

The Harbinger of Light

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

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The Harbinger of Light.

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Author of "Science and the Soul."

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THE EDITORIAL CHAIR

An Esoteric Text.

"Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." (Matthew xviii. 18). We doubt if many of our readers have ever heard a sermon preached from that text. Why? Probably because it is not understood. And yet, in our opinion, it is one of the most important and most impressive declarations that ever fell from the lips of the Master. To understand its appalling significance it is necessary to refer to two of the preceding verses—"Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire."

* * * * *

It is obvious that this language is not to be taken literally. There would be no sense in cutting off a hand or a foot, or in plucking out an eye, because there was something wrong with them, and in order that they might escape being cast into "everlasting fire." We do not carry the members of the physical body forward into the next life to be punished for some natural defect. There is, in short, no sense whatever in this phraseology when interpreted literally. And inasmuch as Jesus never talked nonsense, it is plainly evident that He must have spoken symbolically. We have, therefore, to get at the inner meaning, or the underlying spiritual significance of the terms employed,

The student of esoteric Christianity has no difficulty in finding elucidation of this stirring passage of Scripture. Jesus was referring to different forms of sin, or habitual evil habits, and the point He sought to impress on His hearers was that if they allowed these deeply-ingrained habits to "bind" them on earth they would discover that such habits would still "bind" them or cling to them, when they awakened in the Spiritual world. Therefore, it was far better to "cut off" or "pluck out" such habits here and now. Most people appear to imagine that such forms of evil as excessive indulgence in alcoholic drink, inordinate gluttony, unrestrained lasciviousness, a passionate love of money, or abandoned self-indulgence of any other kind, represent the "weaknesses" of the physical body, and that when that body is discarded, they will be freed from the "binding" influence of these sinful tendencies. Jesus, however, does not say so. On the other hand, He specifically declares that they will follow us into the Spiritual realm. "Whatsoever ye shall bind on earth shall be bound in Heaven."

* * * * *

The habitual drunkard on earth is consumed with a burning desire for drink when expressing himself in the astral body. The tendency "binds" him as securely in that condition as it did in the flesh, and in his desperate endeavours to obtain relief he finds himself "bound" to the taverns he formerly frequented, and by influencing some unfortunate mortal to drink to excess he obtains some temporary satisfaction of his cravings by imbibing, as it were, the spiritual emanations of the liquid with which his victim has become saturated. He is, in short, "earth bound"—an awful Hell while it lasts, and out of that condition he has, by much striving, and the assistance of higher powers, to grow.

A similar Hell likewise awaits the man who has gloried in playing the part of a roue. He had what he called "a good time" when possessing a physical body with which to gratify his lustful proclivities. But how does he fare when robbed of that body? He finds himself still "bound" by his sensual desires. In this condition he is quite unable to leave the earth plane, and as the drunkard hovers about the public house, so this victim of lascivious habits may be found haunting dens of infamy, and by coming into contact with the sensual vibrations with which such places reek, experience some slight modification of the consuming fires of passion.

* * * * *

As the drunkard craves for drink, and as the lascivious rake yearns for gratification of his desires, so the glutton—the man who has made a god of his stomach and systematically gorged himself with the rich food and luscious wines of life—experiences for a time in the astral a well nigh unbearable feeling of hunger. He would give anything for "a good square meal," and in his extremity he often seeks to obsess some hapless sensitive on the earth plane and compel him to eat ravenously, on the same principle that the astral drunkard strives to fill a weak-minded mortal with

drink. He is, indeed, "bound"—bound by the chains which every gourmand forges.

The remaining case we have instanced—the man who worships the "golden calf"—is also one commanding pity. He has carried his miserly traits forward into the spiritual world, and having concentrated all his efforts on accumulating wealth, which has no currency in the life beyond, wakes up on the astral plane only to discover that he is a spiritual pauper clad in rags and tatters. He has no account in the Bank of Heaven; all his possessions are on the earth, and he finds the words of the Master are literally true—"Where your treasure is, there will your heart be also." He still longs for the riches he worshipped, and may be seen counting imaginary sovereigns in gratification of the evil habit to which he has become "bound." His plight is not to be envied, his selfishness has brought its own reward, and he has to atone for the past and strive to help others before he can hope to rise from his gloomy "earth-bound" prison.

* * * * *

These are no imaginary pictures. They are approximately true to the actual conditions endured by these misguided souls, and it was to these distressing experiences that Jesus referred when He alluded to the "binding" effects of evil habits. The meaning of the latter portion of the verse is self-evident. If we have contracted any of these evil habits and eradicate them, or "loose" ourselves from them while in the flesh, we shall naturally be "loose," or free, from them, when recovering consciousness in the Great Beyond. They will have been killed out and their temporary dominion ended.

This, in our opinion, is the esoteric meaning of the text under notice, and until we understand the esoteric element in the teachings of Jesus we shall fail to grasp much of their vital content. He was essentially a mystic, and consequently frequently expressed Himself in mystic language. He did so in the text we have quoted, and every systematic investigator of spiritual truths knows that the interpretation we have placed on the text is true. He has been told so time after time by some of those who are enduring the misery. They have to reap exactly as they have sown, and to go through the cleansing fires of self-purification. This may take many years, but eventually, thank God, they will be freed from their earth-bound suffering and remorse, and commence the upward journey towards the heaven world. " whatsoever ye shall bind on earth shall be bound in Heaven."

WAYSIDE NOTES

Confusion of Terms.

Much confusion prevails on the part of many people in the use of the words, "Soul" and "Spirit." They are often treated as synonyms, whereas they are nothing of the kind. Dr. Peebles is perhaps one of the weightiest authorities on points of this character, and now and again he feels impelled to give Spiritualists a courteous and valuable lesson. This is what he says respecting the use of the terms, "Soul" and "Spirit":—

The words, soul and spirit, are not synonyms, though frequently used by writers, interchangeably. The Apostle Paul speaks of the "dividing asunder of soul and spirit." Again he says, "I pray God to preserve your spirit, soul and body blameless," etc. The spirit as an entity has been defined by psychologists as "the conscious force," "the principle of life," the "central intelligence," "the kingly ruler," acting upon the physical organism in all its differentiations.

Remembering the axiom that whatever exists, must exist somewhere, then, where the locality of the ego—of this kingly ruler in a human being? Surely not in the heart, the solar plexus, or any portion of the abdominal region; but rather in the brain, Phrenology and Sarcognomy being in evidence. And here comes the inquiry of the materialist—"If the spirit be a substantial and potent entity, what its form or shape?" The full reply would refer to the fourth dimension in space; but briefly just as well ask, What is the shape of intuition or the human will? None would rudely argue that the immortal spirit is square, trapezoidal or triangular shaped.

It is difficult to define spirit in terms of matter; suffice it that in our opinion, the spirit which constitutes the real person is an uncompounded, indivisible emanation from the Infinite Spirit of the universe—God; and centred in the brain, being encircled in a crystal-like aura of indescribable brightness. It is this spirit—this incarnate God within us—that is the commanding master, the "wireless" builder of the human structure from the atoms, ions and electrons that fill the immensities of space—all of which we submit tentatively.

The Vanishing Hell.

The Hell of the centuries, with its real blazing coal and real suffocating brimstone, is almost extinguished. It has taken a big fight to put the fire out, but Truth has at last triumphed over Error, and now there is only the smoke left. Even that will go soon. We never hear the old doctrine preached from any pulpit in these enlightened times, and it is more than the life of the Church is worth to attempt to resuscitate it. Intelligent men and women would not sit and listen to such arrant nonsense.

In abolishing the conventional Hell, however, there is just a danger of people going to the other extreme and imagining that there is no such thing as Hell at all. This is as great a misconception as the original idea. Let it be stated plainly, therefore, that Spiritualism disposes of the material Hell only. The real Hell remains—the mental anguish and suffering which the wicked deliberately bring upon themselves by their conduct on earth. And this Hell is probably more painful than any physical suffering. But it is not a Hell prepared by an angry God. Men prepare it themselves on the mortal plane and take it with them to the Other Side.

And unless they take it with them, as the harvest of the seed they have sown, they will find no Hell yonder.

A Charm 3,000 Years Old.

The most mysterious charm of all is the Swastika, also called the Fylfot Cross and the Gamma-dion. It is known to be at least 3000 years old. It is found engraved on the tombs in Egypt, and in the catacombs at Rome. It appeared on old Hindu coinage long before the British gained possession of India. In temples so old that they were built before history begins, we find the swastika cut into the stones and hewn out of solid rock. "Swastika" means "So be it," the Buddhist form of "Amen," and is the symbol of resignation. It is meant to remind its wearers that there is such a thing as Providence, which is wiser than ourselves, and to the decrees of which we must be resigned. It is a constant exhortation to us not to "kick against the pricks," but to believe that what Providence ordains is best. Its idea as a good-luck charm is that it brings content, the most powerful factor of happiness. But why it should be made in such a strange, mystic-looking shape is a riddle that will, perhaps, never be answered, and belongs to the unfathomable mysteries of the past.

SCENT FROM SPIRIT WORLD. "SUPER MEDIUM OF THE WORLD."

APPORTS AND MATERIALISATIONS.

A woman in Oldham, England, has developed a phase of mediumship, which, says the "Sunday Chronicle," is likely to arrest the attention of the world.

At one of her seances, trance-speaking, perfume from the spirit world, apports and materialised hands were produced.

"This medium," the reporter was told by one of her sitters, "has the backing of many prominent Spiritualists. There is no doubt about her genuineness. Not only is she a fine medium, but she is a successful spiritual healer, and has many remarkable cures to her credit."

The woman medium herself said she did not wish her name published. "I prefer to remain anonymous until my mediumship has developed to such a pitch that it can be scientifically tested in the laboratory." For my development a Circle is held every Sunday night. We have had dozens of applications for seances from people unknown to us, but as yet only well-known persons have been allowed to sit.

COLD BREEZES AND SCENT.

One seance is described as having opened with "cold, impalpable breezes floating around," after which spirit hands were felt by sitters at different parts of the Circle.

Then an object fell on the floor, and proved to be a leather pocket-book apported from—nowhere!

There followed the unmistakable odour of the English rose and the sitters were told to have their handkerchiefs ready to receive some drops of the scent.

Everyone received a quantity and afterwards several bottles containing perfume said to have been obtained in this way were produced.

