

The Harbinger of Light

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

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

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Registered at the G.P.O. Melbourne for
transmission by post as a Newspaper.

Vol. 63—No. 1

MELBOURNE, (Australia) JANUARY 1st, 1932

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The Harbinger of Light.

Edited by W. Britton Harvey:

JANUARY 1st, 1932.

Author of "Science and the Soul."

THE HARBINGER OF LIGHT Melbourne, Australia.

PUBLISHED MONTHLY.

ALL COMMUNICATIONS should be addressed to:—The Editor of "The Harbinger of Light," 117 Collins Street, Melbourne, C.I., Australia.

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their M.S. returned in case it is not used.

SUBSCRIPTION RATES are advertised in this issue. ADVERTISING RATES. Full details will be forwarded upon application. Special concession made to Churches and Societies.

Subscribers experiencing any difficulty in obtaining "The Harbinger of Light" are requested to communicate with the Circulation Manager.

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THE EDITORIAL CHAIR

Christmas and the Church.

Nearly two thousand years have lapsed since the shepherds on the plains of Bethlehem saw a mystic light of dazzling brightness and heard the enchanting singing of that angelic choir whose rapturous refrain proclaimed: "Glory to God in the Highest, and on earth peace, goodwill toward men!" It was a heavenly demonstration of spirit power, and was selected as a joyous and impressive mode of announcing that the Prince of Peace, a Messenger from the Most High, had become enrobed in mortal form—One who was to be known among men as the Light of the World and Redeemer of the human race from the thralldom of superstition, error and sin. His name was Jesus.

All Christendom is familiar with His history, and His influence is stamped on all the ages. He was of lowly birth, and when, as a child, He had finished with school and play, he followed the unpretentious avocation of a carpenter. A carpenter! He was, therefore, what we understand in these days as "a working man," and, consequently the working classes can claim Him as being peculiarly their own. That claim furnishes every working man with an escutcheon—provided he has proved himself worthy of the rank—upon which are inscribed credentials entitling him to the exalted designation of a Fellow of the Divine Aristocracy.

* * * * *

Jesus, was, moreover, loyal to His class. All His sympathies were with those who obtained their living by the "sweat of their brow," and when He entered upon the work of His life it was as a champion of the oppressed, and the vehement denouncer of social wrongs. And there were no

half measures in either His actions or His speech. He was as "thorough" as a revolutionary—as indicated by His treatment of the money-changers, whom He drove from the Temple precincts—and had He lived in these times, He would have been withering in His denunciations of the sweater, and unflagging in His insistence on the payment of an adequate wage. His caustic tongue would also have inveighed against the heartless hoarders of wealth, the transparent shams of society, the existence of moral-corrupting slums, and the modern Pharisees, who, with an air of smug complacency, look askance at those whose religious views differ from their own, and who appear to imagine that they, and they alone, possess "the truth, the whole truth, and nothing but the truth!" He would, in short, be precisely the same disquieting element in the community to-day, as He was two thousand years ago, simply because the evils He then so fiercely attacked still survive, in varying forms, and because mankind is still a long way off the attainment of the ideals He placed before it, as represented by the Golden Rule and the doctrine of "The Universal Brotherhood of Man."

* * * * *

It is more than likely, too, that the Church would not escape His adverse criticism, and He might, with awkward pointedness, enquire why it was so sadly out of touch with the masses of the people—with His own particular class—and had earned the reputation of being the especial institution of the respectable and the well-to-do. He might possibly proceed to answer the question Himself, by suggesting that Churchianity had largely overshadowed Christianity, that an accretion of theological dogmas had been given greater prominence than the Sermon on the Mount, and that too much weight had been placed on the "letter," and not sufficient on the underlying "spirit." Whatever His course of action, we may be sure that it would be based upon the simple, practical Christianity, as exemplified in His life on earth, and that He would make a life of absolute unselfishness a "sine qua non" to the enjoyment of spiritual happiness hereafter. This is the lesson which the vast majority of mankind has yet to learn.

Selfishness, in its widest sense, is the basal element of all sin, and it was because this vital fact was clearly recognised by the greatest and most highly-inspired Teacher the world has seen, that He has never failed to scotch it whenever and wherever it has raised its ugly head. "Man's inhumanity to man" is the product of this self-same evil, and it is well to emphasise this fact when reflecting on the birth of Him who enjoined on all mankind to "do unto others as ye would that they should do unto you." Disregard of this command has transformed this earth existence into a terrestrial hell for millions in the past. Happily, however, we are now getting back to the Christ teaching, and the spirit of humanitarianism is fast spreading amongst all sorts and conditions of men. The worker is to-day receiving his due in a juster measure than ever before, and each year witnesses renewed endeavours to ameliorate the social conditions of the masses.

In this beneficent movement the Church is playing its part, and that attitude must be still more conspicuously manifested in the future, if this religious organisation is to recover its hold upon those who to-day hold coldly aloof. Whether rightly or wrongly, the general body of workers seem to have become possessed of the conviction that there is very little real sympathy with their cause as distinguished from that of other sections of the community, on the part of the Church. That feeling is certainly anomalous when we consider that the Church is supposed to be the concrete expression of the teachings of One who was Himself a working man, and a zealous champion of popular rights. It shows that there is "something wrong somewhere," and it is for the Church to find out where it lies. It will certainly transpire that some of its teachings and methods require modification to meet the requirements of an age in which intellectual and spiritual enlightenment are growing apace, and in which men are beginning to realise that Christianity has not assumed that practical form intended by its Founder.

* * * * *

It, therefore, behoves the Church to face the position, and to bring itself more into line with modern thought. No force can impede the onward march of the human mind, and unless the Church keeps pace with that development it will assuredly be left behind. Intellectual and spiritual progress represent the working of a Divine Law, and therefore how can the Church remain stagnant, and, at the same time, fulfil its mission in the world? Its business should be to move forward, to adapt itself to changed conditions, and thus attract to its side those who to-day feel they have little in common with its ecclesiastical aims. This is the problem the Church has to solve, and inasmuch as it is an institution inseparably associated with the Christmas festival, many thoughtful minds will reflect on its position as they contemplate the purpose of the mission of Him who suffered and died for the spiritual emancipation of the race.

WAYSIDE NOTES

The Child and the Church.

Beliefs acquired in childhood are those most tenaciously held through life. A child learns more during the first seven years of his life than at any other period. His mind is plastic and he readily accepts anything he is told—especially that taught by parents and teachers. The beliefs of the home, the school, those with whom he associates, are accepted and become the settled convictions of later years. Being accepted without reason, they become the least amenable to reason, and consequently the hardest to overcome.

These accepted and ingrained beliefs are the obstacles to the universal acceptance of the evidences presented by Spiritualism, as well as the difficulty of getting the orthodox mind to consider the subject. It is highly important, therefore, that we should get hold of, and teach the children, if the movement is to make the progress desired. There is plenty of material. In addition to the children of those who attend our churches, there are numbers who do not attend any Sunday School. This is our opportunity. The Lyceums should be made so attractive that they will draw in and hold the young. We cannot begin at too early an age to implant moral and spiritual truths.

The error in thinking that when the child is old

enough he can choose for himself in these matters, is evident when we remember that we do not apply this principle to his education, or to his personal hygiene, etc. Unless we choose for him, he is likely not to choose at all. "Train up a child in the way he should go, and when he is old, he will not depart from it."

"Give me a child until he is seven years of age," a great prelate is said to have exclaimed, "and the world may have him afterwards." He knew, as his great Church knows, and all child-psychologists know, that these are the most impressionable years of his life. We should take advantage of this fact, and in connection with every Spiritualist Church there should be a kindergarten and Lyceum under the guidance of experienced and wise teachers. Anyone may teach from the Church platform without doing much harm to the listeners; but only those fitted and trained for the special work required should be entrusted with the training of the young. Indeed, the younger the child, the more experienced the teacher should be.

As an example of how the Lyceum should be conducted, study the Christian Endeavour movement, for it is one of the most successful methods for training the young. Conducted on similar lines our young people could not only be taught the principles of Spiritualism, but trained to be teachers and leaders as well. The movement needs informed workers; studious, fearless investigators; independent, progressive thinkers; tolerant and broad-minded leaders, unafraid of truth and willing to accept it, however opposed to their preconceived ideas; and above all, men and women with "an understanding heart."

When the importance of training the child is recognised, the Lyceum will be regarded as the foremost and most necessary adjunct to the Church, which it will strengthen, for when we secure the children, the parents will follow. To secure a permanent membership of suitable people, we must grow them in the Lyceum.

Mourning Colors.

It is a somewhat curious circumstance that the peoples of Christian nations have always worn black clothes when plunged into mourning, as though the conditions were not gloomy enough without deliberately accentuating them. The so-called "Heathen" are much wiser in their choice of colors.

Black is empty of any symbolism that suggests comfort or hope or a belief in the resurrection and another life, and is therefore non-Christian. Heathen China uses white, suggestive of hope. In some parts of England, child mourners at a little one's funeral wear white, the last survival of a beautiful custom. In Persia, pale brown is worn, symbolising the fallen and withered leaves of life. In Abyssinia and Ethiopia greyish brown is the colour, suggestive of the return to "earth." In Egypt and Burmah, yellow is the mourning colour, symbolising the sere and yellow leaf and its decay. Royal mourning is purple, and that is the mourning colour in Turkey.

The only unsuitable colour from every point of view is black. Its vibrations intensify the despondency of the wearer, and in the case of heavy crepe the very sight of it affects all beholders. Fortunately there is now a growing tendency for soul-depressing black to, in some degree, become discarded. Old customs, however, die hard. And this custom will continue to survive in a modified measure until professing Christians realise that it is literally true that death has been robbed of its sting and the grave of its victory. A knowledge of the philosophy and phenomena of Spiritualism would materially assist them in grasping this inspiring truth.

GRIEF AND THE DEPARTED.

BANISH GLOOM AT CHRISTMASTIDE.

SIR OLIVER LODGE AND HIS SOLDIER SON.

Students of the Philosophy of Spiritualism are well aware of the stress laid by those in the Beyond in their endeavours to discourage inordinate grief on the part of the bereaved whose loved ones have been garnered unto the higher life.

In this connection we may refer to the well-known work of Sir Oliver Lodge—"Raymond, or Life and Death"—and his experiences with his fallen soldier son. Lieut. Raymond Lodge was struck by a fragment of shell in the attack on Hooze Hill, on September 14th, 1915, and died in a few hours. On November 26th of the same year, Lady Lodge interviewed a very estimable and highly-developed medium in the person of Mrs. Leonard, and in the course of the sitting Raymond purported to speak to his mother. He said he had been to his home, and added: "Mother, darling, I am so happy, and so much more so because you are." "Yes, we are," replied the mother, who, together with Sir Oliver, had on previous occasions communicated with her boy, "and, as your father says, we can face Christmas now." Raymond assured her that he would be there, and said he wished to "strike a bargain" with her—"If I come there, **there must be no sadness.** I don't want to be a ghost at the feast. There mustn't be one sigh. Please, darling, keep them in order—rally them up!" Lady Lodge responded that "they would all drink his health and happiness," and Raymond replied: "Yes, and you can think I am wishing you health, too."

