

The Harbinger of Light

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

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"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

EASTER AND THE
RESURRECTION:

By the Editor.

HYDESVILLE—AND
AFTER:

Spiritualism's 84th Anniversary

ASTRAL PROJECTION:

What Happens during Sleep.

ARTHUR CONAN DOYLE.

And His Salute.

HOW GRIEF HINDERS:

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The Harbinger of Light.

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Author of "Science and the Soul."

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THE EDITORIAL CHAIR

Easter and The Resurrection.

The joyous Easter season, with its sacred associations and the assurance which the resurrection of Jesus conveys of the continuity of life beyond the grave, appeals with far greater force and meaning to the tens of thousands of our fellow-men and women who have suffered bereavement, than to those whose hearts have not been furrowed by the scarifier wielded by the Angel of Death. To many of these crushed and scarred souls life has indeed been filled with gloom and despair. Having no definite conception of the true character of the change commonly described as death, and possessing the traditional hazy notions pertaining to the life to come, it is very difficult for them to realise that the "lost and dear" have undergone no appreciable transformation beyond the loss of their physical bodies, that they are practically the same in form as when manifesting in the mortal robe, and that they have carried forward all their peculiarities of character, all their higher aspirations, all their sympathy, and all their love towards those they have left behind.

* * * *

If these despondent ones could only feel convinced of these inspiring truths, the possibility of "recognition" and of a joyous "reunion" in the Beyond would become translated into a veritable certainty, and the blow be robbed of some of the agony of utterly hopeless despair. It is the distracting uncertainty as to what has become of the loved one that often accentuates the mental anguish; they feel that even if survival be a fact, they will never see "him" again as he was, that he will be entirely changed in form and appearance, will have been transformed into an "angel," and consequently will bear no resemblance whatever to the father or son as they knew them on earth. And yet there is not a shred of evidence in the whole of the Bible to support this strange and purely imaginary

metamorphosis. On the other hand, its teachings directly oppose it.

* * * *

The terms, "men," "angels," and "spirits" are used interchangeably in the sacred records. Unless this is conceded, we are at once confronted with obviously contradictory statements in the accounts of the Resurrection as recorded in the Gospels, and seeing that the whole fabric of Christianity rests upon this basic fact, it is eminently desirable that we should be able to reconcile these seeming discrepancies. Matthew tells us that it was an angel that rolled back the stone, and "sat" upon it, and gives a description of his "countenance" and raiment. Mark, however, declares that it was a **young man** that was seen in the sepulchre, and adds that he was "sitting" on the right side. Luke avers that there were **two men** there in "shining garments," whilst John tells us that the Celestial visitors were **two angels**, and that one was "sitting" at the head and the other at the feet where the body of Jesus had lain. The question, therefore, arises as to which of these four conflicting statements we are to believe. Were the visitors angels or men? As to whether there were two, or only one, does not signify for the purpose of the argument. We are not at all in a quibbling mood, and therefore will treat the number as immaterial, although we find it difficult to reconcile even this slight variation with the claim that the Bible is an infallible book.

The point we wish to emphasise is this: "Is there any explanation of the use of the term, "Angels," in one place, and "Men," in another, apart from the contention that these beings were in **human** form?" It will doubtless be generally admitted that there is not. They were, to all intents and purposes, **men**, but being infinitely more radiant in their materialised bodies than when in the flesh, it was very natural that some of the witnesses should have described them as Angels. The acceptance of this hypothesis cuts the ground from beneath the feet of the scoffer, who is ever ready to find loopholes when dissecting a Scriptural story, and to greatly magnify trifles.

* * * *

We could quote numerous other Scriptural references, from both the Old and the New Testaments, shewing that no distinction is drawn between angels, spirits, and men in connection with reappearances of the departed, to say nothing of Jesus himself, who certainly returned in the form in which he was known prior to his crucifixion and conversed with his disciples in his natural voice. Such being the case, one is almost at a loss to understand how the peculiar and unscriptural notion, that on leaving the earth plane we become suddenly and miraculously entirely different in form from what we were before, has so obsessed the mass of mankind. If they had been better acquainted with the Bible, and if the teaching of the Church had been clearer on the point, this extraordinary confusion of ideas could not possibly have arisen.

* * * * *

It makes all the difference to the outlook of mourners as to whether their loved ones are unchanged in **form** and will greet them presently as of old, or

have been mysteriously transformed into a shape completely different from what they were previously. We have shown, on what appears to be fairly conclusive Biblical testimony, that the process of death is not attended by any revolutionary alteration in our appearance, and, in addition to this, we have abundant evidence in the annals of Psychological Research endorsing the Scriptural view. M. de Rochas, the distinguished French savant, for instance, succeeded in obtaining a very distinct photograph of the spiritual, or, as he expressed it, astral body, when entirely disengaged from the physical, and it appeared on the plate perfectly human in shape. "There is a natural body, and there is a spiritual body"—the two develop simultaneously, the one within the other. They are, more or less, exact duplicates. The spiritual body is not a vehicle waiting for us to "get into" when we reach the Other Side. We have it with us here and now, and when the death of the physical body takes place the spiritual body emerges automatically and we straightway function within it.

* * * *

We trust, therefore, that the multitude of bereaved ones will endeavour to rid their minds of the woeful misconceptions that have gathered around the point discussed, and that they will picture their loved ones as having merely discarded the outward covering of the spiritual body, and that consequently "recognition" in the "sweet by and bye" will be speedy and sure. We would, moreover, suggest, with all due consideration for the sentiments associated therewith, that they should not allow their thoughts to be unduly centred on the grave. "He is not here—he is risen." That is as true of every "death-bed" to-day as it was of The Christ two thousand years ago. Our loved ones have not to await some far-off Resurrection Morn before they commence their Spiritual pilgrimage. The resurrection came to them immediately the death of the physical body occurred and they there and then entered upon the "more abundant life."

Let us not mar their pleasure by abandoning ourselves to excessive grief, but let us rather cheer them with the thought that our resurrection, too, will not be long delayed, and that we shall all meet and be finally re-united in the land of Eternal Light. In the meantime they will wait for us, and if we provide the proper conditions, will be only too ready to talk to us as the intervening years go by. The connecting link need not be entirely broken, and as Sir Oliver Lodge to-day holds converse with his fallen soldier son, so can every bereaved heart get into similar touch with the one who seems to be "lost," but who, in reality, has only "gone before."

WAYSIDE NOTES

Conan Doyle and His Salute.

Sir Arthur Conan Doyle took great interest in the "boys" engaged in the Great War, and whilst at the front, according to Captain Bean, the Australian Official War Correspondent, had some interesting, not to say amusing experiences.

Captain Bean has told us that as soon as the "diggers" knew "Sherlock Holmes" was visiting them they gave him a memorable welcome. But before they knew he was the famous novelist they took him sometimes for Marshal Haig or Marshal Foch, according to their ideas of the significance of his impressive uniform. For Sir Conan Doyle, although the most modest and genial of men, had

arrayed himself in his uniform of Deputy-lieutenant of an English county. He admitted he did this with the idea that it would be useful when passing sentries. And so it was.

It was somewhat disturbing, continued Captain Bean, when strolling along with Sir Arthur, to note that he was not returning the salute of the "diggers." "Bless me, they are not saluting me!" said Sir Arthur. "But they are," persisted Captain Bean. "Why?" asked Sir Arthur. "What do you expect with those things on?" replied Captain Bean, indicating the uniform. After that Sir Arthur saluted, but in a half-hearted way, not because of want of feeling, but because of his modesty.

Later on he stood with Captain Bean in front of the grave of an Australian. A steel helmet and rifle were on the mound of earth. The heart of the genial Sir Arthur was flooded with pity. "Here is one, at all events, who deserves a salute," he said simply, and stiffened himself and saluted with all his warm soul behind the act.

This touching little episode was eminently characteristic of the man. Sir Arthur was essentially of very unassuming mien, and hidden within his modest exterior beat a heart as loving as a woman's and as tender as a child's. He was, in short, the very personification of all that is meant by the word "affection," and was as charitable as he was imposing in physical proportions. Spiritualists therefore, were proud of this chivalrous Knight of their swelling ranks, and considered it an honour to recognise him as one of their most stalwart and enthusiastic leaders.

A Sensible Argument.

Instead of the prejudiced and wholly unreasonable attitude adopted by the opponents of Spiritualism to its phenomena and philosophy, why can they not follow the lead given by a writer to the London "Daily Mail" some time ago? Instead of indulging in stupid banalities and calling all Spiritualists either dupes or fools, the writer surveyed the matter in a spirit of practical wisdom and put the case thus:—

Suppose for a moment, you knew for certain that in a little while you would have to go to a distant country, whether you wanted to or not, never to return, would you not take the trouble to make a few inquiries concerning the conditions prevailing in that part of the world?

Whether you would or not would depend on your temperament. Although you might prefer to "leave it to chance," the probability is that you would endeavour to gain some idea of the life ahead of you.

But now suppose that somebody you loved with your whole heart had to make this journey, that in a short time you would have to say good-bye. Do you not think that in these circumstances you would want to know as much as possible about the place for which he, or she, was bound? . . .

Well, as you and all of us—some sooner and some later—will eventually depart on this very great adventure, do you not think it would at least be interesting to make a few inquiries, concerning our probable experiences from those who have explored this, to us unknown, country?

This is all we ask—that our rabid antagonists should "make a few inquiries" and settle the question by personal investigation. Surely this is an essentially rational request! Until such a suggestion has been complied with the critic does not possess the necessary qualifications for expressing an opinion at all—either favorable or adverse. And why, in the name of common sense, should a Spiritualist be expected to enter into an argument with the wholly uninformed? They cannot possibly stand on common ground—the one **knows** from experience, and the other is so completely ignorant of the facts that intelligent discussion is quite impossible.

