

The Harbinger of Light

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

AIRSHIPS IN ATLANTIS :
Wonders of the Past.
No Wings and no Petrol.

MINISTRY OF ANGELS :
Essential Part of the Divine
Plan.

FOR DOCTORS :
Knowledge Awaiting Trans-
mission.

GONE HOME :
A New Zealand Pioneer.

THE NINTH PLANET :
Discovery Foretold by Great
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CRAVING FOR DRINK .
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The Harbinger of Light.

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Author of "Science and the Soul."

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THE EDITORIAL CHAIR

What is Inspiration ?

Inspiration is a breathing or infusion into the mind or soul; an awakening or creation of thought, purpose or any mental condition by some specific external influence; intellectual exaltation . . . That which is impressed by an inspiring influence; a thought, or an emotion, borne in upon one by an occult prompting or impulse.—Century Dictionary.

We were led to select this subject by the publication of Mr. Hannen Swaffer's latest book—"Adventures with Inspiration". He tells us at the outset that "Biblical scholars are trying to explain the word away," and goes on to say: "Modern authors, artists, composers, dramatists and pianists tell me stories which would seem to suggest that inspiration is a real thing, that it comes from outside the human instrument which uses it. Do some authors get their ideas from forces outside themselves? Are instrumentalists swayed by influences they do not understand? Is genius, that mis-used word, explained only by an understanding of psychic things? It would seem so."

* * * * *

He then proceeds to quote the experiences of many well-known personalities in the artistic and literary world with whom he put himself in communication, and surprises one by the number of those who frankly admit that there is a "something" which often influences them—something which comes from without and which they do not profess to understand. For instance, Robins Millar wrote a play called "Thunder in the Air" "which, badly staged though it was in London, created a tremendous impression, and moved strong men to tears." His play made him in a night. Talking to him on the matter, he said:

On different occasions, in Glasgow streets, the inspiration for the successive acts came, and, each time, with the effect of giving a physical thrill which was a form of ecstasy. It made one completely confident and filled with the urge to commit the play to paper—almost an exciting sense of something coming out of

the unknown, at any rate making one actually tremble with the knowledge of having something revealed. And, sometimes, I felt compelled to stand still till the impulse was exhausted.

"Did that mean that he had been inspired by some great dramatist who had passed on to another sphere?" asks the author of the book. "Is this what inspiration is? Is the word genius explained that way?" Then follows the case of C. R. W. Nevin-son, the artist, who said to Mr. Swaffer: "I know you are interested in psychical matters, so I would like to tell you that two of my pictures now being shown in the Leicester Galleries were painted under some influence which was certainly not my own."

Another artist, known to the world for his mastery of technique—Austin O. Spare—"openly confessed for publication that many of his drawings, which were exhibited publicly at St. George's Hall, were merely automatic—that he was the power or medium through which they were made. Who or what the communicating being or force was he did not know."

* * * * *

Hugh Walpole, the well-known novelist wrote a story in a month, and it was published as "The Old Ladies." In commenting on the experience he said:

When I re-read "The Old Ladies" in proof, I seemed to have had nothing to do with it. I did not know at all where these two old women came from, or how I knew anything about them, or why I had been driven to write about them. The whole thing was very mysterious.

The popular novelist, Edgar Wallace, is another interesting case. "He told me, quite seriously, that he never thought of his plots, but they came into his head ready-made," and added: "I start dictating my novels right away and never think of the end. When I've been stuck for an idea, and I've suddenly started again, my wife has said: "Why did you say 'Thank you?', I have replied that I supposed I was thinking something and that I did not understand it." He subsequently remarked to Mr. Swaffer: "Perhaps yours is the clue."

Sir Hall Caine told the author of the book from which these fragmentary extracts are taken, that "he dreamed the plot of 'The Woman of Knock-alo' three times in one night, and that the third time he knew he had to write it. He did. Under the name of 'Barbed Wire' it sold by the hundred-thousand."

* * * * *

Flora Annie Stell, the novelist, on being asked by a friend how she came to write her wonderfully accurate account of the Siege of Delhi, replied: "My dear, no one told me about it; it was written through me." Dr. George Matheson, Presbyterian minister, spoke in a similar way of the writing of the famous hymn, "O Love, that wilt not let me go." He said "it was composed with extreme rapidity; it seems to me that its construction occupied only a few minutes, and I felt myself rather in the position of one who was being dictated to than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain."

With refreshing frankness Mr. Bernard Shaw confesses:

My subjects come to me any how, and when I have chosen my subject, the play writes itself. I can even begin without a subject with the same result. The characters come and talk and define themselves and

explain their business, and there is your play for you. Thus my plays must be classed as inspirations—not as constructions. Hence their charm.

* * * * *

Especial interest attaches to the story told by Cosmo Hamilton as to how he wrote "Scandal." He was hopelessly stuck for the finishing touches, and yet he knew that the last ten minutes of the play, to which he had been leading up from the beginning of it, were the very ones which would make the play a success if he were a good enough playwright to write them. "But I couldn't go on," he says, "the scene was too big for me." He spent hours in a fruitless endeavour to find the right language and then in sheer despair—

I prayed, hoping to reach any one of the great dramatists who might be earth-bound, and interested, therefore, naturally enough, in the struggles of a poor devil still on earth whose work was like his own down here.

Very soon I found myself cooler and probably saner than I had been, and perfectly happy, writing eagerly and without any corrections, until, after ten pages or so had been covered with dialogue, the word "Curtain" wound them up. Then I went to bed, and when, with the most intense eagerness I read, early the following morning, what I had written, **I knew that there was not a single word that came out of my brain. My pen had been used.**

I had been heard and helped, and what had been written for me during that hour was so far above anything I had ever written as to be unrecognisable to me. **It was due entirely to these last ten pages that the play, first performed in 1918, has never ceased to run.**

What are we to make of that? Do the words: "My pen had been used" solve the mystery? If so, who used it? Did one of the "great dramatists" of the past come to his aid, in answer to the prayer he uttered, and help him out of the difficulty? It would certainly seem so. Other instances might be culled from this entertaining book, and in concluding his record the author assures us that "by inducing frankness from actors and authors and composers and artists, I could collect hundreds of facts proving, apparently, that some force outside the human brain inspires it in moments of ecstasy."

* * * * *

But where does all this lead to? Is this really all there is in what is described as "Inspiration"? If so, it simply comes to what is known in the parlance of the Spiritualist as "Impression." We believe there are friends just over the way who do impress certain thoughts or ideas on the mind and leave us to expatiate upon them to the best of our ability. We may not be conscious of their presence—as is the case with the writer of these lines—but they may be with us all the same, and by virtue of their higher vibrations raise ours temporarily to a corresponding by higher pitch and thus induce a feeling something akin to ecstasy.

As to whether there is occasionally a deeper, a much more inexplicable, power at work to account for the effects sometimes experienced, "something coming out of the unknown," as Robbins Millar expresses it, we must leave the reader to form his, or her, conclusion. But there is one thing of which we are convinced, and that is that God never inspires men **direct**. He always uses an intermediary. Biblical Commentators, for instance, express the opinion that it was the Christ who inspired the prophets. He was the intermediary between God and man, the "go-between," the instrument selected by the Most High to impress the minds of certain men with the thoughts He desired conveyed.

* * * * *

There are, of course, degrees of inspiration. This is made manifest enough in the contents of the Scriptures. The more spiritually-advanced the inspiring source the more exalted should be the teachings. That is palpable enough, and it is about as

far as we can go. We certainly cannot dogmatise on the point. We leave that to the theologian. And very often he has been found to be woefully wrong in his conclusions. It is, therefore, much wiser to frankly admit that we know so little about the forces operating in the Universe that we cannot say definitely what is the precise nature of the influence that is sometimes responsible for quite inexplicable results. Is it **always** due to what the Spiritualist designates "impression", by some unseen helper, or does some other Power sometimes operate in ways we cannot fathom and which in theological phraseology is called "inspiration?" In the language of Mr. Hannen Swaffer, "we leave the matter for other brains to worry about."

WAYSIDE NOTES

Radio and the Spiritual World.

The members of the Millions Club in Sydney opened their eyes with unaccustomed wideness a few weeks ago when Mr. E. T. Fisk, managing director of Amalgamated Wireless, Limited, told them, in the course of a scientific address, that all the talk about wireless communication with Mars left him cold, but he was convinced that, in the distant future, it would probably be found that radio would solve the mysteries of the future world and of life after death. The reason for this belief, he said, was that radio made use of ether waves that permeated infinite space, so far as present knowledge went, and it was probable that, by means of these ether waves, **there would be constant and reliable communication between the future inhabitants of the earth and those who had passed over the border into another world.**

This, of course, implies that the Spiritual world, in which the physical world is all the time immersed, is a very real, a very natural, world, and that its inhabitants are occupied with a variety of pursuits, including investigation of the possible construction of electrical apparatus by the use of which they may be able to generate carrier waves in the ether of our physical atmosphere and by this means dispatch messages which may be caught by some extremely sensitive receiver on earth and register the impressions in precisely the same way as wireless communication is conducted between England and Australia at the present time.

The very suggestion is, of course, far too bizarre to be seriously entertained by the multitude, and we should not be surprised if it was mooted that an examination should be made of the mental condition of the prophet! Mr. Fisk, however, could easily retort that if, a few years ago, it had been stated that the day would dawn when the Antipodes would be brought into daily conversational touch with the countries of the Northern Hemisphere, the man who dared to advance such a "whimsical" notion would have been regarded as a lunatic and immediately laughed out of court.

Any fool can ridicule the seemingly impossible in the field of scientific research, as they scorned and ridiculed our own illustrious ancestor when he propounded the theory of the circulation of the blood. But Harvey triumphed, and only a couple of years ago scientists from all parts of the Old World flocked to London to do themselves the honor of participating in the tercentenary celebration of the brilliant discovery which enrolled his name on the Scroll of Fame. It has always been so. The genius is generally before his time. It is undoubtedly so with Mr. Fisk. Hence he added that the realisation of his conjecture was "a matter for the far distant future."

Aeroplanes Propelled by Wireless.

Coming back to earth, Mr. Fisk went on to say that in the nearer future he was convinced it would be possible to use radio to propel aeroplanes and ships, just as wireless telegraphy and telephony were carried on at present. Meanwhile, radio was proving of great assistance to navigation by means of direction-finding apparatus. It was no longer necessary for a ship to go blindly through a fog, as radio apparatus did for the navigator during fog what lighthouses did in clear weather. An Australian invention enabled the captain or officer of a ship not equipped with ordinary wireless to send out an S.O.S. signal giving the name of the ship and its approximate location.

The reference to the use of radio for propelling aeroplanes and ships is reminiscent of the wonders said to have been achieved by the ancient Atlanteans, as will be seen from the special article on the subject published elsewhere in this issue. In their case, we are told they collected the motive power from the air as they sped along through space. What was this power? Was it electricity? Did the Atlanteans possess knowledge, which has since been lost out, but which may possibly be re-gained?

Archæologists, digging in Egypt, have already demonstrated that, in certain directions, there existed in that country a race far excelling our own in its attainments in manipulative skill and artistic accomplishments, and proving that civilisations have waxed and waned in pre-historic times. For all we know to the contrary our present-day civilisation may be a very sorry sample compared with some of the civilisations of the past. And what has been will probably be again. This may be an Age, not so much of **original** discovery, as of **re-discovery**.

Therefore, there is nothing fantastic in the claims set forth on behalf of the Atlanteans of antiquity concerning the propelling force commanded in their alleged amazing aerial flights. It may be that what we know at present about the possibilities of Science is crude and trivial compared with what has been known in the past. We are, however, advancing by leaps and bounds, and within the next decade we may be in possession of knowledge, the application of which will completely revolutionise aerial travel.

Surrounded as we are by so many wonders, so many marvellous achievements, in the realm of Science—achievements so numerous that a short time ago even Sir Oliver Lodge confessed he could not keep pace with them—the least we can do is, not to laugh and jeer, but keep an open mind and thus be prepared to accept whatever the future may have to reveal. This, at all events, will be the attitude of thoughtful and far-seeing men and women. Whatever attitude others may adopt does not matter much!

Miss Johnson and Spirit Guidance.

We are all guided and watched over by guardian angels: "He shall give His angels charge concerning thee, to keep thee in all thy ways." Miss Amy Johnson, the young English woman whose daring flight from England to Australia has thrilled the civilised world, is evidently a firm believer in this Scriptural assurance. She is also equally convinced of the efficacy of prayer: "The earnest, fervent prayer of a righteous man availeth much." Apparently, she imbibed this truth in the home, for she tells us that at the outset of her perilous journey she had the prayers of her people and that each day as she "hopped off" she said: "Please, dear God, see me safely through to-day."