* * * * *

About three weeks later—December 17th, 1915—Sir Oliver Lodge was talking to another excellent medium, Mrs. Kennedy, when her hand began to write, and a conversation by this process followed. After some preliminaries, Sir Oliver Lodge remarked, "Raymond, you know it is getting near Christmas now" to which Raymond replied: "I know; I shall be there. **Keep jolly, or it hurts me horribly.** Truly, I know it is difficult, but you **must** know by now that I am so splendid. I shall never be one instant out of the house on Christmas Day." Further talk ensued between father and son, and at the conclusion of the interview Sir Oliver remarked to Raymond: "Well, we shall be very happy this Christmas, I think," to which Raymond replied: "Father, tell mother she has her son with her all day on Christmas Day. There will be thousands and thousands of us back in the homes on that day. But the horrid part is that so many of the fellows don't get welcomed. Please keep a place for me."

* * * * *

Eventually Christmas Day arrived, and Sir Oliver Lodge states that on that day "the family had a long table sitting. It was a friendly and jovial meeting, with plenty of old songs interspersed, which Raymond seemed thoroughly to enjoy, and, as it were, conduct." He refrains from going into details, but there was evidently no tinge of sadness, and yet only a little more than three months had elapsed since Raymond paid the supreme sacrifice in France. This is a great tribute to Spiritualism as a consoling agency, and there are thousands of other families bereaved by the war who have had similar experiences. But the point we desire to emphasise is the allusion made by Raymond to the effect produced in our spirit friends by **gloom** in the home. "There must be no sadness"—"Keep jolly,

LINKING-UP TWO WORLDS.

NEW INSTRUMENT PROMISED.

"WILL MAKE COMMUNICATION EASIER."

More than eleven hundred people listened with rapt attention to "Power"—Mrs. Meurig Morris' control—speak, one week-day evening recently, at the Town Hall, Reading, England. "Power's" subject was "Immortality," in the course of which he said:

Through this spiritual truth of communion there is brought a new light to help you through your difficulties to triumph. Thus, too, the outstanding law of sacrifice may operate, for great sacrifices will soon be called from you. . . . Science is becoming the handmaiden of religion. You are beginning to see that the greatest thing that counts in human life is Brotherhood. Brotherhood does not mean equality—it is a grave mistake to assert that. But you are all standing on the one pathway together, for the earth is a preparatory school for the growth of souls, and you are all limited. There are, too, many, souls younger than others. Brotherhood means the recognition that one must help the other . . .

The bridge between the two worlds grows daily in structure. We are getting stronger and stronger in our union—so strong that in due time, as I have prophesied, the inventive mind of man will have brought to your use an instrument whereby communication between the two worlds will become a simpler process, and though this seems to you to-day to be an impossibility, it will become almost indispensable to-morrow. . . . Be prepared, so that when that time is come you may be in a position to make the very best and highest use of your blessing.

THE MYSTERY OF SLEEP.

DO WE LEAVE OUR BODIES?

Mrs. Champion de Crespigny, who is president of the British College of Psychological Research, gave a lecture called "Modern Magic" to members of the Ipswich Psychic Society in the Co-operative Hall at Ipswich (Eng.) recently, says the "Ipswich Evening Star." She quoted a number of instances of psychic phenomena, some being personal to herself. One of the things which she postulated was that everybody left their bodies at night, and she supported this theory by the experiences of "travelling clairvoyance." Mrs. de Crespigny told, for example, of a man (whom she knew) who dreamed vividly when in India of his brother's funeral taking place in England. He attested the facts of his dream the next day, and then sent a description, which tallied exactly with a letter which, crossing his in the post, announced the death and described the funeral.

or it hurts me horribly." How natural! And, like wise and thoughtful parents, Sir Oliver and Lady Lodge put aside their grief in the interests of their boy, and when he arrived on Christmas Day he was given a real merry welcome. This is the spirit which all the bereaved should seek to inculcate at the present festive season. It will not be so easy, of course, for those who have had no experiences similar to those related, and all we can hope is that they will derive some little solace from the personal testimony of others.

A MAN IN DESPAIR.

SAVED FROM SUICIDE BY SPIRITUALISM.

M. Pascal Forthuny the Continental editor of the "International Psychic Gazette," narrates an incident that occurred during the Spiritualist Congress held recently at The Hague:

One evening a Congressist came to me and asked if I would be able to give him a seance on the following morning. Now that appeared to me to be absolutely impossible for I had been invited for that morning to attend an experimental seance with the Reflectograph. I replied therefore, that I regretted I could not give him a seance owing to my having a previous engagement.

But at that moment I received on my forehead the sensation of an extremely violent shock, and I had to support myself against the wall lest I should fall. Then I understood that it was not reasonable that I should refuse this man his request, and I said without hesitation, "Monsieur, you will have your seance to-morrow morning and I promise to help you with my whole strength."

I immediately intimated to my friends that I would not be able to attend the Reflectograph demonstration "as I had a superior duty to fulfil."

Next morning I gave the promised seance. I told my consultant that his misfortune was immense and his sorrows very cruel, but that was no reason why he should end his life! I recounted to him tragical incidents that had happened in his wretched life, and recalled the fact that when speaking to him on the preceding day I had received a shock which almost upset me.

Then he made to me a complete avowal that he had come to The Hague as a last resource to find out whether Spiritualism could help him to surmount his difficulties and despair, and if not to put a bullet into his forehead at the hotel to finish his misery.

But he was so impressed with what I was able to reveal to him and with the hope that I inspired in him that he promised me he would continue to live, and learn to endure and overcome his misfortunes as a manly man should. So thus a man was saved from destruction because he had become convinced that the dead still live and that death does not end all as he had vainly imagined. I felt that I had been highly favoured during this seance by saving a soul from its frightful despair and leading it to the gates of serenity.

PSYCHIC EXPERIENCES.

LECTURE BY FAMOUS MUSICIAN.

Herr Floridel von Reuter the noted violinist, lectured in the Town Hall, Gateshead, England recently, says the "North Mail and Manchester Chronicle," on "Psychic Experiences of a Musician." His talk was preceded by a short violin recital from his repertoire.

Herr Reuter has what is believed to be the finest collection of lantern slides of psychic phenomena in existence, and these were shown to illustrate his lecture. An unusual feature was the playing of a number of gramophone records of direct spirit voices speaking in Hindustani, Chinese, Sicilian and English.

RED INDIAN GUIDES.

WHY THEY MAKE GOOD CONTROLS.

The British College of Psychic Science recently held a reception for the Mediums of the College, and Queen's Gate Hall was well filled. A beautiful Indian shawl, which had been presented by Lady Rhondda, was on view—and was sold in aid of the College funds. Mr. Denis Conan Doyle presided.

Mrs. Barkel told why there are so many Red Indian guides and why they make such good controls. Her control, "White Hawk," explained that the Red Indian tribes were taught how to hold intercourse with their spirit friends. They were taught that all growing things—flowers, trees, plants—were the "Mother" aspect of the great spirit, and animals the "Father" aspect. At the age of ten or twelve they had to leave their tribe and go out in search of their guides. When he was ten years old "White Hawk" was sent out and walked wearily for many miles; hungry and tired he lay down at the end of the day under the shadow of a rock and waited in the hope that his spirit-guide might come to him in a dream, but without result. The next day he climbed a mountain and while resting from the heat of the sun he had a vision of a beautiful white bird, apparently a white hawk, and on his return home he was trained that he might become a Medium for his tribe.

Indians were taught telepathy in order to be able to respond quickly to the thoughts of those on the same plane as themselves, and this receptivity of thought enabled them, as controls on the other side, to receive messages from those who wished to communicate. North American Indians developed their psychic powers much more quickly by coming into close contact with Nature.

WHERE THE RAPS CAME FROM.

Just as most of the stories told against Scotsmen are "manufactured" in Aberdeen, so the best stories against Spiritualists are told by themselves.

There is, for instance, the story told by Mrs. Osborne Leonard (in her book "My Life in Two Worlds") of which she mistook the noises made by escaping steam for spirit manifestations; and in the "Morning Post" a writer tells how, after returning home from a seance he heard noises which he mistook for spirit raps. Being of an inquiring turn of mind, however, he got out of bed, put on the light and lay on the floor so that he could see under the bed.

"My hair seemed to stand on end," he writes, "as I saw a small mat steadily rising off the floor. I crawled towards the mat on all fours and discovered that the linoleum had been 'creeping' owing to the hot weather and had been pulling out the tacks, one by one, causing the rapping sound. As it did so it curled at the edge and lifted the mat. But I am still a Spiritualist."

CHRISTMAS AND NEW YEAR.

WE have much pleasure in wishing our readers cordial Christmas Greetings and a much more prosperous time in the forthcoming year than that experienced by most of them during the past twelve months.

EDITOR.

Just Over the Way.

BORDERLAND MESSAGES AND THE LESSONS THEY TEACH.

THE SURPRISES OF THE SPIRIT WORLD.

I AM sure that many people whom I have known on the earth will be surprised when they come over here, where everything is gauged by a different standard to that appertaining to the earth. What an opportunity for the satirist! The point of vantage is one that enables us to see mankind and the world in a new light, only that the desire for satire leaves one (at least myself) in no heart to ridicule the vices and follies of one's fellow men. We find alas, that we have too many defects of our own. The feeling is one of intense humiliation, and produces a sense of self-abasement which is painful in the extreme.

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The first short fleeting impulse when out of the body was to indulge in an uncontrollable fit of merriment, but ere the laugh died away a friend, who had come to meet me, mildly rebuked me and remarked that the vices and follies of poor, fallible, human beings were really no subject for mirth, as I should soon realise when I really saw myself in my true light, and realised what an imperfect and foolish person I should soon perceive myself to be.

The remark, made so seriously by my one-time earth partner, caused me some little irritation, and I asked, with some amount of acidity in my tone, what was the meaning of it. I was told not to trouble myself about the matter just then, but to wait until I had rested, and I was led away into a beautiful apartment and requested to lie down upon a beautifully upholstered couch covered in some red material which seemed instinct with life, and, feeling drowsy, I lay down upon it and fell asleep.

* * * * *

After a short sleep I arose and felt refreshed but sad, and as I began to reflect I seemed to see myself in a light—a true one—such as I had never seen before, and then I did, indeed, fully realise the meaning of the remark made to me by my friend, when seized with the uncontrollable fit of laughter at the follies of my earth friends. It would indeed be laughable if it were not pathetic. For how absurd it must appear in the eyes of a butterfly, newly-arisen from its chrysalis, if it could see its friends, who were still in the caterpillar stage, weeping and mourning and holding solemn funeral ceremonies over the old cocoon!

