

The Harbinger of Light

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

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"LIGHT! MORE LIGHT!"—Goethe.

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The Harbinger of Light.

Edited by W. Britton Harvey:

OCTOBER 1st, 1930.

Author of "Science and the Soul."

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THE EDITORIAL CHAIR

Mediums in the Early Christian Church.

Ten days after the passing of her beloved husband to higher realms Lady Conan Doyle participated in a controversy in the "Daily Express," generated by a leading article in that journal on "Faith or Spiritualism?" and in which it was stated that "in spite of the obvious sincerity of so many of its followers the results of Spiritualist inquiry only seemed to emphasise the truth that we live by faith." The rejoinder of her ladyship was written in the spirited style of Sir Arthur himself. She analysed some of the results of living by faith only, and declared that it was obviously time that "the faith-fruit should be recognised as being utterly inadequate as a force in the world" and that "it was time the Churches should replace it by knowledge given direct from the higher spheres." She proceeded:

We were told to "try the spirits." The Churches say they believe in the communion of saints, but they do not live up to it, and so they are out of touch with the spirit world, and have been so since the early Christian days, when they had mediums, called the angel of the church, attached to every church. Let them get back to the simple, beautiful teaching of Christ, and scrap the gorgeous camouflage so often used to hide the emptiness behind, and then the world will be more what God meant it to be, and Christ's life will not have been lived in vain.

* * * * *

An attempt to reply to this letter was made by the Rev. D. Morse-Boycott, of St. Mary the Virgin, Somers Town, London, who stated:

I have no space to produce evidence here, but a careful study of the history of the primitive Church has led me to the conviction that Lady Doyle is in grave error when she asserts, as many Spiritists do

assert, that the early Church used mediums and was Spiritistic, in this age, is based upon forged title deeds.

So far as this journal is concerned it has very little to do with "spiritism," but it has very much to do with "Spiritualism"—but, perhaps, the rev. gentleman is unable to distinguish between the two! That, however, is only a matter of education and spiritual discernment, and he may possibly acquire more knowledge on the point as the years roll by. The fact remains, as Lady Doyle phrases it, that there is a deal of "camouflage" about what the Church really believes and does not believe. We hardly know where we are. Robert Blatchford is one of those who has made this discovery. He says:

The majority of our people are Christians, and as such profess to believe in the immortality of the soul, I wonder what percentage of them **do believe, and** how many only **think** they believe. **We cannot think there would be so large and so obstinate a body of people opposed to Spiritualism were the belief in survival as general as its profession,** for once a man really believes that the dead survive he will not remain incredulous and hostile to the claim that communion between the living and the dead is possible.

* * * * *

These are pointed comments, and make one feel it is just about time we had done with shams and got down to bed-rock. Things were very different in the days of the Early Christian Church, although the Rev. Morse-Boycott is apparently unaware of the fact, notwithstanding the "careful study" which he professes to have made of the subject. He seems to have been unconsciously influenced by the suggestiveness of his name. He has accordingly "boycotted" the evidence! In those times the adherents of Christianity not only believed, but **knew** that survival and inter-communication between the two worlds were indisputable facts. And they knew it because they were confronted with similarly convincing phenomena to those which today distinguish what is known as Modern Spiritualism. Every student of the writings of the Early Fathers will readily endorse this assertion.

Jesus said: "He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do because I go unto My Father." And again He said—"These signs—alluding to various spiritual manifestations—shall follow them that believe." These signs, gifts and demonstrations of the future life did follow the early Christians for the first three centuries. Mosheim, the celebrated German theologian of the eighteenth century, and known as the father of ecclesiastical history, confirms this view. He says:

It is easier to conceive than to express how much the spiritual powers and the extraordinary divine gifts which the early Christians exercised on various occasions, contributed to extend the limits of the Church. . . . Though the gift of foreign tongues appeared to have gradually ceased, yet other spiritual gifts— healings, prophecies, visions, and the discerning of spirits—with which God favoured the rising Church, were, as we learn from numerous testimonies of the ancients, continued to some extent for several centuries.

* * * * *

St. Ignatius, who holds an important place in the literature of the Early Church, as the reputed author of a number of epistles, tells us—

Some in the Church most certainly have a divine knowledge of things to come. Some have visions; others utter prophecies and heal the sick by laying on of hands, and others still speak in many tongues, bringing to light the secret things of men; angels expounding the mysteries of God.

St. Anthony, in one of his vigorous sermons, exclaims:—

We walk in the midst of demons, who give us evil thoughts, and also in the midst of good angels, who give us heavenly thoughts. When these latter are especially present, there is no disturbance, no contention, no clamour; but something so calm and gentle that it fills the soul with gladness. The Lord is my witness, and after many tears and fastings I have been surrounded by a band of angels, good spirits, and joyfully joined in singing with them. [Apparently a Direct-voice manifestation.—Ed.]

Then, again, Tertullian, the earliest Latin father of the Church whose works are extant, informs us in his work, "De Anima"—

There is a Sister among us who possesses a faculty of revelations. Commonly during religious service she falls into a trance, holding communion with the angels, beholding Jesus Himself, hearing divine mysteries explained, reading the heart of some person and administering to such as require it. When the Scriptures are read or Psalms sung, spiritual beings minister visions to her.

We were speaking of the soul once, when our Sister was in the spirit, and the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared she had seen a soul in bodily shape, that appeared to be a spirit neither empty nor formless, but so substantial that it might be touched. It was tender, shining, of the color of the air, but in everything resembling the human form. [A materialisation.—Ed.]

Confirmation of such utterances as these may be found in the testimonies of Clement of Rome, Barnabas, Papias, Justin, Apollinaris, Cyprian, Lactantius, and others, whilst the Phrygian Montanus emphatically affirms that "these continuous prophecies, healing gifts, tongues, and visions are the divine inheritance of the true Christian," quoting in confirmation the well-known words of Scripture: "Where there is no vision the people perish."

* * * * *

These, then, are some of the "forged title deeds" upon which "Spiritualism is based!" They actually tell us that there were psychically-endowed members of the Christian Church through whose agency were produced all the varied phenomena we are witnessing to-day. In those times, however, they were called Sisters—the modern designation is Mediums. That is the only difference—the difference of a name!

It will thus be seen that the Early Church historians give great prominence to the occurrence of all kinds of spiritual phenomena. The Church, in fact, was the great repository of such knowledge. These occult happenings belonged to the "mysteries" of which the Church possessed the Key. In course of time, however, it lost out this knowledge. There have been spasmodic revivals since, it is true, but notwithstanding what the early Fathers taught, the attitude of the modern Church has hitherto been one of antagonism towards all those wondrous manifestations which exercised such a spiritualising influence on the people in the first few centuries.

With the loss of this knowledge the Church lost its proof that death was merely a form of evolutionary advancement, that the next stage of existence was a very real and natural sort of life, and that the "Communion of Saints" was literally a grand reality. That knowledge, however, it is beginning to regain, and in this connection Science has indeed proved itself to be the hand-maiden of

Religion, for it is Science that is to-day proving, as a demonstrable fact, that which the Church has only been able to ask us to accept in faith.

* * * * *

The revelations of Spiritual Science, though derided by the many to-day, will, in time to come, be recognised as the greatest bulwark the Church could possibly possess. "Give us proof of your statements regarding death and the after life," will be the demand when the newer views are more generally propounded from the pulpit, and the clergy will be able to point with confidence and convincing force to the declarations of many of the most eminent scientific minds of the age. The proof will be found there in abundance—it is overwhelming and conclusive; so much so, in fact, that the day of argument has ended and we have entered on the dawn of a general recognition of the truth of these stupendous developments which are revolutionising the religious thought of the twentieth century.

WAYSIDE NOTES

Justice for the Honest Medium.

In view of his passing, on July 7th, to realms where Justice reigns supreme, there was something peculiarly fitting in the part played by Sir Arthur Conan Doyle a week previously in heading a deputation to the Home Secretary (Mr. Clynes) in furtherance of the effort to procure an amendment of the Witchcraft and Vagrancy Acts in the interests of genuine mediums who are at present liable to prosecution for practising their gifts.

It was the culmination of many years of incessant protests against this iniquitous injustice and stamped Sir Arthur as a fighter to the last for the removal of this particular form of human wrong. This final public appearance rounded off a career of consistent struggle against oppression in a manner that can only be described as appropriate in a pre-eminent degree. All his life he had been a valiant enemy of injustice in every shape and form, and he died literally raising his voice against the scandalous treatment of so many men and women on the strength of a Law that came into force centuries before Modern Spiritualism was thought of and which therefore has no relation to the present movement.

It is, in short, effete, and although we recognise there are difficulties in the way of the complete abolition of this repressive legislation—owing to the existence of charlatans who deserve the most rigorous suppression—it ought to be so amended or modified that honest mediums should no longer be victimised by its exercise. This aspect of the question was frankly recognised by Sir Arthur who, in addressing the Minister, said:

We realise your difficulties in dealing with the matter. Fraud and tricks are the difficulties, and are the greatest enemies we can possibly have. I assure you, and my words will be corroborated by the experienced Spiritualists present, that the real medium and the honest medium is in an enormous majority, and that these people are decent citizens who shed around them such an atmosphere of human comfort and consolation, and also a religious assurance, as no other body in the whole community does. These people, who are very delicate and sensitive creatures, are living always under the shadow of the police, and I would ask you, because here is a matter in which you can personally be of much help to us, to consider for the moment the administrative way in which the police act in these matters. It is always in the same way. They send policemen and policewomen disguised to the medium, who pretend to be in trouble,

and ask for consolation, and then they take out a summons against the medium. This is being an agent provocateur, and the act, like the word, is not English; it is against all our feelings and traditions.

The speaker added that, apart from the changes in the Law they desired to see introduced, the Home Secretary might send word to the different Chief Constables requesting them in future to let those of the public who are aggrieved take action and not permit the police to "lay traps in the questionable manner at present adopted."

The Minister extended a sympathetic reply to the representatives and suggested that a private Bill should be introduced embodying the proposals that had been made. We are given to understand that this course of action will be adopted in due course, and it need scarcely be added that Spiritualists throughout the world will await the fate of the measure with considerable interest.

A Problem for Sceptics.

A point which we have not seen stressed elsewhere, and which is worth bearing in mind when dealing with sceptics, is this:

If there is no means of communication between this world and the next, how are we to account for the fact that friends and others, **still living in the flesh**, never attempt to communicate with us through a medium in language indicating that they have passed into a new order of existence, but that **as soon as they have entered the spiritual world** they come and address us in terms which clearly point to the conclusion that they have passed within the Veil?

No matter in what country they may have lived upon earth, these friends come to us, salute us familiarly, announce their names correctly and address us on a variety of themes which leaves no doubt whatever in the mind of the sitter that he, or she, has been in conversation with the departed one. Neither the medium nor the sitter may have known of their passing, although in the great majority of cases the sitter, at least, does know. But the point is that all the while these friends were with us in mortal form they never came to us through any psychic channel and represented themselves as denizens of a spiritual sphere of being. It is only after their transition that they come to us and give us this information.

How does the sceptic explain this circumstance if there is nothing in the hypothesis of inter-communication between the two worlds? He will doubtless admit that these unseen visitors do not salute us through a medium all the while they are encased in the physical body, but will question the contention that after their demise they can return to earth conditions and talk to us as of yore. Yet we find that when once the physical vehicle has been discarded they are often very promptly on the scene of spiritual manifestation, describe their state of mind and tell us something concerning their experiences in the after-life. This is strange, surely, if communication is impossible!

During our residence in Australia we have lost a score of relatives and friends who lived in England. Not one of them came to us through a medium before they died, but the whole lot of them have come to us and talked to us freely since they made the change—mother, father, uncles, aunts, cousins and more or less casual friends. Does not this fact serve to demonstrate the truth of survival and the possibility of re-establishing friendly intercourse from the Other Side? If not, what alternative explanation has the sceptic to offer?

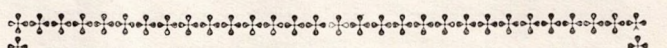
Cicero and Socrates.

That the ancients, to whom the term "pagan" has been popularly applied as an epithet of opprobrium, knew much more about the survival of human personality and the existence of a spirit world in imminent contact with the earth, than do the majority of professing Christians to-day, was exemplified in the case of the great Roman orator, Cicero, who was familiar with "the divine assembly of departed spirits" and knew that the soul of his "dear Cato" did not desert him, but "looked back on me in its flight to those happy mansions to which he was assured I should one day follow him."

