

# The Harbinger of Light

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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

Vol. 63—No. 2

MELBOURNE, (Australia) FEBRUARY 1st, 1932.

Ninepence.



## LEADING FEATURES :

LIFE AND MATTER :  
By Sir Oliver Lodge.

RAINBOW MEDIUM :  
Phenomena which Baffle  
Scientists.

SPIRITUALISM AND  
MODERN SCIENCE.  
The Emancipation of the  
Human Mind.

BLIND MAN SEES  
COLOURS.

SPIRITUAL HEALING.

ARE WE ALONE?  
The Ministry of Angels.  
By the Editor.

## Mrs. NEWELL BELL-JARVIS, Masseuse,

Assisted by Sister C. I. JARVIS HAMILTON, R.V.T.N.A., Cert. Masseuse, late of The Harold Fink Memorial Hospital, 17 Park Lane, London.

Electro Massage, Diathermy, Ultra Violet, Alpine Sun Rays, Auto Condensation, Vacuum Tubes, Magnetic Hand Massage.

Successful Treatment of Nerves, Neuritis, Rheumatism, Arthritis, Paralysis and Blood Pressure.

Consultation Free by Appointment.

Hours: 10.30 till 5.30 at Massage Parlors, 52 Collins Street.

'Phone F. 5073.

Correspondence Promptly Attended To.

Join our Loving Service League.

Secretary:—Miss M. TURNBULL.  
Membership Free.

# VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

(IN AFFILIATION WITH S. N. U., ENGLAND).

The Governing Association of Spiritualists.

UNDER THE AUSPICES OF FOURTEEN CITY, SUBURBAN, COUNTRY AND TASMANIAN CHURCHES.

Hon. Secretary:—MADAME MOREH, 129 Moreland Road East, Coburg, N 13.

Mrs. ALEXANDER, President, 52 Airlie Street, South Yarra.

## The Spiritual Research Society,

ZERCHO'S BUILDINGS, 157 COLLINS ST., MELBOURNE.  
 President and Speaker:—Mr. J. M. MOOREY.  
 Sunday Meetings: 3 p.m. and 7.15 p.m.  
 Up-to-date Spiritualist Library.  
 Mrs. ALEXANDER, Secretary.

## Rotherwood Street Spiritual Church, RICHMOND, VICTORIA.

MISS SPENCE, President.  
 Sunday Service, 7.5 p.m., Prominent Speakers.  
 Wednesday, 7.30 Psychometry.  
 Mr. C. RAWSON, Hon. Sec.

## Malvern Spiritual Church,

VALETTA STREET, MALVERN (off Glenferrie Road).

3 p.m. Mediums' Circle and Healing Circle.  
 7 p.m. Lectures and Flower Demonstrations.  
 TRUTH—LOVE—WISDOM.  
 A. FORD, President. Hon. Sec., WM. SHERBURN,  
 147 Oakover Road, West Preston, N. 13.

## Prahran Spiritualist Church,

246 HIGH STREET.

Church Service every Sunday, 7 p.m.  
 Other Services as announced and Advertised.  
 President:—Mrs. PLUM.  
 Hon. Secretary:—Mr. L. J. PLUM, 3 Clifton Street, Prahran.

## S. O. L. (School of Life) Church,

28 WELLINGTON ST., ST. KILDA JUNCTION.  
 LATHAM HOUSE, 234 SWANSTON ST., CITY, C.I.

President: Mrs. S. F. HANGER, Lecturer.  
 Vice Presidents: EDGAR TOZER, Esq., and Mr. E. STANLEY BROOKES, A. Eloc., M.S.V.  
 The SCHOOL OF LIFE has been established for the purpose of demonstrating in a practical manner the HIGHEST PHILOSOPHIES, SCIENCES and TRUTHS of SPIRITUALISM throughout the World.  
 Services: St. Kilda, 3.15 p.m. and 7.15 p.m.  
 Latham House, City, 3.15 p.m. & 7.15 p.m.  
 All communications to 28 Wellington St., St. Kilda Junction S2.  
 E. STANLEY BROOKES, Acting Hon. Sec.

## Order of Light (Incorporated)

SOUTH AUSTRALIA.  
 CHURCH OF PRACTICAL CHRISTIAN SPIRITUAL  
 PSYCHOLOGY.

Pastor—Rev. LILY LINGWOOD-SMITH, Ps.D. Registered to grant Licences and to perform Marriages.  
 Office—6 SHORT STREET, WAYVILLE, SOUTH AUSTRALIA  
 Sunday Service at A.N.A. Hall, Flinders Street, Adelaide.  
 Tuesday: Flower Service and all other meetings held at Magdalene Hall, Wayville. Visitors and investigators cordially welcome.

## St. John's Spiritual Church,

(Incorporated) SHIP STREET, PORT ADELAIDE.

Sunday Services, 2.45 Lyceum; 7 p.m. Address and Messages of Help.  
 Weekly Classes and Library for members.  
 Minister: Rev. MAISIE BORN, Herbert Road, West Croydon.  
 'Phone M7324  
 Authorised to perform ceremonies of Marriage, etc.  
 Hon. Sec.: Mr. J. W. REUBENICHT, Sawtell St., Largs Bay.  
 President: Mr. HALLAM.

## The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS.

Sunday—2.30 Lyceum; 3.40 Public Circle; 7.30 Public Meeting  
 Tuesday—8 p.m. Members' Developing Class. Leader: Mrs. C. S. Payne.  
 Wednesday—8 p.m. Psychometry.  
 Friday—8 p.m. Psychometry and Floral Readings. Mr. and Mrs. Elkin.  
 Members' and Friends' Social last Saturday each month.  
 Mr. S. B. ELKIN, President.  
 Mr. C. S. PAYNE, Treasurer.  
 Mrs. L. RAYER, Secretary. Above Address.

## St. John's Spiritual Church,

(Incorporated) CARRINGTON STREET, ADELAIDE.

Sunday Services: 3 p.m. Lyceum; 7 p.m. Address and Demonstrations.  
 Wednesday: 2.30 p.m. Ladies' Class, Thursday, 8 p.m. Open Class.  
 Minister:—Rev. JEANNE B. DUNCAN, 210 Carrington Street Adelaide. Asst. Minister: Mrs. J. Watson.  
 Marriages Solemnised. Hon. Sec., Mr. H. HILL.  
 All Welcome.

## United Spiritualist Church of N. S. W.

President:—Mr. N. D. WALKER.  
 Fifteen Societies in Affiliation.

All Organised Societies in New South Wales eligible. Certificate issued to competent Exponents and Demonstrators  
 Official Organ, "The Spiritualist Guide," (Monthly, 3d.)  
 Regulations and information may be obtained from the Secretary, J. DOLTON, 51 Marlborough Road, Willoughby.

## United Spiritualist Church, North Sydney,

FRIENDLY SOCIETIES' HALL, Lane Cove Road, two stops past Post Office.

Sunday—2.15, Childrens' Lyceum; 3.15, Healing Service; 7.30, Service.  
 DEVELOPING CLASS, THURSDAY.  
 Use of Library Free to Members. Cordial invitation to Visitors and Friends.  
 President—Mr. J. WRIGHT. Secretary: Mrs. S. H. FISHER,  
 13 Kyngdon Street, Crow's Nest, North Sydney.

## United Spiritualist Church (Scientist).

ROOM 327, 3rd FLOOR, RAWSON CHAMBERS, SYDNEY,  
 NEW SOUTH WALES.

Sunday Services, 3.15 and 7.15 p.m. Saturday, 8 p.m. Lecture and Demonstrations. "At Home" every 3rd Saturday in the month at 3 p.m. Use of Lending Library Free to Members.  
 President: Mrs. ROSE WEEKS, 466 Bourke St., Surrey Hills.

Hon. Secretary: Mr. A. JAMES, Address, the Church.  
 A Cordial Welcome awaits all Friends.

## Hollyrood Spiritualist Church,

14 COLLEGE STREET (Near Museum) SYDNEY  
 Mrs. ELEANOR MORRELL, Leader.

SUNDAY:—Lyceum, 2.15; Healing and Message Meeting, 3.30; Evening Service, 7.15.  
 Library for Members. Visitors and Students cordially welcomed. Social Evening First Saturday in each month.  
 Mrs. Morrell interviews Monday to Friday, 10 a.m. to 5 p.m.  
 (Miss) R. I. BROWN, Hon. Sec.

## Wellington Spiritualist Church,

(INCORPORATED)  
 NEW CENTURY HALL, KENT TERRACE.

Mrs. S. T. COVENTRY, Resident Speaker.  
 Sunday Services: Lyceum, 2.30 p.m.; Evening at 7 p.m.  
 Wednesday: 8 p.m., Public Service.  
 Splendid Reference Library Open to Members.  
 GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

## Victorian Spiritualists' Union,

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM)

W. H. TERRY MEMORIAL HALL,  
 47 Victoria Street, Melbourne. (Take Swanston St. Tram).

A Rational Spiritualist Society, based on N.S.A. America.

President: Mr. W. H. LUMLEY.  
 Treasurer: Mrs. A. BIRT.  
 Secretary:—Mr. A. J. SLEE, 78 Ferguson Street, Williams-town, W. 16, Melbourne, Victoria, Australia.

## THE AUSTRALIAN SOCIETY FOR PSYCHIC RESEARCH & PRACTICAL THEOLOGY.

335 GEORGE STREET, SYDNEY.

Meetings, at which interesting lectures are given, are held regularly every month, and classes for development are in the course of formation. A comprehensive library, consisting of over 2000 volumes is at the disposal of members. Enquiries for Membership which should be addressed to the Secretary at the above address, will be welcomed.

# The Harbinger of Light.

Edited by W. Britton Harvey:

FEBRUARY 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.

## CONTENTS :

The Editorial Chair . . . . .	17
Wayside Notes . . . . .	18
Blind Man Sees Colors . . . . .	20
Spiritualism and Modern Science . . . . .	21
The Nutshell Page . . . . .	23
Confucius Communicates . . . . .	24
Life and Matter . . . . .	25
Psychic Phenomena . . . . .	27
Mental and Spiritual Healing . . . . .	29
Tin-pot Churches . . . . .	30
Reports of Societies . . . . .	31

## THE EDITORIAL CHAIR

### "We are not Alone."

These are the words of Sir Oliver Lodge. And few know better than he that they represent a great and inspiring truth. If mankind is left alone and unaided, of what use is it to pray? The whole thing becomes a mockery. But we are firm believers in prayer, and are convinced that the "earnest, fervent prayer of a righteous man availeth much." But how could we possibly entertain that belief if we felt that we were left alone—that there were no angels or "ministering spirits" to respond? It would be like "beating the air."

"But it is God who answers prayer," may be the rejoinder. Yes. But by what process? In a direct, or indirect way? Was it done by direct or indirect means in the case of the maintenance of the Muller Orphanage at Bristol, England? This great humanitarian institution accommodated twelve hundred outcasts and other poor, vagabond children. The expense was enormous, and yet the Rev. Francis Wayland, D.D., in his "Life of George Muller," tells us that "from the first day to the present moment he has neither directly nor indirectly solicited, either of the public or of any individual, a single penny." He relied absolutely and exclusively on Providence to provide the ways and means. "He did not, of course, expect God to create gold and silver, and put them into his hands. He knew, however, that God could **incline the hearts of men** to aid him . . . As necessities arose he simply laid his case before God, and asked of Him all that he needed, and the supply has always been seasonable and unfailing."

\* \* \* \* \*

"Incline the hearts of men!" Here we have the crux of the whole position. Whenever his banking account was becoming exhausted, this great philanthropist fell on his knees and placed the situation

in detail before his Maker. He sometimes prayed for a specific sum and it always came to hand. One instance may be cited: He needed £11 by a certain date. On the previous evening £1 came to hand from a donor and the next morning he received a letter from Liverpool with £10 enclosed. The contributor, in an accompanying explanation, stated: "I have had the enclosed £10 note in my drawer for some time, but my time is so occupied that I have overlooked it. I now, however, enclose it."

"How seasonable this help" comments Mr. Muller, "how exactly to the very shilling what is needed to-day. How remarkable that just now this donor in Liverpool is led to send the ten pounds, which had been, according to his own words, for some time in his drawer for the purpose of sending it. All this abundantly proves the most minute and particular providence of God and His readiness to answer the supplications of His Children . . . In thirteen months and a half I have received, solely in answer to prayer, £9,285. Add to this what came in during that time for present use, for the various purposes of the institution, and the total is about £12,500—entirely the fruit of prayer to God."

\* \* \* \* \*

If this essentially prayerful man had been "left alone" would this timely help have been forthcoming? He not only had God on his side, but also a devoted and self-sacrificing band of invisible canvassers who loyally co-operated with him in the performance of this Christ-like work. It was doubtless they who, by the concentration of their irresistible mind-power on certain receptive mortals, capable of rendering monetary assistance, were the instruments employed for the accomplishment of this beneficent purpose. Dr. Eugene Crowell in his compendious work: "Primitive Christianity and Modern Spiritualism," expresses the opinion that "Mr. Muller's work and example furnish the most convincing proofs of God's goodness and love, in answer to prayer, that the history of the world presents, and while the means and results confound the wisdom of materialists, the lesson taught should awaken Christian teachers to a realisation of the overwhelming truth that the teachings of Jesus, and of other really inspired writers, regarding the fatherly care of God **and the ministry of angels**, are not intended to be taken in the figurative and restricted sense in which the Churches practically view them."