But this is just where the pathetic part comes in. That we should all be so ignorant, when in earth life, of one of the simplest, as well as one of the grandest facts of nature, is very lamentable indeed and one which is calculated to call forth tears rather than laughter, and to beget in one a desire to teach the ignorant rather than laugh at their folly.

* * * * *

This is just how I feel in the matter, and when I expressed a desire to that effect, my wish was granted, and by permission of the guides I was brought

These communications were received by automatic writing through an exceptionally well-developed medium, and have been selected from amongst hundreds of others of a similar character. — Ed.

here and given this opportunity of doing some little service in the work—one which was at once available and of which I was glad to take advantage. I am not able to do much to inform my fellows on earth, but I have

been glad of the opportunity to do even this little, and I hope to do more when I have learned more myself, and shall be more fitted to teach my fellow men.

* * * * *

How thoughtless are people, and how often does one inflict pain upon a fellow mortal and brother worm by a thoughtless, cruel jest! What is it for instance, which makes merriment for the theatre goer? Not the happiness of the characters upon the stage, but the dilemmas in which they find themselves. This it is which causes the laughter—someone in distress is held up to ridicule.

It seems that there is yet latent in man a strain of cruelty which has not yet been eliminated from his savage antecedents, otherwise he would not be able to laugh so readily at the misfortunes of another, who should have a claim upon our sympathy rather than be treated as an object to provoke our merriment.

I shall, if allowed, come and impress this medium again for the purpose of enlightening my fellow men.

Rev. Dr. RUSSELL CONWELL, President of Temple University, Philadelphia :

There is no doubt in my mind that we live surrounded by an invisible world of spirits. They are cognisant of our acts and thoughts, and can, under certain conditions, communicate with us. They are the encompassing cloud of witnesses to which Paul refers.

A POET WHO WAS NOT UNDERSTOOD.

I was a poet and medium, for a poet must be a medium. That the poet is born, not made, is a truism, and so is the apothecary. I was born a poet—a poet, and not an apothecary; therefore it cannot be wondered at that I abandoned my profession of apothecary, to which I had been bred, but not born, and which would have yielded me a living, could I have but compelled myself to follow it. But the poetic spirit was too strong within me and I, after much fruitless endeavour, finally allowed myself to drift into the poor, miserable—as far as earth goes—career of a poet.

* * * * *

Many were the little reproaches of my friends, who called me lazy and worthless. Even those who admired my poetic genius used to think my time and talents would have been much better employed had I followed my nominal profession of apothecary. But in this they shewed their ignorance of human nature and of the divine spirit of inspiration. Every man, so it seems to me, is the result of his

organisation, and, in a lesser degree, of his environment, plus his sensitiveness to spirit impression, which latter is even the result of his nervous organisation.

How often are the failures of life—earth life—up-braided and misunderstood. And how these sensitive plants feel deeply the wounds, just as I did. It is all very well to praise the genius of a man when he has departed from earth life, but the very persons who did not know me in earth life, and are only acquainted with me through my poems, would have, had they known me in earth life, called me a loafer, would have told me to get work and would have turned up their noses at my poetry in derision and would have dubbed it drivel!

* * * * *

Such is the lot too often of the genius of every sort, which has not to do with the material well-being or comfort of men, except in the case of the inventor who devises some terrible instrument of war and destruction. With the genius who invents something of use to man's physical comfort there awaits for him affluence and honour. But to the genius, or medium, who gives to the world something of rare and subtle beauty, which cannot be either eaten or drunk, poverty, neglect and scorn are too often his unhappy lot.

Of course, every one comes into their own—in-
deed it would be impossible, quite impossible, for another to usurp that which by right belongs to another. It is better so. The earth life, even of the very longest life, is very, very short and it is all over soon, with the suffering, and it is soon forgotten in the full and glorious life in which the now happy genius—or medium, if you will—finds himself or herself.

* * * * *

Here the poet meets with, and lives on the greatest terms of friendship with, the great poetic souls who have gone before him, and he cannot feel the influences of those material minds which in earth life, under different conditions, he was compelled to associate with and whose very bodily presence pained and irritated his sensitive organisation, even to the point of frenzy, as in my own case.

Many of these unfortunate sensitives become so unbalanced as to become the inmates of your lunatic asylums, and there is much truth in the saying that "Genius to madness is near allied"—much nearer than is generally supposed. Many mediums and men of genius become the victims of inebriety and, like myself, give way to drink.

The fact is that the body becomes so acutely sensitive to pain, mentally and physically, that they long to dull and stun the senses that they shall not, for a time at least, feel. Did these same persons live in an environment suitable to their temperament and organisation, there would be no temptation to these excesses and these, in turn, are urged against them by the very persons who have ignorantly and innocently brought about the condition causing the excess.

And how true is the saying of another poet who greatly loved my music: "The poet learns in suffering what he teaches in his song"! And thus it is that in the topsy-turvy world of yours evil is wrought by want of thought as well as want of heart.

Dr. T. L. NICHOLS, M.D., F.A.S., Author of "Esoteric Anthropology":

I have in my possession direct writings and drawings, done under absolute test conditions by departed spirits, with whose hand-writing I am familiar as with my own.

CONAN DOYLE.

HIS INITIAL INVESTIGATIONS.

An account of his father's research into Spiritualism and his own views on the subject were given at the Y.M.C.A., Sheffield, to members of the Sheffield Society for Psychical Research, by Mr. Denis Conan Doyle, with Rev. Dr. F. Ballard in the chair.

Mr. Doyle said that his father, the late Sir Arthur Conan Doyle, originally went to seances to ridicule them and the messages seemed foolish and drivel.

However, when he heard of a prominent American judge who claimed to have conversations with his wife, he thought there must be something in it.

Further investigation led him to conclude that the phenomena were genuine. Then came the war and, seeing so many people bereaved, made him feel that if there was anything in Spiritualism that could give comfort to them he would investigate further.

The lecturer went on to relate five remarkable cases of messages being received from those who had died, in some cases these being personal friends who gave proofs of identity which were unknown to the medium or to any but those in a close circle of friends. These instances, he contended, were of such a nature as to do away with any suggestion of telepathy.

Some people attacked Spiritualism as being of diabolical origin, but he could not understand how they came to that conclusion. It was to try to uplift others, and to leave the world better than they found it. That did not strike him as being diabolical. Spiritualism was not opposed to religion, but was an annex to whatever religion they had. It removed fear of death; removed a feeling of having lost those who had died; told of what to expect in the next world and gave some help to people in facing the troubles of the world.

The next world resembled this world, but with the disadvantages removed, and any physical disabilities or deformities gone. There was a certain work done there but it was congenial and people were not forced to associate with those who were not congenial—"Sheffield Independent."

EDISON'S "THOUGHT WAVE."

A strange story of the last hours of Thomas Alva Edison, the great inventor, is told by the New York correspondent of the "Daily Express," London.

Just before his physical powers failed, Edison was trying to discover a practical method of manufacturing a rubber substitute from the sap of the goldenrod weed. During his illness, his associates continued their experiments and (writes the correspondent): "It was the dying inventor himself who sent a 'thought wave' from a deep sleep on his death-bed that gave the first solution of the problem." How the "thought wave" was received by the assistants is not disclosed, states "Light," but it is added that "they tested and retested the method suggested and found it successful beyond doubt."

Concluding the story, the correspondent says: "Mr. Edison was in a comatose state when the news reached his home, and it was feared that he was too far gone to learn of his ultimate success. But Mrs. Edison, reaching down into his sinking consciousness, tapped the message of triumph on his wrist in the Morse code."

THE NUTSHELL PAGE.

Change of Name.—The Victorian Association of Spiritualists and the Melbourne Progressive Spiritualistic Lyceum, which amalgamated about eighteen months ago, are now known as the Victorian Spiritualists' Union. They meet in the W. H. Terry Memorial Hall, 47 Victoria Street, Melbourne, under the presidency of Mr. W. H. Lumley.

"Tin-pot Churches"!—A correspondent of the "Evening World" (Newcastle-on-Tyne) in replying to Mr. Dennis Bradley's criticism of Spiritualist Churches, says: "I would like to point out that no pressure is brought to bear upon the public to attend 'tin-pot' Spiritualist churches. They are usually well filled by people who would rather listen to our preachers and mediums than to the highest-paid exponent of an orthodoxy which does not realise the needs and aspirations of those who are reaching out for some sure foundation of belief in these difficult times."

Another Church Opened.—What the local press describes "a beautiful ceremony" marked the official opening of a Spiritualist Church at Taunton (Eng.). The wife of the President (Mrs. A. Culverhouse) turned the key and invited "all those who were seeking the companionship of God and the communion of Angels to follow her into the House of Prayer." A well-attended public meeting of a very impressive character followed. The church will accommodate about 200 people, and possesses a hall for a Lyceum.

No Progress.—Some of the people who come into Spiritualism, and never get anywhere beyond the starting-place, remind me of the story of the old lady who, in the early days of the Tube railways, descended the lift and on arriving at the platform asked: "What station is this?" "Oxford Circus," she was told. She expressed her surprise and said: "Why, that's the station I got in at!"—**"Light."**

"Full House" at a Sunday Service.—A Spiritualistic service which was advertised to be held at 6.30 p.m. in a Cinema Theatre at Crinklewood (Eng.), was packed to its utmost capacity at 6 p.m. As crowds of people kept arriving, an overflow meeting was arranged in another hall, which in turn, was soon filled and many turned away. This is an example of many similar experiences in connection with the movement in the old country.

Mediumistic Fraud (?)—Mrs. Osborne Leonard, in the "Sunday Chronicle," says: "In many cases of supposed fraud the medium is more sinned against than sinning, . . . for a hostile element amongst the sitters may so deplete the Medium of power as to cause strange inversions of the psychic faculty."

Value of Phenomena.—Writing in "Spiritual Truth," the Editor says that whilst phenomena should be subsidiary to teaching in public services, it is a mistake to set it too low. "At present," he writes, "as it will probably be for many years to come, it is of supreme importance, for it distinguishes our teaching from every other section of the Christian Church. It proves the close touch we have of the Spirit World and links us up, in a marvellous way, with the early Christian church. It is the finest form of propaganda that anyone could have given us, in large measure, for this very purpose. That some make too much of this particular phase is no reason for the underrating of it by others."

Spiritual Healing and the Law.—The attitude of most countries is dead against healing by anyone not possessing a medical diploma. Whether that is based on the jealousy of the medical fraternity, or arises from a genuine desire to protect citizens from charlatism, the result is that spiritual healing can only be carried on at the risk of police prosecution, states a writer in the "International Psychic Gazette." In France the law is well-defined and in England, the Vagrancy Act, though not expressly applicable, is held as a sword of Damocles over the heads of spiritual healers. In Brazil a charge against a healer was dismissed on the ground that no medicine had been given. In Scandinavia much depends on the personal prejudice or commonsense of the judges before whom such cases are tried, for the letter of the law is by no means clearly defined.

