

# The Harbinger of Light

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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

Vol. 63—No. 6

MELBOURNE. (Australia) JUNE 1st. 1932.

Ninepence.



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Startling Materialisations.

**SCIENTISTS AMAZED.**  
Most Remarkable Seance held  
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# The Harbinger of Light.

Edited by W. Britton Harvey:

JUNE 1st, 1932.

Author of "Science and the Soul."

## THE HARBINGER OF LIGHT Melbourne, Australia.

**PUBLISHED MONTHLY.**

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

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

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

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

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## THE EDITORIAL CHAIR

### The Naturalness of the Next Life.

Many an aching heart is yearning to know what really happens at death and what has become of the departed loved one. And if he, or she, in truth survives, what is their form of manifestation in their spiritual abode—will they be recognised and will there be a realistic reunion, as popularly understood by the term? Such questions are frequently addressed to us and are the natural outpourings of a longing to meet vanished relatives and friends in much the same way as they were greeted on earth. To such as these it is our privilege to offer the assurance that the accumulated evidence of Spiritualism and Psychical Research amply demonstrates that the word "Death" is a misnomer, except as applied to the physical body, and that those who have been garnered by the great Reaper of Souls are to-day participating in the enjoyment of the "more abundant life"—living in bodies which appear to them as tangible and real as the tenement of grosser material in which they manifested when functioning on the mortal plane—that they are, in fact, to all intents and purposes, just the same as formerly—in the same human shape, or form, possessing the same temperament and exhibiting the same traits of character in every respect as when they were in the flesh. The spiritual body, in short, is virtually a replica of the natural body. And it is not a body that is waiting for us to inhabit when we arrive on the Other Side. We have it with us here and now. As St. Paul puts it—"There is a natural body, and there is a spiritual body." We are using both at the one time.

\* \* \* \* \*

The physical body is, of course, the more serviceable at present, because it is the body specially adapted to the physical side of life. But in reality it is simply a covering for the finer, spiritual body,

a protecting garment designed to shield its spiritual counterpart from the coarse and jarring vibrations of a material environment. The spiritual body is extremely sensitive to all such influences, and without the modifying factor of the physical body we should be made so unspeakably miserable that life would be unendurable. In fact, we could not function on the material plane at all. Its "naturalness" is well known to all experimental students of the life after death, but apart from this evidence we have the experience of Paul when he was "caught up to the third heaven." His spirit temporarily left the physical body, but he tells us he was quite unable to determine whether he was "in the body or out of the body"—he seemed just the same natural self—and although he was functioning in a different vehicle, he was totally unaware of the change. This is, to us, an exceedingly interesting incident, because it affords Scriptural corroboration of the declaration so often made by those who have undergone the Spiritual birth—commonly called "death"—that for a considerable time they could not possibly believe they had "died"—they found themselves in a very natural body and seemed far more alive than when on the earth.

\* \* \* \* \*

When we come to think of the process in the light of the Law of Evolution, the position is exactly what might be expected. If there were any violent change in form, or in our mental outlook, it would not be evolution at all—it would be Revolution. But God does not operate in this sudden and radical way. He is, of course, behind the Law of Evolution and all its wondrous manifestations, as witnessed in the realm of Nature. It is an extremely gradual process. Its developments, in fact, are so very slow that we are not conscious of the changes that are taking place about us all the time. And that law does not abruptly cease to operate with the extinction of our material consciousness. Death, in fact, is merely a link in the chain of evolution. The law persists beyond the grave. What men call death is simply one of its processes of unfoldment, and inasmuch as that process is governed by the evolutionary principle, it necessarily follows that we shall awaken in the spiritual realm very similar in every respect to what we were before. We shall not become celestial birds and suddenly develop wings! We shall be just men and women still, encased in a body which will seem, relatively, quite as solid and substantial as the one we previously used. Of course it will not be so actually, because it will be composed of infinitely finer particles—possibly of Ether, which Sir Oliver Lodge describes as the garment of God—but inasmuch as its environment will be correspondingly more refined, it will appear, relatively, at least, quite as real and tangible as the natural body.

\* \* \* \* \*

To take any other view—to substitute a revolutionary for an evolutionary change—at once raises the question as to whether we shall be able to recognise each other in the spirit world. And if there is to be no recognition of relatives and friends it is no use talking of the "joyous re-unions" that occur in

the world beyond. When we recover consciousness on the Spiritual plane we shall naturally expect to be greeted by friends, and if we are to recognise them they must, at all events, present an appearance by which we shall be able to identify them. If they have made spiritual progress since they left the earth, they will appear more beautiful than when we saw them last, but there will be no mistaking who they are, and we shall rush towards each other with fervent greetings on our lips. We are aware that there is nothing very original in this explanatory matter, so far as the regular readers of this journal are concerned. But we are not writing for them to-day. Our thoughts are rather with the broken-hearted and disconsolate ones, who may know nothing, or very little, of this newer view of the meaning of death and the conditions prevailing in the life beyond. Their numbers are increasing every week, and if it lies within our power to lighten the awful burden they have to carry, it is both our duty and our privilege to present to them what we believe to be the truth.

\* \* \* \* \*

Now, if what has been stated be correct—if the “lost and dear” are really just the same as they were before, and if their feelings towards those they have left behind, feelings of affection and sympathy, are unimpaired by the change they have undergone—these loved ones on the Other Side must surely desire to let us know that they are still alive, to tell us something of the environment in which they exist, and of the experiences which are theirs to-day. The doubter may, of course, reply—“They may possess the ‘desire,’ but is it possible for them to return and communicate with friends?” It is too late in the day for us to enter into any detailed statement to substantiate the contention that they can. This has been conclusively and finally proved by the strictest and most exacting scientific evidence that can possibly be procured. Those who are not satisfied with that evidence must, we are afraid, remain unconvinced, unless they happen to meet with some startling personal experience that shall effectively undermine their scepticism.

\* \* \* \* \*

But not only have some of the most brilliant scientific minds of the age unequivocally pronounced the dictum that the veil has been pierced and that communion with those in the Unseen is becoming more frequent and easier of accomplishment—they are supported by a host of other celebrities in the realms of Literature, Philosophy, Art and Religion, and by millions of “ordinary” men and women who have had actual experience of the fact. “Such people,” states the Rev. Dr. Dearmer, “are at this moment increasing by thousands, and there are circles of men and women all over the country who have been made more certain of the fact that their dead are speaking to them than they are of their own existence.”

From reliable reports to hand from England, we know this statement to be true. The country is almost ringing with the theme. What is known as Spiritualism, in fact, is to-day affording solace and binding up the broken heart as nothing else can do. Testimony is coming in from all quarters—from those associated with the aristocracy of Britain to the lowliest in the land—bearing witness to the fact that the emancipated dear ones have reported themselves to their friends and sent comforting messages to those distracted with grief. And the bereaved ones who have tested this truth, in the

language of Dr. Dearmer, “have become suddenly quite happy in the midst of their sorrow; they no longer fear death, but look upon it with glad expectation; they no longer are oppressed with material things, or with doubts as to those things that are unseen; God has become to them the great reality, and they are Christians as they never were before.”

\* \* \* \* \*

What other teaching or experience can give such comfort as this? The cry of the human heart cannot be silenced by orthodox creeds or the equally orthodox assurance that “all is for the best.” It yearns for “the touch of the vanished hand and the sound of the voice that is still.” And the revelations of Spiritualism step into the breach and fill the aching void. They represent the wise and compassionate provision of the All-loving Father, whose beneficence is fathomless, and whose tender mercy is over all His works. He has designed that the two worlds shall be linked, and His immortal Son is to-day directing legions of angels and sending them on missions of love and sympathy to assuage the life-crushing sorrows of such a large proportion of the human race. The gateway appears to be opened wider to-day than ever before, and as the angels ascended and descended before the spiritual vision of the dreamer of old, so do our treasured loved ones come back to offer “the oil of joy for mourning” and point the “weary and heavy laden” to the blisful realms of Peace and Love.

## WAYSIDE NOTES

### Scatter the Seed Broadcast.

Every Spiritualist should be “a sower of the seed”—a propagandist bent on distributing the truths of Spiritualism and ever seeking to reap as plentiful a harvest as possible. It is, of course, necessary to exercise discretion, to be discriminating in our methods, and very often, at the outset, to considerably dilute the dose we wish others to swallow. Our language and attitude, in short, should be determined by the mental and temperamental peculiarities of the individuals with whom we have to deal.

It will be found that some are quite prepared for the revelation, others will be in partial readiness, and others, again, will evince no response whatever, all of which at once brings to mind the delightful and truly human parable of The Sower. Some of the seed fell on stony ground, and yielded no result but “other fell into good ground, and brought forth fruit, some an hundred fold, some sixty-fold, some thirty-fold.”

The point of the narrative is that the seed was scattered **broadcast**. And, that, it seems to us, is the lesson we should take to heart. Our duty is to scatter the seed of Truth. It is no business of ours as to where it falls. Fling it right and left, and let it take its chance. Some of it will germinate, and possibly bear an abundant harvest. Much of it may be lost. That is not our fault. Our responsibility ends with the sowing. But that responsibility has to be recognised, and must be discharged.

How many are there to-day who are preparing a veritable Hell for themselves in the Hereafter because, from moral cowardice, or consideration of personal interests, they deliberately withhold the seeds of Truth from those to whom it is their bounden duty to provide them? Every experienced

investigator of psychic phenomena has listened to the poignant regret expressed by some of those in the Beyond because they were false to their calling, and traitors to the promptings of the "still, small voice within."

"If I could only live my earth life over again, how differently I would act!" This is the painful wail frequently heard, the awakened conscience reproving and stinging them by allowing their fellows to remain in darkness when they might have lifted them into the glorious sunlight that flows direct from the throne of God. Poor, misguided souls! Let us profit by the experience which we know to be theirs.