The seance was held under "test" conditions, and no one can account for the appearance of the pocket-book, which was certainly not in the room when the seance began.

The latest development is an attempt to take the thumb-prints of the spirit hands, so that they can be identified and placed on record.

A WARNING VOICE.

In a recent issue of the "Journal of the American Society for Psychical Research," a number of psychic experiences are related. Amongst them is one written by Mrs. Florence A. Brunck, and confirmed by her husband, Captain Waldemar Brunck. "We were living in Corona, California in 1928", she writes, "One day my husband suggested that we should visit friends in Newhall, a small town on the Mohave desert. We packed our camp outfit and started.

A few miles beyond San Bernardino, my husband stopped the car. 'I'm not going any further,' he announced. 'Why not?' I asked, somewhat disappointed. Without a word he turned the car and headed back to Corona, arriving there about five o'clock in the afternoon. At midnight, a few hours later, the St. Francis dam went out, taking the lives of over seven hundred people, including the friends we were planning to visit. Had we been there at the time, no one would ever have known what had become of us. 'Why did you turn back?' I asked my husband. 'I heard a voice saying: 'Don't go!' he replied, 'and I obeyed.' From whom did the warning come?'"

TO BE TESTED AT NATIONAL LABORATORY.

A Polish woman medium for whom remarkable claims are made has arrived in London, to be tested at the National Laboratory of Psychical Research.

The widow of a doctor, she holds no Spiritualistic beliefs, nor does she accept money for her services as a medium.

It is said that she is the "super-medium of the world"; that at seances conducted by her all sorts of manifestations occur, and not merely one type of phenomena, as in the case of most mediums.

Mr. Harry Price, Director of the Laboratory, told the "Daily Sketch" that she is claimed to be as good as a dozen mediums rolled into one. Spirit forms are said to materialise, voices are heard, and objects are moved without physical contact. He added:

The most important claim made on her behalf is that while in a trance during her sittings she talks to sitters at the same moment that a spirit voice is heard. If this is so, and can be definitely demonstrated, scientists will sit up and take notice very seriously, I think. I have heard such a claim made on behalf of other mediums, but never once during all my years of investigation have I found the claim to be substantiated. Should the Polish medium be able to achieve this, the fact can be recorded and reproduced by means of the various instruments we have at the laboratory. We shall not pay her a penny for her services.

SPIRITUALISM AND THE JEW.

HUNDREDS OF JEWISH CIRCLES.

The several Jewish Spiritualist societies are all doing good work. I was particularly interested in a recent meeting organised by the Jewish S.P.R., when Dr. Moses Gaster was the speaker.

Jewish history is full of psychic episodes, and Dr. Gaster, who has made a deep study of the subject, was able to point to many interesting parallels. It was, he declared, part of the Jewish faith to try to penetrate further into the mystery of the survival of the spirit.

This is a very sane and sympathetic attitude—an attitude which is, furthermore, emphasised in the words of Rabbi Dr. Silverstone, another well-known Jewish authority, who remarks that "it is only right" that the Jew should go a step further than mere credulous belief, and seek to communicate with those who have passed on.

Jewish interest in Spiritualism has been steadily increasing for many years now. It is becoming so powerful that, as Mr. Hannen Swaffer humorously remarked, we shall soon have to form an anti-Semitic branch of the Spiritualist Movement!

There are hundreds of Jewish Spiritualist circles sitting regularly. Mr. A. Lasserson, who has provoked much interest in Spiritualism amongst Jews living at Manchester, told me last week of a seance he had attended only a day or two before. Then several Jewish doctors and medical students, sitting round an ordinary wooden table, got what he described as some "astonishing" evidence.—"Two Worlds."

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10,000 Family Seances Each Week.

THE AMAZING PROGRESS OF SPIRITUALISM. A RECORD OF ARRESTING EXPERIENCES.

By ERNEST W. OATEN, Manchester.

An impartial expression of opinion concerning Spiritualism and the progress it has made in Great Britain in recent times, with particular reference to the question, "Whither is it leading?" has been conducted by the "Daily Mail" and aroused much interest on the part of the general public. Of the various contributions, the accompanying article from the pen of Mr. Ernest W. Oaten, one of the ablest and most prominent leaders of the movement is full of information and outstanding detail. It throws a flood of light on the marvellous advance the cause has made within the past few years, and indicates that its strength is much more powerful than is generally imagined by those who are not conversant with the circumstances which the facts reveal.

The tremendous growth of Spiritualism in the last few years has been surprising.

The contribution which the war made to the subject was that it destroyed many of our conventions, and people began to talk openly where previously they had investigated quietly. There is still a vast amount of unexpressed opinion on the subject with a majority of people.

Tens of thousands of people investigate Spiritualism and come to definite conclusions upon it who never state their opinions except among their intimates.

Every Sunday night there are at least 200,000 people gathered together at public Spiritualist meetings. There are some 850 Spiritualist churches or societies in Great Britain, the majority of which are affiliated to the Spiritualists National Union and pay a definite per capita contribution to headquarters. Every year witnesses the erection of new buildings, the establishment of new societies, and the formation of new circles.

At many of the public meetings clairvoyant demonstrations are given. This generally takes the form of descriptions of dead relatives and friends. There are considerably more than a million such descriptions given every year, and probably 80 per cent. of them are recognised as accurate descriptions of dead friends of the audience. Such demonstrations are bound to produce results.

UNKNOWN FORCES.

The phenomena associated with Spiritualism cover a very wide range, and there are many investigators who are interested in the subject only from the phenomenal aspect. Certainly, the science of the subject is not unimportant. There are forces at work which are unknown to science.

For instance, rays are used in psychic photography which are totally uncharted, while some of the phenomena imply the use of forces, unknown

to man. There is a wide field for inquiry into the phenomena from the purely scientific side, and its importance cannot be overrated.

What are the forces used to pass matter through matter? That this is done thousands of people can testify. I have witnessed it personally on a hundred occasions. The spiritualist claims that these forces are used by spirit people, but all forces are inherent in the universe, and are capable of being brought within the orbit of human knowledge.

BRITAIN LAGGING.

Sixty years ago psychical science in Great Britain led the world. To-day England is a long way down the list in the scale of scientific investigation. France, Germany, and America lead, and this despite the fact that many of the finest psychical mediums in the world are in England.

When the British scientist will take up the work, of which the foundations were so well laid by Sir William Crookes and others, the phenomena are waiting for his examination.

I have on scores of occasions witnessed phenomena in the homes of the people, often among the working classes, which far transcend anything recorded by the world's Press.

The public appear to be under the impression that for the investigation of Spiritualism it is necessary to visit a professional medium and to pay a fee for a sitting, or reading, or a seance. I should be the last to decry the good work which many of the professional mediums are doing. The life of a professional medium is a hard one. The conditions of service are severe, and with few exceptions the remuneration is small; but the individual who imagines that the growth of Spiritualism is due to consultations with the professional medium is mistaken.

Nearly 60 years ago Sir William Crookes laid it down that "the strength of Spiritualism in this country consists in the thousands of home circles which are held weekly and in which one or more members of the family are mediums."

4,000 SEANCES SEEN.

Speaking from 40 years' experience, I can say that for the first 20 years of my own investigations I never sat with or paid a fee to a professional medium, yet I witnessed every phase of phenomena known to Spiritualists.

I have talked with spirit people face to face. I have grasped their hands, looked into their eyes, and even put my fingers in their mouths. I have weighed them and measured them as materialised forms. I have sat at more than 4,000 seances, and fewer than 50 of them have been dark seances.

I commenced my investigations as most Spiritualists have done, by starting a little circle for investigation in my own home with the members of my own family exclusively. In such circumstances fraud and deception are ruled out immediately. The whole family were sceptical, and we tested everything to the last degree.

As mediumship developed there was steadily borne home the conviction that we were in weekly conversation with our dead relatives. Information was frequently brought to us of things happening at approximately that moment, scores and even hundreds of miles away, and the conviction was built up that our deceased relatives still had an interest in family affairs, and were watching over its members.

TALKS WITH DEAD RELATIVES.

While it is difficult to compute with exactness, it is safe to say that there are tens of thousands of such circles meeting every week in the homes of the people. The families who hold them seldom say they are Spiritualists, but the home circle is looked upon as a very sacred gathering. It is seldom mentioned outside the family.

Just think of it! Ten thousand families in their own homes are convinced that they are talking to their own deceased relatives every week, without the presence of any outsider or stranger.

In the face of such facts it is simply foolish to talk about fraud or deceit. For every professional medium in this country there are at least 50 who practise mediumship in their own homes and say nothing to anyone but their intimate friends. It is upon this basis that Spiritualism has grown.

The conviction borne in upon Spiritualists who thus practise communion in the home is that they have bridged the gulf dividing this world from the next, and are indulging in heart-to-heart talks with people who live in the next world. The stories told concerning life in that world are wonderfully consistent.

MORE VARIED AFTER-LIFE.

In conversation with the spirit world one becomes convinced that the life beyond the veil is far more varied than here on earth, and one gets conviction that it is a real world. I venture to suggest that when an individual is thoroughly convinced that he is personally holding conversation with people who live in the next world it is idle for the Churches to anathematise or the parsons to issue warnings.

The man who knows what is on the other side of life is the man who lives there, and if he can communicate, then his opinion upon that life is greater than that of any of the Churches.

All the talk about telepathy and the subconsciousness cuts no ice whatever with the Spiritualist, since he is meeting and dealing with these things every day, and is quite capable of making allowances for all such activities.

The growth of Spiritualism in this country has been one of steady development since the first medium (Mrs. Hayden) came to England from America in 1852. She was a remarkably capable woman. Shortly after her return to the United States she qualified as a medical practitioner, in which capacity she practised for some 15 years, and was offered a tutorship at a medical college.

Her visit to England raised an uproar. Exactly the same opposition was raised to her as was raised to Darwin when he expounded his principles of evolution. Darwin dealt with physical life. Spiritualism deals with spiritual life, but despite the opposition the growth of both ideas has been remarkable, and they have grown side by side.

STIMULUS TO GOOD LIFE.

There is an inter-relationship between them which seems to have escaped observation, for as one has shown the process of development of the

physical life, the other is demonstrating that the evolution of the spiritual consciousness is a part of the order of the universe, that man is not indeed a created being at all but a spiritual being in process of creation.

Concerning its morality nothing could be higher. It is a continuous stimulus to a good life, to unselfishness, to kindness both to men and animals, to the abolition of war, to the betterment of our social conditions, the training of the mind, and the health of the body.