It is a very touching manifestation of faith in the existence of a Higher Power, and in narrating her experiences at a Conference of the Women's Christian Temperance Union in Brisbane she could not resist exclaiming—"It is wonderful." Proceeding to unburden herself, she spoke as one who might have been a thorough-going Spiritualist, although we have no reason for assuming that she has ever given any thought to the teachings of the Spiritual Philosophy—

If you have any doubt of the existence of somebody watching over you, you have only to pass through some danger; then you realise that a higher power is guarding you. I am absolutely convinced of it **I know I have been brought through by someone who wanted me to reach here safely, and I know I shall get back safely.** Let me tell you of something touching that happened when I was crossing the Java Sea. I was in the midst of rainstorms and could find no opening. I could not see which way to go. I was flying close to the water, and did not know at what moment I might strike it. Just when I felt it impossible to go in any direction, I uttered a fervent prayer. I was looking round, and it was most marvellous. I was flying round and round, when a break in the clouds occurred, and I saw a double rainbow around me. I am sure it was a happy manifestation. I am sure it was somebody looking over me.

Whatever others may think or say, no Spiritualist will doubt that throughout her journeyings Miss Johnson was accompanied by a band of spiritual helpers and that they would be very close indeed to her in moments of special peril. Their mission, of course, would be to inspire her with courage, to cheer her when depressed, and to implant within her that spiritual urge which would assure her that her ultimate objective would eventually be won. Therefore, she never lost heart, and in the end accomplished the seemingly impossible.

The "double rainbow" was probably a coincidence. We have all seen this phenomenon. A rainstorm was raging at the time, and when a break in the clouds occurred the sun may have momentarily shone through and the rainbow would naturally follow. The "shadow" rainbow would account for the second one. There is no need to make a "miracle" of the incident. Still, it was certainly "a happy manifestation." It would inspire her with renewed hope, cheer her drooping spirits, and under the tense conditions of the time make her feel more assured than ever that "somebody" was looking after her.

Evidence we have to Suppress.

I read your delightful narrative about the late Bishop Armstrong with intense interest and have sent a copy of the paper to a clergyman. But there is one thing I am very curious about. Your article implies that you believe you have heard from the Bishop since he left us. Can you give us the details upon which you base this belief?

We could give the details, and yet we cannot. Our correspondent should understand that we have to consider the feelings of others. They may, or may not, be sympathetic in the matter of spirit return, and we should be very sorry indeed to publish anything that might possibly cause them distress. For this reason we wrote in general terms and deliberately withheld particulars.

Our position is a responsible one, and we have often to suppress facts which we would very much like to publish. They are of a **personal** character and must, therefore, be treated as sacrosanct. A very large proportion of the evidence supporting survival has, for this reason, to be relegated to the pigeon-hole by every investigator. But despite this fact there is overwhelming evidence available to demonstrate the truth that our loved ones do return and talk to us as of yore.

FOR DOCTORS—AND OTHERS.

KNOWLEDGE AWAITING TRANSMISSION.

[The communication which follows is a seance-record of a message given in the name of a pioneer of Spiritualism—a distinguished writer and thinker.]

It has been stated, and with painful frequency of late, that nothing of much value has been obtained from contact with the spirit world, and I should like to speak of this matter.

To a certain extent, when one on this side knows, as I know, of the wonders and benefits here waiting to be conveyed to man, were man ready to receive, this it true. Unfortunately the blame has been laid at spirit doors by those least qualified to judge. I wish I could take you with me, in thought, on a tour through some of the laboratories, some of the hospitals, some of the workshops of invention, and then you could see for yourself the marvels, the benefits only waiting for some harmoniously-attuned mind to receive them. If man would only realise that every blessing which he enjoys has its origin here he would perhaps in due humility prepare himself to receive more.

* * * * *

I have been taken just recently through one of our spirit-hospitals. It is, of course, obvious that medical science is not required here in the same way as in your hospitals on earth where illness and disease are rife. All the workers in the hospitals here are those who have passed through their earth-probation, not necessarily medical, although many of our workers were doctors and nurses on your side; but the great beauty and value of the work here lie in the fact that only those who love it for its own sake are qualified to participate in the work through their innate love and pity for sorrowing, suffering humanity. They drift as naturally into this work as the needle is drawn to the magnet; thus it is that their work is of the highest value in that it is bestowed for love.

* * * * *

What I have stated applies equally to all branches of knowledge, and I feel sure you will believe me when I state that all this wealth of knowledge is waiting to be transmitted to the mind attuned to receive it. Only after the fullest investigation into our subject of spirit-communication, when conviction has been reached and all doubts cast aside, can the necessary workers here make it their business each one to find another on earth attuned unto himself. But until man prepares the way, as I have said, the difficulties are enormous. Spirit-impression, even if unconsciously bestowed, can do and does a vast amount; but if we had man's intelligent, willing co-operation, what might we not achieve?

Question: Could a doctor get this information through a professional Medium?

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No, I do not mean that exactly. I mean were the doctors of earth sufficiently enlightened to sit at the feet of the teachers in the spirit world themselves by means, for example, of medical circles, then full instruction could be given and received by those best qualified to teach and receive. It is a counsel of perfection, but half a dozen earnest seekers after medical truth and instruction, in harmony and in unselfish agreement, would work miracles, actual miracles. Thus it is very grievous to listen to the dogmatic statements of ignorant people as to the value of what is received from the spirit world, when it is really themselves, their own limitations and ignorance which are at fault. Tune

yourselves to the necessary vibration, and there is no blessing here which God intends to be withheld from His children there.

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Question: You think, then, that the reason why more valuable information does not come through is because the Medium and circle are not competent to receive the information?

Decidedly so. The limitations are theirs. It is again the Law of Harmony and Attraction which determines these matters. People sitting in a circle to receive messages from their relatives only, create a barrier which is very difficult for other spirits to break through. There is no welcoming ray, and how can they intrude where they would not be welcome?—"Light."

.....

THE CRAVING FOR DRINK.

DECEASED WIFE OBSESSES HUSBAND.

The Continental editor of the "International Psychic Gazette"—Monsieur Pascal Forthunay—contributes to that journal the following episode reproduced from the Portuguese review, "Lux e Caridade":

In the town of Figuera de Foz lives a man, M.H., who became a widower ten years ago and re-married. From that time his health failed, and he became very ill with digestive troubles. The doctors tried all the usual remedies without success.

Finally a doctor, who was a Spiritualist, had an idea. He persuaded M. H. to go to a Spiritualist seance. There his deceased wife gave him proofs of her presence, telling him correctly her name and several facts. At other seances she confessed that at first she had not thought herself dead, and had liked to live beside her husband. She recalled that she had died from alcoholism, and that it had given her satisfaction to compel her husband to bring much wine so that she could share his alcoholic sensations. She had, in fact, obsessed him with so much insistence that he had become a physical wreck.

She was induced to promise to stop this persecution, with the result that M. H. rapidly became quite well, without any other help. It needed a Spiritualist doctor to even dream of this occult root of the trouble!

[It may seem incredible to "the man in the street," that the habitual drunkard carries forward into the next life his desire for drink, but the fact remains that there is much evidence to support this contention. We have, in the course of our investigations, heard the cry for "a drink" from those who were inordinately addicted to its use on earth. The craving is sometimes so intense as to become a veritable hell. Those thus afflicted will, in some cases, go to almost any extreme to satisfy this yearning. They cannot, of course, obtain the drink in the spirit world. They, therefore, obsess some sensitive, weak-minded mortal and bring all their influence to bear to induce him to partake of spirituous liquors, so that they may inhale the fumes arising therefrom and thus, in this second-hand way, obtain, at least, temporary respite from their longings. Certain clairvoyants tell us that they have even seen these obsessing spirits trying to "push" men into hotels and that they have succeeded in their purpose.—Ed. H. of L.]

OUR LATEST CATALOGUE.

We have just received from the Printer a revised and fully-detailed Catalogue of all Books in stock at the office of "The Harbinger of Light," and are prepared to forward a copy, post paid, on application.

EDITOR

Mr. W. C. Nation Goes Home.

THE PASSING OF A NEW ZEALAND PIONEER.

"I am getting tired and want to go home." These words were used by Mr. W. C. Nation, of Levin, New Zealand, a few months ago, and now he has realised his heart's desire. Having attained his 90th year he was naturally weary of tramping along the pathway of this terrestrial life, and on May 29th last his soul was freed from the cumbersome vehicle in which he had manifested during his lengthy earth existence.

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No name was better known than his throughout the Dominion in which he lived, and it was certainly equally familiar among the Spiritualists of the Commonwealth of Australia. For nearly fifty years he had been interested in the Cause which he served with great enthusiasm and staunch fidelity, and just over a quarter of a century ago he established the monthly paper, "The Message of Life," which he edited up to the date of his decease. In its issue of March of this year we read:

He built a room, bought type and other material wherewith to publish it, and month after month for these 26 years he has edited, set the type by hand, and published the paper—the only one devoted to Spiritualism in New Zealand. He established a book depot for the spread of books and magazines devoted to this truth, and he has visited several towns for platform speaking. His correspondence has been heavy and he has reached many inquirers by this means. He has been fearless in proclaiming the truth as he knew it, and has proved himself a valiant fighter to plant the flag of Spiritualism on higher ground. The matter in this issue of the "Message" has been supplied by him, but he says he is "getting tired and wants to go home."

This nonagenarian veteran further told his interviewer: "I've not an ache nor a pain, nor a corn on my feet; my eyesight and general health are good, though I feel that I am near the end of my earth journey."

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Born in Sydney in 1840, he was the son of Mr. Wm. Nation, who for years, and at the time of the marriage of his son, was proprietor of the Nelson "Colonist." Mr. W. C. Nation, like his father, adopted journalism as his vocation in life. He married in 1864, on the 12th August, Miss Annie Webley,

eldest daughter of Mr. Joseph Webley, cloth manufacturer, Nelson, and this lady through all the long years has been his right hand and guide in all matters.

It was in 1883 that Mr. W. C. Nation first became acquainted with Modern Spiritualism through the appearance of phenomena in his own house and amongst his own family. Rigorous investigation followed and it was not for some considerable time that Mr. Nation was fully convinced that some supernatural agency was at work.

Early in life his daughters Eva and Bertha manifested signs of mediumship and the little town of Greytown, Wairarapa, where Mr. Nation then lived, was considerably disturbed by the so-called works of the devil. The whole family had to run the gauntlet of bitter and malignant criticism, but their faith in their angel helpers was unshaken. The result was an awakening of popular interest and many people called to make enquiries. Mediumship quickly followed, including automatic writing and proof of survival after bodily death was more than amply demonstrated. From this onward Mr. Nation became strong in his advocacy of our movement and never looked back.

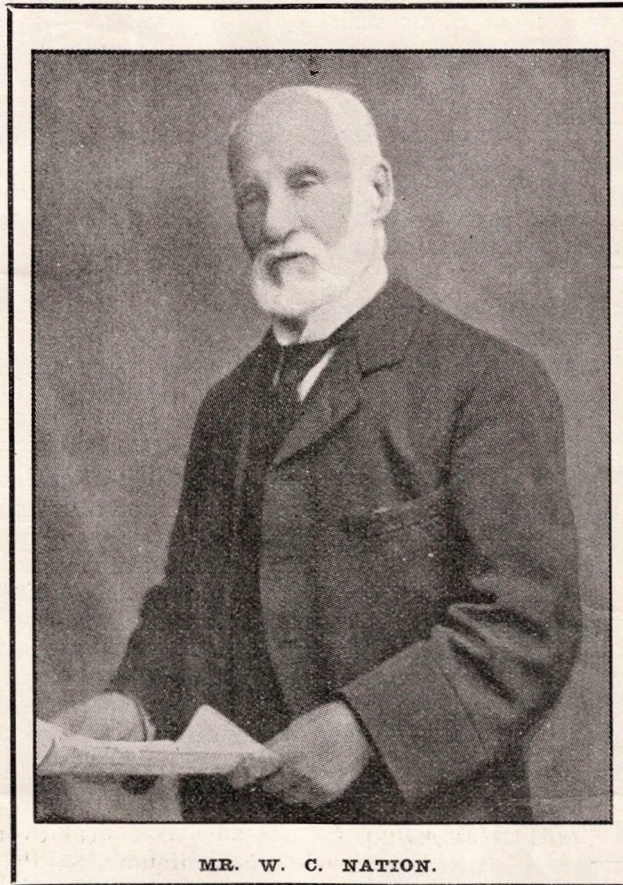
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When the National Association of Spiritualist Churches of New Zealand was first formed in February 1907, Mr. Nation was elected Vice-President which position he held for two years, finally becoming President of the body on the passing of Mr. Wm. McLean, the President. From the beginning the National Association did good work, but the lack of mediums seriously handi-

capped them. Owing to internal troubles Mr. Nation retired from office in March 1918, but again took charge of the helm at Easter 1921, and eventually retired to make room for others.

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He was a very effective platform lecturer and his utterances and fighting attitude for the cause he loved so well, on the public platform, were a treat to listen to. None hearing him could ever doubt his sincerity, or the knowledge he had of the life beyond. He inspired all who came in contact with him with the highest ideals. He lived right, worked hard and fought vigorously for the cause in which he spent the whole of his working moments. His work also behind the scenes—the



MR. W. C. NATION.

work he did in the sending out of Spiritualistic literature into the back-blocks—was a great drain on his purse, and when it came to charitable assistance, none ever asked of him in vain.