THE GREAT DEMONSTRATOR.

“HE IS NOT HERE—HE IS RISEN!”



THE LIVING CHRIST.

[In the history associated with this picture it is explained that Miss Bertha Valerius, a Swede, began it in 1856 under guidance from the Beyond. After many attempts, she being quite untrained in art, the picture (10ft. x 6ft.) was finished to her satisfaction in 1896. Soon after, in accordance with the promise of the Angelic Messengers, she passed away peacefully in her sleep. **The message of the picture was stated to be the need for a belief in a living Christ, still active for the world's upliftment.** The original occupies the place of honor in a private Chapel in Stockholm, and by request of the inspirers of the picture there appears beneath the verse—John 17, 9: “I pray for them whom thou hast given me, for they are Thine.”]

NOTES FROM AMERICA.

MESSAGE FROM WILLIAM JAMES ON THE WORLD CRISIS.

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

FORTUNE TELLING VERSUS SPIRITUALISM.

A wave of superstition is spreading over America. Ancient astrology and the less dignified numerology and a dozen other purely material methods of attempting to wrest Nature's secrets from her are all the fashion. The best that can be said of the various methods in use is that they must be more efficient than sheer guesswork, or the excitement would quickly die down. In cases where the soothsayer is naturally psychic it is not unlikely she would be able to dip into the future and amaze her clients, whether she reads the stars in their courses, or the leaves in a teacup, or the lines on a hand. Lacking the psychic gift one would merely waste time in studying these physical occurrences.

The natural corrective to all such superstition is a sane Spiritualism, which affords a legitimate outlet to man's longing to get in touch with some extraneous intelligence that will give him the key to life's problems and a hint as to what the morrow holds in store for him. But Spiritualism, it must be confessed, is not growing very rapidly in the United States. Spiritual truth does not lend itself to exploitation; there is no money in it; by no device can it be controlled, and made to serve material ends—the only ends in view.

"LET US IN"—STIRRING NEW BOOK.

As a rule we look to Great Britain for our books on Spiritualism. But a stirring message, "Let Us In," purporting to come from William James, and written by the hand of Jane Revere Burke, with forewords by Edward S. Martin, Editor of Harper's, and Bligh Bond, Editor of Psychic Research, has just issued from the Dutton press.

The book consists of a rousing call to mankind to work in conjunction with beneficent spirit forces, at this crisis in the world's development, lest the forces of evil—which means "ignorance"—should drag the world down to unutterable woe.

The plea is made that the Powers of Light, being subject to the will of God, are restrained from forcing their assistance upon such persons as are not seeking to co-operate with them; whereas, the Powers of Evil, acting under self-will, do not hesitate to impress their baleful purposes upon humanity at all times. Hence, the title, "Let us in," represents an appeal to mortals in general and to Americans in particular, urging them to recognize their spirit friends as "a component part of the human race, able and active here and now," and therefore not less interested than they in the outcome of the present spiritual Armageddon.

The communicating spirit, claiming to be William James, declares that never before has there been such immense spiritual power influencing humanity, both for good and for ill, as there is at present. And it is because of this unusually active stimulation by opposite kinds of spirit power that we find a widespread mental and moral degeneracy existing "side-by-side with the most superb uprightness."

Every man must align himself with the one side or the other, following the law of spiritual affinity.

Under this law any man, however eminent or intelligent, who wills to extend his own power allies himself with the dark, or "ignorant," forces; whereas, any man, whether he be lowly or exalted, who uses his free-will on behalf of others ranges himself on the side of the angels, whose weapons are pure disinterested love.

The kind of love which supplies the only weapon to be employed against embattled evil is described as being something more than a mere emotion that comes unsought; it is to be regarded rather as a victory, won over the lower impulses by means of concentration and complete self-control. No doubt, the universal love here intended is identical with that which Jesus meant when he said: "Love your enemies."

It should be told that the book favors the theory of reincarnation, but says nothing to make it acceptable to the ordinary Spiritualist. In fact an idea which is put forward, namely, that certain entities need fewer incarnations because their original quality was of a "higher, finer grade," explodes the theory that "justice" is at all served by reincarnation. Those who feel that the theory is a degradation of what is finest in human life and relationships can follow the spirit author's admonition when he says "repudiate and resist that which is contrary to your apprehension of truth."

THE MEDIUMSHIP OF VALIANTINE.

American Spiritualists have not broken silence, as yet, over the fact that George Valiantine, the best of mediums for spirit voices, is accused before the world by Dennis Bradley, of producing alleged thumbprints in a fraudulent manner.

It might seem incredible that a man who excels in his special line of mediumship should use deception in another line for which he has no aptitude. But professional mediums are jealous souls. And Margery, working at home and under conditions that eliminate trickery from the list of possible explanations, has made of "thumb-prints" the latest and greatest thing in physical phenomena. So perhaps Valiantine got to thinking that he too must produce some prints, to maintain his prestige. Men born to greatness are accustomed to it, and men who achieve greatness possess the qualities to support it, but he who has greatness thrust upon him by the possession of a natural gift which happens to be in world-wide demand is apt to break down under the pressure.

The mediumship of Valiantine is still unequalled for the production of spirit voices speaking in their native tongues and characteristic tones—a fact not questioned by Dennis Bradley, and proved afresh by Dr. Neville Whymant in his recent book relating his conversation in New York with a dead man speaking his dead language across an interval of 2500 years! It required all of Dr. Whymant's abstruse learning and high qualifications to substantiate such a remarkable case as this talk with Confucius.

Astral Projection.

WHAT HAPPENS DURING SLEEP.

Synopsis of Lecture given by Mrs. LIONEL HALL before the Australian Society for Psychic Research.

DREAM PHENOMENA.

In this paper I will endeavour to give you something that is not only for eager students, who, not daunted by difficulties, are lead to penetrate more deeply into philosophy and science, and face problems with zeal, but also for the busy man and woman in the everyday world, who are anxious to seek, and have made plain to them, some of the great truths of Nature.

For the most part, though entirely unconscious of it, man passes the whole of his life in the midst of a vast and populous unseen world. During sleep, when the physical senses are for the time being in abeyance, this other world is to some extent open to the inner vision, and a person will sometimes bring back from these conditions a more or less vague memory of what he has seen or heard there.

Many other subjects with which our studies bring us into contact, are so far removed from the experiences and interests of everyday life, that while we feel drawn towards them by an attraction, which increases as we come to know more about them and understand them better, we are yet conscious of a sense of unreality. But with dreams or projections of the astral body, no such doubt exists, as most of us have experienced one or the other at some time in our lives.

Many are in the habit of dreaming frequently, and may be interested in an endeavour to account for dream phenomena. Everyone possesses two bodies. These are the Physical, which is a vehicle for the astral, and the Astral which is the vehicle for the spirit. It is this astral body that we are dealing with now. This secondary part of us, which is the real self, is usually seen by anyone with psychic sight, hovering over the physical body of a sleeping person in a horizontal position. This is connected by a cord to the physical body, which at the change called death is broken, and allows the astral body to soar unhampered to other realms.

* * * * *

The appearance of the astral body differs greatly according to the stage of development. In the case of a person without any psychic or spiritual knowledge or beliefs, it is simply a floating wreath of mist, very irregular and indefinite in outline, while the figure in the midst is vague, though recognisable, but it is unable to move far from its physical counterpart. As our understanding increases the mist becomes more definite in shape, and the figure in it becomes a perfect mirrored image of the physical body underneath it. It then has power to travel without discomfort to considerable distances from its physical encasement, and can bring back definite impressions as to places it may have visited, and of people whom it may have met.

The astral body does not necessarily visit only the heavenly spheres, it may visit and meet friends still living on earth, who also happen to be awake on the astral plane. We may be fortunate enough to meet on our travels those who know far more

than we do, and may receive instruction from them, or perhaps warning of events about to happen. We may on the other hand be privileged to help some who know less than we do; and again we may meet entities of various kinds, some of these may be helpful and some perhaps terrifying, with influence for good or for evil. This being a condition which our physical bodies can influence we should endeavour to eliminate from our thoughts all petty and narrow views, and try to build up our physical bodies to be a help to our astral development and not a hindrance, for when released from its physical counterpart, the astral body has remarkable possibilities. The limitations of time and space being absent, we can travel enormous distances and see a great many things in a short space of time.

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We must remember, too, that during sleep all the complicated conditions of our social existence, which normally we have to conform to or resist, are eliminated, and the psychic life of dreams unrolls freely without the hampering fetters of social laws. It cannot be denied that these social laws, which surround every human existence sometimes become a heavy burden, so that they may induce a certain hypocrisy in feeling, thought, and action, and thus give rise to endless falsehood and deceit. In repose all this changes. We are delivered from the heavy burden of these conditions, which by virtue of historical development have gained a certain force in a given nation or society and which are often opposed to man's impulse and is injurious to his development. From all this we are liberated during sleep and are brought, as it were, face to face with Nature; social differences disappear and we enter into a state of perfect equality, which in the waking state can only be thought of. Our real self can thus travel without any hampering limitations, and the astral body is attracted to its own world and kind, and there intermingling with those with whom it is in attune can bring back impressions or pictures which some of us can interpret and benefit by, while to others it is lost either by a lack of understanding or by their unwillingness to believe in the reality of what they see.

THE NIGHT OF THE BODY IS THE DAYTIME OF THE SOUL.