The obligation, then, rests upon us to sow the seed, and sow it far and wide. This is what we are endeavouring to do, from month to month, through the agency of this journal. We do not know where the bulk of it falls, but we do know, from letters arriving by almost every mail, that some of it, at least, alights on fertile soil. We might quote from hundreds of such letters, to demonstrate the blessings it is possible to confer on others by taking the seed of Truth in liberal handfuls, and scattering it wholesale upon the minds of men. This is our duty; and a similar duty devolves upon all those in whose possession has been placed the grain which alone can kill the weeds of ignorance, superstition and fear.

### "Blessed are the Poor—in Spirit."

I have been much interested from time to time in your interpretation of Biblical texts. There is one text that has always perplexed me: "Blessed are the poor in spirit for their's is the kingdom of heaven." Why this reward? What merit is there in being "poor in spirit?" Can you offer any explanation of this strange saying of Jesus?

Our correspondent is only one of very many who have been puzzled by this text. Obviously there is no merit in being "poor in spirit," as the term is commonly understood. No one can detect any special goodness in a man simply because he is poor-spirited—rather the reverse. What is the meaning, then, of this apparently anomalous saying? Was Jesus referring to the "meek" as distinguished from the haughty? No. For he deals with the "meek" in another saying—"they shall inherit the earth." But the poor are to inherit "the kingdom of heaven." How would the theologian handle the point? We do not know.

We are not experts in exegesis, but we have our own impression of the meaning of the text. We think it may be a matter of punctuation. Let us write it in this way: "Blessed are the poor—in spirit (the spiritual world.)" They may be faced with material poverty all their lives, the spectre of starvation may dog their footsteps from the cradle to the grave, but if they have put their trust in God and shaped their lives on righteous lines, they will be recompensed a hundred-fold, for "theirs is the kingdom of heaven." It is in **that** kingdom that they have been accumulating riches. It is there that they will realise what is meant by the Law of Compensation, whereas the rich man who forgets that he is merely the steward of his wealth will discover that his spiritual banking account is at a very low ebb and that he will have to build it up by the various processes which he neglected to employ on earth.

Not that there is anything wrong in possessing material riches, "per se"—the wrong is done when the man uses them for his own selfish ends and is

utterly disregarding of the needs of the deserving poor, or of any humanitarian cause that has a claim on his support.

The poor, then, in a material sense, may have a hard time here, they may be deprived of almost all the recognised pleasures of life, but if they are honest, carry out their duties faithfully and strive to develop the spiritual germ within, they will be rich in the possession of eternal treasures on arriving on the Other Side. And, after all, that is the thing that counts. Therefore, "blessed" indeed will be such materially-impoorished mortals when they pass from this mercenary realm of pounds, shillings and pence to that higher plane of existence where spiritual riches will be theirs in abundance. "Blessed are the poor—in spirit (the spiritual world.)"

The text quoted is the version according to Matthew. Luke omits the words, "in spirit"—"Blessed are the poor, for their's is the kingdom of God." If Matthew had also omitted the words, "in spirit," there would be no doubt at all as to what was meant. And seeing that Jesus was addressing his disciples, who had scarcely a financial feather to fly with, it seems pretty clear that material poverty is implied, for there were "multitudes" in the vicinity at the time, and they doubtless consisted of the "common people"—the masses—who "heard him gladly," struggling men and women who lived from hand to mouth.

This interpretation, at all events, is rational; it is based upon Justice, and for that reason alone is probably correct.

### That Word—"Impossible!"

It is just about time the word, "Impossible," was erased from the vocabulary of the English language. Most intelligent men and women have now reached a stage of mental expansion enabling them to recognise that nothing is impossible and seeing that Science is so rapidly and completely conquering space we ought to frame our minds for the reception of any fresh development in any realm, no matter how sensational and how unexpected such developments may be.

Mankind has been amazed by Science time after time in the past—more particularly in recent years—and these surprises will doubtless continue to be sprung on the world as "knowledge grows from more to more." To be able to reproduce the human voice over thousands of miles without the aid of wires would have seemed miraculous to a less enlightened generation, and if our grandparents had been told that this development was in store they would certainly have declared that it could only be rendered possible by the performance of a miracle.

As men grow in knowledge of God and His wondrous works, miracles diminish, and consequently it is literally true that the age of miracles has passed—not because there are not things happening to-day equally marvellous as most of the events described as miracles, but because the mind of man has developed; because his knowledge has increased in obedience to the divine law of progressive revelation, and because he is beginning to understand something of those higher natural forces which have been in active operation since the beginning of Time, for "with God is no variability, neither the shadow of a turning."

**SCIENTISTS AMAZED.**

“MOST REMARKABLE SEANCE HELD IN LONDON.”

**RUDI SCHNEIDER'S PHENOMENA.**

A spirit hand so tangible that it affected an invisible ray apparatus was seen by eleven excited people on March 30th last at the most remarkable seance which has ever been held in London.

The phenomenon was witnessed at the National Laboratory of Psychical Research in South Kensington. Rudi Schneider, the young Austrian, was the medium.

For two months Rudi has been subjected to the most rigorous tests, and negative results had been obtained. Yesterday his wrists were held by Professor and Mrs. D. F. Fraser-Harris.

“The unusual feature of this medium,” explained Mr. Harry Price, director of the laboratory “is that he is always seated several feet away from the zone of activity. With most other mediums the phenomena appear either on their person or close by.

“Two university professors of science superintended the fitting of an invisible ray apparatus, like the one used to guard the Persian crown jewels at Burlington House last year. There is nothing to see, but infra-red rays so act on a selenium cell that if any obstruction—a hand or anything else—crosses the beam of light a warning bell rings.

**A HANDKERCHIEF WONDER.**

“An ordinary crepe de chine handkerchief was placed in the path of these rays. Rudi went into a trance very quickly, breathing like a steam engine, and soon the voice of Olga, his spirit control was heard.

“Then the handkerchief began to move. The Hon. Victor Cochrane-Baillie saw it first. It rose in the air, knotted itself and towards the end a child's hand was seen holding it up.

“It was perfectly clear; even the nails could be distinguished. At this point the invisible rays rang the warning bell, but no one in the room had moved and Professor and Mrs. Fraser-Harris were still holding Rudi by the wrists. Slowly the hand moved on, and almost touched the hand of the professor.

**FLOWERS TORN IN PIECES.**

“As the trance continued Lord Charles Hope threw a bunch of violets from his buttonhole on to the thin gauze which protected the beam. Immediately these were picked up, torn in pieces, and scattered all over the room.

“All the time Olga was chattering gaily, and we were answering her questions. We asked her if she wanted music, but she said ‘No.’ In previous tests she has sung ‘John Brown's Body,’ and we have joined in the chorus.

“Rudi took no refreshment during the seance, and when it was over was as fresh as paint.

“We are satisfied that there is no possibility of fraud. Rudi Schneider is the sheet-anchor of psychic research, and the highest-paid medium in the world. Before beginning he was examined by three doctors, and the conditions were the most severe that could be devised. Rudi was perfectly willing to submit to any conditions we suggested.

“He is thoroughly enjoying his stay in London. He is only twenty-three years old, and has brought with him his pretty little sweetheart, Mitzi Mengl, who comes from the same village—Braunau-am-Inn, in Austria.”—“Daily Express.”

**EXPERTS BAFFLED.**

STARTLING MATERIALISATIONS.

**NOTED MAGICIAN PRESENT.**

I attended last night (April 2nd) one of the most extraordinary Spiritualistic seances that has ever taken place. It was a seance arranged to test Mrs. Duncan, the noted medium, whose manifestations have been acknowledged as the most remarkable since the days of the Davenport Brothers, more than half a century ago.

The seance took place at a private home at Golder's Green, and the witnesses included Will Goldston, the famous magician, Henry Rigoletto, noted illusionist, and two physicians, Dr. A. E. Neale and Dr. O. Henry Bowen. Some of the witnesses were entirely sceptical of Spiritualism and all were fully qualified to detect any evidence of fraud.

The room was darkened, but there was sufficient light to see from one end to the other. Mrs. Duncan sat in a curtained alcove in a corner. She had been thoroughly examined. Her clothing was scanty and it, too, had been minutely inspected. There was no possibility of trick apparatus being concealed anywhere.

She showed no sign of nervousness, and in about two minutes was in a trance.

**MYSTERIOUS FIGURES.**

Three minutes more and an astounding thing happened. From between the curtains a white luminous shape made its appearance. It had the shape of a man fully six feet in height. He actually stepped out of the cabinet and spoke in a deep voice.

He claimed friendship with one of the spectators, and informed him of several incidents in his past, asking, “Do you remember?” The witness nodded. “Yes, of course—I recognise your voice.”

Presently the figure faded and another took its place. This time it was an elderly woman, and she scanned the face of the circle with anxious uncertainty. Then she spoke to a young woman:

“I am your mother.”

“I know it,” replied the young woman.

The old lady's voice rose in pitch. “I come,” she said, “to ask you to forgive—forgive—”

**THE SHY LITTLE GIRL.**

And so they came and went—mysterious, gleaming personalities, men, women and children. One shy little girl went up to Mr. Goldston.

“Hullo,” she said. “I'm Violet. Do you know me?”

“No, I don't think I do,” replied Mr. Goldston.

She seemed disappointed. “Oh, well. Perhaps you wouldn't. I died when I was born. I've been in your office with you all day.”

“I didn't know,” Mr. Goldston said. “May I hold your hand?”

She stretched her hand towards him, and it rested in his. He told me afterwards that it was cool and light, and quite definitely the hand of a child.

“I have a message for you,” she said, “but there are so many people here. It's private.”

He asked her to write it down, handing her a paper and pencil. She wrote in a childish scrawl, something, which Mr. Goldston said afterwards, about which no living soul but himself had knowledge.

During all this time we could find no material explanation for the strange happenings.—Special correspondent “Sunday Chronicle,” Manchester.

# Novelist Receives Psychic Messages.

## ARRESTING FACTS ABOUT THE NEXT LIFE.

By MISS MARGERY LAWRENCE.

Miss Margery Lawrence, the famous novelist, is an intensely keen student of psychic matters.

In the following special interview in the "Sunday Dispatch," London, she describes her experiences at seances, and tells of remarkable messages from "the other side" sent by her own father, who gave her a detailed account of life in the spirit world.