Creeds and professions do not count. Conduct is everything, and the future happiness or misery of any man must depend entirely upon the life he has lived within the limitation of his possibilities and powers.

On such matters tens of thousands of conversations have come through from the spirit world every week, and the practice of spirit communion in the home is leading to the establishment of right living within the lives of those who practise it, not for the fear of punishment, but on a basis of purely spiritual development.

It is certainly leading to the break-down of all authority in religion, whether the authority be of priests or books. All authority comes from the spiritual worlds. Spiritual truth comes from on high. The parson is not necessarily its repository, and is only sometimes its privileged mouthpiece, and that when he is chosen by the spirit world itself.

CHURCHES THREATENED.

In the centuries gone by there were two great Churches in Europe which embraced all the people. The development of individual thought caused the break-up of these Churches into many sects (Non-conformity, etc.).

The tendency to-day is towards a further breaking up, and if I am asked whither Spiritualism is leading, I reply it is leading us to a point where every man will have his own Spiritual life, based upon a personal communion and contact with a living spirit world.

That sections of men may get together for mutual worship and mutual assistance is always true, but Spiritualism is leading to individualism in religion, and the break-up of authoritative churches. **There must be no barrier between a man and his God. Every human soul must be personally fed from above.**

Whether such an end is in the best interests of humanity may be a matter of opinion, but that the tendency is there can hardly be denied, and I am convinced that nothing will stop it.

Since all religions stand for a life beyond death, where the consequences of earth life will be reaped, there is a common platform upon which Spiritualism can unite with every phase of religion in the world. The Buddhist, the Moslem, the Brahmin, and the Christian may each practise spirit communion, while still retaining his allegiance to the basic principles of his own faith.

ONLY ROAD TO HAPPINESS.

There is nothing necessarily antagonistic to any form of religion in Spiritualism, for it establishes the preamble to all religion since it proves life beyond the grave. It does, however, fall foul of many of the creeds.

It affirms that the only road to happiness is right living, unselfish devotion to everything which makes for the well-being of humanity. It urges man to live for his neighbour as well as himself and to concentrate upon the life of to-day, because

his well-being to-morrow depends upon to-day's actions.

Religionists may consider Spiritualism antagonistic to their creeds. If the Churches had been prepared to investigate and accept the proved facts of Spiritualism 80 years ago, there would have been no Spiritualistic movement. A new movement was formed much against the wishes of Spiritualists, because they were forced out of communion with other Churches.

In the old days scores of people were excommunicated, anathematised, and driven out from the Churches. They had no option but to form a new movement, and that movement has steadily grown, much to the regret of many Spiritualists.

But creeds do not matter. **There is only one important thing about life, and that is living it to the best of your ability.** The continual urge is "self-development and service," for the Spiritualist believes that every man has within him the potentiality of angelhood, since he is the child of God.

PERSONAL.

PASSING OF A ZEALOUS WORKER.

Quite recently there passed to the Higher Life a brother co-worker in the person of Mr. Ernest Love. He was a pioneer of the present Victorian Council of Spiritual Churches, and was a delegate to it from the Psychical Research Society, the work of which he shared for many years, as a lecturer and psychic exponent of undoubted ability.

He also assisted as a Rescue Medium at my private circle for several years, and was so assisting at the time that Sir Arthur Conan Doyle visited Melbourne. Sir Arthur had doubts concerning Rescue work before witnessing the Psychic work of Mr. Love, but he never doubted afterwards, because his mediumship amply proved the truth of it.

When Sir Arthur returned to England, he contacted Mr. Love's guide, a Chinese whom we knew as "Quang", and wrote saying he had established his identity there. Having retired from a position in the tramway service and settled upon a farm at Thomastown, Spiritualism lost the services of one of its best exponents. He leaves a widow to mourn only the physical loss, well knowing that in spirit he still lives and loves. She too helped in the work, side by side with her gifted husband.

The Members of the Council and all His co-workers and friends extend sincere sympathy to his family, realising that although it is their loss it is his spiritual gain.

EDGAR TOZER,

V.C.S.C.

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.

A MATERIALISED SPIRIT.

DICTATES LETTER TO HIS SISTER.

The following well-nigh incredible episode is vouched for by a contributor to the "International Psychic Gazette," who is described as a Ph.D. of Washington University, as well as a Member of Honour of the Naples Academy of Literature and Science, and other learned bodies:

In the summer of 1911 I was spending a holiday in Dalmatia. My headquarters were the Grand Hotel Imperial, half way between Gravosa and Ragusa, a mansion standing high in lovely grounds, and overlooking the amethystine expanse of the Adriatic.

One evening after dinner as I sat in my room engaged with my correspondence, the door being closed, I was suddenly confronted by a breezy middle-aged gentleman—obviously English—who accosted me: "I say, old man, while you are at it, you might write a few lines for me—will you?" It did not strike me at the time as in any wise extraordinary that a stranger should enter my room silently, unannounced, and propose to employ me as his amanuensis!

Assenting, I drew paper and envelope towards me, and, pen in hand, awaited his instructions. "First address the envelope to Miss E—A—, — House, near W—, England." I did so. "Now just tell her that I am quite all right; sorry to have kept her waiting all these months; but though I have been constantly trying to let her know, I have hitherto been unable to do so. Fondest love to her and the mater."

I turned round with the intention, before putting anything of this to paper, of asking him quite a string of questions; about the form of commencing the letter, whether he would sign it when ready, etc.—But he was gone!

Thereafter, I wrote to the lady a full account of the mysterious incident and by return of post received a reply from her. Accompanying her letter was a photo of the very person who had visited me at Ragusa. She informed me that he was her only brother, a barrister, who had passed away six months previously.

LORD SANDS AND PSYCHICAL RESEARCH.

In the Scottish edition of the "Daily Express" there appeared a long article on Lord Sands, "judge, theologian, educationalist, leader of youth, historian and man of letters," who has been described as "the real architect" of the recent great Church re-union in Scotland. "As a historian," it is stated:

He can make vivid what has interested him, and as a writer of short stories he excels in this form of fiction, especially when it takes an occult tendency, with a thread of the matter-of-fact running through it to supply the necessary note of conviction. He has published three volumes of such tales, instinct with style and imagination. In this connection it may be mentioned that Lord Sands, though by no means a Spiritualist, takes a deep interest in psychical research, and believes that it has disclosed certain phenomena which cannot be explained by any known psychical or physical laws. He is president of the National Psychical Laboratory, London, which devotes itself to an examination of the phenomena upon strictly scientific lines alone.

THE NUTSHELL PAGE.

Spiritualism Abroad.—A Conference of Spiritualists was recently held at Prague, at which more than 1,000 Spiritualists from all over Czecho-Slovakia took part. . . Two petitions have been presented to the Cuban House of Representatives, requesting that the same respect and consideration be given to Spiritualistic organisations as is given to other religious bodies. . . . A Spiritualist Church in South Wales (England) that holds 500 people is crowded every Sunday evening. Other Welsh churches report similar progress.

Spiritualists and their Critics.—"The Spiritualist has this tremendous advantage over his opponents: he is sure of his ground, by virtue of personal experience, whereas his critics are more often than not merely enthusiasts with set views, and no desire for investigation."—"Two Worlds."

Spiritualism Growing.—The "Daily Mail" (London) states: "It has been estimated that the total number of people interested in Spiritualism in Great Britain alone is in the neighbourhood of three millions.

Successful Services.—The total attendance at the Queen's Hall weekly services, conducted by the Marylebone (London) Spiritualist Association, has exceeded 50,000, while an annual attendance of over 12,000 is recorded at the week-day meetings for clairvoyance and psychometry.—"Two Worlds."

"I've got your Number."—When you say that, or hear that don't smile. Your name may be your fortune—or your misfortune. For your name is your number and your number is part of an age-old science. That science is Numerology. "Numerology" by Clifford W. Chesley can aptly be described as a manual of numerology for everybody.

A Ministerial Co-Editor.—The Rev. E. Lee Howard, D.D., is, and for twenty years has been, a Congregational minister in full standing, and a member of the Los Angeles Congregational Association. He has accepted a position on the Editorial staff of "Reason," a Los Angeles Quarterly devoted to Psychic Science. Dr. Lee Howard has held important pastorates and for some years was president of a Congregational College. He has been a convinced Spiritualist for many years.

An Example of Toleration.—"The noble denomination in whose service I was engaged twenty years ago continues to include me among its ministers. Never once has it questioned my advocacy of Spiritualistic views. This fine example of toleration, somehow I like to feel, is prophetic of the attitude that shall come to characterise all churches with respect to the truth of Spiritualism." Dr. E. Lee Howard in "Reason."

Antiquity of Spiritualism.—"People talk as if this were some new-fangled cult which came over from America through the table-rappings of the Fox sisters in 1845; whereas 600 years before the Christ, and long before that, Spiritualism, and on a more spiritual scale, was an accepted fact. The more material manifestations were as prevalent as they are now, but its higher and more spiritual aspects were also acknowledged, and were more appreciated than they are to-day." Mrs. St. Clair Stobart.

A Spirit-guided Movement.—"Spiritualism had progressed without a leader on this side of life. All the guidance and help had come from the Other Side. . . . This was evidence of the spirit; that it was something which was for all men, and there should be no sectarianism. It was universal like the love of God." W. H. Evans.

Attractiveness of Spiritualism.—At the services conducted by the Marylebone (London) Spiritualist Association, which have been conducted without a break, Sunday after Sunday, audiences ranging from one thousand to fifteen hundred are the rule, whilst on special occasions up to two thousand have attended.

Survival Definitely Proved.—Most of us have had experiences of spirit communication, and know that our loved ones live on. But how far are we justified in saying that, scientifically, human survival is proved? Mr. J. Arthur Findlay, at any rate, has no qualms in the matter. He usually begins his addresses with the statement that "Survival has been definitely proved scientifically." Speaking recently at Bournemouth, he said: "Some day soon there will be a Chair of Psychic Science at most Universities."—"Observer" in "Two Worlds."

Keep on Smiling.—Just think, it takes 52 muscles to make a frown, while it only requires 14 to make a smile! Isn't it better and cheaper to smile than to frown? A smile or a laugh is a great business asset, a social password, and a physical and mental tonic. Hearty laughter strengthens the heart beat, deepens breathing, bringing more life, giving oxygen to the various parts of the body, and aids digestion. A smile is Nature's best antidote for the troubles of the mind and body. Keep on smiling!