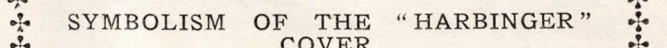
Turning from this enlightened Roman to a still more ancient and more celebrated Greek, the wise and truth-disseminating Socrates, we find he was psychically developed in a marked degree, particularly in the direction of clairaudience, and when arraigned before his judges, 399 B.C., for "corrupting" the people of his day by proclaiming truths which no civil tribunal could gainsay, he told his judges plainly of "the voice" which guided his daily conduct. In the course of his defence, he said:

Perhaps it may seem strange that I go about and interfere in other people's affairs to give this advice in private, but do not venture to come before your Assembly and advise the State. But the reason for this, as you have heard me say at many times and places, is that something **divine and spiritual** comes to me—the very thing which Meletus ridiculed in his indictment. I have had this from my childhood: **it is a sort of voice that comes to me**, and when it comes it always holds me back from what I am thinking of doing, but never urges me forward.

Socrates, as every student knows, was found "guilty," and it is a matter of history with what utter fearlessness this faithful champion of truth and exponent of "the divine sign" faced the end. To him it was merely an incident in an interminable career. He **knew** that, in reality, there was no such thing as death, and when reference was made to his burial, he jocularly remarked to those about him that they could bury him "if they could catch him." His enemies could destroy his physical body, but he knew that the **real Socrates** would live on unscathed, and that he would have immensely greater opportunities of doing good after he had joined "the divine assembly of departed spirits," to which Cicero referred. What proportion of Christians enjoys greater assurance than that?



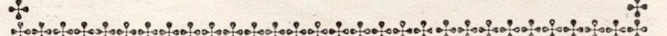
SYMBOLISM OF THE "HARBINGER" COVER.



Some of our new Subscribers have expressed their admiration of the artistic conception of the design on the front page of the cover of this journal, and asked us to explain its symbolism.

It will be seen that emerging from the background of the picture is a masculine figure, with arm extended supporting a torch, representing the light of knowledge and spiritual truth. The light rays illuminate first the centres of education and religion, as suggested by the dignified buildings in the middle distance, and also the world of nature, symbolised generally by the trees and earth in the foreground. As the light approaches, the mists of darkness everywhere disperse.

The lofty aspiration of "The Harbinger of Light" is thus signified, which is to aid in bringing the light of spiritual truth to mankind and to cultivate the spirit of Goethe's earnest prayer for "Light! more light!"



THE DICTATED BOOK.

SIR ARTHUR STILL BUSY.

25,000 WORDS RECORDED.

BY THE EDITOR.

We stated in our September number that as soon as the series of Messages published in that issue, presumably from Sir Arthur Conan Doyle, had been completed through the clairaudient mediumship of Mrs. Horace Cottrell, of Napier, New Zealand, he commenced to dictate a book on his "First Impressions of the Spirit World." Up to that time 14,000 words had come to hand, and we explained that the amanuensis understood that the total would run into 20,000 words. This, however, has proved to be an under-estimate.

By the middle of September the record had extended to 25,000 words, and in a personal letter received from Mrs. Cottrell at that date she informed us that the dictation was still proceeding. She did not know when it would end, but she had been "held up for a few days" on account of domestic and other duties and hoped to "carry on again next week." Therefore, by the time this issue is in the hands of its readers the total may have been increased to 30,000 words!

When the M.S. is finished it is to be forwarded to certain literary agents in London with a view to its publication in book form.

* * * * *

It may be added that Mrs. Cottrell, when not engaged on the book, says she has "little personal talks with Sir Arthur" and that he made comments on the contents of the September issue of this journal—the issue containing the Messages—before she received her copy. The "Harbinger of Light" does not reach New Zealand for more than a week after it has been in circulation in Australia, and it is, apparently, to the impression made in the latter country by the issue that Sir Arthur refers in the opening lines of the following "little talk":

I am deeply gratified at the reception of my Script, as you will be also when you become fully aware of the notice that is being accorded to it, and the discussion it is arousing in various quarters. Your waiting time is nearly over—soon the happy outcome of your efforts on my behalf will become increasingly apparent to you.

This issue of the "Harbinger" will create more of a stir and flutter in many circles that you have the least idea of. You are very unsophisticated in some matters, though you are extremely well-informed and practical in many ways.

Do not fear launching out into the world, however—your reception among your fellows in many lands will surprise you immensely by its friendliness and general interest in yourself and your work over a long period.

* * * * *

It was not until after she had received the September issue of this journal that Mrs. Cottrell fully appreciated the contents of the message. To her surprise she found her name "stamped all over it" This seems to have inspired her with fresh courage. She has hitherto displayed a tendency to dread too much limelight and to harbor misgivings lest she should not prove equal to the task which she has been given to understand she is to undertake. Hence she says, in writing to us: "We get 'cold feet' sometimes."

This diffidence, however, is now being thrust into the background—"We have now taken to throwing our chests out and telling ourselves that we are big enough to carry out any task—however big or alarming—that may be assigned to us by the folk on the Other Side."

We commend this spirit. "He can who thinks he can." Lack of confidence in oneself is a dreadful handicap in many ways, and therefore we would emphasise the advice proffered by her inspirer: "Do not fear launching out into the world."

.....

THANK GOD FOR CONAN DOYLE!

THE COMFORTER OF THE BEREAVED.

By HANNEN SWAFFER.

Millions of people who have been bereaved thank God because of Conan Doyle. Hundreds of thousands of mothers and fathers all over the world have dried their sorrowing eyes because of the words of comfort they heard him preach, because of the consolation and the courage he put into their lives.

Many people have written plays and books. Doyle opened the prison gates! Doyle was a doughy fighter for truth when it was difficult! Doyle braved ridicule and cynicism!

He did not flatter and cringe and win popularity in the way of a courtier. He braved authority, like the apostles of old.

I thank God for Conan Doyle and the lessons he taught me. I did not always see eye to eye with him. I am a cynic. He had a greater simpleness and was more kind. But at least we could both see truth.

I do not care "tuppence" about his Sherlock Holmes or his plays! Far greater was his work for Edalji and Oscar Slater. As for his work for the spirit world, well, it was one of the most remarkable crusades of our time, and the most important.

We have not lost our leader, you know. He has passed on to a sphere where he will be more useful. Besides, our movement has always been spirit-led. Otherwise, so weak and foolish are we, it would have perished years ago.

What a meeting there must have been last Monday! Stead and Crookes and Barrett and Wallace and Peebles and Myers—and Doyle!

"Thou has been faithful. . . . Now enter into the joy of my kingdom."

God, keep us faithful! We may be weak and foolish, but the world has great need of us. Let us fight injustice to the end! For no man can tell what the effect of his work may be!

Take courage because of Doyle's example! Work on until the prison gates of the human mind are all open and Truth and Justice reign upon the earth!

.....

Conan Doyle and Methodism.—In commenting on the recent passing of Sir Arthur Conan Doyle the "Methodist Leader," London, states: "Now that the great and splendid Conan Doyle has gone into the beyond of which he thought so easily and continuously, we are grateful not only for his world-wide witness to the hope of immortality, but none the less for his painstaking enquiry into its meaning and possibilities. It ill becomes any of us to try to damp down enquiry. We are not at the end of knowledge on this or, for the matter of that, on any subject."

RETURN OF SIR ARTHUR.

LADY CONAN DOYLE CONVINCED.

SEALED ENVELOPE TEST.

Lady Conan Doyle is convinced that Sir Arthur has definitely established communication with his family on earth. He has also, she says, made his presence manifest through a psychic photograph.

In a "Daily Herald" interview she made some sensational statements.

Mr. Peter Powell, of Chester, has professed to have received at second-hand—that is, through a spirit guide—a message from Sir Arthur in which he declared that his bonafides could be tested by asking Lady Conan Doyle about a sealed envelope which he had left with her, not to be opened before he had stated what it contains.

Lady Conan Doyle said there is such an envelope, and it would be opened only when her husband asks her to open it. Already, she said, there had been wonderful evidence of communication; the family had had marvellous experiences.

Asked if she would give a hint of what was contained in the communications, she said: "I am so sorry I cannot. I am not sure that I would be justified in speaking of them now, and my family thinks the same. At present it is private."

She is also convinced that the psychic photograph is genuine. "It was taken under test conditions by Mr. Hope, of Crewe, who has been subjected to the most rigorous investigations hundreds of times," she said.

"It is certainly a photograph of my husband," Lady Doyle declared.

A CANADIAN MESSAGE.

ACCEPTED AS AUTHENTIC.

Mrs. Mary Heron, of Peterborough (Ontario) received "a remarkable and evidential" spirit message from the late Sir Arthur Conan Doyle, says a Toronto newspaper.

The newspaper says that Mrs. Heron claims to have received a message from Sir Arthur which speaks of "angels which hover comfortingly about my wife."

The message asks Lady Doyle to be careful of the papers entrusted to her, and tells her "to go into the small room. I will be there, as I always was when we discussed anything appertaining to our great faith."

The medium added that the spirit in control of her had asked what Lady Doyle was doing on Thursday morning (July 17th) at 11 o'clock.

This message, says the newspaper, was communicated by cable to Lady Doyle who replied that she was looking over her husband's papers in the room described at the time stated by Mrs. Heron. She added that this was the first time she had gone into the study or "small room" to inspect her husband's papers since his death.

LADY DOYLE'S COMMENT.

Lady Doyle said to the "Evening Standard," London, on July 19th:

I must regard this message as authentic evidence that my husband knew of my visit to the room and of what I did there. There was no person in the house who was aware of it, so the

fact could not have been communicated to Mrs. Heron, who is known as a good medium. It is true that I had not been into the study since Sir Arthur passed over; I had had so many things to attend to that I had not touched the papers.

BOGUS MESSAGES.

A WORD OF WARNING.

Lady Conan Doyle has issued a word of warning to the public regarding the messages that are purported to come from Sir Arthur Conan Doyle. She says:

We must expect to have messages received all over the world described as coming from my dear husband, but which may not be in the least respect authentic. When I hear from him direct, as one day I shall, I shall obey his wishes as to whether what he says shall be made public or not. Anything I get will be naturally a private family message unless he makes it clear to me that he wishes it to be otherwise. If he feels that he can tell me anything that will be helpful if published, anything that will help to break down the scepticism that is still so widespread, it shall be published. There must be many people on the other side who might try to send communications as coming from him, and who might use honest mediums for that purpose. Such messages create sceptics. If my dear husband appeared to people in a public street the people at the other end of the road would refuse to believe the testimony of those who saw him. I hope there will be no widespread publishing of messages that can do no real good.

NO CODE WORD.

"There is no need for a code, Surely I can judge whether messages come from my husband or are false." Lady Conan Doyle made this statement to a "Daily Herald" representative.

She denied a widely-published report that Sir Arthur Conan Doyle arranged a code with her before his death to enable her to authenticate spirit messages.

"No special code word was arranged between my husband and myself," she said emphatically. "I have no message from Sir Arthur for publication yet, but when a message of public interest is received by me it shall be published."

A talking film of Sir Arthur making a speech on Spiritualism has been presented to Lady Doyle.

A JOYFUL OUTBURST.

"WE ARE VERY, VERY HAPPY INDEED!"

Members of the family and close friends of the late Sir Arthur Conan Doyle are convinced that within the last few days they have been in communication with him, states the "Evening News," London, of August 6th. They claim to have private and indisputable proofs of this, Lady Doyle said:

"We here at Crowborough are very, very happy indeed. We know now that my husband is working just as hard behind that thin veil as ever he did on earth to help the cause. We have had two or three remarkable proofs, which are really important. My husband has promised to tell us when we can publish a definite proof that he will give us. I have been talking to him regularly."

Impressive Psychic Photographs.

VERY MUCH LIKE SIR ARTHUR CONAN DOYLE.

LADY DOYLE EXCLAIMS: "THAT'S MY DEAR HUSBAND."

THE first psychic photographs of the late Sir Arthur Conan Doyle are claimed, according to the "Bristol Times and Mirror," to have been obtained by the Rev. Charles L. Tweedale, Vicar of Weston, near Otley, Yorkshire, the well-known psychical investigator whose voluminous work, "Man's Survival After Death," is an accepted standard book which has been largely circulated in Australia and New Zealand. These pictures were taken on July 14th—just seven days after the passing of Sir Arthur—when the rev. gentleman sat with Mr. William Hope, of Crewe, the world-famed psychic photographer. Mr. Tweedale had a new, unopened packet of plates. After the sitting he developed the plates himself, and Mr. Hope was never allowed to touch them.

Mr. Tweedale states that he was certain that Sir Arthur, whom he knew very well, would manifest himself soon after his death, and that on July 8th and 9th messages were received at three sittings in his house, the first of which was held by Mrs. M. E. Tweedale and Dorothy M. Tweedale, the second by Mrs. Tweedale and himself, and the third by Miss Tweedale, Mrs. Tweedale, and Mr. Tweedale.