I HATE the word "Spiritualism"—but I must use it for want of a better. First, let me make it quite clear that I do not regard Spiritualism as a religion, nor do I think it can explain all the riddles of the universe.

But from the things that I have seen and heard, I accept it as the only logical explanation of what happens when we take the next step onwards.

For six years now I have been studying the subject in an extremely level-headed fashion. I have discarded about 80 per cent. of all that I have seen or heard, but, in my opinion, there still remains 20 per cent. that is authentic.

And that 20 per cent., it seems to me, is only explainable by the fact that somewhere the soul that leaves the body goes on living and thinking.

Some of my most interesting experiences have occurred at the seances held by Mrs. Dawson Scott, the poet and novelist (who has also written on psychic matters).

Well-known people whom we have spoken to (via the medium) include Sir Arthur Conan Doyle, Sir Edward Marshall Hall (the famous barrister), St. John Adcock, Hewart McKenzie, and T. P. O'Connor.

### AN SOS GOES OUT . . . .

Hewart McKenzie (a lecturer and scientist—and a leading figure in the College of Psychic Research) before his death told his friend and colleague Mrs. Dawson Scott that he would try after his death to institute a series of lectures—via a medium—all about life on the "Other Side."

This he succeeded in doing—at least, those who knew him in life say that whoever speaks in his name speaks with his manner and possesses his deep scientific knowledge—which is certainly not possessed by the medium, Mr. Cullen Smith, who is a young man of very simple life and up-bringing.

Both McKenzie and T. P. O'Connor have given me a vitally interesting description of the process of death, and their descriptions coincide amazingly with those I have heard from other "dead" friends via different mediums.

It appears that one rarely realises one is dying at all.

Both McKenzie and O'Connor stated that they drifted into a blissful dream-state . . . it was, they said, like going under a strong but pleasant anæsthetic.

When they "came to" (as they called it) they felt rather dazed, as though they were emerging from some sort of mental fog. They did not know where they were nor what had happened.

Then all at once they noticed their friends around them—friends who had "died" while they were still living. Then they knew that they, too, were dead!

McKenzie tells me that when one dies, an S O S goes out in the other world. And then one's friends hear the S O S and assemble together to help one over the Border-line.

Should one die violently, then sometimes one's friends are just a little late in getting there to give one greetings—but they always do get there. Nobody ever passes over alone.

Once a very close relation of mine "died"—and I met him three nights afterwards. I had been to see his wife. She was very distressed and was also worried by the fact that a certain important deed-box was missing.

That night I lay in bed, staring into the darkness. Suddenly, against the blackness, I saw the outline of a man flash out like an outline drawn in light upon a black screen. And inside this my relation "grew" like a "close-up" on a cinema screen.

### "NO TIME TO BE AFRAID."

I was astounded, but there was no time to be afraid. Then he raised one hand, and these are the words he conveyed to me—whether actually through my ears or to my mind I couldn't precisely say:

"It's all right. Don't be afraid. I have tried to get through to my wife, but she is too 'clouded' with emotion for me to reach her. The deed-box you are searching for is in the safe of — (he named a lawyer)—but it has fallen down behind a large box lettered So-and-So."

Then he laughed, nodded, waved his hand, and withdrew . . .

Just for a moment the outline remained there in the dark. Then it faded, and the next morning we found the deed-box, behind the big box lettered as he had said, in the safe of the lawyer he had named!

And I had known nothing at all of his business affairs, nor had his wife . . . but this was the episode that first set me studying the science of the "Other Side."

Somewhere—I don't care where—that mind was still sentient, thinking, acting, working . . . therefore the man of that mind was still alive!

### STILL SEARCHING AND TEACHING.

Sir Arthur Conan Doyle, we learned, was very tired when he got to the other side and needed a great deal of rest. He seems to be doing much the same sort of work over there as he did on the earth—research and teaching.

Yes, **teaching!** The people on the next plane do not pretend to know everything . . . but only just a little more than we do. There are many planes, they tell us, and one goes up gradually—as though it were a series of classes!

Sometimes people from one of the higher planes come down to teach those on the planes below them.

I have had several interesting conversations with my "dead" father, who in life was a barrister at the Temple—Richard John Lawrence.

He tells me that when people are new to the spirit world they are often still imbued with the old earthly desires. The desire for food, for a house to live in, for sex, for conventional clothes, and so on; but these desires gradually fade.

And they can satisfy these desires, too, which may seem strange. But the explanation lies in the fact that they are in a purely mental world.

#### A MENTAL THOUGH REAL WORLD.

Thus, when one wants a house on this earth one first of all goes to an architect. The architect thinks of a house, and finally his thought has bricks put round it. Viola!—a house. But in the spirit world one just thinks a house—and the house is there!

And novelists go on writing, musicians go on composing, but their work is much more wonderful than before. It is all purely mental, and so they are unhampered by fatigue.

Hewart McKenzie tells me that one of the most amusing sights in the world beyond occurs when some poor girl who has never had any fine clothes on earth suddenly arrives and finds that she can have just what she wants.

Often she will garb herself in the most extraordinary raiments—vivid silks and satins, sparkling bangles, jewels, etc. A second Queen of Sheba—only more so. She soon leaves these things behind however.

People often ask me, "Why should my beloved one talk to me through a stranger? Why not directly to me?"

The answer is that if your loved one is in America or Australia he cannot speak to you, but has to use mechanical means of communication, such as a telephone or telegram.

A medium is just a mechanical instrument for communication.

## VITRIOLIC ANATHEMA.

### THE ROMAN CHURCH AND SPIRITUALISM.

"The Catholic Times," London, continues its outpouring of vitriolic anathema on Spiritualism. In reply to the question, "Why is the Catholic Church so opposed to Spiritualism?" it answers:

Principally, because it is a false religion with false theology. Secondly, because of its dangers, mental aberrations and insanity, moral perversion, moral degeneration, and disintegration of personality, to say nothing of the intrusion of diabolism. When all is said and done, Spiritualism is the modern version of Necromancy.

We sometimes wish that someone would put similar questions to us concerning Catholicism! We could present an even stronger case, we fear, and probably back it up with more evidence than the "Catholic Times" has for its assertions. We are continuously hearing about the amount of insanity, for instance, which Spiritualism causes, but a direct appeal to the late Father Bernard Vaughan for a dozen specific cases was met by general assertions rather than positive evidence. We have no doubt that the Roman Church has reason to regard Spiritualism as dangerous, since it gives a man his intellectual and spiritual freedom. We might quote the scriptural text, "The truth shall make you free," for unless one has a measure of truth it is unwise to give men freedom. The Roman Church has learned that lesson.—"The Two Worlds."

## "DREAMS OF AN ASTRONOMER."

### A PHILOSOPHICAL NOVEL BASED ON ASTRONOMY.

The following is taken from a book, having the above title by M. Camille Flammarion, published nearly ten years ago. It is, however, one of those which are ever fresh, and can be read again and again.

"It is in the name of Jesus, himself become God, that fanaticism ignominiously condemned to the stake men like Giordano Bruno, Vanini, Etienne Dolet, John Huss, Savonarola, and so many other heroic victims; that the Inquisition ordered Galileo to belie his conscience; that thousands and thousands of unfortunates accused of witchcraft were burned alive in popular ceremonies; that Ravaillac stabbed Henry the Fourth. It was with the express benediction of Pope Gregory the 13th that the butchery of St. Bartholomew drenched Paris in blood and the free-thinkers of the Reformation were chased out of France.

"It is for the extermination of supposed heresies that many thousands of brave people have been burned alive; it was with cross in hand that the peaceful natives of America were savagely massacred by the Spaniards; it was in the name of the gods worshipped in Rome that the Christian martyrs suffered the most awful tortures; it was in the name of the Christian God that the fanatics, led by Bishop St. Cyril, stoned the beautiful and learned Hypatia, and that in later times the Bishop of Beauvais led the virgin of Domremy to the stake.

"It was in the name of the Bible that the kings of God's "chosen people" savagely exterminated their neighbors; it was in the name of Allah that the standards of Mahomet covered Europe with armies of assassins and that even now millions of fanatics are ready to rise against the Europeans on the cry of a "Holy War"; that Mahomet the Second painted the walls of St. Sophia with the blood of his steed; that Genghis Khan and Tamerlane marked the paths of their conquest with pyramids of several heads. It is to the glory of these imaginary deities that the Russian Stropzi mutilate themselves; that the howling and dancing Dervishes writhe in mad contortions."

## HOME OF LIFE AND MIND.

### THE KEY TO LIFE.

"The ether, which we know so little about, may be the home of life and mind." This was the suggestion of Sir Oliver Lodge, speaking at Christ Church, Westminster, recently on "The Reality of a Spiritual World."

The ether has properties which even infer that, he added. Although it is a hypothesis at present, it is a reasonable one, based upon scientific consideration. We got into touch with the spiritual world first of all through the ether, by observing the forces between the particles of matter. The material universe is a great work of art, said Sir Oliver, full of design and plan, though I do not know what it means. That universe, as a work of art, demands a Creator—a being who is in and of the spiritual world, and, we believe, rules that spiritual world to some purpose.

# “Margery’s” Latest Wonder.

## SPIRIT THUMB-PRINT OF SIR OLIVER LODGE. FOOT-PRINT OF UNBORN CHILD.

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



“MARGERY.”

The psychically-endowed wife of Dr. L. R. G. Crandon,  
a noted Surgeon of Boston, U.S.A.

TO say that news of a startling character is coming from Boston, Massachusetts, is equivalent to saying that “Margery” is producing new phenomena. And it is true that important events have occurred at the Crandon circle—events which establish afresh the fact of “survival” and prove once more the separate existence and transcendent capabilities of spirit Walter, the medium’s brother.

Needless to say, this kind of news, however well-authenticated it might be, would find no place in the ordinary channels of information—except as a subject for ribald jests; but the American Society for Psychical Research Journal, by specializing in the news ignored by the general Press, surpasses it easily in interest and in actual importance.

