgee, near Melbourne, by a process described by him as "abnormal inspiration." He was one of a little circle of four, the other members being his wife and two other relatives, one of whom was his brother, Mr. Frederick Elmore. The last-named writes the Introduction, and in relating the circumstances under which the communications were received, he remarks that "there was little noticeable in the conditions of recital to give one the impression that the medium was speaking other than in the normal, except for the fact that the subject-matter spoken was often of such novelty and profundity as to be altogether foreign to his normal capacity of production, as indeed it certainly was to that of the three other sitters who completed the circle."

At the outset very convincing test messages were received, but these subsequently gave place to a series of comprehensive and well-expressed addresses dealing with a great variety of subjects of a religious, scientific, ethical, social and international character. It is these addresses that constitute the contents of the work under notice, and the reader will find in them much to inspire, console, inform and surprise.

Sir Arthur Conan Doyle, in a Note of Appreciation written while he was in Melbourne, says the communications are "pitched in a high note, and correspond to other messages with which I am acquainted, which deal with these vital matters, so that there is every reason to treat them with respect. I hope you will publish them, as they can do nothing but good, and are a great advance upon ecclesiastical teachings upon these subjects."

We cordially endorse these comments, and congratulate the Elmore family on their decision to give these messages to the world. The publisher is E. W. Cole, Melbourne, and the price is 3/-; postage, 1d. Copies may be obtained at Cole's and also at the office of "The Harbinger of Light."

LATEST VALE OWEN BOOK.

The third of the series of four volumes of the Vale Owen Scripts has now come to hand. It is entitled, "The Ministry of Heaven," and a reference to our advertising columns will inform the reader of the character and variety of its contents. These works are commanding a world-wide circulation, and will unquestionably find a permanent place in Spiritualistic literature. "The Lowlands of Heaven" and "The Highlands of Heaven" are still in brisk demand, and the fourth volume, "The Battalions of Heaven," will appear in due course.

Copies of the three thus far published may be obtained at the office of "The Harbinger of Light," the price of each being 10/6, postage, 5d.

"A DWELLER ON TWO PLANETS."

The demand for the remarkable book, "A Dweller on Two Planets," advertised for the first time in the August issue of this journal, has been so great that our supplies were quickly exhausted. We at once cabled for a further parcel to Los Angeles, California, and immediately on its arrival will execute the orders that have since come to hand. The books should reach us by the end of the month.

PAMPHLET BY A SCIENTIST.

"The Endless Universe and Eternal Life" is the title of a pamphlet of 15 pages from the pen of Mr. Clement L. Wragge, the well-known meteorologist of New Zealand. It is "dedicated to Sir Arthur Conan Doyle, and also to all other thinking people," and its contents are certainly calculated to arrest attention as indicating the immensity of the Universe and the deathlessness of Man. The price is 2/-, postage 1d.; copies may be obtained from the author, Birkenhead, Auckland, New Zealand.

A SOUTH AFRICAN PAMPHLET.

We have received a pamphlet of messages received by Mr. and Mrs. W. McLarty, of Durban by means of the ouija board. The communications are couched in a religious and humanitarian strain, and should serve the dual purpose of making people think and so ordering their lives here that they will have little to regret hereafter. The recipients of the messages are well-known and highly-respected locally, and have for years been earnest workers in the cause of Spiritualism. No doubt our South African readers, in particular, will feel interested in the publication, and we have much pleasure in commending it to their notice.

REPORTS OF SOCIETIES.

NEW SOUTH WALES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to see the number of men who attend our Sunday night lectures. On several occasions lately there has been more than half men in the crowded hall and their riveted attention during the lecture shows they are interested. Mr. Bloomfield occupies our platform. On one Sunday evening during the month Mr. E. O. Jones gave a very interesting lecture when Mr. Bloomfield was away giving the Anniversary address for the P.B.S.S. We regret to hear of the passing over of a good old worker, Mr. Marshall, late Secretary of Prahran. He was buried at Brighton Cemetery and Mr. Bloomfield conducted the service.