But what is dreaming? To the initiated there is no "dreaming" or aimless wandering in the realms of unreality. To those who have the power, the astral body may be sent definitely on its mission through the hours between darkness and dawn, there to fulfil their behests, and return from those worlds beyond the finite to incorporate the knowledge gained into its physical being. For this reason no person should be wakened suddenly from sleep, because the spirit may be far away, and unable to return immediately to its earthly frame. What we have been carelessly taught to call "warnings" or "presentiments" are generally merely a fore-knowledge collected by us in our astral wanderings, where happenings are known long before they materialise by those who love and care for us, and are still watching over our well

being. What we see is usually in symbol or parable, which has to be interpreted. This is generally given in a form which we would most readily understand.

There are some who try to explain our "dreams" as arising from some form of indisposition, but why should we accept explanations from those who perhaps have no qualifications to account for them. Some of us are born clairvoyant, some clairaudient. We differ in our psychic side of life just as much as we do in our features and dispositions. We must guard against judging, or being judged, by rule of thumb, and summed up by those whose want of understanding gives them a dry as dust intolerance. Astral visions vary in great degree, and we must be careful not to carelessly associate all messages from the beyond under this category. Some are only passing visions, while others have great import.

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I would now like to give my first experience of a projection in a conscious state. I have had very many dream flights into the beyond but naturally the most interesting are those that occur when one is awake to all that is passing.

My first experience of this condition occurred some years ago, when I was told by other means that I could "See." After a preliminary hesitation I found myself in the air and looking down on the harbour beneath me. Different vessels were shown to me and other incidents which were verified next day. After looking down on the water and on the city, I next found myself moving through the cloud layer, in fact I was completely surrounded by cloud but finally emerged on the other side in what seemed to be interminable space and unending brightness. Not sunlight that comes in beams, but corpuscular light that is pure white, composed of dots and throws no shadow.

The feeling in this zone was one of complete tranquility and harmony. Travelling on I then entered into what I may describe as a most beautiful country garden, the wonderful condition of which can scarcely be imagined by anyone who is only familiar with the earth plane. Here for the first time I met my husband's brother, who had passed over some fifteen years previously. He came to meet me and explained that we were on the third sphere.

He told me that he was now going to show me places where both he and my husband spent their boyhood, just, as he said, to prove his identity. Many things were shown to me, and boyish pranks detailed. In recounting these to Mr. Hall next day we found that while some of them were remembered, others had been practically forgotten, and only brought to memory by this episode. One incident is worth special mention. A man by the name of Mitchell, who was clean shaven when the boys were in the district together, was shown to me with a beard. Of course Mr. Hall thought that there had been some mistake, but some four months later, when visiting the district, we stopped on the roadside near some houses, and to Mr. Hall's astonishment this man came out, and he certainly had a large black beard.

OUR "EMERGENCY" FUND.

We desire to acknowledge with sincere thanks the receipt of the following additional donations towards our Emergency Fund which have come to hand since our last issue.

M.B. (St. Albans)	£1 0 0
D.W.B. (Hobart)	£1 0 0
J.S. (Hector)	£1 0 0

A MESSAGE FROM A DAUGHTER.

HOW GRIEF HINDERS.

SPIRITUALISM THE COMFORTER.

Helen was a fine, clever girl of 17 years of age, who passed away last June after ten months of great suffering, during which time her leg broke and had to be amputated at the hip, through that dread disease, sarcoma of the bone. Happily, her mother had come into the knowledge of Spiritualism some eighteen months previously, and often talked things over with her daughter, so Helen knew quite a lot about it. All through her illness, which she bore with wonderful courage, she used to see her grandfather—who had been a doctor for over forty years in Hobart but had passed away some thirteen years previously—standing by her bedside and talking with her.

She commenced sending messages through the ouija-board the week after her passing, saying that she was so happy and had **two good legs**. Every week she gives a message similar to the following, which is part of one given last November:

You sometimes say on earth "it is great to be alive," but I can assure you that you do not know what life really is. When I was with you I thought that many times, but since I have been here I have realized how little I knew of real life. You are so hampered by material things, but when you get over here you are so wonderfully free from all those earth ties, that is, of course, if your loved ones who are left grant you this great privilege.

When those on earth grieve for us we are forced to return, time after time, to comfort them which, very often, is quite fruitless as the conditions that they make are impossible to break through. If only more people knew this what a difference it would make for those in this great life. The ones on this side realize the wonderful world they are in, but which, very often, they cannot comprehend as their loved ones keep them from learning about these things. I cannot realize, and I'm sure you cannot either, the terrible suffering we would have brought on each other if you dear ones had known nothing of this beautiful truth.

I have said this to give you an idea of what other people make themselves go through. This knowledge makes the so-called death for both sides so easy when we know of the life beyond. If you could see all the souls who come over here without the faintest idea of what the after-life is going to be like you would be absolutely appalled. But thanks to our Heavenly Father's wonderful plan those on earth are one by one, seeking something higher than the churches teach.

84th ANNIVERSARY OF MODERN SPIRITUALISM.

The Eighty-fourth Anniversary of Modern Spiritualism will be celebrated in Melbourne on Sunday, April 10th by the various Societies holding a combined service in the Central Hall, Little Collins Street. Full particulars will be given in the daily press on Saturday, 9th inst.

All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—Max Muller.

THE NUTSHELL PAGE.

"And After."—An English exchange states that Mr. H. Dennis Bradley's book, "And After" has been withdrawn from circulation, and that all copies sent out to booksellers have been recalled by the publishers.

Unsatisfactory Sitzings.—Dr. Margaret Vivian in "Light" claims "that a possible explanation of good or evil results may be due to, among other things, the inhibitory power of some of the sitters." The "Two Worlds," commenting upon this says: "As the result of many years experiments, we are sure that the type of phenomena produced through exceptional mediums depend far more upon the sitters than upon the medium employed. A rigidly critical crowd of investigators, mentally determined to track down fraud to its lair, present a mental attitude which undoubtedly excites deceit."

Neurosis Cure.—Mr. Hannen Swaffer, addressing two large gatherings at Bradford and Wakefield recently, answered the charge that Spiritualism causes neurosis by saying that neurosis was caused by drinking, gambling, unemployment, bad housing, and war. English Spiritualism, he said, began in Yorkshire 70 years ago, and ever since, Spiritualism had cured cases of neurosis by the thousand. One man in the audience at Bradford said that just before he became a Spiritualist he went to the river three times with the intention of ending his life. Spiritualism changed him. "Priests attack us," said Mr. Swaffer. "Orthodoxy hates us. It has lied about us for over 80 years. One day the twin forces of Socialism and Spiritualism will save the world."—"Daily Herald," London.

Quoting Texts.—Quoting texts is an easy but thankless task, but it is certainly true that the Christian who dismisses modern psychical phenomena as nonsense thereby destroys the only positive evidence on which his faith rests. It is, however, pleasing to note that quite a number of clergy are now beginning to take an intelligent interest in psychical phenomena, and there is an evident desire to know. That is surely ushering in a more tolerant spirit, which is all to the good.

"On the Edge of the Etheric."—Latest advices from London tell us that Mr. J. A. Findley's book, "On the Edge of the Etheric," has quickly gone into eight impressions, and a further impression of 10,000 is being rushed through.

Spiritualism Spreading.—Lady Conan Doyle, who since the death of her husband, Sir Arthur Conan Doyle, in July 1930 has continued intimately in touch with the Spiritualist movement throughout the world, holds the opinion that it is growing rapidly. While agreeing that no one has yet arisen to fill her husband's place in the movement, she holds emphatically that there has been no decline in interest. "The movement is spreading like a prairie fire," she told a "Daily Mail" (London) reporter. "In all classes and in every country the interest in Spiritualism is enormous. In Czecho-Slovakia one society alone has 300,000 members. "Spiritualism is now discussed at every dinner-party and every luncheon-party. People are not afraid to talk about it, for it is now recognised as a subject of permanent and important interest!"

Prosecutions of Mediums.—Mediums in England are prosecuted under an Act of 1824, which was passed before Spiritualism was heard of and in order to curb the activities of alleged fortune-telling gypsies. That law has been stretched out of all bounds. Some years ago, Mr. Oaten, the Editor of the "Two Worlds," interviewed the Chief Constables' Association at their annual conference in London and there was a general admission on their part that the law was bad. When such an association makes such an admission it is indeed very painful that a person should be prosecuted under the same law to-day.

Spiritualism's Love-work.—Five hundred poor children were entertained to a New Year's party by the Finchley Spiritualist Mission . . . During 1931 the Bournemouth Spiritualist Church had given to local and other charities the sum of £250 . . . The Harringay Christian Spiritualist Mission entertained 350 children of unemployed parents living in the neighbourhood. These good deeds are instances of what is being done for some years past by Spiritualist Churches in England.

Graduates Interested.—One of the more recent notable converts to Spiritualism in Sydney is Mr. H. L. McLoskey, B.A., LL.B., of the Sydney University Tutorial Department. Mr. McLoskey is not only a brilliant and original thinker, but also a gifted speaker. He recently vigorously and eloquently defended the case of Spiritualism in a public debate. Among others of the Sydney intelligentsia who are manifesting a friendly interest in Spiritualism are Dr. S. Lever, D.D.S., Dr. J. A. Fielding, D.D.S., Mr. W. J. Creagh, LL.B., and Dr. H. Weston, M.D., D.D.S. All of these gentlemen are members of a circle which meets weekly at the charming home of Mr. L. F. Cutler, of Coogee.

Ghosts of the Living.—A 76-year-old member of the Sheffield S.P.R. declared that he had seen at least two ghosts of living people and several ghosts of the dead. One ghost of a living person was that of a friend who stood at the foot of his bed in the middle of the night; and the other was that of his wife, which stood by the cupboard in the house, although at the time his wife was actually out shopping.