At the first sitting a spirit communicato r called "A" said "Doyle is resting by the river bank," and promised to try to get him to send a message the next day.

"At a sitting at 12.30 a.m. on July 9," wrote Mr. Tweedale, "'A' came and said that my mother and Sir Arthur would try to show themselves photographically together next week."

At a later sitting the same day "A" gave a written message from Sir Arthur, through communicator "B" (because "B's" writing was smaller), in which Sir Arthur said:

"Well, Tweedale, I have arrived here in Paradise. That is not heaven. Oh, no! But what we should call a dumping place, for we all come here as we pass on to rest. Paradise means not heaven, but 'a park'—Persian word. I am still resting. I will from time to time give you descriptions of my surroundings."

"B," concluding, said: "Sir Arthur will be able to write himself soon, as he has sat (when on earth) under the same conditions, and is used to it."

Mr. Tweedale takes up the narrative at this point.

HISTORY OF THE PHOTOGRAPHS.

STRICT TEST CONDITIONS APPLIED.

By the Rev. Charles L. Tweedale.

Friday, July 11, 4.40 a.m.—I awoke, as did my wife, and we exchanged a few words and composed ourselves for sleep again. My mind reverted to the Doyle message, and there and then I prayed earnestly that God would bless the manifestations and the evidence to the furtherance of the truth.

The moment my prayer ended, the door of the room where we sit for spirit communication, and which is a few feet to the left of our bedroom and on the other side of the passage, to which it forms

a "cul-de-sac," began to be forcibly closed. Owing to the door frame being twisted it needs a strong pull which causes it to make a grinding noise. Then it suddenly goes home into the frame with a loud bang.

The door closed in this manner with a loud noise (which was heard by both of us) the moment my prayer was ended, and as though in immediate answer.

It was daylight; our room door was open, and no one passed it. The room where we sit for the messages has no fireplace, the window was closed, and the air outside a dead calm.

Monday, July 14—Sat with that wonderful psychic, Mr. William Hope, of Crewe, under good test conditions. I took a new, unopened packet of plates, loaded the slides and signed the plates myself, carefully inspected the camera, lens, slide, and background. After loading the slide, I put it in my pocket and proceeded to use the camera and thence back to the darkroom after the exposure, where I developed the plates myself, and Hope was never allowed to touch them or place his hands over them.

Four plates were exposed, and two bear clearly recognisable pictures of Sir Arthur.

On the first plate are four faces in cloudy banks of ectoplasm around my head, upon which one face is partly superimposed. They are all pictures of the same person, and two of them are clearly recognisable as pictures of Sir Arthur, the drooping moustache and bold, upward sweep of the hair on



PSYCHIC PHOTOGRAPHS OF SIR ARTHUR.
The three faces are those of Sir Arthur Conan Doyle. The sitter was the Rev. Charles L. Tweedale, whose face is partially obscured by the "psychic extra" in the centre.

the right being plainly apparent, thus fulfilling the forecast of July 9.

* * * * *

After the exposure and development of the first pair of plates a remarkable thing happened. Seeing that the faces were in a cloudy band of ectoplasm and that one was superimposed on my own head, before the second pair of plates were exposed I cried aloud the moment before the exposures were made: "Will the manifesting personality take care not to show up on my face."

On developing these exposures I found that the face had left the ring of ectoplasm above me, as requested, and thrown itself as a small but more distinct face close to but not touching my head.

This picture shows Sir Arthur as a much younger man, but comparison with the photograph facing pages 96 and 72, and also with the frontispiece, in his book, "Wanderings of a Spiritualist," show the identity of features beyond question.

Representing, as they do, Sir Arthur's first attempts to show himself photographically, these pictures are remarkable, seeing that he only passed over a few days ago. The pictures are rather faint, though clearly recognisable. I hope they will be strong enough to reproduce for Press illustration.

These first psychic pictures are wonderful as representing Sir Arthur's first attempts to show himself in this way, he having only been a few days in the spirit world, and, in the words of a message received from him last night: "Only just beginning to know his way about."

WHAT LADY DOYLE SAYS.

JOYFUL RECOGNITION OF THE FACES.

"SIMPLY WONDERFUL!"

Other newspapers besides the "Bristol Times and Mirror" have reproduced the photograph, among them being the "Sheffield Daily Telegraph," whose Special Correspondent at Crowborough writes:

"That is my dear, darling husband," said Lady Conan Doyle to me when I showed her the spirit photograph published in the "Sheffield Telegraph"

Lady Doyle was pleasantly astonished and radiantly happy because the picture had confirmed her faith in her husband's return.

I sat with the famous novelist's widow in a tiny room, fragrant with beautiful flowers. Time and again she looked at the photograph of the Rev. Charles L. Tweedale, Vicar of Weston, Otley, and the three "extras" on it of Sir Arthur. Then she said, with great enthusiasm. "Yes, these are undoubtedly pictures of my husband. I know Mr. Tweedale and also Mr. Hope, and my husband, too, met them on many occasions. It is perfectly natural that he should appear on a plate exposed at a seance conducted by the two well-known Spiritualists.

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"I think the photograph is simply wonderful, and it is the first since he passed over. I have great faith in Mr. Hope as a psychic photographer, and my husband, on one occasion, put him to a severe test. He bought a packet of plates, marked the package, put the plates in the camera, and fastened the camera up.

"Mr. Hope removed the catch exposing the plates, then my husband developed them, and there were several spirits recorded very clearly. This photograph you show me is very interesting for another reason. On the date mentioned, when the seance conducted by Mr. Tweedale and Mr. Hope was held, my husband was not in the house. Ever

since he passed over he has been my constant companion, but on one or two days I have missed him. Now I see where he was.

"It is my intention, at the earliest possible moment, to go to Crewe and, perhaps, my children shall go with me, to have a photograph taken so that Sir Arthur can appear along with us. While the photograph you show me is excellent, I think even a better one can be produced.

"You must remember that Sir Arthur has not long been in the spirit world, and it takes some time before a friend on the other side can properly tune in, so to speak.

"Sir Arthur is gradually becoming accustomed to his new conditions, and another photograph will undoubtedly reveal greater detail and be even clearer than the splendid photograph you have brought to me."

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Just then the luncheon gong sounded, and I was invited to join the family at the mid-day meal. I did so, and when I showed Sir Arthur's children—Mr. Dennis, Mr. Adrian, and Miss "Treasure" Doyle—the photograph, they displayed great enthusiasm.

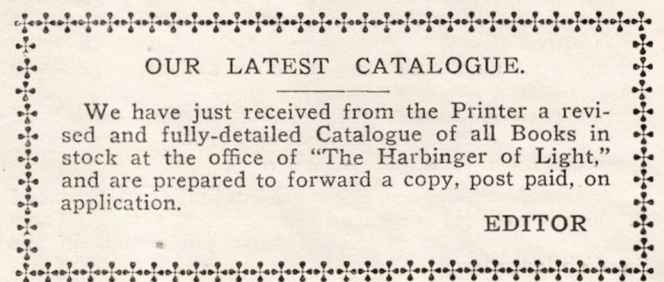
"My word, that is father exactly," they said. "Isn't it just remarkable, mother? We knew he would come through, didn't we? We are convinced that the photograph is completely genuine, knowing as we do Mr. Hope and Mr. Tweedale. Surely this picture should do more than anything else to disarm sceptics and prove to them that Spiritualism is a vital phenomenon which is bound to change the fate of the world within a few generations?"

During the lunch Lady Doyle told me that it was her intention to carry on her husband's Spiritualistic work. "First of all, I am rebuilding our home in the New Forest which was burnt down last year. I know that my husband is anxious for the work to be finished so that he can go there. When on the earth plane Sir Arthur was always fond of the New Forest, and he is very anxious to be there again.

"As soon as that is finished I shall go upon the public platform, although I have never addressed a meeting in my life. I feel, however, the urge to engage in preaching and lecturing, and, if necessary, I shall preach the faith in Hyde Park and other open places where I feel that the message ought to be delivered.

"I know that my darling husband will help me all he can and I do believe that his passing will do more for Spiritualism than if he had continued to live another 20 years. My sons, Adrian and Dennis, have finished their University careers and are going to follow in their father's footsteps and devote their lives to the spread of psychic knowledge."

Lady Doyle mentioned that last evening all the family were engaged in a seance and established close contact with Sir Arthur, but said that the information gleaned was too sacred and personal to reveal to the general public.



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

SPIRITUAL HEALING BOOKS.

"THE SEEKERS" AND "BEYOND."

RECORDS OF IMPRESSIVE CURES.

Vastly increased interest has been aroused of late in spiritual healing and the many impressive cures that have been effected through this agency. The attention, in fact, that is now being given to the subject may be described as world-wide. Among the various works published dealing with this beneficent form of human labor is "The Seekers," the contents of which are familiar to many of our readers, and it is still in steady demand in this part of the world.

It deals with the successful healing work of "Dr. Lascelles," who operates through the mediumship of Mr. Simpson, under the auspices of the Guild of Spiritual Healing, 29 Queen's Gate, Kensington, London. It is edited by Rosa M. Barrett—a sister, we understand, of the late Sir William Barrett, the noted British scientist—who states in the Introduction that the establishment of the Guild was "a great venture of faith, but the step is already fully justified, for the work is of such value and vitality that it has spread into almost every country in the world."

The medium was formerly an electrical engineer in New Zealand, through whom "Dr. Lascelles" not only transmits his healing powers, but also delivers helpful and very inspiring addresses, a selection of which are reproduced in the volume. The book is illustrated with a psychic "extra" of the doctor and also a photograph of the medium.

"BEYOND."

"The Seekers" was so much appreciated that a second edition was published at the beginning of the present year, and it has now been followed by another work entitled "Beyond," in which further addresses by the invisible healer are reproduced and also additional particulars concerning the cures effected. Miss Barrett has edited this volume also, and in commenting on its contents refers to questions addressed to "Dr. Lascelles" by members of the Guild and his answers. "They will be found, we hope," she says, "to meet difficulties that may have arisen in the minds of readers of these two books, as well as be a help when answering objections that many of us meet in talking to others of these psychical powers of which we know, as yet, so little."

The Frontispiece is a photographic reproduction of the Chapel at the headquarters of the Guild, and it may be added that the Rev. G. Vale Owen is an ardent supporter of the enterprise. Here are a few extracts from the "talks" of "Dr. Lascelles" concerning the ministry of angels as set forth in "Beyond":

You never do a great work in life without an angel taking you by the hand—without uplifting those that are centred in your circle or aura.

Christ was the guardian angel of Jesus of Nazareth.

What did the priests of the early Church do? They healed the sick and were constantly in touch with the guardian angels—so were the monks and nuns in the early days.

Between you and God is that long shaft of angel messengers, all waiting to do you service, to give you love. But you must keep that service going. . . . While you pray, you keep those angels constantly in and out, and what better visitors could you have? They wait to give you service, to give you love.

Jesus said that if only you follow Him, seek His Kingdom and pray and have no thought for the morrow, the angel messengers, who want to give you service, will be there to help you. Keep them at it.

There are angels loving you—you can only repay them by giving love to them.

There is a great deal of quiet whispering in the spheres—whispering of those at home, of a mother, a sister's love, a wife's thoughts.

The church is a wonderful place for inspiration—the spirits who have worshipped gather there.

In a poorly furnished room I saw a child at prayer, and the room was lit with the light of a wondrous angel. I bowed my head.

Love your neighbours as yourselves and the angels will love you more and more.

Hold out your hand to the sick and suffering—each hand that is held out holds the hand of an angel.

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The two books under review are cordially recommended to our readers, and we have been informed that overtures have been made to permit of their publication in the Swedish language.

Telepathy Superseded.

(To the Editor of The Harbinger of Light).

Sir—In the September issue of your journal appears an article under the above heading by Sir Arthur Conan Doyle. Perhaps the following may interest readers.

Over 50 years ago a young lady, Mr Terry and myself, in conjunction with three others, brought to a successful issue a series of experiments in Thought Transference. It was arranged that we should sit at a given time—three in Melbourne, three in Albury. Mr. Terry having put the sensitive into the hypnotic state, recited certain sentences which the medium repeated. When, as we found later, these were immediately received by the other sensitive 300 miles away and at once declaimed—the process was then reversed. These seances were held bi-weekly for about two months, the somewhat sudden death of one of the sensitives bringing them to a standstill. Viewed clairvoyantly, it shewed a series of various colored waves of light passing from the operator to the sensitive, thence along a bee line to the other sensitive. This happened years before the term Telepathy had risen above the horizon and long before thought transference had received serious attention in the Western world.