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Readers of the “Harbinger of Light” will remember that shortly after “death” had come to Judge Charles Stanton Hill, of New York, he availed himself of Margery’s mediumship to prove his survival; and using the wax provided for such an occasion he produced three perfect thumbprints, since declared by experts to be identical with a print taken and recorded by the judge himself two years before his death.

The February number of the American Society for Psychical Research Journal gave a full account of the proceedings, which were conducted on strictly scientific lines, and produced a result which is 100 per cent. convincing. An answer so clear and concise to the question, “Is death the end?” which all

the world is supposed to be asking, surely deserves some notice.

After this consummation had been reached a member of the Crandon circle asked Walter—the deceased but intensely alive brother of Margery—if he could procure the thumbprint of some living and previously-specified person without that person’s knowledge.

Walter fell in with the idea, and for a long time has been working up to the climax of this fresh ambition; which he has now attained, in the production of several perfect thumbprints, both right and left-handed, of Sir Oliver Lodge, now residing near Salisbury, England.

\* \* \* \* \*

To anyone with a sense of real values the account of how this astonishing result was achieved, though told in the curt language of notes taken by dim red light at the sittings, is dramatic in its effect. Walter had foretold that July 15th, 1931, would see the culmination of his efforts. That evening, after going through the usual process of producing prints in wax, he dictated to Miss Barry, the stenographer present: “Take this down. I am telling you that on this I will rise or fall, they are the right and left thumbprints of Sir Oliver Lodge.”

This astounding statement has now been completely verified. Sir Oliver has had his thumbprints since taken on paper and has had them and the wax prints from Boston sent for comparison to the fingerprint bureau at Scotland Yard, London. The chief inspector of the bureau has reported that the two sets of prints are identical; but fearing, evidently, lest he in any way be identified with Walter’s method of producing the prints, he suggested other possible ways of making them.

As regards the methods employed by Walter, about all that is known of it is what he said beforehand: “I shall get his thumbprint from him while he is asleep.” (10 p.m. Boston; 3 a.m. Salisbury).

...

In the March number of the American Society for Psychical Research Journal, William H. Button, president of the society, relates that on February 16th, 1932, at his request and under his own rigid conditions, Walter registered his well-known thumbprint on wax placed in a strong box locked by Mr. Button, who had bought a new lock for the purpose and who held the keys. Moreover, Walter named and described several articles in the box, and read aloud a printed number placed there, and unknown to any living person.

The last page of this more than interesting number is given up to the photograph of a footprint in wax, said by Walter to be an impression taken from a child unborn. How much truth there is in this statement only time and the event can decide.

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Death is a commingling of eternity with time; in the death of a good man eternity is seen looking through time.—Goethe.

# Spiritualism and Psychical Research.

A CRITICAL EXAMINATION OF THE TWO.  
SPIRIT SCIENTISTS STILL ACTIVELY ENGAGED IN THE WORK.

By R. C. KEAST, Sydney.

TO very many people there is no difference between that which is known as Spiritualism, and that which is called psychical research. As they each concern themselves with "occult" phenomena, they are presumed to be of identical connotation. In reality, however, there is usually a very fundamental difference between these two terms, their similarity often consisting of the solitary circumstance that both Spiritualism and psychical research each claims to examine the same phenomena.

It is also well to remember that psychical research may be regarded as the offspring of Spiritualism, for not until Spiritualism was definitely established did psychical research come into existence—its advent, by the way, being accorded a hearty reception by Spiritualism, which at once assumed that psychical research was going to be its junior colleague in attacking the forces of superstition and materialism, and in presenting to a re-nascent humanity a system of philosophy, the foundations of which were not only of a spiritual nature, but were also susceptible of scientific demonstration.

But, alas! although psychical research, especially soon after its inception, did co-operate to some extent with Spiritualism, latterly such co-operation has become utterly negligible. In consequence, Spiritualism, instead of finding an enthusiastic young colleague in psychical research, too often finds instead still another alien influence which has allied itself with the other forces of reaction.

In discussing, too, the relationship existing between Spiritualism and psychical research, it is well to remember, and worthy of emphasis, that prior to the advent of the latter, Spiritualism had already become a formidable movement, several of its most illustrious leaders, in fact, being drawn from the foremost ranks of science. That in these early periods of its history there were to be found—even in the aristocratic circles of science—those who were willing to examine the phenomena of this subject was, indeed, fortunate for Spiritualism; so much so, that it is impossible to exaggerate the importance of the role played in this great movement by such honoured savants as Professor Hare, Judge J. W. Edmonds, Dr. J. M. Peebles, and Professor Mapes, of America; and Sir William Crookes, Dr. Alfred Russel Wallace and Sir William Barrett, of England.

## SPIRITUALISM WINS AND MAINTAINS RESPECT.

It is, therefore, instructive to remember that although Spiritualism, as a movement, had been launched some decades earlier, it was primarily in consequence of the examination and subsequent vindication of its phenomena by these and other noble intellectuals, that Spiritualism so early in its career had, not only its foundations laid carefully and securely, but itself was accorded a respect it has ever since been able to maintain. And while these distinguished pioneers were engaged in their magnificent and monumental labours, although a

commendable interest had been revealed in psychical phenomena by the London Dialectical Society in 1869-1871, psychical research, as such, was still in its embryo stage; it was not yet born.

Professor Charles Richet has, in this connection, paid an eloquent tribute to the Spiritualists of that period, in the following words: "They carried out laborious investigations . . . disregarding ridicule, hostility and the rejection of their work by official science. While the immense majority of the public rejected disdainfully, without examination, the works of Crookes, Wallace and Zollner, the Spiritualists took up the facts, and set to work upon them." This was some years after Professor Hare of America had initiated and consummated his epoch-making investigations, and in 1855 had published his great work, "Spiritualism Scientifically Demonstrated," the results of which reverberated throughout the entire Continent.

Professor Crookes in England began his even more remarkable Spiritualistic researches, notably through that singularly gifted psychic, Mr. D. D. Home. And Professor Crookes was soon so astounded at the phenomena he was privileged to witness, and to test, that after some reflection he decided that this great subject was worthy of being brought under the notice of the famous Royal Society, of which he himself was already a member. Unfortunately, his commendable intention was not realised, for when, with this end in view, he wrote a letter to two of the principal professors of that Society, inviting them to visit his home, and examine the phenomena, each of them declined to do so.

## APATHY OF BRITISH ASSOCIATION.

A little later, Professor Barrett, in a paper which he read, brought the subject of Spiritualism under the notice of the British Association for the Advancement of Science. Scarcely any interest, however, in the subject was manifested by the members. Dr. A. R. Wallace, a brilliant contemporary, also endeavoured to bring under the notice of his scientific colleagues these wonderful Spiritualistic phenomena, meeting, however, with much the same discouraging reception as his friends, Professors Crookes and Barrett.

At about the same time, Professor Zollner of Germany began his investigations—through Mr. Henry Slade—but although the results he obtained were impressive and instructive, and although he seems to have been inclined in that direction, Professor Zollner, unlike the other savants referred to, was somewhat diffident about accepting the "Spiritualistic hypothesis." Naturally, however, Professor Zollner, also, incurred the odium of many of the respectable members of the learned societies in Germany, for dabbling in such unscientific studies.

Now, notwithstanding these early displays of indifference and unfriendliness, Spiritualism was not disconcerted, for it embodied a great truth, and as Sir William Barrett has written: "That which is true, however novel it may be, has a resiliency which grows stronger the greater the resistance it encounters, and finally wins its way among our

cherished possessions." Other scientists, therefore, who were a little more amenable to reason than those indicated, learning of the attitude adopted towards Spiritualistic phenomena by Professor Crookes, Dr. Wallace and others, decided that the subject of Spiritualism, and supernormal phenomena in general, ought to be seriously approached and scientifically examined by a society formed expressly for that purpose.

#### ORIGIN OF PSYCHICAL RESEARCH SOCIETY.

The animating spirit of this group of intellectuals was Professor Barrett, through whose instrumentality there came into existence in London, in 1882, the first Society for Psychical Research, the foundation members of which included Professor H. Sidgwick, Mr. E. Gurney, M.A., Professor F. W. H. Myers, Rev. W. Stainton Moses, M.A., and Professor W. F. Barrett. Now, although the earliest members of this Society were not only men of considerable culture, but also of unusual integrity of character, presumably because the majority of them were inclined to believe that Spiritualistic phenomena were not as the mediums themselves affirmed—produced by discarnate intelligences—those mediums through whom this Society commenced to investigate the pertinent phenomena were treated somewhat harshly. Surrounded as they were by a mental attitude approximating incredulity and suspicion, the mediums were not able to transmit really convincing phenomena, the consequence being that a few of them were virtually suspected of fraud. It was then that the Rev. Stainton Moses, by way of protest at the treatment accorded Mr. W. Eglinton, dissociated himself from the Society—Mr. Eglinton having previously and repeatedly, before competent witnesses, demonstrated his unique mediumistic power.

Again, in the case of Eusapia Palladino, as Sir Arthur Conan Doyle has written: "The Society for Psychical Research, in 1895, had decided that Eusapia's phenomena were all fraudulent . . . But on the Continent, group after group of scientific inquirers, adopting the most rigorous precautions, endorsed Eusapia's powers." Even Dr. Geley—that universally esteemed scientist and psychical investigator—once severely criticised the Society for Psychical Research because of its treatment of the famous French materializing medium Eva C., who had been previously, carefully, and thoroughly tested at Paris. In this instance, the excessive and exaggerated precautions introduced by the Society simply and effectually precluded the operation of great spiritual power, thus rendering impossible the production of really convincing phenomena.

#### AMERICAN PSYCHICAL RESEARCH SOCIETY FORMED.

In 1884—again largely through the indefatigable efforts of Professor Barrett—there came into existence the American Society for Psychical Research. Working together for several years, and especially after Sir Oliver Lodge associated himself with the English Society, these two Societies really accomplished much, and it is well to remember that if at times certain mediums, through whom their members investigated, were subjected to unreasonable treatment, with other mediums their conduct was exemplary in the extreme. This was particularly and conspicuously so in the case of Mrs. Piper, of Boston, America, whose remarkable mediumship, after being thoroughly tested by Professor William James of Harvard University, was by him brought under the notice of the English Society for Psychical Research.