\* \* \* \* \*

"The ministry of angels!" There we have the secret of the success of this wonderful establishment. "We are not alone!" The great All-Father, whom we call God is, of course, the inscrutable and incomprehensible Power behind the operations of the angelic hosts who do His pleasure, but we know of no warrant for the assumption that He acts in a direct way on the hearts and consciences of men. He seems to always employ intermediaries—celestial ministrants whose watchword is "Service." When Jesus, weary and despondent, sought solitude in the wilderness, it was not God but "angels" who "ministered" unto him. And all through the Scriptures we find the same agency at work in ministering to the needs of men. It is part of the

Divine plan. It is, therefore, precisely the same to-day, for the ways of the Most High change not, "neither know the shadow of a turning."

\* \* \* \* \*

Prayer, of course, should always be addressed to God, but it is His "messengers" who are the direct instruments in furnishing the answer, or withholding it, as the case may be. John Wesley knew all about that, and tells us so. He makes very practical servants of the angels and indicates the help they render in a variety of ways. It is not for us to dogmatise as to whether there is, or is not, an exalted order of beings, termed "angels," who have never been enrobed in garments of flesh. But we are quite convinced there are myriads of "ministering spirits"—call them angels if you like—who formerly lived upon the earth like ourselves and who are very actively concerned in the welfare of humanity. And that is the view expressed by Sir Oliver Lodge:

Think you they will labour no more, will rest and leave us in neglect and loneliness? Not so! We are not alone; we are only some of the agents who are striving after better conditions. A mighty army is at work; not at the work of destruction, but at the work of regeneration, stimulation, help and guidance. **They have not abandoned the conflict, they are in it still; regarding it now from a higher standpoint, seeing and lamenting our blunders, and ready to lend a helping hand.** All doubtless subject to a Higher Power beyond our conception, which yet works by law, and by physical means, and by agents, in ways which we cannot fathom but can gladly acknowledge. The destiny of the individual depends largely on himself. The destiny of the race depends upon us and upon those who have gone before. **We are co-workers together.**

Here we have the intermediaries again—the "co-workers" whose superior wisdom is directed towards the betterment of mankind and the spiritual emancipation of the race. It is a great thought, and should enable us to foster the belief that out of all the present social, political and industrial chaos there will eventually emerge order and peace and a world-condition immeasurably preferable to anything experienced in the past. No—"We are not alone!" If we were there would be ample grounds for abject despair. But the spiritual world will yet save the material world and eventually establish the Kingdom of God upon earth.

## WAYSIDE NOTES

### The Difficulty of Obtaining Names.

A correspondent to "Light," writes:

A friend of a relative of mine died a short time ago, and although he had been able to satisfy us, when he manifested, by giving quite striking proofs of his identity, yet he could not manage to give his correct surname. He was well-known in the theatrical world under an assumed name, and this name he gave on more than one occasion.

One day, however, I clairvoyantly saw him holding out to me what I casually remarked "might be a pair of dean's gaiters." At once our communicator dropped the gaiters, saying, "That's it." My relative took this as a symbol of his name, which was "Dean," and the spirit subsequently explained that he had adopted that method to convey his name.

How is it that practically every investigator has great difficulty in obtaining names—particularly surnames—when interviewing a medium? The problem is world-wide, and nobody seems able to give a satisfactory explanation of the mystery. Mr. Robert Blatchford tells us that he is puzzled by this strange peculiarity "for which no human explanation is forthcoming." Surnames especially

he has found almost impossible to "get through." The controls avoid them. "They speak of discarnate spirits, and of those who have not yet cast off this muddy vesture of decay, by their **Christian** names."

Why is this? There is certainly a reason for it, and doubtless a very good one too, if we could only fathom it. Sir Oliver Lodge is among the eminent investigators who have endeavoured to discover the cause. In an article which appeared in the *Journal of the Society for Psychical Research* on "The Brain and Speech," he alludes to this perplexing theme and ventures the opinion that he does not think the difficulty is usually due to confusion on the part of the communicator, as many appear to conclude, but to a lack of adequate control of the mechanism, so that there is a block at some junction on the way to the speech centres, an obstruction that has to be got round by some indirect path. He adds:

Many people have thought that this difficulty about names and the hedging when anything definite has to be uttered, as for instance, in reply to a sudden question, is a sign, not of mental confusion, but of some kind of fishing and fraud. I believe that in most cases that is a great mistake, and that we should accept the fact that there is a difficulty; and try to realise wherein the difficulty consists.

It is one of those intriguing problems we have yet to solve. One has greater success in obtaining names through a certain medium than through another. So far as our personal experiences are concerned we have frequently received both surname and Christian name with equal ease. So much so, in fact, that Miss Stead wrote to us on the point some years ago. She noticed, she said, in our published records of sittings, that names seemed to come through with comparative ease and asked if we could explain the circumstance. Of course we could not. All we know is that we have received name after name at certain interviews, and that the medium had never previously heard of these departed friends. Some of them lived in England and died there, but the medium had never been out of Australia.

### Death Makes no Difference.

According to physiologists man has many new bodies during his lifetime, but his mental make-up, his concepts, his way of looking at life and its experiences, his mentality generally, change but little. We note the physical changes in an acquaintance that we have not seen for some years, but a few moments' conversation reveals that the man himself is unchanged. When the physical body is discarded, when he passes into the Unseen World, he will be the same as he was on the earth plane. His mentality, and his spiritual consciousness, will be as it was before death. Indeed, it may be difficult for him to realise that he **has** passed over.

No wonderful change, either in mentality or spirituality, will take place, consequently when we get into communication with him we shall find our departed friend the same as before he died—neither exalted into a saint, nor developed into a philosopher. His communications may be "trivial—commonplace," but they will be no more so than when we held converse together when he was in the flesh. Moreover, they convince and satisfy us, and that is the supremely important consideration.

Spiritualism not only gives us convincing evidence of the life after death, but it teaches us how to develop those qualities that contribute to our progress and happiness. The great law of the spiritual harvest is that everything in life has its price, and the price will purchase that, and nothing

else. That something cannot be obtained for nothing. "Whatsoever a man sows, that shall he reap." We must pay for development with sincere, unselfish work; by sympathy, understanding, and kindness; by being tolerant and forgiving. We can only grow spiritually by loving service to others.

Spiritualism is synonymous with progress. It is the only religion that eliminates the fear of death; that demonstrates that we are part of an ever-living universe, "of whose body Nature is and God the soul." It teaches that as we live, so are we; that we do not "go" to Heaven, but that we grow heaven within ourselves. It is the only form of belief that fits "four-square" with the teaching of Jesus, and that of the New Testament, without twisting of texts or forced "interpretation." It shows that the greatest virtue is unselfish helpfulness of others. It is the religion of the ever-progressive, ever-aspiring, ever-present life—a life that knows no ending.

### The Hidden Manifested.

It is an unfortunate trait in many estimable people that they are unable to accept ideas unless they be in conformity with what they regard as "Revelation" or "authoritative teaching." Anything outside that is anathema. It is equally unfortunate, for their own sakes, as well as for our Cause, that these people—many of whom are the salt of the earth—should especially mark Spiritualism for their condemnation. When we refer our censors to the Bible, which they accept as their highest authority, and ask them to compare the phenomena there recorded with the modern manifestations of Spiritualism, we come into contact with some extraordinary mental phenomena. With singular lack of consistency, whilst implicitly accepting the ancient "miracles," they uncompromisingly condemn similar modern manifestations, which they regard as having an evil origin. Why phenomena at one period should be regarded as "good" and at another, and more recent times, as "evil" is difficult to understand.

Ignoring the psychic phenomena of the Book, (a remarkable attitude) we are told: "Even if modern Spiritualism has not an evil source, it is wrong to pry into things hidden, for Christians should live by faith and not by sight." How this can be reconciled with what Jesus has said is another problem—"There is nothing hidden except with a view to its being ultimately disclosed, nor has anything been made a secret but that it may at last come to the light." (Mark iv. 22. Weymouth). Such an attitude is incomprehensible to Spiritualists, who, following the advice of Jesus: "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you," and of Paul: "Prove all things," take their courage in both hands and seek the hidden things of "the kingdom, and its power and its glory."

It almost seems as if things were deliberately hidden, to make us develop our faculties by searching for them. The instincts of curiosity and wonder urge man to probe into Nature's mysteries, and so he gains understanding and wisdom. If it were wrong to "pry into things hidden" for what other purpose was the instinct to pry implanted? All our present knowledge was at one time hidden, and it is due to the insatiable curiosity of man, his spirit of adventure, and his daring as an investigator, that he has won from Nature so many of her secrets, given to us the multitudinous conveniences of civilisation and developed mankind to its present proud position.

An impartial study of the subject from the time

of the Rochester knockings until to-day will show that those in the spirit world have been much more anxious to communicate with us than we with them. If it were improper for us to be in communication with those who have passed into the higher life and, presumably, into better and holier conditions, is it likely that they would come to us and encourage us in our wrong-doing? The reply generally made by our well-meaning, but prejudiced and ill-informed critics is, that these communicating intelligences are evil spirits, who merely impersonate our loved ones, or those whom they claim to be, and so lead us into sin.

We have but to read the beautiful soul-inspiring messages given to us from the Other Side—the exhortations to live pure and charitable lives, to be unselfish, to be good and to do good, to renounce the questionable pleasures of the world, to pray not only for self, but for others, to be forgiving, and generally to live as the Christ taught us to live—for us to realise that such teaching and advice cannot come from any other source than that of Goodness, whose author is the Lord of Truth Himself.

### Phenomena in the Circle.

The harmony of the sitters is of prime importance. One may be agnostic, even incredulous, and, providing that he is not mentally antagonistic, it will not disturb the harmony of the circle. This harmony provides a psychic field which assists with force and psychic matter in the preliminary arrangements necessary before phenomena can be produced.

Two processes will be at work simultaneously—that of getting the medium into the condition of freeing his psychic material by the flow of the force generated in the circle and the using of sufficient psychic matter from the medium for the production of the phenomena. This explains the spasmodic muscular twitchings so often witnessed at the commencement of a seance.

A small concentrated light close to the medium usually inhibits the production of phenomena, whilst diffused light, at some distance from him and arranged so as to spread over a wide area, is suitable. Red light seems to be the best. Electric light is not good owing to the abundance of ultra-violet rays. Candle light is to be preferred. The universal and extensive use of candles in religious ceremonies possibly has an occult significance and is the result of the expert experience of centuries.

Why light affects phenomena is not known; it is no stranger than, for example, its action upon the sensitive salts used in photography. We know so little of occult chemistry that we can only note the facts and leave the explanation of their reactions to the investigation of future scientists. Even those on the Other Side who are responsible for the phenomena seem to know very little more than we do about the matter.

## LIFE AFTER DEATH.

### A THEOLOGIAN'S OPINION.

Writing to the Manchester "Daily Sketch," the Rev. H. Watkin-Jones, of Wesley College, Headingley, Leeds, stated that St. Paul never teaches that the material element laid in the grave will be resuscitated. What is sown a natural body is raised a spiritual body, which is the expression of our individual identity in new conditions.

Generally speaking, the Apostle meant by "body" what we mean by "individuality," and he strongly argued for its permanence. Any notion of the resurrection of the flesh never suggested itself.

## BLIND MAN SEES COLORS.

### THEIR MEANING AND INFLUENCE.

#### A STUDY IN SYMBOLISM.

"The colours on earth are dead and flat in comparison with those brighter colours which are discernible only by the spiritual sight," declared Mr. A. Clayton, of Nottingham, a blind Spiritualist medium, at a meeting in connection with the First Nationalist Spiritualist Church at North Parade Buildings, Bath, says the "Bath Weekly Chronicle."

His address was on "Colours: their meaning and influence," and recognising that it might seem strange that a blind person should be speaking on colours, he explained that before losing his sight he had seen the colours on earth and was peculiarly affected by them.

Dealing with the three primary colours, Mr. Clayton said red represented the physical world, the physical side of man. Yellow represented the mental world, or the mental side of man's nature. Blue represented the spiritual.

#### THE IMPORTANCE OF BLUE.

Blue represented the first aspect of the Trinity, God the Father, or the Word; yellow represented the second aspect of the Trinity, God the Son, or wisdom; red represented the third aspect of the Trinity, God the Holy Ghost, or Holy Spirit, or activity. Many occultists defined the Trinity as will, wisdom, and activity.

The seven colours represented the seven rays of development, and oculists believed that one particular ray could greatly influence a particular individual.

The speaker dealt in detail with the seven colors, commencing with red, which, he said, represented courage, enthusiasm, vitality. Yellow was always regarded as the colour of intellect. Gold was the colour of wisdom, and he advised his hearers always to regard the word "gold" in the Bible as wisdom. They heard of Heaven being a place of harps, gold, and crowns; the harp was harmony, gold was wisdom, and the crown was realisation. They believed heaven was not a locality, but a place of being.

#### DEATH'S COLOUR.

Blue was the colour of calmness, of serenity, of the creative artist, and it represented devotion; but cold steel-blues represented hardness, coldness, and at last death.

Turning to the secondary colours, he said green was the combination of blue and yellow—the Word and the wisdom, and was the colour of individuality and adaptability. Orange was the colour of pride and ambition. Violet was a very highly spiritual colour, and purple the regal colour, the colour of power.