Longevity of Spiritualists.—What is the secret? The death of Count Miyatovitch in his ninety-first year recalls the fact that the majority of our prominent workers live to an advanced age, and are usually in full possession of their faculties. They are anything but "a feeble folk who die prematurely."

The Meurig Morris Appeal.—Following the extraordinary verdict of the Court of Appeal, it is gratifying to note that Mr. Laurence Cowen is, "with great courage, notwithstanding the enormous expense, taking the case to the House of Lords," says the "International Psychic Gazette," "where it is hoped personal religious prejudices will be less in evidence" than has been up to the present.

"Spiritualism: Fake or Fact?"—"If Spiritualism is based on scientific evidence, it must inevitably bring about a revolution in man's attitude towards life. It must transform life on earth, for all will live in the sure knowledge of a life hereafter, and the trials and tribulations of this earth life must fall into their insignificant place as trivial incidents in the life eternal. It is truly a terrific question. Whatever your views, Spiritualism is a great force in the world to-day, and it is gaining ground rapidly."—"Reynold's Illustrated News."

It Steadily Grows.—Fifty years ago Spiritualism was looked upon as humbug and the hobby of the feeble-minded. Its rise since is one of the most remarkable occurrences of modern times. Think what you like, but the fact remains that Spiritualism is steadily gaining support not only amongst the general public, but amongst leading thinkers and scientists. After all whether one believes it or not, the time has passed when one can either ignore it or laugh at it.—"Everybody's Weekly."

The Press and Spiritualism.—Now that Spiritualism is becoming a subject for scare headlines and sensational "stories" it is well to remember that no newspaper comment should be taken too seriously. One day they praise you. Then they forget, and denounce you. No daily newspaper with a large circulation can really afford to be serious, or even to ignore you.—"Two Worlds."

Mrs. Cottrell's Record.—Our New Zealand correspondent V. May Cottrell, of Napier, has the super normal faculty of clairaudience (the hearing of spirit voices) developed to an unusual degree. For the last twelve years she has written at the dictation of her spirit communicators and many of these remarkable documents have appeared as hundreds of articles in the Spiritualistic and Occult magazines of Australia, Great Britain, United States of America and India. The time is now opportune for the publication of many of these interesting psychic scripts in booklet form and the first of these is now available as will be seen from our advertising columns.

The Laboratory and the Law Courts.—There is much to be said for the view of the "Liverpool Post," whose Editor states: "We moderns must accept Spiritualism as the sincere belief of multitudes of people. If we want to test it, as naturally we may, it is to science, not the law, we should resort; to the psychical laboratory not to a judge and a jury." But when injustice is done, it is a case for the High Court, and Mr. Cowen is to be congratulated on his courage and thoroughness.—"Two Worlds."

Anglican Rector addresses Spiritualists.—The Rev. A. J. Gadd, rector of Burmoor, recently attended a meeting in St. John's Christian Spiritualist Church, Philadelphia (Durham County) and delivered an address. "I do not believe that all Spiritualists are frauds," he said. "I cannot believe, when men like Blatchford and Conan Doyle were rescued from a life of agnosticism by Spiritualism that there is nothing in it. I feel that there is much we have in common. There are frauds in Spiritualism just as there are frauds in the Church of England, but I am not going to condemn Spiritualism "en bloc" because of that."—"Light."

Spiritualism and Theology.

THE DOCTRINES AND DOGMAS OF THEOLOGICAL CHRISTIANITY.

By R. C. KEAST, Sydney.

IN an article recently published in the columns of "The Harbinger of Light," the writer sought to reveal the relationship between Spiritualism and the Church. He there endeavoured to show that although Spiritualism itself is a science and a philosophy, rather than a religion, in reality the basic principles of both the higher Spiritualism and pure religion are almost identical, in that both deal with spiritual realities, or as that great Spiritualistic pioneer, Mr. F. W. H. Myers, M.A., has expressed it: "I cannot, in any deep sense, **contrast** my present creed with Christianity. Rather I regard it as a scientific **development** of the attitude and teaching of Christ"; while more recently, in a similar connection, Sir Oliver Lodge has written: "Although it is not by my religious faith that I have been led to my present position, yet everything that I have learned tends to increase my love and reverence for the personality of the central Figure of the Gospels."

In defining, then, the attitude of Spiritualism towards theology, the writer desires, at the outset, to define theology as comprising that group of doctrines and dogmas which, according to scholars of comparative religion, did not originate in Jesus, but from extraneous sources became incorporated into Christianity, to become in the course of the centuries a regrettable excrescence on the simple, rational, and beautiful teachings of Jesus. Were it not for the unfortunate circumstance that theology has, in many cases, actually obfuscated, and in other cases, almost obliterated, the inspired message of the Great Teacher, this article would not have been composed, neither would Spiritualism, as a philosophical system, have come into existence.

As it is, as that distinguished archæologist, Mr. Arthur Weigall, states: "On all sides one hears it said that the dogmas of Christianity can no longer be accepted by the modern mind, there being such a woof of nonsense interwoven across the warp of Christian belief, that the intelligent must needs weave his own religious fabric . . . the whole scheme of Christian theology, as taught throughout the world by the various sects and churches, is now under criticism." It was doubtless his realisation of this fact that led Canon R. B. S. Hammond, in a recent address to the students of Sydney University, to advise them to forget all that is wrapped up in theology and the churches, and to concentrate their entire devotion upon the personality of Jesus.

THE ATONEMENT.

Now, what is almost universally regarded as being the foremost and fundamental doctrine of the Church, in its theological implications, is that of the Atonement. The three branches of the Christian Church—the Roman, Greek and Protestant—and almost every sect of each of these branches regards the doctrine of the Atonement as being of primary and paramount importance. According to this doctrine, an utterly depraved humanity only escaped the consequences of eternal damnation, or divine disfavour, by the voluntary, yet necessary,

suffering and sacrifice of God's only Son, Jesus Christ, through whose death was effected the redemption of humanity, and a reconciliation between an outraged Deity, on the one hand, and an incorrigibly sinful race, on the other hand.

For the moment, disregarding the statement of that enlightened Anglican clergyman, the Rev. Charles Tweedale, F.R.A.S., who writes: "Those who followed his teaching and example would have been saved just the same, if the Crucifixion had never taken place, and the Christ had lived the allotted span, and died a natural death," what is the attitude of impartial biblical scholars on this subject? They declare—and their statements can be verified by any intelligent person—that in no reported utterance of Jesus, in any of the four Gospels, does Jesus clearly claim for himself the position ascribed to him by the Church, in the doctrine of the Atonement. As the iconoclastic, yet scholarly Renan has stated: "That Jesus never dreamt of making himself pass for an incarnation of God is a matter about which there can be no doubt."

It is clearly apparent that Jesus regarded himself as a mere man, and desired, too, that others should regard him as such, even though, like Akhnaton of Egypt, Zoroaster of Persia, Gautama Buddha of India, Confucius of China, and Socrates of Greece, he sought to render it perfectly clear to all that he had been entrusted with a great and divine mission. This conception doubtless permeated the thoughts of Voltaire, when he referred to Jesus as being "the Socrates of Galilee." It is true, then, as that fearless and original thinker, Mr. H. G. Wells, states, in summarising the conclusions on this matter of biblical critics: "It is a matter of fact, that in the Gospels all that body of theological assertion, which constitutes Christianity, finds little support. There is, as the reader may see for himself, no clear and emphatic assertion in these books of the doctrines which Christian teachers of all denominations find generally necessary to salvation."

THE PAULINE VERSION.

When one, however, concentrates his attention upon the Pauline Epistles, a metamorphosis soon becomes evident. As all biblical students are aware, the Epistles of Paul were not only in existence before the Gospels, but they actually constitute the earliest Christian documents of which we have any record. Yet Paul was not personally acquainted with Jesus, his chief teacher being Gamaliel, a Jewish scholar, while his native town, Tarsus, was one of the leading centres of Mithraism. Now, it is perfectly clear that, even after his conversion, Paul was profoundly and permanently influenced by the theological conceptions of Judaism—with which Jesus had severed his connection—and with the dogmas and practices of Mithraism—with which Jesus had never any association.

Paul, therefore, proceeded to evolve a system of theology from the materials supplied primarily from these two sources. As that great Australian,

Presbyterian theologian, Professor S. Angus, states: "It is increasingly recognized that Paul's Christian speculations are not to be discovered, even in germinal form, in Jesus' teachings, and for not one of them does Paul cite any teaching of Jesus as authentication." But, apart from the fact that, in an elementary form, the crude conception of the grotesque doctrine of the Atonement was one with which theological Judaism was permeated, throughout also the greater portion of the ancient world there was an exceedingly prevalent belief that the sufferings and deaths of gods and saviours were beneficial to mankind. In addition to Mithra, at the time of the advent of Christianity deities such as Adonis, Attis, Herakles, Osiris, Dionysius, Prometheus, as well as others, were all treated as saviours, their deaths being regarded as sacrifices made on behalf of mankind.

In this connection, the Rev. John Lamond, D.D., has written: "The Church found itself in competition with many cults that had a vigorous existence throughout the Roman Empire. Mithraism, especially, was a popular form of religion, and almost rivalled Christianity in its extended influence . . . The Christian Church absorbed Mithraism, and at the same time took over many of the ideas of Mithra's followers . . . as well as several other ideas of blood and sacrifice that are somewhat repellent to the modern mind."

DOCTRINE OF THE TRINITY.

When one directs his attention to what is probably the next most important doctrine of theological Christianity, namely that of the Trinity, he is again confronted with a mass of evidence which clearly indicates that this doctrine, also, fails to bear the imprimatur of Jesus, having, therefore, reached the Church through alien channels. Nowhere in the New Testament does the word Trinity appear, so that Mr. H. G. Wells is again correct when he writes: "There is no evidence that the apostles of Jesus ever heard of the Trinity—at any rate from him."

But such theological conceptions were well known in one or other of the pagan religions of that period. Indeed, as early as the 4th century, B.C., Aristotle, in connection with divine worship, makes reference to the doctrine of the Trinity; while the same doctrine—a mysterious union of three distinct and divine personalities—had already permeated early Indian religious conceptions. The ancient Egyptians, also, whose influence on early religious thought was considerable, usually arranged their deities into a trinity, their most popular trinity comprising Osiris, Isis, and Horus—the divine father, the divine mother, and the divine child.