Spiritual Cure of Blindness.—In a letter to the "Daily Herald," London, Mr. Arthur Barker, of Kenton, Stowmarket, Suffolk, writes. "A few years ago a child, aged 12, was taken to hospital, and her mother told that she would go blind. The diagnosis was afterwards confirmed by a London specialist. The child was taken to a spiritual healer for treatment and regained her sight."

Peril to our Spiritual Life.—Mr. R. A. Bush, writing to the "Two Worlds," says amongst other things. "Recently in our press there have been protests against the Spiritualist Movement diverting its energies by taking up lines of reform other than that which constitutes the basis of the Movement. I agree that the Movement has been wisely directed in its early days in confining itself to its special propaganda—the proof of the continuity of life after death and of spirit communion. But the Movement cannot stand still without peril to its spiritual life, especially as the Movement is essentially ethical. If not, why have we tacked on to it as part of its principles 'the Fatherhood of God and the Brotherhood of Man'? If so, then is the principle simply to be a pious expression?"

H.P.B. and Spiritualism.—According to "World Theosophy," an interview published in a newspaper in 1874, states that Madam Blavatsky declares that she converted her father to Spiritualism and had herself obtained physical manifestations.

Spirit Voices in New Zealand.—"Truth is stranger than fiction. Strange indeed is the truth contained in these pages; so strange that many who read will scoff and say: 'Surely this is fiction!' This is a book of truth." These are the opening words of a wonderful book entitled, "Spirit Voices," compiled by Mr. H. Montague Crane (author of "The Intruder"). "Spirit Voices" is a record of Trumpet Seances held in Christchurch, N.Z. from 1924 to 1931 through the world-famous mediumship of Mr. Lancelot Brice. We predict a record sale of this remarkable and fascinating book.

A Case of Levitation.—A correspondent of "The Greater World," London states that at a circle held at the Christian Spiritualist Church of Ireland, Belfast, a table was levitated on which a man weighing 9st 13lbs was seated. Twenty persons were present. On the following day, in the afternoon some of the sitters became somewhat sceptical, saying, "that they really think such a thing is impossible." Therefore it was decided to try to obtain this phenomenon once more. A chair was placed on the table and another man occupied it. He was lifted right up near the ceiling, and all doubts were allayed.

A Clairvoyant Banker.—The directors of the Pearl River Bank have elected as their new President, Mr. Pierre Bernard, a noted clairvoyant known in the United States as "Oom, the All-Powerful." The "New York Herald" says that owing to his extraordinary faculty of psychic lucidity Mr. Bernard amassed so large a fortune that when he withdrew it from a certain bank, the bank was brought within an ace of collapse. The Pearl River Bank has the greatest confidence in Mr. Bernard's clairvoyant aptitudes, and they look forward to his making some excellent operations.

Some Spiritual Beliefs of the Orient.

THE LIGHT OF ASIA—BUDDHISM.

By J. MacDONALD MOORE.

"The Scripture of the Saviour of the World, Lord Buddha—Prince Siddhartha styled on earth—In Earth and Heavens and Hells Incomparable, all-honoured, Wisest, Best, most Pitiful; The Teacher of Nirvana and the Law."

"The Light of Asia."

A PART from the records of the Bible, wherein are numerous accounts of spirit manifestations, such as the visit of angels to Jacob; the consultation by Saul of The Witch of Endor; the spirit seen with the three young men in the fiery furnace, and many other records of materialisations, clairaudience, clairvoyance and prevision right on through the New Testament, the Oriental religions especially, are full of traditions of times "When gods walked with men."

In this brief paper we will review some of the evidence as accepted by the followers of the Buddhist religion, a faith numbering its followers by hundreds of millions and which, in spite of priestly perversions and interpolations, remains one of the most sublime and beautiful religions of humanity.

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The incarnation of The Lord Buddha is most beautifully told in Sir Edwin Arnold's poem "The Light of Asia." Here is depicted the mighty spirit of Buddha, receiving in a high abode of heaven, the five signs of birth and a message from the Devas (Angels) that the time of his last incarnation had come, and his mission of helping the world to commence.

That night, Queen Maya, wife of the Indian King Suddhodana, dreamed that a most beautiful six-rayed star shot from the void and entered her body, filling her soul with joyous ecstasy and bliss as the Divine spirit of Buddha thereby incarnated within her. So great was this wondrous joy, that over half the earth there spread a wondrous light, foregoing the dawn of day whilst a tender whisper in every place "Oh ye! The dead that are to live, the live who die. Uprise, and hear, and hope! Buddha is come!" "Whereat in Limbos numberless much peace spread, and the world's heart throbbled, and a wind blew with unknown freshness over lands and seas."

The birth of Buddha took place under a tree in the grounds of the palace and we are told the branches drooped to form a canopy. Earth put forth a thousand flowers to form a couch, while a rock close by gave out a crystal stream. The painted palaquin was sent from the palace in which the child should be borne home; but instead of the ordinary human bearers, there came from Heaven the four Regents of the Earth with all their cohorts of bright ones. These God-like ones assumed human form and guise and bore Buddha to his father's home.

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The stories of the remarkable wisdom and knowledge of the young Prince Siddhartha find a parallel, to a certain degree, in the story of Jesus teaching in the Temple at Jerusalem in after years; and the

legend of his wondrous love and tenderness of heart are such as have never been surpassed.

As time went on—in spite of surroundings of most surpassing beauty, and luxury of every kind, a beloved and equally loving and beautiful young wife—the thoughts of Buddha constantly turned in sorrow, pity and compassion to the problems of human life. Finally, one night, he heard the Devas of the air as they sang through the strings of a kind of Aeolian harp, fashioned from a gourd with silver strings, and placed on a window. From their sighing, words and pleas for help, Lord Buddha could not turn a deaf ear. He felt the time had come for him to make the great renunciation of all that his life held dear in order to go forth and in solitude, meditation and inquiry, to search for, and if possible, find deliverance for mankind from the ever turning wheel of Birth, Life and Death, with all life's woes, sufferings and sorrows.

It is stated that the Devas or angels cast such a heavy sleep on all the people of the land that even the sentries at the city gates slept at their posts what time the Devas rolled back the mighty and massive gates of bronze in silence though normally, under the united labour of a hundred men, the rumbling would be heard a mile away, and so Lord Buddha passed through and entered on his seven years' pilgrimage as a homeless wanderer in search of that Light which would lead to eternal peace—"Nirvana."

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Finally there was the great temptation: when evil powers and spirits strove by every means to turn Buddha from his purpose; every possible form of seduction from an impersonation of his lovely wife to promises of kingdoms, powers, length of life and even threats. The whole having failed, the great Enlightenment came, with its triumph over all evil, its message of love and peace to all the Earth and its creatures. The flowers and trees and every form of life felt the spiritual influx, and messages of hope flashed through the farthest hells, what time the voice of bodiless Prets, Bhuts (elemental spirits) and Devas in air cried "It is finished," and priests and people stood wondering and rejoicing in the streets.

* * * *

Of all beautiful spiritual pictures recorded in words, these which are, as far as can be ascertained, historically true in depicting the great spiritual powers and truths of this most sublime teaching, stand out in the traditions of mankind unsurpassed in loveliness, and breadth of spiritual vision and precept. Buddhism, like all other religions has suffered much by priestly and other interpolations, but even in spite of all this, its adherents and followers, numbered in hundreds of millions, find to-day that spiritual hope and guidance which is the lasting testimony to its fundamental beneficence to the souls of all who seek for "The Spirit which giveth Life."

The Religious Teaching of Spiritualism.

A POWERFUL DISCOURSE FROM THE SPIRIT WORLD.

By "IMPERATOR," through the Mediumship of the Rev. STANTON MOSES, M.A.

YOU question whether the tendency of our teaching be not Deism, or pure Theism, or even Atheism. It is indicative of the ignorance which obtains among you, that one usually accurate in thought and well-informed should class Theism with Atheism. We know nothing of that cheerless, futile nonsense which denies the existence of a God whose acts are palpable to all, even to the meanest comprehension amongst the most debased of His creatures. Were it not that we know how man can blind himself, we should refuse to believe that any one could so blunt his senses.

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Doubtless we teach that there is one Supreme Being over all: one who is not manifested as man has fancied, but who has always announced to His creatures from time to time such facts about Himself as they are able to comprehend; or, more strictly, has enabled them to develop in their minds truer views of Himself and of His dealings.

We tell you, as Jesus told His followers, of a loving, holy, pure God, who guides and governs the universe; who is no impersonal conception of the human mind, but a real Spiritual Father; who is no embodiment or personification of a force, but a really-existent Being, albeit known to you only by His operations, and through your conceptions of His nature and attributes. This is what we have spoken to you, eradicating, so far as we have been able, that which in your mind seemed to us to be dishonouring to the All-Wise Father, but leaving undisturbed other theological fancies which are not of special import.

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If you say that our teaching tends to show that there is no such thing as absolute truth in such matters, we can but express our thankfulness that we have so far made ourselves intelligible. No doubt there is for you, in your present imperfect state, no such thing as absolute truth, as there is no such thing as absolute perfection. You surely do not expect that your eye can gaze undimmed into mysteries which dazzle the vision of the highest intelligences. Surely you do not hope that your circumscribed mind can grasp the Infinite and Incomprehensible; that which to us in remotest cycles shall still remain a subject of adoring wonder.