Naturally we thought we had stumbled upon a new discovery, only to find later that with changed details it had been in operation in Tibet and parts of India for centuries, having been extensively used by the natives to convey information during the mutiny.

With regard to the quick response upon the part of Sir Arthur Conan Doyle in manifesting, the experience of a lifetime's investigation of not only the phenomenal—which is really not Spiritualism any more than the alphabet is the English language—but the philosophical and esoteric phases which do represent it, I am forced to conclude that it is inadvisable to call the spirits from their golden day, except under special and appropriate conditions which allow for a given time to elapse after death. Otherwise it tends to injure the newly-liberated ego and may be dangerous to the medium, as, through the usual burial system, the astral body, not being really free, may carry with it disease germs which could affect the latter.

The Editorial Note to the article in question saying the writer had gone where all such mysteries are understood is true, with reservations. Ultimately it will be so, but judged by earthly standards the process is indeed slow. In my clairvoyant wanderings, I have come across, on the other side, spirits who, although they passed over during the first century of the Christian era, still await the final trump. Others who have been there for fully 1,500 years still look upon England as a land of savages and are incredulous regarding America and Australia, while some who lived here during the Elizabethian era are puzzled over modern discoveries, especially gas and the electric light.—Yours, etc.,

"BETA."

Sydney.

[As will be gathered from his letter, our correspondent has been an investigator of the psychical for half-a-century, and consequently his conclusions are based on a wide range of experiences. It is, we think, generally recognised that Spiritualists, as a body, do not "call back" departed friends, either shortly after their passing or at any other time. Our experience, extending over twenty-five years, is that the "calling" is quite unnecessary. Spirit friends seem to be only too eager to communicate, and we have often found them waiting for us when least expected. At all events, we do not approve of any "calling back" at any time. The return should always be voluntary and should be left entirely to the one who has gone before—as was the case with the reported manifestation of Sir Arthur Conan Doyle through the clairaudient mediumship of Mrs. Cottrell.—Ed.]

Organisation of Spiritualists.—Spiritualism can never itself be organised, because it is beyond organic boundaries. That, of course, does not mean that we must do without organisation—a disorganised movement is as ineffectual as an undisciplined army—but only that organisation must mean the organisation of Spiritualists and not of Spiritualism. As it was well said by a writer on the subject many years ago, "The very beauty of a spiritual revelation is that it is again and again spontaneous." In short, it cannot itself be organised and its highest and most conclusive evidences are given to those without the movement as well as to those within, coming to them often when least expected.—"Light."

As there are two sides to every question, both must be heard, or justice will be defeated.

STORIES ABOUT SIR ARTHUR.

INTERESTING PERSONAL ITEMS.

By E. W. OATEN, Editor of "The Two Worlds."

Titles, rank and power meant nothing to Sir Arthur, though he was never failing in the respect due to them: he was equally respectful to the street-sweeper, and no man or woman went to him in sorrow or trouble without getting a sympathetic word and usually more material help. He was particularly keen on helping the down-and-out, and was ever the champion of unpopular causes.

* * * * *

Though he was a great traveller, he was a home-lover. I was with him in his London flat only a week before he passed over. Lady Conan Doyle was sitting behind him, stroking his brow, and he turned to her with the look of a young lover to say: "Jean, you are so good to me."

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I remember an occasion that revealed both his powers of observation and his sense of humour. For a joke, one of his sons painted a daffodil vermillion with his water-colors, and then invited the family to come and see the wonderful sport he had discovered. Sir Arthur detected the fraud whilst he was still quite six yards from the flower and seized the artist by the ear.

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Sir Arthur had captained an M.C.C. team, been runner-up in the amateur billiards championship, hunted big game, been whaling in the Northern seas, and was the first to introduce the ski into Switzerland. I still think somewhat ruefully of his challenging me to play him at billiards, losing a game in which he gave me a start of 25, a third in which he gave me 50, and then conceding me 75 in 100. When my score was 82 and his was 11 he made a break of 140, and roared with laughter on my saying: "Excuse me, but is your name Roberts?"

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At 66 years of age Sir Arthur could bowl a cricket ball faster and better than most young amateurs, and was just as useful with the gloves. Once again, I am speaking from my own knowledge, having been knocked out by the creator of Rodney Stone.

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Some few years ago he took the chair for me at a meeting in the Dome, Brighton. We motored back to Windlesham, and after supper sat up until two o'clock in the morning. When I came downstairs at nine o'clock I asked for Sir Arthur, and was told that he had been in his study at work on a story since six o'clock. I joined him there. He handed me the morning papers, remarking that if I would be quiet for half an hour he would then have finished his work!

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On one of his lecture tours I found him a room at an hotel reputed to be one of the best in the Kingdom, but when I asked him how he liked the place he replied: "These marble halls may be very grand, but they do not make for comfort."

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During that tour Sir Arthur upset a bottle of water that was on the table in front of him, deluging the reporters who were sitting below. As soon as he had finished he passed a note down to the unlucky scribes with the message: "I may not have converted you, but at any rate I have baptised you." That note still hangs, framed, in a Huddersfield newspaper office.

Here is a proof of his unflinching devotion to duty. We were at Leeds, where he was to address a meeting in the Town Hall. During the day a telegram arrived to say that his son Kingsley was sinking and could scarcely hope to see the night through. Sir Arthur was due to speak at Nottingham on the following day. I suggested that I should go there and apologise for him, leaving him free to go home. His reply was "No. Under no circumstances would I break faith with the public. They have learned to trust me, and I must be worthy of that trust. Besides, Kingsley would wish it so."

* * * * *

Only a few months ago he wrote to tell me that he had had some gramophone records made of a speech, as well as a "talkie" film, adding the comment: "In a short while you will be able to say, 'He being dead, yet speaketh.'"

* * * * *

I acted as his secretary from the year 1916, when he first took up public speaking. At that time the whole of the proceeds of his lectures went to the Spiritualist churches of the towns in which he spoke, and he paid his own expenses. Two years later I found that he was not only giving his services, but was also giving donations to the churches and to distressed Spiritualists.

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I can state without any fear of contradiction that Sir Arthur never received one penny for the services he rendered to the movement, and that as a rule he paid all his own expenses. On his tours in Australia, America, and South Africa he was just as generous to the local churches. His connection with the movement must have cost him at least a thousand pounds a year, and when I was in consultation with him about the founding of a psychic bookshop, and pointed out that it would probably mean a loss of a thousand pounds, he merely said: "If my neighbours can spend £3,000 a year on running a yacht for their pleasure, I can spend a thousand on a book-shop to extend human knowledge."

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When it was suggested to him that he ought not to risk impoverishing himself by his work for the churches, he answered: "I have interests which bring me in a sufficient income. I am prepared to spend all, so long as my capital is kept intact, to provide for my wife and family."

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Passing Thoughts for October.

It is vastly more foolish for persons now-a-days to ridicule spirit communications than if our forefathers had scouted the idea of telephones and wireless.

"Walk more and talk less" would be an excellent slogan for the lazy and garrulous of both sexes.

Persons who denounce or sneer at religious faith should ask themselves: "How could I go through life if I had no faith in the integrity, skill and sanity of my fellow men?"

One who eats well and sleeps well owes God a "Thank you" every night and morning.

A religion that appeals to the emotions will find more votaries than one that appeals to the intellect, just as a novel will find more readers than a scientific treatise.

No lover of children, flowers and music is far from the kingdom of heaven, though he may have no definite religious beliefs.

The dole system is demoralising to the recipient, detrimental to industry, and disastrous to the country that adopts it.

SPIRIT OBSESSION.

THE PROBLEM IMPARTIALLY DISCUSSED.

By E. HASLETT FRAZER, M.D., Sydney.

BELIEF in Spirit-Possession is age-old, and is to be found in the literature of practically every country. In the days of the overwhelmingly materialised science of the late nineteenth and early twentieth centuries it was relegated to the domain of ignorant superstition. To-day, the position is very different. The problem is exercising quite a few minds, and intelligent minds at that! An attempt to give anything more than the briefest survey is impossible in this article, but it may be interesting to note the observations made from both the psychological and the metaphysical aspects.

Spiritualism and Psychic Science are occupying each day a more important position in human thought and action. Each is advancing in its conception of the ultimate truth. Upon the validity of their findings rests the practical application of the spirit-influence theory to the psychopathology of human activity. There are many cases of nervous and mental derangement which can be explained on a psychological basis, and many also, which, in our present state of knowledge, can be explained only by the assumption of spirit interference.

I do not propose to enter here into the question of spirit existence. I have never quite appreciated the mentality of the individual who refuses to believe in the future existence of the personality. It seems to me that a person who thinks that the accumulated experience of the mental and spiritual endeavours of mundane evolution is so valueless as to be cast upon the scrap-heap of complete dissolution, has either an extremely limited comprehension of Life, or a very poor opinion of his own worth. To credit the Creative Intelligence with such a wasteful and futile disposition admits abysmal ignorance of natural laws, and, possibly, an actively unconscious dread of what used to be termed the Judgment Day. That our spiritual mentalities, after our physical death, function in some part of the universe, is, to my mind, a reasonable supposition.

WHAT SPIRITUALISM SEEKS TO ESTABLISH.

Spiritualism endeavours to go further and to prove that contact with mortals is possible to spirits under certain conditions. An enormous mass of trustworthy evidence of the reality of psychic phenomena has been compiled. The day has long passed when these occurrences can be lightly dismissed as mere superstitions or frauds. These manifestations, whether of spirit or subliminal origin, have a tremendous significance for the future thought of humanity. As all psychic investigators realise, the great problem is to define the limits of the unconscious. In postulating a cosmic consciousness William James probably was very near the truth. I believe that our spiritual unconsciousness is illimitable in its range when freed, and can not only attune, under certain circumstances, to etheric influences, but also to the psycho-mental radiations of human beings. In the study of psychic phenomena and obsession, this is an important point to bear in mind.

Psychic philosophy, like every other doctrine requiring change of human thought and habit, has been, when not absolutely and ignorantly refuted, subjected to severe and hostile criticism. It has been decried as being trifling in content and destructive to the individuality. Certainly, it may at times be so. But, looking at the matter broadly, Spiritualistic endeavour is slowly achieving great ends.

It is helping to combat the insanely selfish and short-sighted, destructive materialism which has permeated so-called civilization.

It is focussing attention on the infant sciences of psychology and psycho-analysis. Each is necessary to a fuller understanding of the other, and both, by virtue of demanding complete self-realisation, advance the individual towards the distant goal of perfection.

It is seeking to rehabilitate belief in the immutable Law of Cause and Effect.

It is proclaiming the doctrine of Personal Responsibility, for actions, and even thoughts, of commission and omission, but in a much broader sense than that determined by social law.

It is teaching the continuity of existence of the human spirit, in circumstances which depend solely upon the degree of self-knowledge and self-development achieved by the individual during earth life.

Should Spiritualism or Psychic Science successfully accomplish these aims it will have proved to be the greatest factor of harmonious mental and moral evolution that the world has yet seen.

THE PHENOMENON OF OBSESSION.

Once the foregoing fundamentals have been recognised, it is not difficult to appreciate the extension of metaphysical theories into the fields of psychological medicine, sociology and even criminology. Here the problem of obsession enters.

Is the eccentric, asocial, or criminal behaviour of an individual due to deliberate conscious ideation, to unconscious motivation, or to the influence of a correspondingly perverted discarnate entity?

The restorative measures taken to correct such abnormalities must necessarily depend for success upon accurate realisation of the specific cause. Moreover it is unscientific to treat the effect without adjustment of the cause.

Generally speaking, it is easy to eliminate cases of conscious premeditation, although there is a marked tendency in our society to attribute far more to reasoned action than is actually the case. Psychological insight has not yet been incorporated into our legal system. The argument, therefore, is resolved into one between psychopathology and spirit influence.

Psychology being as yet in a state of comparative flux, claims amongst its professors adherents of both the spirit influence and the unconscious mechanism theories. One of the difficulties in presenting a clear, unbiased outline is the impossibility of applying exact terminological definitions to the varying pathological conditions, many of which overlap in their symptoms.

"Obsession" is described by the French school as covering all the states of compulsion. "Possession" is used to define two states—so-called demoniacal somnambulism, and a state of inner conflict in which the subject imagines the existence of a demon as a distinct personality within him. Obsession and possession very often merge into each other.

In obsession, as known to Spiritualists, the subject is conscious of the inner urging to behave in an irrational manner, but his conscious mind finds more or less difficulty in resisting the impulses. Very often the obsessing thoughts appear to the victim as coming from without himself—sometimes apparently from a great distance.

THE MYSTERY OF MULTIPLE PERSONALITY.