Many scholars, too, believe that the Holy Ghost, the third Person of the Christian doctrine of the Trinity, was merely an impersonal emanation of the Supreme Intelligence. It is, in any case, instructive to remember that only in the Gospel of St. John—whose authenticity was repeatedly challenged in the early centuries—does Jesus apparently attribute personality to the Holy Ghost.

THE VIRGIN BIRTH ANALYSED.

Yet another prominent doctrine of theological Christianity is that of the Virgin Birth, and it is at once significant that even in the theological Pauline Epistles, which constitute the earliest Christian documents, there is no reference to this doctrine. Neither is it mentioned in St. Mark's Gospel, which is probably the earliest of the Gospels. The story of the Virgin Birth appears for the first

time in the Gospel of St. Luke—written towards the end of the first century. St. Luke states that Mary, the mother of Jesus, had conceived her child through the Holy Ghost, before the consummation of her marriage with Joseph, though it is also implied that Joseph believed the baby to be his own son, and that this was the general opinion.

Several years later the story is continued in the Gospel of St. Matthew, but the original account has developed, for in St. Matthew's Gospel it is claimed that Joseph was aware that the child was not his, and that he was restrained from divorcing his wife owing to an angel appearing to him in a dream, and assuring him that the baby had been conceived by the Holy Ghost. The growth, however, of such a story is susceptible of simple explanation, for the pagan world teemed with legends of the births of both gods and heroes, through the union of a deity with a mortal maiden.

The Egyptian rulers, Queen Hetshepsut and King Amenophis III. were each believed to be children of the union of the god, Amon, with their mothers. According to another tradition, Julius Cæsar was miraculously conceived by the deity, Apollo, in the womb of his mother, when she was in the temple of that god. The famous hero, Perseus, was believed to be the son of the god, Zeus, by a virgin princess. Diogenes Laertius states that the father of Plato was warned in a dream of the child's coming birth, his wife, who was still a virgin, having been divinely fertilised. Plutarch has referred to the common belief that deities, through their union with maidens, could cause conception. Even Apollonius of Tyana, a contemporary of Jesus, was declared to have been born of the union of a god with his mother, to whom the impending birth was announced. As a matter of fact, this belief was so popular and so persistent that it endured for centuries after—as well as before—the advent of Jesus. As Canon J. A. MacCulloch, in his "Mediæval Faith and Fable," has recently written: "Amongst the outstanding beliefs of the Middle Ages was that of the possibility of a union of mortals with supernatural beings."

THE IMMACULATE CONCEPTION OFFICIALLY ADOPTED.

In 1854 the doctrine of the Immaculate Conception of the Mother of God—which had been a doctrine of contention for centuries—was officially adopted by the Roman Catholic Church. This doctrine, or dogma, teaches that Mary, the mother of Jesus, from the moment of her conception by her parents, was miraculously free from the taint of original sin, and thus remained all her life in an abnormal state of sinlessness. This doctrine, together with the fact that the Church had already canonised her parents as saints, implies that Jesus did not set a true example of perfect manhood to erring humanity, for he had inherited no parental weakness, and suffered from none of those handicaps common to the rest of the race.

The early origin, however, of this doctrine is not difficult to discover, for it probably emanated from an Egyptian source. Isis and Horus, the Queen of Heaven and the Holy Child, were the popular deities of the later age of Egypt. In the Roman world this worship was perpetuated, but only until the advent and supremacy of Christianity, after which was effected a theocrasia. As Professor Flinders Petrie states: "The old worship continued, for the Syrian maid, Mary, became transformed into an entirely different figure, Queen of Heaven, Mother of God . . . occupying the position and attributes already belonging to the world-wide goddess, Isis.

And the divine teacher, Jesus, became transformed into the entirely different figure of the Potent Child. Isis and Horus still ruled the affections and worship of Europe—with a change of names." And archæologists, in encountering paintings and figures of these deities, cannot even now tell whether, in some cases, they represent Isis and Horus or Mary and Jesus.

Yet another product of theological Christianity is the principle of Sacraments, and again competent authorities are in entire agreement that Jesus instituted no sacraments, neither did he observe any. Paul, however, according to many scholars, supplied this deficiency, for both Judaism and paganism had their sacraments. The Church Fathers, consequently, and especially Augustine—one of the foremost theologians of early Christianity—in this, as in other matters, decided to follow Paul rather than Jesus, although, as Sir Arthur Conan Doyle has stated, Paul had a genius for rendering simple things obscure, just as Jesus had a genius for rendering obscure things simple.

Spiritualism, then, cannot accept, as an integral part of the teachings of Jesus, any of the sacraments, which by the Christian Church in general, and by the Roman Catholic Church in particular, are given such an important position. Spiritualism is in perfect accord with Professor Angus, when he again writes: "In no department of our religion do the crudities of bygone superstition threaten re-emergence more persistently than in the practice of sacraments"; while yet again he states: "If men had been taught to find the sacramental principle in the sincerity of little children, in the sanctities of human love, in the glory of the sunset, and in everything fitted to purify our affections, or increase our reverence, life would be larger and richer to-day."

HOSTILITY TO DOCTRINES AND DOGMAS IN EARLY CENTURIES.

Of course, as all students of sacred history are aware, theology, with its doctrines and dogmas, encountered more hostility in the early centuries than it has since done, and the names of such enlightened spiritual sages as Justin Martyr, Origen, Marcion, Arius, Nestorius, and others, are honoured by all spiritually-illuminated followers of Jesus to-day. As stated by the writer, in a former article, during the early centuries Gnosticism wielded for several decades a powerful influence over Christianity. According to many authorities, Gnosticism, which at one period comprised 50 per cent. of its members, represented the intellectuals of the nascent Church. And their teaching, while rejecting practically the entire system of theology—the Atonement, the Trinity, the Virgin Birth, etc.—embraced and embodied the simple and beautiful ethics of the sublime figure, Jesus—the ideal man.

Renan was again right, when he wrote: "It has been by the power of religion, **free from all external forms**, that Christianity has attracted elevated minds . . . Jesus appears to have remained a stranger to those refinements of theology which were soon to fill the world with barren disputes." And such is Spiritualism's conception of Jesus. As the Rev. W. Stainton Moses, M.A., under the inspiration of a group of exalted spiritual intelligences, wrote: "We would have you know that the spiritual ideal of Jesus is no more like the human notion, with its accessories of atonement and redemption, than was the calf, ignorantly carved by the ancient Hebrews, like the God who strove to reveal Himself to them . . . We know of how little

A BISHOP'S UNKNOWN GRAVE.

REMARKABLE DISCOVERY BY CLAIRVOYANTE.

PSYCHIC POWERS OF A PEASANT WOMAN.

What seems to be a striking case of successful clairvoyance is reported from Buchlov, in Moravia, near the site of the former capital of the Slavonic Moravian Empire destroyed by the incursion of the Magyars from the East at the end of the Ninth Century, writes the Prague correspondent of the "Morning Post," London.

An old peasant woman with clairvoyant powers designated a spot where she said the hitherto unknown grave of St. Methodius, the first Christian missionary to and Bishop of Moravia, would be found.

Excavations on the spot brought to light at a considerable depth a tombstone with the inscription: "Sanctus Methodius," and the insignia of a bishop. The opening of the tomb has been postponed until the arrival of experts.

St. Methodius and his brother St. Cyril, two Greek monks from the neighbourhood of Salonika living in the first half of the Ninth Century, are known as the apostles to the Slavs, and played an important part in the history of Eastern Europe.

St. Cyril first reduced the Slavonic language (Old Bulgarian, often called Old Slavonic) to writing, and a revised form of the alphabet he devised is still used for Russian Ukrainians, Bulgarians, and Serbs.

Although St. Methodius first brought Christianity to the Czechs and Slavs from Constantinople, their connection with the Eastern Church was broken by the incursion of the Pagan Magyars, so they have ever since been linked with Latin Christianity and in consequence used the Latin alphabet like the Poles, Slovenes, and Croats.

That the inscription on the tombstone is in Latin suggests that it was probably not the original tomb, on which an inscription in Greek or Slavonic might be expected.

A REMARKABLE DREAM.

A correspondent describes a remarkable dream that his wife had. She dreamt that she visited a well-known medium and, having waited a long time, was handed a pair of earphones, which were attached by a flex to something held in the medium's hands, and which resembled a square gramophone record. Then several voices spoke to her, including an uncle and an aunt, although she cannot remember what they spoke about. As they conversed, the voices—which did not come from the medium, but through the earphone—kept fading, just as they do in radio.

"Now, what interests me is this," writes our correspondent: "A few days later when reading the July issue of the "Harbinger of Light," I was surprised to find described a 'psychic telephone' invented by a Mr. T. R. Melton, of Nottingham, similar to that dreamt of by my wife, except that she did not see the instrument that resembled a typewriter."

worth are the theological notions to which men attach so much importance." In this connection, then, Tennyson's lines are exceedingly pertinent:

Our little systems have their day;
They have their day, and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

AN ADMIRAL SPEAKS OUT.

Vice-Admiral Armstrong, speaking at the Sheffield Society for Psychical Research, said, he had been led to Spiritualism, first, by being brought into contact with his dead wife at a seance. The meeting was thrown open for questions, and one gentleman asked whether the speaker thought it right to speak of his wife in the way he had done. Were these things not too sacred, Vice-Admiral Armstrong said that at first he felt very reluctant to discuss his private affairs, but he had come to the conclusion that it was wise to tell the truth. The statement was greeted with applause.

Vice-Admiral Armstrong claimed in his address that he had had several messages from members of the crew of the M2. They apparently understood nothing about the after-life, and for a long while were of the opinion that they were still at the bottom of the sea.

A LIBERATED ROMAN.

A review called "La Recherche Religieuse" is published in Rome and edited by Signor Ernesto Buoniauti, an Italian, who after having long served the Papacy has liberated his thought in order to return to "pure Christianity." For this he has been excommunicated. The following is a striking passage from his review:—

The Christian world is experiencing a crisis which is shaking it to the roots of its being. Christianity, made up of formalism, pretence, and false rhetoric has ceased to exist. Its time is over. To couple its life with camouflaged paganism is henceforth impossible.