The suggestion can but be born of ignorance caused by the imperfect state of development in which you now live. For you truth must be variable, not to be grasped in its entirety, not to be viewed in minute detail, but seen only in shadowy outline through an encircling veil. We do not even pretend that we reveal to you absolute truth, seeing that we ourselves are yet ignorant, longing to dive deeper into much that is still mysterious. We do but give you such aid as we are permitted in

The accompanying text is one of those finely-phrased and very impressive Messages received through the hand of "M.A. (Oxon)"—the pen-name of the Rev. William Stainton Moses, M.A.—from the powerful and spiritually-advanced communicator, known as "Imperator." It is contained in that impressive, logically-reasoned and charmingly-written book, "Spirit Teachings," which has been recognised as a standard work in Spiritualistic literature for many years and the public demand for which shows no signs of waning. Concerning the reception of the Message, the automatist states: "I cannot hope to convey any idea of the influence that possessed me, and seemed to inspire my thoughts."

shadowing forth for yourself conceptions of the Supreme, which are less widely removed from truth than those which have passed current among you as the immediate revelation of the Most High.

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We have succeeded in evolving a system of theology which you admit to be coherent, beautiful, and elevated, and which is acceptable to your mind. We have not ventured to do more. We have shown you a God who commands your adoration and respect.

We have displayed to you a rational and comprehensible view of your duty to Him, to mankind, and to your own self; and we have established our moral code not by the persuasive inducements of a heaven and hell such as you are wont to hear of, but by arguments not less persuasive, by inducements which do not come home less forcibly to the mind.

To say that we teach a motiveless religion is surely the strangest misconception. What! is it nothing that we teach you that each act in this, the seed-time of your life, will bear its own fruit; that the results of conscious and deliberate sin must be remedied in sorrow and shame at the cost of painful toil in far distant ages; that the erring spirit must gather up the tangled thread and unravel the evil of which it was long ages ago the perpetrator?

Is it nothing that we tell you that words and deeds are as the pebble thrown into the stream which causes an ever-widening ripple, ceaselessly enlarging in its effects; and that for such influence you are accountable; that every word, every act, is of incalculable import in its results and influence; that the good which your influence produces is to you a source of gratification hereafter, while of the ill you must view the baleful effects in agony and remorse?

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Is it nothing that we tell you that reward and punishment are not delayed till a far-off day faintly imagined, after a period of torpor, almost of death, but are instant, immediate, supervening upon sin by the action of an invariable law, and acting ceaselessly until the cause which produced it is removed?

Is this no incentive to a life of sanctity and holiness? Which, say you, is the most potent incentive to a holy life of progress: that creed which we have indicated? or that which teaches that a man may live as seems to him good, may wrong his neighbours, insult his God, and debase his own spirit, may break all laws divine and human, may be loathsome in his moral nature, a blot on the name of man, and then, by a fanatical cry, by a fancied faith, by a momentary operation of the mind, may be fitted to enter into a dreamy heaven, where his sole joy is to be that which his nature would view with distaste, but which, now that the magic change has been effected, is to become the congenial occupation of eternity?

Which faith will move the degraded most? To tell him that for each sin, discovered or undiscovered by his fellow, he will have to repent; that each must be remedied, not by another, but by himself; and that no happiness is possible for him till he grows a purer, better, truer man? or, to tell him that, do what he will, heaven is open to the vilest reprobate, and that a dying cry when fainting nature is wrung with agony, can magically change his spirit, and send it, after a distant judgment, pure and good, into the immediate presence of his God, into a heaven where his unvarying occupation will be that which he would now regard as most insipid and undesirable?

We know and you know which faith is most likely to appeal to a man's reason and judgment; which would be the strongest deterrent from sin; which would keep a wanderer in the paths of rectitude most surely. And yet you say that we preach a vague religion in place of a definite; a colourless gospel in place of one backed by a definite system of reward and punishment.

Nay, nay. We are they who preach a definite, intelligible, clear system of reward and punishment, but in doing so we do not feign a fabled heaven, a brutal hell, and a human God. You are they who relegate to a far off speck the day of retribution, and encourage the vilest to believe that he may enter into the very presence of the Most High sometime, somewhere, somehow, if he will only assent to statements which he does not understand, which he does not believe, and in the truth of which he feels no sort of real interest.

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We boldly assert that we teach a faith which is more calculated to deter from open sin than any yet propounded for man's acceptance; one that holds out to him more rational hopes for his hereafter, one that is to him more real, more comprehensible than any which has yet been put before him. That faith, we say again, is Divine. It comes to you as the revelation of God. We do not expect or wish that it should become current among men until they are fitted to receive it. For that time we wait in patient prayer.

When it does spread among men and they can yield its precepts an intelligent obedience, we do not hesitate to say that man will sin less in hope of a cheap salvation; that he will be guided by a more intelligent and intelligible future; that he will need fewer coercive regulations, fewer punishments by human law, and that the motive-spring within him will be found to be not less forcible and enduring than the debased system of heavenly inducements and hellish deterrents which can stand no serious probing, and which, when once rationally examined, ceases to allure or to deter, and crumbles into dust, baseless, irrational, and absurd.

A man must reverence his ruling faculty and the divinity within him. The soul of man can only know the divine; we are governed by the over-shadowing power of Zeus (God), who is master of all worlds of the universe and their inhabitants.—Simplicius, 700 A.D.

THE RESURRECTION!

"I believe in the resurrection of the body."
 "I believe in the resurrection FROM the body."
 Only a matter of a preposition! But what a vast difference it makes in the meaning!
 We can subscribe to the latter. The former is impossible!

Passing Thoughts for April.

If we use our freedom to thwart God's purposes, we thereby transform a blessing into a curse.

Riches up to a certain point may increase happiness, but beyond that point happiness diminishes as riches accumulate.

Altered circumstances may render acts that were once tolerable utterly indefensible.

A belief in an All-wise and Loving God is as essential for spiritual restfulness, as pure food and air are for our bodily health.

The best way in which we can glorify God is to learn His will, and do it.

All attempts to coerce the opinions of intelligent people are fore-doomed to failure.

In both the political and religious world we too often find reason subordinated to prejudice and jealousy.

Christ proclaimed a second birth and a second death. The former implies the attainment of immortality; the latter the extinction of consciousness.

So long as Spiritualism relies on materialistic phenomena to secure converts, so long will its pretensions to be regarded as a religion be ridiculed.

R. C. N.

Do Animals Survive?

To the Editor of the "Harbinger of Light."

Dear Sir,—

In the March issue of the "Harbinger of Light," a correspondent, bereft of a pet asks "if animals live again." The following information might be of some consolation to your inquirer:

While in England recently, I paid a visit to the well-known psychic photographer Mr. Hope, of Crewe, and sat for a photo. The result of the sitting was a photo of myself with two "extras" surrounded by a cloudy mist in the background. The one—a recently passed over relative (in New South Wales) and easily recognised—the other a small dog's face, partly shewing. Besides these two "extras" there is a perfect shadow form of a silky terrier poised on my shoulder—quite different in effect to the solid looking forms of the "extras."

On returning to London, I obtained a sitting with a well-known automatic writer medium (Hester Dowden). When the sitting was in progress, I placed the photo on the ouija board, telling the medium to ask who these photo extras represented (for the benefit of relatives in Australia). The deceased relative at once gave his name, claiming one extra was his photo and saying how proud he was to shew himself so well, adding, "the one alongside me is 'Lassie' (a dog which had predeceased him) and the one near you is 'Bully'." Tell Flo (widow) I stole 'Bully' while he was asleep."

The remarkable part of the photo is the difference in form between "Lassie" and "Bully." The former having died is solid looking, and the latter (still alive) being a shadow. "Bully's" foot was twisted in an accident some years ago. The defect shews in the photo. All names and forms are true to life. Of course animals live again with their owners!

"M.D." (Sydney).

Transition of Dr. Ballard.—The Rev. Frank Ballard, D.D., M.A., B.Sc., etc., a veteran Wesleyan minister, well known as a writer and lecturer on scientific and theological subjects, has been called to the higher life. He was 80 years of age. His interest in Spiritualism—which at one time he severely criticised—began by his study of psychic matters, to enable him the better to confute Spiritualistic claims, but instead, like so many others, led to his being convinced of the truth of spirit-return. At the time of his promotion to the greater field of service he was President of the Sheffield Society for Psychical Research.

Hydesville—and After.

WHAT SPIRITUALISM HAS ACHIEVED.

THE EIGHTY-FOURTH ANNIVERSARY OF ITS ADVENT.

By JAMES LEIGH.

It was in a humble dwelling at Hydesville, Rochester, New York, that a definite organised invasion from the spirit world first began to show form. The cottage has now been removed to the Camp at Lily Dale, but a memorial stone marks the original spot.

GIVE me the most imaginative fiction writer the world has ever produced, and I will guarantee you that, even in his wildest moments, he could not have invented a more exciting or more thrilling romance than that which lies behind the rise and progress of Modern Spiritualism. Jules Verne could never have written the story of Spiritualism. It stands out above all others as an example of the fact that truth is indeed stranger than fiction.

The simple rappings whose echoes reverberated in every country of the world; the simple and apparently trivial messages which have changed the trend of science; the simple folk who suddenly, as if at a given signal, appeared before large audiences as inspired orators upon the most intricate and problematical subjects which learned committees could evolve; the simple hearts for whom bereavement seemed to shatter everything, but who, with the dawn at Hydesville, learned once more to smile and be joyful—all these play their part in the most astounding story that has been written in recent times. It is a story of real life—a story of revelation and persecution, a romance of despair and subsequent victory.

For we are winning! On all sides there is progress and achievement. Spiritualism has become a world-force.