Complete possession is the state in which the individual's normal, everyday personality is displaced, and a character, either partly or completely foreign in type to the normal, assumes control. The facial expression, tone of voice, mode of speaking, actual language, mental content and range, disposition, behaviour, habits and likes and dislikes may be so completely altered, that, were it not for the physical form, the person would be scarcely recognisable. The secondary personality may be that of man, woman or child, irrespective of the age and sex of the sufferer. This obtruding personality may occasionally inflict bodily injury, even amounting to death, upon the subject, or upon friends, relatives or strangers.

When this secondary personality vanishes, as it may do instantaneously, and the normal personality returns, the latter usually has complete lack of memory of the existence of the former, and is often unaware that there has been any discontinuity of the normal life.

In several cases which came under my notice, and in which the resumption of normal took several minutes, during which the subject was in a partial trance, the latter claimed knowledge of all the proceedings. On another occasion the normal personality complained bitterly of being kept out of its own body by the secondary personality, and this memory persisted into normal consciousness.

There may be more than one supernumerary personality, as in, for example, Morton Prince's case of "Miss Beauchamp"; Pierre Janet's "Leonie"; Walter Prince and Hodgson's "Doris Fischer"; and Albert Wilson's "Mary Barnes." The latter, a child of thirteen years, following an attack of influenza meningitis, exhibited as many as sixteen different personalities, which came and went over a period of five years, eventually settling more or less permanently on the seventh as the normal.

I have observed no fewer than eleven distinct personalities in the one subject in the course of one day, delineating such varying types as, an utterly imbecile boy; a melancholic, suicidal American salesman; a blasphemously obscene, maniacal ship's fireman; a gentle old Scottish spinster; a delightfully naive small boy; and a very intelligent and superior being, who was aware of all the other characters, and withdrew or controlled them as he pleased. During seven-an-a-half hours the subject never recovered consciousness, and, when the waking state supervened, which it did almost instantaneously, was in no way affected, save for some fatigue. No memory of the occurrences was carried over into the waking mind.

VARIOUS THEORIES ADVANCED.

A very brief resume of the psychological theories of Multiple Personality will show that some divergence of opinion exists.

The usual explanation is that they are levels of unconsciousness, which are split off from the ordinary conscious control by some sudden psychic shock, and which manifest as dissociated entities, including, in their memory-content, part or none of the experiences and capabilities of the normal consciousness. Occasionally, they may represent stages in the development of the individual. The strange feelings of unreality and depersonalization, Pierre Janet ascribes to disturbance of what he calls the psychological tension, such as may be seen in hysterical dissociation following neurasthenia. Janet considers that most cases of alternating personality are due to hysteria. This is true as far as it goes, but, it is necessary to comprehend the actual psychic changes which eventuate in hysteria.

In my experience, any personality which may appear in hysterical dissociation is usually a manifestation of the lower physical unconscious, or more rarely, the higher spiritual unconscious. This lower unconscious, which approximates to Freud's conception of the unconscious, is far from being always the placid, suggestible mentality, which some writers appear to believe. True, it is capable of little logical reasoning, but its function is primarily the maintenance of bodily health, and the harmonious correlation of physical and mental energies.

Equally important, from the aspect of the disposition and character of the possessor, is the fact that it harbours the primitive emotions, such as, fear, anger, hatred, lust, jealousy, greed, and consequently may at times be a very obstinate and malevolent influence. In passing, it may be mentioned that the unceasing conflict between the suppressed emotions of the subconscious and the altruistic ideals of the higher conscious is the root-cause of most of the ills of mind and body to which our half-civilised humanity is heir.

VIEWS OF EXPERT INVESTIGATORS.

Babinski lays stress on suggestibility as being the cause of secondary personalities, but Morton Prince found nothing in his case of Miss Beauchamp to justify this assertion. Incidentally, one of the personalities in this case,—"Sally"—declared that she was a spirit. Prince appears to have ignored this hypothesis, for he says:

"Sally" was a persistent dissociation of consciousness—a persistent subconsciousness, co-existing with waking consciousness, and indicating a veritable doubling of the mind. A subconsciousness of this kind is not identical with the hypnotic consciousness. The subconscious, so long as it is sub-conscious, has a much narrower field. It does not, except in crises, have control of the arms, legs, or speech faculties, and is not possessed of the intellectual capacities which the subject in hypnosis possesses.

When the subject is hypnotised and put into a particular state, the subconscious may then become fused with the particular hypnotic consciousness, and if so, its contents are then remembered, and the whole may then form an alternating personality.

Although one may not quite agree with these views, they are interesting when compared with the phenomena of trance.

Coriat, on the contrary, believes that secondary personalities may develop as hypnotic phenomena.

The psycho-analytic view, which has been proved many times, is that, owing to repression of the normal energies in childhood, either sex or power principles, according to whether one follows Freud or Adler, a lasting mental unconscious conflict is produced, which, although remaining submerged for many years, may erupt suddenly upon the individual experiencing some nervous strain or shock. It then emerges as a psychically-dissociated unconscious identification of a more or less composite

character, embodying in an exaggerated form those tendencies or their opposites, which were originally suppressed into the unconscious in early childhood.

It will be seen that there is no uniform explanation of the origin of these peculiar mental states. Some cases are encountered which are amenable to treatment based on one theory; others are amenable to another treatment, and some cases entirely fail to respond to anything and gradually drift over the borderline into the realms of insanity.

DR. AND MRS. WICKLAND'S EXPERIMENTS.

The theory of spirit-obsession has quite a number of adherents, and more than is generally supposed, even in the medical profession, but the difficulties of dealing with an unknown quantity without the help of a trained obsession sensitive have been so great as to prohibit any definite hypothesis being formulated.

Two of the earliest exponents of this method, in modern times, has been Dr. Carl Wickland of Los Angeles. Dr. Wickland has been particularly fortunate in having the unselfish co-operation of Mrs. Wickland, who engages in what must be the most dangerous and strenuous task ever undertaken by a human being. They have worked together in the treatment of neurotics and the insane for over thirty-five years. Their methods, which I had the privilege of observing, are, briefly, as follows:

The insane patient, who may be maniacal, is treated for a few minutes with static electricity, on the theory that this will dispel the invading spirit. The sensitive, who may, or may not be, in the presence of the patient, is, if necessary, strapped to a chair, and is possessed by the driven-out spirit. Dr. Wickland then argues patiently with the spirit, who speaks through, and more or less completely controls, the sensitive's body, until such time as the entity recognises its true condition, or else is removed, until a later occasion, by a band of higher spirits. The treatment is repeated as often as necessary, as sometimes there may be a group of spirits obsessing the patient.

Dr. Bull, of New York, has been using the same method for several years, and has reported successful results, especially in cases of paranoia (delusional insanity).

In contra-distinction it may be mentioned that Dr. Walter F. Prince cured two cases of paranoia by the following means: Assuming a spirit-influence hypothesis, he created by suggestion a double personality in the patient—this personality being the presumed obsessing spirit—and engaged him in conversation, either directly or through automatic writing. Symptoms abated progressively.

THE OBSESSION THEORY OPPOSED.

Opponents of the obsession theory usually put forward several arguments:

First, that suggestion, direct or indirect, given during treatment causes recovery.

Second, that there is always a marked similarity between the characters of the entities which control the sensitive. This similarity would imply that the various phases exhibited are modified products of the medium's unconscious mind.

Third, that the sensitive, by virtue of being a sensitive, is a hysteric or neurotic, and, as such, unconsciously assumes, during trance, superficial characteristics which may be distorted by the observer to agree with those exhibited by the patient.

In reply to the first objection, it may be allowed that suggestion is one of the most powerful factors in our daily life, either in health or disease. It is quite true that complete faith in a method, or in an individual of personality, may lead to complete re-

covery. But suggestion of one kind or another is used by every therapist, orthodox or not, and most patients have been treated by many means. I can recall one instance in which the patient had undergone many kinds of treatment over a period of fourteen years, without relief.

Again, many patients have been treated, who have no belief in spirits, who did not have the subject mentioned to them or their relatives, who, for test purposes, were kept in absolute ignorance of the rationale of the treatment, and who received no more than a few minutes' electrical application, which some had had before at the hands of a former adviser.

Familiarity with the unconscious mentality of the sensitive, and the varying discourses, types, and characteristics exhibited by the different personalities, will satisfy the most sceptical enquirer upon the second point.

THE VALUE OF PSYCHO-ANALYSIS.

In this connection, it seems opportune to emphasise the value of psycho-analysis in exploring the content of the medium's unconscious mind, insofar as it is humanly possible, enabling the observer to assess correctly trance utterances. If this were carried out as a routine measure, it seems most probable that a large percentage of doubtful communications would be eliminated.

The third objection may be answered by the fact that in many cases the sensitive never saw the patient, in some instances was not aware that a patient was being treated, and in these cases very often no trance was allowed until four or five hours had elapsed. Yet in the trance, the sensitive assumed the characteristics of the patient's mentality, speech, gestures and physical symptoms.

And lastly, the incontrovertible argument that recovery was the rule, be the solution what it might!

These observations do not apply to hysterics only, as might be presumed. Such varied conditions as the numerous compulsions and fears, delusional insanity, mania and melancholia, sexual perversions, and cases of epilepsy, homicidal and suicidal tendencies, drink and drug habits, auditory, sensory and visual hallucinations, neurasthenia, and many emotional disturbances have been reported as having been treated on these lines.

Assuming, for the sake of argument, denial of the possibility of transference of spirit from one individual to another. How does the medium, out of sight and hearing, take on the symptoms of the afflicted individual?

EXPERIMENTAL INSTITUTE NEEDED.

Enough has been said to show the absorbing interest as well as the practical importance of the subject.

It is likely that in those cases in which psychological methods fail, the solution will be materially advanced by visualisation of the subject's aura. This technique, which was first employed by Dr. Kilner of London, has apparently lapsed since his death, and the importance of carrying on his work does not seem to have been sufficiently realised. What is urgently needed is the formation of an Institution, incorporating the services of a trained and analysed sensitive, a physicist, a radio-electrical expert, a psychiatrist and a physician. It is possible that the matter might then be placed on a scientific basis, and valuable information acquired.

A blessing which is compulsory is not 100% good. The best that can be said of it is that it is fairly good as a police system.

We know the world is bad enough, but it is our business to make it a little better; not to withdraw and let it alone.

An Unconventional Funeral.

INTERMENT OF REMAINS OF SIR ARTHUR.

By HORACE LEAF, F.R.G.S.

SIR ARTHUR CONAN DOYLE already has reason to rejoice at the continuance on earth of his splendid work. The British press has been stirred to admiration by his funeral. In life he struck, among his illustrious peers, a new note, and in death the joyful tune has been continued.

The absence of funeral pomp and the presence of a spirit of joy and thankfulness at an interment is new to the great public, to whom death is still a fearful event. The burial of Sir Arthur's body was marked by an air of quiet calm and joyfulness by the hundreds of people who had come to pay respect to one of the noblest of men. Even Lady Doyle and her children were dressed as if going to a party where everyone was expected to be happy, notwithstanding that the physical loss of the beloved husband and father must have left a void nothing could well fill.

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It was a triumph for Spiritualism and a proof that belief in direct communion with the dead is no empty claim. No one who stood with that impressive throng in the garden of Sir Arthur's house, gazing upon the casket containing his earthly remains, will forget that solemn yet pleasing hour. From all parts admirers of the great novelist, historian and Spiritualist had come to say, "Well done," and to wish him happiness and power in his new life.

Mr. E. W. Oaten, speaking at the graveside after the casket had been lowered into the earth, voiced our feelings well when he said that all Spiritualists believed that great as had been our departed friend's service for Truth and Justice on earth, in the Beyond he would be an even greater influence for good because he had passed from a world of effects to a world of causes.

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The service was conducted at the express wish of Sir Arthur by the Rev. Charles Drayton Thomas, a Wesleyan minister who is also a Spiritualist. The first portion was held on the lawn in front of the house when Mr. Thomas read the opening sentences of an inspiring tribute to Sir Arthur written by Lady Conan Doyle:

Sir Arthur will continue his work for the spreading of this great knowledge which soothes the mourner's heart, which proves immortality, and which will eventually alter the whole human outlook upon human affairs and so uplift the world. His great spirit will help all those who are trying to open the people's eyes to this God-given, God-sent knowledge.

He is not dead, but living in a bigger, higher and more wonderful vibration of Life and able always to come to this vibration. God bless him for his beautiful and unselfish life, for his courage and fearlessness, for his never-failing championship of justice, and for helping those who were in need or in sorrow.

Never a thought of self touched his daily life. Never did a man more truly and faithfully walk in His Master's footsteps.