And now begins an era of concrete realism which brings out into the open the primitive reality of life, makes all veils fall to the ground, and places the human soul face to face with the mysteries of life and death. Conventions become without significance. The soul aspires to rise into the higher perspectives of life; it wishes to know the one thing needful; it wishes to lose itself in Truth, as in Justice.

SPEECH ENDS IN DEATH.

"TRUTH WILL CONQUER IN THE END"—

Colonel F. A. Wilson, of East Sheen, Surrey, a member of the British College of Psychic Science, collapsed and died on the stage at the Fortune Theatre, London, on July 11th.

He was addressing a meeting called to discuss ways of helping Mrs. Meurig Morris, the Spiritualist medium, in her appeal to the House of Lords.

Before a large audience, including Lady Conan Doyle, Colonel Wilson exclaimed: "We must fight for truth. Truth must be always our main issue and it will conquer in the end." Then he sank back in his chair and died.

His death is believed to be due to the heat.

Replies to Correspondents.

Correspondents requiring a personal reply must enclose a stamped addressed envelope for the purpose. M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

- F. A. (Manly): Thanks for your letter, which we have filed for use when the matter comes up again.
- G. C. (Brisbane). Your complimentary references are very gratifying.
- C. D. (Lithgow): Contributions to hand. Will give them attention as early as practicable.

CATHOLICS AND SPIRITUALISM.

Speaking of Spiritualism in the Sacred Heart Church, Edinburgh, on a recent date, the Rev. A. Gille, S.J., said every Catholic was a Spiritualist in so far as he believed that the soul survived after death, and that it was possible, under certain conditions for heavenly, or even malign, intelligences to communicate with mankind. They certainly admitted on scientific evidence that preter-natural manifestations did take place at seances, but what they refused to admit, on scientific evidence too, was that proof of identity had ever been given by the agency at the other end of the wire. The attitude of the Catholic should be one of wise and scientific abstention.—"Edinburgh Evening News."

CITY OF PSYCHICS.

PROGRESS OF SPIRITUALISM IN GLASGOW.

Spiritualists in Glasgow are increasing in number, and the city is now recognised as one of the principal centres of the movement out of London.

Mr. W. T. Shields, president of Glasgow Association of Spiritualists, who welcomed the delegates at the recent annual conference in Glasgow of the Spiritualists' National Union, remarked that the movement had made great progress in the city since the conference was last held there sixteen years ago. They now owned a handsome church with adjacent offices, without being one penny in debt, and had drawn up plans of extensive additions estimated to cost £3000.

The sympathetic feeling towards Spiritualism by a large number of people in the orthodox Christian churches was referred to by Mr J. B. M'Indoe in his presidential address.

SURVIVAL AFTER DEATH.

SIR OLIVER LODGE'S BELIEF.

Sir Oliver Lodge, in his presidential address to the Society for Psychical Research, which recently celebrated its jubilee in London, re-affirmed his belief in survival after death, he said:

I once more affirm what I have often assured bereaved persons, that the human spirit is not limited to its incarnation in the matter of this planet. It has a cosmic and permanent existence quite apart from its discarded material organism, which it constructed and used for a time as its instrument of manifestation.

We had still much to learn about the condition of what we called the future life, but we had testimony that people were freer and happier when they had got rid of their bodily troubles; that their departure was not an event to be unduly mourned; and that both we and they might await reunion with a placid and equable mind.—"Morning Post."

A PROFESSOR CONVINCED.

Through private individuals who were not professional mediums, I have received messages that showed the conscious existence of friends now the denizens of another expression of life.

PROFESSOR HYSLOP.

PSYCHICAL RESEARCH JUBILEE.

CELEBRATION IN LONDON.

On the occasion of the jubilee of the Society for Psychical Research—held in London in July—a paper by Mrs. Henry Sidgwick on the history of the society was read by her brother, the present Lord Balfour, to a large gathering in the Conway Hall.

Mrs. Sidgwick said that she was one of the very few now living who had been cognizant from the very beginning of what had been in the minds of the founders of the society, and who had been from the earliest days in the inner circle of workers. The society had printed its "Proceedings" since the foundation of the society in 1882 and also a private "Journal" since 1884. The chief classes of phenomena into which the society originally intended to inquire were thought-reading, mesmerism, Reichenbach's experiments, apparitions, and haunted houses, and the physical phenomena of Spiritualism. In all these departments much and valuable work had been done. Thought-reading, now known as telepathy, had now been securely established as a fact in nature. Pioneer work had been done, especially by Edmund Gurney, in mesmerism, now called hypnotism, and the whole subject had long since been handed over to orthodox science. Apparitions, phantasms of the living, and similar phenomena had been carefully examined; most of them that seemed to be genuine also seemed to be explicable by telepathy. The only department of the society's work in which no appreciable progress had been made, notwithstanding continued efforts, was that of the so-called physical phenomena. There might possibly even here be a genuine residuum.

DISTINGUISHED PRESIDENTS.

They were proud of their presidents and had been fortunate in the men who had honoured their society by presiding over it. In addition to the founders, Sir William Barrett, Henry Sidgwick, F. W. H. Myers, and Edmund Gurney, they had had as presidents, Professor Balfour Stewart, Lord Rayleigh, Sir William Crookes, Sir Oliver Lodge, all distinguished in physical science; Lord Balfour, Professor Henri Bergson, and Professor F. C. S. Schiller among philosophers; Professor Charles Richet, and Professor Hans Driesch among biologists; Professor William James, Professor William McDougall, and Dr. T. W. Mitchell among psychologists; and many others.

Mrs. Sidgwick concluded that she felt now as she felt when she first engaged in it that psychical research was some of the most important work in which they could engage for the extension of knowledge and the benefit of mankind.

FIVE MINUTES AFTER DEATH.

There are six things revealed to us about the life after death:—

1. That a man is the same five minutes after death as he was five minutes before it, except that he has passed through one more experience in life.
2. That his character will grow.
3. That he has memory.
4. That he may become a Christ in Paradise.
5. That there will be mutual recognition.
6. That he will still have great interest in the world he has left.

BISHOP OF LONDON.

A STRINGENT TEST.

In a letter to the "Daily Mail," Mr. H. Allen George, of 63, Prospect Road, Moseley, Birmingham, gives the following experience:—

At a table sitting in 1924 my father announced his presence. He was a master-mariner, who passed over at sea in 1875 under unknown and suspicious circumstances, particulars of which he communicated to me in 1922, saying: "I always wanted you to know."

On this later occasion I asked him a question, the correct answer to which was unknown to myself or any other person now on earth. It was the most stringent test of his identity possible to make.

The question was: "What was the name of the ship in which you, my uncle, and grandfather sailed to Australia years before I was born?"

He replied: "Monsoon," and then spelt out a name which we could not get clearly beyond the first two letters, which were "Wy." He then gave the date "1853."

By the courtesy of Lloyd's I consulted their Register for 1858, where the following entry appears: "Monsoon, Captain Wyames, 1,084 tons, built 1853. Sailing between Liverpool and Australia."

I submit that not sub-conscious mind, telepathy, hallucination, imagination, or fraud can be regarded as possible explanations of this very complete answer to my question.

LIFE IN THE SPIRIT WORLD.

"Some people come into the Spiritualistic Movement thinking that every spirit with whom they may be brought in contact is imbued with all knowledge. This is ridiculous," said Vice-Admiral Armstrong, who addressed a large audience at a meeting organised by the Oxford Spiritualistic Society held in the Oxford Town Hall (England) recently. His address was fully reported in the "Oxford Mail."

There are hundreds passing over every day—they are good, bad and indifferent. And they know no more five minutes after death than they did five minutes before. Why should you expect them to have all knowledge? There are even liars among them, as there are upon earth. But as they advance these spirits who have passed over have a means of getting knowledge that we have not got on earth. Their life there is so natural that many of them will not believe that they are dead. As one of them said to me, "There's no shock in dying, but in the discovery that you are dead." It is a life of service and love, and the thing that matters in the spirit world is love. That world is ruled by love. People by their actions here are fitting themselves for a place to which they will go automatically. Spiritualism teaches the responsibility we all have in our every-day thoughts.

Admiral Armstrong gave examples of messages he had received personally, and which had served to convince his very critical mind that there was a great value and a great truth in Spiritualism.

In Bad Company.—Mr. Justice McCardie in the trial of Mrs. Meurig Morris's action said that he disliked such cases. Our correspondent, Mr. B. M. Godsall, writing in a California newspaper, improves the occasion by citing the case of Pontius Pilate, of the judges who tried Socrates, and of the judges who condemned Galileo—all of them examples of judges who disliked their cases and shewed their dislike by the decisions they gave.—"Light."

“THE BROKEN SILENCE.”

This little book by L. Margery Bazett, author of “Some Thoughts on Mediumship,” etc., is an open-minded study of the possibilities of vital and natural communication with those in the Beyond. It is an excellent book to put into the hands of those who have been recently bereaved, especially if they have no knowledge of life on the Other Side. It is equally suitable for those who are beginning to study *Psychical Research* and *Spiritualism*. The author has given the results of her own experience, expressed in simple, undogmatic language. She says:

In the course of some years of practical mediumship, I have continually been faced with the questions which arise most often in the minds of the bereaved. I have tried . . . to consider some of the most pressing of these questions, and in so doing I have kept the thought of the bereaved always before me.

The first part of the book treats in a convincing manner the following subjects: Our outlook on Death; Our thought concerning the dead; The way of suffering; The loneliness of bereavement; Are the dead near? The Unseen World around us; Companionship continued after death; Communication with the Unseen World; The value of the new outlook.

The second part gives the story of communication between a husband who had passed over and his wife through the mediumship of the author herself, told with a simplicity and directness that bears every impress of truth.

AN UP-TO-DATE CLERIC.

ARCHDEACON ADVOCATES PSYCHICAL RESEARCH.

At a meeting of the clergy of the Woolwich Ruridecanal area, the Archdeacon of Kingston delivered a notable address on *Spiritualism* and *psychical research*. “The problem of life after death,” he said, “was ever with them. The Resurrection was to him a message of life. Our Lord Himself had said ‘In my Father’s house are many mansions.’ After death the earthly body crumbled because the spiritual body had been withdrawn to enter one of those mansions or regions of heaven, there to be purified by stages until it reached the heavenly vision. If that was *Spiritualism* that was also *Christianity*.”