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He was one of the greatest, most loyal and most conscientious leaders of Spiritualism in these Southern lands, and during our association with the Cause—a matter of twenty-five years—we have always held him in the highest personal regard. He may well be styled the Dr. Peebles of New Zealand—full of zeal and energy, a stalwart of the first rank, and one who undoubtedly won the rich reward: “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

He has now “gone home,” and whilst congratulating him on his well-earned promotion, we offer our sincere sympathy to the widow and family, who will miss the physical presence of the loved one, but who have the heartening assurance that “all is well” and that eventually the sundered circle will be re-formed in the land of Light and Reality.

SPIRITS AND RADIO.

“I GET MESSAGES VERY OFTEN.”

The dead are said to be using the radio frequently these days to communicate with those of us still possessed of the breath of life. Confident assurance of this claim, which already is accepted as a commonplace by the Spiritualists of the world, was given at Chicago during the I.S.S.A. Convention by John Slater of California, close friend of Sir Arthur Conan Doyle, Sir Oliver Lodge and “Margery” of Boston, and for the past fifty years recognised by those of his belief as the greatest message medium in the United States.

“I get radio messages from departed spirits very often,” declared Mr. Slater. I had a vision when I was two years old and I’ve always been able to get spirit messages. When Sir Oliver Lodge came to America I was the only sensitive person in the country he made it a point to visit. I have worked with the Fox Sisters, who started the recognized Spiritualist movement in the United States back in 1848. I have been a student of Jules Verne, Victor Hugo, Conan Doyle and the greatest authorities on the subject in Europe.

The latest is the radio communication with the departed, now that our radios are so sensitive. The most interesting point to-day is that the educated and intelligent people are joining with the Spiritualists, especially in New York and Boston.”—The “Rochester Democrat,” U.S.A.

MEDIUMSHIP IN AMERICA.

My own psychic powers are always more active in America than in England, due to the bracing electric atmosphere, says Mr. Horace Leaf, F.R.G.S. who has just completed a very successful tour in the United States. So rich is this country in electricity that it is painful to touch metal in some places owing to receiving an electric shock. If one runs across a carpeted room, scraping the feet through the felt, and then touches a person an electric spark is obtained. This must, to some extent, make the inhabitants quick and vital, a well-known characteristic of Americans. I have little difficulty here in getting full names and most intimate information bearing upon survival, an experience gratifying to myself as well as to the individual for whom the information is obtained.

THE NINTH PLANET.

DISCOVERY FORETOLD BY GREAT SEER.

PREDICTION GIVEN THROUGH ANDREW JACKSON DAVIS.

On a March morning in 1930 a great Chicago daily newspaper conveyed through its principal front page headline the information that a planet beyond those formerly known had been located by astronomers. No murder, no holdup, no bootleg get-away that day claimed precedence in news value. That another member of our solar family had been proven to exist, constituted the greatest astronomical discovery since the planet Neptune was sighted. Everywhere the announcement was made through the public press.

For the past quarter century the search for a ninth planet had been pursued more perseveringly than before. By use of the increased telescopic power available, aided by the camera and by various present-day laboratory instruments, the abstruse calculations which had been worked out toward a possible location of the planet were verified some time in January last. So delicate a matter of hypothesis and observation was this, that the conclusion was withheld from public notice until repeated examinations at the greatest observatories of the world had coincided in recognizing the new planet.

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The notion of a new-found, far-distant planet was one to enliven even the workaday individual concerned with pursuits of a more material character than star-gazing. It brought to astronomers a dramatic hour indeed. Yet there were some persons to whom this planetary discovery carried more significance than to the most devoted students of the starry heavens. They were those Spiritualists who recalled that Andrew Jackson Davis, in 1846 (eighty four years ago), while in trance had voiced the fact given from spirit sources that a ninth planet existed beyond the planets known to man.

It is of further interest to note that the few astronomers who question the present discovery liken the new-found heavenly body to a comet. Andrew Jackson Davis pointed out that in its nature and orbit the ninth planet bore cometary resemblance. In his very learned trance discourse upon the origin and constitution of the solar system Davis alluded to both an eighth and a ninth planet, and in reality antedated by several months the discovery of the eighth planet, Neptune.

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Somewhere in the world of spirit perhaps Andrew Jackson Davis can know that this bit of vindication has come for that particular statement made through his instrumentality. Somewhere perhaps he, and possibly even the high intelligences who then spoke through him, may rejoice that Spiritualism garlands his name in recognition of achievement. Indeed, with this discovery of a ninth planet there seems to echo across the intervening distance of billions of miles the music of a triumphal hymn—a hymn in honor of spirit communication.

For any thinking mind the prediction of Andrew Jackson Davis, coupled with the actual discovery of the ninth planet, presents a pretty good piece of evidence of the reality of discarnate intelligence, and of the ability of spirits to impart their knowledge to humankind.—“The Progressive Thinker,” Chicago.

The Ministry of Angels.

AN ESSENTIAL LINK IN THE DIVINE PLAN.

Clairaudiently Dictated to V. MAY COTTRELL, Napier, New Zealand.

YOU were much surprised when my name at last reached your conscious mind, because you had not thought of me for some twenty-five years. You can hardly imagine what I can want of you because you do not know anything of my people, not having seen or heard anything of them for very many years.

Sonny in the Summerland tells of the training and work of ministering spirits and how they influence the thoughts of mankind.

You only remember me vaguely as a somewhat ragged and dirty little boy of about four years of age, whose young life suddenly terminated as the result of being accidentally immersed in scalding water. My tragic death affected you deeply, and because of your imaginative powers you suffered with me to a certain extent.

Mine was a cruel experience for so young a child—my earth life I mean—but the accident, which resulted in my removal from my neglected physical body, was a blessing in disguise really, because of the love and happiness which I found over here.

My people, as you know, were ignorant and shiftless and our home life was terrible. The dirt, disorder, and ill health reigning in our home so continually made it more like hell than heaven—the exact opposite of what a home should be. Naturally I did not fully realize this during my earth life, which was so mercifully brief as to be almost nothing; but I have since come to see things as they really were.

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I do not blame my people, because they knew no better—they were sunk in ignorance and superstition. They were religious, in so far as they belonged to one of those numerous sects which seek to cut themselves off from fellowship and communion with their brother travellers on life's journey. But their religion did not have an elevating influence on them, or help them to live better lives.

I am not writing this in the hope that you may find them and bring fresh light to their darkened minds, because I know they are not yet ready for what you can give them. They must be reached in other ways, and they will be, I know that, so I am not worrying about them. God and His helpers will not let one of His children perish—all will be brought into the fold of His consciousness in good time.

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What I want you to do is to let me tell sorrowing mothers, whose hearts bleed for lost little ones, of my experiences in God's Home of Love and Light and Laughter over here. It seems strange to you to think that I must be a man now, because I have been over here nearly twenty-seven years, having taken up my abode in the Summerland—God's Home for little children, in the spirit world—when I was barely five years old.

So, what I will tell you will be the actual experiences of one who has lived, practically all his life, under the ideal conditions prevailing in that happy, carefree land.

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As a child, in the spirit world, I just laughed and romped and sang with the other children, learning

valuable lessons as I played. But as I got older my future work was pointed out to me and I was trained in such a way as to fit me for this work. I have had an excellent education. A very much better one than my parents

would ever have thought of giving me, even if they had been able to afford it. But education is free here. All that is required in the student is a desire to learn and the ability to concentrate one's mind on a given subject. One can always go on learning, of course, for there is fresh knowledge ahead of the student at all times, no matter what his subject may be.

Because of my brief earth life I had very little to unlearn, but also, because I had missed the opportunities for development which earth experiences bring, I had very much to learn over here. I was brought to earth frequently and kept in touch with my people, not so much for their sakes—though I, and others, sought to influence them for good—as for mine, so that I should gain that earth experience without which no soul is complete.

He who, in early childhood, relinquishes his physical body, must be trained in the doings on the earth, to a certain extent. This is necessary so that we may understand and help our fellow-voyagers, who perhaps have spent many years on that planet. If this were not so, we would be utterly useless as ministering spirits, because we could not possibly understand those denizens of another sphere and would therefore be powerless to help them.

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An **understanding Love** is the first requirement in one who desires to help his fellows; therefore we, who lack normal earth experiences, must get similar experiences through means of contact with our fellows who still inhabit their physical bodies and continue to go about the ordinary affairs of life on the earth.

Our experiences must be varied also, so as to enable us to help all manner of people, and to gain these experiences we must get into spiritual contact with them, enter into their lives and see into their minds and hearts.

We can do this with ease, on our side of the veil, and that is why we can sum up a person's character so quickly and accurately. When we concentrate on any particular person we become almost immediately aware of that person's ideals—everyone has ideals, but they are not always good and uplifting—and, as ideals mould and govern character, we can tell at once the sort of person we have to deal with.

Very few people are conscious of us and of our spiritual communion with them, as yet, and this is a pity; but it is a condition of earth blindness which is now lifting. The light is dawning: and it is bringing a clearer and purer vision to humanity, which will greatly alter conditions in the near future.

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"But," some people may say, "we don't like the idea of having anything to do with spirits, either

consciously or unconsciously. Why, instead of being influenced for good we might be entertaining evil spirits unawares and be influenced by them for evil, without our knowledge and against our will."

Well, you may tell all such that the kind of spiritual guests they entertain depends entirely upon themselves and their own thoughts and desires. For like attracts like always and no evil spirit can enter a pure mind to defile it, or influence, for evil, one whose mind is filled with love for God and his fellows.

Love, and a desire to help people, will often bring good spirits into contact with those whose lives are filled with evil, however. But that is the Christ Spirit at work in the hearts of His followers—urging them on to go where they, personally, have no desire to penetrate—in the hope of bringing light and hope to sin-darkened lives. People on earth are influenced very much more in this way than most of them have any idea of, as yet.

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Since spiritual consciousness dawned and man rose above the beasts of the field in consequence, this ministry of angels has always been a part of God's plan for the development of His children.

Ministering spirits are actual facts; they are not merely fictitious beings so very many people believe them to be. The good work accomplished through this means is a continual source of wonder and surprise to new-comers from earth.

So many of them express the wish that they had known of this during their earth lives, so that they might have made these ministering spirits more welcome and have allowed themselves to be guided and directed by them along the road which leads to God and His righteousness.

But others again may say that they do not desire or need any mere spirit, however good, to show them the way, because God's own word, and the teachings of Jesus, have already done that. That may be true enough in a way, but they must remember that these ministering spirits are God's own messengers; and that they are in the service of the Master, whose will they are so lovingly and so faithfully trying to obey, in order that they may bring light and hope to millions of His children. Many of these would otherwise fall and be lost, for a considerable period, perhaps, in the gloom and darkness of their own lack of understanding of spiritual things.

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Those very people who consider themselves so competent to take their own way, or rather God's way for them, and are so well able to keep to the High Road of Truth and Goodness, would be considerably astonished—as they are when they come over here—to learn that they have been influenced and trained in spiritual matters for years, by those very servants of the Most High, whom they are sometimes tempted to despise.

They are surprised to learn also that therein lies the secret of their confidence in their own ability to achieve direct companionship with God, and thus receive strength and understanding to enable them to follow, alone and unaided as they believe, by any spiritual beings of a lower order, the path which Jesus has so clearly marked out for all mankind.

They fail to realize, till they come over here, that they have been enjoying spiritual companionship with these messengers of God all the time. This is because the spirit workers, whilst ministering to their spiritual needs and desires, through means of the subconscious, have been unable to reach the conscious minds of these people in such a way as to make their presence known to them.

—SONNY E.

NEW ZEALAND CHURCH.

CONFERENCE OF NATIONAL COUNCIL.

At the recent Easter Conference of the Spiritualist Church of New Zealand, held at Wellington, Mr. C. J. Champness presiding, the following contributions of general interest were agreed to.

That it be a recommendation to the incoming Executive that steps be taken to broad-cast an occasional service or lecture on Spiritualism, its aims and objects and that the Broadcasting Coy and others be approached, advised of our official status and asked to allot suitable dates.

That this Council appoint an honorary publicity officer to reply to misleading statements about Spiritualism appearing from time to time in the daily press. Mr. A. W. Stables consented to accept the position. Mr. Alfred Miles, Wellington, was invited to assist Mr Stables in any appropriate manner in connection with publicity. Mr. Miles concurred in the suggestion.

That a letter of sympathy in his illness be forwarded to Sir Arthur Conan Doyle. Mr Champness explained that he had already sent one letter to Sir Arthur personally.

That the Editor of "The Harbinger of Light" be communicated with for the purpose of ascertaining the practicability of inviting one of the leaders of Spiritualism in Great Britain to undertake a propaganda tour in the Commonwealth of Australia and New Zealand.

The election of officers resulted as follows: President, Mr R. N. Ridd, (Dunedin); Vice-President, Mr C. J. Champness (Hamilton); Secretary, Mr A. W. Stables (Dunedin); Treasurer, Mr W. G. Baird (Dunedin); Committee, Mr S. E. Williams (Auckland), Mr T. Kirk (Wellington), Mr W. F. Harding (Christchurch), Mr W. S. Waring (Levin), Mr A. H. Heather (Christchurch); National Lyceum, Miss R. Burgess (Dunedin.)