The remainder of the tribute was read at the graveside as follows:

Sir Arthur! We know that you are with us, although we have not eyes that can see beyond this small earth vibration. We are all here to show the great love and respect we bear for you, and we thank

you for all you did by your example fighting for truth and what is right and just, and for the comfort you have brought to countless thousands all over the world by your teaching and self-sacrificing life. May God and His angel ones fill your heart with happiness, joy and peace! God's richest blessings surround you. Amen.

We know that it is only the natural body that we are committing to the ground. The etheric body, or as St. Paul said the spiritual, is the exact duplicate and lives on and is able, when the psychic conditions are attuned to the spiritual, to even show itself to the earthly human eyes, as has been proved in countless numbers of cases all over the world. The human body is only like an old coat which is worn out and thrown aside. What is inside it lives on for ever, for there is no Death—only Life Eternal.

The Beloved one here will continue to keep close to those who love him although they have not the sight to see him. Only those who have that God-given extra sight—Clairvoyance—will be able actually to see the form which is so dear to them, but he will make his presence felt and known in their daily lives and so be able to uphold and guide and keep them in all Peace, and to inspire them to prepare themselves by their daily actions to be worthy of the wonderful life in the higher world where he has gone, when they have done the work which God sent them to do on this earth plane.

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We sang two of our departed champion's favorite hymns, the least sensitive to psychic influences half feeling he was there, some of us wholly conscious of it.

Open my eyes that I may see
Glimpses of truth thou hast for me!
Help me to set the higher self free,
So shall I serve and worship thee.

Silently now I wait for thee,
Ready, My God, thy will to see;
Open mine eyes, illumine me,
Spirit divine.

I was standing with a group of journalists, busy men of the world, used to such scenes as funerals usually give rise to, and, as a rule, untouched by sentiment; but these men forgot their wonted brusqueness to join quietly in that song, because of the noble example set by this representative of the literary profession whose body lay encased before them. This in itself was no small compliment to Spiritualism and Sir Arthur.

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The assisting minister was the Rev. Norman Angell, Sir Arthur's brother-in-law, who read from the Bible several of Sir Arthur's favorite passages, including Ecclesiastes 12, 6-7: "Or if ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Lady Doyle and her children (Jean and Adrian Malcolm, the younger son) and Miss Mary Doyle (by Sir Arthur's first wife) stood at the head of the casket, with Bobby, Sir Arthur's Irish setter, lying at their feet, obviously feeling the loss of his master. Denis, the elder son, was confined to his bed with illness. On the casket had been placed a magnificent wreath of red roses, each of the members of the family carrying roses in their hands.

Later Adrian and Lady Doyle dropped roses on the coffin after it had been lowered into the flower-lined grave dug beneath the window of the little wooden hut in which Sir Arthur wrote many of his stories and articles.

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It was a fitting burial place, this grave in the garden which Sir Arthur loved so much and in which he had received so many inspirations and spent such happy hours with his family and friends. Around the grave had been hung scores of wreaths, tokens of affection from hundreds of admirers, many of the wreaths having been sent by different organisations.

I looked into the hut and saw lying there upon the table, writing material, pencil and pen, with the chair in which the famous author used to sit, drawn up as if awaiting him. About this little unpretentious building there hung an air of friendly emptiness, as if the invisible presence of the man who gave it character and meaning was still there.

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The service at the graveside was brief, the greater part having been conducted on the lawn in front of the big house, but long after the interment, masses of visitors stood at the graveside as if loath to leave. In time they thinned away, leaving only one forlorn figure there—Bobby, the Irish terrier, who lay sadly beside the excavation in which rested the remains of his beloved master!

I chatted with Lady Doyle and her tall son Adrian, and realised something of the poignancy with which they had said farewell to the earthly remains of their dear one. How consoling it was to think of their knowledge of survival, and the sweet promise it held for a wonderful reunion when time shall claim all, as well as communion during their sojourn on earth.

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Those who knew Sir Arthur intimately were aware that the pæans of praise which had been poured out upon his noble life were not mere words. A finer and more generous-hearted man never lived. Happy indeed should Spiritualists be to know that he was one with them in their fight for religious liberty and the spreading of a truth which can free mankind from a thousand delusions and misunderstandings.

It is impossible to mention all the well-known and worthy people present at the service. Some were world-famous characters, while others claimed nothing more than the humble life of a villager in Crowborough, the pretty little township near which Sir Arthur lived and was buried.

Of the family there were Lady Doyle's father (Mr. J. B. Leckie), her sister, (Mrs. P. L. Forbes), Sir Gilbert Parker, the novelist, Lord and Lady Molesworth, Sir Henry Cowan, J.P., Sir Robert Gower, M.P., Mrs. St. Clair Stobart, Dr. J. Lamond, Rev. G. Vale Owen, Mr. David Gow, Mr. Hannen Swaffer, and a number of mediums through whom Sir Arthur had received much evidence of survival.

Hartmann's International Dictionary of Psychic Science and Spiritualism, published at one dollar by The Occult Press, Jamaica, N.Y., U.S.A., is a treasury of information concerning the journals, societies and general institutional activities of Spiritualism in many different countries of the world. It also contains a useful bibliography of the subject. As a reference book it should be invaluable to those to whom a knowledge of our subject in these directions is essential. Indeed it is the most up-to-date compilation of the kind which has yet made its appearance.

AN EARLY RETURN!

Among the many interesting personalities that I met during my recent tour through America none was more arresting than John Henry Remmers, Treasurer of the Cincinnati Society for Psychical Research, states Mr. Horace Leaf, F.R.G.S. Mr. Remmers is the author of the well-known book: "Is Death the End?" and if he did no more for mankind than publish this attractive account of his remarkable experiences in supernormal phenomena, he would be justified in concluding that he will leave the world richer for his having lived in it.

The phenomena obtained through Mr. and Mrs. Remmers' mediumship vary from simple raps to the independent voice, while mental mediumship is also experienced in a high degree. Even their young son, a boy of thirteen, has extraordinary psychic powers. On one occasion the lad went unexpectedly into a trance and to the astonishment of his parents was controlled by the spirit of a cousin whom they all thought alive and well. The control stated that he had been killed in an automobile accident in Cincinnati, fifteen hundred miles away from where the seance was being held. This statement was fully confirmed shortly after. **The spirit had communicated the news of his passing within forty eight hours of his unfortunate death!**

RUDI SCHNEIDER TO VISIT LONDON AGAIN

Rudi Schneider, the most famous of all mediums, whose recent seances in London attracted world-wide attention, is to return from Austria for new tests in the early autumn, states the "Daily Herald."

This is disclosed by Mr. Harry Price, honorary director of the National Laboratory of Psychical Research, in his book, "Rudi Schneider: A Scientific Examination of His Mediumship."

The new tests of this 21-year-old boy are likely to lead to unparalleled controversy between Spiritualists and stage magicians, in view of remarkable challenges held out to them by Mr. Price.

The national organisations of stage magicians may attempt to reproduce the Austrian medium's phenomena under similar conditions. Mr. Harry Price states that a casual remark made by him that he would give £1,000 to any person who could produce the same effects as Rudi under identical conditions was conveyed to the magicians, but a week elapsed before any inquiry was received.

"The magical fraternity showed a sudden and strange lack of interest."

ANIMAL SOULS.

Miss Nellie Tom-Gallon, the popular novelist, discusses animal souls, in the "Evening World," London, and in the course of her article recalls the following personal experience:

I have been lucky enough to have the unique experience of hearing the return of a horse that had been greatly beloved on this earth. Out of the air in front of me came a great neighing and snorting; and the Medium—who was in a deep trance—described the horse and its markings. It was recognised instantly by a close friend of mine, sitting beside me. When she claimed it the horse tossed its head excitedly, we were told, and neighed again. With that second sound the surprise had passed, so that we could judge it without the slightest atom of doubt as to its exactness.

Spiritual Lessons.

READ — MARK — LEARN — AND INWARDLY DIGEST!

THE FUTURE LIFE.

I will talk to you about the future life that we will spend together. It will be full of joys that you have no conception of. The things that now appeal to you will fade away when your present life finishes, and the joys of Heaven will open up to your spiritual sight and understanding. You will lose touch with worldly affairs—they will no longer have the power to attract. It will be love only that will be a power to draw your thoughts to those who still cling to the memories associated with your worldly life. That

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

is the only bond that binds us to the worldly life. If that bond becomes weakened, it will break, then all thoughts and inclination to remain in touch disappears. So you will understand why so many are disappointed in their endeavours to open up communication with loved ones gone before. They have let the golden opportunities slip by when they let the excitements of worldly pleasures kill the love that united them with the spirit of the departed, and when once that bond is severed there is no possible way of re-joining it in the worldly life. But it can be rejoined in the spiritual, if the lost love is regathered and made whole again.

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Ours has never weakened but has strengthened, therefore we are one in the spiritual and nothing can keep us apart. When your worldly life is closing, my spirit mind will know every phase you are passing through, and I shall be with you, in spiritual contact, and the one to bring realization to your awakening spiritual vision. It is all so beautiful when love is the ruling power. There is nothing to dread; it is a peaceful and a joyful re-union between purified souls, with their spiritual eyes opened to see the perfections of each other, which had previously been hidden by the contamination which had encrusted the spiritual perfections.

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The worldly life would be a far greater joy to man if he could but realize that purity and love were the intended conditions he was created to live in. He would then be in constant unity and touch with the spiritual. Man's worldly life is now so far removed from its spiritual future, that he has a greater awakening to overcome than when he was living in less strenuous conditions. But there is no reason why it should be so, other than his forgetfulness of his spiritual origin. He has drifted into a state of mind that has created indifference to all things spiritual. It is very sad, because he is creating conditions that will keep him in darkness for so long,

which might have been spent in the glories and joys of Heaven. And his worldly life also would have been so much brighter and satisfying.

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It gives us so much sadness to see those we loved in our worldly life living a life of folly and insincerity, which gives them no satisfaction, only excitement, and they have to fly from one to another to keep them from collapsing from sheer mental exhaustion. It is indeed sad and pitiable. Never an uplifting thought, and never a sense of peace and satisfaction is present to the poor,

starved and withered mind. How far removed from the joys and upliftment of spiritual thought, which keeps the mind clear and wholesome, and always happy under any circumstances!

THE PRESENT LIFE.

I will talk to you this morning about things that count in the life you are now living. The things that most men devote their thoughts and energy to are trivial and valueless in respect to their future life. They devote nearly all their energy to things that give satisfaction at the time, but no benefit in respect to the future. If they gave but a fraction of the time they so employ, to something uplifting and of benefit to their future life, they would be far more happy and contented. We look on and see results, and we also see where the lack of spiritual thought is leading to. A leaven of spiritual thought will produce a far greater amount of pleasure and enjoyment in the efforts to succeed in whatever line of sport or endeavors in other directions. When the mind is given to dwell occasionally on spiritual thoughts, there is balance evolved, and from that balance there comes a certainty of advance that would not be there if the mind had not been impressed.

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The thought that is fixed on endeavour to advance spiritually will be inflated by spiritual longing, and from those longings spiritual upliftment must, and will be realised. The average person thinks that spiritual thought must have a deadening effect on everything that is accepted as joy-giving. They do not form that opinion from their experiences, because they have never given any thought seriously to spiritual things, therefore are guilty of perversion. That is a state of mind that is common, and we are anxious to bring our efforts for those foolish ones to a close contact through the medium of spiritual proof. That can be done only through the minds of those who have searched and found. Those who

have found should be willing workers for the spreading of the truths, so that others can share in the joys that have opened up to them. It is the privilege of those joyous souls to be the guides who are associated with the outposts of the Kingdom of Love, and it is the Christ himself that is the leader.

* * * * *

When the present life is finished, and you know not when that will be; it might be this night, or tomorrow, but it will matter not to the one whose mind is balanced, because the knowledge that has been imparted and realized has brought such conviction that nothing in the worldly life can ever change. The mind that is careless of the future of its soul, is foolish beyond words to express—it is infantile in its condition, and hopeless in its outlook. It will be among the unintellectuals when its present environment finishes—that is a terrible state to look forward to, especially when the mind has been trained by study of intellectual subjects, and the remorse is terrible in its intensity, because of the lost opportunities.

* * * * *

The sufferings are far more harrowing to the cultured mind than to the ignorant, as they should be, because the wrong done is far greater. The ignorant look to the cultured for guidance, and the cultured expect them to do so; therefore great is their responsibility. The justice meted out to them is perfect, and they know it is so, which adds so greatly to their sorrows. But restitution and compensation has to be complete before the Soul can be received into the Kingdom of Heaven, whose environment is Truth, Love and Justice.

THE JOYS OF HEAVEN.