“In the realm of *psychic research* many strange phenomena revealed themselves, things from which people shrank because they were unusual. Some were rather put off by a barrage of what might be called vulgar *Spiritualism*, because that *Spiritualism* was largely in the hands of people who did not know how to handle it. The whole science was strewn with the litter of fraud which had to be removed. That could not stop the experiments that were being made in scientific laboratories, which were fraud-proof, though it was dangerous for untrained people to dabble in such things. Some said God did not want them to know such things, but he believed that if that were so God would keep them from them.”—“Light.”

Spirit Clothes.—The question often arises: “Where do spirits obtain the clothes in which they manifest?” Clothes are such a habit with us, that it is quite easy for returning spirits, by the power of their thought, to manifest themselves clothed as we knew them. But on the higher planes we shall indeed be clothed with light.—Rev. C. Drayton Thomas.

CHILDREN IN THE SPIRIT WORLD.

Many people are so saturated with old-time ideas that they can find no room in their mental conceptions for the existence of children, in any real sense, in the world beyond. They have all become suddenly transformed into “angels” of the orthodox type, and by some mysterious process have developed a pair of lovely wings. It is a pretty idea—so pretty, in fact, that it is almost a pity to explode it. Still, we ought not to garble the truth. And we know to-day, thanks to the revelations of *Spiritualism*, that the dear little human buds, when removed from the earth plane, awaken to spiritual consciousness to find themselves exactly as they were when they used to caress father and mother, listen to the recital of childish ditties, and join in the singing of childish hymns. They have not altered a bit—except that they have become more beautiful in appearance, and are happier than they ever were before.

They remain the same little prattling youngsters, but as the years go by they will mature in stature and mind, and will eventually become fully-developed spiritual beings. The spirit, the ego, the real individual, must attain to maturity, no matter at what stage it left the physical body. The childhood stage simply continues for a period corresponding to childhood on earth, then comes youth, and so on until the evolvment is complete.

These comments have been prompted by the receipt of the following letter received from a correspondent, and we may add that experiences of this character are by no means so uncommon as most people may imagine:—

Being a very earnest investigator of *Spiritual Research*, I have met with some very interesting and pleasurable experiences—also some which are painful. We have a private circle and meet once a week. Sometimes the sensitive is controlled by a sweet little girl of not more than three to three-and-a-half years of age. The first time she controlled the medium she commenced by singing, “Jesus loves me, this I know.”

It is evident that she has only recently passed out of this life. The childish way she pronounces her words prove her tender age. She only sings one verse—she says that is all she knows. Her mamma taught her this, and she then recites:—

Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to Thee.

At the last sitting this sweet little angel appeared troubled, because she said her mother cried about her and she could not make her presence known. She sees her mother, but does not know where her mother lives. I pen these lines for two reasons—they may meet the eye of the fond and loving parent of this darling child, and if they do not meet this mother, they will certainly meet the gaze of some other loving, and perhaps sorrowing, parents.

Don’t let us trouble and retard the progress of our loved ones. We can love and cherish their memory, we can silently ask God to bless them in the fulness of our hearts, but we have no right to grieve because they were taken from us. No doubt our ignorance of the *Organic Law* is the cause of us losing many of our little ones, and the general ignorance of the *Spiritual Law* is the cause of much heart-felt sorrow in the world to-day.

Can we, as *Spiritualists*, with our knowledge of the continuity of life, claim we are doing our best, our very best, to spread the light? Remember, nothing but our best efforts will suffice. The world to-day is thirsting for spiritual knowledge, hearts are bleeding, souls are craving for light, more light. Are you and I doing our duty to God and man?

Let none of us say, “There is nothing I can do, nothing, in a world so full of strife, ignorance and sorrow.” We can! we must! we will advance!

BOOKS THAT ATTRACT!

THE EDGE OF THE UNKNOWN.

This is a book that will make a strong appeal to many classes of readers. For those who delight in mystery stories, the author—Sir Arthur Conan Doyle—has given a series of true stories that will satisfy every demand.

There is a vast public who are by no means Spiritualists, and yet are convinced that there are strange forces in Nature as yet unexplained by physical science, although we are on the edge of great discoveries in that direction. These, too, will find satisfaction in the perusal of the work.

The author has given us a number of narratives not only bearing upon this aspect, but also upon questions which serious students of Spiritualism must often ask themselves, as: "How is it that psychic gifts of such enormous benefit to mankind, if they were rightly used, are so seldom manifest?"

Some of the extraordinary subjects dealt with are: The riddle of Houdini; Notes from a strange mail-bag; The Ghost of the moat; Some curious personal experiences; Dwellers on the Border; A London ghost; The half-way house of matter; A new light on old crimes; Singular records of a circle; etc.

So interesting is "The Edge of the Unknown" that the "Sunday Graphic" (London) devoted considerable space in four of its issues to reviewing the book.

SOME THOUGHTS ON MEDIUMSHIP.

Sir Oliver Lodge, who writes the Foreword to this book by Miss Margery Bazett, says of it. "It will answer many of the reasonable questions which people ask; and it will be a help even to scientific investigators . . . I commend the book to enquirers of every grade as a reasonable and straight-forward human document, illustrating the mind of the medium, and to some extent throwing light upon the process."

Miss Bazett says: "This little book is the outcome of the very natural desire on the part of those for whom communications have been received, to know something of the process which is involved in their transmission."

After discussing mediumship and the medium, the author deals with the possibilities and the limitations of the faculty and follows with valuable reflections upon the relationship of the medium to the sitter, to the communicator and to ordinary life.

In her treatment of the subject she throws light upon many matters incidental to mediumship, so that there is hardly a phase that is not explained. The book is a valuable contribution to Spiritualistic literature; it is written in clear and simple language, and there is not a dull page in it.

THE SIXTH SENSE.

It is acknowledged that lower animals have in some directions keener sensibilities than human beings, and historic records confirm this belief.

At the time of the earthquake in 1855 which destroyed the city of Toacahuano, in Chili, all the dogs had fled into the country on the day before the shock. In Japan, horses have been observed to show great nervous agitation at the approach of cataclysms. At Caracas, when people saw dogs and cats rushing out of the houses they deduced an approaching earthquake.

At Sienna some years ago, swallows and other birds were seen to fly very high into the heavens, and eight hours later an earthquake occurred. At the time of the cataclysm which ravaged Calabria in September, 1905, it was noted that the swine, well in advance of the shock, rushed against the doors of their shelters, broke down all barriers, and escaped to the fields.

These are only a few indications that animals have also a sixth sense.—"International Psychic Gazette."

"Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them 'curses'".—George Eliot.

THANKFUL FOR SPIRITUALISM.

"BEAUTIFUL AND WONDERFUL."

Writing to the "Daily Mail" concerning its inquiry into Spiritualism and the direction into which it is leading the community, Lady Hay of Alderston, says:

Very often I offer up a prayer of thankfulness that my dear and only son was permitted to come back and speak to me, brought by the Spirit Gabriel and taught by him to write through my hand. Spiritualism is beautiful and wonderful, but it seems to me that many stress too much the phenomena, because only the spiritual really matters. Certainly I do think that those who have had religious training and have thought of God and loved Jesus all their lives and have gone happily to church have no need of seances, sittings, and phenomena, but there are some souls who need these, and it is the only way to reach them and to guide them to higher and better things.

TRAVEL IN THE ASTRAL.

In the course of a deeply interesting address on "Psychic Adventures in the Astral Body" at the L.S.A. on a recent date, Mrs. Marjorie Livingston gave some remarkable examples of her own travels.

One of these related to a visit she had paid to a gentleman well known to her and who was at that time in China, she being in London. On her arrival (in the astral or etheric form), she observed her friend and that he was sitting by the fireside in company with a colleague. The astral sight not being the same as the physical, she noticed a reddish light in front of him—this was the fire which presented itself in that aspect (the fire element) the grate being invisible. Approaching him, she touched him lightly on the shoulder, and he was evidently conscious of the touch, for he uttered an exclamation and flinched as though the arm were sore. In writing to him later, she gave a description of what she had witnessed, adding that he had not told her he had been newly vaccinated!

His reply expressed his astonishment that she should know of this, and he explained that while sitting opposite his friend on the evening in question (the time corresponded) he had felt a touch on the tender spot on his arm, and had wrathfully reproached his colleague for touching him on the sore place. His companion replied, pointing out that this was ridiculous, for, as he remarked. "How could I have touched you, at this distance away?" That there was anything supernatural about the incident naturally never entered the mind of either of them.

Mrs. Livingston told several other anecdotes illustrating the reality of "astral travelling." In some instances material objects had been disturbed, or things brought from a distance.—"Light."

Advertising Spiritualism.—Commenting on the Meurig Morris appeal case decision, the Edinburgh "Evening Despatch" says it has ended without satisfaction to anybody. "What the trial has done," it is added, "is widely to advertise Spiritualism and to cause people who have only a vague notion of its beliefs to wonder if there may not be 'something in it' after all. From one point of view that may be gratifying to believers; from another it is not. For the desire of serious students is that the subject should be pursued not by the merely curious but by persons well qualified to observe, to weigh, and to judge."

Mental and Spiritual Development.

(To the Editor of "The Harbinger of Light.")

Sir,—

Your correspondent, "TIKIRAWA," of New Zealand, asks for an explanation of the queries embodied in the letter published in your August issue, therefore I propose to endeavour to meet the request so made.

The writer says he is puzzled over the matter of "mental and spiritual development, here and hereafter." He strikes an analogy that does not seem to be to be relevant, and classes as an injustice the idea that different types of humanity do not have the same chances of mental progression.

The three types he mentions are three very different grades of mentality and I would ask, is this not so with all humans? No two are alike, so this judgment must apply universally. The writer seems to desire to understand why all so differ, and why do not all have equal chances of progressional development. We cannot always judge a personality by outward appearances, as to the nature of soul development; any more than we can judge a man's character by the clothes he wears, or the house he lives in.

Man is a free agent, and alone he must personally develop his mental condition, while continuously planning in the future higher things of life. A person that does not carry ideals above his station, does not attain to higher conditions of mentality or spirituality; he simply stagnates, it matters not whether here or hereafter.

Thus the "windows of the soul" are clouded in undevelopment, of which the mentality is the governing factor; the "African Bushman" or the Australian, or Sir Oliver Lodge, have equal opportunities to develop their mentalities, with the opportunities offered in the sphere of life they are born into; and if any one of them makes the best of those opportunities progression must inevitably ensue.