A special vote of thanks to the retiring Secretary, Mr G. L. Anderson was carried unanimously. A vote of thanks was conveyed to the Wellington Branch for their hospitality during the meeting of the National Council.

TRIBUTE TO SPIRITUALISM.

Under the heading "Vicar's Views on Spiritualism" the "Birmingham News" reports an address by the Rev. R. B. Parslew on "Life After Death" in which he emphasises the importance of the religious implications of Spiritualism. The report contains the following significant sentences: "He had been told that some people had been turned insane through a study of Spiritualism. He had known a number of Spiritualists, and he had never known one go mad. But he had known Christians who had gone mad over their religion; it was called religious mania. Spiritualism had restored faith to hundreds of people. ... If it was true, it might be that the time was ripe for a further revelation."

KILLING TWO BIRDS WITH ONE STONE.

We have the largest stock of Books associated with Spiritualism, Psychical Research and kindred subjects in the Commonwealth. But WE don't want them. They are useless all the while they remain on our shelves. They are intended for sale!

Why not kill two birds with one stone—buy a book and help us, and at the same time benefit yourself by increasing your store of knowledge?

Our capital is lying idle all the while the books remain unsold. We cannot afford that!

THE EDITOR.

Puzzling Psychic Paintings.

ELDERLY NEW ZEALAND LADY AS ARTIST.

CRITICS COMPLETELY MYSTIFIED.

WE are hearing a lot these days about wonderfully artistic pictures being produced through psychic channels, and of the amazement caused among recognised art critics because of the fact that, as a rule, the medium has had no previous training in this class of work. We have from time to time drawn attention to these remarkable developments, and now we find, from a well-written and impartial article in "New Zealand Truth," that another instance of a similar character has just been discovered in Christchurch.

It is the case of a Mrs. Chapman, and in giving details of her mediumship in this direction the journal named states: "She is now 74 years of age, but for the past twenty-five years she has been doing controlled or guided drawings which, when submitted to art critics, have left them at a loss to explain their origin or the depths of their beauty. With no art training whatever this lady commenced the work when she was fifty years of age and her collection of art is truly remarkable." Our contemporary goes on to state:

When "Truth" called on Mrs. Chapman for the first time at her home in Linwood its representative was impressed with the sincerity and open-mindedness with which the lady views things spiritual. Though seventy-four years of age, Mrs. Chapman looks much younger than her years, and she is the canny, Caledonian type which does not take too much for granted. She came with her parents from Scotland in the late 'sixties and up till 1905 was a staunch member of the Presbyterian Church

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It was through the agency of a woman friend that she became interested in the Spiritualist movement and though she has been an adherent for a quarter of a century she has never delved too deeply into its teachings. A faded letter, nearly worn through the paper where it has been folded, was shown to "Truth's" representative. It bore a message Mrs. Chapman says she received from a circle in which she was exhorted to commence drawing. Whether the message was authentic or not the fact remains that within a very short space of time Mrs. Chapman, then fifty years of age, commenced to draw and the results of her inspiration are amazing.

At the time she commenced this work Mrs. Chapman was untrained and the theories of light and shade, perspective and color blending, were as foreign to her as was the impulse from which she performed her sketching tasks. Through ill-health Mrs. Chapman has done practically no drawing for the last twelve months, but she willingly offered to draw in the presence of this paper's representative. As is only natural for a woman of her years, Mrs. Chapman wears spectacles, yet when she is drawing she works without them.

She sat in pensive mood for a few minutes concentrating her gaze on a picture hanging on the wall to the right of the easel. Without removing her eyes from where they were fixed, her hand aimlessly wandered into a box containing some hundred or more crayons, picked one up and then, without making any impression on the paper before her, described a number of circles before it found a starting point near the bottom of the sheet. Then, with surprising speed the crayon literally careered over the paper, describing fantastic curves and angles, the completed outline suggesting an early century floral design.

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One of the amazing circumstances connected with Mrs. Chapman's work is that she never uses the same color twice, yet her completed drawings all display an intricate and delicate blending of color, while the light and shade and perspective are described by competent critics as being flawless. There is no rubbing out. From commencement to completion of the drawing it is flawless and no corrections or erasures are necessary. The color scheme and the light and shade effects are constructed as

the drawing proceeds with each crayon being used in its turn, but never twice. After each crayon has been used the hand drops limply from the easel and without any searching another crayon is lifted—automatically it almost seems—from the box and it quickly commences its exercises over the paper with amazing effect.

Critics who have minutely inspected Mrs. Chapman's work say they fail to understand how she makes such free-hand curves without the aid of compasses or an outline to guide her. Not one specimen of her work has taken more than three hours to complete, yet this aged woman will sit for the whole three hours without rest and her hand never tires.

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No description is adequate to do full justice to the magnificence of some of these drawings. They have to be seen to appreciate their rich coloring, the faithful balance of their lay-out and design and their weird character. Yet Mrs. Chapman claims no authorship of these wonderful creations. There is an entire absence of similarity in them, yet the artist has absolutely no knowledge of what they are or what they mean. Critics have told her that they represent very early Grecian and Persian temple, martial pottery and floral designs and that is as far as Mrs. Chapman has felt disposed to go.

"I have never let it become an obsession with me," she told "Truth" as she endeavored to describe her simple faith in what she terms her Guide. In her mildly enthusiastic way she refers to the drawings as "His" work. Mrs. Chapman refuses to autograph any of her drawings as she says it is not her own work. She merely demonstrates her art, explains that it was a queer visitation on a woman of fifty, and leaves the onlookers to try to judge for themselves.

One specimen of Mrs. Chapman's work, smaller in size than most of them, is a luxuriously colored design in broad lines and angles. Mrs. Chapman has never had the faintest notion of what it represents, yet a number of independent authorities to whom it has been submitted have quickly identified up to five well-defined Masonic symbols in it.

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The other instance deals with a test which one of her doubting sons put her to in order to satisfy himself. He drew the outline of an Egyptian Ibis and jokingly asked his mother if she thought the "old geyser" could help her fill it in. With the aid of a light pencil Mrs. Chapman quickly filled in the body of the drawing and when it was completed it was noticed that the plumage on the wings and on the head was reversed, as it actually is in the case of this bird.

The son stood by with amazement and just before the work was finished he had a mental reflection that a few reeds and a little water would complete the drawing. Without a word being spoken the artist's hand dropped to the bottom of the paper and quickly sketched in a clump of rushes and a few ripples of water. Mrs. Chapman was never a student of any extensive learning and up till the time this test was put to her her knowledge of this genus of wading bird was nil. While some may choose to dismiss it as "bunkum, here is practical evidence of some strange power given to at least one of its disciples and up till the present none of those who disbelieve in the occult have advanced any sound reason for the phenomena.

Italian Scientist on Survival.—Professor Ernest Boz-zano, the noted Italian scientist, says: "Whoever, instead of losing himself in idle discussions, undertakes systematic and deep researches in metapsychical phenomena, and who perseveres in them for long years, accumulating immense material in happenings, and applying to these the methods of scientific inquiry, must without fail end by convincing himself that the metapsychical phenomena constitute an admirable assemblage of proofs, all converging as to a centre toward the rigorously scientific demonstration of the existence and of the survival of the Spirit. This is my firm conviction, and I do not doubt that time will show that I am right."

AIRSHIPS IN ATLANTIS.

AROUND THE WORLD IN TWENTY-FOUR HOURS !

NO WINGS AND NO PETROL.

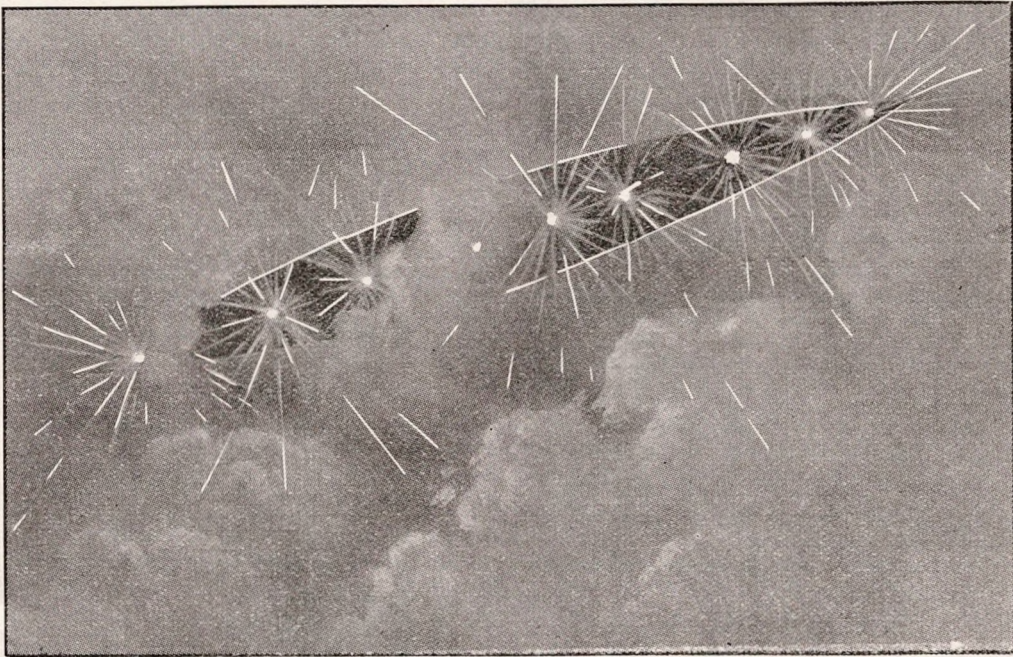
By THE EDITOR.

THE intense public interest aroused in all parts of the civilised world by the brave and adventurous aerial flight of Miss Amy Johnson from England to Australia has led some of our recently-acquired subscribers to inquire if it is true that particulars have been published in our columns suggesting that exploits of this character were familiar in days of antiquity and that the ancient Atlanteans were, presumably, well-acquainted with this thrilling mode of travel. Our supporters are quite correct in this assumption, and having regard to the extraordinary measure of popular concern manifested by the wonderful achievement of this courageous English woman, we propose to reproduce the details to which our correspondents refer.

the then advanced nations of the earth. They may have been familiar with many scientific inventions and mechanical appliances of which we have to-day no conception, and possibly many of our "new discoveries" in the realm of science are but **re-discoveries** of things popularly known in pre-historic times. Some such idea was surely in the mind of the man who first gave expression to the proverb quoted. And possibly he was right.

SOLOMON PRESENTS AIRSHIP TO QUEEN OF SHEBA.

The airship, for example, is supposed to be a very modern invention, and yet in his Preface to "Bibliotheca Aeronautica" Colonel Lockwood Marsh, Secretary of the Royal Aeronautical Society, informs



ATLANTEAN AERIAL-SUBMARINE VESSEL DURING A NIGHT STORM.

"There is nothing new under the sun." This is a very hackneyed proverb and people seldom mean what they say when they repeat it. Yet, for all we know to the contrary, it may be literally true. The civilisations that waxed and waned in remote antiquity may have possessed scientific and mechanical knowledge far transcending anything of which this twentieth century can boast. We do not even know, for instance, by what device the pyramids of Egypt were erected. They, apparently, represent a wonderful feat in engineering skill, and the proverbial Philadelphia lawyer begs to be excused when asked to explain the secret.

It is impossible to conjecture the vast amount of knowledge that may have been the common heritage of certain races in the dim and distant past, and which was "lost out" with the decline and fall of

us that there has recently been found an ancient manuscript containing the statement that Solomon gave to the Queen of Sheba "a vessel wherein one could traverse the air (or winds) which Solomon had made by the wisdom that God had given unto him." If this be true, the knowledge as to how to construct an airship was certainly "lost out" for thousands of years and but recently re-gained.

But the days in which Solomon lived are but as yesterday, compared with the antiquity of the Atlanteans, and yet, according to the amazing records contained in the supernormally-dictated work, "A Dweller on Two Planets," aerial navigation attained to such a stage of perfection in Atlantis that it was possible to travel around the world—as far as it was known in those days—in twenty-four hours! The contents of this work make one "furiously to

think," as the Frenchman said, and if they are to be accepted as truth, then it is evident our present-day scientists and inventors have a long way to go before they can hope to rival the discoveries set forth in this volume.

The book was commenced in 1883-4 and the manuscript was finished in 1886. The lad through whose hand it was received was scarcely 18 years of age when he began the task, and in the Preface he says: "I feel that I am mentally and spiritually but a figure beside the Author of the great, deep-searching, far-reaching, and transcendent questions presented in the following pages, and I read and study them with as much interest and profit, I imagine, as will any reader."

HOW ATLANTEANS OVERCAME GRAVITATION.