"Until," the speaker said, "we have learned to control our own thoughts, emotions, and feelings and learned to control our own lives, we cannot aspire to the ruling of others."

White contained in itself the perfected qualities of all colours. Black was the negation of life and colour, and should never be worn by those who were easily depressed and discouraged.

The earthly body has created a murderous instinct within itself—a fighting animal of carnal hate. We should not wait until death drops it into dust, but conquer it, and the last enemy, death, will be unknown. Then we will enter heaven without death.—Galen, 120 A.D.

## RAINBOW MEDIUM.

### PHENOMENA WHICH BAFFLE SCIENTISTS.

Pasquale Erto, a 36-year-old Neapolitan medium, whose power to emit various coloured lights from his body has baffled Europe's leading scientists and investigators for many years, arrived in London recently to be scientifically examined by officials of the National Laboratory of Psychical Research says the "Manchester Sunday Chronicle."

Signor Erto is of good family, and is a chemist and druggist in Naples. Ten years ago when handling sealed photographic plates in his business he discovered that the imprint of his hand had been reproduced on the plates.

When in a dark room his body was surrounded by multi-coloured lights. Beams of blue, orange, red, and yellow lights emanated from all parts of his body, and sometimes reached to a distance of more than six yards.

For years Italian scientists have tried in vain to explain the phenomena. Before each of a series of investigatory seances in Paris, Signor Erto was bathed, washed, and thoroughly examined in a nude state, but scientists, conjurers, and chemists were alike baffled when called upon for an explanation of the mysterious lights.

It was at the request of Professor Emanuele Sorge, the prominent Italian scientist, that the National Laboratory of Psychical Research undertook the examination of Signor Erto.

#### BOUND WITH TAPE.

"Erto goes into a self-induced hypnotic state, and it is while in this condition that, it is said, the different coloured lights emanate from the body," Mr. Harry Price, secretary of the National Laboratory of Psychical Research, told a "Sunday Chronicle" representative.

"Apart from his travelling and hotel expenses, Erto will get nothing for his trip.

"We are eagerly looking forward to his seances. He will be thoroughly bathed and examined before his seances and will wear nothing but a one-piece suit of tights, bound at the wrists and neck with adhesive tape, so that it will be impossible for him to hide anything about his person."

## DIRECT-VOICE PHENOMENA.

### EDINBURGH EXPERIENCES.

An interesting departure was made in the lecture series held by the Rationalist Press Association (Edinburgh branch) recently, says "The Scotsman," when an address on "A Near View of Psychic Phenomena" was given by Mr. G. L. N. Hadden in the Oddfellows' Hall, Edinburgh. The speaker gave a survey of 60 direct voice experiments held in Edinburgh. At these experiments, he said, as many as 14 different voices might be heard at one seance, and the medium heard speaking simultaneously with "spirit" voices coming from an aluminium trumpet which floated in the air. Some forty persons had witnessed some or all of these phenomena, including scientific, professional, and business men. These observers included hard-headed men who were by no means Spiritualists, but on no occasion was the reality of the phenomena disputed, though opinions differed as to the cause.

# Spiritualism and Modern Science.

A FRANK AND LUCID EXPOSITION.

THE EMANCIPATION OF THE HUMAN MIND.

By A. C. KEAST, Sydney.

TO all earnest, reflective students of the occult, it gradually becomes apparent that that which is popularly designated Spiritualism has much in common with all those truly great movements which have, at various periods, materially contributed towards the emancipation of the human intellect, and the evolution of the human race.

In preceding articles, which have been published in the columns of "The Harbinger of Light," the writer has striven to reveal the relationship—the fundamental and palpable relationship—existing both between Spiritualism and Classic Antiquity, and Spiritualism and Early Christianity. Indeed, this relationship, this affinity of spiritual outlook, of beliefs, of practices, is so pronounced that it is clearly evident that all these truly great movements, whose beneficent effects have been destined to prove of incalculable and enduring value, have drawn their inspiration from a common source.

And it is because, according to a statement recently made by General Smuts, in his presidential address before the British Association for the Advancement of Science, that science is probably the greatest revelation of God to this age—a conviction shared, by the way, by many scientists—that the writer desires to briefly compare these two great movements, Spiritualism and Modern Science, in order to ascertain what they have in agreement, and also wherein they differ.

\* \* \* \* \*

Now, for the moment, disregarding all minor issues, in two major respects Spiritualism and Science are in perfect unity, in that each justifiably claims itself to be the antagonist of superstition, and the devotee of knowledge; while, also, its beliefs, and teachings, are verifiable by experimentation and by demonstration. And it is undoubtedly because the facts and the phenomena of Spiritualism are susceptible of such treatment, that scientists such as Sir William Crookes, Professor Lombroso, Dr. Alfred Russel Wallace and Sir Oliver Lodge, were first attracted to this great subject—to become in time its brilliant protagonists.

It is, however, a remarkable and regrettable fact, that, while Spiritualism employs the methods of science in reaching its conclusions, Spiritualism moves through regions which official science has, hitherto, definitely refused to explore. That this attitude, on the part of science, is unreasonable and illogical, has been stated by some of her most respected leaders, for it was Lord Kelvin who remarked that: "Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it;" while, within recent years, Professor Karl Pearson has written that: "Wherever there is the slightest possibility for the mind of men to know, there is a legitimate problem for science."

Even so, notwithstanding these great affirmatives, when Dr. Alfred Russel Wallace sought to arouse their interest in Spiritualistic phenomena, not only Lord Kelvin, but also Professor Huxley,

indicated either their indifference, or their antagonism, towards such research. It was this unscientific attitude Professor Henry Sidgwick was referring to when, in his first presidential address before the London Society for Psychical Research, he said: "It is a scandal that the dispute as to the reality of the marvellous phenomena of Spiritualism should still be going on—phenomena of which it is quite impossible to exaggerate the scientific importance . . ." And it is just because of the "scientific importance" of these phenomena, that all of the great scientific leaders of Spiritualism have strenuously endeavoured to induce science to incorporate this subject within its own domain of study and knowledge.

\* \* \* \* \*

It is, of course, now well known that modern science is divided into two groups, the one which believes that no spiritual world exists, and the other which believes that, if a spiritual world does exist, it is entirely outside the province of science to explore. Alike, then, in many respects, the supreme difference between Spiritualism and modern science is, that the latter confines its researches to the physical universe, while the former, although embracing the physical world, in its majestic sweep reaches out also to the spiritual universe.

Just as the advent of Galileo and the invention of the telescope revealed a vast and unsuspected stellar universe, and so opened up a new world for exploration, so Spiritualism, since its advent, has brought new realms of potential knowledge within the purview of modern science. And, again, just as the researches and discoveries of Galileo—as also of Copernicus and Bruno—were first regarded with derision and even hostility by official science, encouraged by an intolerant Church, so the researches and discoveries of those distinguished savants of the 19th and 20th centuries, in the realms of Spiritualism, have been similarly regarded.

\* \* \* \* \*

Yet, the impact which has been made by these brilliant (Spiritualistic) savants on modern science is undoubtedly being felt, and even its most materialistic champions are beginning to feel that their position is either somewhat untenable, or at least restricted.

In an article published some months ago in the English press, Sir Arthur Keith wrote: "I believe in science; on its growth I base my hope of the world's future, and man's progress. But I also realise that there is much in man which science can never satisfy." Not long ago, Professor J. Arthur Thomson—another of the greatest of British scientists,—wrote: "Speaking for ourselves, though we are unfortunately destitute of any tendrils extending in that direction, we are in favour of continuing Spiritualistic research, with patience, scepticism and discipline."

One wonders, too, what Sir Arthur Stanley Eddington had in mind when, after stating that "Materialism, in its literal sense, is long since dead," recently referred to "the likelihood of great future developments of science, which must bring to light types of natural law, of which, as yet, we have no conception." But, the hope that springs eternal in the human breast—the conscious or unconscious longing of many of the greatest minds of modern science—is to be found in another statement of Professor Eddington, which reads: "We want an assurance that the soul, in reaching out to the unseen world, is not following an illusion. We want security that faith and worship, and, above all, love, directed towards the environment of the spirit, are not spent in vain."

\* \* \* \* \*

Professor Hare, of the University of Pennsylvania in America—he who enjoys the distinction of being one of the first of the American scientists to seriously study Spiritualism—felt, as many other scientists, including, presumably, Professor Eddington, must feel to-day; yet after careful and prolonged investigation into the pertinent phenomena, conviction followed, and this immortal American then published his great book, "Spiritualism Scientifically Demonstrated." And Professor Mapes, Dr. R. Hodgson, Professor William James, Mr. F. W. H. Myers, Sir William Barrett, Professor Hyslop, and others have reached similar conclusions, and have been able to obtain all the "assurance" and all the "security" they, even as scientists, required.

Yes, such is the position; for, official science, to obtain these results, must be guided by the counsel of one of its most respected veterans, Sir Oliver Lodge, who writes: "In the exploration of reality, every method must be used, and every avenue explored." Spiritualism represents one avenue leading to reality; and not until modern science realises this, not until science concedes to Spiritualism the same study, consideration and respect conceded to biology, physics and astronomy, can science fulfil the supremely important role designed for her.

\* \* \* \* \*

The achievements of modern science are so magnificent and so monumental that no enlightened person challenges them. Science has undoubtedly transformed the earth, and filled it with innumerable objects of utility and of beauty. Science, with its splendid sanity, has slowly but surely extended its vast domains, and brought ever fresh fields of study within its ever-widening orbit. But science, alas, has to a very great extent fostered the spirit of materialism that Spiritualism seeks to eradicate.

Raised to the rightful dignity of a science, Spiritualism would assuredly accomplish this, for it would shed its beneficent rays over the sister sciences, and would lead their common parent into regions of unimagined utility and of incomparable beauty. Spiritualism, as a science, would continue to concentrate much of its energy upon an effete theology and a lingering superstition, and would, as predicted by Professor Flammarion, and as suggested by Dr. Hereward Carrington, force religion to rear its structures on scientific foundations.

\* \* \* \* \*

In the meanwhile, Spiritualism as the prospective partner of modern science, must and will continue to employ the methods of science in all its researches, and thus make its foundations increasingly secure. The ultimate issue need not be feared, for, as Australia's distinguished scientist, Dr. R. J. Tillyard, F.R.S., in a letter to the writer

## PSYCHIC PHENOMENA.

### IN A CLERGYMAN'S HOME.

The Rev. Chas. L. Tweedale, Vicar of Weston, Otley, Yorks and the author of "Man's Survival After Death," tells of his psychic experiences in his own home:

Our experiences in this house cover the whole range of psychic manifestation. There have been apparitions and materialisations—the latter of which are the appearances of spirits in solid form, which can be touched. Before now they have gripped us so hard that marks which have endured for days have been left on the flesh. We have seen them pick things up, carry them distances, and then put them down again. We have seen them strike the gong in the hall and then fade before our eyes. We have heard them speak in the direct voice, which has been loud enough to ring through the house, and we have followed them shouting from room to room. On one occasion we returned home to find that a door which had been locked and bolted, had crashed open. The bolts were still out, but the wood in which they had been slotted was not broken. This manifestation was accompanied by a tremendous noise. Another manifestation was the appearance of a lady and her dog, which had died some years before. When the lady was approached, the dog growled.

### A MUSICAL SPIRIT.

#### STRUMS SOFTLY AT NIGHT.

High above Piccadilly, with the traffic thundering past underneath, is a haunted flat. A friend of mine took me there the other night to call upon the occupant, writes a correspondent to the "Manchester Sunday Chronicle," and on the way he whetted my appetite for the occult with a tale of a spectral musician, who at odd and inconvenient hours of the night plays old-fashioned melodies on the piano.

The flat, on our entrance, struck me as being a bright and cheerful spot, an impression which was heightened by the sight of cocktail glasses set out in our honour.

I immediately commiserated with my host on his ghostly visitor. "Too bad being haunted in Piccadilly," I said. He smiled and replied: "Oh, I don't mind the old boy. It is my wife who gets a little nervous when she is left alone."

"I gathered that the ghostly musician has never been seen, only the soft strumming of his music is heard in the silences of the night. "The notes are struck so softly that they sound rather like a distant musical box," my host said.

It was then that I had my bright idea. "Look here," I said, "why not have your piano taken out? That should put a stop to the playing."

"We had it taken out six months ago," was his reply. "And the music still goes on!"

---

in this connection recently stated: "Truth is mighty and must prevail."

Nor need Spiritualism feel particularly apologetic because there are associated with it those who deliberately exploit the credulity of some of its simple-minded devotees, or because, in brief, all its ideals are not yet possible of realisation. It is well to remember that Spiritualism is only in its infancy; but the babe has already manifested remarkable energy and intelligence, so that a brilliant career obviously awaits it.

## THE NUTSHELL PAGE.

**Read—and then Investigate.**—At a meeting held in the Pendleton Town Hall, Manchester, recently, Mr. Dennis Doyle said he thought that "Those who wished to investigate Spiritualism should pay special attention to its enormous literature, as the study of a course of reading prior to investigation often helped to remove preparatory difficulties and prepare the mind of the enquirer for the enquiry which lay before him."