No birth is accidental, as many think; there is just as much design and care necessary in the creation of a birth, as in the creation of a planet; if we deny this, we deny also the creations of the Creator. Just where we are born is surely our right place; it remains with us to make the best of the life conditions in which birth has placed us.

* * * *

I well realise that the subject of "Reincarnation" is one of much controversy, nevertheless we cannot afford to overlook it any more than we can afford to overlook anything that exists, either in thought or action. The writer classes it "merely as an interesting theory." I see much more in it than that; and am prepared to say that if he will seek to find its reality, he would be better able to solve the questions that so perplex his mind. The very fact that these problems do perplex his mind augurs well in his life conditions, because his soul will not be satisfied until he solves them, either here or hereafter.

The inevitable law of vibration governs all our life's conditions, whether in or out of the body; every soul vibrates to some note in the diatonic scale, and if by "searching and finding" we raise our vibrations to a finer pitch, so does our mental outlook progress "onward and upward" by a process of inner or soul development.

Therefore, I cannot agree "that each man's possibility of mental development is strictly limited to his initial mental equipment." If this were so, there would be no such thing as evolution or progress, no mental or soul progress; neither would this life condition provide any form of advancement. Many great lives began in penury and squalor; take cases of Andrew Jackson Davis and Professor Faraday, for instance; they were born of poor parentage, yet they rose to foremost positions in the world, even as hundreds of others have risen also, so how can it be that we are "limited to our initial mental equipment"?

No soul is "penalised through eternity by not being allowed to choose his own ancestors"; every soul is free to progress, if it desires to do so. If embodiment was not ordained, with the possibilities of soul progress what would be life's objective? I believe that eternal progression awaits every mortal, even to the extent that they are Gods in the making.

The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their influence, or when at times a mysterious Providence permits them to manifest themselves to mortal eyes.

LONGFELLOW.

The difficult problem of "God" is so involved in the teachings of anthropomorphic self-made gods of ancient times, that such leaves knowledge of the Great Over-soul, (or Creator of All) in abeyance. Any writer who conveys the idea "that the world is run more or less by chance" is surely making no mental progress. Where does he think the world improvement that even the 20th Century has seen, comes from? Surely not from the mind of man.

Man is the "instrument" used by the Inspirers who are ordained to return in spirit to earth, by the Planetary Godhead (not Jehovah the Over-soul) to teach, guide, and direct his doings to the extent that we can almost daily see world improvement. Such is surely sent for man's use, and if he refuses to take advantage of the opportunities that await his use for his own, as well as the world's progression, then he must not blame the Creator of the Universe, or the Governors of the Planets.

Reincarnation seems to my mind to be "a way out" for those who are lazy and do not seek to raise their vibrations to better their positions while on earth, because it gives further opportunity to do that which has been left undone; even then, I believe that it is only when such unprogressed spirits desire to do so, that they reincarnate.

My spirit mentors teach me that not only the unprogressed reincarnate, but also those who volunteer to return to earth to be personal exemplars to the people. Of such I believe was "The Christ" and other Avatars who again manifested in physical existence, to assist in making the world a better place. No doubt this is a slow process, because the mind of man is a very stubborn thing and he being a free agent refuses the use that which his soul could make of the bounteous blessings that surely surround him.

I may or may not have answered "Tikirawa's" letter according to his needs or otherwise; I know not; anyhow I have endeavoured to do so to the best of my ability, and hope that, at least, I have given some food for thought.—Yours, etc.,

EDGAR TOZER,
V.C.S.C.

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Passing Thoughts for September.

Slavery to habit may spoil the symmetry of a character.

Love is the most potent, mysterious, life-giving and saving influence that pervades this world.

Wisdom may be gained by experience, but you can't get experience without paying for it.

Parliamentary government, the power of the Press, and the influence of the pulpit are all being weighed in the balance of public opinion, and are being found wanting.

The Churches failed to prevent the Great War. If they fail to perpetuate peace, their dissolution is inevitable.

If the nations again rush into war as they did eighteen years ago, the Prince of Darkness will assume the sovereignty of the world.

That "God is Love" is not a mere passing thought, but a fact based on individual experience.

R. C. N.

OUR "EMERGENCY" FUND.

Our thanks are offered to subscribers who continue to bear in mind the financial position of this journal and we gratefully acknowledge the receipt of the following donations which came to hand during the past month.

Table with 2 columns: Name and Amount (£ s. d.). Includes J. C. (Brighton, Eng.) 10 6, C. A. R. (Sydney) 7 0, A. D. N. (Cangai) 6 0, M. B. (Picton) 2 6, G. L. (Karragullen) 1 0.

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.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

The Council's work has gone forward steadily for the past two months.

On the 16th July a very successful Social was held by the Council, ably assisted by the Spiritualist Social Club, in the Terry Memorial Hall. During the evening a Presentation was made to Miss Spence—late Treasurer, and a former Secretary to the Council—for her untiring executive work for the past eleven years.

All Spiritualists are working together now to make another success of the Spiritualist Blind Appeal this year, as was accomplished last year. The S.B.A. Social and Dance will take place on Saturday, 8th October, at Ormond Hall Blind Institute, St. Kilda Road. Tickets are 2/- each. All Spiritualists are invited to attend.

MADAME MOREH, Hon. Sec.

VICTORIAN SPIRITUALISTS' UNION.

The lecturers for the month have been Messrs Redfern, Tozer, Morrison and Mrs. Redfern. On Mr. Redfern's Sunday, Mrs. O'Dell sang "And He Shall Feed His Flock," from "The Messiah," which was much appreciated by the congregation.

The attendance at the morning Lyceum service is steadily increasing. This service is an extremely interesting one for adults as well as the children for whom it is primarily held.

The teas, that are served every Sunday after the afternoon service for those wishing to stay for the evening, continue to one of the most profitable undertakings of the Social Committee.

The Entertainment Club held its most successful concert, to date, on the 30th July. The orchestra, under the leadership of Mr. C. Lumley, was one of the outstanding items of the programme. The Club produced three one-act plays and there were several other musical items. The orchestra kindly consented to play for some dances after the concert and this put the finishing touch to a perfect evening.

MURIEL BARDSLEY, Recorder.

PRAHRAN SPIRITUALIST CHURCH.

The most successful function we have had for quite a time was the "Cabaret Tea" on Saturday evening, August 13th, the Hall was very nicely decorated and arranged. Items were rendered by the following artists: Mrs. Shingles, Miss Eugena, Miss Plum, Mr. Mather and Mr. F. Plum, as well as items by members of Miss McPhail's Dancing School and The Lyceum Brass Band. After dancing and refreshments, readings were given by a number of leading psychics. We were fortunate in enlisting a large number of workers for this function, particularly Miss C. Brown, who as usual worked whole-heartedly.

Sunday services of late, have not been so well attended, no doubt due to the very wintry weather. Our President, Mrs. A. Plum, recently devoted the whole evening service to demonstrations, all being delighted with the results.

Mr. Plum has been the lecturer on the other Sunday evenings, giving much inspiration and food for thought in his own inimitable and forceful style; the demonstrations were given by Mrs. Plum, Miss French and Mr. Berthon. Sunday afternoon Message and Healing Services bring along the investigators, and much good is done by unselfish workers.

JAMES QUINLAN, Recorder

NEW SOUTH WALES.

SPIRITUAL HARMONIAL CHURCH, SYDNEY.

The services and meetings have been well maintained during the month, Mr. and Mrs. Sparks being ably assisted by Mrs. Ronaldson and Captain Shimeld, and Mr. Davis conducting the afternoon sessions.

At the invitation of the leaders (Mr. and Mrs. Sparks) the inaugural conversazione of the newly-formed Australian Mediums' Association was held on Saturday, August 6th, and proved an unqualified success, both financially and harmoniously. The indefatigable president of the Association (Mrs. Rose Weeks) and Mrs. F. Hanger (Vice-President) gave short interesting addresses, Miss Major and Mrs. Shimeld a recitation and song respectively; Mr. Davis gave a sacred solo. Mr. Calman spoke on the movement, and Mr. Nicholson was a convincing auctioneer of dainty comestibles. Mrs. Rose Weeks moved a hearty vote of thanks on behalf of the mediums present, for the use of the Church and providing the refreshments, which was carried by acclamation.

CAPT. E. D. SHIMELD, Recorder.

SPIRITUAL SCIENTIST CHURCH, SYDNEY.

It is with great pleasure I record progress with our society. The platform is well supplied and the response of the public is very gratifying. Our President, Mrs Rose Weeks, is a very "live wire" and at the present moment I have to record a very fine move on her part—during the last three or four weeks there have been meetings on Sunday mornings to inaugurate a club or association for the young mediums' benefit. It is called Australia's Mediums Aid (A.M.A.) and it has received a gratifying response.

A. O. THOMAS, Hon. Sec.

QUEENSLAND.

BRISBANE SPIRITUAL ALLIANCE CHURCH Incorporated.

Our Sunday afternoon meetings have been helpful to all who attended. The Speakers being Mr. Berry, Mr. Wagner, Mr. Harper and Mrs. Campbell, the subjects being: Brotherhood, Mediumship, Man's Unreasoning Blindness, and Hospitality. The night platform speakers were Mr. Bostock, Mrs. E. G. Davidson, of Melbourne, Mr. Sinclair and Mr. D. L. McLaughlan, the subjects taken being Our Inheritance, Getting Back to God, Spiritualism: For and Against, Ancient Religion and Modern Knowledge.

We were very pleased to be able to offer our platform to a Southern visitor, and we extend a hearty invitation to any friends and workers from the other States, when visiting Queensland.

G. O. BERRY, Secretary.

THE SPIRITUAL CHURCH, BRISBANE.

The Sunday afternoon and evening services continue to be very instructive and interesting and command very good gatherings. The speakers for the month were: Mr. Payne, Mr. Morgan, Mr. Tapper, Mr. Woodcock, Mr. Humphreys and Mr. Blay; the subjects were, My Brother's Keeper, A Seed of Truth, Is Spiritualism a Religion, Thoughts of Life, Death and After, etc.

Since our last report, one of our life members, Mr. James M'Blain, has passed to the Higher Life. A man whose education and ability was of no mean standard, and an ardent Spiritualist, we shall miss him from our midst, although we know he will still be with us in spirit.

On the 22nd we held a Fancy Dress Social which was a pronounced success, the hall being crowded to its utmost capacity.

LOUISE RAYER, Secretary.

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