There are many predictions in the work relating to scientific and mechanical re-discoveries, and a number of these have been fulfilled since the book was written, including the appearance of the aeroplane and airship. The realisation of this prophecy gives added interest to the references to aerial navigation in Atlantis and the mysterious force drawn from what is described as the "Night Side of Nature," which is said to have supplied the **motive power**. Here is an extract dictated by the invisible author, who claims to have lived in Atlantis or, alternatively, Poseid:—

I have said that Atlans (the inhabitants of Atlantis) recognised Nature in its entirety to be Deity externalized. Their philosophy asserted that force moved, not in straight lines, but in circles, that is, so as always to return unto itself. If the dynamism operating the universe acts in circular progression, it follows that an infinity of increase in vibration possible to One Substance would be an untenable concept. There must be a point in the circle where extremes meet and run the round again, and this we find between catholicity and magnetism.

As vibration brought substance into the realm of light, it must carry it out. It does so. It conveys it into what Poseidi (Atlanteans) termed "Navaz, the Night-Side of Nature," where duality becomes manifest, cold opposing heat, darkness light, and where positive polarity opposes negative, all things antipodal. Cold is as much a substantial entity as heat, and darkness as light. There is a prism of seven colors in each ray of light; there is also a septuple prism of black entities in the blackest gloom—the night is as pregnant as the day.

The Poseid investigator thus becomes cognizant of wondrous forces of Nature which he might bend to the uses of mankind. The secret was out, the discovery being that attraction of gravitation, the law of weight, had set over against it the "repulsion by levitation," that the first belonged to the Light-Side of Nature, and the second to Navaz, the Night-Side of Nature: that vibration governed the darkness and the cold. Thus Poseid, like Job of old, knew the path to the house of darkness, and the treasures of the hail (cold). Through this wisdom Atlantis found it possible to adjust weight (positiveness) to lack of weight (negativeness) so evenly that no "tug of war" was manifest.

This achievement meant much, **It meant aerial navigation without wings or unwieldy gas-reservoirs, through taking advantage of repulsion by levitation opposed in over-matching strength to the attraction of gravitation.** That vibration of the One Substance governed and composed all realms was a discovery which solved the problem of the conveyance of images of light, pictures of forms as well as of sound and heat, just as the telephone thou knowest so well conveys images of sound, only in Poseid no wires or other sensible material connection was required in the use, at whatever distance, of either telephones or telephotos, nor even in caloriveyance, that is, heat-conduction. ("Wireless" was unknown when this book was written.—Ed.).

A DELIGHTFUL AERIAL TOUR.

After the reader has carefully studied and fully comprehended the foregoing quotation, he may proceed to the following extract from a lengthy description of a tour through the air:

At the approach of sunset a dull roar arose to the ear, and soon the long white shore of old ocean flashed beneath a moment, and in a little time was far behind, with the waters, lead color in the twilight, beneath, behind, before and on both sides, no land in sight, and over one thousand miles east the country of Necropan. Without going at a full rate of speed, we could not expect to be above that land in less than two or three hours. But as it would be dark ere reaching it, we slackened speed to an hundred and fifty miles per hour, closed the deck and went into the salon, where incandescent lamps lit up the darkening night-glooms.

A trip by vailx (airship) could never prove so monotonous as a journey in even the fastest of ocean steamships so often is to-day. The variety of scenery, the wide views possible, for altitude was dependent wholly on pleasure, the external cold being unheeded by people who sat in a parlor warmed by means from Navaz (the Night-Side of Nature) and furnished with air of the proper density by the same Night-Side forces—all this tended to prevent ennui. Then, too, the rapid transit changed the aspect of things beneath so fast that the spectator, looking backwards, gazed with a dissolving view.

As an aside, the currents derived from the Night-Side of Nature, permitted the attainment of the same speed as that of the diurnal rotation of the earth, e.g., supposing we were at an altitude of ten miles, and the time the instant of the sun's meridian; at that meridian moment we could remain indefinitely, bows on, while the earth revolved beneath at approximately seventeen miles every minute. Or the reverse direction keys could be set, and our vailx would speed away from where it was meridian on the surface beneath, at the same almost frightful rate, frightful to one unused to it, as my reader is now, but one day will not be, if, as I hope, he or she will live to see vailxi (airships) re-discovered. Nor need the life be a very long one ere then. (There were no airships when this was written 44 years ago.—Ed.).

While we had such preventives of ennui, we lacked not commoner means of enjoyment. We had our naima (combined telephone and telephoto), in the mirrors and vibrators of which our friends, however distant, could appear in image of form and voice, life-sized and with undiminished vocal volume. The salons of the great passenger vailxa had libraries, musical instruments, and potted plants, amongst the flowers of which birds similar to the modern domestic canary darted about.

The morning dawned clear and cloudless and was altogether so delightful that we essayed scarcely any forward progress, moving slowly in order that the deck might be uncovered and the company allowed to sit out in the fresh air and warm sunshine. Down below, a couple of thousand feet at most, we saw, through good glasses, various forms of human, animal, bird and plant life; and sounds came up to us in drowsy, musical monotone, as our vailx hovered above. Towards evening the winds began to blow, rendering it unpleasant to remain so near the ground. The repulse-keys were set, and presently we were so high in the air that all about our now closed ship were cirrus clouds, clouds of hail held aloft by the up-rushing of the winds, severe enough to have been dangerous had our vessel been propelled by winds or fans or gas reservoirs. But as we derived from Nature's Night-Side or, in Poseid phrase, from Navaz, our forces for propulsion as well as for repulsion, or levitation, therefore our long, white, aerial spindles feared no storm, however severe.

Further pages of descriptive matter follow, and then we are told that "for change we decided to forsake the realms of the air for those of the deep where the shark is king. Like all vailx (airships) of the class to which it belonged, ours was constructed for both aerial and submarine service . . . As soon as we entered the water the repulsion was made nil, and its opposite—a degree of attraction greater than that of water to the terrestrial centre of gravity—was set up, whereby we were enabled to sink to a considerable depth, despite the air contained in the vessel." After the submarine experiences had become tedious, the aerial trip was resumed, and the party eventually returned home after having participated in what must have been a glorious tour!

Now, if all these things—and much more that is contained in this wonderful book—are true, then

the proverbial saying, "There is nothing new under the sun", takes on a much fuller meaning than that usually attributed to it and may presently have to be accepted in a very literal sense.

ELECTRICAL ENERGY FROM THE AIR.

In connection with the revelations set forth in the foregoing details a cablegram published in the Australian Press about six weeks ago becomes invested with a more than ordinary measure of interest. It reads as follows:

The contention made by a young Italian at Ballarat (Australia) some years ago that he could extract electricity from the air is recalled by the story from Rome of a youth, Saverio Natella, who claims to have discovered electric waves other than Hertzian, by which he can extract untold energy from the air. He was on the point of demonstrating his ability in the village of Tositano, which is without electric light, but the Government intervened and forbade the experiment till it had officially investigated the discovery. Natella was nearly killed by electricity during a recent experiment, and it took two hours to restore him to consciousness. Professor Scholer, a Belgian, is reported to be enthusiastic about Natella's discovery.

The interest in the item lies in the fact that the Italian concerned claims that "he can extract untold energy from the air" and utilise it for practical purposes. This is exactly what the ancient Atlanteans are claimed to have done. They are said to have drawn some "mysterious force" from the atmosphere and utilised it as the motive power in aerial travel. Was this "force" what we to-day know as electricity? If so, they would have no need of petrol. They would simply have to draw in supplies as they sped along and never run short of "fuel."

If this conjecture is correct we may yet witness the advent of the day when aeroplanes and airships will be electrically driven, and after that the aerial-submarine may also become an accomplished fact. Who knows? We are living in such thrilling times that almost anything is possible. At all events, this Italian discovery seems to be pointing the way, and unless the Italian Government decides to keep it secret we may presently have reason to exclaim in astonishment—"Who would have thought it?"

PERSONAL.

It is with much regret that we record the passing to the fuller life of Mr E. O. Jones, who was some years ago President of the Victorian Association of Spiritualists, and also did good work among some of the Societies of Melbourne as a spiritual healer. He had been in ill health for about eighteen months, and although recently shewing signs of improvement, his condition subsequently became worse and on Tuesday, June 10th, he suddenly passed away. On the following day the body was cremated. He was one of the old and much-respected workers in the cause of Spiritualism, and many will regret his departure. To his widow and family we extend our sincere sympathy.

WISE COUNSEL.

He is wisest who denies least of the mystery which surrounds us and the possibilities ahead. To assert requires knowledge, to deny requires much more knowledge.

SIR OLIVER LODGE.

LOST ATLANTIS.

EVIDENCE OF ITS EXISTENCE.

The captain of a coasting steamer, in the course of an interview published in the "New York Herald Tribune" on islands that vanish and re-appear, related a number of instances in which this had actually occurred in human knowledge and went on to say:

Finally there is the greatest vanishing island of all—the lost Atlantis. Chains of soundings made by steamers laying and repairing the deep-sea cables in recent years have proved that new mountains are constantly being created on the bed of the Atlantic, that great depths may become much shallower, and vice versa. These discoveries give strong support to those who believe that the peaks of Teneriffe, Ascension, Tristan da Cunha and other lonely islands are the last vestiges of an enormous Atlantean continent which disappeared long before Columbus sailed out into the eye of the setting sun.

Naturalists, geologists and scientists of a dozen different professions have studied the problem, and decided in favour of a lost continent. Thus one finds lizards on the Atlantic islands which must have been at home in Europe, and butterflies that really belong to the Mediterranean. Most mysterious clues of all were discovered by the Spaniards—the Guanches of the Canary Islands—that extinct race of humans which may have been the last of the Atlanteans, survivors who clung to their great mountain peaks when the continent sank almost beneath the surface of the sea.

WONDERS OF WIRELESS.

"MIRACLES" BECOME THE COMMON-PLACE.

Addressing the members of the Millions Club in Sydney some weeks ago Mr. E. T. Fisk, managing director of Amalgamated Wireless Limited, Australia, said there were great possibilities for the future of beam wireless, which was now the quickest and most effective means of communication between Australia and England. It was now possible simultaneously to send 300 words a minute each way between Sydney and London. It was now possible for the great majority of telephone subscribers in Australia to speak to 4,000,000 telephone subscribers in Great Britain, and to the majority of subscribers in 14 European countries. The next extension in radio telephony would be between Australia and New Zealand. When that was done the Australian stations would possibly be used to give telephonic connection between New Zealand and Great Britain. The present radio telephone system was the longest of its kind in the world, and the rates were one-third cheaper than those of the New York-London service.

Speaking of broadcasting, Mr. Fisk stated that, in the future, it would be possible for Australian listeners to hear the best artists singing in the world's great centres, such as London, Paris, and New York, and later also to be able to see the artist. Steady progress was being made with television experiments, but at present it was in its infancy. In Britain it was possible to receive television broadcasts with a powerful receiver costing about £150 at a distance not more than 30 miles from the transmitting station.

Spiritual Lessons.

READ — MARK — LEARN — AND INWARDLY DIGEST!

THE LIFE ETERNAL.

THE life eternal is the greatest theme that man can dwell on. It is the condition that confronts him from his birth; it is the only reason for his worldly life; it cannot be evaded; it has to be faced, and its consequences will be according to the life he has lived in his present environment. To close the mind to spiritual thoughts is the greatest act of folly that man can commit. It is so utterly childish to neglect that which the future depends on. If a man neglects that which is necessary to his worldly life, he is considered to be mentally deficient. How much greater are the misdeeds of one who has every opportunity to realize that his present life is preparatory to life eternal, but to which he closes his mind! Is he not as greatly deficient in mental stability as the other poor soul who has lacked the opportunities that have come his way?

There is really no comparison between the two cases—the one has had every opportunity; the other but few. And the one who has lacked opportunity is the one who will be accepted when the final settlement is reached.

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Life eternal! Think it over—"Life eternal"! The immensity of the thought becomes appalling. This little life that man clings to with such grim determination is continually slipping away, and each day brings the close nearer. And how short it appears to have been when you are becoming old. "Old"! Again think—"Old"! And not comparable with a day of eternity—not even an hour. And yet man will utterly neglect to give any sustained thought to it. The result of a race, or a match, will hold his mind in subjection with such intensity that nothing else appears worthy of his thought. It is a terrible mental weakness that has spread alarmingly of late years, and must be arrested before man can become mentally balanced.

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Very great are the sufferings that come to the mind that neglects its spiritual sustenance. It is as necessary to the after-life as food is to the body in the present. The life eternal is the crown of life. When it is entered on, it is a life of joy, peace, satisfaction—everything that a pure mind can conceive. The joys of the worldly life are drab in comparison, and so fleeting and uncertain. We who are entering on the fringe of the spiritual kingdom tell you of the glories and satisfaction that are everywhere around us, and therefore we are so anxious that all should learn that the life eternal is very real, and is

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

worth any and every effort possible to prepare for the inevitable journey.

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The spiritual outlook is so much in advance of the material, that those who arrive in the spirit environment with their spirit-mind stored with spiritual food are at once enraptured, because their eyes are opened, but those who have nothing stored, are unaware of the change in their environment, because there is nothing altered in their thought—they are in the darkness which surrounds those lacking in spiritual love and purity. When man opens his mind to

spiritual love, wisdom flows in, and wisdom attracts guidance. Wisdom is a Divine attribute, which Divine Love only can confer. And blessed indeed are they who have earned the Divine reward—the priceless gift that kings often lack.