The mediums' meetings are always well attended and the following psychics have given their services during the past month: Mesdames Alderwick, Bryning, Askew, Wale, Eaton, Wall, McDonald, Divers, Goode, Madam Orion, Misses Gledhill, Bracken; Messrs E. O. Jones, W. Wood, Morrison, Spencer, T. Wood, Semmens, Windlow, and Howell. The Sunday afternoon Developing Class, under the leadership of our President, is doing good work; also the Wednesday and Thursday evening classes under the leadership of Mrs. Askew and Mrs. Bryning respectively.

The Honorary Secretary is arranging for America's leading Spiritualist to visit Australia and New Zealand after Mr. Horace Leaf has completed his tour of Australia and New Zealand.

The Ladies' Social Committee who look after the Sunday teas report good business and the visitors are delighted with such a good tea for so small a charge. Mrs. Harper, the Honorary Treasurer and Librarian, would be pleased to receive any book towards the library, as we have so many readers now that a second copy of any good book would be acceptable.

Mr. Bloomfield's free readings are so well sought after that it is necessary to book a sitting, and sometimes one has to wait four weeks to see him.

We invite all earnest Spiritualists to join our Association so that the V.A.S. may make a proper effort to continue its energies towards erecting a suitable Temple for all the Melbourne Spiritualists, who are Spiritualists in reality, as well as in name. "The Harbinger of Light" is still well sought after, and our sales are on the increase, we wish the Editor and his staff continued progress.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The morning sessions have been very interesting to all, the Speakers being Mr. Crisp, Mr. C. Lumley, and Mr. Cohen, and on Recitation Sunday the service was conducted by Master Roy Hobbs, who was congratulated heartily on his performance. The adult Discussion Class is growing in numbers and in enthusiasm, last Sunday's numbers constituting a record.

The afternoon meetings, Mediums' gatherings, are greatly appreciated, and we wish to thank Mesdames Alderwick, Allaway, Arthur, Bradbourne, Hangar, Gledhill, Langdon-Wood, Martin, Orion, Plum and Thewlis, also Messrs Arthur, Bradbourne, Haisent, Thewlis and Frank Wood and other psychics, for their efforts to make these meetings so successful. The evening lectures have been given by Mr. Fredk. C. Bradbourne, followed by psychic readings by Mrs. Lucy Bradbourne. The Terry Temple Fund is growing, quietly but surely, and we hope the day is fast approaching when a fitting memorial to the memory of W. H. Terry will be erected in our city. The Band of Hope in connection with the Lyceum is maintaining its popularity, and a hearty welcome is extended to all at our services.

We wish "The Harbinger of Light" and the Editor every success, and an ever-widening circulation for the journal.

C. H. LUMLEY, Recorder.

FOOTSCRAY SPIRITUAL CHURCH.

We are attracting large audiences at all meetings and have with us for the month Mr. J. Isherwood, who gives both lectures and tests. Mr. Miller's tests are also convincing. For the month we have had the services of Mr. Heffernan, Mr. Smith, Mr. Wilson, Mr. Woods and others who give their services freely for the cause. A great many new members have been enrolled this month.

It is our intention to start a Church building of our own here in Footscray.

Mr. Miller intends journeying to Bendigo shortly to spread Spiritualism more freely there.

On the whole, Footscray is doing well and we hope in the near future to take the large hall, ours getting too small to accommodate the people. "The Harbinger of Light" is still going strong, and we wish the journal every success for future sales.

F. MILLER, Recorder.

OCCULT CHURCH OF VICTORIA.

We have to report with pleasure the satisfactory progress of our Little Church. Each Sunday finds the seats well filled with earnest seekers for Truth, and we heartily thank all who have so ably ministered to our spiritual needs. Miss Lambrick, Miss Codling, Mrs. Herbert and Mrs. Daniells have been our speakers during the month, and their names are so well known as advanced lecturers and demonstrators that further comment from us is unnecessary.

Our monthly social was a great success. We desire to express our sincere thanks to the donor of hymn sheets which was a generous gift, we know, with kindly thoughts.