Dr. R. Hodgson, of that Society, was subsequently sent to America to subject Mrs. Piper to a series of rigorous tests. Dr. Hodgson has stated that he went to America thoroughly convinced of his ability to dissipate the entire illusion of Mrs. Piper's allegedly wonderful mediumship, for with nearly all his colleagues, he was at that time disposed to frown upon the "Spiritualistic hypothesis," and to explain all psychical phenomena by other means. Dr. Hodgson, however, like Professor James, soon became convinced that Mrs. Piper's mediumship was of an unusually intriguing and convincing nature, and so, after conferring together these two savants suggested to the English Society for Psychical Research that Mrs. Piper be invited to England, to undergo further tests.

Now, to all impartial students of the absorbing study of Spiritualism, it is exceedingly pleasant to recall the truly gracious and even magnanimous treatment extended by the various members of that Society, in England, to Mrs. Piper, and it is undoubtedly owing largely to the fact that she realised that although subjecting her mediumship to the most searching and most critical examination, these gentlemen could be implicitly trusted, that such impressive, such convincing, phenomena were recorded. Mrs. Piper, at the request of the English Society, visited England three times—her first visit being in 1889—and while the investigations were proceeding was, during portion of the time, and at their respective homes, the guest of Professor and Mrs. Myers, Sir Oliver and Lady Lodge, and Professor and Mrs. Sidgwick. Moreover, on the occasion of her first voyage to England, before leaving America Mrs. Piper enjoyed the hospitality of Professor and Mrs. James.

#### MRS. PIPER'S NOTED MEDIUMSHIP.

It is primarily to Mrs. Piper's mediumship that many of the earlier members of the English and American Societies for Psychical Research—including Professor James and Sir Oliver Lodge—owed their conversion to Spiritualism. Since then, however, although many illustrious savants have associated themselves with these Societies, the results which they have obtained, with the means at their disposal, have been singularly disappointing. Only a very small proportion of their members have been other than distinctly unfriendly towards the Spiritualistic interpretation of psychical phenomena, while the few who believe that this is the only interpretation which is really adequate to explain all the facts, seem diffident about making a definite public statement to that effect. As Sir Arthur Conan Doyle, just before his death, stated: "At the present moment, the Society (in England) possesses an excellent seance room, but the difficulty is to persuade any medium to enter it." And again he wrote: "The work of the Society for Psychical Research, during recent years, has not enhanced its reputation, and it is with reluctance that the author, who is one of the oldest members, is compelled to say so . . . Spiritualists, and particularly mediums, look upon the investigators and their methods with aversion."

#### CONTINENTAL SOCIETIES COMMENCE INVESTIGATION

Since the formation of the English Society for Psychical Research, in 1882, and the American Society two years later, other societies, with the determination of carefully and scientifically examining psychical phenomena, have been founded. The most famous of these is the Institut Metapsychique in Paris. This Institute, the director of which for several years was Dr. Geley, is equipped

with a good laboratory, and has also a library, and reading, lecture and reception rooms. Under its auspices, too, a magazine is published.

Especially under Dr. Geley, this Institute has devoted much time and thought to the study of psychical phenomena. Acting as its director, Dr. Geley, at the Institute once organised a series of seances which were attended by a hundred scientists, the medium being Eva C. The phenomena witnessed on that occasion were very impressive, but while the vast majority of the investigators were entirely convinced of their objective reality, scarcely any of them was prepared to accept the "Spiritualistic hypothesis" in regard to their ultimate origin. Even Dr. Geley himself did not accept the Spiritualistic explanation until just prior to his death.

In 1922, in Germany, Dr. von Schrenck-Notzing instituted a series of experiments in psychical research, with the object of demonstrating the reality of ectoplasm. "These demonstrations were entirely successful. A hundred scientists—all profoundly sceptical, and some openly hostile—declared themselves, without exception, completely convinced." But, again, scarcely any of these scientists, as far as can be ascertained by the writer, were through such demonstrations converted to Spiritualism. Yes, it is undoubtedly and unfortunately true that, although psychical research has done much in convincing the intellectual world that psychical phenomena are, at least, worthy of scientific examination, in recent decades, it is difficult for one to find any great, definite contributions which psychical research has made towards the cause of Spiritualism itself. One of the consequences of this is, as Professor William James once stated: "The present attitude of society on this whole question is as extraordinary and anomalous, as it is discreditable to the pretensions of an age which prides itself on enlightenment and the diffusion of knowledge."

**PREDICTED RECOGNITION BY ALL GREAT  
UNIVERSITIES.**

Other societies which have been founded within relatively recent years to study psychical phenomena are the British College of Psychic Science, and the British Laboratory of Psychical Research, and yet again, although the former, ever since its inception, has rendered effective service to the cause of Spiritualism, the contribution made by the British National Laboratory has been utterly negligible. In the latter case, those sensitive human instruments, through whom all the higher psychical phenomena are produced, are surrounded with such an atmosphere of suspicion, that only the most negative results are obtained, and these promptly discredited. Only very brief reference can be made to the Australian Society for Psychical Research, of Sydney, because this Society has but very recently been established. In Europe, however, practically every city of any consequence has now its local branch of psychical research.

Both Professor William James and Dr. Hereward Carrington have stated that it is only a question of time when all the great universities will have Chairs of Psychical and Spiritualistic Research. Already several American universities have had their attention directed to this important subject, for, many years ago, Leland Stanford University received a large endowment for the purpose of studying psychical phenomena. The Universities of Harvard, Pennsylvania and Clark, have also each received an endowment for the same purpose; but none of these universities has really seriously

attempted to carry out the purpose of the bequests.

In 1920 the First International Psychical Congress was held in Copenhagen, Denmark. Since then other congresses have taken place, the third of these being held in Paris in 1927. At this, the Paris Psychical Congress, twelve countries were represented, and nine of the leading European universities sent delegates.

**PHYSICAL RESEARCH DIRECTED FROM THE  
INVISIBLE.**

Now, it cannot be too often repeated, there are mighty, intelligent, spiritual forces seeking to direct the activities of both Spiritualism and psychical research. These great discarnate intelligences, many of whom were actively interested in these studies on earth, are incessantly and assiduously endeavouring to lift Spiritualism on to a higher plane, for, even to the most enthusiastic devotee, the position of Spiritualism in the world is by no means satisfactory.

To Sir Oliver Lodge, the greatest living exponent of Spiritualism, and to practically all those honoured scientists whose herculean efforts have done so much for this cause, Spiritualism is essentially a science—a science from which there has been gradually evolved the most rational, wonderful, perfect and beautiful system of philosophy extant. And the writer has been informed that they are scientists, principally, who, from the spiritual world, at the present time, are concentrating their united forces upon the earth.

Dr. A. R. Wallace, and his former scientific colleagues, Mr. Charles Darwin and Mr. Herbert Spencer, have themselves told the writer that they have been appointed to direct activities in England. Other scientific groups are concentrating their energies elsewhere; and a great spiritual awakening throughout the entire scientific world is declared to be imminent. It is for the enlightened students of both Spiritualism and psychical research, on earth, to render their utmost co-operation.

**RUDI SCHNEIDER.**

**A ROMANTIC MARRIAGE.**

Rudi Schneider, the most highly paid male medium in the world, who has been "manifesting" at the Laboratory of Psychical Research, London, will shortly marry pretty little Mitzi Mengl. And he will say farewell to mediumship!

Rudi will settle down with Mitzi to a quiet life in an Austrian village, Olga, his "spirit control," will go with them, and all three—so says Mitzi—will live happy ever after.

Mitzi told a "Sunday Express" (London) representative about it recently. Although she is the prettiest, most petite, demurest little brunette, Mitzi has a firmly pointed chin—and she is not the least bit psychical.

"Rudi is trying to make enough money to buy a garage in his home town," she said. "Then we shall settle down and forget all about seances and investigations. Rudi wants to play football, and I would rather watch him playing football than going into trances.

"He never goes into trances when he is alone with me. Outside the seances he is just like any one else—only much nicer.

"Olga, who is a beautiful woman, is going to stay with Rudi for always, but I do not mind, because I believe she is a good spirit. Rudi likes to have her with him, but he will not bother any more about manifestations when we have the garage."

# A Lost Pacific Continent.

FORMERLY EXISTED TO NORTH OF AUSTRALIA.  
VAST CIVILISATION OF 20,000 YEARS AGO.

Copies of two new and intensely interesting works—*The Lost Continent of Mu* and *The Children of Mu*—which have been extensively reviewed in various journals of the world, have just been received at the office of the "Harbinger of Light," and are sure to be eagerly read by all students of the submergence of Atlantis and the catastrophic destruction of other lands of prehistoric times.

The books abound in enthralling information, are exceptionally well-printed and profusely illustrated. They are published by Rider & Co. and the price is 25/- each, to which an additional eightpence per copy has to be added for postage. They will doubtless command a ready sale amongst those interested in this fascinating theme. We have only a comparatively few copies on hand. Others, however, will be ordered as required.—Ed.

Colonel James Churchward, writer and explorer, comes forward with the claim that he has discovered in prehistoric writings the story of a vast, highly developed civilisation which existed in the Pacific over 20,000 years ago. Long before the Glacial period there was a vast continent lying between Australia and America, peopled by a cultured race, but finally destroyed when the mountains were first reared. This continent established colonies in all directions, sending out her hardy pioneers, whose footsteps can now be traced in many lands.

It is an astounding narration, and fills two volumes, well printed and lavishly illustrated. The one is "The Lost Continent of Mu," and the second is "The Children of Mu."

Where did the author get his material? Many years ago, he says, he discovered from long-forgotten sacred tablets in India and by records from other countries that the Garden of Eden was not in Asia, but in a now sunken continent in the Pacific Ocean. Its original name was Mu, the Motherland of Man. The records of "this strange country of 64,000,000 inhabitants who 50,000 years ago had developed a civilisation superior to our own" provide one of the most impressive accounts ever written.