Miss Estelle Stead Honoured.—During her recent stay in the Hague, in connection with the International Congress, Miss Estelle Stead was invited by the Dutch Section of the League of Nations to be their guest at their monthly luncheon. Miss Stead extended her visit in order to be present and spoke, by request, on her father's work for peace both before and since his passing. Her words were listened to with great interest.

... and After.—Mr. Dennis Bradley's latest book has met with some severe criticism with respect to certain sections of it. The Spiritualist press is not alone in this, for the "Birmingham Gazette" states: "Although Mr Bradley claims to be tolerant, he writes with devastating scorn of Spiritualist Churches and of Spiritualism as a religion . . . all of which, one fears, must cause unnecessary pain to a great number of quite sincere people. One section of the book is so over-laden with controversy that it leaves one with the impression that rival psychic researchers (not Spiritualists) are as pugnacious as rival antiquaries."

The Investigator's Attitude.—This question of the investigation of mediumship is a very peculiar and complex one. Every psychic investigator knows that it is not at all difficult for a man familiar with the procedure of the seance room to stop, or minimise, any phenomena producible by any medium. By an attitude of mind or by definite forms of conduct, it is easily possible to so excite a medium, or to cause such discomfort to a medium, that the psychic processes are retarded and stultified. Many so-called investigators know this quite well, and deliberately adopt that attitude with a view of getting some little credit as expositors of mediums.—"The Two Worlds."

From Hydesville to The Hague.—Little did the Fox sisters realise that in their cottage at Hydesville they were being used to initiate a Movement which would revolutionise the world, or that would lead to an International Congress where thirty nations would be represented. We shall have learnt nothing from this if we cannot visualise the realisation of the prophecy—"and there were great voices in heaven, saying, 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ.'"—in the future of Spiritualism.

Jewish Interest in Spiritualism.—Spiritualism makes a particular appeal to the Jewish mind, and on all sides there is an intense and ever-growing interest in its message and demonstration. The Manchester Jewish Literary Society—one of the leading Jewish organisations in the North of England, having a membership of about 1500—is holding a Symposium on Spiritualism in February next, at which prominent Spiritualists have been invited to present the Movement from three angles—the religious, scientific, and organisation aspect.

Mrs. Albert Chevalier.—Mrs. Albert Chevalier, whose husband passed on six years ago, and from whom she received many convincing messages since his death, has joined her husband in the spirit world. Mrs. Chevalier's book "Albert Chevalier Comes Back" contains a deeply interesting account of these communications, in addition to many incidents in the lives of this interesting and ideally-matched couple.

Valentino Warns Slanderers.—A correspondent of "The People" (London) states that at a circle held recently in Paris a communication was received from Rudolph Valentino, the popular film artist who complained that he was still being slandered, even as he was in life. Valentino is reported to have said: "I want to protest against the many slanders against me, originated with frenzied women carried away with the realism of my art. In life, Pola Negri was my friend and a source of inspiration to me, but we were never more than artist comrades. I never gave her any ground for thinking that we were lovers. I want to warn the slanderers," the message goes on, "that there are ways of meting out punishment to those on earth who still persist with their slanders. If after this warning they persist they can rest assured that punishment will reach them."

A Beautiful Home in the Spheres.

CHARMING HABITATION AND ENTRANCING SCENERY.

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

This is a continuation of the Message commenced in the December issue of this journal.

The dictator relates some of his early experiences and proceeds to present a rapturous pen-picture of his lovely home in the Spheres, from which he gazes out across a landscape of ravishing beauty, embracing valleys, hills, mountain ranges, gleaming rivers, sparkling seas, placid lakes and tropical vegetation.

Everything is described as being real and actual because the spiritual representation is "the essence of things, and not merely its outer semblance or shadow which confronts us on earth."

EARLY EXPERIENCES.

After my passing I woke to find myself lying in a beautiful spacious room, and surrounded by those who are nearest and dearest to me on this side of life. They greeted me gently one by one, with glad smiles of welcome, cheery words, and the close, warm hand-clasp of affection.

I was somewhat bewildered by these unusual happenings but concluded that I must be dreaming and that I would presently wake to find myself back in my own home. It seemed to me that I rested again for some considerable time, though it could not have been long in reality. I woke to full consciousness presently, feeling so wonderfully refreshed and strengthened and invigorated that I thought I must have been completely cured of my malady, by some unknown means.

My son approached me once more as I was gazing about me in wonder and amazement, not un-mixed with awe. Seeing my lack of comprehension of the real state of affairs he informed me as gently as possible of my changed condition. His news came as a complete surprise to me, for though I had been at a loss to account for my unusual experiences, I had no idea that I had left my physical body. The fact was soon clearly proved to me, however. For the room in which I had regained consciousness suddenly disappeared and I found myself gazing in wonder at my earthly outer semblance lying inert and still, while I was more vitally alive and active than ever.

I now realise that all these happenings that you have recorded occupied a very brief space of time and that I regained consciousness and became cognisant of my changed condition very readily indeed.

It was with a shock of surprise that I became aware of the fact that I could not reveal myself to my earthly loved ones immediately, or converse with them as directly as I longed to do. These matters are not so simply and easily arranged as many people imagine. There are difficulties to be overcome in every instance, and barriers of various kinds to be broken down before satisfactory and satisfying communication can be established. The full explanation of this would require a highly technical discourse on mental, emotional and psychic states.

Suffice to say at this juncture that these must be fully taken into account in dealing with psychic matters if sound judgment is to be maintained and justice accorded to sensitives exhibiting all types and grades of mediumship. I realised this during my earth life. But I am more than ever convinced of the wisdom of it as I see the barriers to close communion that are so constantly, though unconsciously, erected between the two states of conscious existence, the material and the spiritual.

THE ASTRAL PLANE.

Life on the astral plane is merely a reflection of the earth life and has no reality apart from it. It is the borderland between these two definite states of consciousness. Therefore it does not constitute real, active living as the spiritual state of being does. It is more like a dream condition of mind that gradually gives place to reality when a spiritual awakening comes to the individual.

Hence it is obviously not a place, as some people suppose, but a mental condition. For just as each separate individual enters the Summerland through means of his or her own spiritual awareness of it, undeveloped spirit entities create and populate the astral plane through their inability to visualise anything better or more worth-while. This accounts for the bleakness and unloveliness of the environment in which so many poor souls are obliged to dwell until some ray of light finds its way into their darkened minds.

This is all so plain and so easy to understand when viewed from my present angle of vision. But it is very difficult to explain the why and wherefore of it all to the average person still in the flesh. They can see neither reason nor justice in this state of things at first glance, but as one studies the matter closely the true explanation presents itself to one's mind. It is the unavoidable outcome of a complete ignorance of spiritual things, which is due to a grossly materialistic conception of life, with its consequent lack of high aspirations and lofty desires in the individual.

MY NEW HOME.

Now I will endeavour to give you some idea of my own dwelling place in spirit. There is nothing bleak, barren or unlovely in my surroundings. On the contrary, the utter loveliness of my environment fills my heart with thankfulness for the good gifts that are being showered upon me. How I long to reveal the true beauty and glory of those "many mansions" of the soul that have been brought into being in such profusion here, by the fine thoughts, high ideals, lofty aspirations and good deeds of those who love truth and righteousness.

These are no mythical or unsubstantial palaces similar to those that are brought into being at will by the genii of Eastern fables. No, they are the beautiful and enduring habitations of those whose faith in God, and constant perception of His marvellous handiwork, has lifted their thoughts and aspirations above their own petty every-day affairs.

For it is only through the unfoldment of the larger consciousness, or inner self—that is latent within each one of us—that we are able to construct our own abode in this beautiful land of love and laughter.

Where there has been real love or lasting affection between individuals on earth, they are bound together in spirit and share each other's joys and varying experiences here. Thus you will find several members of a family dwelling together in peace and harmony, in a beautiful, spacious habitation which their own united aspirations and desires have erected. Such a dwelling place in spirit remains a permanent structure so long as it meets the needs and requirements of all its owners.

But as each separate individual is constantly unfolding in spirit, and enlarging his vision accordingly, his spiritual abode and environment change also. For as all outer semblance of body, dwelling place and surroundings are the reflections or manifestations of an inner spiritual condition, these must of necessity change in like ratio as spiritual development advances in the individual.

Hence it will be clearly seen that God has provided each one of us with all the materials required for the building and maintaining of these spiritual dwelling places of ours, by implanting His own creative faculties in our inner natures. But it is only as we contact these God-like qualities in ourselves, by a constant desire for spiritual uplift and real worth of character, that we are enabled to use these inner powers so as to produce correspondingly good results in our lives and affairs.

AN ENTRANCING ENVIRONMENT.

I am much surprised and greatly delighted as I view my own spiritual abode, which I share with my son and other congenial relatives. The close bond of affection which united us on earth binds us ever closer in spirit, bringing joy and gladness to each one of us. Harmony is ever the outcome of spiritual attunement and that we have attained in no small measure, to the lasting benefit and great enrichment of each individual member of this household, of which I now find myself an honoured member.

Those who are quarrelsome or vindictive by nature, defeat their own ends continually by shattering those harmonious conditions in which spiritual power flows freely from one individual to another, benefiting all.

The outward appearance of our wonderful spiritual abode is impressive and dignified and its inner chambers are light and spacious and delightfully cheery, homelike and comfortable. It is a home indeed in the truest sense of the word. For a real home is something more than a mere matter of housing, furnishing and service. There is a spiritual quality that pervades it—a restful, peaceful atmosphere that differentiates it immediately from the mere place of residence that so many people call home.

This lovely spiritual home of ours gives the appearance of being constructed of a soft, creamy-coloured stone on which beautiful and ever-changing rays of light continually play, producing marvellous effects.

It is situated on a rise in the centre of wide velvety green park lands dotted with noble trees. There is a lovely flower garden in the foreground wherein are to be found all my favourite blossoms and numberless others, in endless variety, many of which I had never seen, or even heard of, heretofore.

As I gaze out across the landscape marvellous vistas present themselves to my enchanted eyes.

Valleys, hills, mountain ranges, wide gleaming rivers, sparkling seas, placid, broad-bosomed lakes, tropic vegetation and all the beauties of Nature that are to be found in any clime on earth are easily accessible to us here. All that is required is the power to visualise them clearly.

There is no lack of tangibility and substantiality about life in spirit. Everything we see and handle is real and actual because it is the essence, the integral part of anything, that we are conscious of here and not merely its outer semblance, or shadow which confronts us on earth.

DEVELOPING SPIRITUAL VISION.