**Peculiarities of Ectoplasm.**—A writer in the South African Spiritualist says: "I have found that a steel knife is rusty the next day if handled by a materialised spirit, proving some chemical action by ectoplasm upon steel. Sometimes the touching of a materialised arm by a 'positive' sitter causes the spirit to lose an arm. When I placed my cheek against the cheek of a materialised spirit, or against the hair, I felt a peculiar clammy sensation but no moisture. It was something like touching a spider web."

**Religion and Laughter.**—"Nothing has done more to kill religion than the dour spirit which has characterised it," said the late Mr J. McEntee Bowman, the hotel king of America. "We must get more joy into religion; we need a religion of hearty laughter."

**And Need we Wonder?**—Spiritualism has popularised many words that for the average man were once difficult to spell or pronounce, writes "D.G." in "Light." Psychic, for instance. There was once a yacht of that name, and the sailors were heard disputing whether it should be pronounced **Sick** or **Fish**.

**Reunion and Remembrance.**—It was by a happy inspiration that the organisers of the Spiritualists' Memorial Service, held in the Albert Hall, London, substituted the words, "Service of Reunion and Remembrance," for "Armistice." This strikes the right note, for we would remember our departed warriors and seek reunion with them, rather than think about victories and wars and martial glory. The world may count those who gave their lives, as lost; but we know that they live, and are alive for evermore. The great difficulty however, is to convey this conviction to the minds of others, and our task as Spiritualists, is to help them to realise the truth of the apostles' words, "We are encompassed about, by so great a cloud of witnesses."

**Spiritualism—Ancient and Modern.**—"Spiritualism is as old as mankind," says a writer in the "Progressive Thinker" (Chicago) "but there is a marked difference in what is known as 'modern.' In olden times a spirit appeared as what people called a ghost—an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws of Nature."

**Spiritualism on the Screen.**—An English Society (Richmond) makes use of the silver screen at the local cinema for its advertising. The committee finds this a most successful means of publicity and other Societies might find the idea useful, not only to advertise their services, but for propaganda as well.

**An Infant Medium.**—Little Doris Wright was acclaimed "the youngest psychic in the United States," at the thirtieth anniversary meeting of the First Spiritualist Church of Galveston (U.S.A.), according to the Hollywood "Spiritualist Monthly." Doris, who is only ten years old, gave "very remarkable" demonstrations, which were recognised and acknowledged by the audience.

**If Spiritualism is True, is it Good?**—"The answer to that question lay in the very elevating philosophy and teachings which the Spiritualist movement has been promulgating since its advent. It removed all fear of death. It informed us what we might expect on passing into the spirit world, and the uplifting spirit messages which had been received, proved that trouble endured in this life made the after-life worth while."—Denis Conan Doyle.

**Interesting to Bible Students.**—A prisoner in Newgate compiled some curious statistics from the Bible. He found that the word "Lord" occurs 1853 times; "Jehovah" 6855 times "Reverend" once, "Girl" once. The eighth verse of the 117th Psalm is the middle verse of the Bible. The longest verse is the twenty-eighth of the ninth chapter of Esther; the shortest is the thirty-fifth verse of the eleventh chapter of John. In the 107th Psalm the eighth, the fifteenth, the twenty-first and the thirty-first verses are alike. There are, in all the books of the Bible, 3,586,483 letters, 776,693 verses, 1189 chapters.

**Do not Fear Therefore.**—"It is not the machinations of evil spirits that you need fear, but the operations of your own subconscious short comings . . . You will have nothing to fear from 'evil spirits' if you have nothing to fear from yourself."—Mrs. Osborne Leonard in "My Life in Two Worlds."

**Guard your Thoughts.**—"If a man has no evil thoughts in his mind, it is quite impossible for any power outside himself to put one there. In short, nothing nor nobody below your own grade of development, can ever do you any harm in your interior life. That is the law of the spiritual world—no one can injure you but yourself; none can coerce you against your own wish and will."—"Light."

**World's Without End.**—In an address given before the British Association, Sir Oliver Lodge suggested that energy and matter might really be identical. The Sacred Record states that the first created thing was light, and God said "Let here be light." Sir Oliver gives as his opinion. "It was possible that the universe had been created by light, and was endlessly recreating itself by the power of light."

**Successful Mediumship.**—Mr. E. W. Oaten, the Editor of "The Two Worlds," giving an address to Glasgow Spiritualists on his experiences with materialising Mediums of 30 to 40 years ago, said he attributed much of the success of the circles to the fact that all the sitters attended with scrupulous regularity over a period of years and made personal sacrifices for the sittings. All were vegetarians and total abstainers; no one smoked on the day of the circle, and each took a bath before attending it. Clean bodies gave the material for clean forms.

**Telepathy: A Simple Definition.**—Dr. Gerda Walther in "Psychic Research" (New York) says: "Telepathy is the sharing by two or more persons of the same thoughts or feelings at the same time without any sort of rapport by means of their outer senses . . . Emotions seem to facilitate telepathy; it seems more difficult to send quite impersonal, or purely intellectual messages . . . Telepathy seems to be often blended into the every-day experiences which people have of each other, apart from the normal means of communication through their outer senses."

**Time and Space.**—America was broadcasting, and the speaker who was sending the message across the ether assured us in London that we could hear his words before the people who were at the far end of the room in which he was speaking. Spirits in the same way can manifest in America and directly afterwards in England. I believe action is so incredibly swift in spirit conditions that Time and Space cannot be gauged by our calculations.—Taplay.

**"Power's" Work to Continue.**—At the service, held at the Fortune Theatre, London, recently, Mr Laurence Cowen stated that he never doubted that Mrs. Meurig Morris' control, "Power", would continue his work. Mr. Cowen has received scores of letters from people quite unknown to him, stressing the great benefit they have derived from these services and expressing their gratitude, and the hope that they will go on as before.—"Light."

**Work of John Wesley.**—Mrs. St. Clair Stobart, author of "Ancient Lights," etc., speaking recently on the life and work of John Wesley, said: "When Wesley was a schoolboy, wonderful poltergeist experiences occurred in his father's rectory and these formed a useful background for his later work, but they must have impressed him when later he was inspired and realised the truth of the spirit world, adding reality to his belief."

# Confucius Communicates.

CHINESE SAGE AND OXFORD SCHOLAR.

DR. WHYMANT'S PSYCHIC ADVENTURE.

Herein Dr. Neville Whymant, the world-known authority on Oriental language, describes sittings with the medium Valiantine in New York, when he had conversations through the direct voice with an entity claiming to be of the Confucian period. As a result of these communications problems which had puzzled scholars of Chinese for generations appear to have been solved, amongst these being certain passages from the "Shih King" of Confucius.

**C**ONFUCIUS, the Chinese philosopher, "died" in 478 B.C., but on October 15, 1926, he conversed in the almost lost Archaic Chinese of his period with a non-Spiritualist Oxford Professor of Chinese at the first Spiritualistic seance he ever attended.

The story is told in a small but very important book just published, entitled, "Psychic Adventures in New York," by Dr. Neville Whymant which is highly commended by Sir Oliver Lodge in a preface.

Dr. Whymant is a world-known authority on oriental languages, and when in New York in 1926 was invited by telephone to the house of his brother-in-law, Judge Cannon, "to meet some friends interested in discussing psychical research," his sister adding that "there might be a need for some interpreting."

He did not know he was being invited to a seance, or he might have declined. His sister told him on arrival that there was to be a sitting with George Valiantine, a direct-voice medium, and that it might provide something in the nature of a surprise for him, seeing he knew nothing of recent developments in the psychic arts.

He was introduced to Valiantine, who struck him as "a typical example of the simpler kind of American citizen"—speech far from polished, lacking imagination, interests of a commonplace order, and like a fish out of water in such company.

The seance began by all saying the Lord's Prayer, and by sacred music. The voices of "Dr. Barnett," "Blackfoot," "Christo di Angelo," Valiantine's spirit-guides, were heard, and some messages of a personal nature were given to the sitters.

"These were followed," says Dr. Whymant, "by a sound very difficult to describe. It was the sound of an old wheezy flute, not too skilfully played. Those who have wandered through Chinese streets in the evening will readily recall the sound. In a few seconds it called me back to sights and experiences in the old Celestial Kingdom. . . I noticed at the same moment the heavy languorous breathing of Valiantine, whose position, directly facing me, I kept in the forefront of my mind."

#### A DEAD LANGUAGE SPOKEN.

The next sound he heard seemed to be the hollow repetition of a Chinese name—K'ung-fu-tzu—the name by which Confucius was canonized. This "voice" went on speaking.

"It burst upon me," says the Doctor, "that I was listening to Chinese of a purity and delicacy not now spoken in any part of China. . . . The style of Chinese used was identical with that of the Chinese Classics, edited by Confucius, two thousand five hundred years ago. Only among the scholars of Archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books. In other words the Chinese to which we were now listening was as dead colloquially as Sanskrit or Latin, and had been so for even a greater length of time."

Here is part of the flowery Oriental conversation in Chinese, which took place between "the voice" and Dr. Whymant, as recorded in the latter's notes taken in the dark:—

The Voice: Greeting, O son of learning and reader of strange books! This unworthy servant bows humbly before such excellence.

Dr. W.: Peace be upon thee, O illustrious one; This uncultured menial ventures to ask thy name and illustrious style.

Voice: My name is K'ung, men call me Fu-tzu, and my lowly style is Kiu. I wasted more than three score years and reached the end of no road. Peace upon thy house! May I know thine honourable name and illustrious style?

Dr. W.: My humble name is Wang, and men call me Wen-tzu. My despicable style is Wen-tzu-tsang. I have thrown away two score years in folly and I lack understanding. Will the Master teach me in words of wisdom?

Voice: Alas, my shade is that of a single hair, and knowledge is not in me. What is the honourable question?

Dr. W.: This stupid one would know the correct reading of a verse in the Shih King. It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind. The passage begins thus: "Ts'ai ts'ai chuan erh . . ."

#### AN OBSCURE TEXT EXPLAINED.

Voice: It should be read this way, O master of mysteries. (The voice here intoned the poem throughout, and on my asking for it again it was repeated). Thus read, does not its meaning become plain?

Dr. W.: Indeed, O leader of the wise ones, it shines with a myriad lights. There are other things I would ask of thy wisdom.

Voice: Ask not of an empty barrel much fish, O wise one! Many things which are now dark shall be light to thee, but the time is not yet. They shall yield to thy touch in a time which is not yet born.

Dr. W.: Shall I ask of one passage in the Master's own writing? In Lun Yu, Hsia Pien, there is a passage which is wrongly written. Should it not read thus . . . ? (Here I began to quote and was interrupted).

Dr. W.: There are many dark places, O leader of the thoughtful ones, and I fear they may not be made plain.

Voice: Fear not. There are those who love learning, and they will not let the treasure lie hid. Even as thou hast done with Mongolian, so thou shalt do with the problems of my old home. Those old Mongols waited long for one such as thou art.

Dr. W.: Long years have I sought to give the message of the East to the West, but the clinking of money in the markets and the clanking of wheels in the factories have driven away the poor sound of my croaking voice.

Voice: There are those O silver-tongued, who wait for instruction from thee. They will listen patiently and long, for they will love thy teaching.

Dr. W.: Where shall I find such, O wise one?

Voice: They shall find thee! From long searching shall they come, having sought thee out. Rest, my son, and do not strive too eagerly.

Dr. Whymant says that he had felt that some of the things said had been banal to a degree, but there was no doubt that somebody or something had been speaking most excellent Chinese, better Chinese than he, with all his training and experience in China, could speak. Whence came it, and for what purpose?

He says he had "little thought that a pleasant dinner-party in Park Avenue, New York, was to raise the curtain on one of the most exacting and inexplicable episodes of his life."

The publication of the book is timely as it will do more than anything else could have done to vindicate the good name of George Valiantine which Mr. Dennis Bradley is now striving to drag in the mire.—"International Psychic Gazette."

# "LIFE AND MATTER."

SIR OLIVER LODGE ON LOYALTY TO TRUTH.

Sir Oliver Lodge gave what he described as "a talk" to the members of the London Spiritualist Alliance and their friends at the Friends' Meeting House, Euston Road, London, says "Light." Dr. Fielding-Ould, president of the Alliance was in the chair, supported by Sir Ernest Bennett, M.P., Vice-president, and Mr. H. Ernest Hunt. The audience numbered about eight hundred.

Introducing his subject Sir Oliver said: The world, or at any rate this country, has been passing through a period of depression, I think you will agree. There are signs that the cloud is lifting to some extent; but it has reacted in many directions, and I fancy that the L.S.A. has had its period of depression too. Things have happened that have perturbed people. There is an atmosphere of doubt and exposure, so that enthusiasts have begun to feel doubtful whether they had not been led away, and whether realities were at all like what they had imagined.

## "THE WORLD OF LIGHT."

There have been plays, too, depicting the reaction of an enthusiastic believer to phenomena that have occurred in seances; for instance there has been a play called "The World of Light" by Mr. Aldous Huxley. This play is full of a kind of scepticism, which however is of a legitimate kind, since it is based upon some sort of knowledge. In it an old gentleman, an enthusiastic Spiritualist, gets messages through an entranced Medium purporting to come from his son who is abroad. The son and the father frequently converse, in a way that makes them jump to the conclusion that he is dead. In process of time, however, the youth returns very much alive, admits that the things which he purported to say about himself were true, but he has no idea that he sent messages, or in any way implied that he was dead.