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During a famine in India Mr. Churchward was assisting in relief work the high priest of a college temple. One day the priest saw him trying to decipher a peculiar bas-relief, and to Mr. Churchward's delight showed him how to translate it, and offered to give him further lessons. The priest said that this dead language was the original tongue of mankind, and was understood by only two other high priests in India. These priests were Holy Brothers or Naacals, and represented those officials "sent from the motherland to teach the sacred writings, religion and the sciences." One day the priest told Mr. Churchward about some ancient tablets in the secret archives of the temple. These tablets, he said, were believed by many to have been written by the Naacals, either in Burma

or in Mu itself, and these were only fragments of a vast collection taken from one of the seven sacred cities of India.

At last American pertinacity was rewarded, and Mr. Churchward rejoiced when two dusty tablets of sunburnt clay lay before him on the table and revealed what justified the conclusion that they were the genuine records of Mu. More tablets were got out, and the author of "The Lost Continent" set out to visit other temples, and carried with him letters of introduction to the high priests. In every instance he was received with coldness and suspicion. Rebuffed at every point, he determined to study the writings of all the old civilisations and compare them with the records already discovered. "This I did, and found that the civilisations of the early Greeks, the Chaldeans, the Babylonians, the Persians, the Egyptians and the Hindus had been definitely preceded by the civilisations of Mu."

He discovered that this lost continent had extended from somewhere north of Hawaii to the south as far as the Fijis and Easter Island, and was undoubtedly the original habitat of man. Its people colonised the earth, but the continent had been obliterated by terrific earthquakes and submersion 12,000 years ago, and had vanished in a vortex of fire and water.

\* \* \* \* \*

He then traced the story from Mu to India; from India into Egypt; from Egypt to the temple of Sinai, where Moses copied it, and from Moses to the faulty translations of Ezra, 800 years later. The story of creation given by Moses closely resembles that current in Mu. Confirmation of Mu is found in many ancient manuscripts, including the Hindu epic of Ramayama. The Naacals are mentioned there as "coming to Burma from the land of their birth in the east." The Troano manuscript, now in the British Museum, speaks of the "Land of Mu," using for Mu the same symbols we find in India, Burma and Egypt.

Hundreds of other records provide similar corroboration. The argument is therefore based on the tablet writings, countless manuscripts, ruins such as those of Easter Island, and the universality of certain old symbols and customs discovered in numerous seats of ancient civilisations. These symbols and customs are so identical as to make it certain that they came from one source, and that was Mu.

The continent was a vast stretch of rolling country over 5000 miles from east to west, and over 3000 miles from north to south. Where it once stood we find only water and the sky, and groups of small islands. No mountains had yet been thrown up. Mastodons and elephants roamed the primæval forests. The life of man was gay and happy, for Nature was prodigal. The 64,000,000 inhabitants were under one king, and all followed the same religion. The dominant race was white. Temples, statues and monoliths were everywhere.

Suddenly when this nation had reached its zenith appalling earthquakes set her trembling and volcanoes broke out in the south. Cataclysmic waves rolled in and many fair cities went down to destruction. The lava did not run because the country was flat, but piled up and became igneous rocks, as seen to-day on some of the southern islands.

When earthquakes and eruptions ceased the people rebuilt the cities and resumed trade and commerce. Generations later a worse disaster fell. The whole continent heaved and rolled; the land trembled like leaves in a storm, temples and palaces crashed to the ground and cities became heaps of ruins. That night Mu was torn asunder and sank into "a tank of fire." Another force broke upon the scene—fifty millions of square miles of water came rolling in and seethed and boiled.

Ridges and points of land remained above water, and were covered with escaped humanity without shelter or food. Around these were boiling waters; over them dense clouds of steam; nothing before them but death by starvation. Thus cannibalism began, and "the survivors of the highest civilisation descended to the lowest savagery which has continued on through the ages." As generations passed away traditions dimmed and faded. The colonial empires founded in the spacious days carried on for a time, but without the help of the motherland they flickered and died.

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The second volume, "The Children of Mu," tells the story of colonisation. In the motherland there were ten tribes, and when various tribes went to colonise a new country each tribe occupied its own land and settled down in adjoining territories. This separation led to different nationalities and changes of language crept in.

Mr. Churchward found two bronze figures which were made either in Mu or one of the ancient cities. They have been in America for about 150 years, but the less said about them the better, as they are certainly sacred relics. They are 20,000 years old at the very least.

During the author's last visit to Tibet he found a map of South America which showed streams of colonists crossing the centre of South America in boats. They were going from Mu to Atlantis, the Mediterranean and Asia Minor.

Here are two volumes of thrilling interest, more fascinating than any work of fiction. The author is cultured, serious and certain. For fifty years he has been engaged in this study, and now gives the world the results of his learned labors.—"The Age," Melbourne.

## JUDGE ON SPIRITUALISM.

"NOT TO BE LAUGHED AT."

ENDORSED BY MINDS OF HIGHEST STANDING.

A case of considerable interest to mediums and Spiritualists in general was heard recently in London before Mr. Justice Humphreys in the Royal High Courts, King's Bench Division, when Mrs. Florence May Perriman, a Spiritualist medium, residing at Holmdale Road, West Hampstead, sued Frederick Percy, a taxi-cab driver, and Joseph Guy Enoch, a taxi-cab owner, for damages in respect of injuries sustained by her in an accident at West Hampstead.

The defendants denied negligence, and the plaintiff, after giving her evidence, was cross examined by Mr. Serjeant Sullivan, K.C., and Mr. C. Doughty, K.C., obviously to educe that Spiritualism and astrology were nonsensical and illegal practices, and that therefore any loss sustained by her, owing to her being unable to carry out her profession through the effects of the accident, could not be recovered at law.

In summing up Mr. Justice Humphreys said that the law would not assist a person to recover loss in respect of an illegal business. He could see no evidence, however, which would justify one in saying that Mrs. Perriman earned money in an illegal way. There was no evidence that her astrological investigations were only another form of attempting to tell fortunes. "So far as her astrology goes, she calls herself an entertainer, and I think that is what she is."

"It is said," continued the Judge, "that there are certain stars which are favourable to persons crossing the sea, but others are not, and if one goes one is likely to be drowned. If this woman can make money by this it is no more harmful than many other ways of earning money.

"There are a great many people who believe that they have the power of communicating with persons who have passed into another sphere. I say in all seriousness that one has no right to laugh at people who hold these beliefs. They are held by people of the highest standing in this country—scientists and others. One must not make fun of people who believe these things. This lady honestly believes in them."

The jury, after a short absence, returned a verdict for the plaintiff against the defendant Percy, and awarded her £50 for personal injury, £31/10/- for doctor's fees and damage to clothing, and £25 for loss of income. The defendant Enoch was, however, successful in his defence and was awarded costs.

.....

**A Little about Assyria.**—One of the "thrones" discovered by Layard, showed an arrangement whereby a veil concealed the monarch from those who approached. In our House of Lords there is a throne room above the throne where the king may sit and see without being seen. The veil of the Temple carried the same significance—the king being veiled from those without. Our flesh is a veil which hides the Kingdom of Heaven which is within us, with its Throne and King, from onlookers—does it pretty effectively, too!—"Christian Spiritualist."

Let the truth alone be spoken,  
Whatsoever may betide,  
The false may reign a little season;  
Doubt ye not, it sometimes will,  
But have faith in one another,  
And the truth shall triumph still.

To think before you speak is to mend your purse before the gold is lost.

### 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.

## ON THE EDGE OF THE ETHERIC.

LIFE IN THE SPIRIT WORLD.

HOW COMMUNICATION IS EFFECTED.

This book is one of the best that we have read for some time. It is logical, clear in argument, easy to read, and effectively does what the author sets out to do—to establish his thesis on a scientific basis, and support it by carefully examined evidence, and as the result we have a work that has so appealed to the judgment of the reading public, that eighteen editions have been sold in a few months.

The author—Mr. J. Arthur Findlay, M.B.E., is a successful business man who brings a fund of practical commonsense to his investigations and study of psychical research, which have extended over a period of twelve years.

His basal conception is that the ether of space is the great unifying link between the world of matter and that of spirit, it being the substance common to both worlds. Being the most real thing in the universe, he contends that all the manifestations of matter is dependent upon it.

He warns us that our physical senses are very limited in their powers of perception, responding to a very limited range of vibrations and these we know as physical matter. He says: "The perceived vibrations, as compared with the unperceived, are much less than an inch is to a mile."

\* \* \* \* \*

In dealing with survival after death and communication with those in the Etheric World, he says:

The body is what we see, the soul is our mind, and the spirit is our etheric body which is an exact duplicate of our physical body; it holds our physical body together.

Death is only the parting of the etheric body from the material body, and this etheric body carries the mind or soul with it, and then we do not look on the universe from the material standpoint but from the etheric standpoint.

He claims that mind is behind all manifestation in the universe, that it is the key to all knowledge and the instrument by which we interpret all sensation.

Without the mind there is nothing. Only when mind is present is there any realisation of matter, physical or etheric. It might be logical to say where mind is not there is no matter, that the universe therefore can be reduced to this one something to which we give the name of mind.

The book is largely occupied with illuminative explanations of the manner in which the direct-voice is produced, in the course of which he states:

Messengers in touch with the earth, having reported that a seance is in progress, assemble a group of spirit chemists, consisting of a director and assistants.

Substances (ectoplasm) are gathered into an etheric bowl from the sitters and the medium. The spirit chemist, after adding etheric ingredients of his own, is able to use the material to materialise his hands, and finally he forms a rough outline of a mouth and throat. The spirit who is to speak takes on a visible physical appearance by this means, and manifests himself for a few minutes.

\* \* \* \* \*

The work is a comparatively new arrival, but is nevertheless recognised as one of the best sellers, and has been hailed with enthusiastic approval by

## THE MIND AND ITS INSTRUMENT.

THE FUTURE OF PSYCHIC SCIENCE.