But spiritual vision develops very slowly indeed in folk of a very materialistic turn of mind. Thus they are blind to the beauties about them and utterly unconscious of the lovely, shining bands of spirit workers who move about among them constantly, seeking to bring light and hope to fear-darkened minds and comfort to sad hearts.

Spiritual vision increases in power and scope in like ratio as spiritual unfoldment advances in the individual, revealing new wonders and glories of shape, form and colour and new harmonious sounds to appreciative eyes and ears. For we possess the spiritual equivalents of the sensory organs, I find, these having added sensitiveness, increased acuteness and much greater reliability than formerly.

It will be understood from the foregoing that the joy, happiness, beauty and comfort of heaven, the real home of the soul, are not only tangible realities, but that they are absolutely free to all those whose spiritual condition enables them to sense these glories for themselves. Hence the only barrier to happiness and well-being here is an undeveloped consciousness.

This darkened condition of mind, due to spiritual blindness, is to be found in individuals belonging to all types and grades of people everywhere from the highest to the lowest in the land. It is the sad outcome of a lack of knowledge and insight concerning spiritual things. It is only through the removal of the darkness of ignorance, superstition and fear from people's minds that true spiritual sight can come to them. This cleansing and renewing of the individual consciousness is the aim and object of the bands upon bands of spirit workers.

Millions of earnest, powerful followers of good devote all their energies to the enlightenment of humanity as a whole. For though the light of truth is growing in intensity and power, the mental darkness still enshrouding the earth is appalling. It hangs like the heavy black curtain of night, effectively shutting out the bright, warm sunlight of truth from people's minds and the clear daylight of real knowledge and understanding from their hearts.

MY SPIRITUAL ASSOCIATES.

I have associated myself with a large, powerful band of spirit workers who have already accomplished a very great deal towards banishing ignorance and misinformation from people's minds.

These wise and wonderful spirit workers with whom I have cast in my lot, are under the indirect leadership of Jesus, as are all those who associate themselves with goodness and truth. He is the great Commander of all the forces of Good, but under him are officers of all ranks and grades of leadership and workers engaged in all kinds and descriptions of helpful and beneficial spiritual activities.

Jesus does not hold himself aloof from his fellow-workers in any way whatever. For he is no cold, inaccessible God, but a loving friend, a kindly

comrade and the comforter and uplifter of the weak and fallen members of God's great family. Much of the nonsense that is still taught and widely believed concerning this wonderful being is the result of a lack of a real understanding of spiritual values.

Viewed in the light of a great Teacher, and a unique Example of true fineness and strength of character, sweetness of disposition and beauty of living, his power is immense in freeing men's minds from erroneous ideas and false beliefs. But when Jesus is set on a pedestal and worshipped and bowed down to as God, his power for good in people's lives is greatly diminished and much of the true beauty and real significance of his life and teachings are lost sight of altogether.

SPIRITUALISM OVERSEAS.

UNITED STATES AND CANADA.

At the Thirty-fourth annual Convention of the Texas State (U.S.A.) Spiritualist Association held recently, 200 delegates attended, some of whom travelled a distance of more than 800 miles to do so. The attendances at the meetings were never less than 1000.

There are twenty-four Spiritualist Churches in the State of Texas, and the President of the Convention, writing to the "Two Worlds" reports that "the demand of the public for Spiritualist literature here is far in excess of the supply, and there is a persistent desire on the part of the clergy to

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seek reliable information."

The "First Spiritualist Church" in London, Ontario, Canada, has been rebuilt at a cost of over six thousand dollars. The church is now a modern one, and has an upper auditorium to seat 250 people and a lower one to be used as a Lyceum and for social gatherings. The church has a membership of 120, in addition to 100 Lyceumists.

LAYING A GHOST.

PRIEST USES HOLY WATER.

Into each room of a house in Eccles (Lancs) went a Roman Catholic priest recently, sprinkling holy water and murmuring blessings to allay fears of the occupants caused by nocturnal visits of a white-clad figure, states the "Daily Herald," London.

Resembling a priest who died 40 years ago in the house, the strange visitant is said to have walked noisily about by night, dissolving into nothing when challenged.

The house, which is in Liverpool-road, is occupied by a family named Lees.

In response to their appeals, Father J. Drescher, Roman Catholic Rector of St. Mary's Eccles, visited the house and formally blessed it.

"I went into each room and sprinkled holy water," Father Drescher told a "Daily Herald" representative. "But I was in no way trying to exorcise an evil spirit. There is a special service for this purpose for which the Bishop's permission must be obtained. This, I think, is unnecessary here as the ghost is believed to be that of Father Sharrock, who was first Rector of St. Mary's, and died in the house which was the Presbytery 40 years ago."

The Law of Parsimony.—This law forbids the postulating of unknown powers or causes when natural laws suffice to account for the effect.

"GHOST" DRIVES MOTOR CAR.

An extraordinary story is related by "J. S." of Newcastle-under-Lyme, in a recent issue of "The Competitor's Guide." The narrative states:

I was motoring along a gloomy, deserted stretch of road when I became suddenly conscious of the presence at my side of a spectral figure garbed in sombre black. Stopping the car I was about to eject the intruder when, to my considerable alarm and horror, I saw that it was my own father, who had died five years before. Motioning me away from the wheel, he took over control, and swinging the car round, accelerated for home. Half an hour later we drew up in front of a roaring furnace. My home was on fire, and somewhere within those walls of death slept, unconscious of her terrible danger, my invalid mother. Uttering a prayer, I threw myself headlong into the flames. Five minutes later I had carried my mother to safety. By that time the ghost had disappeared.

THE GREATEST HAPPENINGS.

"Three great things have happened in the history of the human race, things so permanent that the mere rise and fall of Empires are as nothing in comparison. The first is the idea of a single God in the universe. The second is the idea of the unselfish code of morals which may be found in many places but which we mainly associate with Jesus of Nazareth—a code which distinguishes man from beast. The third is the breaking of the veil which separates our sphere of life from the next one. It is at this last tremendous revelation that we now assist. Blessed is he who is privileged to forward the manifest work of God. But let those take heed who resist Him, or who stand in the way of this great comforting knowledge which His infinite love has sent to uplift and inspire His children upon earth."—Sir A. Conan Doyle.

"Sparks" for Speakers.—What was possible in the time of the Apostles is possible to-day. Psychic gifts are not limited to any age or people. For the adequate comprehension of the sacred writings a psychic training is necessary. The inner conception of the Christian life is the true secret of the abiding influence of the Christian Church.

A Secret of Success.—It is looking back and turning back, getting discouraged and disappointed, that hinders success; going on and on persistently is what makes success—dogged persistency. We may have much to battle with, but by going on, steadfastly, we may all succeed.—W. J. Coville.

VIEWS OF BISHOP WELLDON.

It is too late to dismiss Spiritualistic phenomena as a nauseous fraud. I believe Spiritualism has come to fill a void in Church practice owing to the coldness of the services. It is impossible to reject testimony so many-sided, as though it were of little or no account.

Eminent men, such as Sir Oliver Lodge and Sir Arthur Conan Doyle, who have—with their colleagues on the Continent of Europe, as in France and Italy, and in the United States of America—expressed themselves as convinced believers in the facts of Spiritualism, must command for Spiritualism and Spiritualistic phenomena, the attention of all thoughtful and sincere Christians.

BISHOP WELLDON
Durham.

NOTES FROM AMERICA.

SANE VIEWS ON INTERNATIONAL TOPICS.

By B. M. GODSAL, San Diego, California.

"CELEBRITIES" AND PSYCHIC FACTS.

A marked peculiarity of the American public is that when a man has earned a great reputation in one particular line his opinion on all other subjects is accepted, and quoted, as if it were gospel truth. If Lindbergh, the great aviator, were to venture an opinion concerning, say, the world-crisis, he would be listened to as if an oracle were speaking: but Lindbergh happens to be gifted with common sense and the power of silence.

William J. Mayo, one of the noted Mayo brothers practicing surgery, when attending a congress of the American College of Surgeons, at New York recently, took occasion to condemn all investigation of the occult, as a "side-line." "Anyone," he said "dabbling in the occult, deliberately depriving himself of vision, man's chief means of obtaining information, injures himself mentally." He then referred to "three well-known individuals who adopted some sort of psychic belief," and gave the names of Doyle, Crookes and Lodge; concerning each of whom he averred: "This interest came in the autumn of an intense scientific life. Their great days were over," etc.

The ignorance thus displayed concerning the men and facts chosen as representative is indeed astonishing. Not because Dr. Mayo is a noted surgeon, for noted surgeons—e.g. Sir Arthur Keith and his "candle"—are not, as a rule, conversant with psychic matters, but because a man with a high reputation in his special line, when attending a congress of his fellow practitioners, launches out upon a subject totally foreign to his specialty, and one on which he evidently is quite uninformed. When listening to outpourings from noted surgeons on spiritual matters one cannot but recall Job's exclamation, xiii.-5, "O that ye would altogether hold your peace! and it should be your wisdom."

PROVIDENCE AND THE INTERNATIONAL CRISIS.

America went into the war (and saved her soul) in time to render the assistance necessary to bring it to a righteous conclusion. And now again, rather late in the day, she finds herself drawn into the world crisis, and is frankly puzzled; and cannot but believe that Dame Fortune is just "round the corner," and merely playing a game of peek-à-boo with her worshippers.

The local morning paper, however, was willing to print my thesis maintaining that the goal toward which Providence, in this crisis, is gently but firmly directing humanity is the spiritualization of mankind; as has been plainly indicated by many of Spiritualism's best-accredited prophets.

The supernal idea shaping the plan of action seems to be that because the heart of man is wholly set upon material things, which he has learned to regard as his greatest good and as the sole reality in life, these things shall in a large measure be taken from him and caused to vanish. This weakening of the material side of man's life will react in strengthening the spiritual side, so that in human affairs, both national and international, co-operation

and brotherhood will ultimately take the place of cut-throat competition.

In opening men's eyes to the transitory nature of material wealth and success the present "depression" is but giving a foretaste (unpleasant enough) of the disillusionment which death affords in full measure to those who are materially-minded. Happy, in comparison, are the Spiritualists; who in these days of affliction and vanishing values know by irrefutable proof that their most cherished possessions are beyond the reach of depression, and that every material deprivation, bravely borne, adds enormously to the wealth laid up where thieves do not break through nor steal.

THE REAL WAY TO PROSPERITY.

It happened that a week later Roger W. Babson, America's most widely read economist, writing optimistically concerning Britain's renouncement of the gold standard, closed his article thus, "The sooner man learns to worship God instead of gold, the sooner prosperity will return:" truly a notable pronouncement—considering the source.