Wishing "The Harbinger of Light" success and also all kindred Societies.

M. A. BODEN, Hon. Sec.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

Large audiences have been present at the meetings held during the past month, and good propaganda work has been accomplished as a result of the effort of the officiating exponents and demonstrators. Among those we have been privileged to listen to are Mr. S. E. Bradford, Mr. B. Johns, Mr. Carter, Mr. J. Bennetts, Mrs. Gardiner, Mrs. Rees, Mrs. Wilshire, Mrs. Hoskins, and Miss J. Miller. Our thanks are accorded for their valued assistance.

We regret to report the serious illness of our senior Vice-President, Mr. W. Briggs. He has been an enthusiastic and conscientious worker and our prayer is that he may be restored to health and enabled to continue his labours for the uplift of humanity.

H. V. MASKELL, Recorder.

LEINSTER SPIRITUAL LYCEUM, COOK'S RIVER.

We are pleased to report satisfactory progress. Our leader, Mrs. Cross Turner, has returned to us much improved in health by her recent holiday in Queensland, and is again delighting appreciative audiences by the inspiring trance addresses delivered through her. The Thursday night medical service continues to draw large audiences of those seeking relief of the body and the soul by the aid of spirit control. Our Lyceum is also progressing satisfactorily and during the month two children were dedicated to the Truth. We wish "The Harbinger of Light" continued success in its mission as a revealer of Truth.

E. P. SKILLICORN, Recorder.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

We are again very pleased to note good progress in all departments, large and interested audiences being the order of the day.

The small balance now due on our land for our new Temple is almost in sight, but we would extend an invitation to friends and well wishers for their assistance.

Mrs. Harris, the renowned Trumpet Medium, paid us a visit for two weeks, at the end of July. She was accompanied by the popular Sydney medium, Mrs. Morrell, of Stanmore, Sydney, and also Mrs. Bewicke, a sincere friend of Mrs. Morrell. Mrs. Harris gave us two addresses for the latter of which we were compelled to take Cook's Picture Palace to accommodate the audience.

Mrs. Harris goes on to fill an engagement with the New Zealand Spiritualist Churches and we wish her God's blessing in her mission. She has promised £100 for our new Temple if started within six months.

Mrs. W. D. Morrell, while here, gave an address to a crowded audience and all were sorry that time would not allow of other addresses and messages being delivered. Wishing the Editor of "The Harbinger of Light" every success.

W. J. KERLIN, Secretary.

NEW ZEALAND.

DUNEDIN SPIRITUALISTS' CHURCH, (Reg.)

Interest in the movement here is livening up again after a period of inactivity due to the want of a medium. We wish to express our indebtedness to Mrs. Scott for again coming forward voluntarily to fill the gap; it is not the first time she has done so.

Mrs. A. Rhodes, an English medium, is now with us. She is creating a very good impression, and is quickly gaining many friends. She is one of the service staff of the National Association, and is the first medium engaged by this Church through that Association without entering into private correspondence.

W. S. LOGAN, Secretary.

TO RECORDERS.

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

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

REPLIES TO CORRESPONDENTS.

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

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

A.G. (Sydney):—Will deal with your contribution in next issue.

A.S.H. (Te Kuiti):—Thank you for cuttings. It is the same old story, and we find it quite impossible to deal with all the criticisms of clergymen. They will learn the truth when they enter the clearer light of the spirit world. We may, however, if we consider it worth while, deal with the sermon you kindly forwarded, in the October number.

W.G.S.B.: Balance of 2/- received with thanks.

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To keep abreast of the wonderful Psychical Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the world.

Please Note the Address:—"The Harbinger of Light," Austral Buildings, 117 Collins Street, Melbourne—just opposite the Independent Church.

THE LIFE BEYOND THE VEIL.

Book III.—The Ministry of Heaven.

Spirit Messages Received and Written Down by the
REV. G. VALE OWEN.