A view of the psychic science of the future was given by the Rev. C. Drayton Thomas to the members of a Literary Society at Norbury (Eng.), recently. In the course of his address Mr. Thomas said:

The whole of the creation was linked by light. There was something more wonderful which linked the world of mind together, and which linked God with the humblest of human beings. That link was thought.

There was an instrument which would receive thought and translate it into language. That instrument was the brain with mind in it. Some brains were made with a curious sensitivity; they were conscious of thoughts of which others were unconscious. Those brains belonged to people who were called mediums, and the chief obstacle to the spread of knowledge that death was bridged was the scarcity of mediums who really could catch with a certain amount of accuracy the thoughts of those who had passed over and interpret them. The best of mediums could do that but imperfectly. The science was yet in its infancy.

SCIENCE AND SPIRITUALISM.

Whatever may be your view of it, the generation is not far away which will be as familiar with the bridging of death as we are with the bridging of distance. It is a fact. It will surely be accepted. Science frowns on it because it cannot be easily proved. Ministers and the clergy—well, we generally look askance at anything that should be in our province, and is not. The populace will be sceptical about anything until it has run the gauntlet.

Mr. Thomas confessed himself convinced by experience.

I have given many years of study to psychical research, and for the last fourteen years I have devoted some of my spare time to personal experiment. The majority of ministers and clergy, I believe, if they had my experience would be on platforms such as this saying what I have said to-night.

What difference has this knowing of the dead made to me? The realisation of so much that I believed before—I no longer believe, I know. Life to me is a wonderful fairy tale of increasing wonder and delight.—"Two Worlds."

all sections of the British Press. Writing to the author as recently as February last, Sir Oliver Lodge said: "I am recommending your book widely. Your experiences were well worth writing about and you have done it well." The book is unquestionably well-established on its merits and will be regarded as one of the best-written and impressive volumes on the psychical for many years to come. We confidently anticipate it will meet with a rapid and widely-distributed sale, and that it will soon become necessary to send forward extensive repeat orders to the publishers—the House of Rider. The price is 7/-, postage 4d.

"Prefer to Remain Unconvinced."—The enormous interest taken in survival makes Mr Findlay's contribution ("On the Edge of the Etheric") to the works on Spiritualism of undoubted importance, particularly as the sincerity of the author is as notable as his avoidance of unduly provocative assertions. Those who prefer to remain unconvinced will pay tribute, at least, to the disturbing character of the extraordinary phenomena cited.—"Sunday Dispatch."

## AUTHORS IN THE SPIRIT WORLD.

### "THE GATE OF HEAVEN."

LATEST BOOK OF R. J. LEES.

One of the most popular Spiritualist writers was Robert James Lees, and his death, which occurred some months ago, deprived the Movement of the physical presence of a very romantic figure. It was through Mr. Lees' mediumship that "Jack the Ripper" was traced, and a long series of atrocious London crimes suddenly put to an end. But Mr. Robert James Lees' chief claim to eminence lay not in his association with that historic tragedy, but in his capacity as an amanuensis used by the spirit world.

He was the "author" of a number of extremely successful Spiritualist books. Among these, perhaps the most successful were "Through the Mists" and "The Life Elysian," which formed the opening chapters of the autobiography of "A Soul in Paradise." In December the last volume of the trilogy was published under the title of "The Gate of Heaven." It is indeed a pity that Mr. Lees did not live to see the completion, in published form, of perhaps his most noteworthy work.

While readers who have not perused the original two volumes may enjoy its pages, we, who have now read all three, would suggest that this book cannot fully be appreciated until the earlier works have been studied. Together they form a very romantic and striking contribution to the literature of Spiritualism, and although it is difficult to prove all the suggestions they embody, it is safe to say that there is nothing in these works which is not reasonable and logical to all who have had acquaintance with the people of the Summerland.

\* \* \* \* \*

Strangely enough, a recent number of the "Occult Review" contained an article from the pen of Mr. Lees—written some time prior to his passing—in which he describes how his books were written. It may be fitting here to recapitulate some of the statements Mr. Lees had to make from his point of view as amanuensis.

In the study where the author worked, three spirits would frequently assemble with him—Myhanene (a highly-evolved spirit), Cynthus, and Aphraar. The latter dictated the autobiography, and was, in fact, himself the subject of it. Cynthus acted in the capacity as Editor, while the function of Myhanene was to supervise the work. Mr. Lees consistently maintained that these visitors constantly took visible and tangible form, and were, to all appearances, mortal human beings.

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Aphraar would audibly describe his experiences in his own words, and R. J. Lees, pencil in hand, wrote as he dictated. Occasionally Cynthus would intervene with a question, and the work proceeded in this way until the first volume, "Through the Mists," reached its completion. At this stage (says Mr. Lees) the work was nothing but a bald, disjointed inanimate outline, but Cynthus was able to dispense with the regular attendance of Aphraar, and proceeded to throw movement into the story, giving the necessary background, suitable colouring, and perspective to the picture.

It is a strange story, this, but one in which Mr. Lees had the fullest faith. This last work, "The Gate of Heaven," is a fitting companion to its predecessors, and was written in the same way. Whatever their source, the books comprise extremely interesting reading, and will no doubt remain popular for many years to come.—"The Two Worlds."

## A NOVELIST'S CONVICTIONS.

SIR HALL CAINE A SPIRITUALIST.

The "Christian Spiritualist," London, publishes a letter written by the late novelist, Sir Hall Caine, some years ago to Hannen Swaffer, upon the publication of Mr Swaffer's book, "Northcliffe's Return." We publish from the letter, which is really a criticism of the book, the closing paragraphs, which we feel will be of interest to Spiritualists:

In spite of all I have said in this letter, do not think I am not a Spiritualist. I am a Spiritualist, but not in your way. Physical signs of the survival of the dead are not necessary to me. I know it without them. Forgive me if I say I do not need to sit in the dark with a Medium to be told that the dead still live.

I do not require to hear their voices through a trumpet to be sure that they are speaking to me. Perhaps by the wonderful and mysterious medium of the ether some physical manifestations may yet come to me, but I trust that when they come I may be alone, with my own spirit, not surrounded by the conditions which you so vividly, so honestly, and, in some cases so painfully describe.

Yet one thing I must not omit to say before I conclude. I fully and most deeply sympathize with what I take to be your chief purpose in writing this book, namely, to bring comfort to the living who have lost their loved ones, and wish to have assurances that they survive, not as a vague part of the spiritual world, but as individual souls who are constantly about them, and are waiting to welcome them to the other and greater existence which is to have no end.

And, in my view, you have done this better, more eloquently and more humanely than it has been done in any modern book (ancient ones are full of it) known to me; and, therefore, I cannot doubt that in a world so deeply troubled as ours is after a fearful war, you have earned the gratitude of a great multitude.

.....

### Passing Thoughts for June.

One wonders how many Christians a census would reveal if only those who have "the spirit of Christ" were so classified.

While selfishness is the rule and self-sacrifice the exception, the prayer—"Thy kingdom come, Thy will be done" must prove abortive.

The spiritual temperature in some churches is calculated to make one's soul shiver.

War breaks the decalogue, flouts Christianity, inflames the passions, intensifies the world's woe, and threatens civilisation.

Disarmament is as essential to assure peace as peace is essential to assure prosperity.

There is nothing within the realms of religion and philanthropy that is impossible of accomplishment through believing prayer.

Remove sin out of your life, and you'll no more fear death than you do falling asleep.

Happy is the man or woman who can truthfully say at the close of life: "I have finished the work that Thou gavest me to do."

R. C. N.

**MRS. MEURIG MORRIS.**

**LIBEL ACTION AGAINST THE "DAILY MAIL."**

Much interest was manifested during the early portion of last month in the action brought by Mrs. Meurig Morris, against the proprietors of the "Daily Mail" for alleged libel for publication of certain words contained in an article and the allegation on its contents bill which read: "Trance Medium Found Out."

Mrs. Morris has come into great prominence during the past twelve months by virtue of the eloquent and otherwise remarkable addresses delivered through her in the Fortune Theatre, London through her spirit control, "Power." Among the witnesses who gave evidence in her favor were Sir Oliver Lodge, Lady Conan Doyle, Mrs. Tweedale and the Rev. John Lamond, D.D.

The case was heard in the King's Bench division before Mr. Justice McCardie and a special jury, and eventually a verdict was returned for the "Daily Mail" on the ground of fair comment, but it found that its allegations of fraud and dishonesty were not proved. Mr. Justice McCardie entered judgement for the "Daily Mail," with costs. Mrs. Morris is appealing.

The cable messages received from time to time in this part of the world and published in the Press were necessarily very condensed, and sometimes very confusing, and at the time of writing a sufficient interval for an impartial summary of the proceedings to come to hand from any of our English contemporaries has not elapsed.

In our next issue it may be found worth while to comment on some of the phases of the trial.

**SPIRITS AID ARCHAEOLOGIST.**

**RELICS LOCATED AT A SEANCE.**

Obeying instructions given at seances, searchers digging in the haunted grounds of Ladye Place, at Hurley, near Maidenhead, England, have unearthed human bones and many ancient relics.

The grounds contain the ruins of St Mary's Priory, which was built in 1086—twenty years after William the Conqueror landed in England.

**EXPLICIT MESSAGES**

Ladye Place is occupied by Lieut-Col. C. N. Rivers-Moore, a keen archæologist, who decided to try to discover the foundations of buildings occupied by previous occupants.

Most of the digging has been controlled by mediumistic means. Mrs. Rivers-Moore told a reporter of the "Sunday Dispatch."

I am not a Spiritualist, nor is my husband, but we and a few friends have obtained data and help for our researches at seances.

Although the grounds extend for 20 acres, messages we have received by table-tapping have been so explicit that we have unearthed relics within a few hours after the seance.

The seances have revealed many secrets that we might never have known. Two fireplaces, a well, hidden foundations, and a wonderful secret passage to the river have all been discovered by this means.

**Do not "Lighten our Darkness."**—The editor of the "Church Times," said to a "Daily Express" representative recently: "It is the policy of the 'Church Times' to exercise a rigid supervision of its advertisement columns. Generally speaking, it does not accept advertisements of Spiritualistic books."