Commenting upon the above I wrote that besides over-turning the golden idol of the people's worship the spirit world is working, as never before, to establish direct contact with earth conditions. Fountains of pure spirituality, unconfined by priestly organization, are forcing their way through the crust of conventionalism, and in spite of many difficulties, natural and imposed, are refreshing those who thirst after righteousness with draughts of spirit life and power and love and wisdom. In this manner there is forming a reservoir of spirituality, hidden among quiet people, which will undoubtedly serve to hasten the approaching regeneration of the world.

While the United States stands in the forefront of the nations in constructive material development, no other nation, probably, has of late years made so little spiritual progress. It is a notorious fact that at the close of a period of abounding prosperity the nation is given over to violent crime to a degree beyond all of its previous experience.

To-day, the wheels of true progress are fairly spinning. Let us rejoice that we are living in a glorious period of the world's history—though yet to be recognized as such. The nations are coming together in a manner unprecedented, so that in a single month they advance further towards a common understanding than they have ever advanced before in a hundred years—and sometimes in a thousand. The leaders of every nation exchange views in friendly conference, and are learning that true statesmanship consists in mutual concessions and assistance.

Although Mr. Babson's advice, as stated above, may seem to be a counsel of perfection, and therefore too lofty for general acceptance, still there are signs that out of the present turmoil is emerging a recognition of the truth that the replacing of "gold" with God as the object of our worship, and materialism with Spiritualism as the foundation of our philosophy, is nothing but practical finance and sound science.

SPIRITUAL IMPRESSIONS.

By FRIEDA KUMMER.

Building Character.—It may seem difficult at first to build one's character along the right lines, but once an earnest start is made, and as one progresses, so it should become easier, and ever easier, until it be of much interest and pleasure to watch oneself progress, and though there may have been many battles lost and won in the process, the fight will have been more worth while than one could ever realise on your side. So courage, everyone, and fight the good fight.

Little Importance of Material Things.—The material things of this earth are of very little importance to people if they could but realise it, for material things do not, and never can give that peace of mind and soul which one must have to be really happy, and material things so often cause people to put false values on this earth life. Yet it is good that we have the sciences and material things of this earth, for they help us to progress and develop ourselves in various ways; but if we gave even a small part of the time which we devote to the study of material things to spiritual matters, we would receive much help, and our progress would be much greater.

Repent, but don't Brood.—It is only right that we should realise and be sorry for our mistakes, or for any wrong done, but we must not waste our time and brood over vain and futile regrets, for that can do no good, and only tends to hinder one's progress. It were far better to be up and doing immediately, knowing that our mistakes have taught us a lesson, and determined to be stronger and better next time.

Death a Glorious Adventure.—If we think, believe, and live as we should death would be thought of as a great and glorious adventure, a wonderful reward if we have done our best, and a chance to rectify our mistakes made here, on earth. It should give one courage and perseverance in the face of all obstacles, and make our earth life easier and happier.

Man's Mind Limitless.—Man's mind is as an unfathomed ocean. It has unlimited possibilities if allowed to widen, but it can only do so through spiritual sources, not material ones. Men must first emerge out of grooves made by past generations, and not blindly accept certain doctrines, but must think and act independently, or progress is impossible.

Regrets for Lost Opportunities.—It is inevitable, when one looks back after reaching the spirit world, that one has various regrets—and wasted opportunities are not the least of these. If opportunity arises, each individual should do his or her part in preparing the way for the great truths and revelations that are to come, otherwise when that day arrives they will be found wanting, and will be able to take no place in the army of those who have fought for, and helped this glorious cause, and much sorrow will be theirs, that they missed one of their greatest opportunities.

Build Character Now.—One must never cease to build and mould one's character, as it is such an essential part of us and does not change at death. If we do not trouble to improve it in this world, then we must do it in the next, where our task will be doubly hard, owing to our neglect of it here. To progress as we should, we must possess, be aware of, and develop spiritual qualities without which real progress is quite impossible.

The Journey of Life.—Each person as he travels through life is as a ship set out upon a journey. He must endeavour to look ahead, and so get his course accordingly. On the journey he may encounter many trials and storms, and there may be those who will try to sway him from his course, but he can only reach the appointed goal by his own efforts.

The Power of Silence.—One so often does not realise the power of silence, of stillness, and above all, of being alone. When we are in continual and continuous contact with others, we are, either consciously or unconsciously, affected by their moods and conditions, so that our minds are not really our own at all for the time being, but are diverted into various directions which we ourselves would not take, did we but pause for awhile each day, and give ourselves time to consider things,

"GHOST" AND ZEPPELIN.

In a newly published book by Mr Allan Fea, "Rooms of Mystery and Romance," a story is told of the part a spirit played in the aerial battles of the Great War and the author claims that it was owing to the efforts of this "kindly spirit" that the first Zeppelin was brought down.

He describes how Mr. John Pomeroy, the New Zealand farmer who was the inventor of a special bullet for use in aerial combat, was "turned down" by the War Office, and how Major Colley, chief experimental officer of the munitions department of the War Office, was afterwards constrained to search out Mr. Pomeroy. He says:—

The major received a ghostly visitation one day when busy in his office which so much impressed him that he gave instructions there and then for a man to be sought for wearing a peculiar cut of tweed jacket and white trousers.

Pomeroy was found and the officer exerted his influence in getting the invention reconsidered at headquarters. Meanwhile, one night when a "Zepp" raid was expected Major Colley persuaded Captain Robinson, V.C., to take up some of Pomeroy's bullets, with the result that the monster that had wrought such havoc in air attacks was destroyed. And the inventor reaped the benefit in the solid sum of £25,000.

DEAN INGE ON SPIRITUALISM.

A SPIRITED REPLY.

A correspondent to the "Sheffield Independent," replying to an attack made on Spiritualism by Dean Inge in a sermon preached by him on All Saints' Day, says:

One looked for some rational arguments from a man of his scholastic abilities, but found only a few pious platitudes without meaning or substance and almost contradictory of each other, and certainly illogical.

All that could be extracted from them was—

- (1) He didn't know anything about the life hereafter. It was beyond him.
- (2) God doesn't intend us to know (?)
- (3) Therefore nobody knows.
- (4) Spiritualism is superstition and fables.

What an exhibition of feeble floundering and special pleading, simply to bolster up a personal prejudice, as against the well-known and attested facts of psychic research!

This, too, from a leader of a spiritual Church, and a would-be philosopher, with modern scientific tendencies—when they suit his purpose. How impractical and short-sighted these academic thinkers are!

alone. Even one's nearest and dearest must be excluded at these times, for it is only when quite alone that the mind is able to rest, and one gets a better and clearer perspective of things. Some people do not ever wish to be alone, for they do not like to think, but the person who wants to progress knows that a certain amount of solitude is an absolute necessity.

Do your Share!—Great truths and wonderful revelations will never come to those who are content to sit down and do nothing to deserve them, for one only receives that which he is worthy of, so if you would wish for these things, then be up and doing!

The Message.

By Ella Wheeler Wilcox.

I have not the gift of vision.
I have not the psychic ear;
And the realms that are called Elysian
I neither see, nor hear.
Yet oft when the shadows darken
And the daylight hides its face,
The soul of me seems to hearken
For the truths that speak through space.

They speak to me not through reason,
They speak to me not by word;
Yet my soul would be guilty of treason
If it did not say it had heard.
For space has a message compelling
To give to the ear of Earth,
And the things which the Silence is telling
In the bosom of God have birth.

Now this is the Truth as I hear it—
That ever through good or ill,
The will of the Ruling Spirit
Is moving and ruling still.
In the clutch of the blood-red terror
That holds the world in its might,
The Race is learning its error,
And will find its way to the light.

And this is the Truth as I see it—
Whoever cries out for peace,
Must think it, and live it, and be it,
And the wars of the world will cease.
Men fight that man may awaken,
And no longer want to kill.
Wars rage, and the heavens are shaken
That man may learn how to be still.

In the silence he finds his Saviour—
The God who is dwelling within;
And only by Christ-behaviour,
Is the soul of him saved from sin.
There is only one Source—no other,
One Light, and each soul is a ray;
And he who would slaughter his brother,
Himself is seeking to slay.

Now these are the truths we are learning
Through evils and horrors untold;
For the thought of the race is turning
Away from its methods of old.
And the mind of the race is sated
With the things that it prized of yore,
And the monster of war is hated
As never on earth before.

Oh, slow are God's mills in the grinding,
But they grind exceedingly small;
And slow is man's soul in the finding
That he is a part of the All.
Through eons and eons his story
Is bloody and blackened with crime;
But he will come out into glory
And stand on the summits sublime.

He will stand on the summits of knowledge,
In the splendor of Light from the Source;
And the methods of church and of college
Will all of them change by His force.
For the creeds that are blind and cruel,
And the teachings by rule and by rod,
Will all be turned into fuel
To light up the pathway of God.

This is the Truth as I hear it—
The clouds are rolling away,
And Spirit will talk with Spirit
In the swift approaching day.
War from the world shall be driven,
From evil shall come forth good;
And men shall make ready for heaven
Through living in Brotherhood.

Protecting Mediums.—"Protecting mediums against the fraud-hunters will become more easy if we recognise the dynamical law of determinants. The hunter for frauds is generally successful because, as a determinant, he himself produces the fraud. If seances are to be really scientific, every sitter must be carefully tested as to his quality as a determinant."—Dr. H. Pjeturss, in "Light."

ARTHUR CONAN DOYLE.

A MEMOIR BY THE REV. JOHN LAMOND, D.D.

This welcome book is a sympathetic study of a lovable personage, written by one whose friendship with Sir Arthur extended over many years. Being a frequent visitor to his home, Dr. Lamond had every opportunity of becoming acquainted with the various phases of his host's life, as well as the depth and quality of his character.

Dr. Lamond first met Sir Arthur while chaplain to Calton Prison, Edinburgh, where one, Oscar Slater, was imprisoned for his alleged murder of a Miss Gilchrist. Sir Arthur, whose studies in connection with his Sherlock Holmes' stories had made him familiar with the weak links in any chain of evidence, tore the evidence for Slater's conviction to shreds. Convinced of the innocence of the man, he wrote, and interviewed, and repeatedly urged, that a fresh enquiry be made into the case. Eventually this was done, but not until Slater had served eighteen years of his sentence. Slater was exculpated, and a sum of £6000 was paid to him as compensation for the suffering he had endured. Sir Arthur's work for Slater is an example of his intense desire for Truth and his persistency in following it at any cost.

One is amazed at the remarkable versatility and the marvellous energy of the man. He is well known as an author—as a poet he is not so well known, although his verse is excellent. Lady Doyle tells us that he wrote all his books, stories and articles, together with seventy-five per cent. of his enormous correspondence, by hand, so that he must have covered, from first to last, hundreds of miles of paper. Sir Arthur excelled in sport, and his work as a traveller and lecturer has made him personally known to thousands in various parts of the world. Any one of these phases would have been sufficient to bring fame and fortune to another, for it must not be thought that he was a mere dilettante, his remarkable ability and tireless energy being satisfied by only producing, or being, the best.