* * * *

As I sat and thought back into the past, visions came up before me—visions of the days when the new light was yet dawning. I saw the little cottage at Hydesville which Spiritualism has made immortal, because it was in this humble dwelling that a definite, organised invasion from the spirit world first began to show form. I pictured the vast army of arisen workers on their annual anniversary march of celebrations. The great and small, the distinguished and the unknown, filed by me. Memories loomed up of the noble souls who, in spite of the painful opposition and the many temptations, had served the spirit world, and remained faithful.

Yes, I pictured at the head Professor Hare, Judge Edmonds, and Theodore Parker, three of the first brave men to acknowledge Spiritualism and its truths. Only those who knew them intimately, and who moved in their lives, would realise quite fully how much torture and pain they endured, so that the Movement of Spiritualism might grow. There was D. D. Home, whose work has never been adequately recognised, even by Spiritualists, and "Jimmy" Burns, who did untold good by his publishing work, and Cromwell Varley, the famous

electrician, Alderman Barkas, Epes Sargent, and Stainton Moses, W. T. Stead, Alfred Russel Wallace, and Sir William Crookes. They were the type of men who fought for Spiritualism. They are the glorious company of apostles who are working now on the other side.

* * * *

But I want you to distinguish between the researchers and the propagandists, chosen workers through whom the real message flowed. The latter were not, like the founders of so many other religions, versed in mysticism or letters. They had no learning. They were unacquainted with esoteric truths.

Andrew Jackson Davis, one of the most prominent, could scarcely read or write, his schooling having extended only over a period of five months. The Fox girls, when the Hydesville rappings first occurred through their mediumship, were aged only twelve and fifteen respectively. As a girl of sixteen, Cora L. P. Tappan lectured in trance to large audiences, and confused scientists and theologians in debate. J. J. Morse was left an orphan at the age of ten, had little or no education, and before developing his mediumship, served as a pot-boy in a public house. Mrs. Emma Hardinge Britten, through whom the Seven Principles of Spiritualism were destined to be given, was sent out to earn her living at eleven years of age as a music teacher. When she discovered her mediumship she astounded thousands by her musical and literary gifts and her powers as an extemporaneous public speaker.

They were chosen because they were pure. They had no set views to support. They had no training. Their minds were free, and the truth poured through them. They did not, as had always been the case with pioneers, make Spiritualism. Spiritualism made them. Had it not been for their psychic gifts they would have lived and died unknown. But because of their psychic gifts they have become famous. Because of their mediumship they were able to move the world.

WHAT HAS BEEN DONE.

The more Spiritualism has been opposed, the more has it grown. Eighty-four years ago the world was in the throes of a hard, bitter Materialism which threatened to undermine its very soul. To-day it has been won back to sanity. The tidal wave of Freethought has met and spent itself upon the strong rock of Spiritualism.

There is no branch of scientific research into which the New Revelation's influence has not penetrated. It is changing the thought of the world. It has opened men's minds. The average man, when confronted with new and startling facts, once upon a time pooh-poohed them away. His mind was made up. He had already formed his opinion. Now people are looking at life from a different angle. The strange and astonishing phenomena of Spiritualism have awakened a realisation that noth-

ing is impossible. There is more open-mindedness. There is less prejudice. In hundreds of ways like these Spiritualism has improved the world. The great work must go on.

If Spiritualism has stemmed Freethought, it has also opposed credulity. The Churches have felt its influence, and are gradually altering their doctrines so that the new truths might be voiced. The advanced scientists have discovered in its wonders a new field for research—even a new world. It counts amongst its followers the most learned and gifted men, and the simplest, most humble souls, for truth is many sided, and can be appreciated by all.

* * * *

But perhaps the greatest work Spiritualism has done has been its removal of the fear of death. The fact that it has removed the terror of this stark spectre is alone an achievement worthy of all the labours and sacrifices which have been made in its name. It is a magnificent achievement. No religion has done more, or even as much, for humanity.

But let us not talk of the past. Let us think of the present and the future. We are only eighty-four. We have youth, truth and beauty, and there is still much to do. Not all, by any means, has been accomplished, though great work has been done. The work is not yet perfect. Men are still far from being brotherly. Cruelty and poverty, ignorance and bigotry have not yet been overcome.

We may be weak ourselves, but there is a vast army behind us. We must work on. The pioneers, we know, are still with us, helping, utilising, strengthening, and uplifting.

It is a great honour to be associated with this spiritual invasion, but it is also a great responsibility. Shall we be faithful?

"Lord, keep those who carry this Banner ever true to Thee and to the source from which their inspirations come," is a prayer which should go up from many hearts when each milestone in the long search for truth is reached.

You have your part to play in this great epoch. God keep us faithful!—"The Two Worlds."

NERVOUS BREAKDOWNS.

SPIRITUALISM CANNOT BE BLAMED.

"IT MAY DO A LOT OF GOOD."

"The man or woman who breaks down at a seance, or who is mentally disturbed by Spiritualism, is simply the type who would break down under any other great emotion. You cannot blame Spiritualism."

That is the answer of Dr. Hector Munro, the neurologist and director of the Physical Treatment Institute, London, E.C., to the accounts given by readers in the "Daily Herald" of the unfortunate effects of Spiritualism on certain temperaments. Dr. Munro said:—

I have seen people go to pieces under the influence of Spiritualism, but I have also seen Spiritualism do a vast amount of good.

Long-sustained emotion of any kind, whether it is sexual emotion, religious emotion, or emotion due to war, is likely to produce mental instability. But a Spiritualistic seance, under proper conditions, can be as unemotional as a Quakers' meeting.—"Daily Herald," London.

Religion should be more a matter of living than of principles. It is something which cannot be tacked on or separated from the human consciousness at will.

ANOTHER FULFILLED PREDICTION.

BISHOP OF LIVERPOOL ON PSYCHICAL RESEARCH.

By the Rev. C. L. TWEEDALE.

On July 25, 1930, a little more than a fortnight after his death, Sir Arthur Conan Doyle manifested here and gave us this message:—

Christian Spiritualism will win on its merits, and next year you will hear of a Bishop turning to it in your own Church.

This prediction was duly published by me in the Press, along with the wonderful photograph of Sir Arthur, and other messages. "Next year" was 1931. In the November, 1931, issue of the "Liverpool Review," of which the Bishop of Liverpool is Editor, appeared an article on "Psychical Research," and in the December issue, my book, "Man's Survival after Death" was recommended for study. The Bishop in an Editorial says:—

We print the first part of an article on "Psychical Research" which will interest those who are prepared to approach it with an open mind. There are many who have hitherto ignored it, partly because they are satisfied with their own conviction, and partly because they are repelled by the extravagances of some of those who advertise such evidence. But this should not prevent an unprejudiced consideration of well-attested experiences presented by competent authorities.

It is true that our Lord, while proclaiming the fact of a further life was reticent about its mode and surroundings. But it cannot be claimed that He excluded the prospect of new light upon the fact. It seems a duty at least to "prove" what to honest and skilled observers seems to be part of His continuous revelation of the truth.

These are very notable words on the part of a Bishop of the Church of England, and have been published deliberately. In a letter to me, dated January 6, 1932, he says: "We must now leave the heaven to work." Thus wonderfully has the prediction made to us here in 1930, by Sir Arthur Conan Doyle from the other side of the grave, been fulfilled.

"PAST YEARS."

SIR OLIVER LODGE'S AUTOBIOGRAPHY.

This is a very human book, without a dull page in it. It is so full of good things that one's difficulty is to choose for review from the many that could be written about. For the full span of eighty years the author tells the story of his life and its progressive achievement. Reading between the lines we catch glimpses of that patient and conquering spirit that the world has learnt to admire, and some of us to love.

It is Sir Oliver's study of and experiments in Psychical Research that interests Spiritualists most. His training in physical science prepared him for his work in psychical science. The reader of "Past Years" watches this development as he peruses the book. This is the more entrancing because the author was evidently unconscious of thus showing this inner side of his life.

By the time the reader has reached the chapters on Psychical Research, his mind has been prepared to follow the critical and expert study of Sir Oliver's experiences and experiments, and he closes the book with an inward conviction that the author is the safest of guides to follow into the realm that investigates these obscure human faculties, as well as the problem of human survival.

Sir Oliver Lodge tells us that he "took every precaution that I could think of" and after long, careful and thorough investigation into the whole matter says that he was "at length thoroughly convinced not only of human survival, but of the power to communicate, under certain conditions, with those left behind on the earth."

IS SPIRITUALISM DANGEROUS?

THE LUNACY BOGEY.

A very interesting correspondence has been taking place in the pages of the "Daily Herald," (London) concerning the effect of Spiritualism upon the mentality of those who investigate it. Very much is made of the effect which Spiritualistic investigation is supposed to have upon **neurotic** people, and the suggestion, if carried to its logical conclusion, is that therefore it is not a fit subject for investigation! Some of the letters would suggest that the whole of the population of England is neurotic, and therefore ought not to touch Spiritualism. The fact is that nervous weakness does exist in some persons, and they are certainly not fit and proper persons to take up **any** deep and serious study, but if one may judge by the correspondence in the "Herald", England is a vast lunatic asylum.

One thing which seems to be avoided by every correspondent is the citation of specific incidents and exact statistics. What about the official returns in lunacy? We have repeatedly mentioned our own experience. In nearly forty years we have known three cases of lunacy or unbalanced mentality amongst Spiritualists. Two of them were temporary inflictions of less than six months, but in each of the three cases there were other members of the family, who had no interest in Spiritualism, but who had suffered in the same way. In one of the cases it was surely due to business worries; in another it was due to illness (childbirth).