NO "TIME" IN THE SPIRITUAL WORLD.

"Eternal" is an expression that the worldly mind fails to grasp—the immensity of its duration is beyond any computation, because it has no end, and the mind is completely nonplussed when it tries to bring understanding to bear on its vastness. The life eternal is a spiritual condition to which every worldly condition is the opposite of. The worldly life is so limited in its duration that systems for dividing it into periods that denote its progress toward the finish are accepted by all as being final and cannot be altered—therefore "Time" is the ruling thought in all men's minds.

But time is non-existent in the spiritual life—it is not required, because there is no limitation to anything that is Spiritual. There are no days, months, and years; there is no darkness; it is all light. You are in a world that is continually revolving, therefore your source of light is cut off for a time, which is governed by the position you occupy. The Spiritual realms are independent of all the worlds that are floating in the Universe, and our source of light cannot be interfered with by any moving masses of the Divine constellations—therefore, light is eternal. It does not depend upon the sun or any of the planets—it is a Divine outflow from the Glory of Glories.

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Thoughts of time are never present, that which is past is never again thought of, the present is all-satisfying, and the future is God's. There are no regrets for spiritual men because the past has gone and the mind is filled with thoughts that give pleasure and delight to a degree that is not possible to bring within the range of your understanding. The

life eternal is a theme that man is not endowed with an intellect to investigate—he is a child of God, and his intellect is in keeping with the environment in which his Divine Father has placed him. When his thoughts soar out of that environment he is in danger of losing the balance that his intellect is governed by, and disaster overtakes him—he imagines all sorts and conditions of things that are beyond his intellect to analyze, and confusion overtakes him.

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Man is not capable of understanding the why and the wherefore of God's plans and creations—he must be content to investigate, as far as his intellect will allow, the wonders of those creations he is in touch with. There are greater mysteries to be solved than any he has yet solved, and they will give him so much food for thought that his mind will be taxed to its limit. There are far too many who leap away into regions of thought that lead them into mazes of illusions that end in confusion, and their mind weakens and loses the balance that is essential to spiritual thought. That is the reason of many of the leading minds falling away from spiritual truth, and giving out what they term their convictions of the fallacy of spiritual life and the life eternal.

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Those convictions are the result of unbalance, and will melt away faster than they originated when the span of life finishes. Man is full of conceits, which are the outcome of his ignorance of the Divine power and creative genius. He has built up a mass of what he calls proven facts which are opposite to the Divine laws which govern everything of Divine origin, and that which he calls truth is often nonsense. Truth will eventually come into its own, and truth and love will be understood in all their purity and beauty, but not in the worldly life—it will be when the veil is lifted, and when the glory of the spiritual and eternal breaks into the vision of the spiritual sight, that conviction will come to all, that the life eternal is life indeed, and that man's vanity is appalling in its ignorance of the spiritual.

THE ONLY PURPOSE OF LIFE.

I will tell you more about the life eternal. To man it does not seem real, it is so vague and shadowy to his mind, because there is nothing to be seen or felt in connection with its appeal. He is sceptical of anything that is not in the province of his mentality. He seldom gives deep and earnest thought to the subject. He at times has a twinge of consciousness of something that causes him uneasiness—especially when a dear friend passes through the valley from which, to the worldly life, there is no return. He is then for a time sobered and inclined to be thoughtful, he has feelings that he could not describe, they are foreign to his usual lines of thought, he is in the grip of his spirit mind, but he does not realize that it is so.

* * * * *

Conscience, which is spirit impress, is a very real and powerful control of the worldly mind. No matter how deeply a man may be steeped in crime and brutality, that spirit impress will cause him great uneasiness at times. Man has a saying that "conscience makes cowards of us all." It is very true. There are but few that are not fearful of that which they cannot see and feel, and when the mind has not opened to the inflow of Spiritual Love, that fear becomes stronger and stronger as the life's journey approaches that valley, but if the mind has opened to the inflow, there are no regrets and no fears as to where that valley leads to. It is the compensation that follows the entry of love—the mind is soothed and balanced, and sees in true perspective.

The worldly life is a great experience to the mind when it is lived in unison with Divine Life. It prepares the soul for its ultimate destination, which is the only purpose of life in the world. Those who close the mind to spiritual thoughts are closing the gates of Heaven to their entry. The spirit mind is in unity with love, but if the worldly mind is not in harmony with the spiritual there can be no co-operation, and it is only when something very impressing happens, that the spirit mind can give impress of its presence. Spiritual Love must be sought—it is for all, without question of being deserving, but it is not to be had without effort. Nothing in your worldly life is obtained without effort by some one, although the reward is not always to the one who makes the effort, but in spiritual conditions the reward is to the one who makes the effort.

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And so it is in everything pertaining to spiritual love and the life eternal. When that valley has been passed, everything not in harmony with love and justice has been left behind, and the spirit mind is now in full control. Everything that held the mind in bondage in the worldly life is now in its true perspective, and is plainly visible to all. Nothing is hidden, good and bad thoughts and actions are plainly recorded for all to see, and the record is given by the one who alone is responsible for its creation, and justice is meted out according to the opportunities that were present for the soul to gain inspiration and knowledge of Divine Love and its cleansing influence on the mind that absorbs it.

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The life eternal is the life that man was created for, and his whole being is part of the eternal plan. He cannot in any possible way evade it, nor can he alter its Divine and loving purpose, but he will eventually be a part of it, and in full sympathy and love with it, because he is a child of God, and God is Love.

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DEATH MAKES NO DIFFERENCE.

Man, they say, is a spirit; but they do not say he is an angel. He may be a man or wicked spirit and such as he is, base or noble, cruel or kind, at the time of death, such will he be when he has cast off his mortal shell.

Death will not suddenly transform Bill Sikes into a St. Francis. Mrs. 'Enery 'Awkins on the other side of the Styx will be just Mrs. 'Enery 'Awkins; neither more nor less. She will not, as she quits the body, develop wings and a halo. The messages that come through from the Beyond are human messages. Rifleman Jones, who was shot on the Somme does not talk like Plato. Marion Wackles, who kept a bird shop, does not come back to us with transcendental messages expressed in Shakespearian prose. She does not sing exultantly: "Lend, lend your wings, I mount, I fly." She is more likely to say: "Tell Tom I have £7 in the Post Office Bank and he'll find the book in the old tea caddy in the kitchen."

Why not? She has not forgotten Tom, and she knows that £7 will be useful to him.—Robert Blatchford, in "The Sheffield Mail."

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"The Sixth Sense."—There are many wise sayings in this book, and Prof. Richet writes so charmingly and with such generous praise of Sir Oliver Lodge, Sir William Crookes and other scientific explorers into Spiritualism that he disarms all possible opposition to his own over-cautious attitude. "Our Sixth Sense" is a book to be studied.—"Service."

ADVICE TO INVESTIGATORS.

A CHALLENGE TO EVIL SPIRITS.

Received by Automatic Writing through Mrs C. FITTON,
Melbourne.

When communication is first set up between the Earth and the Spirit World, there is always a danger of the spirits who come through being evil. In case this should be so it is as well on every occasion to commence a seance with the following challenge:

A friend is welcome. We challenge you in the name of the living God and of His Son Jesus Christ to declare your name and purpose and to take your stand on the right hand of the medium.

Should communication cease, the sitters may rest assured that the spirit was an evil one. A high spirit is always ready to give name and purpose and does so immediately, if challenged. This world is so ordered that the evil ones cannot withstand God's holy and loved name. When challenged in His name they must immediately retire. This is God's protection for His children.

It is as well always to use this challenge, for evil spirits are very desirous of getting through to the earth plane. Some writers say that it is possible to say whether the spirit is good or evil by the warmth or chill which the medium experiences. This is absurd. The higher the spirit the chillier will be the atmosphere. The nervy, hysterical medium, however, may experience warmth—the nerves of the body being responsible for it. There is a vast amount of will necessary to communicate at all; this joined to the magnetism of the medium becomes a strong force. This force may be felt as a very cold chill.

The ideal medium is a calm, self-controlled being, capable of rejecting the evil and attracting the good. She should have time each day for quiet meditation—the intercourse then becomes a thing of beauty, not something to excite the nerves, but a quiet joy, pervading her whole life. She feels the presence of the spirits and greets them as loved friends from the other side; this is the ideal—few, alas, attain to it, but more will in the near future.

The mediums have God's work to do and are being trained with that aim in view; such a one offers little attraction to the evil spirits. They need a weak will, otherwise they find it very difficult to force their way into the body. The weak or ailing body attracts them for a time, but the evil body offers an immense attraction for all time. The medium who meditates first, then challenges in God's name runs no risk, and may rest assured that what comes from the other side is for the benefit of the human race.

Mediums who have been trained by those on the other side, and who live as God would have them—lives of beauty and sacrifice, making their bodies fit channels for the bright ones from the Heavenly World—are laying the foundation of much future happiness for their fellow beings. God's name is supreme and whoso uses it as a challenge, let him be careful that he is worthy to take that name.

+ DUHLAK.

Talks with Abraham Lincoln.—Herr Emil Ludwig, the famous German author and biographer, has recently published a biography of Abraham Lincoln. In an interview Herr Ludwig said: "I have often communicated psychically with Abraham Lincoln himself. He comes to me frequently." Spiritualists will remember that the famous American President was himself a Spiritualist, and had frequent intercourse with the spirit world through the mediumship of Nettie Maynard.

BRITISH COLLEGE OF PSYCHIC SCIENCE.

TENTH ANNIVERSARY OF ITS FOUNDATION.

We congratulate the British College of Psychic Science, founded by the late Mr. J. Hewat McKenzie in 1920, on having just celebrated its tenth anniversary, and on the prominent and successful part it has played in demonstrating the fact of survival. In this respect it stands in striking contrast with the Society for Psychical Research, the results of whose operations are almost entirely negative, whereas those of the College, based on cautious experimental work, have yielded very valuable and conclusive positive knowledge.

Its quarterly Transactions are published in its ably-conducted and admirably-produced Journal, "Psychic Science," and we offer our heartiest congratulations to Mr. Stanley De Brath, the present editor, who may rejoice in the high estimation in which the Journal is held both at home and abroad.

In commenting on what has been accomplished by the College in the past ten years, "Psychic Science," in its last number states:

The decade has seen notable work undertaken and carried on without sensationalism in a subject which can so easily be made sensational. The methods adopted have been dissociated from open public propaganda, nor have they sought the aid of religious enthusiasm which might be so easily invoked. That is the work of other groups. The College has, rather, been anxious to form a school of serious study and research, not for the scientific only, but for the ordinary man and woman seeking guidance in a new and fascinating study.

It is impossible to estimate the joy in the knowledge of new truth, the soothing of deep sorrows in lives apparently wrecked by tragic partings, and the hope with its healing balm which has found a way into many minds and hearts through the demonstrations given by College sensitives during these years. The record is one of faithful service to the truth of psychic facts as seen by the founders and by those who acting on the Council have loyally carried on the work to the present day.

We commend these remarks to the attention of those who control the Society for Psychical Research, and would advise them to "go and do likewise." It must either go forward or retrogress. For years past it has done nothing but stagnate, and one looks in vain for any definite pronouncement on the various phases of psychic phenomena—with the solitary exception that it seems to recognise telepathy as having been proved. A very wonderful achievement! No wonder that dozens of its members have recently resigned, following on the example set by Sir Arthur Conan Doyle, who has finally become disgusted with its dilatory methods and the incompetency of some of its officials.

Passing Thoughts for July.

A bad loser in any game will never win the respect of his fellow-sports.

If you give nothing away, you may die rich, but you'll be a spiritual bankrupt all the same.

Never be bullied into paying what you don't owe, but, on the other hand, never refuse to pay your just debts.

When the godless reach the next world, they'll find themselves in the position of one who lands in a foreign country without clothes, money or friends.

If you don't want to be laughed at, it were better to under-estimate your ability rather than over estimate it.

Goodness is creative, while evil is destructive. The former is eternal; the latter only temporal.

R. C. N.

SPIRITUAL HEALING.

CONTINUANCE OF VICTOR CROMER'S WORK.

It will be seen from the advertisement on the front page of the cover that the healing work performed by the late Victor Cromer is being continued in both Sydney and Melbourne. In the latter city, however, a change has been made in the address. At the beginning of last month operations were removed from the Central Hall, Little Collins-street, to Kelvin Hall, Collins Place, where a bright, airy, commodious room has been engaged, and where the work will be carried on as heretofore. The room is on the fourth floor, and as it can be reached by lift patients will not be inconvenienced.

A permanent staff of resident healers is employed, and Miss Mary Rivett, M.A., is in attendance. Patients will, therefore, be taken daily in future—Monday to Friday, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to noon—and evening treatment at home will be given by appointment. On Wednesday evenings free treatment is given commencing at 7.30, and every month a public meeting will be held, with demonstrations of the healing force employed. The next of these meetings will take place on July 22nd.

Courses of Tuition, both written and verbal, are also given in the technique of the healing as taught by Victor Cromer, and it may be added that the present staff has been so effectively trained that the power continues to manifest itself as strongly as ever. With the continuance of operations in Sydney, the work is thus being permanently carried on in both cities.