Again I will talk to you about the joys of Heaven. We are filled with joys unspeakable. Our conditions are such that joy is present in every movement and every thought that floats into our minds. The conditions are so uplifting that nothing can interfere with the harmony that exists. In the worldly life thought is so restricted by the conditions, that personal advancement in worldly concerns strangle and prevent expansion into the higher and more harmonious thought that leads to joy. The life spiritual has no worries. Worries are the result of wrong conditions, and wrong conditions are the result of man's selfishness.

* * * * *

The Heavenly conditions are pure. Ambition to be in power over one's fellows is vanity, and vanity is selfishness—selfishness is impure, therefore any thought of self-aggrandisement is in opposition to the Divine laws, and cannot bring joy and harmony to the mind of the seeker, but will bring doubt and suspicion of intrigue where no such thoughts are held.

Every wrong that man has suffered from can be traced to man's vanity and selfishness. It has caused all the wars and the sufferings that follow. There have been wars which man has had the infamy to call Holy, which has been the greatest blasphemy on the Divine God that mind could conceive. All war is anti-Christ. Love is God, and God is Love. Love cannot inflict suffering. Love is pure. That which man calls love is more often than not, impure; therefore it is not love, and will never be present in the Kingdom of Heaven.

* * * * *

Divine love brings joy to the seeker—worldly love more often brings sorrow in its path. The joys of Heaven bring forgetfulness of the miseries of selfishness and open up the environment of harmony and peace, and the spirit mind expands under the control of Divine love—every thought is guided by the conditions we are surrounded by, and those conditions are so pure and so satisfying that nothing can disturb the harmony they produce. There is no ennui possible, because perfect harmony fills every niche of the mind, and the contentment is so perfect that it is impossible for envy to creep into the mind.

* * * * *

Envy is a miserable canker that selfishness gives birth to. It is the acme of selfishness, and it is so prevalent that a confession of its presence is not considered out of place, or in any way a confession of selfishness. A common remark is "I envy you that." How sad to think how far man's mind has deflected from the teachings of Christ Jesus. Even your Church leaders have forgotten the first principle of His teachings: "Love one another." When love is pure there can be no bickerings and no condemnation; every mind is responsible to its convictions, and interference by another is not in accordance with Divine law. Divine love is not the privilege of any one church or sect, or any one path chosen to worship the Divine Father of all. If love is the ruling thought, all roads lead to Heaven.

* * * * *

In the kingdom of Love there are no creeds and no disagreements concerning the various roads travelled in search of the blessing and joys of Divine love. And the roads are numberless, and many are off the beaten tracks. The Kingdom of Heaven is the goal that all God's children are travelling towards—some road that will lead them to the gates that are never closed to even the lowest and the most defiled. But the gates are but the entrance to the Spiritual realms. And many are the mansions (resting places) and many are the trials to be endured, before the cleansing is complete, and the kingdom of Love opens to the entry of the purified.

Do not cultivate the microbe scandal. It will thrive without any assistance.

STAMPED ENVELOPE IMPERATIVE!

CORRESPONDENTS requiring a personal reply to letters addressed to the Editor of "The Harbinger of Light" are reminded that the Postage has been increased from 1½d to 2d per ounce. A stamped addressed envelope must be enclosed for the purpose.

CONTRIBUTIONS forwarded for publication must be accompanied by a stamped addressed envelope if their return is desired if not acceptable. The postage is 2d per ounce, or fraction thereof.

EDITOR.

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!

EDITOR.

"The Life of a Soul."

In this little book Mrs. Mary France relates a variety of impressive experiences whilst travelling through the spiritual realms. She describes the temples, palaces, hospitals, schools and entrancing scenery which came before her gaze, and also presents the other side of the picture represented by the slums and dreary wastes and the fate of those who lived mainly for self when sojourning on this terrestrial plane.

There are many lessons to be gleaned from what she has to say, and the reader will doubtless follow the recital of her soul-journeys with a sense of genuine interest. They bring one face to face with spiritual realities, and there is a true ring and reverent spirit pervading the whole.

Dr. B. F. Austin supplies a commendatory Introduction and avers that "no one acquainted with Mrs. France will question the sincerity and absolute truth of her statements."

The book is obtainable from the Austin Publishing Company, 4522 St. Charles Place, Los Angeles, California, and the price is 65 cents—in English money, say, 2/9 posted.

Remembrance Day Photographs.

We have still a few copies left of the Remembrance Day psychic photographs taken at the Albert Hall, London, in November last. They measure 6½ in. x 4½ in., and there are 46 faces visible of "boys" who fell during the Great War. Is your "boy" among the number? The price is 2/6, post paid.

**TO RECORDERS.
REPORTS MUST BE BRIEF.**

Owing to the great pressure on our space Reports must be as brief as possible. Some of them have been much too lengthy of late. Omit anything that is not of real consequence and of general interest. It is far more satisfactory for Recorders to observe this requirement than for the Editor to have to use his blue pencil. But the rule must be obeyed. No other Reports had been received at the time of going to press.

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

The last monthly meeting was well attended by representatives and friends, and great interest was taken in the proceedings. All visitors interested in the cause are welcome to attend the Council meetings, and can enter into all discussions, but Church representatives alone have the power to vote.

Mr. Docherty, a Spiritualist of many years standing, brought forward a number of suggestions for the upliftment, both social and educational, of the movement. After a fine discussion it was decided by the Council to pass on the suggestions to the Social Club and the newly formed Spiritualist Exponents' Association. A hearty vote of thanks was accorded Mr. Docherty for his great effort.

The Roster Committee is doing very good work and it is hoped that during the coming month something tangible will be forthcoming in the form of a monthly Roster. All churches are earnestly asked to help forward this effort to the greatest of their ability and co-operation.

The Social held in the I.N.F. Hall on the 30th August last was another unqualified success.

MADAME MOREH, Hon. Secretary.

VICTORIAN ASSOCIATION AND MELBOURNE LYCEUM (Inc.)

Rapid strides to success have been made since the amalgamation of the two Societies. This is evidenced by the increased attendances at all meetings, and the high tone of the services.

The morning Lyceum Session is a most educative service. The bright singing and responses are enjoyed by the children and adults alike, after which the children enter their own class, where they receive tuition in the philosophy of Spiritualism. There is also an adult class of instruction, which has proved beneficial to many, who are aspiring for spiritual knowledge.

Owing to the limited space at the Irish National Forester's Hall, our temporary abode, we find it rather difficult to accommodate the large number of people who congregate at the afternoon mediums' symposium, in the hope of receiving a message of comfort from a loved one "gone before." We are indebted to the following mediums who have so willingly given service: Madame Orion, Mesdames Martin, Peach, Shrader, Bromley, Alderwick, Murphy, Emmelin; Miss M. Fowler; Messrs Murphy, Stent, Cherry, Shaw and Main.

We have been fortunate in securing the services of capable exponents at our evening meetings. They have been: Madame Moreh, Mr L. J. Plum, Mr W. Johnston, and Mrs Allen, each in turn having expounded our philosophy in a very able manner.

Our new building is progressing very favourably, and we hope to be in possession early in November. As it is desirable that the new building, when erected, should be free of debt, we ask any friend wishing to help to send a donation to the Honorary Secretary, Mr. A. J. Slee.

GERTURDE GARDINER, Recorder.

MOONEE PONDS SPIRITUAL CHURCH.

The attendances have shown a marked improvement, while the lectures and demonstrations have been of a high standard. On August 17th Mrs MacDonald gave an address on "Judge not lest ye be judged," while Mrs Coome assisted with demonstrations. On August 24th Mr Hayden gave a forceful trance address, and on August 31st and September 7th gave normal addresses. On September 14th Mrs MacDonald delivered a very fine address.

We desire to thank all our workers for their untiring efforts for the cause at the above church, and also to thank Miss M. Daniels for her appropriate solos at our services.

Since our last report there has been a change in our office-bearers. Our President has resigned, and our new President (Mr Lane) in conjunction with our newly-elected Vice-President (Mr. McDonald) will officiate for the coming year.

WM. BRIERLEY, Hon. Sec.

MALVERN SPIRITUAL CHURCH.

For the past month the afternoon circles were filled to overflowing and increased evening audiences have given the new committee great heart. We have been privileged to hear splendid addresses from Mr. Ford (President), Mrs. Allen (who had charge of the service set apart in memory of Sir Arthur Conan Doyle), Mr Francis Drake, Mr Roy Atherton and Miss Gertrude Gardiner.

We are deeply indebted to the following workers for their mediumistic help: Mesdames Woods, Potter, Ingram, Alderwick, Smith, Peach, O'Shea, Allen, Seaton, Grant, Gately, Edwards and Starr; Messrs Thomas, Fulton, Hayhurst and Gill; also the following healers: Messrs. Parker, Gainr and Ford and Mrs Murphy.

So successful have our services become lately that we are able to donate one Sunday's collections a month to the local distressed.

On September 6th, a very nice social gathering was held, when the committee and visitors had a very enjoyable evening. This social afforded an opportunity to recognise, in a practical manner, the services of some of the willing workers throughout the year. Our late President (Mr Midolo) was presented with an illuminated address in the form of a life-membership. In making the presentation Mr. Ford complimented Mr. Midolo on the splendid service he had given to the church. Mr. Midolo was invited to present Mrs. Betts, the late senior vice-president, with a book, "The Seekers," and the secretary made a like presentation to Mrs Finlay, one of our afternoon workers.

WM. SHERBURN, Hon. Sec.

CHURCH FOR ALL, THORNBURY.

During the month the afternoon and evening services have been very well attended. The addresses of our own and visiting speakers were of an instructive and spiritual order and we are indebted to Mrs Hull, Mrs Martin, Mr Davidson and Mr Walker for same.

We tender our very best thanks to the following mediums for their splendid services at the afternoon circles: Mesdames Ezard, Pemberton, Hopewell, Devlin, Bennett, Langdon-Wood and Miss Hopewell, to the healers, Messrs White, Pemberton and Walker, and to Mrs Ezard and Mrs Pemberton for their demonstrations at the evening services.

It was with regret that we received the resignation of one of our mediums, Mrs Ezard, during the month. She is opening a new church and we wish her every success.

H. WALKER, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

During the past month the hall has been full at each service. Mrs Hanger is still with us, and her lectures continue to give the people much food for thought. Her messages also are very successful. We have also been favored with addresses by Mrs Pearson and Mr Sutcliff. We thank our demonstrators and healers for their untiring efforts to help the church onward to success. We have been fortunate in obtaining the assistance of Madam Gisel, Mrs Grant and Mrs Seaton for one Sunday in each month.

Our Lodge in connection with the church is steadily growing each meeting bringing in more members.

We are pleased to hear of the improvement in the health of Mrs. Hanger's son, Ted, who has been through a very serious illness. Mrs Hanger and family wish to thank all the friends for their kind thoughts and inquiries from time to time.

We held a message meeting in connection with the church on Saturday evening, September 13th, which was a great success, the church being full. There was also a full gathering of mediums and healers.

P. J. STOKES, Secretary.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

The "At Home" last month was a very happy and enjoyable one. The guests were Mr and Mrs Horsley, and the speakers Mesdames Rose-Weeks and Twelvetrees; Messrs Skillicorn, Calman and Hartley. Mrs Bigwood rendered two violin solos accompanied by Mrs Fletcher on the piano. Mr Horsley returned thanks on behalf of his good wife and himself in a happy address.

The speakers and demonstrators for the month were Mesdames Rose-Weeks, Wallace-Furness, Kirkwood, Gardiner, (from America) Shipley, Hopkins and Mitchell; Messrs Armitage, Skillicorn and Calman. The addresses by Mr Armitage on the "Religions of India" and refutation of "Spiritism" by Mr Calman were much appreciated.

Our thanks are tendered to the artists, speakers and demonstrators for their assistance during the month.
W. McSKIMMING, Recorder.

SPIRITUALISTS HARMONIAL CHURCH, SYDNEY.

We were just too late for your last issue to report that our church had had to seek new quarters, the old room having proved totally inadequate for our requirements. We are now comfortably installed in much larger rooms on the third floor of Wembley House.

We have already had a welcome social in our new home, and a very fine lecture by Mr Ronaldson on "Home Cooking." Our last two Sunday services have proved acceptable, and still many people have been turned away. We are showing lantern slides, illustrating various phases of Spiritualist work and endeavoring to reach our people through the eye as well as the ear.

We have adopted as our church motto, "In God we Trust." To yourself, Mr. Editor, our members convey hearty greetings for the splendid work you are doing for all of us.
T. W. SPARKS.

HOLLYWOOD SPIRITUALIST CHURCH, SYDNEY.