On one point we are, however, agreed with many of the "Herald's" correspondents. Spiritualism is not a subject which should be dabbled with. It should not be taken up as a form of entertainment, or for the purpose of a night's fun. The attitude of mind of people who approach the subject on these lines is such that they invite trouble. It is dangerous to the intemperate to the same extent as other forms of intemperance. Dabbling with Spiritualism is simply silly. It is either a serious subject, which should be studied in a thoughtful manner, or left entirely alone. The fact of its religious implication probably constitutes its chief source of danger, for there has always been a certain proportion of the population susceptible to religious mania. This, however, does not suggest that we can do without religion.—"Two Worlds."

"BODIES LIKE THE OLD ONES."

Many people find it difficult to realise that the etheric, or spiritual body will bear any resemblance to the vehicle of expression we use upon earth. Sir Oliver Lodge made reference to the point a few weeks ago when, speaking in Liverpool Cathedral at a service held in celebration of the centenary of the British Association for the Advancement of Science, he said he looked forward to the day when physics and psychics would be united, and continued:

He believed we all had ether bodies as well as matter bodies. "When I have been in touch with those who have gone on, they tell me they have bodies just as good as these bodies. They have lost the material part—that does not matter. They have still bodies like the old ones. We can recognise them. What do we mean when we speak of the angel hosts? Do we mean anything? We shall have to learn that in those

PRIMITIVE SPIRITUALISM.

WITCH-DOCTORS AND DEMON POSSESSION.

Mr. Alan Lee Neil, who for the past four and a half years has been a missionary in the Solomon Islands, and recently has returned to Melbourne, is reported by the Melbourne "Herald" as saying that although sections of the natives were still hostile to Christianity, they all had a religion, and were quite unable to understand those white people who did not acknowledge a Supreme Being.

Primitive forms of religion persist on Malaita, the island where Mr. Lee Neil worked, and other islands of the group. These religions were based in fear, and the natives worshipped demons or evil spirits, who had to be placated, the direct antithesis of the Christian idea. Witch doctors, who were often demon-possessed, wielded a powerful influence in native life. The reality of demon-possession, Mr. Lee Neil said, was something about which one had no doubts after one had once seen it.

Mr. Lee Neil added that he had seen a young girl in a trance condition who spoke with the voices of departed people. These voices were recognised by natives present. The girl had no recollection of what had happened during her trance when she emerged from it, and thought that she had merely been asleep.

TRIVIALITIES IN SPIRIT MESSAGES.

A TESTIMONY TO THEIR GENUINENESS.

In "John O'London's Weekly," Mr. C. E. M. Joad contributes an article on "Spirits and Mediums," in which he states that "it is the atmosphere of triviality which invests the whole subject of psychical research, which is, I suppose, partly responsible for its persistent neglect by men of science. Nevertheless, this neglect is, I cannot help thinking, to be deplored. For while the irrelevance of most psychical phenomena makes it difficult to regard them as evidence of survival, it does not, as scientists seem to think, justify us in dismissing them as unimportant.

"From one point of view their triviality is, indeed, a testimony to their genuineness. Assuming them to be faked, the inventions of skilled conjurers, one may well ask whether any conjurer worth his salt could not invent something more spectacular and convincing than rapping tables, and morally edifying but otherwise uninformative messages?"

The late F. W. H. Myers likened the few explorers who were venturing into this uncharted region to Columbus and his mariners, who, as they crossed the Atlantic, became entangled in the seaweed and floating timbers and other refuse of the Sargasso Sea. "If," he said, "our first clear facts about the Unseen World seem small and trivial, should that deter us from the quest? As well might Columbus have sailed home again, with America in the offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs."

phrases there is something real wrapped up. There are angels. There are grades of beings far above us in gradually rising planes. Do you think Christ is extinct? He is here. The spiritual world is all about us. If our mental eyes were opened we should be overwhelmed by the reality."

TABLE LEVITATION.

EVIDENCE OF REMARKABLE POWER.

It happened at Hawksburn, Victoria, many years ago. Being in the vicinity of Mrs. Ellerker's house I called in and was grateful for the cup of tea which she provided—she was entertaining a few friends. I remember her daughter, Miss Medlecott, served the tea. The guests were seated round the room, not at the table, and were discussing anything but psychic phenomena. The tray was set on the end of a large heavy old-fashioned dining room table with extra massive legs. I can truthfully assert that four men could not conveniently have lifted this piece of furniture. Without any warning one end of this large table rose from the floor, setting all crockery at the other end on the move. We all rushed to the rescue of Mrs. Ellerker's afternoon tea-set, and fortunately by each person grasping a piece of crockery none was smashed. After the table had been cleared, Mrs. E. spoke to the table; these were her words: "My! But we nearly lost our best tea-set, Dad. I shall have to scold you if you do that again." The table again started to rear on two legs and groaned and creaked and swayed, the tilted end being fully three feet from the ground, and wherever Mrs. E. moved the table waddled to her. It rose majestically over her head, the leaf of the table striking her on the chest with terrific force in its descent. These phenomena lasted fully ten minutes, with Mrs. E. speaking to the table throughout. When at last the table ceased its moving Mrs. Ellerker explained that the manifestation came from her husband in the spirit world. She told us he was demonstrating through the table just how he met his death. In this life he was a ship's captain and his ship foundered at sea. All this occurred in broad daylight, and without any joining of hands or sitting up to the table itself.

Mr. A. W. Sterry in the "Australian Theophist."

THE LIFE AFTER DEATH.

Writing on some of the teachings of Spiritualism in "Miracles and Modern Spiritualism," now out of print, Dr. Alfred Russel Wallace states:

The main doctrines of this religion are: That after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and normally the same individual as when clothed in flesh. That he commences from that moment a course of apparently endless progression, which is rapid just in proportion as his mental and moral faculties have been exercised and cultivated when on earth. That his comparative happiness or misery will depend entirely upon himself. Just in proportion as his higher human faculties have taken part in all his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise; while he who has depended more on the body than on the mind for his pleasures will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable. Neither punishments nor rewards are meted out by an external power, but each one's condition is the natural and inevitable sequence of his condition here. He starts again from the level of moral and intellectual development to which he has raised himself while on earth.

THE CHURCH AND SPIRITUALISM.

IS IT AFRAID?

The whole subject of Spiritualism in all its forms and activities is very badly treated by the various religious leaders in the different denominations of the Christian Church. We mean "badly" from their own point of view. They are willing to consider almost anything else, from evolution to the drama, but Spiritualism, which is nothing more nor less than the true Communion of Saints, is either taboo, despised, or feared. Anyhow their flocks are left without any reasonable "lead." The probability is that the chief reason is just that the leaders are afraid of wholesale conversion to belief in it, if any real investigation is encouraged. For the same reason the R.C. hierarchy refuse the Bible to their adherents; for they know very well that a "free" Bible would mean a huge diminution in the numbers of those who at present accept that Church's teaching, its dogmas, and its priestly domination. The "Church of England Newspaper" recently suggested that the Archbishop should appoint a representative committee to investigate the subject and report to the Church Assembly. The Free Church Council might well do the same! But they will not—we fear. Why? Again, the chief reason is that they are all afraid to do so. Possibly they would scorn this statement, but it is true, nevertheless. They fear it from every point of view and are united in striving to find any reasons for letting it alone. It is far easier—and safer?—to denounce the whole thing, they think, than to run the risk of finding there is ample proof of the actuality of spirit communion, with all it implies. And so the prevarication goes on: that dangerous, fatal putting off the day—so damning to human evolution—which will mean a terrible awakening at some future time. As Carlyle said, "You can fool some of the people all the time, but it is not possible to fool all the people all the time!" When will the orthodox Christians really understand this simple statement and apply it all round? We will not accuse them of deliberately "fooling" others, of course, but their attitude and action very often amounts to much the same thing.—"Spiritual Truth."

The Soul like a Candle-flame.—When President of the British Association, Sir Arthur Keith likened the mind or soul to the flame of a candle, which, being lit, displayed itself by certain visible behaviour and then went out and ceased to be, Sir Oliver Lodge answered: . . . "That candle was not lighted without an object. Its object was to . . . emit light. And what is light? . . . Something that emanates from the candle and goes away into space. . . . Well, that radiation is the real soul of the candle."

WATCH FOR THE RED DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a RED DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

The Anzac.

Where stand wood crosses row by row,
In those far fields where poppies grow,
And, on the shores of Aegean sea,
Or slopes of sacred Galilee;
Beneath each cross, where-e'er it be
Some mother's son lies there below.

Nought layeth there but mortal clay,
A debt to Nature all must pay.
They are not "dead" but live the same
As living here, they made a name
That for them earned immortal fame,
Through gallant deeds done day by day.

They are not "dead," such cannot die,
Or sleep forever where they lie,
A God of Love would never quench
That vital spark, which in the trench
Became a flame that nought could quench,
Till vict'ry's flag was raised on high.

It is for us to keep that flame
Alight, the lustre of their fame
Undimmed and unbesmirched, and show
To those who threw the torch aglow
To us, ere they were laid below,
That we keep faith, in honour's name.

Kedron, "PATRIUS."
Brisbane.

The Silence.

ANZAC DAY.

The Silence which, with solemn tense
And wrapt community of thought,
Reveals another world, uplifts the veil,
That we may get a glimpse of those
Who, through the holocaust of war
Gave up their lives, that we may live.
A sacred silence and communion prayer
Unsealing spiritual sight for some
To see, though mistily, that "Deathless Army"
Who by their sacrifice, secured our
Freedom from the oppressor's yoke.

Kedron, "PATRIUS."
Brisbane.

Answers 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.

C.A.C. (Leura)—Thanks for sending MS which we read with interest. Unfortunately our space is limited and therefore we can only publish contributions that are of general interest, and as far as possible presenting a fresh point of view. We receive more matter than we can use and often regret our inability to publish some of them. We have returned your MS as requested.