The faith of the old man is badly shaken, and he wishes to withdraw from publication the book that he had written on the subject. His enthusiastic tendency, which was responsible for his extreme faith, now plunges him into equally extreme doubt; so that the youth begins to feel he would be more acceptable dead than alive, and accordingly proposes to get lost again, and in the end carries out his intention, and travels to some unknown country.

\* \* \* \* \*

Now, whatever the merits or demerits of the play may be, it does represent a kind of thing that might possibly happen, that is to say communications from living people can be received; and one of the morals of the play is that the old man ought to have been ready to recognise the possibility, and to learn from the facts, instead of being frightened and upset by them. But where our feelings are concerned, some of us are apt to be not quite sane and rational; we are liable to be guided too much by emotion.

A faith which is easily formed is also easily upset. Nobody ought to allow themselves to get into such a position that they are upset by facts.

If a fact takes the trouble to occur, or rather, if an event comes our way and displays itself to our knowledge, it should be welcomed, and we should try to dissect from it its true meaning. It may not be easy to do this at once, we may gain a false idea for a time and be puzzled. But so long as we are loyal to truth, we can rejoice at everything that happens, so long as we know it to be true.

That after all is a commonplace of the scientific attitude. We have faith that reality, however strange it may at first seem, is really better and more satisfying than any of our imaginations about it. There is therefore no need for perturbation. We have only to maintain a sane, and if possible a scientific, attitude in the face of all emergencies. The L.S.A. is anxious to do this, and must be keen that none of its members lose their heads or become perturbed by any increase of knowledge, whatever its significance may be.

\* \* \* \* \*

But of course we must be on our guard against accepting as truth anything that is the least doubtful. It is wiser to be over cautious than over credulous. A false statement accepted as truth may throw back knowledge for a decade or even a century. A false theory is not nearly so deadly; it can be treated as a speculation, and held lightly until it is verified by some unassailable fact, whether that fact is in accord with the views of enthusiasts or not. We can remember that there are enthusiasts on both sides. Some, doubtless the majority, are enthusiastic for what they consider spiritual truth; others, a self-satisfied and at present a rather effective minority, seem specially enthusiastic about exposures, and are anxious to take a materialistic and more immediately popular view about every class of phenomena.

Both classes of people are prejudiced, though they may not be aware of it; and prejudice in scientific exploration, thought it sometimes constitutes a motive power for a time, should never be permitted to become permanent and exert its warping effect on our conduct and opinions. The strangeness of a phenomenon is no guarantee that it does not actually occur. No one is able to make up his mind beforehand, in the exploration of any part of the universe, as to what is possible and what is impossible. We can only carefully observe and record what actually happens; taking every precaution against being deceived by accepting as genuine what only appears to happen.

## THREE REQUIREMENTS.

The three requirements laid down long ago by Myers and Gurney for the investigation of our subject were:—curiosity, candour, care; insatiable curiosity, scrupulous candour, unremitting care. The two latter are as essential to-day as ever they were. As to curiosity, I should say it had undoubtedly increased, and become much more widespread during the course of my lifetime. There is outside our ranks a feeling abroad, sometimes an uneasy feeling, that in our enquiries there is a vestige of truth, something which is perturbing to the materialistic view, and has to be fought by all

sorts of means. There is indeed growing a widespread interest in our facts, and this leads to some fierceness of attack, and often to an unfairness which we should be careful not to imitate.

This is not really a time for depression. Truth is in our favour, and we are on the winning side. We need not be in a hurry; more and more of the younger generation are becoming interested; the facts themselves are accessible, and they are our best justification. Let us hold together a little longer, keeping ourselves free from exaggerations and over-statements, which only do harm, and there are signs that in due course we shall be winning all along the line. The spiritual world will take measures to demonstrate its reality in its own good time. Let us have faith, and not be depressed by the attacks and exposures, which are, after all, perhaps only its singular way of going about its business.

\* \* \* \* \*

Speaking of recent books, there are some which we may specially welcome. One by Mrs. Leonard called "My Life in Two Worlds," which is an attempt to give an account of the stages through which a Medium had to pass before her powers were consolidated so that she could become useful to others. And there is another book, a Norwegian one, which I welcome, giving the experience of Judge Dahl, utilising the Mediumship of his own family, and telling of many remarkable incidents, under the title "We are Here." I would mention also the "Life of Conan Doyle" by our friend the Rev. John Lamond, which illustrates the hearty nature of the man, and the enthusiastic way in which he tried to promulgate his beliefs. His methods are not mine, he regarded himself more as a missionary, a trustee of a great truth, which he felt bound to share with others, whether they would receive it or whether they would reject and ridicule it. But one cannot but admire the completeness and self-sacrificing character of his life and doctrines. Occasionally, I think, he lacked the wisdom of the serpent, but the goodness of his motive must be manifest to all.

**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.

### Passing Thoughts for February.

Meditation may transform a passing thought into a fixed idea.

Our first line of moral defence should be to prevent the invasion of evil thoughts.

A belief in the Ministry of Angels comforts, strengthens and purifies the soul.

Invest all your faith in God, and then your spiritual wealth is assured.

We cannot all be leaders of men, but we can all be followers of Christ.

Hasty marriages are seldom happy ones. An unhappy marriage is the greatest calamity that can befall two lives.

The most enviable acquisition we can possess is a good education, for we can neither lose nor be robbed of it.

To bravely bear our cross on Life's rough way may involve tribulation, but will result in sanctification and salvation.

R. C. N.

## WELL DONE, EDGAR WALLACE!

Edgar Wallace has been telling some Fleetwood "Christians" what he thought about present-day Christians—of course including themselves, says "The Christian Spiritualist." Someone had said that Mr. Wallace was "a sinner," and not worthy to speak on a religious platform, and he answered:

I am a sinner. I go to racecourses and mix with coarse men who use coarse language. I make money out of the theatre, and lose money in it. You are practising Christians, and this is what I cannot understand about you. Why are you afraid to talk about Christ? When someone at lunch mentions Christ, why does everyone look uncomfortable, cough, and change the subject? Do you really believe these things? Is it that you are shy, or that you lack faith? I believe it is because Christ is the Great Taboo.

I believe the trouble of the Christian world lies in its trying to accept both the Old Testament and the New, and you cannot reconcile the two.

Christ destroys the god of the Old Testament, the Jehovah who was so small and mean that he would strike poor people with leprosy. Christ showed that the real God is love, good fellowship and beauty of intent. I think the time will come when we shall discuss Christ as freely and proudly as we discuss Nurse Cavell or any other national hero.

## "PEEPING TOMS."

SPIRIT FRIENDS ARE NOT SPIES.

Some time ago we alluded to the idea that spirits keep constant watch on us not only as guardians, but sometimes as spies. As regards the guardianship, we take a common-sense view of this, knowing that our friends on the other side have often as busy a life as they had on earth, and the watch and ward they keep over us is not in the nature of things likely to be constant and continuous. As to the other matter, we recall a saying of the late Admiral Osborne Moore, that bluff old sea dog, who once expressed the view that in the presence of spirits we on earth have no privacy, a dogma which we smilingly put by. We have no belief in this legend of a horde of unseen "Peeping Toms."

Of course it is a rather complex question as relating to perception and cognition on different planes of life, but we might reason it out thus: How far can the man in the flesh peer into the comings and goings of those on the next plane of being? He must look—if he can look at all—through the encumbering mesh of the physical senses. They, on the other hand, must pierce the obstruction of our world to behold us. They could only see us in any positive and immediate sense by again assuming a body and a physical brain—in short, becoming as they were before they left the earth. Our world is as much a spectral, shadowy world to them as theirs is to us.

Generally speaking, spiritual beings can hold no communication with us unless we invite it, and quite often not even then. A mental state or attitude of mind "bangs, bars and bolts the door" against all intrusion. That is a fact as every sensitive person knows when he has to deal with people of the positive, unapproachable type. In the next world these mental states and activities are as objective and substantial as material things are with us.—"Light."

# Impressive Psychic Phenomena.

## STARTLING HAPPENINGS.

By M. PASCAL FORTHUNY.

### EXTERIORISATION OF THE DOUBLE.

Mr. Leopole Gunther narrates the following remarkable case in "Zeitschrift fur Parapsychologie":—

A fortune-teller in Lapland was one day reproached by a Swedish bishop for making use of evil forces in nature. The fortune-teller said his powers were real but he did not use them for evil, and offered the bishop a little experiment. He said, "I will tell you what your wife and daughter are doing at this moment at home." He thereupon went into a profound trance for half an hour. When he awoke he said to the bishop:—"I went to Upsala and saw your wife and daughter in the kitchen. They were scaling a fish to be cooked. Your wife had taken off her wedding ring, and I amused myself by hiding it in the coal-box!"

When the bishop returned home he found that at the time of the seance his wife and daughter had been in the kitchen preparing a fish for the pot. The wedding ring had disappeared and they had not yet found it. He told them to go and look for it in the coal-box, and there it was! The fortune-teller, or rather his double, had certainly put it there for no one else could have done so. The two women then declared that they had both seen for an instant a Laplander in the kitchen who immediately vanished, to their great amazement. When they missed the ring they supposed that he had been the thief. And so he was in a way, but only to convince the good bishop that there was more in occult powers than he had ever imagined.

### ACCUSED BY HIS VICTIM.

At Santo Pedro, Italy, the dead body of Nicolo Greco, aged forty-two years, was found lying at the foot of a precipice on September 6.

It was presumed that Greco had accidentally fallen over, but a few days later his widow visited the barracks of the carabinieri and told the captain that her husband had appeared to her in a dream and said, "I was killed by Christoforo Acini, who owed me 10,000 lire. After assassinating me he washed my face and carried me to the bottom of the precipice, and placed my hat beside my body to make people believe I had slipped and fallen. Go along the forest path and you will find my blood."

Thereupon the captain went along the forest path and found blood at a spot where another path led to the edge of the precipice. Acini's house was then searched and bloodstains found on his clothes. Acini was arrested and pretended innocence, but when the post mortem examination showed that the victim had been murdered by a blunt instrument shattering his skull, Acini avowed his guilt.

### DIVINING EXPLOSIVE MINES.

Rhodomancy, or the art of divining by means of the twig-rod, is the subject of an instructive article in "La Liberte," from which I quote the following story:—

Colonel F. was sent during the war to one of the French ports on the Atlantic coast. He employed his leisure by sailing about and trying to count the explosive mines in the bay with a hazel twig. One day he counted fourteen and reported the result of his quest to the marine officer who had charge of the placing of the mines for the protection of the port. "That's strange," exclaimed the officer, "your wand has exactly doubled the number, for I only laid seven last night." However, he sent out a party of marines to verify the number, and they found fourteen, seven having been placed by German submarines during the night.

In March, 1932, an international congress of rhabdomancy will be held in Italy at Verona.

### LADY TELEPHONISTS FRIGHTENED.

"Aurora," a Spiritualist review published at Rio de Janeiro, records the following incident which has occurred at Vitoria in Brazil.

The scene is the telephonic section of the "Central Company of Light and Power." At two o'clock one day Mademoiselle N. M., a telephonist returned from lunch to resume her duties. Having taken off her hat she naturally looked into a mirror hanging on the wall to see that her hair was in order. She was startled to see the face of a man beside her own! After her, another employee, moved by the same sentiment of coquetry, placed herself before the mirror, and was amazed to see a masculine visage in the glass. The two young ladies, though filled with wonder, sat down at their telephone instruments to concentrate attention on their duties. Then a third telephonist stepped before the mirror to regard her features and saw a man's face that terrified her and heard a strong male voice cry, "No, no, I do not want to telephone!"

She shrieked, and seized by panic the three young ladies and their comrades fled. Attracted by their cries, two inspectors led them back into the telephone room and listened to their almost incoherent explanations. They had, they said, positively seen in the mirror the face of Abel Gonsalves, formerly employed in the same office, who had died some months before, and it was certainly his voice. The news soon spread and a great crowd collected in front of the building, and next morning the newspapers were full of it. —"The International Psychic Gazette."

**Life is Different.**—"All kinds of force and energy can be reduced to weight, but not so life. Moreover, life is endowed with a 'directivity', or a command over forces, and utilises them so as to direct matter to build up again. Indeed, life can alter and adapt any special structure of an animal or a plant for a new use under changed conditions of life."—Prof. G. Henslow.

Let no man deceive himself by thinking that the contagions of the soul are less than those of the body. Remove them from the soul, a perfect body appears. A man will gradually improve by having a clear mind and will by such clarity approach the sanctum of the gods.—Petarch.

**FOUNDED ON A ROCK.**

**SURVIVES SUPERFICIAL CRITICISM.**

In their efforts to stem the flowing tide of Modern Spiritualism the Churches and the Materialists who are at least united in one thing—present a sorry spectacle. If superficial criticism could destroy a religious movement founded on truth, the last few years would surely have seen the end of Spiritualism, for both in public life and in the press Spiritualists have been surrounded by an unruly mob of loose thinkers, whose claims and counter claims still rise and fall in ever-increasing contradiction.

The old stock criticisms have been resurrected from the past and hurled at the Movement from all sides. Clergymen and blatant agnostics have stood side by side in the fight against truth, but when all has been reduced to its true level, one can find only words, words, words. Words may shake the walls of Houses of Parliament because they are built on them—they may undermine many a philosophy, because it lives by them—but sure truth can neither be permanently injured nor temporarily defaced by these periodical exhibitions of oral dexterity and power.—“Two Worlds.”