It should be clearly understood that this is essentially a humanitarian enterprise, and that there is no personal profit accruing to anyone. As Miss Rivett expresses it: "Every penny goes back into the work," the object being merely to establish and prove the principle underlying the results achieved. In fact about 40 per cent. of the regular treatments have been purely gratuitous, apart from the free treatment given at the public meetings. It is, therefore, a "work of love" in a very real sense, and all that is sought is to meet the expenses involved.

"Listening In."

This is the appropriate title of a little book from the pen of Olive C. B. Pixley, and is published by Sir Arthur Conan Doyle's Psychic Bookshop, Abbey House, London. There is a Foreword by Mr. G. R. S. Mead, editor of "The Quest," who refers to the contents as "an arresting narrative" and congratulates Miss Pixley on having had the moral courage to make public happenings of "so private and intimate a nature."

It is the story of a brother who sacrificed his life in the Great War and of his almost-immediate return to his much-beloved sister. She was evidently psychically developed and therefore had no need to go to a medium. "He used my head and mouth, and at first with great force, so that my head jerked with every word he uttered. Later on he found he could do it more easily by using less force, and then my head hardly moved. . . I never knew when he was coming, or how long he would stay," but he came and talked quite naturally, and judging by the facts related, the two were never really separated at all.

The record that follows is very interesting and impressive, telling of the impressions received by Jack—the brother's name—on his arrival in the spiritual world, and going on to dilate on a variety of themes which afford both entertaining and informative reading. The little book will inspire comfort and hope in the hearts and minds of those who have experienced a sense of poignant loss similar to that endured by the author, and therefore it is pleasing to recommend its perusal to all who are in sorrow or doubt.

Price, 1/6; postage 2d.

If talents had bodies, there are enough buried ones to fill a big cemetery.

BLATCHFORD ON SURVIVAL.

"I have been reading Sir Oliver Lodge's book, 'Phantom Walls.' . . . Like all Sir Oliver's work, this book is calm, judicial, scientific and well-reasoned, and it has awakened again in my mind a feeling of contemptuous wonder over the blatant, bovine stupidity of the opponents, or many of the opponents, of Spiritualism. It is fraud, it is delusion, it is thought-reading: these are some of the chief lines of attack. . . ."

Sheila Kaye-Smith, in a notice of 'Phantom Walls,' expresses a wish which to me seems typical of the mistaken opinion of those who know nothing of Spiritualism at first hand. She says, "I am one of those who would like to see Spiritualism seriously investigated by a responsible body of scientific men, including psychologists and conjurers."

Why scientific men and why conjurers? My experiences have interested me deeply and puzzled me completely, but I don't see how science is going to help me, nor what a conjurer has to do with the matter. I got, from a lady medium, messages purporting to come from the spirit of my wife. I cannot imagine a man of science proving or disproving those messages. . . . The conjurer would be a foolish encumbrance."—"The Clarion."

"A Fuller Life for You."

This is the title of a daintily-prepared booklet just issued by Olive Mercer, of Dunedin, New Zealand, whose name will be remembered by many of our readers as the author of several other brochures of an optimistic and inspiring character.

"If you are poor, sick and unhappy and life for you is anything but the great adventure it ought to be, then perhaps this little book will help you by showing you how to get a new adjustment to your environment." This is the opening language used by the writer, and from this point she sets forth to show how life may be made worth living to many who are to-day, despondent, dismayed, impoverished in mind as well as in spirit and who need a mental stimulant to "buck them up."

The booklet is well-written, full of bright thoughts, and offers wise counsel calculated to "take one out of oneself" and substitute a rosy outlook for drab surroundings. Therefore, read it and see if you cannot transform poverty into prosperity, conserve your energy, direct your thoughts along right lines, find a suitable outlet for your activities and generally so acquit yourself that you will be able to successfully overcome all the difficulties of life.

Price 1/6, postage 1d.

PAY UP, PLEASE!

Some of the Churches and Societies which receive regular supplies of the "Harbinger of Light" monthly remit with commendable promptitude at the end of each quarter. Others do not! Perhaps this is sometimes due to lack of thought. But that is no excuse in view of the fact that in almost every issue we appeal to Secretaries to liquidate their indebtedness on receipt of the quarterly accounts.

The accounts for the June quarter have just been posted, and yet in many cases we have not yet received remittances for the March quarter. "Account rendered" should never be allowed to appear on the bill. It is not creditable to those concerned, and is discouraging to us.

Will all such delinquents be good enough to remedy this condition of things forthwith! We have to meet our financial obligations promptly, and we expect those who have a real interest in the Cause to see that we are not embarrassed through any remissness on their part.

THE EDITOR.

"I am not a Spiritualist."

Sir,—

While appreciating the article under the above heading in your May issue I think there are some further points that may well be emphasised, for in making such a statement the Rev. Spurr—and there are so many like him—displays such lamentable ignorance that some enlightenment seems to me necessary.

This world runs in cycles, and all down the Ages, during the change from one cycle to another, the Spiritualists ever have been those who have had to bear the brunt of the battle, and be sneered at by those who "pass by." It ever has been so. It was so in Christ's day, and culminated in His crucifixion, for which the Church of His day was chiefly responsible.

And what did He say about it? "Many are called but few are chosen." And again: "The last shall be first and the first last." What, then, may we say about those Spiritualists and mediums who were amongst the first to lend themselves to the spiritual forces in the early days of 1848—and since—so that these "forces" might break through the darkness and reach mankind? And how many suffered and went down in the struggle against such terrible odds, in order that this world might once again have more abundant Life?

The Rev. Spurr—and so many thousands like him—fail utterly to understand, or realise, it was upon the backs of these valiant souls that he rode in and held converse with his boy. Without their sacrificial efforts, which succeeded in opening the door—bringing in the "Light" and dispersing the "Darkness"—his efforts must have proved fruitless. How easy it is to follow a track through a jungle which others have cut! And at what cost? Mediumship to-day is so easy compared with what it was in those now far-off days.

But I know where I will have to look to find those valiant souls when I have "Crossed the Bar." "I know that my Redeemer liveth," and I also know that these are not the "called", but the "Chosen," and while they were "last" here in the sight of men they shall be "first" there. And I thank God from the bottom of my heart that while mankind so often fails to be just He never fails to be so.—Yours, etc.,

SIMEON.

SECRET OF THE SPHINX.

JEWELS AND PERFUME OF ANCIENT EGYPT.

MAGNIFICENT RUBY NECKLACE.

Further finds in the tomb discovered recently near the Sphinx, include nineteen more serdabs (places for the erection of statues of the dead) of surprising beauty, separated by thin alabaster partitions, says a writer in the "Daily Express," London. The serdabs all contain objects, in particular a superb statue of Ria Wer, an Egyptian high priest who died in 1730 B.C., and other statues of gods, priests, and a panther's head. His statue is surrounded by several alabaster vases, probably for flowers, for on entering the tomb the visitor is surprised by the delicious scent of flowers, as if sweet smelling bouquets had only recently been placed there.

One of the newly-discovered passages contains a large alabaster pedestal bearing several alabaster statues representing members of the high priest's family, with the high priest's statue in the centre. In a chamber cut out of the rock about fifteen yards square is a commemorative stela giving biographical details of Ra Wer, and also another large stela representing Ra Wer's funeral ceremonies.

One of the most beautiful of the objects discovered is a large gold vase containing flowers that are also made of gold and which are believed to have adorned Ra Wer's dining-room. It is said that the vase has no parallel in existing collections of Egyptian antiquities.

Many necklaces have been found, one being composed of 4,000 rubies mounted on a magnificent gold chain, belonging to the high priest's mother. When Ra Wer married she presented the necklace to his wife. The papyri record how and in what circumstances the necklace was worked.

WHAT IS SPIRITUALISM ?

"IT MIGHT BE A REVELATION"

To an audience of about a thousand in the Central Hall, Edinburgh, on a recent date, the Rev. A. Gordon James, Wesleyan Methodist Mission, gave an address on "Spiritualism" as one of a series of monthly addresses on "Substitutes for Religion." Enumerating points of agreement between Spiritualism and religion, he said both protested against materialism and asserted the existence of a universe not subject to the limitations of the material world; both agreed as to the reality of a future life; both agreed in the use of psychic force—the New Testament was full of it, and in the early Christian Church manifestations of this power were commonly associated with Christian worship. In the light of these facts, it was difficult to understand why there should be so much prejudice on the part of many Christian believers against psychic research.

They were bound to admit—he did not think anybody could deny it—that certain remarkable things in the psychic realm had taken place. What they must concern themselves with was the right interpretation. The Spiritualistic one, was that we actually would come under certain conditions, into contact with discarnate spirits. Whether this explanation was right or not, he would ask whether there was anything in the Christian religion to deny that possibility. So far as he knew, there was nothing. He did not think this explanation conflicted with any fundamental Christian doctrine. Indeed, Spiritualism might be—he did not say it was—a revelation from God.—"The Scotsman," Edinburgh.

ADMIRAL AS SPIRITUALIST.

SOME OF HIS EXPERIENCES.

Speaking recently at the Christian Spiritualist Church, Barking, England, Admiral J. G. Armstrong, who is taking a prominent part in the movement in Great Britain, said:

He knew that most people wanted to know what was the answer to the simple question—could they communicate with the dead? He thought most of them believed in life after death. They were taught in churches about the resurrection of the dead, but very few except those who joined and knew something about the movement of Spiritualism realised that they could and did communicate with their friends "on the other side." His own experiences in that matter had been very wonderful. It was about six years since he was induced by a friend to go to a Spiritualist meeting, and went with an open and critical mind. During that first sitting his wife "came through," and talked to him for twenty minutes. He knew without the slightest shadow of a doubt that it was his wife, because of her personality. He had "communicated" with hundreds of people—some relatives, some friends, and some strangers. Some of the information he had been able to verify, but the other he had not. On one occasion he received information about a secret society in London, which was very useful in connection with the work he was doing at the time. He was told the name of the society, the address, its activities, and the names of the two principal people connected with it. He made enquiries, and found that every detail was accurate. It had been stated that it was wrong to "drag spirits back." That was a mistake. They did not drag the spirits back; the spirits were perfectly free to come back or not, as they liked.

SCIENCE AND GOD.

REIGN OF UNIVERSAL LAW.

In the course of a characteristically valuable article in the "Sufi Quarterly," on "Science and God," Sir Oliver Lodge says:

I have to look at the universe from the point of view of science and must admit that science does not use the term God, but, on the contrary, continually tries to restrain itself from attending to final causes and purposes which are beyond its scope. It has nevertheless taught us some things very important theologically, which I may summarise thus:—First, that we live in a realm of law and order. That every atom obeys the forces acting upon it with absolute precision. That there is no rebellion or caprice in organic nature.

The main point is that the laws of physics and chemistry the very laws which we have ascertained to be in operation on this planet earth, are found to be equally valid throughout the whole extent of space. . . . The revelation of science is that, that which occurs here in the physical universe, occurs everywhere: that the laws are the same. . . . If there be a God Who understands and is responsible for everything . . . His power and influence extend to the remotest confines of space, from eternity to eternity, and that in that majestic and one reality, however little we may as yet apprehend its nature, we and every part of the material, aye and of the mental and spiritual universe, too, live and move and have our being.

SANE SPIRITUALISM.

INSANITY AND THE OCCULT.

The Rev. V. G. Duncan, B.Litt., L.Th., in St. Andrew's Episcopal Church, Edinburgh, on a recent Sunday, in continuation of his discourses on Spiritualism, answered questions on psychical subjects. Many questions, said Mr. Duncan, had come by post, and these he had answered, through the same channel.

At the present moment Spiritualists had the smallest percentage of insane persons. The proportion of insane clergy was one to every 159; the proportion of insane Spiritualists was only one to 711.

If the opponents of Spiritualism intended to plead the perils of lunacy, to be honest and on the grounds of statistics, they must first attack Chris-

TO THOSE WHOM IT MAY CONCERN!

Like most other undertakings in these days of general depression, the "Harbinger of Light" is feeling the effects of the times, and we have lately been wondering if those of our Subscribers who tell us that the journal is, to them, "worth double" the present subscription could see their way to translate this sentiment into what may be called concrete form!

We do not intend to make an "appeal." But perhaps a wink will be as good as a nod to those of our supporters who can afford to add to our financial resources and thus enable us to meet the present high cost of production.

We wish the journal to continue to be worthy of the Cause it represents, and seeing that we are prepared to do our best in this direction, we trust that those of our friends who are in a position to do so will support us as adequately as possible during the existing period of economic stress.

THE EDITOR.

tianity. Were they prepared to say that the Prophets, the Apostles, even Christ Himself, were all insane? They were all in constant touch with the spirit world.

His answer then to people who alleged that Spiritualism led to insanity was that they were either deliberately untruthful or were totally ignorant of the subject. In that case they were guilty of the anti-social sin of credulity.—"Weekly Scotsman," Edinburgh.

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

Much valuable work was done at the last meeting of the Council held on the 27th May at Zercho's Buildings, Bourke St., City. There was a fine attendance of representatives from all the affiliated churches, together with a number of interested visitors.