Introduction by SIR ARTHUR CONAN DOYLE.
Appreciation by LORD NORTHCLIFFE. Preface and
Notes by H. W. ENGHOLM.

The third volume of the Rev. G. Vale Owen's now world-famous spirit messages contains the communications received by him between September 8th, 1917, and February 1st, 1918. Much greater variety will be found in it than in the volumes published earlier.

The messages here printed deal in great part with a mission to the Spheres of Darkness conducted by a band of spirit beings under the charge of a leader, who is the communicator with Mr. Vale Owen, while a description is also given of the City of Blasphemy. In the course of the messages much light is thrown on the methods of communication and the means adopted by the communicators in order to get into touch with Mr. Vale Owen.

SUMMARY OF CONTENTS:

The World's Unrest—A Haven of Rest in Sphere Six—Water of Life—Kathleen writes at the instance of others—Angel Visitors to Earth—Music—Inspiration from the Spheres—The Cobbler—The Importance of Kathleen—Difficulties of Communication—Preparation for Writing—Preparation (continued)—The Sacrament of the Body and Blood of the Christ—The Sacrament of Marriage—The Sacrament of Death—The Wall of the Borderland—The Two Young Comrades, arrival and meeting—The arrival of a Minister of Religion in the Second Sphere—The Descent of the Christ into Matter—The Ascent of the Christ—The Kingdom of the Child—The Temple of the Holy Mount—The Seer dismisses Leader and his party on their Mission—In Sphere Five—The Pear-shaped Hall—A Song of the Cosmos—A Speech by Leader—Leader's Problem in Sphere Five and its Solution—A Manifestation of the Christ Sorrowful and Glorified—Sphere Two—The Three Roods on Calvary—At the Bridge—In the Land of Darkness—The Sometime Magistrate—A Lesser Christ from the Fourth Sphere—Into the Greater Darkness—The City of Blasphemy—Return to Sphere Ten—The Temple of the Holy Mount—Silence in the Higher Spheres—A Vision of the Christ Regal—The Diadem of Worship—The Progress of the People of Barnabas—Zabdiel's Band—Concerning the Future of the People of Barnabas.

Price, 10/6; postage, 5d.

Book I.—THE LOWLANDS OF HEAVEN (price 10/6; postage, 5d.) was published in June, and

Book II.—THE HIGHLANDS OF HEAVEN (price 10/6; postage, 5d.) was issued in September, 1920.

Book IV.—THE BATTALIONS OF HEAVEN (price, 10/6; postage, 5d) will be ready shortly.

A SUBALTERN IN SPIRIT LAND.

By J. S. M. Ward, B.A., late Scholar and Prizeman of Trinity Hall, Cambridge, being a narrative of the Author's experiences whilst in the trance state on the Astral Plane.

The central figure of the narrative is the author's brother, who was killed in action during the late war, and who relates the story of his first passing over, and subsequently gives a record of his investigations in connection with various astral regions and their inhabitants, not the least curious among which is an account of an adventure in the realms of Fairyland.

Price, 8/6; postage, 6d.

YOUR PSYCHIC POWERS

—AND—

HOW TO DEVELOP THEM.

By HEReward CARRINGTON, Ph.D.

Author of "Modern Psychical Phenomena"
"The Psychical Phenomena of Spiritualism," &c.

Thousands of persons to-day are experimenting at random in an endeavour to obtain psychic phenomena, with the result that they get either no manifestations at all or run into unknown dangers and difficulties. This work advises and assists investigators in their experiments, warns them of possible dangers, and gives sound advice as to methods of personal and group development. It is by far the most comprehensive and complete work of the kind and is based on careful research and experiment over many years.

Price, 17/6; postage, 6d.

A GUIDE TO MEDIUMSHIP.

AN AUTHORITATIVE AND COMPREHENSIVE EXPOSITION OF THE WHOLE SUBJECT.

By E. W. and M. H. WALLIS.

MEDIUMSHIP EXPLAINED.—Part One contains Eight Chapters dealing with—The Sacred Office of Mediumship; What is Mediumship? The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

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