Our contemporary might have added that leading lights of the Church in the past, like the Rev. Arthur Chambers, the Rev. Vale Owen, as well as well-known writers and preachers like the Rev. Chas. Tweedale, M.A., and Rev. Dr. Lamond, have rendered yeoman service to the cause, by showing the way to their less fortunate and less enlightened brethren.

**OPENING THE DOOR.**

**IS IT RIGHT TO COMMUNICATE?**

The Rev. C. Drayton Thomas, the author of “Some New Evidence for Human Survival,” replying to this question said “the dead” would not allow friends to communicate with them if they did not wish it. The question should therefore be, he said, “Is it right that the dead should communicate with us?” People could not evoke or compel spirits. The only thing they knew was that if they fulfilled certain conditions and so opened the door to their friends on the other side they would find them quite willing and eager to communicate. Further, he would say, it was not only permissible to do that, but also highly desirable. Our Lord did it, St. Paul did it, and most of the New Testament writers did it; so they were following a safe lead. He (the speaker) had been doing it for four years, and he was never happier or healthier or more in love with God and his fellow-men than he was at present. The only thing that distinguished Spiritualists from ordinary Christians was that the former were assured it was perfectly possible to communicate with friends who had been received into the next life. That was all. He (the speaker) did not cease to be a Wesleyan when he became a Spiritualist. The person who could not become a Spiritualist was the modern agnostic or materialist.

Spiritual illumination evolves with self-knowledge—the comprehension of spirit control, mediumship and the influences accompanying the same.

Spiritualism as a “cause” is not an effect of the earth sphere, but of that beyond it.

Let us make truth catching instead of falsehood and disease.—Ingersoll.

**SIR OLIVER LODGE AND RESURRECTION.**

[We have received the following copy of a letter written to the Notley (Yorks) newspaper by the Rev. C. L. Tweedale (author of “Man’s Survival After Death”). Some apologists have been using Sir Oliver Lodge’s name to bolster up the idea of the resurrection of the physical body, hence Mr. Tweedale’s letter.—Ed.]

Sir,—For some time past an attempt has been made by writers and preachers in the churches to bolster up the age-long error which maintains that the mortal or physical body of the Christ rose after death upon the cross, and that the mortal or physical body of all other men will rise again “at the Last Day,”—by quoting Sir Oliver Lodge as not being adverse to the resurrection of the mortal or physical body of Christ.

As psychical experiences and scientific investigation have long since shown that no mortal or physical human body, either of the Christ or of anyone else, can rise again and function after death, but that it is the spiritual body which rises and can materialise in manifestation, I recently wrote to Sir Oliver directing attention to these tactics, and asking him to be so good as to inform me whether he did, or did not, believe in the resurrection of the mortal or physical body, either of the Christ or of any other person, in order that I might be in a position to confirm or deny the report.

In due course I received a letter from him under date November 5, 1931, in which he says: “If anyone thinks I have said anything to substantiate the idea of resuscitation of our mortal bodies and the use of them hereafter, he is mistaken.”

From this it is perfectly clear that Sir Oliver does not believe in the resurrection of the mortal or physical body, either of “the Man Christ Jesus” or of any other person.

It is to be hoped that this plain statement by the greatest living British scientist will give the quietus to the mischievous attempt to revive an old error—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, Notley, Yorks.

November 10th, 1931.

**OUR “EMERGENCY” FUND.**

The following additional donations are gratefully acknowledged:—

G.S.L. (Brisbane) . . . . .	£5 5 0
W.R. (Brisbane) . . . . .	£2 10 6
F.M. (Geelong) . . . . .	£1 1 0
F.K. (Masterton) . . . . .	£1 0 0
M.K. (Masterton) . . . . .	£1 0 0
I.W.N. (Ascot Vale) . . . . .	£0 10 6
S.McC. (Palmerston) . . . . .	£0 10 6
W.P. (Ringwood) . . . . .	£0 10 6
M.E.S.B. (Gippsland Lakes) . . . . .	£0 10 6
K.M.L. (London) . . . . .	£0 9 6
M.M.M. (Elsmore) . . . . .	£0 7 0
W.D.C. (Almaden) . . . . .	£0 5 0
A.W. (Transvaal) . . . . .	£0 4 0
“Henley” . . . . .	£0 4 0
D.E.B. (Cornwall) . . . . .	£0 2 6

Use your Judgment.—To give no heed to “warnings” on the one hand, or to follow them blindly, in spite of every other consideration, on the other, is the Scylla and Charybdis of our lives.

## MENTAL AND SPIRITUAL HEALING.

By DR. BURGESS.

President of the Illinois State Spiritualist Association.

Everyone who professes to understand mental and spirit healing has a different idea as to how it is accomplished.

Some healers make passes downward, and others manipulate the physical to such an extent that they start a reaction in the body of the one who is taking treatments. I do not think, from the knowledge that I have gained during the many years that I have been in this work, that this has anything to do with spiritual healing. My thought on this matter is that I am impressed by the unseen what to suggest, where to lay my hand, and how to make my passes to attain the results that I desire; I trust my impression implicitly. I also feel that the suggestion I give to the patient, and which is given to me, operates to place them in tune with this great force some people call God. As a Spiritualist healer, I am positive that the spirit of my mother and the Indian guides, my helpers, are the ones who impress me in my work.

It is not necessary to my mind to do any manipulating whatever, but be positive in your suggestions and if the patient becomes attuned and connected mentally you will attain results easily and quickly.

My fifty-nine years' experience has taught me that you must handle different mentalities and different minds in different ways, but the real genuine mental and spirit healing needs no manipulation. The suggestion given from the healer will accomplish the result desired.

I have been studying this carefully, watching others in their practice, and have kept from expressing my views with the expectation of finding out how all this is accomplished. From what I have read, heard and seen, I have come to the conclusion that we know no more about it to-day than we did fifty years ago. This is the reason I say, when asked how it is done, I do not know.

### 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.

- W. B. P. (Ringwood): Thanks for your kind wishes, which we heartily reciprocate. We shall use the enclosure you sent later.
- T. G. (Pott's Point). Thanks for submitting your communication, and regret that it is unsuitable for our columns.
- R.C.N. (Launceston): New Year supplies of Passing Thoughts received—with many thanks and cordial reciprocal greetings.
- C. S. (Perth): Glad to hear from you again and trust that in due course you may completely recover.

### Correspondence.

#### PROPOSED INTERSTATE CONFERENCE.

To the Editor of the "Harbinger of Light"

Dear Sir—

I would be obliged if you would kindly make known through your esteemed journal, that at a Conference held recently by the Churches affiliated with the United Spiritualist Church of New South Wales, it was decided: "To endeavour to bring about an Interstate Conference as early as possible."

We feel that there are many subjects of vital interest that could be dealt with at a gathering of Spiritualists

## THE HUMAN AURA.

ITS PRACTICAL VALUE IN HEALING.

By Miss ZOE CHIDWICK, in the "Greater World."

Few people, perhaps, realise the immensely practical value of the human aura in diagnosing the conditions of both mind and body. Yet from its very nature, it must of necessity act as a very accurate indicator of all that the whole being is passing through spiritually, mentally and physically.

### "AURA" EXPLAINED.

What actually is the aura? It is surely that radiation which is sent out from all planes of the being, varying in colour and intensity according to the way the owner of the aura is functioning on those particular levels. A person whose motives are high and pure adds to the lustre of his general auric emanations by generating silvery beams of light which radiate from the spiritual part of his nature. Likewise, when much natural intellect is cultivated, and considerable intelligence is used in the working out of the actions, the auric rays proceeding from these mental conditions contribute the beautiful yellows and golds, the intensity of which depends upon the degree of wisdom expressed.

When one lives on a very materialistic plane, and is actuated largely by personal motives, then the general aura is darkened by the dull reds and muddy browns which emanate from these lower physical conditions of man's nature.

### DIAGNOSING FROM AURIC CONDITIONS.

Thus the healer gifted with true etheric sight "sees" the reflections of the disorder he is endeavouring to diagnose, impinged on the patient's aura, and thus he is able at once to touch the source of the trouble. In the case of severe internal disorders, such as liver ulceration, bad kidney filtration or intestinal congestion, the aura around the abdominal centres is shaded heavily with dark browns and murky reds, a true reflection of the clogged congested matter from which it emanates. An acute lung trouble will sometimes reveal sickly yellow colouring around the auric conditions of the chest region, suggestive of the sticky mucus and fluids clogging the bronchial tubes or whatever part of the respiratory system is affected. A dark reddish colouring is reflected on to the aura, generally near the arterial region of the head, in the case of blood pressure.

More and more our medical brothers, as they awaken to the spiritual side of their great work, will recognise the true scientific value of this natural X-Ray diagnosis; then true psychic research will form part of the medical collegiate training, and the healing art will come into its own again, for the operator's knife will mainly give place to the Healing Touch which will have developed in the hands of every doctor and healer worthy of the name.

representing the various Churches and Societies throughout Australia. Any suggestions as to the form such a Conference should take, also suitable subjects to be discussed, will be much appreciated. So fellow Spiritualists throughout Australia let us hear from you.

Yours fraternally,

51 Marlborough Road,  
Willoughby, N.S.W.

JAMES J. DOLTON,  
Hon. Sec.

## “TINPOT CHURCHES.”

DENNIS BRADLEY TAKEN TO TASK.

Commenting in “Light” on Mr. Bradley’s new book, “. . . And After,” Mrs. Barbara McKenzie deals with Mr. Bradley’s criticism of the religious meetings organised by Spiritualists, and says: “Why attempt a comparison between the poorest of these gatherings, supported by free will offerings and growing out of local needs, with the richly endowed and developed ritual of the Roman and Anglican communions. I might as justly compare the early Christian home groups with the ritual of the Jewish Synagogue. The poverty in intellectual expression in many Spiritualistic gatherings may be deplored, but it can be offset by the fact that they stand for forgotten or ignored truths which the world needs to-day for its very life’s sake . . . and if a cathedral refuses a welcome, who, in search of truth, quibbles at receiving it in a manger or a cave? Mr. Bradley found his conviction of survival in a friend’s home; many have found it in the despised local Spiritualist hall.”

\* \* \* \* \*

In his book Mr. Bradley pays a very high tribute to the mediumship of Mrs. Osborne Leonard and it is interesting to note that in her autobiography, recently published, Mrs. Leonard tells us that the first light she obtained upon Spiritualism was secured by visiting a very small and humble meeting room, to which she was casually attracted. The visit explained to her the psychic experiences which she had been having for many years, and let light into the dark places. Aye! how true it is that Christianity itself did not commence in a Cathedral or a Temple, but in a stable, with a manger as its altar, yet there was more spiritual light in that manger, more dynamic spiritual energy in that stable, than exists in all the Cathedrals of the world to-day.

God chooses His own ministers. They are seldom the same people as would be chosen by men. Even the first Apostles were not chosen from the cultured and superior people of that day. They were chosen from fishermen and peasants. The higher classes, the more educated people, were too sycophantic to be fit receptacles for truth. “Except ye become as a little child,” we are told. Aye, indeed, for a little child has no preconceptions, has an empty mind, but is anxious to learn and to be taught.—“The Two Worlds.”

.....

## A SPIRITUALIST ORPHANAGE.

A TIMELY SUGGESTION.

The Rev. J. W. Potter, writing in “The Christian Spiritualist” relates the following incident:—

A lady and gentleman living in London, a childless couple, decided that they would adopt a little girl. With this end in view, they made application at a well-known Home, offering to adopt a baby girl. The offer was readily accepted, and the parents were invited to interview the Principal. In that interview it was revealed to the deeply-shocked officials that the applicants were “Spiritualists.” Immediately they were informed that no child could be placed in their care, and they were rather rigidly bowed out.

As it is possible that even in Australia, Spiritualists may receive similar treatment, it is our duty to see that we are not deprived of our rights in this respect, and also to see that the orphans of Spiritualists are boarded out in homes, that at least, are not in opposition to our Faith.

## LOVING SERVICE.

SPIRIT FRIENDS AND HUMAN SORROW.

To the question once addressed to the late Rev. G. Vale Owen: “Would our spirit friends be happy if they were denied the possibility of knowing our troubles?” he replied as follows:

“As a matter of fact, it is of their own free will that they seek permission to return and render what help they can to their kith and kin whom they have left behind. But their intercourse with us is not unconditioned. Edward Bennett, a former assistant secretary of the Psychical Research Society tells us that a spirit giving the name of Elizabeth Barrett Browning once said, ‘If we saw all the sorrow, how could our weak shoulders bear the load? Where we cannot help, He blinds us.’

When they cannot be of any use, they are not permitted to know our sorrows. When they can help, then the joy of helping outweighs the pain they feel by reason of their sympathy for us. They can also see with clearer eyes than ours. The ultimate use of earth discipline is made clear to them, and they are enabled to see a purpose working out in all.

Moreover, they know that our future joy will be the greater by contrast with our present struggles. I may add that, if they were selfish enough to wish to forget us and our sorrows and to enjoy their heaven of bliss undisturbed, they might have their wish—at least the first half of it. For such people do not find themselves in the brighter places over there. The Heavenly Realm is a world of service, and the joy of sacrifice for others’ good is the keynote to their own joy. Here on earth it is possible, for those who elect to do so, to enjoy life’s good things without a thought of helping their less fortunate fellow-beings. It is not so there, where people are graded, not according to their seeming wealth, but their true worth.”