Since the last report both the afternoon and evening meetings have been conducted by our leader Mrs Eleanor Morrell, and were exceptionally well attended. On two occasions we had the pleasure of listening to our leader's beautifully inspired words on the truths of Spiritualism, while the platform was occupied twice by Mr Rayner, who gave us little talks about "Life Beyond the Veil" under trance.

The social evening on the first Saturday was enjoyable and successful; also the monthly message meeting given by Mr Rayner in aid of the church fund.

R. I. BROWN, Hon. Sec.

QUEENSLAND.

THE BRISBANE SPIRITUAL CHURCH.

Interest in our cause is on the increase in Brisbane judging by the attendance at all our services. On the 28th of September we are holding our anniversary service to commemorate our entry into our own Church Hall and we look forward with every confidence for greater work next year.

On Sunday the 3rd August we held an In Memoriam Service for our late brother W. J. Kerlin. The several speakers, viz. Mr Humphreys, Mr McDonald, Mr Chambers and Mrs Mee, all paid a high tribute to the work and personality of our arisen brother, whose presence has already been felt in the church.

At the other Sunday evening meeting our platform was taken by Mr Payne, Mr Humphreys, and Mr Mee, assisted by Mrs Mee. Our afternoon services still attract good congregations and the discussions and demonstration are of a very helpful nature.

Our monthly Social held on August 30th was a great success, everybody enjoying the musical and elocutionary items rendered by Mrs Watts, Mrs Adams, Mr Chambers, Mr Carter and Miss Francis.

The September number of the "Harbinger" has been in great demand owing to the articles on the passing of Sir Arthur Conan Doyle.

A. S. FAIRBAIRN, Hon. Sec.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Notwithstanding the bad times we are making steady progress, both in the Sunday services and the weekly flower psychometry service. Since our last report we had the pleasure of two Sunday services by Mr H. Sutcliffe, from Melbourne, Editor of the "Radiant Health Messenger." The first Sunday the collection was in aid of the Rev. Magor's mission for the poor, £10 being collected and handed over—the Order of Light paid expenses. The second Sunday was a combined meeting, the New Thought Society joining with us; after expenses had been deducted £3 was sent to the Children's Hospital.

Our Pastor, Rev. Lily Lingwood-Smith Ps. D., has been ably assisted by Mr E. W. Lowe, Mr and Mrs Abrahamson and many other willing workers. The Busy Bees' "At Home" always draws a good number, the lecturette, experiences and questions and afternoon tea makes a happy afternoon. The evening public seance is always well attended and helps the church funds.

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

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

Our August "At Home" was very successful both socially and financially. Psychometry was conducted by Mesdames L. Hinshaw and Phipps; musical and vocal items being contributed by Mrs and Miss Challis and Messrs Jones and Cohen. The September "At Home" was also good, Mesdames Hooper and Hinshaw giving psychic delineations; Misses Sladden, Mesdames Shaw and Dyson contributing to the musical programme.

Speakers and mediums on the rostrum for the last two months to whom we are very grateful for services rendered are: Mesdames F. Harris, C. M. Hill, L. Hinshaw, Hooper, M. McDonough, E. Over, Vaughan, J. M. Watson, G. Davies; Messrs Batger, Butler, C. H. Jefferies, A. L. Richards, R. Wood, having conducted open circles, floral services and psychic delineations at evening services.

Our monthly psychometry evenings towards the Building Fund are still proving popular, and bringing in ever-increasing funds towards the coffers of same.

Our Branch Church at Victoria Park held its first Anniversary on Sunday, August 17th, when, in spite of inclement weather, there was a crowded attendance at both services. In the afternoon a special service was held, being mainly devoted to psychic delineations, mediums on the rostrum being Revs. L. Hinshaw, C. M. Hill, M. McDonough; Mesdames J. M. Watson and P. Wilson; Mrs J. M. Watson, chairwoman of the Branch Church, spoke briefly on the spiritual progress of the church since its inauguration; Mr J. Jeffery, branch sec-

retary, endorsing her remarks, and following on with the social and financial statement, showing that there has been steady progress during the year. The Ministers of the mother church, Revs. A. E. Challis, L. Hinshaw, C. M. Hill and M. McDonough each spoke a few words on their pleasure at the progress that had been made. During the afternoon a Dedication Ceremony was performed by Rev. Hinshaw, when the infant daughter of one of our members was decorated to Truth, receiving the Spirit name of Laurel. Appropriate hymns were sung, Miss D. Pickering being at the piano. During the evening service the address was given by Mrs Kirby and floral and aural messages by Mesdames Hinshaw, C. M. Hill, McDonough and W. J. Watson. The secretary again read the report of the year's progress, and vocal items were interspersed in the service by Mesdames Browning-Turner and Watson junr. Speakers and mediums to whom our thanks are due for the last two months are: Mesdames Hinshaw, Hooper, G. Davies, F. Harris, E. Over, McDonough, J. M. Watson; Messrs Batger and Over.

Two quiet, but pretty weddings have been solemnised during the month by our minister Mrs. L. Hinshaw.
(Miss) I. CHALLIS, Asst. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Sunday 3rd August, was the Eighth Anniversary of Mr R. A. Webb's pastorate of our church. Appreciative references to the pastor, and to the event were made by the President (Mr F. Turner) Mrs Morris and Capt. Petersen.

The pastor's addresses during the month were as follows: "The Sign and Symbol of The Cross," "The Inducing of Passivity," "The Progressive Spiritualist," "Spiritualism and Life's Difficulties," "The Foundation, Nature, and Aims of Spiritualism," "Spiritualism and Fortune Telling," "Mediumship and Psychic Unfoldment," "The Bridge of Mediumship," "Precept and Service."

The socials held during the month were made very enjoyable by the hearty co-operation of the members.

The subjects of the Lyceum sessions were the following: "Our Duties," "Spiritual Gifts," "Children in Spirit Life," "Mediumship." New scholars have joined lately, and there are indications that interest is growing in the work of the Lyceum.

GEO. BODELL, Hon. Sec.

SAN FRANCISCO, CALIFORNIA.

GOLDEN GATE SPIRITUALIST CHURCH.

The very successful lecturing and demonstration work of the Rev. Florence S. Becker through Canada will be long remembered by the many friends and public generally who came within her sphere of influence. Crowded gatherings assembled at Portland, Seattle, Calgary, Winnipeg, and Toronto, and many inquiries have been made concerning an early return visit. While we feel the ever-present need of our beloved pastors presence at this Church we realise that she is a missionary and are happy in knowing that wherever she goes the spirit world is bringing a message of cheer to mourners through her remarkable mediumship.

We extend the hand of fellowship to our friends and wish them well, especially Mr and Mrs McGuire, of Toronto, whose wonderful work for our cause deserves a loving tribute.

We find the "Harbinger of Light" a splendid magazine, and have increased our order to 25 copies per month.

S. A. ALBISON, 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.

ADDRESS WANTED—We require the address of Mr. Preston, formerly leader of the defunct Albert Park Church. If any reader can supply it, we should appreciate being put in possession of the information.

J. S. (Palmerston North): The teaching from the Other Side assures us that spiritual life is present from the moment of conception. Although a child may be still-born, this does not affect the fact that the spiritual counterpart persists. Spirit is indestructible. We are taught that this immortal duplicate of the physical is transferred to the case of celestial nurses who tenderly safeguard the tiny form, rear it and minister to all its requirements until it is old enough to look after itself. Someday, therefore, you may discover through a mediumistic channel that this little member of your family has "grown-up" in the spirit world and will in due time greet you as its mother in the Summerland of eternal life and love. We have replied to your question in this column as other mothers, similarly situated to yourself, may be interested in the information conveyed.

C. H. B. (North Sydney): Your letter is in type, but the printer is not sure, at the time of writing, if there will be space for it in this issue.

B. W. C. (Vermont): Posted paper same day as book. Sent duplicate copy on September 6th.

G. S. (Brisbane): Thank you for enclosures. We may be able to use them as suggested. We returned "Psychic Notes" with other printed matter. We doubt if the pamphlets, etc. you propose forwarding would be of much service in the future. Things are moving so rapidly in this line that the developments occurring from day to day occupy all one's time, and only quite exceptional happenings are worth preserving for posterity. Thank you all the same for the offer.

H. R. W. (Carnegie North): We think you must be referring to the debate between Conan Doyle and Joseph McCabe—"Spiritualism versus Rationalism." It is in stock at this office, 1/., postage 2d.

C. H. B. (Rangiora): There has been no special number published, but you will find an interesting summary in the August issue of the "Harbinger of Light."

W. D. C. (Almaden): Thank you for Press cutting. Arrived too late for October issue, but it will keep.

Far Beyond Expectations!

I sent for this strange success-compelling book

Personal Magnetism, the Power that Gets Things!

Personal Magnetism, creator of New Beings—a radiant, vivid thing that sweeps you up on the top wave of prosperity—that gives you a new fire, a new faculty, a new weapon of achievement—a new money-making power.

NOT long ago I was like a drowning man grasping at any straw in an effort to save myself. But I seemed to be going under.

I was making no headway in business. I was getting "nowhere" in my contact with others. No matter how hard I worked—no matter how much ability I thought I had, others passed me by on the homestretch to success. Then too, at social gatherings people didn't seem to "warmup" to me. They were tolerant but hardly cordial. They shared their fun and conversation with me just as little as possible. Others had something that I lacked. At least I was not blind to that fact.

I had almost come to the conclusion that I was "born to take a back seat," when I heard reports of a strange volume that was remaking personalities and putting hundreds and hundreds of people in the front ranks—financially and socially. I consulted some friends as to the advisability of sending for this promising book. They didn't say it in so many words but I knew they thought that I was a fool to even consider such a thing.

But I had a hunch and I made up my mind to follow it through, so I purchased a copy and read it from first page to last.

Let me tell you—the day I made this decision was the day I took a new grip on life. With each new chapter I experienced a new surge of personal power. Guided by the principles which this remarkable volume expounded, my personality became magnetic—dominating—my ideals more definite—my nerves steadier—my determination more persistent. I found myself making new friends wherever I went. In a few months I was holding down a position at a salary that I could really brag about. At last I was tasting the sweets of life. Believe me I was no fool to send for this strange success-compelling volume.

This is not merely the story of a success achieved by a single individual. It is symbolical of the heights to which thousands have climbed—whose hopes

were dimmed—whose ambitions were shattered. Accomplishments that were made possible through this unique but profitable volume.

Men Marvel That This Book Can Change Them So Completely!

No matter what your personality, this astounding book will make you magnetic.

Yes, *magnetic!* Well-liked wherever you go, confident, attractive, irresistible!

Imagine how the Magnetic Personality will multiply your earnings. How it will increase your friends. How it will make you more popular, more successful—more of a personality!

Won't you read this amazing book? The cost is so small in comparison to the results.

This singular book seems to cast a spell over every person who opens its covers and turns its pages!

And why are people so profoundly affected—so anxious to get a copy for themselves? Because this volume reveals the way to develop a Magnetic Personality *instantly*. Because it shows the way to acquire *overnight* the personal charm that attracts friends—the self-confidence that insures success in business. It points the way to multiplied earnings.

One man writes, "I would not give up what Shaftesbury has taught me for £100,000!"

What Is This Uncanny Volume?

Edmund Shaftesbury, famous student of the human mind, discovered important secrets of Personal Magnetism more than forty years ago. He applied these discoveries to his friends, and results were astonishing!

Shaftesbury's methods seemed to transform people into *new beings!* His fame spread. Among his first students and friends were such names as Gladstone, Queen Victoria, Edwin Booth, Henry Ward Beecher, Cardinal Gibbons. The secret was for many years confined to a small group—those who could afford to pay £25 to £50 each for Shaftesbury's instruction books. But now Shaftesbury's whole amazing secret of Instantaneous Personal Magnetism, all that



he taught on the development of Personal Magnetism, with a great deal more he discovered during recent years which has never before appeared in print, has now been condensed into one great volume, priced within easy reach of all! Furthermore, this volume contains new teachings never before put into print.

You want this book—take the opportunity before it passes. The thing we leave to do to-morrow never gets done, so send now for this wonderful book. New worlds will open before you, and you will declare that the turning point in your life success was the purchase of "Instantaneous Personal Magnetism."

Write your name and address on form below; tear off and enclose 26/- (including 1/- postage) P.N. or cheque, and address to Albert & Son Ltd., Box 57, Dept. A, 180 Murray Street, Perth, Western Australia. You will receive a copy of "Instantaneous Personal Magnetism" by return mail.

Name

Address

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Dept. H.L., Box 57 G.P.O., Perth, W. A.

Dear Sirs,—
Please send by return mail a copy of "Instantaneous Personal Magnetism." I enclose 25/- plus 1/6 postage.

Please write clearly.

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