**"MINISTERING SPIRITS."**

**A CHURCHWOMAN'S TESTIMONY.**

**"MY SPIRIT'S WOUND WAS HEALED."**

A "Mother" writing to the "Church Times," a conservative, "high-church," English magazine, says:

Years ago I watched a young son fight a brave battle for three weeks against a fatal disease. All through that time I knew that he and I were upheld by the prayers of devoted friends. So much so that on the day he was laid to rest I was scarcely conscious of sorrow—only of his happiness, and "The strife is o'er" was to me a song of triumph.

But when all was over the sense of loss gradually became intense and overwhelming. One morning—eight weeks afterwards—I seemed to reach breaking point. In a nameless way I was crushed, just going under. At that moment, though alone in my room, I suddenly realized the definite presence of something outside myself. I was startled, and I remember turning round to see if anyone had come in, but I was still alone. Then, just in the same way that healing balm may be poured into a physical wound, my spirit's wound was healed, my burden of pain was lifted, and at the same time I was reminded that my boy was happy. Before I could recover from my surprise and respond, the presence faded, and I also remember thinking almost with passionate regret, "it is going." From that moment to this that crushing agony has never returned, though a natural sense of loss has remained.

In the hereafter I believe I shall know whether my son was allowed to return to me as a ministering spirit, whether it was a ministering angel, or the Great Healer Himself. All I know now is that His work was done. It was an experience that is as vivid now as it was ten years ago, and that will remain while memory lasts. I have rarely mentioned it, as I realized that I could not give any adequate impression of what happened. I was trying to express the inexpressible. It may be the same now, but I add, with gratitude, such testimony as I can to the belief in ministering spirits.

**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.

J.E.W. (Edinburgh)	0	10	0
W.M.D. (Nanango)	0	5	6
"Henley"	0	3	5
E.C.S. (Eidsvold)	0	3	0

**Christian Spiritualists.**—There are Christian-Baptists, and Christian-Methodists, why should there not be Christian-Spiritualists? The sense of it is that it is certainly well to raise the standard of our Spiritualism. Christliness is the supreme height of spiritual things. The Spiritualist who resents the term Christian has ignorantly turned his back upon the beauty and the glory and the spiritual power of the man Jesus. Christianity has no intimate connection with Churchianity. The Christ character of the man Jesus does not necessitate our acceptance of the dogmatic claims of the theological Christian Church. God knows that Spiritualism needs a revitalizing breath to make it a living ism.—"Banner of Life."

**Untrue Psychic Story.**—Well known psychic researcher, sidling into fashionable restaurant, after "exposing" another medium: "Do you serve crabs here?" "We serve everyone; sit down."

## PREDICTION FULFILLED.

### PASSING OF A BISHOP.

Writing in the "Wharfedale Observer," the Rev. Chas. L. Tweedale, author of "The Survival of Man" says:

On Saturday, December 12th, at 8 p.m., we sat for spirit communication, when our Italian spirit friend S—, and our French spirit friend C—, who have given us so many accurate forecasts in the past, both came. C—, after a little preliminary talk said, "There is a bishop here who calls himself 'Lightfoot.'" C— then indulged in a few rather sarcastic remarks on the ignorance of bishops and clergy at the present day, so warning the visitors of the spirit world, and C— concluded by saying, "You will lose a bishop by death within two months from now."

A record of this message was made at the time, and on December 14th, I sent the account of it to the Editor of the "Wharfedale Observer" with a request that he would file my letter for reference, if needed.

On January 17th Bishop Gore, late Bishop of Oxford, and formerly Bishop of Worcester and of Birmingham, died; a little over five weeks after the prediction. The remarkable thing about this is that the spirit of Bishop Lightfoot, one of the most noticeable Anglican divines, should be present with our other spirit friends when this prediction was made.

Lightfoot and Gore were well known to each other, and both very notable men in the Anglican Church. It is evident that Lightfoot knew of the approaching passing and gave the information to C—, who then passed it on to us.

## 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.

M. S. C. (Hobart): The message is one of a very ordinary character, and we cannot trace anything in it to determine its origin. It may have come from the source alleged, or may be the product of the subconscious mind.

### 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.

Two Sunday evenings during the month a trance address has been given by Mr. Morrison. On the remaining Sundays the lecturers were Mr. Tozer and Mrs. Hellwig.

The Sunday afternoon Lyceum is proving to be one of our most thought-provoking services. A large number of investigators attend to hear and take part in the discussion, the title of which, this month, was "Spiritualism, a Religion or a Profession?"

On Wednesday evenings the lecturettes were given by Messrs. Ashwin and Anderson and Mesdames Martin and Ransome. The demonstrators were Mr. Ashwin and Mrs. Martin.

On 23rd April the V.S.U. Entertainment Club held a Grand

Concert. The Club produced four one-act plays and the rest of the programme was filled by vocal, instrumental and elocutionary items. This is the second concert the Club has held and it proved to be an even greater success than the first. This enabled the secretary to donate a substantial sum towards the Building Fund.

Our socials, which we hold every fortnight, have been as successful as usual. The fancy dress "Hard Times" social was especially well attended.

MURIEL BARDSLEY, Recorder.

### MALVERN SPIRITUAL CHURCH.

Since our last report, we have been favored with a visit from a New Zealand psychic, Mrs. Andrea Cassidy, and a special service was arranged for Monday evening, May 2nd, to suit the arrival of the boat. Mrs. Cassidy has a very pleasant personality, and made herself very much at home while her short stay lasted. Her message to the people was much appreciated by all who heard it, and her psychic work, which consisted of answering written questions was unquestionably good. Mrs. Cassidy made many friends, and hopes to stay longer on her return visit.

We are indebted to the following lecturers and psychics for good service given. Mesdames Pulfer, Harden, Austin, Fitton, Kirby, Miss Lambrick; Messrs. Knight and Cleak. Our afternoon services have been faithfully served by Mesdames Woods, Waddell, Grant, Seaton, Giggle, Sweet, Messrs. Fulton, Mye, Berthon, and Miss Hayward, not forgetting those who work unannounced.

The healing circle continues its fine work.

WM. SHERBURN, Hon. Secretary.

### NEW SOUTH WALES.

#### SPIRITUAL HARMONIAL CHURCH, SYDNEY.

Since our last report spiritual matters have been kept well to the fore in our progressive church—which makes a speciality of giving comfort to those who really need it in these troublous times.

On Sunday, May 8th, Mothers' Day was fittingly celebrated, the white flowers pertaining to the day being plentifully in evidence in the decorations. Mr. Davis, in the afternoon, and Mr. and Mrs. Sparks and Mrs. Rolandson in the evening, stressed the spread and importance of the movement. The solo, "Tell Mother I'll be There," was beautifully rendered by Mrs. Shimeld. Mrs. Sparks gave convincing messages from the spirit mothers to those present. Altogether it was an enjoyable day.

E. DANES SHIMELD, Recorder.

### QUEENSLAND.

#### THE SPIRITUAL CHURCH, BRISBANE.

Our Sunday afternoon and evening services continue to be most instructive and interesting as is shown by the good congregations. The subjects chosen for the month were:—Spiritualism and Religion, The Bright and Morning Star, Do the Dead Return?, The Goal, They Live for Evermore. The speakers were Messrs. Humphreys, Payne, Blay and Mesdames Millard and Rayer.

On the 16th the Ladies' Auxiliary held a very successful Sale of Work and Cake Competition. On the 25th we held a very impressive circle in memory of those who fell at Gallipoli, which was very well attended, Mrs. Elkins giving clairvoyance.

We have to report the personal loss of Mr. John Chambers, who entered the higher life on 22nd inst. He had been a member of this church from its very beginning and had given 40 years of loving service to the cause of Spiritualism. We know he will still help us in spirit.

LOUISE RAYER, Secretary.

### QUEENSLAND.

#### BRISBANE SPIRITUAL ALLIANCE CHURCH Incorporated.

All our meetings have been held regularly and were well attended. The Annual Meeting was held on Wednesday, 11th May, a report of which will be published in the "Harbinger of Light" for July.

RECORDER.

### SOUTH AUSTRALIA.

#### ORDER OF LIGHT (Incorporated).

Our 21st Anniversary was held on April 3rd, it was a great success. Magdalene Temple was dedicated to Light and Truth. The following representatives from kindred Societies took part. Rev. J. B. Duncan, Rev. M. Born, Pastor F. Ottewill, Mrs. Chandler, Mr. Norman Davies, Mrs. V. McKenzie, Miss Brown, Mrs. S. Davis, Mr. P. Nicholls, and Miss E. Archer. Songs and solos by the Misses Smith, Ray Jones, Beryl Barrien, Plint Chapman, Messrs. M. Titcombe and Leslie Coney. Tea was provided by the Committee the representatives afterwards leaving for their own services.

At 7 o'clock Divine Service was held by the Pastor (Rev. Lingwood-Smith, Ps.D.) during the service baby David J. Clayton was christened and Dedicated. The Temple was crowded at both afternoon and evening meetings.

On the 6th April at the Methodist Church at Warooka our Pastor joined together in holy matrimony Mr. R. A. Webb and Miss E. M. McKenzie.

On April 23rd the members held a picnic in the Botanical Gardens.

The Mission of Light Church at Norwood, established by Pastor Florence Ottewill, Mrs. H. Stevenson and Mr. W. Harrison on April 24th was solemnly dedicated as a branch of the Order of Light, Incorporated, and sixteen of the members of the church were dedicated by our Pastor; about 150 members and friends being present. The hall was beautifully decorated. Before the service the 25th wedding anniversary of Bro. and Sister W. Harrison was commemorated by a splendid tea.

W. LINGWOOD-SMITH, Hon. Secretary.

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Wholly set up and Printed by Gec. A. List, Hickie, Pty. Ltd., 140 Little Malop Street, Geelong for "The Harbinger of Light" Pty. Ltd., and Published at Austral Buildings, 117 Collins Street Melbourne. Tel. Cent. 981.