Having reached the conviction that psychic facts are real, he threw his whole energy into the work of propaganda to an extent which only his intimate friends understood, undertaking the most exhausting journeys, shouldering an enormous correspondence, and putting his hand in his pocket. He lost well over £200,000 in espousing the cause. He not only lost money, he also lost many of his friends through his fervour.

In an epilogue, Lady Doyle pays a beautiful tribute to her husband. "To my mind," she writes, "he was like a rare and wonderful jewel, with every facet so finely cut that each turn radiance emanated." She says that he was like a boy in the home, "so full of fun always that he was the central battery of happiness." Speaking of his ability to solve mysteries and other problems, she says: "My husband never gave up a case which intrigued him and challenged his powers—and never did he fail to find the solution to the mystery."

"That is the man." Lady Conan Doyle concludes, "of whom, after forty years of research and investigation into the subject of Spiritualism, analysing and weighing the evidence so carefully at every step, the ignorant, prejudiced critic airily says, 'Oh, he was gulled' etc., etc.' Easier far to gull the foolish 'know-all' critic's brain than one corner of my husband's keenly penetrating and marvellously balanced one."

Dr. Lamond's book is written with sympathetic understanding—a careful and loving tribute of a loyal friend. It fills many gaps in Sir Arthur's Autobiography: "Memories and Adventures," and gives us a living picture of the White Knight of Spiritualism. Incidentally it gives an insight into present-day Spiritualism, as there are few outstanding Spiritualistic workers or organisations that are not mentioned, for Sir Arthur was so intimately connected with the movement, that the two almost grew to be one.

J. T. H.

Spiritualism and Christianity.—"I have been a Christian all my life. Why should I, at seventy years, abandon my beliefs, or why should I be enthusiastic over a society in which Jesus Christ, who is more to me than words can express, is treated with scant recognition? . . . There is another consideration that weighs deeply with me. I have stated that, if the choice before me was Christ or Spiritualism, I would hold to my faith. I see no reason to abandon it. But Spiritualism for me is precious, because it substantiates the teaching of the New Testament in the presence of a mocking world."—Dr. Lamond in "Arthur Conan Doyle, A Memoir."

Australian Society for Psychic Research.

At the ordinary meeting of the Society held in the rooms of the Pickwick Book Club, 156 Pitt Street, Sydney, the Chairman, Mr Leon Berliner, gave an address, based on Dr. Fennely's work on psychology. This he described as an astonishing and ennobling outlook on life, which covered psychology, the study of the mind and the development of the mind in relation to the soul.

One of the drawbacks of life is the inferiority complex. This is caused by a want of knowledge and false conceptions. Parents, through ignorance, bring this about in a child in order to make it easier to rule. Imaginary bogies are set up, which in many people are persistent and become a great handicap. Only a study of psychology, which seeks to illustrate the free basis of life, can eliminate fear by enabling one to understand one's self. Thus, as truth is grasped, one's bogies are dropped and worry ceases.

If one has a natural objective in life, existence becomes real and interesting. Cultivate the slogan, "Be not afraid." Remember you are building up your soul out of the raw material that the world provides. The world is a factory for making souls, which are ever advancing to assimilate fresh experiences. Our present experiences become unconscious reactions as they are engrained into our lives. This is why first impressions, arising automatically, are generally correct. Try and see the reason for everything, and adjust your mind to conditions based on such reasons.

A. S. Le SOUEF,
Hon. Sec.

"The Harmonial Philosophy."

A MONUMENTAL STANDARD WORK.

Among not only Spiritualists, but also of students generally of the philosophy of this life and the life to come, the name of Andrew Jackson Davis, the celebrated American seer, is as familiar as the proverbial "household word." His voluminous writings have arrested the attention of intellectuals for very many years, and have both amazed and enthralled those who have had the time and opportunity to read his prolific literary output.

Investigators, however, have frequently found great difficulty in studying these psychical revelations, owing to the fact that they are comprised in twenty-seven large volumes, and that no concise summary of the teaching contained in them has hitherto been given to the world within any moderate compass.

This drawback has now been overcome by the publication of an attractively-presented volume, entitled "The Harmonial Philosophy," which presents a lucid and impartial summary of the whole teaching of Andrew Jackson Davis, as far as possible without diminution of any kind. It is thus designed to meet the exigencies of these very busy times, and has moreover the merit of offering this illuminating matter at a popular price, as compared with the guineas which it was formerly necessary to invest before one could become possessed of what is really a library in itself.

For the future, therefore, the teachings of this great seer will become much more widely known than heretofore, and the present generation will be enlightened to a degree that was quite impossible in the days gone by. No professing Spiritualist, in these circumstances, will have any excuse for giving a negative reply to the question: "Have you read Andrew Jackson Davis?" Such a query should appear as anomalous as asking a regular church-goer "Have you read the Bible?" And, of course, Spiritualists read the Bible, too—the greatest classic existent supporting the phenomenal claims of Spiritualism.

"The Harmonial Philosophy" will be found among the books dealt with in our advertising columns.

London "Times" and Valiantine.—Commenting on a book by Dr. Neville Whyment, "Psychic Adventures in New York," the "Times" says: "As warranty for the better side of Valiantine's mediumship a short account of the sittings which took place in New York during October, 1926, has been published by Dr. Neville Whyment. Apart from the Chinese and Confucius conversations, Dr. Whyment avers that in his presence thirteen other languages were spoken by the psychic voices. "They included Hindi, Persian, Basque, Sanskrit, Arabic, Portuguese, Italian, Yiddish (spoken with great fluency when a Yiddish and Hebrew-speaking Jew was a member of the circle), German and modern Greek."

Passing Thoughts for January.

The year 1932 will be the last milestone on life's journey that some of us will reach.

One good resolution stuck to is better than a dozen good intentions.

You can ignore the enmity of man if you have secured the friendship of God.

One of the enigmas of life is why our Heavenly Father lets His obedient children so often be the victims of cruel deception.

The petition—"Lead us not into temptation," strikes one as an insult to our Father. Why not substitute the words "Leave us not in temptation?"

Spiritualism must be spiritualized before it can effectively answer S.O.S. signals.

The charity that thinketh no evil is as rare as radium, and its beneficial properties are as marvellous.

The most blessed persons on this earth are those who know and do God's will.

R. C. N.

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.

G. S. (Brisbane): Copies of the "Reveille" received with thanks. Have read with pleasure the interesting items marked.

D. B. (Sydney): Thank you for Press cuttings received from time to time.

ANONYMOUS: Correspondents should bear in mind that we cannot take note of anonymous contributions, whether forwarded as M.S. or printed matter.

I. H. (Brisbane). The messages are considerably below the requisite literary standard, and consequently their publication is not desirable.

OUR "EMERGENCY" FUND.

In notifying our supporters that it is still necessary to keep this Fund open, we desire to acknowledge with gratitude the receipt of the following donations since our last issue:—

| | |
|----------------------------------|--------|
| C.A.J. (Wellington) | £2 0 0 |
| H.W. (Norfolk Island) | 1 0 0 |
| P.F. (Wanganui) | 1 0 0 |
| Mrs. C. (Hobart) | 0 11 6 |
| G. H. (Casterton) | 0 10 6 |
| Mrs. C. (Christchurch) | 0 10 6 |
| C.R. (Maroubra Bay) | 0 6 0 |
| K.Y. (Gawler) | 0 2 6 |

A Mayor Presides.—At a Propaganda meeting of the Ilford (Eng.). Psychical Research Society held recently, His Worship the Mayor of Ilford, occupied the chair; his wife accompanied him on the platform. Ilford is an important town in Essex, England, having a population of 90,000. Miss Estelle Stead spoke on "Spiritualism. Its Vital Message." His Worship, who confessed that he knew nothing of Spiritualism, told the audience at the end of the meeting that he was very much impressed with what he had heard and seen.

Statesmen and Spiritualism.—"I feel that my father's spirit is with us in this division, which he loved so well and represented so long, and that in some way he will be watching and sharing the approaching triumph of the cause for which he sacrificed his health and, indeed, his life," said Sir Austen Chamberlain at a meeting in West Birmingham during the recent general election in Great Britain, as reported in the "Morning Post."

The True Joy of Life.—"The true joy of life is in being used for a purpose recognised by yourself to be a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap; the being a force of Nature, instead of a feverish, selfish little clod of ailments and grievances,—complaining that the world will not devote itself to making you happy."—George Bernard Shaw.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN SPIRITUALISTS' UNION.

When we look back on our efforts of the year, we are very satisfied with the work accomplished at our Sunday services. The morning session has proved to be a source of information for young and old; the afternoon mediums' Symposiums have been the means of bringing comfort to many bereaved ones, while the evening services have been devoted to spreading the glorious gospel of Life Eternal.

Saturday evening, 12th December, the final social of the season was held and proved a great success. These happy social evenings will recommence early in the new year, when we hope to welcome back our old as well as many new friends.

A novel social function was the Australian Tea held on 5th December, which was much appreciated by its patrons and financially aided our building fund.

As the season of goodwill is at hand and the old year drawing to a close, we take the opportunity of wishing the Compliments of the Season to our Editor and Sister Churches.

GERTRUDE GARDINER, Recorder.

SPIRITUAL RESEARCH SOCIETY.

Another year has passed and we stand on the threshold of the twenty-first year of our activities in the cause of Spiritualism looking backward on a year of well-deserved success.

Our Anniversary Services were largely attended and much enthusiasm prevailed throughout the proceedings.

Our bazaar effort was a remarkable success, showing a net surplus of £50/10/-—truly, in view of the times, a splendid return for our work.

With one addition (Mr E. Morton) the retiring officers and committee were re-elected for the ensuing year at the general meeting held on December 8th.

Our President and speaker, Dr. Moorey, is at the time of reporting, taking a well-earned rest, but will resume his work amongst us on Sunday, January 10th.

We offer our grateful thanks to all members and friends who have assisted us so loyally during the past year. In the circles, on the platform, with gifts for the bazaar and free spending thereat, a splendid spirit of unselfishness has predominated. Will they all please accept this expression of thanks, to which we add the Season's Greetings, as a token of our gratitude.

We also extend Greetings to all kindred bodies and to the worthy editor of this journal.

WM. GREENWOOD, Recorder.

CHRISTIAN SPIRITUALIST CHURCH.

The first Christian Spiritualist Church to be inaugurated in Victoria, was opened on the first Sunday in December, at the Cameron Hall, Richmond, under the leadership of Mr. L. Plum. It is to be affiliated with the Greater World Christian Spiritualist League (Eng.) under whose banner 130 churches are at present enrolled.

MALVERN SPIRITUAL CHURCH.