## A Prayer.

(Through “Lux Lucet.”)

O Loving Father—We pray that Thou wilt enroll us within the band of Thy Servants, who are employed within Thy boundless vineyard.

Also that Thou wilt accept us as Thine agents for the succour of those in need, and for the help of all who wander in the byways of Thy realm.

Thou doest all things well, so we freely surrender ourselves unto Thee, to be used in whatsoever manner may be expedient, in order that Thy will alone may be accomplished.

Guard and direct us, O God, so that all that is entrusted to us may be both useful and truthful, and what we may distribute to others may be recognised and acknowledged as clear test-materials, which shall bear witness to the truth of the Spiritual Life.

May the presence of Christ, our beloved Master, be always with us, whether gathered together in His Name, or scattered abroad singly among those who still walk in darkness. May Our Blessed Lord accept us as His disciples, for the healing, in His compassion, of the bodies and souls of humanity.

And may the Tongues of Fire of the Holy Spirit rest upon and abide with us without ceasing, and so illumine us that we fail not, for one brief moment, to bear witness to that Light, wherever we may journey, from this time forward, for evermore. So may it be!

.....

The gods (spirits) will not evolve thee in evil. In truth they do exist, and they do care for human beings, and they have put all the means in man’s power to enable him not to fall into evils. And wisdom to keep from going astray. —Rusticus, 600 A.D.

## A NEW INSTRUMENT.

### STORY OF A REMARKABLE SEANCE.

Speaking at Monkwearmouth National Spiritualist Church, Sunderland, England, Mrs. Summerside gave an account of a remarkable seance which she had attended, says "G. W. J." in the "Two Worlds." At the seance an entirely new instrument was introduced by its designer, Mr. Summerside, of Primrose Crescent, Sunderland. This instrument is constructed on scientific lines for the purpose of receiving messages direct, without any human touch, and is named "Condonado," after its spirit guide. It is very sensitive, and is guaranteed absolutely fraud proof.

Just after commencing the circle a spirit voice well known to the sitters, speaking through the trumpet, told Mr. Summerside that the test would be very successful.

Shortly afterwards a very brilliant light appeared in front of Mr. Summerside, and the instrument was then observed to have left the sideboard on which it had been resting, and to be floating around the circle. Various members in the circle asked to see it, and as each made his or her request, it immediately floated towards them, and the luminous indicator was seen to be moving. It then came to rest in front of Mr. Summerside, who pointed out that there was a "Yes" and a "No" on the instrument, and asked if the spirit friends would answer questions by moving the indicator to one of these. It immediately moved to "Yes," and on the question being repeated in another form, the indicator remained at "Yes," and the instrument was lifted up and down three times, while three knocks were also given on the sideboard.

To receive intelligent answers to questions from an unseen agency on a fraud-proof instrument is such a convincing proof of spirit return that the members of the circle signed a statement to place the fact on record.

The instrument is ideal for use either by a single sitter or in a circle, and with such an instrument under test conditions the psychological factors of the human medium are eliminated. This is an important step in determining the reality of spirit communication.

### O Grave One, Smile.

O grave one, smile,  
For I would tell you this,  
Through smiling you will win  
Love's sweetest kiss.

Though skies are grey,  
And rain falls fast to-day,  
To-morrow's sun shall chase  
All clouds away.

Be like red roses filled with perfume sweet,  
Cast fragrance, with a smile on all you meet:  
Lean hard on God, and through your every day,  
Let smiles, not frowns, go out, to pave the way.

LETHE KING.

In vain does the Church quote Christ's statement, "A spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39). It is quite true that a "discarnate spirit" has not material flesh and bones, as Christ said; but a materialised spirit has, and Christ at that moment was fully materialised. He thus emphasises the distinction between the two conditions of (1) the discarnate spiritual body (I Cor. xv. 44) and (2) the materialised spiritual body.—Rev. Chas. L. Tweedale in "Man's Survival After Death."

## SPIRITS' TALKING MASK.

### A NEW THEORY.

Many explanations have been put forward to account for the strange things that happen at seances with materialising and direct voice mediums, but nothing more ingenious has been heard than the theory offered by Mr. J. Arthur Findlay in "On the Edge of the Etheric," which he has just published.

Mr. Findlay is a member of the Glasgow Stock Exchange, who has taken up farming in Essex.

He evolved this theory after many sittings with Mr. John C. Sloan, a Glasgow working man, who is a direct voice medium. Mr. Findlay's theory is based on the belief that the body is merely a physical shell, which at death releases the etheric body.

This etheric body, which is still controlled by the mind, goes on living in a world similar to ours and which, apparently, is all around us. We on earth, however, cannot see this other world because everything and everyone in it vibrate at a higher speed than the inhabitants and contents of the earth, but we can get in touch with it through spirits who have found a way to lower their vibration and bring themselves temporarily back into our midst.

\* \* \* \* \*

The life hereafter, which Mr. Findlay paints, does not differ much from our present life. We shall continue to speak our own languages in it, although there is also a universal language.

To those who will ask: How can a spirit speak? Mr. Findlay has an ingenious answer. Immediately a few people meet for a seance a number of spirits, expert in the handling of organic chemical substances, gather on their side and begin the elaborate work of establishing communication.

The group of spirits consists of a director of operations, one or more chemists, a trumpet controller, who moves a trumpet round the circle of sitters, and one who gathers the ectoplasm. This last spirit hands the ectoplasm to the chemist, who mixes it with other etheric substances, and fashions a physical mask in the likeness of a mouth and throat. The spirit then presses into this mask and is able to talk like a human being.—"The Daily Mail," London.

### "WHEREFORE ARE YE AFRAID."

Much of the hesitation to accept what Spiritualism offers, or to attend a seance, arises from fear of some sort. W. T. Stead, in "The Blue Island," says:

There is great 'trepidation on the part of all the uninitiated when first coming into contact with the occult, psychic, or unknown forces . . . There is always a fear of something, frequently personal, but sometimes fear of harming the individual known and loved on earth. In itself that is a good sign—it argues unselfishness: and consequently the individual who holds off for that reason deserves enlightenment. If he is sufficiently advanced to seek, he will get enlightenment together with great help. Again, there are those who, imbued with theosophical ideas, fear to come in contact with what is, to their minds, the shell of a former loved one; and those who fear through ignorance due to an undeveloped and somewhat uneducated mentality—not necessarily an unschooled mentality, but uneducated in the sense of lacking understanding and appreciation of the higher things of life.

## REPORTS OF SOCIETIES.

### VICTORIA.

#### VICTORIAN SPIRITUALISTS' UNION.

On the 17th January we held our first anniversary service of the Dedication of the Terry Memorial Hall. Looking back on the progress made during the past year the committee is well satisfied with the results, and are now making resolutions that the coming year will be crowned with even greater success, if hard work and sincerity can accomplish it.

The first quarterly silver chain tea will be held on Saturday, 30th January. Preparations are now in progress to make this Tea a greater success than its predecessors. The Monday following being Foundation Day, the annual picnic will be held at Monbulk.

Our Sunday services are still kept up to a high standard and we tender our thanks to all mediums, healers and lecturers who have so ably assisted us in our great work of spreading the Gospel of Immortality.

Best wishes for a successful 1932 to "Our Editor" and sister churches.

GERTRUDE GARDINER, Recorder.

#### PRAHEAN SPIRITUALIST CHURCH.

We closed the year 1931 with a Pound Night Social and ushered in the New Year in the little church that is so near to many of our hearts.

During the past year we have had to very strenuously hold our own, but this has been done, thanks to the heartwhole and unselfish efforts of our workers, and without mentioning any names we ask all who have assisted during this period to accept our sincere thanks.

The Boys' Band is now in good form and play very well indeed, although as yet they have had little opportunity of showing their worth.

The children's Lyceum is going along nicely, the pupils, although young in years, are gaining a knowledge of spiritual realities, and already understand much of Truth, not yet discerned by many older people.

Sunday services of late have been successfully conducted and well attended.

The class for Spiritual Unfoldment conducted by Mr Plum has grown considerably, and is a training ground for many good workers.

A pleasing feature of our church life is the fact that our esteemed President, Mrs Plum, is able to devote more of her time and energy to our work than heretofore, for this we are indeed thankful.

JAMES QUINLAN, Recorder.

#### CHRISTIAN SPIRITUALIST CHURCH.

The work of this newly established church is going along nicely, the leader, Mr. L. Plum, being contented to work quietly in establishing for Christian Spiritualism a sound foundation in Richmond. The attendances have not been particularly large, at the same time they may be considered satisfactory, especially as the congregations obviously enjoy the services.

As quite a number of good psychics have allied themselves with the church, and with Mr Plum as leader and lecturer, the ultimate success and growth of the church is assured.

#### S. O. L. (SCHOOL OF LIFE) MELBOURNE.

It is pleasing to note the progress of the School of Life movement in Melbourne during the period Mrs. Hanger has been with us. Several times it has been necessary to obtain extra seating accommodation. Mr Edgar Tozer has splendidly assisted Mrs Hanger both as Chairman and Lecturer; Mrs Smith and Mr Young have assisted with the demonstrations, and Mrs Traverse, Miss Hinrichsen and Mrs Coburn have supplied the musical portion of the services. Mrs Hanger has given some remarkable lectures, several of these were illustrated musically, and two trance addresses of a highly advanced spiritual order.

The Socials and the Public Seances have been completely successful.

We take this opportunity to thank the many mediums who have so generously assisted on Sunday afternoons particularly.

We extend hearty New Year greetings to all kindred Societies and "The Harbinger of Light."

E. STANLEY BROOKES, Acting Hon. Sec.

### NEW SOUTH WALES.

#### HOLLYWOOD SPIRITUAL CHURCH, SYDNEY.

The meetings at this centre continue as usual under the leadership of Mrs Eleanor Morrell and are very well attended.

There is a Wednesday afternoon Psychometry Meeting starting, as well as a Friday afternoon Developing Class, no doubt these will interest many enquirers.

The play "The Aunt from California" was screamingly funny, and the artists and their producer (amateurs) are deserving of great praise and many thanks for their kindly assistance.

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

R. I. BROWN, Hon. Sec.

#### UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Our usual monthly "At Home" was held on the 19th Dec., when the guests of the afternoon were Mrs MacKackie and Mrs North, two strong, silent workers in the great cause of Spiritualism. The speakers were: The President (Mrs Rose Weeks), Mr MacLeod Craig, Mr Calnan, Mrs Grant and Mrs Shipley. The musical part of the programme was under the able supervision of Mrs Fletcher, and items were rendered

## MASTER YOUR LIFE!

It Can Be Done the Rosicrucian Way

New FREE Book Tells How You May Do It

The Rosicrucians know how! For ages they have demonstrated a greater knowledge and a superior power over all obstacles in life

Let them help you solve your problems. Their guidance will reveal psychic laws and Mystic principles which will make you mighty and successful in attaining health, prosperity, and self-mastery.

The new free book, "The Light of Egypt," will tell you how to change the whole course of your life in a short time. Write a letter asking for it to-day.

LIBRARIAN A. L. O.

ROSICRUCIAN BROTHERHOOD (AMORC)

San Jose

California.

(Perpetuating the original Rosicrucian Teachings).

by Mrs Parnell, Mrs Fletcher, Miss Frost, Mr Bent and Mr Davis, and were well received.

The Community Singing in charge of Mr Blundell, and the orchestra under the conductorship of Mr Weeks, was inspiring. The evening was devoted to a Christmas Tree and Sale of Work. The ladies of the church rose to the occasion, and the friends had a much needed benefit.

Our member and co-worker, Mr W. Brown, has recovered from his recent operation (for which we give thanks) and trust that, shortly, he will be strong enough to again labour in the vineyard.

Greetings and thanks to all workers who have helped in our services. May the New Year, 1932, be of great spiritual uplift to the movement.

RECORDER.

### QUEENSLAND.

#### THE BRISBANE SPIRITUAL CHURCH.

During the month of December we had some very interesting and instructive addresses, very ably rendered. The speakers being Messrs Bland, Payne, Fraser, McBlain and Mrs Larrard. The subjects chosen were: The Lyceum, The Mental Plateau, Creations, Goodwill Toward Men, etc. We still continue to have a goodly number of inquirers at both afternoon and evening services.

On the 13th our President Mr Elkin presented the prizes to the Lyceum children, with kindly words of encouragement. Mr Payne, Conductor, also addressed the meeting reporting on the progress of the Lyceum. The Ladies' Auxiliary provided a High Tea, which was partaken of by old and young, and each child was presented with a Christmas gift.

We take this opportunity of thanking all who so kindly help us in the good work.

LOUISE RAYER, Secretary.

Mr. W. T. Stead, brilliant journalist and psychic investigator, referring to the death of his only son says: "Twelve months have now passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. . . After this I can doubt no more. For me the problem is solved, the truth established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible."

## THE "H. of L." PLANCHETTE.

To Develop your Psychic Power, and to obtain Spirit Messages, use

THE "H. OF L." PLANCHETTE

The Simplest and Easiest Method of Spirit Communication. The "H. of L." Planchette is scientifically made, Well Finished, Polished, and Runs on Ball-bearings to reduce friction.

Price, 7/6, postage 6d.

# BOOKS FOR THE NEW YEAR!!

WHAT ALL THE WORLD IS READING.