It was decided that a Members' Register be procured by each Church, with the Affirmation affixed in the front of the Register, and that the Register be signed by each member, after taking the Affirmation.

There was also a lengthy discussion re the compiling of a Roster of Lecturers and Mediums. It was decided to refer this item back to the several Church Committees, to report at next Council meeting re same.

Another forward move was in calling all mediums who work in the several churches together to form an Association of Mediums. This meeting was held on Tuesday 17th June, and we trust that much good and mutual protection and upliftment will come of such an Association thus formed.

The combined Social which will be held at the I.N.F. Hall, corner of Exhibition and Latrobe Streets, Melbourne on Saturday 28th June at 8 p.m., will, we trust, be a great success both socially and financially.

Wishing the great Spiritual movement in Victoria upliftment and continued progress, and the "Harbinger of Light" every success.

MADAME MOREH, Hon. Sec.

MALVERN SPIRITUAL CHURCH.

Since our last report we have been favored with the presence of the Rev. Lily Lingwood-Smith, of Adelaide, who gave an inspirational address to over a hundred people and much appreciation was expressed.

Our afternoon circles are well attended and splendid work has been done by the following mediums: Mesdames Woods, Ingram, Potter, O'Shea, and Smith; Misses Starr, Bracken and Vroland; Messrs Fulton, Thomas, de Lantour, Gill, Hayhurst, Chapman, McIntosh. Healers who render great service are: Mrs Betts, Mrs Murphy and Messrs Gairn, Parker, Forde, Mitchem, Midolo.

Our evening services have been well attended, and splendid addresses have been delivered by Miss Gardiner, Mrs Hogg, Messrs Johnston, de Lantour, Howard Eddie, Simpson, Knight, Francis Drake, and Atherton, for which we offer our appreciation.

Our Anniversary, which is to be held on July 20th promises to be a great success and arrangements are being finalised.

Old workers in spiritual truth will be delighted to know that Mrs Allen, the founder of the above church, has sufficiently regained her health to be able to take an active interest in the church again, and we hope, ere long, she will be again working on our platform, where she has promised to be on our Anniversary day. We desire to express appreciation to all who have assisted in the past and hope for a continuance of their support in the future.

Wishing success to all other centres and also to "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

We are pleased to report continued progress during the last month, the lectures being of an instructive and spiritual order. On May 18th Mrs Alderwick delivered a very helpful lecture on "Mothers", and on May 25th our Leader gave a sincere address on "I go to prepare a place for you."

Our Eleventh Anniversary Service was held on June 1st. The church being decorated with flowers and greenery looked very picturesque, especially at night. In the afternoon we had on our platform, Mr Midolo, Mr Lane (who presided) Mrs MacDonald and Mr Hayden. Miss Hersee gave a very appropriate recitation. In the evening we had the same workers on the platform, with the addition of Mr and Mrs R. Smith and Mr Tozer. Mr Smith, Mr Midolo, Mr Tozer and Mrs MacDonald each gave a lecturette appropriate to the occasion. Mr Lane gave a brief discourse on the advancement of the church during the previous twelve months, and Mr Hayden demonstrated. During the service there were several very good items, Mrs Midolo and Miss Hersee giving recitations and a choral piece by some young friends. Towards the close of the service, Mr Lane, on behalf of the committee, members and friends of the church presented Mr and Mrs Hayden with a waterless cooker as a token of appreciation for their services, while Mrs MacDonald was presented with a handbag in recognition of her services. We wish to sincerely thank all workers who have helped along the cause at our church during the past year, and also our own members who have done so much for the church.

With heartiest greetings to all sister Societies and best wishes to the Editor of "The Harbinger of Light."

WM. BRIERLEY, Hon. Sec.

CHURCH FOR ALL, THORNBURY.

Our usual services were held during the last month under the leadership of Mrs Ezard. The attendances at both afternoon and evening services have been well up to standard. We had some splendid addresses from our own and visiting Speakers and are indebted to Mr R. Atherton, Mrs Martin, Mrs Pemberton and Mrs Ezard for their splendid lectures.

We had a very pleasant surprise during the month by a flying visit of our founder, Mrs Arthur. Unfortunately she is not in the best of health and is at present rustivating in Gippsland. We sincerely wish her a speedy return to perfect health.

We tender our very best thanks to Mrs Devlin, Mrs Bennett, Mrs Ezard, Mrs Pemberton and Mr Heffernan who rendered great service to the church by their psychic demonstrations.

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

H. WALKER, Hon. Sec.

NEW SOUTH WALES.**UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.**

A "Farewell At Home" was given to Mrs Haynes prior to her departure for England. There was a fairly large gathering to bid her bon voyage, the speakers being Mesdames Rose Weeks and Wallace-Furness; Messrs McLeod-Craig, Calman and Hartley. The artists were Mesdames Michael, Black and Ateridge, and Miss Joyce Harding, and a very pleasant afternoon was spent.

The speakers and demonstrators for the month were Mesdames Rose-Weeks (President), Wiltshire, Twelvetree, Shipley, Hunter and Hemstock; Messrs Skillicorn, Rayner and Calman.

Our President was absent on May 25th, owing to a slight accident, our esteemed brother Mr A. Ferguson offered to take her place on the platform, it was the last service he rendered to our cause for the next day he was promoted to the Higher Life. One of our foundation members, Mrs McDougall has also been called Home, after a long and useful life—a staunch Spiritualist, always ready to "do her bit" to advance our glorious cause. We shall miss them both.

We are sorry to report that Miss D. Nettleton (late secretary) has been very ill for some time, we hope and pray for her speedy recovery.

W. BROWNE, Recorder.

HOLLYROOD SPIRITUAL CHURCH, SYDNEY

We have had very good attendances at the meetings during the month. Our leader, Mrs Eleanor Morrell, occupied the platform on two occasions, and gave much food for thought in her inspired lectures on the philosophy of Spiritualism. On the 25th Mr N. Ingamells very kindly lectured on Wagner's opera "Lohengrin," accompanied by gramophone records. This was enjoyed by all. On another evening Mr Rayner took the platform and gave the lecture under trance.

The monthly social was a great success in every way and we thank all those who worked so hard to make it so, also for donations received.

The message meeting given by Mr Rayner was also well attended. We take this opportunity to thank all who so kindly give their services to help this centre from time to time.

With very best wishes to the Editor of "The Harbinger of Light" and all sister churches.

R. I. BROWN, Hon. Sec.

SPIRITUALISTS HARMONIAL CHURCH, SYDNEY.

The services for the month of the above church in Wembley House, have been well maintained, despite the cold evenings of late. Two of the best subjects given by Mr Sparks were: "The Mind Power of the Dead" and "The Great Mystery." Mrs Sparks adds to the attractiveness of her spiritual messages by giving to each a personal note, bringing to the recipients an added sense of the continued interest of friends passed on.

Our anniversary was held on Saturday, May 20th when Mrs Shimheld, Mr Snapes and Mr Mead gave valuable help in making the proceedings a success.

Several new workers are making headway as speakers, amongst whom, as a teacher, Mrs. Ronaldson is a valued helper.

Best wishes for the success of "The Harbinger of Light" as a spiritual lighthouse.

T. W. SPARKS.

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

This has been a very successful month for our church activities, all meetings showing an increased attendance. The Speakers at our Sunday evening meetings included Mr Kerlin, who delivered his address, "The Path of Progress" in his usual enthusiastic manner. On Sunday, the 11th of May, "Mothers' Day" was celebrated in the church, the platform being occupied by Mrs Overson, Mrs Rayer and Mrs Helsdon. Madame Loft gave an inspired address, the subject being: "Creeds or Christ?"

The Sunday afternoon meetings still hold their own as regards attendance; the subjects discussed being "Mercy," "Numerology," "Love," and, of course, "Mothers' Day."

Our Wednesday night meetings are also well attended, which says a lot for our workers at the demonstrations, and we are thankful to Mr Humphreys and Mrs Helsdon for their assistance at these meetings. We had the pleasure of hearing Mrs Marshall (Melbourne) lecture on "Numerology" at a Wednesday night meeting and it was very much enjoyed by all present.

Mr and Mrs Elkin still continue their good work on Friday nights and their readings are very much appreciated by the large audiences which attend.

We have to report a very pleasing function held during the month on the occasion of the marriage of Mr T. J. Mee to Mrs Overson. The President (Mr Elkin) conducted the service in the church. The Ladies' Auxiliary provided the wedding breakfast, at which 80 guests sat down to a most enjoyable

repast. After the usual toasts the party spent a most enjoyable evening in the Hall at which Mrs Mee was presented with a travelling rug by Mrs Elkin on behalf of the members of the church.

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

A. S. FAIRBAIRN, Hon. Sec.

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

Last month members were very enthusiastic re the formation of a Ladies' Social and Church Guild, embodying the late Social Committee, which was inaugurated by the new Executive Council, filling a long-felt want in the church. At a general meeting our minister, Mrs L. Hinshaw, was elected President of the Guild, and Mrs L. Brown as secretary with a committee of over 20 members. The objects of the Guild are to undertake all social activities, sick visiting, and help with the general welfare of the church both socially and spiritually. We hope this will bring members and workers into closer union and harmony, and with such a band of helpers co-operating in the one cause we feel sure that our church cannot but prosper.

Our June "At Home" held this time under the auspices of the newly-inaugurated Guild, was a great success, over 90 being present. Musical items were rendered by Mesdames Challis, Norman, Ryce; Miss Challis, Master McInnes and Psychometry by Mesdames L. Hinshaw and Hooper. The President and Secretary of the church both spoke a few words re the aim of the Guild, Messrs Hinshaw and Brown supporting their remarks. Afternoon tea, the drawing of a raffle, and chat followed, the collection going towards our Building Fund.

Other officers appointed by the Executive after the annual meeting were: Leader of Healing Circle, Rev. C. M. Hill; Organist, Mr W. Hawkes; Assistant-Organist, Miss I. Challis; Librarian, Miss I. Challis. Speakers and mediums on our roster for the month to whom our thanks are sincerely given are: Mesdames G. Davis, C. M. Hill, L. Hinshaw, Hooper, E. Over, C. Wilson; Messrs Batger, A. L. Richards, G. Sheppard.

The branch church at Victoria Park held their annual meeting and election of officers last month, the balance sheet showing they are making good progress. Hon. officers elected for the ensuing year are: President, Mrs J. M. Watson; Secretary, Mr J. Jeffery; Treasurer, Mrs Pickering; Pianist, Miss D. Pickering. Our thanks are due to all helpers and workers in the past year, and especially this last month to Mesdames L. Hinshaw, Kirby, McDonough, J. M. Watson; Messrs S. Knifton, A. L. Richards; Mediums and Speakers on the roster.

With fraternal greetings to the Editor of "The Harbinger of Light" and all kindred churches.

IDA CHALLIS, Asst. Sec.

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

The Pastor and Psychic, Mr R. A. Webb, Dip. S.N.U., delivered the following lectures during the month of May: "Demonstrating the Unbelievable," "The Study of Spiritualism," "Life's Best Place," "The Evidences of Spiritualism," "Spiritualism and Humanity," "Unconventionalities of Mediumship," "Beyond the Veil," "The Projection of the Astral Body."

Thanks to the kindness of Mr and Mrs Tovey, a successful seance on behalf of the funds of the church was held at their home, several psychics taking part.

The members' quarterly meeting was held on the 12th May. There was a moderate attendance.

The opening social of the season was held on Saturday the 24th. It was both well attended and enjoyable. Mr Ballard presided at the piano for the games and dancing. Mr S. Maclean gave several choice solos on the cello. Mr Wilson gave character and lightning sketches, and the Misses L. & G. Webb sang duets.

The month terminated well with a social party at the home of Mr and Mrs Murray, which was well attended and enjoyable.

GEO. BODELL, Hon. Sec.

Replies to Correspondents.

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

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

Mrs. Williams (Late of St. John's Park, via Conley Vale, N.S. W.): Would you be good enough to forward your present address—important.

E. L. (Brisbane): Communication received with thanks. We refer to Miss Johnson and Spirit Guidance in "Wayside Notes." The spiritual aspect of the flight contained in your letter are purely speculative and cannot be taken seriously. You even make a "miracle" of the rainbow incident. You should never resort to a spiritual or psychic explanation of any occurrence that can be explained on a natural basis.

"Reader": We cannot reply in this column. Please send your name and address. We may then be able to give the information required.

G. A. (Levin): Are you sure you have given the correct title of the book? We have never heard of it.

T. S. (Hurstville): Nothing in the experiences sufficiently evidential to command general interest.

H. T. (Greensborough): Your letter addressed to us personally read with interest. We are of opinion that the secret of the rev. gentleman's attitude is that Spiritualism is not at present a popular cause. We cannot accept your definition of a Spiritualist. To do this would be to limit the number in the world to-day to a comparative handful, whereas according to Mr. Shaw Desmond, the noted writer and publicist, there are 40 millions scattered over the globe. But only a mere fraction of this total is connected with Spiritualism as an organisation.

A.D. (Melbourne): Manuscript received with thanks. If not used, will return.

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