Spiritual work continues apace at the above centre. Those who are seeking the Truth of our philosophy have very much appreciated those services at which demonstrations have been omitted. While the attendances have not been so large at those services, we believe that only good can come of this forward movement, and there is a higher side than the financial after all. Mr L. C. Smith gave an illuminating spiritual interpretation of the Lord's Prayer. Mrs Pollard, Mr Ford and Mr Jenkinson gave of their best and were ably assisted by Mrs Pawsey and Mr Fulton. For loyal service at our afternoon meetings thanks are tendered to Mesdames Harden, Woods, Bull, Pawsey, Sweet, Grant, Seaton, Amanda, Pollard, and Messrs Fulton, Mye, Thomas, Parker, Gairn, Midolo, Ford and Hayhurst.

Wishing the Season's Compliments to all co-workers.

WM. SHERBURN, Hon. Secretary.

NEW SOUTH WALES.

HOLLYWOOD SPIRITUAL CHURCH, SYDNEY.

The meetings have been very well attended during the month, and our leader (Mrs Eleanor Morrell) occupied the platform with the exception of one occasion, when Mr Hardy kindly gave the lecture.

The social evening was a great success and the play, "In Honor Bound," was much enjoyed and quite a change from the usual musical evenings. The next will take place on the second Saturday in January instead of the first, and all friends are welcome.

There will be new classes forming for Psychic Development early in the new year, and any intending member should confer with the leader.

With heartiest good wishes for the season to the Editor of the "H. of L." and all sister churches.

R. I. BROWN, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Our usual monthly "At Home" was held on 21st of Nov. and proved a great success. Mr and Mrs Hill and Mr Jas. Brown were the guests. The speakers were Mrs Rose Weeks (our president, in the chair) Mrs Wallace Furness, Mr Hartley, and Mr Calnan. The artists, under Mrs Fletcher's supervision, were Mrs Wallace, Mrs Furness, Miss June Fisher, Mr Davis, Mr Mitchell, Miss Mollie Mitchell, the Surrey Hills boys in their delightful musical items, and Mr Bent. The guests ably responded and expressed their

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pleasure at the entertainment. A bouquet of flowers was handed to Mrs Hill by the secretary on behalf of a friend.

We wish to tender our sincere thanks to all members, mediums, friends and others for their untiring efforts to make our gatherings and Sunday services a success.

Our brother, Mr W. Brown, is now out of hospital and gone to Camden to regain his health.

RECORDER.

UNITED SPIRITUALIST CHURCH, NORTH SYDNEY.

Great progress has been made in our Lyceum. Started two and a half years ago with eight members and one teacher, it has steadily grown to fifty members and three teachers. It is entirely self-supporting and possesses its own Manuals, etc. The children take a great interest in the teachings of Spiritualism and in the marches and drills. In February last, unaided, they held a Bazaar, which netted five pounds.

In November last, after hard training, an excellent Concert was staged, which was a great success from every point of view. Altogether there were eighteen items, including choruses, part songs, ballet dances, Hawaiian numbers and a mock wedding. Pressure of space prevents a more detailed report, but mention must be made of the mock wedding, which had for its theme, "The Wedding of the Painted Doll." The leading characters were: Bride, Lorna Gillham; bridegroom, Gwen Gillham; parson, Bernard Anley; bridesmaid, Jean Wootton; page, Frank Wootton (aged 3). During the ceremony Fred Wright sang, "For You Alone," and Kathleen Gillham sang, "Because." The whole item was a wonderful "turn" and deserved the great applause it received.

JAMES WRIGHT, President.

QUEENSLAND.

THE BRISBANE SPIRITUAL CHURCH.

Our Sunday afternoon and evening services continue to maintain their usual high standard. During the last month there have been some very instructive and interesting addresses delivered from our platform, the subjects being: Some Problems of Life, Heaven and Hell, The Totality of Spiritualism, Neither Do I Condemn Thee, What Spiritualism Means to Me, Prayer, etc. The speakers were Mrs Elkin, Mrs Larrard, Mrs Bean, Mr Humphrey, Mr Blay, and Mr Payne.

On the 28th we held a very successful Jumble Sale, and a Members' and Friends' Social in the evening which was very enjoyable. We thank all those who so kindly assisted us at both these functions.

Wishing "The Harbinger of Light" and all kindred churches a Happy and Prosperous New Year.

LOUISE RAYER, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH.

The addresses delivered during the month of November by the Speaker and President, Mr and Mrs R. A. Webb, were as follows:—Stand for the Right, Keep Your Balance Firm and Steadfast, Spiritualism A Natural Revelation of the Etherial, The Shepherd and His Lost Sheep. The attendances at all meetings have been good. We had the honour of a visit from Colonel and Mrs Graves. Mrs Graves spoke in the After Circle on Healing. Her remarks were listened to with appreciation.

The Lyceum continues its sessions, which are arranged by the conductor, Mr R. A. Webb, from the Lyceum Manual and Outlines of Spiritualism. An occasional Open Session gives opportunity for individual members of the Lyceum to show what they can do in the way of elocutionary and musical items, which voluntary efforts have been willingly and well rendered. Fraternal thoughts to other Churches and Lyceums.

GEO. BODELL, Hon. Sec.

WHAT TO READ!

"THE REALITY OF A SPIRITUAL WORLD."

By Sir Oliver Lodge.

There is no hesitancy about Sir Oliver's expression of his belief in the reality of a spiritual world. His introductory statement is clear and to the point.

"By a man's religion I understand his relation to the whole of the universe, not merely his speculative or theoretical ideas about it (for that would be his philosophy) but his practical reaction as affecting his serious beliefs and his conduct, the permanent conduct of his life."

Religion, to the author, is not a doctrine, but a life to be lived. He shows that we live in a universe of law and order, that there is a unity and a uniform evolution throughout, and that there is a growing demonstration of the reality of a spiritual world and human survival.

He proceeds to explain the nature of the Spiritualistic hypothesis, its growing approximation to orthodox science, and its bearing on our outlook on the universe. He says: "The spiritistic hypothesis, pressed to the full, probably involves far more that we can in our highest flights imagine."

Written in Sir Oliver's charming and lucid style, there is not a single word that could be advantageously deleted from this precious little book, for he has said in its pages, what another author might not have said so well, and certainly not more convincingly, in a book many times its size. Price 2/-; postage 2d.

"DEMONSTRATED SURVIVAL."

By Sir Oliver Lodge.

This little book is an excellent companion to "The Reality of a Spiritual World" by the same author, and will appeal to all classes of readers. It is an excellent introduction to psychical research, showing its influence on science, philosophy and religion.

To those bereaved of a loved one, Sir Oliver's confident assurance of the survival of man over bodily death will be full of comfort, for it is an assurance which is supported by the evidence growing out of strictly scientific research into psychic phenomena. Price 2/-; postage 2d.

"PSYCHIC CERTAINTIES."

Collected and Arranged by Prevost Battersby.

This book describes the various phenomena witnessed by students of psychical research without attempting to give any explanation of their origin, and therefore makes it an excellent book to put into the hands of those who are either ignorant of, or antagonistic to the Spiritualistic hypothesis.

"Psychic Certainties" will appeal to two classes of investigators—those who wish to have a clear statement of the various phases of psychical research, and those who desire to know what may be accepted with certainty.

From the almost overwhelming amount of material available, the editor has chosen with a wise discrimination and has lucidly and most interestingly described clairvoyance, psychometry clairvoyant pathology (medical diagnosis), travelling clairvoyance, precognition, premonition, telekinesis, ectoplasm, materialisation, apports, etc.

Whence and how these phenomena come are not discussed—they are "certainties" which can be accepted. The science of the future must solve these problems. The sole object of the book is to make this clear. Price 8/6; postage 4d.

"MAN'S SURVIVAL AFTER DEATH."

By Rev. C. L. Tweedale.

This is the recently-issued fourth edition of this valuable book, which is a whole library compressed into the space of single volume. It is a considerably enlarged edition of Mr. Tweedale's study of the other side of life in the light of Scripture, human experience, and modern research.

Not only is its phenomenal and scientific interest extraordinarily great, but in religious interest the publishers feel that the book stands alone.

The evidence provided is fascinating and convincing, and the spontaneous psychic experiences of the author and his family in his own home are certainly very remarkable.

The work evidences real research and good judgment, and gives a suggestive and stimulating presentation of the case without sensationalism.

This work is not only of interest to convinced Spiritualists, but those who profess to be unbelievers will find material that will help them to form definite opinions of their own in its calm and reasoned attitude, its well-arranged selections, and its frank personal experiences.

The book is a very forceful argument in support of belief in survival and the author sums up the position very admirably. Price 17/6; postage 6d.

"The Reality of Psychic Phenomena."

"Experiments in Psychical Science."

"Psychic Structures of the Golligher Circle"

These three books by Dr. W. J. Crawford are in the first rank of authoritative records of psychic phenomena, which, during the past few years, have been amply endorsed by the exacting experiments of other investigators.

Dr. Crawford was a Doctor of Science, and Lecturer in Mechanical Engineering at the Belfast University; his technical training and daily work pre-eminently fitting him for the work of a psychic investigator. These valuable books are the result of seven years' investigation under his own stringent conditions.

The library of any student of psychical matters cannot be considered complete without these volumes, more particularly that of those who are interested in Raps, Levitation, Direct Voice, and that mysterious substance known as Ectoplasm.

In "Psychic Structures" reproductions are given of flashlight photographs taken of the wonderful phenomena witnessed, including varied manifestations of ectoplasm, of which the book contains no fewer than 26 beautiful plates as clear as photographs.

The publishers state: "In view of the fact that such great care has been taken to avoid any possibility of fraud, the results obtained are worthy to rank with importance with any scientific discovery of the nineteenth or twentieth century, and justify the great interest shown in the work of this capable and gifted investigator."

"The Reality of Psychic Phenomena," (Price 9/6, postage 5d); "Experiments in Psychic Science" (Price 9/6, postage 4d); "Psychic Structures" (Price 10/6, postage 5d).

MINISTERING SPIRITS.

Charles Beecher (brother of Henry Ward Beecher), on February 22nd, 1863, preached in the Salem-street Church, Boston, his sermon being founded on the text, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14).

Mr. Beecher related an incident which occurred in his father's family, illustrating his view of the meaning of this passage. He said his mother was frequently absent-minded, and would do strange and unaccountable things and wonder why she had done them. Once, while sitting quietly in her room, she felt impelled to leave her chair and open a door. Having done so, she waited a moment, and then felt a second impulse to open an outside door. Having done this, she ran rapidly to an old carriage house, and arrived just in time to save the life of her youngest child, who had fallen through an old carriage top, and was caught in such a way that he could not extricate himself, and must soon have strangled.

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Wholly set up and Printed by Geo. A. List, Hickie, Pty. Ltd., 140 Little Malop Street, Geelong for "The Harbinger of Light" Pty. Ltd., and Published at Austral Buildings, 117 Collins Street, Melbourne.