Send your Orders to "The Harbinger of Light," 117 Collins St., Melbourne

All Orders must be accompanied by Remittances, and the Books will be despatched, carefully packed, by return post. The postage mentioned in each instance is for all places within the British Empire. To keep abreast of the wonderful Psychological Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the World.

SEND FOR REVISED CATALOGUE!

A Complete Catalogue of all Books in Stock will be forwarded, postage free on application.

FIRST CONSIGNMENT JUST ARRIVED-

## AND AFTER

By DENNIS BRADLEY, Author of "The Wisdom of the Gods," "Towards the Stars," Etc.

In this book Mr. Bradley sums up his experiences in psychical research in England, Germany, and Italy from 1926 to 1931.

The author during those years made an intensive study of this subject, and in his former books related his experiences as a scientific investigator. In this volume he pauses and looks back at those experiences, weighs and judges the knowledge obtained, and the value of that knowledge.

He analyses closely the methods of all types of mediums, and deals with all forms of Spiritualistic manifestations and phenomena, also with the good and evil side, and penetrates deeply into the psychological aspects.

Demy 8vo. 402 pages and 24 plates. Price 12/6, postage 7d.

## CLAIRVOYANCE AND THOUGHTOGRAPHY.

By T. FUKURAI.

Doctor of Literature; Professor, Koyassan University; President of the Psychological Institute of Japan.

This exhaustive and carefully-compiled record of experiments and investigations by one of the foremost researchers of the East, into a comparatively neglected field of psychical science, should prove a notable contribution to the rapidly-growing volume of literature on Borderland subjects.

"... Well worth reading."—"Birkenhead News." "... a valuable addition to the research library."—"Immortality and Survival." "... an important contribution to the literature of psychical research."—"Liverpool Post."

Crown quarto. 288 pp. Beautifully produced on Art Paper, with 120 illustrations.

Price, 30/-; postage, 1/-

## BIBLE CAMEOS.

By W. ERNEST HUNT.

Charmingly written cameo-sketches of Bible incidents, interpreted in the light of the knowledge of to-day by looking behind the screen of matter to the vital play of spirit. An excellent book to give to an orthodox friend in whom you desire to arouse interest in the Fuller Light.

Price 3/6, postage 3d.

## THE APOCRYPHA.

REVIEWED BY A SPIRITUALIST.

By M. A. ST CLAIR STOBART, Author of "Ancient Lights," "Torchbearers of Spiritualism," Etc.

This book recalls the contents of the Canonical Apocrypha, with a view to shewing that the Churches which attach religious value to these books have side-tracked us away from Religion that is valid for all time and for all people.

The author believes that Religion is Revelation, and that the churches are failing in their mission to-day because they cling exclusively to Revelations which were, if historical, obtained many centuries ago. They reject the multitudinous Revelations which, since the Christian Era, have been broadcast not only to our race, but to all the nations of the world.

Price 10/-, postage 4d.

## AFTER DEATH.

INFORMATIVE BOOK FOR INQUIRERS.

The eleventh and enlarged edition of Mr. W. T. Stead's well-known and remarkable book, "Letters from Julia." Contains fifteen additional "Letters" and a long introduction by Mr. Stead.

Extremely interesting and informative messages from the Beyond. An admirable introduction to the Spiritualistic philosophy, and suitable for enquirers and the experienced Spiritualist.

Price 5/-; postage 3d.

## TORCHBEARERS OF SPIRITUALISM.

By Mrs. ST. CLAIR STOBART, Author of "Ancient Lights."

The object of this valuable work is to show that man has ever been in touch with the spiritual world, and that the Higher Powers have so endeavoured to assist mankind in their development that special teachers and "saviours" have from time to time been sent with a message of helpfulness suitable to the needs of their respective age.

A brief account of the lives and messages of twenty-one of the world's great religious teachers is given.

An invaluable book for teachers, preachers and lecturers of every creed.

Price 12/6, postage 6d.

## AND AFTER THIS LIFE?

Communicated by AMY GRANT.

This selection of messages from the records of investigations methodically and scientifically pursued ever since the tragic days of 1917, by a small but enthusiastic coterie of private experimenters, brings forward instances of prophecy fulfilled, both in regard to the outcome of the hostilities then in progress, and in connection with other world events, which afford abundant proof of the validity of the claim made for the origin of the communications.

Price 4/6, postage 3d.

## TALKS WITH THE IMMORTALS.

Arranged by S. O. COX.

This volume contains records of remarkable seances with many well-known mediums of to-day, and also the chronicles of a Home Circle which is receiving messages from famous philosophers, musicians, such as Plato, Chopin, and many others of the past.

Price 3/-, postage 3d.

## TESTIMONY FOR SPIRITUALISM.

By J. S. WILLMORE, M.A., for 20 years Judge at the Native Court of Appeal in Egypt.

In explaining his object in publishing this booklet the author states: Having read the testimony of prominent persons for Spiritualism and studied the evidence generally and found it overpowering, I want to put it in a summary form before those of my fellow beings who have not had the opportunity to examine it." This he proceeds to do in a direct and very lucid manner, and makes out a very impressive case for the sceptic to digest.

Price 1/3, postage 2d.

## THE PSYCHIC STRUCTURES OF THE GOLIGHER CIRCLE.

By W. J. CRAWFORD, D.Sc.

Dr. Crawford gives in this book an account of further experiments, which followed those described in "The Reality of Psychic Phenomena" and "Experiments in Psychological Science."

Illustrated with fine flashlight photographs of the wonderful phenomena witnessed, including varied manifestations of the amazing substance known as Ectoplasm.

Should be possessed by every student of Psychological Research.

Price 10/6, postage 5d.

## TOWARDS THE LIGHT.

The beautiful mystic poem written through the hand of Princess Karadja. It is one of the most powerfully-expressed poetic compositions in the English language, and has been translated into many foreign tongues.

Printed on antique paper and enclosed in a stiff pale blue linen-faced cover—a most artistic production.

Price 2/3; postage 2d.

## THUS SAITH CELPHRA.

A Spirit Revelation through FREDERICK H. HAINES.

Apart from the fact of its being one more witness to the reality of psychic intercourse between the living and the disembodied, this volume is characterised by a distinctively ethical tone, and by the prophetic nature of some of the sayings of the unseen Intelligence who chooses to be known as "Cephra."

"Altogether this book contains some of the very finest automatic writings which have been published for a long time."—"Christian Spiritualist."

Price 6/6; postage 4d.

**CRYSTAL-GAZING.****A STUDY IN THE HISTORY, DISTRIBUTION, THEORY AND PRACTICE OF SCRYING.**By **THEODORE BESTERMAN**, of the British Society for Psychical Research.

The present work deals, firstly, with crystal-gazing in literature and legendary lore; secondly, with its comparative prevalence in different ages of the world's history and in different nationalities, civilized and uncivilized; and thirdly, with the art of crystal gazing in theory and practice, its scientific significance, and the most desirable procedure to be adopted by the would-be scryer.

Price 6/6, postage 4d.

**THE MYSTERY OF JOAN OF ARC.**Translated by **SIR ARTHUR CONAN DOYLE** from the French of Leon Denis.

While all are agreed that Joan of Arc is unique amongst historical characters, there has been a constant conflict of opinion as to the exact meaning of her strange gifts. M. Denis, who is not only a deep student of the maid's career, but is also the greatest psychic authority in France, has cast a very vivid light upon the question.

Price 8/6, postage 4d.

**PALMISTRY FOR ALL.**By "**CHEIRO**."

A full and complete study of the subject. The author places before the reader the rules and theories that he has proved to be true. Contains 60 illustrations and much new information on the study of the hand never before published.

Price 4/6, postage 5d.

**DICTIONARY OF ASTROLOGY**

In which all technical and abstruse terms used in the textbooks of the Science are intimately explained and illustrated.

By **SEPHARIAL**.

This work of reference, written by one of the foremost and most learned exponents of Modern Astrology, should undoubtedly prove of great value to every student of the Science. It furnishes a lucid and concise explanation of the terms employed, and deals with numerous controversial questions.

A separate Biographical section has been added, thus affording a complete review of the subject within a convenient compass.

Price 7/6 (English price) postage 4d.

**HEALING THROUGH SPIRIT AGENCY**By the Great Persian Physician **ABDUHL LATIF** ("The Man of Baghdad"). Written and compiled by **R. H. SAUNDERS**. (Collaborator in "The Return of George E. Sims.")

Also information concerning The Life Hereafter of the deepest interest to all enquirers and Students of Psychic Phenomena. With a Frontispiece.

Price 6/-, postage 4d.

**THE EPWORTH PHENOMENA**To which are appended certain Psychic Experiences recorded by **John Wesley** in the pages of his Journal.Collated by **DUDLEY WRIGHT**, with Critical Introduction by **J. ARTHUR HILL**

John Wesley, the founder of Methodism, encountered many extraordinary experiences in his investigations of psychical phenomena and was a firm believer in the intervention of spiritual entities in earthly affairs.

The incidents of his life in this connection have been collected and for the first time set forth in permanent form in this book. It will doubtless prove an eye-opener for many of Wesley's loyal followers.

Price 4/6; postage 3d.

**THE HUMAN AURA.****AND THE SIGNIFICANCE OF COLOR.**By **W. J. COLVILLE**.

Mr. Colville is an authoritative writer on this subject, all the characteristics of the human aura are described; also how to develop it. The psychic influence of its color is explained and the book is full of interesting and valuable information on the subject.

Price 3/-, postage 2d.

**THE KABALA OF NUMBERS.**By **SEPHARIAL**.

The Kabala of Numbers is an astonishing work that takes the reader back, in spirit, even further than Homer and the Arabian Nights. To anyone who thinks that the study of Numerology would be dull or uninteresting, this work will come as an illuminating surprise. Two volumes.

Price per vol., 4/6; postage 4d.

**JUST OUT.****ARTHUR CONAN DOYLE****A MEMOIR**By the Rev. **JOHN LAMOND, D.D.** With an Epilogue by **Lady Conan Doyle**.

A sympathetic study of this lovable personality, written out of the experience of many years' friendship. "A clear revealing picture."—"Morning Post."

With Nine (9) Illustrations. Price 12/6; postage 7d.

**A FAMOUS MEDIUM'S BOOK.****MY LIFE IN TWO WORLDS.**By **GLADYS OSBORNE LEONARD**, with a striking Foreword by **Sir Oliver Lodge**.

Mrs. Leonard is one of the best, as well as one of the best known mediums in England, whose control "Feda" has given so many evidential messages. Her book is as sincere as it is interesting. Spiritualists will read it with avidity. Even those who are doubtful or unconvinced, will be interested and delighted with it.

Price 12/6, postage 5d.

**IMMORTALITY.**By **J. J. MORSE**.

Four trance lectures given through the mediumship of J. J. Morse, at one time Editor of the "Two Worlds." The subject is carefully reasoned out through the lectures to a logical conclusion.

Price 2/-, postage 2d.

**SCIENCE AND HUMAN PROGRESS.**By **SIR OLIVER LODGE**.

An entrancing volume outlining Man's Position in the Universe. Design and Purpose in Development, the Interaction of the Spiritual and Material Worlds, and leading up to the Problem of Survival. Every page is of absorbing interest.

Price 7/6, postage 4d.

**WHAT DREAMING MEANS TO YOU.**By **MARY STEWART CUTTING**.

This book sheds considerable light on how to use dreams for practical purposes—how to de-code those messages your brain is sending you while you sleep. For dreams are real messages, and if you know what these are you can use the information to advantage, to yourself and to others.

When a friend who doesn't know the significance tells you his dream, you can perhaps help him to solve his problems. More than this, you can actually recall, through dream interpretations, names and dates you have "forgotten."

"What Dreaming Means to You" helps to make life easier. "A popular application of the theories and discoveries of psycho-analysis."—T.P.'s Weekly. "An exceedingly interesting and practical book on the subject of universal interest."—"Two Worlds."

Price 4/6; postage 4d.

**MARIE,****NUMEROLOGIST. CHEIRO'S SYSTEM.**

Send full Name (Mr., Mrs. or Miss) also day of month and year of birth with 2/6 for Chart.

C/o 133 St. John's Road, Glebe, Sydney, N.S.W.

**W. DONAHAY,****Ophthalmic Optician,**

REMOVED TO

**ANZAC HOUSE, 151 Collins Street, Melbourne.**

Second Floor.

Phone 6772.

**MRS. ETTA ROTHWELL,****TEACHER****ASTROLOGY—NUMEROLOGY—PSYCHOMETRY.**

Send full birthdate, hour (a.m. or p.m.), place, for yearly progressed directions, 5/-

With Medical Diagnosis (photo) 10/- M.O. from Australia.

315 The Terrace, Wellington, New Zealand.

**THE HARBINGER OF LIGHT***Melbourne, Australia.***PUBLISHED MONTHLY.****AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.****ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE**

The undermentioned Subscription Rates include Postage:

The Commonwealth and New Zealand . . . . .	9/6
South Africa . . . . .	10/6
Great Britain . . . . .	10/6
The United States of America and Canada 2 vols. 60c.	

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money Order. Postal Notes are not negotiable in the Commonwealth.

Letter Postage from the United States is 5 cents.

All remittances—Cheques and Money Orders—should be made payable to "The Harbinger of Light," 117 Collins Street, Melbourne, Australia.

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.