G.S. (Kedron)—We were very interested in your letter and thank you for your kind wishes.

F.H.C. (Kalorama)—Several similar communications to that received by you have come from the Other Side. Unfortunately each indicated different directions. Some were sent to us, which we forwarded to the officials in charge of the matter, but nothing came of it.

W.T.H. (North Fitzroy)—Although your experience was of great interest to the sitters and to us, it is not sufficiently evidential to those outside your home circle to warrant publishing. Similar communications are given daily in scores of private circles, and to print yours would result in our being inundated with reports of similar happenings.

"On a balance of probabilities I am inclined to accept the theory of a future life . . . and I am fairly sure that if indeed there is a future life, my conduct in this present life will materially affect the nature of it," Arnold Bennet.

Wisdom is oftentimes nearer when we stoop than when we soar.—Wordsworth.



**DON'T
PLAY BLIND MAN'S BUFF
WITH YOUR LIFE**

Why reach out blindly toward the things that constitute REAL HAPPINESS in life? If you are depending on opportunities to make themselves known to you, by waiting to hear, see, or feel them, then you are letting the future slip by. You can create in your life, through the direction of your INNER FORCES, those things that your outer self has been blindly seeking. Edison's greatest inventions were conceived IN THE MIND, not in the eye or sense of touch.

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TO RECORDERS—SPECIAL!

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

No other Reports had come to hand for this issue at the time of going to Press.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN SPIRITUALISTS' UNION.

Our annual elections were held on 3rd March. The members were so pleased with the work done by the officers in the past year, that they elected them for another term of office. Only the vice-presidents have been altered and they are now: Messrs. Maygar, Tozer, Miss Alderwick and Mrs. Waschatz.

The Sunday lectures this month, have been given by Messrs Lumley, Redfern, Morrison and Mrs Hellwig. On 6th March, through the kindness of Messrs Woods, Aarons, and Harris we were able to hear a recorded address by "Power," through the mediumship of Mrs M. Morris. This is the first record of its kind to be made, and should prove excellent propaganda for Spiritualism.

Much interest has been exhibited by our friends at the Afternoon Lyceum Service which occurs every third Sunday in the month. This service is held to demonstrate to our visitors the methods employed by the V.S.U in educating the children attending the morning Lyceum Service. The subject for the Adult Discussion "Spiritualism in the Dry Dock" was discussed at great length. As a result of an unanimous vote condemning Tea Cup readers, etc. in the cafes, posing as exponents of Spiritualism, our President, Mr Lumley,

wrote a letter to the "Age," which was published the following Friday, defining the attitude of the V.S.U. on the above mentioned practices. "

MURIEL BARDSLEY, Recorder.

PRAHRAN SPIRITUALIST CHURCH.

Mrs A. Plum has occupied the platform for the demonstrations at the Sunday evening services, and her messages have been wonderfully and accurately given to large congregations. Sunday afternoon services have been well attended and successful, much good work being done by a very willing band of mediums and healers. We ask all who have assisted, in whatever capacity, to accept our heart-whole thanks for their efforts.

We have missed assistance of Mr and Mrs Plum junr., who have diverted their attention to Richmond where they hope to build up another church, like that at Prahran.

The Lyceum and the Boy's Band are progressing steadily. The young ladies of the church are forming a club and work for charitable institutions. It is indeed pleasing to know that early in life they are thinking of others and not concerned only in their own interests and pleasures. "The Harbinger" asked where are the Spiritualist's Girl Guides, well here is our "Girls' Club" getting busy to help our fellows.

Our Saturday afternoon "At Homes" have not been largely attended, but enjoyable times are passed, and the homely spirit fostered.

Mr Plum's class for Spiritual and Psychic unfoldment is doing very well, and has produced a great number of good, and efficient workers.

JAMES QUINLAN, Recorder.

QUEENSLAND.

THE BRISBANE SPIRITUAL CHURCH.

Our Lyceum under the conductorship of Mr Payne, reopened on the 1st Sunday in February. We have had an exceptionally busy month, and crowded meetings. Our platform workers delivered some very inspiring addresses, some of the subjects being: The Truth as we see it, Life in the Spirit World, Imagination, Why I became a Spiritualist and Remain One, Changes in the Conscious State, Let not your Heart be Troubled. The speakers were, Messrs. Blay, Humphries, Morgan, Fraser and Mrs. Rayer.

On the 21st we had the pleasure of listening to an address on "Immortality" by "Power," Mrs Meurig Morris's control, which was an education in itself. The record, was kindly lent by the Spiritual Alliance Church of whom Mr Blay is the president. We take this opportunity of thanking all platform and week-night workers who so loyally help us in the cause of Truth.

LOUISE RAYER, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Through the generosity of our Pastor, the Rev, Lily Lingwood-Smith, Ps.D., and her husband W. T. Lingwood-Smith Ps.D., we have a church of our own free of debt, and a good bank balance. At the annual meeting held on March 9th they presented the Magdalene Hall, Wayville, to the Society free of costs, to be the absolute property of the Order of Light to have and hold as a Church of the Order. Necessary alterations are being made to conform with the requirements.

The 21st Anniversary meeting will be held on the 3rd April in the Temple, in future the building to be known as the Magdalene Temple. A hearty vote of thanks was given to the donors for their most generous gift to the Order.

The Secretary's Balance Sheet shows a financial gain notwithstanding the bad times. Willing workers by means of concerts, sale of goods and at homes helped to bring us on the right side of the ledger. The following officers were elected: President, Bro. H. J. Fredericks; Vice-Presidents, Bros. Sven E. Abrahamson, W. J. Ridgley, H. Victor and Sister L. Nelson; Secretary, Bro. W. T. Lingwood-Smith; Treasurer, Sister Rhoda Cook; Members' Representatives on the Board, Sisters E. Baimbridge and Florrie E. Cook; Organists, Sisters Mummie and Lillian Lowe; Auditors, Sisters Rachael R. Griffin and Nelson; Vocal Music Director, Madame Kugelburg; Trustees elected during the pleasure of the Order, Bros. E. W. Lowe, H. J. G. Le Fevre, H. J. Fredericks and Sister Leah Nelson; Life Officers, Rev. Lily Lingwood-Smith, Grand President; W. T. Lingwood-Smith, Grand Trustee.

The general work of the Society has been well carried out, a hearty vote of thanks was recorded for past services, the President called for a most hearty vote of thanks for our Pastor for her work, devotion and generosity to the Order. The love and harmony evoked through her untiring labors makes us a wonderful family. The monthly "At Homes" are well attended and highly appreciated. Since our last report we have had the following speakers: Mr E. W. Lowe, Miss E. Archer, Miss Mary L. Nicholls and our Pastor.

W. THOMAS, Recorder.

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Our speaker, Mrs Coventry, continues to deliver on Sunday evenings, trance addresses of an educational and spiritual nature. She also leads the Church members' Circle on

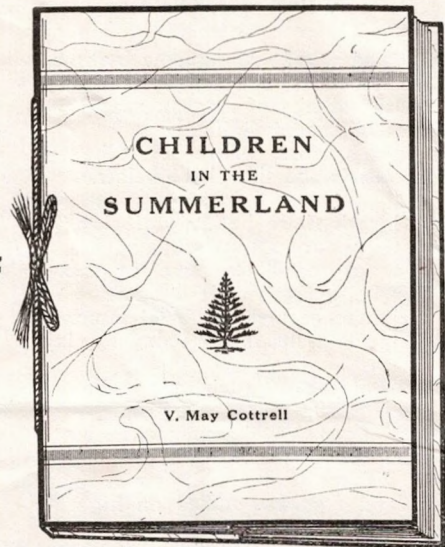
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This message was the first of the psychic writings of V. May Cottrell to be published ("Harbinger of Light," April 1921).

"CLOTHES IN THE SPIRIT WORLD"

the second manuscript presented in the booklet, throws much light on this interesting topic. Among other baffling phenomena explained is the problem of apparitions and earthbound spirits.

"THE SPIRITUAL FACULTIES OF JESUS"

the third chapter, is an impressive script that gives a key to the personality and power of the Great Teacher.

The Poems "The Summerland" and "Glad Tidings" are also included.

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Tuesday evenings, and the Public Seance on Wednesday evenings.

On Saturday evening, the 27th February, a farewell social was held in honour, and to farewell the former Speaker and President of our Church, Mr and Mrs R. A. Webb. There was a large and representative attendance. The Church hall and the supper room were tastefully and brightly decorated. A very fine vocal, dance and instrumental programme was supplied by Mr Claude Sander and his pupils. Mr T. Wilson, the President of the Church presided. In a few but well-chosen words of regard and eulogy, Captain Petersen gracefully unveiled portraits of Mr and Mrs Webb. A Lyceumist, Miss Eileen Swede, then presented Mrs Webb with a beautiful floral bouquet on behalf of several ladies. Mr and Mrs Webb feelingly replied thanking the members and friends of the Church for the honor accorded to them. The portraits, as they hang in the Church, are an artistic and faithful reminder of their nine and a half years honourable association and leadership of our Church and Lyceum. Numerous private well-wishes were accorded them for the abundant success of their coming lecture tour through Great Britain and Australia. Mr and Mrs Webb are leaving on the 8th March by the "Mahura," for Sydney, where they have already arranged lecture engagements.

GEO BODELL, Hon. Sec.

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SPIRITUAL HEALING by "DR. LASCELLES."

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This is a very remarkable record of Spiritual Healing—by an unseen operator who gives the name of Dr. Lascelles—through the agency of a well-known medium, Mr Simpson.

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Miss Barrett—a sister of the late Sir William Barrett—in an interesting Introduction warmly recommends the work.

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